

THE AUSTRALIAN CHRISTIAN

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

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The Soil Called Modesty.

"Make a soil of modesty for the Word."—James 1: 21.

SOOT is a dingy and unattractive substance; but the gardener with an eye to sweet and healthy flowers thinks otherwise. Lime is an uninteresting substance; but the orchard-keeper with an eye to healthy trees and unblemished fruit thinks otherwise. Modesty is a colorless kind of virtue; but James thought otherwise. With an eye to the flowering of our souls in beauty and the issue of our life in the produce of God's tree of life, James perceived that the Word, the incarnate Word, the life of a divine manhood, requires as a soil within us modesty.

When James pictured to himself what a real life might be to him, he thought of Christ. When he stooped and examined the soil from which that implanted glory grew, he perceived that the soil was modesty. This Jew, with the look of a king in his face and the glad cheer of a boy in his bearing, with the light of the chaste stars in his eyes and the sound of distant trumpets in his voice; this companion of heroic souls, this noble knight to whom all shy and uncertain souls poured out their devotion, this "first true gentleman that ever breathed," as Dekker entitled him, this strong Son of God—was nourished in modesty.

Communion with God and Nature, right and fruitful relations with men, women and little children—all these require modesty as their soil. Therein are based and grown true manhood, which is Christhood, and true womanhood, which is Christhood. Modesty in a man or woman shuts them out

from seeing the unseen, from handling those intangible things which alone are real, from producing those fruits and treasures of truth, beauty and goodness, which alone abide for ever.

From time to time there come periods in the history of a people when modesty throughout the nation wears thin in the field of social life; it appears to be washed off, to be blown away. This has happened in the pitiless flood of some pestilence in a country, or in the blasting upheavals of war. Then almost invariably it is that the realities of religion pine and the exalted interests of truth, goodness and beauty wither.

It is hardly possible, for example, for a body that is immodestly clothed to be the tabernacle of a spirit endued in the wedding-robe of Christ. I would say nothing to affront beauty, brightness and seemliness in attire; these are duties. But there is a blight in immodest raiment which no soul can escape. Those who adopt it deliberately pronounce their own judgment, the judgment of sterility in spiritual flower and fruit. But even those who follow the fashion of it in mere gregarious simplicity

never escape entirely. A robe conceived and created in what is called the "half-world" carries its creative impulse with it and re-creates the impulse. There is a subtle instinct which impels people to act up to the clothes they wear.

This that I say applies to other things as well. It applies to dancing. We are told that it is inherent in human nature that people should dance. But there are dances with movements in them which originated in indelicate impulses, and which speak subtly to the same impulses lying latent in breasts that have no information about those origins. This statement must not be dismissed with brusque words about "puritans on the prowl," or about kill-joys who see immodest suggestions where the simple and the young have not the remotest suspicion of them. On the contrary, it is plainly true to say that movements and gestures in the dance which were inspired by immodesty in their unremembered beginnings tend to re-produce, and do quicken in those who exercise themselves therein the dark and unseen emotions which gave them birth. Besides that, even the simplest and the youngest are in such dances not unconscious of a certain disquietude of heart and conscience, even though they may not stop to define their uneasiness.

Such things are as a canker at the root of the struggling flowers of true manhood and womanhood; they beset, as with a pest, the brave growth of God in any young life. The same applies, in the next place, to the books, magazines, pictures, plays to which people make resort. Many are persuaded that there is an increase to-day of books, pictures and plays to which none can give themselves without being blighted, slowly, it may be, but surely, in their soul. I am not referring to those styles and forms of story, art, or drama which do indeed engage with the under-world of motive and emotion, but which breathe a moral sincerity that all can feel, and which leave us purged and purified as with a coal from off a clean

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*The common version of James 1: 21 reads as follows: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Moffatt's New Translation puts the thought thus: "So clear away all the foul rank growth of naughtiness, and make a soil of modesty for the Word which roots itself inwardly with power to save your souls."—Ed.

and wholesome altar. No; I am indicating those that simply make no bones about their illudicate appeal. Even more urgently I indicate those which advertise themselves as actuated by moral aims and idealistic standards of art, but which are rank imposters, begotten of purulent fraud. Truly "nothing that is human is to be held as alien to us"; but nothing that is immodest is human whether it be naked or disguised as a "gospel," if by "human" we understand a manhood and womanhood in which Christ is incarnate. . . . Consider whether such things prevail among us, and, if so, whether they increase. If they do, we may cry against heaven for a renewal of spiritual treasures and the bloom and harvest of the Word throughout our commonwealth. We shall cry very much in vain. It is the soil that is at fault. "Make a soil of modesty for the Word!"—Dr. A. Boyd Scott, in "The British Weekly."

"One Thing I Do."

Dr. A. J. Gordon, whose life was a glorious commentary on these words of Paul, once said: "A man cannot be two without ceasing to be one; a Christian cannot subdivide himself among many interests without subtracting himself from some one interest." Dr. Gordon's life showed in what sense that is true; for he, like Paul, was active in many directions, including the fields of education, of missions, and of authorship; and yet he made all his many activities tend to his one central aim, the exaltation of Jesus Christ.

That is what we are to seek with all the energies of our bodies, minds, and souls. We are to take up no work that will not minister to this end, lead to this goal. Our instinctive thoughts are to run in that direction. Our hopes, our ambitions, our prayers, are all to urge forward this great purpose, the advancement of the kingdom of God.—Selected.

A COMMUNION HYMN.

In love we now remember Thee,
Thou blessed Saviour of mankind,
Who hung upon the cruel tree,
That free salvation all might find.

Thus we assemble round thy board
In reverence and in godly fear;
For thou hast promised in thy word
That thou wilt surely meet us here.

Be with us, Lord, from day to day;
Our great unworthiness forgive;
Help us to walk the narrow way,
That to thy glory we may live.

Our hearts in gratitude we raise
For all thy wondrous love and care,
May we, O Lord, who sing thy praise,
Thy gracious bounty freely share.

So help us, Lord, thy will to do,
To aid the poor, pity the weak,
Ever to thy great name be true,
And all thy truth with courage speak.

We bless thee, Lord, and thee adore,
Who paid the debt and made us free,
And we would ever love thee more,
And spend our lives in serving thee.

—H. E. Ludbrook.

The Abiding Word.

(Concluded.)

Geo. Verco.

Because it is the abiding Word, I can come to it and find the way out of my sin, and back to God, just as surely as the three thousand who were guided by Peter on the day of Pentecost; and I can just as confidently tell its message to men of every nation, and tongue, and color, assured that the way it points them will lead them home.

What comfort is found in it for the mourner. If he mourns because of his sin, "he shall be comforted" by its message of forgiving love.

As I read it I hear the Saviour say, "I am the Resurrection and the Life." "Believest thou this?" Of course I believe it, and I look down into the open grave where my loved ones lie, and look up, with tears that are already drying, in the sure and certain hope of the resurrection.

Men of all ages have testified to the worth of the abiding Word. The Psalmist found it a lamp unto his feet and a light unto his path. He asked, "Wherewithal shall a young man cleanse his way?" and the answer was, "By taking heed thereto according to thy word." And a thousand years later the Apostle Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Other men, not Christian, have also spoken in high praise of the Bible. Napoleon said, "The gospel is not merely a book. It is a living power, a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas and admirable moral maxims, which pass before us like the battalions of a celestial army. The soul can never go astray with this book for its guide."

William Locke says, "The Bible is one of the greatest blessings bestowed by God on the children of men. It has God for its author, salvation for its end, and truth without any mixture for its matter. It is all pure, all sincere; nothing too much, nothing wanting." And Sir Wm. Jones says of it, "The Bible is the light of my understanding, the joy of my heart, the fulness of my hope, the clarifier of my affections, the mirror of my thoughts, the consolator of my sorrows, the guide of my soul through this labyrinth of time, the telescope sent from heaven to reveal to man the amazing glories of the far distant land. The Bible contains more true sublimity, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written."

And so it becomes a lamp to lighten the way of the pilgrim as he journeys. It feeds the hungry, and slakes the thirst of

the thirsty soul. It is a sword in the hand of the good soldier of Jesus Christ, by which he puts to flight the armies of the aliens. It cheers the faint, strengthens those who are weak, comforts the sorrowing; binds up the broken hearts; wipes tears from the eyes, and gladdens them with the sight of the eternal city of God.

Jas. Hastings said, "The Bible is like a cubic block of granite, and no matter which way you turn it, it presents the same square solid face upon which to build." Thank God for the word that "lives and abides." Let us not neglect it, but let us cherish it as our dearest treasure, and learn to know more and more the God it reveals, and the Saviour it sets forth, whom to know is life eternal.

A stranger walked into a blacksmith's shop one day, and was surprised to see a heap of broken hammers lying in a corner. "How many anvils have you had to break so many hammers?" he asked. "Only one," replied the blacksmith; "the anvil breaks the hammers, you know." And so it is with the Bible. The destructive critics, the enemies of the truth, have been hammering away at it through the years, denying its divine inspiration, and pointing out its alleged errors; but while they have been confounded and routed, the Book still stands unchanged and unchanging. "The word of the Lord, which liveth and abideth for ever."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Here is a most wonderful and gracious promise. The finite may call on the Infinite, the impotent may call on the Omnipotent, the poor and poverty stricken, upon the unsearchable riches of Christ; the ignorant, upon the source of all wisdom and knowledge. Brethren, there is nothing impossible to the man in whom the Word richly dwells. We could ask of God, and he would give us such a revival in our churches as would make its influence felt right through the country, and set in motion spiritual forces that would confound the powers of evil, and hasten the coming of our blessed Lord. "Bring ye the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Nothing in my hand I bring" is all right when coming to the cross for salvation, but not when coming to a missionary meeting as a saint. If salvation is worth having it is also worth giving.

Do We Really Believe?

Then—Why?

Do we Christians really believe that the Gospel is the power of God unto salvation? Do we believe that Jesus saves? Are we sure that Jesus can take the most abandoned man, and make him noble; that Jesus can receive the vilest woman, and make her pure; that he can work in the heart of a little child and cause to spring forth all the beauties of a strong, reliant character that shall inspire for good those who come into contact with him? Do we believe the Gospel of Jesus Christ is sufficient in these days, not only for the poor heathen of Central Africa, but for the aspiring young men and women of our time; for those who never enter our churches, yet occupy themselves in social work, and seek to uplift their fellows; for those who are being catered for by picture palaces, dance halls, billiard saloons, and so on?

The question is important and is addressed to those who would generally answer in some such words as "Yes! Of course!" But the fact that many Christians would be hesitant; that they despair of certain individuals; and that they would like to qualify and explain their reply, indicates that the question is by no means ridiculous or untimely. If we do really believe Jesus saves, then—

I.

Why do we preach and teach with apologies?

Christ taught us as one "having authority," and for that reason the "common people heard him gladly." Paul determined, after a previous failure, "not to know anything" among the people of Corinth, "save Jesus Christ and him crucified." We are confronted with sinners to-day as needy as any to whom Paul preached. There must be many who are weary of sin, and who look hopefully for a Saviour, Jesus Christ is the same. The Holy Spirit is as powerful as on the day of Pentecost; the Gospel we preach is unchanged, though the way in which we preach it may differ. We talk of what we "think" and "believe." We "suggest," "recommend," and apologise. We are doubtful of our authority for preaching. We sadly lack determination. We acquaint our hearers with our doubts and indeterminations, and they go away with the idea that we are not quite sure. They think with us that the Gospel was good enough for our fathers, who had not our problems.

Suppose we were possessed of a passion to save men, and that when we are faced by an ordinary congregation with their mixed needs, dropping all our "ifs" and "perhaps" and "may-bes," we spoke authoritatively, saying, "Thus saith the Lord," would they be able to resist the appeal of the Gospel; would our preaching continue to be ineffective? After all, the great purpose of preaching is the salvation of men and women, but

they will not be saved unless we speak with certainty and conviction. "He is able also to save to the uttermost" (Heb. 7: 25).

II.

Why are we content to stay in our empty churches?

Many of us lack a passion for souls because we are not quite sure that Jesus can save all of them.

When we see a queue lined up on a Sunday evening outside a cinema, we speak of them as if they were wholly to blame. But are they? What has the church done? What have we done to reach them? Have we been so earnest in seeking to save them that we have forged new methods for establishing contact? When we see the throngs passing to and fro along our crowded streets, have we felt that we owed them a duty; or have we tried to appear as if we were of them? Have we looked upon them as our responsibility, or have we gone complacently on toward our church, sat in our usual pew, and enjoyed the service with no thought of the crowds of people outside that were "as sheep without a shepherd"?

Would it be impossible for regular open-air services to be held? and for the churches to combine, so that the ministers could give of their best in the open-air without undue strain? Are not halls available for regular after-service evangelistic meetings where people are willing to gather? Are the difficulties so great that we could not possibly overcome them if we were anxious to save men and women? To make no effort to fill our empty churches—to be content to let things slide—argues a lack of faith in the saving power of Jesus Christ. If we really felt that Jesus could save every member of the cinema audience, and every man and woman who needs him on the streets, would we not make stupendous efforts to reach them, so that even our anxiety would improve them?

III.

Why are we Christians so eager for side-issues?

The church to-day is concentrating on side-issues, and in such a way as to suggest that those side-issues possess saving power. The need of young men and lads surrounded by temptation has called for efforts along one line; the need of young women has likewise been catered for. Christians have felt it their duty to attempt to counter the attractions of concert halls by running their own concerts; and in a variety of ways Christians are busy on tasks that were commenced as "means to an end," but which in a multitude of cases have now become an "end" in themselves. The tragic side is that often ministers are judged now by their organising gifts; and that many have

to put so much time and trouble into raising funds, and attending to social details that they have not the leisure they need for visitation, nor for the quiet study and meditation which as spiritual guides is so necessary to them. The apostles were urged to attend to the daily needs of the Grecian Christian women, and replied: "It is not reason that we should leave the Word of God, and serve tables. Look ye out among you . . ." (Acts 6: 1-4). So many are serving tables. Others are being led off into doctrinal side-paths and emphasising some one Gospel truth to the detriment of the full Gospel message. Our Master has delivered a great task into our hands—a task first performed by the angels to the shepherds of Bethlehem. We have a great message to deliver to the world—"Unto you is born—a Saviour." We have a Saviour who is sufficient for every need, and for the needs of the whole world. All power is with him, and he holds it at his church's disposal. We are his church. The Holy Spirit is hungry for opportunities, and every where men and women living in sin and misery are longing for the Saviour. They are not all over-casual by any means, and if we do really believe that Jesus can save them, then we ought to be doing infinitely more than most of us are doing at present.—"The Christian."

What Some Men have Said about the Bible.

To the Bible men will return, and why? Because they can not do without it.—Matthew Arnold.

A noble book! All men's book, the Bible. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth.—Thomas Carlyle.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper.—Daniel Webster.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—William H. Seward.

It is impossible to rightly govern the world without God and the Bible.—George Washington.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practise them in your lives.—Ulysses S. Grant.

It is the Bible, the Bible itself, which combats and triumphs most efficaciously in the war between incredulity and unbelief.—Guitou.

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital, safely invested, and richly productive of interest.—Goethe.

I had never in all my life so great an insight into the word of God as now. The Scriptures that I saw nothing in before are made in this place and state to shine upon me. Jesus Christ was never more real and apparent than now. Here I have seen and felt him indeed.—Emman (while in prison).

truth is that many of the "wee" papers have forfeited their right to be believed, and are to be regarded as the enemies of true civilisation, in so far as their attitude to religion and the interest of men's souls.

In the meantime no one should allow himself to be misled. Prohibition is right, if it can be enforced. If it is being enforced, will ultimately be obeyed and not have to be enforced, and it will make a new race.

Let the patriotic man also condemn such an unworthy press. No scoundrel is worthy of his country. No paper is to be trusted or believed which would lead its readers into an attitude of state of mind, and seduce them from the fine legacy of loving the law.—"Christian Evangelist."

A MISSIONARY FAMILY.

The Trudinger family, of South Australia, is worthy of special mention. Mr. and Mrs. Trudinger and their children have for many years shown a wonderful devotion to missionary work. In a wonderful and grand children, the family is represented in active service in China, the Sudan, Korea, Melbourne and New Zealand. Nine, altogether, are missionaries. With what satisfaction a father and mother can look upon sons and daughters acting such a noble part in life! The father, Mr. A. Trudinger, at a young age was called to rest on July 9, and was buried at West Terrace. Mrs. Trudinger will miss the company of her more than sixty years' pilgrimage, but her long Christian experience, and the love of her family, will stand her in good stead now.—"Australian Baptist."

"FIVE GREAT BULWARKS."

International understanding and friendship for world peace, says Monday's "Argus," was the theme of an address delivered yesterday by the international secretary of the Young Men's Christian Association (Mr. J. J. Virgo) to members of the combined Sunday discussion groups of the Young Men's Christian Association and Young Women's Christian Association. Mr. Virgo is making a lecture tour of the world on behalf of the Young Men's Christian Association.

Being the 15th anniversary of Britain's entry into the world, yesterday was an appropriate occasion for consideration of means of fostering international understanding and preserving world peace, said Mr. Virgo. As the war faded farther into the background of time efforts for peace were becoming more intensive. Five great bulwarks of peace which now existed were the League of Nations, the World Court, the International Labor Organisation, the Locarno Treaty, and the Kellogg Pact. The Locarno Treaty and the Kellogg Pact were devised by statesmen, but effectiveness in preserving peace would depend upon the peoples of the different nations. The peace of the world rested largely with the youth of today, world-wide institutions like the Young Men's Christian Association had great opportunities for helping towards peace by eliminating class consciousness and racial hatred, and cultivating international understanding and friendship.

THE FIRST WORLD CONVENTION OF CHURCHES OF CHRIST

will be held at Washington, D. C., U.S.A., from Oct. 11-23, 1929.

One hundred delegates, at least, are invited from Australia. A royal welcome is assured.

Bro. Bader writes: "Our doors and hearts are open. . . . We are planning to meet you on the Pacific coast and give you a personally conducted tour across the country, stopping a day at different city centres with our churches."

Brothers throughout Australia who contemplate attending the Convention should write at once to William Gale, Victorian Home Mission Office, T. & G. Building, 145 Collins-st., Melbourne, Vic., Ct.

Benjamin William Huntsman.

As announced in last week's "Christian," Bro. B. W. Huntsman passed away after much suffering at Adrian, Michigan, U.S.A., on Wednesday, July 21.

Last Sunday afternoon, at Swanston-st. church, Melbourne, a memorial service was held, when many assembled to honor the memory of our brother. The Conference President, A. G.



The Late B. W. Huntsman.

Saunders, presided, and offered the opening prayer. J. E. Shipway read the Scripture portion. Mrs. F. L. Mitchell sang beautifully, "God holds the key of all unknown." J. W. Haker in a closing prayer commended the bereaved to the loving care of God.

Bro. E. H. Morris, on behalf of Brighton church, Bro. Huntsman's last field of labor in Australia, paid a tribute to our late brother's power as an evangelist. Bro. J. Sharp had sent word that he had recently visited Bro. Huntsman, who asked him to convey loving greetings to the brethren.

Bro. B. Giddie told of his associations with Bro. Huntsman in College. A careful, painstaking student, Bro. Huntsman had often been used on special College occasions. His earnest preaching centred round the Cross of Christ. It would be remembered that a Victorian Conference Sermon preached by Bro. Huntsman was on "Glorifying in the Cross."

Bro. J. E. Thomas spoke particularly of Bro. Huntsman's ministry in South Australia, where many who came under his influence would cherish his memory. The departed preacher held high ideals of the ministry of the word.

Bro. G. E. Moore said that Bro. Huntsman could be likened to Moses because he allowed God to claim his life; he drew his strength from the invisible; he identified himself with the noblest causes; he included the future in his plans.

On the previous Sunday morning Bro. Moore spoke words of remembrance and comfort which are fitting to reproduce here:—

We must get the New Testament view of what we call "death." Barely does this look use that gloomy word. For Jesus it was an exodus; for Paul, a departure. Both Jesus and Paul thought of it as a change of abode, as simply moving from one state to another. Never does it appear a terminus but always a thoroughfare; never a blind alley but always a highway. While the chemical and physical properties of the body may cease to function, we are sure no ultimate disaster can befall, and that these words are moving from one state to another. With Christ will endure throughout the time eternal.

In reviewing his earthly career Paul found a threefold basis for personal confidence and satisfaction. These describe most authentically the life purpose of Bro. Huntsman, and as such link him with that great army which "honor dead, yet speak." First, "I have fought a good fight." Or, better still, "I've" good fight. It was on the side of right, had given life for right ends. To the only cause that can bring humanity help and hope he had dedicated himself, and fought for ultimate victory. He had not fought for self, or wealth, or notoriety even of the better sort, but always that good might triumph over evil, truth over falsehood, justice over injustice. Second, "I have finished the course." That is, he kept to the track unto the end. From the day that Jesus met him on the Damascus road, his will was lost in Christ. Christ was his one consuming passion, and no adversary could turn him aside. Third, "I have kept the faith." Paul viewed the gospel as a deposit from God. To the Romans he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Now these three things characterized the life purpose of my brother-in-Christ in the gospel, the incident characteristic of his dominant life purpose, must suffice. Once his clerical ability was recognised and he was approached with a fascinating offer just to be a clerk. Immediately the reply flashed out, "I must preach the gospel." With Paul he believed that "it is required of stewards that a man be found faithful." May it be equally true of us all when earth's evening shall give way before eternity's everlasting morning.

WE NEED NOT FEAR.

No man who is fit to live need fear to die. Poor timorous, faithless souls that we are! How we shall smile at our vain alarms when the word has happened! To us, here, death is the most terrible thing we know. But when we have faced its reality it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to the sick man. It will be what home is to the exile. It will be what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts. It is God's great morning lighting up the sky. Our fears are the terror of children in the night. The night with its terrors, its darkness, its feverish dreams, is passing away; and when we awake it will be into the sunlight of God. George S. Merriam.

A CALL.

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God that blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! On with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! Speed with a song.

—Selected.

The Home Circle.

Conducted by J. C. F. PITTMAN.

SUNSHINE AND MUSIC.

"A laugh is just like sunshine;
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.

The soul grows glad that hears it,
And feels its courage strong;
A laugh is just like sunshine,
For cheering folks along.

A laugh is just like music;
It lingers in the heart,
And where its melody is heard,
The ill of life depart;

And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music,
For making life just sweet."

EVERY MAN A PAINTER.

"Paint me a picture," said a great master to his favorite pupil. "Paint me a picture," said the student; "I cannot paint a picture worthy of such a master." "But do it for my sake—for my sake," was the response. The student went to his task, and after many months of labor he returned to the master and said, "Come and see." When the curtain fell, the greatest picture of the age was before them, "The Last Supper," of Leonardo da Vinci.

"Paint me a picture," says the divine Master to every Christian worker in this community. Do not say that you cannot, for his aid is promised you. "Paint me a picture of consecrated service; do it for my sake." And in the coming time, when we walk the corridors of the immortal, perchance we shall see on his Jasper walls one picture of consecrated efforts, which shall be to the honor of that Name which is forever led, because it shall have been "for his sake."—Selected.

HOW TO SUCCEED.

Professor Henry Drummond, when speaking once to some young men who had just made a confession of their faith, said:
"Burn the bridge behind you," was the command of a general once, when his soldiers had filed over a bridge, beneath which a deep and swift river flowed. Then he pointed to the foe. "Yonder," he said, "is the enemy; behind you is death. There is no retreat; you must either conquer or die." And so to you who have lately given your lives to Christ I say: "Burn the bridge behind you." Do something to break with your past; do something definite; commit yourselves in some way, so that others may know, and you may leave no way of retreat open."

THE POOR MAN'S DREAM.

Somewhere I have read or heard a German story of a certain poor man who always used to go about his work in such a spirit of joy and contentment, with such beautiful visions shining in his eyes, that he was called "the dreamer." When he married, his home seemed to be full of the same ideal peace and gladness. His wife and children were visited by the same vision.

When a friend asked how it came to pass, the man confessed that he carried it around with him all the time the dream that he was a king, and that his wife was the queen, and that the boys and girls were princes and princesses. They all shared the dream, and they lived it out pleasantly together. So that every pleasure was a royal entertainment, and every meal was a royal feast. Thus their common life was lifted up and beautified.

It is a parable of Christian faith. The dream of the poor man is the reality of salvation.

The message of the gospel is that we are all sons and daughters of the King.—H. van Dyke.

THE FRUIT OF A GOOD TREE.

A priest in Belgium rebuked a young woman and her brother for reading the Bible. "Sir," she replied, "a little while ago my brother was an idler, a gambler, and a drunkard. Since he began to study the Bible, he works with industry, eyes no longer to the tavern, touches no cards, brings money to his poor old mother, and our life at home is quiet and delightful. How comes it, sir, that a bad book produces such good fruits?"

THE REAL EXPLANATION.

When Hannah More, the famous Christian authoress, was dying, she said three words: "Light, light, light!" Then she went up, on the wings of light, to the city of light. A neighbor of Hannah More's, died busy the same time, and made all hideous about him with his cry: "It's so black, so black!" How do you explain the difference? Hannah More's neighbor was the heaviest bully and infidel in the county, bragging that there was no God, man or devil that he was afraid of. The only rational explanation to a reasonable mind is, Christ was with Hannah More.

TIME.

"For centuries the church has been busy picking up after the saloon, just as for centuries clowns have been busy praying for the wounded in armies. The time has come when, instead of clearing up the wreckage made by alcohol and war, it has been decreed to put these institutions out of business. It is the same thing as sweeping up the water that comes from an open faucet, or turning off the faucet."—Dr. Frank Crane.

THE BOY INSIDE OF ME.

There is a fellow that I know,
Born just about as long ago

As I and, with me, bound to grow—
The boy inside of me.

Sometimes I wish he were not there,
For when in games I'm not quite fair,
He seems to say: "Stop! Is that square?"

The boy inside of me,
And when I do not study quite
So hard as really is but right,
He tells me so sometimes at night—
The boy inside of me.

Or when I plan some secret lark,
Then suddenly I have to hark—
Sometimes he makes me lose the mark—
The boy inside of me.

It really does no good to hide
A thing from him, because I've tried,
And so I'm glad I'm on his side—
The boy inside of me.
—"The Upper Room."

A negro one night at a prayer meeting earnestly prayed that he and his brethren might be preserved from what he called their "upsettin' sin."
"Brother," one of the friends said, "you ain't got de hang of dat ar word. It's 'besettin,' not 'upsettin'!"
"Brother," replied he, "if dat's so, it's so; but I was prayin' de Lord to save us from de sin of 'tutation, an' if dat ain't an upsettin' sin, I dunno what an'."

Absent-minded professor, meeting his son in the street: Hello, my boy, how is your father?

The Family Altar.

J.C.F.P.

Monday.

Because he hath set his love upon me, therefore will I deliver: I will set him on high, because he hath known my name.—Psalm 21: 1.

God seeks in us, not a mere abstract ideal in him, but a faith which worketh by love; and lings upon us.

Reading—Psalm 59, 91.

Tuesday.

When I said my foot slippeth; thy mercy, O Lord, held me up.—Psalm 91: 18.

The path of the righteous is slippery; and they often find themselves slipping; but if their hand is in the mighty hand of God, he will see to it that they do not fall.

Reading—Psalm 91.

Wednesday.

Light is sown for the righteous, and gladness for the upright in heart.—Psalm 97: 11.

"Be glad in the Lord and rejoice,
All ye that are upright in heart;
All ye that have made him your choice,
Bid sorrow and sadness depart.

"Be glad in the Lord and rejoice,
His praises proclaiming in song;
With harp and with organ and song.
The loud hallelujahs prolong."
Reading—Psalm 95, 98.

Thursday.

As far as the east is from the west, so far hath he removed our transgressions from us.—Psalm 103: 12.

How far is the east from the west? If we tried to measure either, it would be like measuring eternity. If we started eastward or westward we would never reach the end. "So far hath he removed our transgressions from us." We know how in the New Testament: "Behold the Lamb of God who heareth away the sin of the world."
Reading—Psalm 103.

Friday.

O give thanks unto the Lord; call upon his name; make known his deeds among the people.—Psalm 105: 1.

It is to be feared that we are prone to attend to the former and neglect the latter. The real test of our religion is in its outworking. "Show me thy faith without thy works." The best way to praise God is by making him known to others.
Reading—Psalm 105.

Saturday.

Yea, they sacrificed their sons and their daughters unto devils.—Psalm 106: 27.

This abominable and cruel practice they learned from the nations whom they spared instead of destroying them, as the Lord commanded. God saw there was no other way of saving his people from this horrid idolatry.
Reading—Psalm 106: 28-48.

Sunday.

O God, my heart is fixed; I will sing and give praise, even with my glory.—Psalm 108: 1.

God is our ark of safety. The heart can find no resting-place apart from him. But when we find, his love is so sweet, and our rest is so real, that we cling to him; and he will do for us so.

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths is flow.
May richer, fuller be."
Reading—Psalm 108.

Prayer Meeting Topic.

August 11.

TWO INSOLVENTS.
(Matt. 18: 21-35.)

W. Waterman.

"Then said Peter unto him, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith, Not until seven times; but until seventy times seven."

The Parable of the Ungrateful Servant.

Our Lord then tells of a king who, investigating the state of his treasury, found an officer who had made away with ten thousand talents—at least £2,500,000. Since this officer could not replace his money, his king ordered him, with his wife and children, and all his possessions, to be sold; but, when the man entreated him, the king, "moved with compassion," released him and forgave him all his debt. With amazing ungratefulness, this forgiven officer, coming from the presence of the king, frantically demanded of another officer—perhaps waiting there his turn to give account of his stewardship—repayment of a small debt of a hundred pence—about £3; and he cast him, in spite of his pleading, into the debtors' gaol, "till he should pay the debt." Hearing of this, the king recalled his officer on a later forgone; and "said unto him, Thou wicked servant, I forgave thee all that debt, because thou didst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him."

The Application.

This parable, applied to ourselves, teaches us these lessons: First, that as God's stewards, we are all responsible to him. He often calls us to account, even before the final Judgment day; by selling our sins before our face—by awakening our alarms; or by bringing us into adversity—by casting us into sore sicknesses, into perils of death.

Again, that our deficit is so immense as to be beyond even the possibility of our repaying it. According to the talent intended, this man's debt—"It is a picture of our debt to God—can be no less than £2,500,000, but as much as £61,500,000. It is the whole revenue of a nation. "Christ cannot think our sin trivial!"

Also, that we are bound to pay this debt, for "utter bankruptcy in the presence of a holy God" notwithstanding, "the Kingdom is a Kingdom of justice"; and nothing in ourselves frees us from its claims.

Further, that a way of release there is, but solely by the "compassion" and grace of our King. "The royal answer wells up in the king's heart; respite is asked; remission is granted." "By grace are ye saved."

Moreover, that our own great sin against God dwells to insignificance the wrongs our fellow-men do us. Compute it: as £2,500,000 to £3—our krudge, then, is of God's little more than one-tenth thousandth per cent.

Learn, too, that this great mercy of God towards us, binds us to be merciful and forgiving toward all who harm us. "Having accepted forgiveness, we are pledged to show it." "If God so loved us. . . ."

Finally, that to fail in mercy towards our fellow-men (a) is wicked, (b) provokes the anger of God, (c) brings us again into the state of condemnation and death, and (d) ultimately will deliver us into "everlasting punishment." "The Kingdom having failed in mercy will have recourse to absolute justice." "He who does not forgive, shuts with his hands the gate of divine mercy against himself."

"So He wiseth," Jesus warns us, "shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

TOPIC FOR AUGUST 21.—ON THE WAY TO JERUSALEM.—LUKE 9: 51-62.

Our Young People.

Conducted by W.M. GALE.

"I WISH MY SUPERINTENDENT WOULD—"

Suggestions received at Bible School Leaders' Conference, Swanston-st., Melbourne, July 15. Number one was on almost 50 per cent of the papers.

Start on time.
Take a greater interest in the Bible School and Young People's Department.

Start a teachers' prayer meeting after school.
Organise a scheme for systematic visitation of absentees.

Take more interest in the actual working of the school.

Choose suitable hymns.
Make opening exercises more interesting.

Study modern methods.
Insist upon primary superintendent having a training class.

Talk less and think more.
"Hop in!" less to boys who "kick over the traces."

Take his teachers more into his confidence.
Keep better order.

Give associate superintendent an opportunity to lead school.

YOUNG WORSHIPPERS' LEAGUE.

A. J. Flaher.

Some years ago the Bible School and Young People's Department arranged for the use of "Church Attendance Stamps and Albums," as a means of encouraging the young people to be regular in attendance at worship. The plan gradually was overshadowed by other methods, and now has given place to the "League of Young Worshippers."

The League.
It aims at securing a maximum result with a minimum amount of organisation. It in no way competes with existing organisations, but rather helps them.

Its Objects.
Primarily, it exists to promote attendance at the regular services of the church. Reverence and attention are encouraged, and Jesus is held up before the members as the Saviour. The league helps its members to read and study the Bible, to be regular in daily prayer, and aims at definite service for Christ.

The Methods.
These are very simple, and may be altered to suit local conditions. From personal experience we have found the following to be very effective: Children from 5 to 16 years of age are enrolled, receiving an attendance stamp album. Small Bible picture stamps are given for each Sunday of the year. Any who attend the selected Sunday service on the fifty-two Sundays may receive a certificate or other award.

The young worshippers meet their superintendent in the school hall or vestry immediately

prior to the service, receive their stamps, and go to the selected seats in the chapel. During the service, the preacher gives a short message to the children based upon the picture; prayer is sometimes offered, and a hymn sung. In this way the league is made to feel it has a definite part in the service.

The Suppression.
The duties of section leaders (who are generally children over 15 years of age) are to sit among the Juniors, mark the rolls, keep a check upon the younger ones, and so encourage reverence and attention.

Finance.
It will pay the church to supply the first lot of stamps and albums. When the children meet the superintendent in the vestry a collection-plate may be on the table, and as they receive the stamp they have an opportunity to give a small offering. The maximum cost for album, stamps, certificate, badge and record book need not exceed 1/6 per member. One penny per week per member is ample finance.

Time of Attendance.
We have tried both Sunday morning and Sunday evening, and though there are advantages for either service, we believe Sunday night is the better.

"My Record."
A record of Christian life is a recent development for which the Austral Co. has prepared a special publication. This is a very neat booklet of eight pages and cover, containing space for the following:—Certificate of league membership, record of unbroken attendance, record of decision for Christ, list of officers held, record of complete readings of Bible, auxiliary jobs, prizes received, special events in Christian life. This book is given each member upon reaching the age of nine years, or upon uniting with the church, and becomes a sacred record of Christian growth and experience, keeping before the young disciples the objective of an active life for Christ.

Supplies.
Attendance albums and stamps, 9d.; badges, 3d.; certificates, 6d.; record of service, 4d. All these supplies may be ordered through the Austral Co., 528, 530 Elizabeth-st., Melbourne.
Further help and information will be gladly supplied by the Bible School and Young People's Department of Churches of Christ in Victoria, or by the writer. We shall be very pleased to hear from all agencies of Worship, especially to know of successful methods.

THE TRAIL AHEAD.

Say, friend, the lure of the trail ahead
Holds wondrous charms for me;
Toward all its hopes of life and love
I travel eagerly.
I gladly seek new paths each day
With footsteps firm and sure;
Along each path I try to leave
A firm decree that will endure.
At times the trail seems strewn with thorns—
I set with worldly snares;
But on I travel, hopefully,
On toward the One who cares.
And darkness, too, has settled o'er
Some of the trails I've trod;
But from each chasm I've entered
With a stronger faith in God.
So, friend, the end of the trail ahead
Does not hold fears for me;
But toward its goal I'm pressing on—
On toward freedom! —E. B. Perkins.



West Preston, Vic., J.C.E. Society.

Foreign Missions.

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

MISS CALDICOTT'S DEPARTURE.

Miss Caldicott will be farewelled in Adelaide on August 12, and leave the next day by the East-West Express for Bourkeville and Perth, en route for India, leaving Fremantle on September 2 for Colombo and Bombay. We are sure that the best wishes and prayers of our Australian brotherhood will follow her, and that God will give unto her journeying mercies and abundantly bless her work in India.



Miss E. M. Caldicott.

A MESSAGE AS WE PASS ON OUR WAY.

Welcome and farewell words, heard so often in one's experience, are fraught with varied memories. I pass on soon from Australian shores. My lips again say farewell, brethren and sisters. The Lord bless you in all your labors abundant. Health and opportunity hindered my giving the handshake to many whom I wished to meet, but the kindness and love shown me, by those whom I did meet, will not be forgotten. When seas and distance divide us, the days are hot and weary, a quiet restful time will I gain by going into my garden of memories in thought and reading again with you, kind sisters and brethren, who never spared yourselves to make my short stay most pleasant. Thank you all. May your interest, which is always keen for the furtherance of mission work in every land, continue to grow. When we remember there are over one thousand five hundred million people in the world, and of these, over one thousand millions are heathen; that every day ninety-six thousand people die without Christ; yes, every minute sixty-six people pass into eternity, where—surely our efforts to try and win more of these for Christ should never slacken, so that when they say farewell for the last time in this life, the question "Where?" will not have to be asked as they pass into eternity. Sincerely yours, E. M. Caldicott.

F.M.D. RETURNS.

We have received, up to August 3, the following amounts: Victoria £140, South Australia £1313 18s, New South Wales £177 14s, West in Australia £100 and Queensland £237 10s, a total of £4829 7s 2.

CONDITIONS IN CHINA.

From a missionary laboring in China:—"In travelling, both by land and water, we have been unable to trace any evidence of anti-foreign feeling, and I have been much impressed by the goodwill shown by all classes of people, even including soldiers. There has also been a readiness to listen to the gospel that I have not seen

surpassed in this part of the province in nearly twenty-five years' experience."

Comment: Are we big enough to accept such a challenge?—P. C. Bennett.

MEDICAL WORK ON OUR AUSTRALIAN STATION, INDIA.

Quarter ending June 30, 1929.

Dhond.—New out-patients 1,155, in-patients 60, retreatments 1,224, total 2,439. Fees received at hospital, Rs. 509 5/- (£38 4/-). Visiting fees, Rs. 250 (£18 15/-).

Baramati.—New out-patients 1,303, in-patients 12, Child Welfare Centre, 1 in-patient, retreatments 2,584; Child Welfare Centre, treatments 235, total 1,599. Fees received, Rs. 785 (£58 17 6). Shirkonda-Diksal. New patients 370, retreatments 158, total 528. Fees received, Rs. 123 (£9 4/-).

BARAMATI EVANGELISTICAL AND SETTLEMENT.

We have had quite an influx of new blood into the Settlement lately. Several Mang Garudi families have been sent, as well as some Kanjar Bhatys and one Kalkadi family. The former are snark-thieves, the women especially being clever pickpockets. They have the reputation of being very lazy. The Kanjar Bhat women are clever dancers, who attracted crowds by their dancing while their men folk picked the pockets of the onlookers. The Kalkadis are highway robbers who are inclined to consider themselves the gentlemen of the Settlement.

While we don't anticipate trouble, still these new elements in our Settlement change things somewhat. We now have 328 settlers in the Settlement and 162 licensees on the free colony along with 97 free people also. Then there are 197 licensees living within their original villages who have to be visited regularly.

The first free colony now has over 20 well-built houses, and the second free colony has just begun to assume shape.

Two groups of students from among these people are under weekly instruction by the evangelists, and we hope that very soon these and others will openly confess Christ.

The gospel is preached, the sick are healed, the babies are cared for, and the captives are made free. The good news reaches to the ends of our district, and many are under conviction. The small church at Indapur is carrying on a splendid Sunday School.

Pray for Indapur town as well as the whole of these two talukas, that Christ may reign in the hearts of many people.—H. B. Coventry.

CURE FOR MONOTONY IN MISSION WORK.

A missionary on the field, telling of a certain monotony in mission work, says:—

"We have a sure cure for this sad complaint in the fact that we came to this land at the call of our King; and even though all other cures should fail, the memory of that call and constant fellowship with him deepens the interest in monodomy. There are many things that interest him, if only one keeps one's eyes open, which help to prevent one from getting stale. But the real cure lies in the presence and fellowship of our Lord, and nowhere else."

Comment: In the light of such tidings, can we do less than support the work faithfully?—P. C. Bennett.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.A. Phone, Dk. 141.

GREAT SOCIAL SERVICE DEMONSTRATION.

MONDAY, AUGUST 26, 8 o'clock.

Central Hall, 111, Collins St. (behind Town Hall), Great Fellowship Gathering.

Speakers: Bro. Dr. G. E. Moore and D. Walden. The original 'We Four Quartets' Party will contribute musical items. Community singing. Prices, 1/- and 2/-; 2/- seats may be engaged.

MALVERN-CALCUTTA MUSICAL MISSION, AUGUST 25—SEPTEMBER 15.

Harold B. Robbins, Missioner.

Sunday, Aug. 25, Mr. Mackay, 31.0, will lead vocal community singing. Aug. 26, Stomington Hall; Quartette Party. Aug. 27, Miss Iris Fulk, violin soloist; Mrs. Mitchell, soloist. Aug. 28, Mr. Ben May Linn, Chinese tenor. Aug. 29, Mrs. Anstee, Mrs. Hunt, duet.

Most of the above will assist during remainder of mission. Meetings Friday or Saturday. Brethren from nearby suburbs—attend your local church Sunday, come to us during the week.

FITZROY CHURCH OF CHRIST BIG TENT MISSION.

Northeote or Clifton Hill train passus tent is Smith-st. Just below MacRobertson's.

Every Evening excepting Saturday, from August 10 to September 9, 1928.

Missioner, H. B. Hall.

Song leader, V. G. Battelle.

Everybody welcome. Come.

COMING EVENTS.

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 physical culture display will be given. Music supplied by band. Being widely advertised. Place early to obtain a seat. Admission, 1/-; children, 6d.

MARRIAGE.

DOLPHIN OIGAN.—On May 25, at Carnegie, by Mr. J. E. Shipway, William E. elder son of Mr. and Mrs. Thomas F. Dolphin, Maxwell, Sydney, to Alice Isabel, youngest daughter of Mr. and Mrs. Chas. Organ, of Shepparton, Victoria.

DEATH.

WEIDENBACH.—On August 20, at the Wallara Hospital, Gustav Adolph (M.C.), the beloved husband of Adelaide Alice Weidenbach, of Baden, aged 74 years. "Severed only till he come."

IN MEMORIAM.

CLYDESDALE.—In loving remembrance of our dear son, Jack Clydesdale, who died of wounds in France, Aug. 9, 1918. "Beyond earth's shadows we shall meet again."
—J. and J. Clydesdale.

DRUMMOND (On Active Service).—In loving memory of our dearly beloved son, Clifford Henry Drummond, First Machine Gun Battalion, A.I.F., killed in action at Harbourside, Somme, France, on August 9, 1918. "Treasured memories."
—Inserted by his loving father and mother, J. H. and M. Drummond, 1 Stewart-st., Auburn, W.A.

PRINCE.—On August 6, 1928, at Narrows, W.A. In loving memory of Absa Elspeth, beloved daughter of Mr. and Mrs. S. Thompson, of East Fremantle, sister of Harold (England), Willie (Hobart), Roy (East Fremantle), W.A.I. "Until the day breaks, and the shadows flee."

TO LET.

Scilly, 5 rooms, furnished, large verandah, bath, sink, troughs, copper, motor-sink, firewood shed, close to station, 1 hour city; spotlessly clean; splendid outlook; big reduction rent. Members of church able take part church worship, adults, permanent, 20/- weekly.—J. J. Maxwell, Scilly, Vic.

Here and There.

After fourteen years' service with the church at Glenferrie, Vic., Bro. T. H. Scandler, B.A., Dip.Ed., has accepted an invitation to labor with the church at Box Hill. He will change over about the end of October.

Next Lord's day, August 11, an offering is requested for the carrying on of the work in Canberra. The Committee, appointed by Federal Conference to supervise the work, is desirous of a liberal response to the appeal.

On Monday the following encouraging news reached us by telegraph from Queensland:—"Hirriehsen-Morris mission Gympie increasing in intensity; eleven welcomed Sunday; tent over-crowded at night; ten darlings, forty-seven in fortnight, Yankam."

The Victorian Social Service Committee has received a pathetic letter from some members in the Mallee:—"Only three inches of rain this year; another failure shows us in the face. Will you please pray for us?" We are glad to note that a little rain has fallen in the North during the past day or two.

The Melbourne "Herald" contains the interesting announcement relating to Hawthorn Football Club, Vic., that on next Sunday a party of between 60 and 70 will motor to Boronia to attend the Church of Christ service conducted by Bro. E. L. Williams, who is described as "one of Hawthorn's most popular players."

The following telegram from Albany, N.S.W., gives news of the mission being held in that town:—"Interest growing; 63 confessions; 28 communion Sunday; 31 Sunday School; very fine delegations have attended from Wangaratta, Murrumbidgee and Yarravong; Bro. Cambridge and Mrs. Vawter have been ill—Vawter."

A new point of view on the subject of appeals for help was under notice recently. An organizer for the Rhodod enterprise visited a church to present its appeal in order to make it as effective as possible; the officers of that church arranged for a canvass for every member to be present. Such a church can be expected to grow.

In a personal note dated July 2, Bro. W. D. Cunningham writes from Tokyo, Japan, as follows:—"Glad to notice growth in missionary field in Australia. You will be glad to know the work here is prospering. Last month our nine churches reported fifty-two baptisms. Our seventy-two Bible Schools are growing thickly. Baptists are still low."

A curious incident, likely to lead to interesting and possibly diverging trains of thought, is reported from France. When he was addressing pilgrims at the sacred grotto of Lourdes, the Abbe Bernie dropped dead. He was heading a pilgrimage from Limoux, including many cripples, and he was telling them how to pray in order that illness might be relieved when he succumbed to an attack of heart disease.

We learn that Bro. W. L. Ewers, of Mile End, S.A., will shortly remove to N.S. Wales, where he has accepted the invitation of the Home Missionary Committee to take charge of the work at Newcastle. It is proposed in the near future to hold a mission, conducted by the Vawter party, in that important centre. The coming of Bro. Ewers gives confidence that the results of the mission will be conceived and that a strong cause will be built up.

Meetings at Black Rock, Vic., are now being held in the hall, "Iona," Balcombe-rd. The change has been occasioned by the going to America of Bro. and Sister Ruffell, whose home in Middle-terrace, C., has been graciously opened for the meetings in the past. At a farewell gathering Bro. T. H. Morris and Sister Morris were present. Gifts were made to the travellers, together with many heartfelt "Godspeeds." Their faithful service will long be remembered.

At least one hundred delegates from Australia are invited to attend the First World Convention of Churches of Christ at Washington, D. C., U.S.A., from October 11-23, 1930. Brethren throughout Australia who contemplate attending the Convention should write at once to William Gale, Victorian Home Mission Office, T. & G. Building, 115 Collins-st., Melb., Vic., C1.

A time of great blessing was experienced at the official opening at Hamilton, N.S.W., on Sunday, July 16. Bro. Whelan, from Chatswood, was the speaker at both services, which were well attended. His messages were appreciated by all. One young woman confessed Christ, and has since been baptised. On the Monday the tea and picnic meeting were largely attended.

Bro. J. Whelan, preacher of Chatswood church, N.S.W., was in Melbourne for the week-end. Mrs. Whelan's mother, Mrs. Woodhead, having passed away. Mr. Woodhead was an old and faithful member of the church. She united with the church at Swanston-st., Melbourne, in 1867, and remained there till about 1915, when after a brief period of meeting with Lygon-st. church, our sister placed her membership with Surrey Hills.

At Lidcombe, N.S.W., the new chapel in Vaughan-st. has been opened. It is conveniently situated near the town centre. On Saturday, July 20, a large assembly witnessed the opening and dedication. Nearly 200 sat for tea and attended the meeting following. At the gospel service on July 21, one man confessed Christ. Last Sunday evening, prior to the gospel service, he was baptised with a lad who had previously confessed.

The third meeting of the Christian Men's Association of Churches of Christ in Victoria was held at Lygon-st. church last Monday evening. Presiding brethren were entertained at tea, and a large number enjoyed this opportunity for social intercourse, and listened with appreciation to the address by Bro. H. B. Robbins on "The Presiding Brother." Mrs. Gill and her lady were accorded hearty thanks for the excellent tea provided. Bro. J. McE. Abercrombie presided over this session and also at the later meeting. Considering the weather, there was an excellent attendance, and the theme, "The Morning Worship Service," was considered. Bro. W. A. Kemp speaking on "The Conduct In and Conduct of the Service," and H. Goldie on "The Heart of the Morning Service." Much helpful counsel was given. A solo by Bro. H. Williams was enjoyed. The assistance given by the G.M.A. to the churches at Graydon, West Preston, Vic., was reported. A resolution of sympathy with the St. Annand church in the loss of its building by fire was accompanied by practical assistance in cash and promises amounting to about £80.

We regret to report that on Sunday morning last our church building at St. Annand, Vic., was destroyed by fire. This is a very great loss, since the mission, which has been a successful mission was held which seemed to give promise of a brighter day. Bro. C. W. Jackel being engaged as full-time preacher. The Conference President and secretary are planning an immediate visit to St. Annand to see what can be done to help and encourage the church in time of trial. A report received on Tuesday morning reads:—"The chapel at St. Annand was completely destroyed by fire in the early hours of Sunday, August 4. The origin of the fire is a complete mystery. The loss is being keenly felt, especially in view of the fact that since the mission such unbounded enthusiasm has been displayed by all members. Electric light had very recently been installed, and the interior of the chapel completely renovated by voluntary labor. Notwithstanding this, there

were splendid meetings on Sunday, Aug. 4. Bro. Jackel kept his flock together in an admirable manner, 50 breaking bread. The morning service was held at the home of Bro. and Sister McErmott, and the evening service in the Melanthe's Institute. The church feels very grateful to the local Presbyterian friends who loaned hymn books for the gospel service."

Rev. E. Thomas writes of the great famine in China:—"At a meeting recently held in Melbourne, the Chinese Consul, Mr. Sung, set before those assembled some amazing and distressing facts about the condition of things in the famine-stricken areas of China. There are at least 50,000,000 people in the affected area—more than seven times the population of Australia. It is estimated that at least 2,000,000 have already died of starvation, and millions more are on the verge of death. The people have been subsisting on grass seeds, leaves of trees and bark. There are few trees left with any bark on them now, and there is no likelihood of anything till the next harvest. The American Red Cross Society are helping as well as the Commission for International Relief. The missionaries of the China Inland Mission have been able to succour thousands, but the need is appalling. It is now or death with thousands each day. There are so many local appeals to the brotherhood of Victoria just now that the Foreign Mission Committee are loathe to urge anything further, but considering the tremendous urgency of the situation, they asked me to bring before the brethren this appeal to our Christian sympathy. The 'Argus' has opened a fund, so that any who feel led may have opportunity of giving. Much could be said and literature distributed to tell of the awful conditions that prevail in afflicted China, but nothing could set forth fully the suffering of those who are on the point of death. We simply leave it to our brethren to do what they can. If churches could take an evening offering or receive any amount however small, and send it in to the 'Argus' during the next two weeks, it would be acknowledged. It will be used among the needy by the workers of the G.I.M. Surely we can know that humanitarian response, however small, will be pleasing to him who says, 'Even as ye did it unto the least of these, my little ones, ye did it unto me.'"

ADDRESSES.

Geo. White (secretary Ascot Vale church, Vic.).—63 Charles-st., Ascot Vale.
Merton Hall (secretary Carnegie church, Vic.).—"Hygeia," 245 Dandenong-rd., S.E.5.
W. H. Payne (secretary Leitch church, Vic.).—Darling-st., Leitch.
D. E. Pittman (secretary Hampton church, Vic.).—37 Orlando-st., Hampton.

THE COLLEGE OF THE BIBLE.

The 1928 annual offering for the College of the Bible reached a total of £1,180 2/6, from 257 churches. An unusually large number of churches failed to participate in the offering on account of industrial depression. Some others have yet to report on the amount of the offering. The various States' contributions were as follows, compared with 1927 offering.

	1927.	1928.
Victoria	£587 16 9	£538 5 0
South Australia	292 4 6	278 5 0
New South Wales	200 7 8	181 3 0
Queensland	84 18 4	92 15 9
Western Australia	74 13 0	67 9 5
Tasmania	23 18 3	21 3 1
Commonwealth	£1,233 18 6	£1,180 2 6

It is not too early to begin preparations for the offering for 1929. The financial needs of the College, which belongs to the whole brotherhood, are such that a greatly increased offering is necessary. There have been several responses to the notice recently inserted about subscriptions, and Bro. Saunders will be glad to have further help.

WESTERN AUSTRALIAN NOTES.

Next month Bro. Ingham concludes his work as State Organizer for Western Australia. His resignation frees him from the calls of finance and office duties, and he has agreed to assist several centres in an independent capacity.

During August a tent mission will be conducted at Redcliffe, six miles from Perth, with Bro. Ingham as missionary. Redcliffe is a new suburb. At present there is a small number of homes in the district, but we will be the first religious body in the field. For a small community the prospects are bright.

During September the tent will be in use at Midland Junction, with Bro. Hunt as missionary. The mission will be conducted with the combined co-operation of the Home Missionary Committee and the Hassenstein church. Midland is an old and established town, and is growing rapidly. The railway workshops are here, and good results are expected.

Bro. Ingham will spend September with the church at Harvey, in an effort to lift it suddenly to embryo city to a preacher. The brethren at Harvey are anxious for a forward move, and are confident that with a little help in organising and building up their forces they can soon support a preacher.

The special effort for October will be a tent mission at Merredin, conducted by Bro. Ingham. Merredin is a steadily growing country town, and is a splendid strategic centre, being the junction for four lines of railway.

Bro. Ingham's plans subsequent to October are indefinite.

GRAFTON MISSION, N.W.

From the first meeting the mission party had established themselves in the hearts of the people. A thrill went through every member during those first meetings. The simplicity of the messages, the convincing appeals, and the wonderful responses. Among the first to come were Bible School scholars, some of them foundation members. The school continued, and time again one came in a family, and before the mission closed the rest of the family had come. Immersed believers came to link up. One brother who had been away from the Lord for seventeen years recommenced his life.

An incident that touched every heart was enacted one night, when a lad who had given his heart to Christ during the mission asked that "I need thee every hour" be sung, as he wanted his mother to come, and she liked the hymn, as a sister had given her life to the Lord when that hymn was being sung. Bro. Vawter was told, and he suggested that Bob go and speak to his mother. Just prior Mrs. Vawter had spoken to the mother, but to no avail. Bob just went up immediately Mrs. Vawter left, and with tears in their eyes and their arms round each other, Bob led his mother to the Lord.

Often after the service, when most of the folk had left, a confession was taken. Others came prepared for baptism, and their confessions were taken in the water. Folk sent messages asking someone to call to talk over baptism, and they responded and followed their Lord.

The people responded magnificently to Emmer's challenge to report more readings of Acts than they, and for the same period reported 1,101 to Emmer's 1,207. Bro. A. Stevens, our treasurer, defeated Emmer's individual record of 91 by reporting 101 readings for himself. Over 1,800 copies of Acts were distributed during the eight weeks' campaign.

The following table summarises the results of the mission—Total confessions at Grafton, 167; coming as baptised, 16; 13, number of converts baptised, 101; definite signs of baptism, 12; children to be further enlightened, whose parents are to be won over, 20; others to be persuaded, 22.

Only one or two nights was the congregation below the hundreds' mark, while the largest was 1,300 odd. A cold snap set in just in the last

fortnight and crippled the work somewhat. This has been the cause of the whole city suffering an epidemic of influenza.

Every member of the party was beloved, and now our prayers follow them, praying God's richest blessing in every sphere of their activity.—H.G.

CORRESPONDENCE.

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

Dear Editor,—

I have nowhere said that "one may become a member of Christ's church without baptism." Bro. Price again refers to Peter's words, "Baptism doth also now save us." He does not attempt to prove that baptism in water at conversion is referred to. There are several good reasons to conclude that it is not. Baptism in water is at conversion, and, to the Christians written to, it was a thing of the past. But Peter is speaking of a baptism through which they were then passing; baptism doth also now save you. Baptism at conversion had to do only with past sin; it had nothing to do with saving Christians as such. Then Peter says (H.V.), this baptism was "after a true likeness" to the salvation of Noah by the flood waters. Is there any "true likeness" between baptism in a quiet stream and Noah in the ark tossed about by the wild raging waters of the flood? Then he says it was "not the putting away of the filth of the flesh." Then what was it? His answer is obscure, but it had to do with the baptism referred to. What was that? The words of Jesus may have been in his mind: "I have a baptism to be baptised with." "Are ye able to be baptised with the baptism that I am baptised with?" These words relate to the baptism of suffering. Why not Peter's? His letter is full of the "fiery trials" and persecutions through which they were suffering. But God used these sufferings to their salvation (see Rom. 5: 1-5, and 8: 35-39). Hence there was a "true likeness" between the salvation of Noah through the raging flood and the salvation of these Christians through raging persecution. Bro. Price asks me where I got the idea from about the terror of the Jews when convicted of the murder of their Messiah. My commonsense tells me that. Anybody would be terrified in like position. They believed, but it could not have been "faith which worketh by love"; the only faith that saves. Bro. Price says, "Christ laid down the entrance into the way by (1) faith, (2) repentance, (3) confession, (4) baptism." So, he says, did Peter and Paul. There is no such order in the New

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Testament. Repentance is everywhere represented as coming before faith. This is true of all the recorded conversions, and it is also true of all the instances where repentance and faith are joined together. Then there is no instance in all the New Testament of confession before baptism. The only instance (in Acts 8), in the Authorised Version, is left out in the R.V. because it is an interpolation. So what becomes of this order? We want all credit allotted to some extent. Then Bro. Price concludes by asking, "How do we get into Christ?" I have already answered. I have shown how Paul teaches justification by faith. No one has questioned that. It is beyond dispute. He finished with justification with the fifth chapter, without any reference to baptism. In the sixth chapter he begins his discourse on sanctification. He then brings in baptism to enforce consecration of the believers to Christ. He reminds them of what the act of immersion in water signified. It was a beautiful symbol of their death to sin, burial with Christ and resurrection to a new life. This was assumed to have been their mental process, and baptism was the outward act accompanying it. They were first justified by faith in Christ, who died for their sins and rose again for their justification, all which was expressed in their baptism.—Joseph Pittman.

(This discussion is now closed.)

Obituary.

DOWELL.—On June 25 Sister Dowell was called home. For 21 years she was associated with the church in Echuca, Vic. She resided in Melbourne about four years ago, but visited Echuca a number of times. A beautiful, quiet, Christian character, loved by all who knew her. For many years a faithful hand of sisters, often through very hard times, kept the work going, and it was a joy to our sister to be in her closing years to see the progress of the church. On June 27, after a brief service in the chapel, our sister was laid to rest in Echuca Cemetery, Bro. Wigney conducting the service. Sympathy goes out to her loved ones.—W. H. Payne.

FORD.—On July 18 Bro. Arthur Ford passed home to his Christ. Bro. Ford joined the church at Dandenong in a Chandler mission some years ago. Coming to Carnegie about nine years ago, he continued to take an interest in the church here. He was on the officers' board until the removal of the family to Pakenham about thirteen months ago. Through him a very admirable man was secured for the church to make alterations to its building a few years past. He was held in high respect in the commercial world, as was evidenced by the number of men who attended the funeral. For the last twelve months his life has been one of suffering, and through it all he was beautifully cared for by his devoted mother in law. He has left two daughters and two sons, who, with their mother, are members of the church. His body was laid to rest in Spring Vale cemetery on July 20 in the midst of a great company of friends. His dear ones who mourn "we commend to God, and to the word of his grace."—J. E. Shipway.

NASH.—Sister Mrs. Sarah Nash, of Brunswick church, passed away on July 15. The late sister was born in London, England. She became a member of the church at Prahran in 1865, during the ministry of the late Bro. James Hammill, then evangelist. Mrs. Nash was the mother of eight sons and a daughter. Her sister joined Brunswick church in 1915. What is health? Sister Nash was a most regular attendant. She loved to speak for her Saviour. A service was held at her home, the residence of Sister Mrs. Rose Milburn. The interment took place on July 17, at Bunyip (Vic.), in the same grave as her husband. Bro. McNeilly officiated in each case. Sister Nash was 75 years of age.—W. Thompson.

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News of the Churches.

Tasmania.

Hobart.—On Sunday, June 30, a young man and a young lady made the good confession. The annual offering for Foreign Missions has reached £19. Sister Mrs. Bowden, who has been seriously ill in hospital for a long time, has been able to return to her home. The Bible School is making preparation for anniversary.

Queensland.

Marjborough.—Bro. E. Arnold continues his labors with success. Another two adults, recently baptised, were extended a welcome on the morning of July 23. Bro. Arnold exhorted. At night his subject was "The Ninety and Nine." The sisters are assisting many needy cases due to unemployment and sickness.

Bundaberg.—The Band of Hope concert and social on July 23 was well attended. The proceeds go towards paying delegates' expenses, who will attend the convention in Brisbane. About 150 had communion on Sunday, July 24. One young man was received in. On Sunday night a married man confessed Christ, and one who had previously made the confession was baptised.

Western Australia.

Subiaco.—On July 21, before a crowded and appreciative audience, the sacred cantata, "Faith Triumphant," was rendered by the musical department of the church, assisted by leading artists (70 all told), and an augmented orchestra under the baton of Mr. Chas. Nelson. The whole performance was one of brilliant effectiveness. The soloists—Miss D. Eastman, Mrs. Eastman, Mrs. Horn, E. A. B., Mr. J. Arthur, and Mr. H. Clarke—rendered their parts with commendable success. Bro. F. T. Carter thanked all assisting, and presided by Bro. Chas. Nelson an inspired silver-mounted baton as a token of appreciation. It is intended to repeat the cantata at an early date.

Bassendean.—On July 21 Bro. Nightingale spoke in the morning, and in the evening at a combined Protestant meeting, when the Orange Lodge attended. Bro. Hunt, from Coleside, delivered a fine sermon to a large gathering. On July 21 the Presbyterian minister gave an appreciated talk on "Mission Work in Japan." On July 28 Bro. Whitford, from Perth, exhorted, and at the conclusion of Bro. Nightingale's evening address a senior scholar from the Bible School decided for Christ. Sisters Floyd and Prosser are ill in Perth Hospital. At Midland all are looking forward to the mission in September. Meanwhile, the little band still have meetings on Sunday morning and Bible School in afternoon, with the assistance of Bassendean. Many good deeds are the result of a competition in the Junior C.E. Society.

Maylands.—Good progress is being made in all branches of church work, especially in the Senior C.E. Society, which has increased its membership. Splendid messages were delivered on July 7 and 14 by Bro. Wakefield and Hill respectively. The young people's choir has greatly increased the interest in gospel services. On July 2 one of the special combined prayer meetings was conducted by the young people, in connection with the coming of Pentecost. The building was well filled, and Bro. Hill and James gave inspiring messages. On July 21 the church celebrated its twenty-fifth anniversary. All meetings were well attended. Bro. Stilling speaking in the morning, and at the afternoon session, and Bro. Wakefield at the gospel service. On the following Tuesday a tea was held prior to a meeting which continued the church celebrations. One of the Sunday scholars is still dangerously ill in hospital.

Victoria.

Gardiner.—Recently there were two decisions for Christ. On Aug. 1 Bro. Arland was the morning speaker. Bro. Gieble spoke at the second coming of Christ to a large evening audience.

North Melbourne.—On Aug. 3 the P.B.P. and K.S.P. societies held their annual social. The building was filled. A large number from kindred societies attended, and an enjoyable time was spent.

Chester.—On August 4 there were very good meetings. In the morning the Chelsea Scouts attended the service. Bro. Manning spoke helpfully. In the evening the gospel service was preceded by a song service.

Box Hill.—Good attendances at all meetings on Aug. 4. Great interest is being shown in Bro. Goodwin's stirring messages. At the half-yearly business meeting on July 20, favorable reports were received from all auxiliaries.

Morland.—On August 4 there were splendid attendances at all meetings. Bro. Webb being the speaker morning and evening. Five were received into the fellowship of the church. At the close of the gospel address one man confessed Christ.

Ballarat (Peet-st.).—Good meetings continue. On July 25 Bro. Matheson gave a fine address on the "Parable of the Soil," and one lady made her stand for Christ. On Aug. 4 the subject was "The Good Samaritan," and another lady confessed Christ.

Chesterham.—There were two confessions on Sunday night, July 23. Last Sunday there were large meetings, and good addresses by Bro. Wakeley and Hunt. Cottage prayer meetings, in preparation for the mission in September, are helpful and interesting.

Oakleigh.—On Aug. 4, to a very good meeting in the morning, Bro. Mudge delivered a splendid address on "Walking in the Light." At night his subject was "The Wise and Foolish Virgins." Bro. H. Harly, of Footscray church, sang a solo which was greatly appreciated. The choir rendered the anthem, "Sweet is the Sunlight," with Miss B. Sweetman soloist.

St. Kilda.—On August 4 Bro. W. Andrew addressed the meeting for worship, which was well attended. In the evening the K.S.P. and P.B.P. had their monthly church parade, both clubs assisting in the service. On Wednesday last the second degree of R.S.P. held their first regular meeting and initiated a candidate. The Bible School has received two new scholars.

Balwyn.—Sickness has interfered with the attendances during recent Sundays, but there were good gatherings on Aug. 4. Wm. Gale gave a fine talk on "Youth." A. Cameron, from Red Cliffs, on sick leave, and E. H. Kentish, of Dulwich, A., were present. At night Jas. E. Thomas preached on "The Supreme Head of the Church." There was one confession. P.M. offering is over £70.

South Melbourne.—At last Sunday morning service Bro. Birrcombe delivered a splendid address on "What Think ye of Christ?" The Bible School has organized an attendance rally. The vespers. A bright song-service preceded the gospel service, at which Bro. Waldman spoke on "Does God Really Care?" The Kappa Sigma Pi club held a church parade.

Warracknabeal.—On July 17 a Lichen tea was tendered to one of the Bible School teachers, Miss A. Parsons, and on July 21 she was invited in marriage with Mr. Phillip Vaughan. During the month Bro. McPherson and J. E. Searle have given helpful addresses. At the gospel service on July 28, Mr. G. J. Andrews preached on "The Preparations of God," and a lad from the Bible School confessed Christ.

Melbourne (Swanston-st.).—Nice meetings last Lord's day. Amongst welcome visitors was Bro. Pittman, and who gave a delightful address and renewed many old friendships. Bro. Moore spoke at the evening service on aspects of Christian union. Reference was made in the passing away of the aged Sister Woolfield, who was formerly in membership at Swanston-st., and sympathily was expressed with the family.

Castlemaine.—All were glad to welcome Bro. Earle home after his holidays. Meetings were fairly well attended. The prizes for "Hidden Text Competition" for young worshippers on Lord's days were won by Vera Reid and Miss Jermyn, equal in girls' section, and Ray Jessop in boys' section. Book prizes are being presented by Bro. Earle. Record attendance at Bible School. Foreign Mission offering total £129 9/1.

Geelong.—Fine meetings of inspiration last Sunday. Six received into fellowship—four by baptism and two by letter. A beautiful message on "Answered Prayer" was given by Bro. Clipstone. Gospel service well attended. "Is my Name Written There?" was rendered by the male quartette, and Bro. Clipstone spoke the same theme. The choir, under Bro. Mitchell, is doing fine work, and large numbers come to the community singing prior to the gospel service.

Ebura.—Meetings have well attended encouraging sickness amongst members. Bro. Wigney has been sick at home and in hospital for some time, but is expected now to make a speedy recovery. Bro. Payne has been preaching to interested congregations, including a large number of strangers. Two very old and esteemed members have passed away—Sister Mrs. Dowell, senr., and Sister Mrs. E. B. Brown, both of whom rendered faithful and loving service to the church and their Saviour.

Carlton (Lygon-st.).—Meetings on Aug. 4 were good. Bro. A. G. Saunders speaking morning and evening. At the evening service reference was made to the death, early in the week, of Bro. A. McGill, who had been a member of the church since 1857. The choir sang a special anthem, Miss M. E. Pittman and Mr. S. A. Biddow also singing a splendid duet. The school has commenced practising for the anniversary. On July 31 a Christian Endeavor reunion social was held, many old friends attending.

Kaniva.—The Bible School has been reorganized, and the adult Bible Class is well attended. Bro. Arthur Williams is relieving Bro. B. M. Williams as teacher during his absence in the other States. The sisters' mission fund is doing a splendid work for the mission clubs and Social Service Dept. The sunbeam club is well attended, and the Bible School scholars delighted everyone with their debate on town v. country at a recent club meeting. There was a decision Sunday evening, July 25, Bro. Mathew preaching.

Geelong.—There were well attended meetings last Lord's day. Bro. Shipway has been enthusiastically requested by the church to continue his ministry, and commenced his fourth year of service on Sunday. Bro. A. G. Harvey has commenced Bible School anniversary practices, and is conducting helpful gospel communion singing prior to the evening service. Bro. Shipway's prayer service was conducted, and these are to be continued each Lord's day evening. The church annual business meeting revealed all auxiliaries hard at work.

Bendigo.—Three have been baptised, two of these being received into fellowship on August 1. On July 24, a fine conference, opening in the M.C.A. building and ending in the evening with very instructive addresses in the chapel by Bro. Gale, Samplers and Peterson. Two particularly good "mutual" meetings have been a testimony meeting and a combined meeting with the Peace Alliance, with a number of speakers of both societies discussing "Christianity and World Peace," the visitors being led by Bro. E. Reeves, minister of the Congregational church.

Glendene.—At a specially convened meeting after service on Sunday morning, the resignation of Bro. E. H. Scambler was received, and after being an alternative but to do so, it was accepted with extreme regret.

Fitzroy.—Last Lord's day morning Bro. Dow, of the College of the Bible, gave a splendid address. At night Bro. Huestler spoke on "Procrastination." On July 21 Mrs. Main spoke to women and girls' club on the possibility of starting a women's mission band.

Horsesham.—Bro. McConchie, of Richmond, addressed the morning meeting last Lord's day. A special young people's service was held in the evening. The young people sang and rendered several musical items. Bro. Payne's theme was, "The Youth of Today."

Nowell.—During July Bro. Brown gave special address which was greatly enjoyed. On July 28, at the close of a service in which the girls' club took part, two young girls made the goal confession. A mission is planned to be held from August 18 to 25. Bro. Brown will address all meetings.

Doncaster East.—Anniversary services were held on August 1. Bro. Forde, of Glendene, spoke in the morning. Dr. Kemp spoke in the afternoon and evening. The Sunday School rendered anthems under the leadership of Mr. Saunders. Bro. Cameron, of Red Cliffs, visited the church. Attendances were splendid at all services.

Fedaysay.—On Sunday, July 28, Bro. Welch, of Moreland, exchanged with Bro. Sleswart. Attendances are keeping up. The Bible School rally has had an average of five new scholars since it started. Last Sunday 189 were at school. At night a young girl from the school was baptised, and two ladies visited. At the service Sister Goodhead, sen., took ill with a stroke; she is slowly improving. The Bible School is practising for anniversary under direction of Bro. Cousins.

Brunswick.—A visit to Preston mission was made and met with success. A concert organised by the Women's Band was a grand success. Our aged Sister Mrs. Julia A. Peters passed away on July 22 at Cheltenham. Bro. Pittman conducted a service at the home of her daughter, Sister Mrs. J. Marsh, at Campbellfield, on the 26th, and officiated at Fawkner Cemetery. Our life sister was very loyal to the church. On July 23 sympathetic reference was made to the deaths of Mrs. Nash and Mrs. Peters. Bro. Pittman exhorted on "Christian Considerateness." The gospel topic was "Why should a penitent believer, and only such, be baptised?" A new concert was immersed. A collection of £11/11/9 was received for Social Service Department.

Surrey Hills.—The annual business meeting was held on July 31, with Bro. Leo, Dickson in the chair. Reports from preacher, secretary and auxiliaries evidenced much useful and encouraging work accomplished. Elections to offices under new church constitution resulted: Secretary, Bro. Gilmore; treasurer, Bro. H. Murray; board of officers, Bro. A. Dickson, A. Price, W. Lawson, G. Murray, with the secretary, treasurer and preacher ex-officio members; choirmaster, Bro. G. Murray; organist, Miss V. Clewitt; deaconesses, Bro. D. Allen and Mrs. Bay; auditors, Messrs. S. J. and J. Wilson. It was resolved to make a special effort to liquidate the building fund overdraft of £200 within two weeks, in preparation for church extension work. Good meetings and attendances last Lord's day. Bro. Combridge speaking at night on "The Sure Foundation." Bro. Whelan, preacher of the Chatswood church, N.S.W., was present. At the communion service special reference was made to the closing of the beautiful life of our aged Sister Woodhead, who passed away on Friday evening last. Sister Woodhead was a foundation member of Surrey Hills church, and greatly loved for her Christian character, her faithfulness and devotion, and inspiring example in the service of her Saviour. Though she had reached the age of 87 years, there was a regular attendant at all church services up to within the past few weeks. The sympathy of the church is extended to all the bereaved.

Ascot Vale.—All meetings are keeping up splendidly. Average attendance at Lord's Table for Bro. Lee two months was 700. The Bible School, under Bro. Patterson's leadership, is making fine progress, with 38 officers and teachers. The attendance has been well over 200 the last three months. All auxiliaries doing a splendid work. Officers appointed for the year were: Secretary, Bro. White; assistant sec'y, Bro. Brown; treasurer, Bro. Murray; Bro. Brown, A. Marshall, Milne, Monner, Rodgers, P. Sterling and White; organist, Sister White; assistant organist, Sister Miss Milne.

South Australia.

Balaklava.—Interest in all meetings is well sustained. At the morning service on August 4, a lad from the Bible School made the good confession. Splendid attention at night to Mr. McCallum's address on "Lot—the Power of Choice."

Hindmarsh.—Splendid services were conducted on Aug. 4. Bro. Allen Brooke was the speaker. In the evening he gave a talk to the young worshippers on "The Holy Spirit." His gospel message was, "Our Daily Bread," another of his messages on "The Disciples' Prayer." Sister Miss Lorna Goodall sang a solo, and the choir rendered the anthem, "I will Feed My Flock."

Glendge.—Bro. Edwards commenced his third year of service with the church last Lord's day. Reference was made to the successful and happy relationship existing. Splendid attendances at worship. A young man was received into fellowship. At the gospel service a full chapel enjoyed a men's service, and at the close a sister was baptised. Last Sunday there was a record attendance.

Wudinna.—The work in the central Eyre's Peninsula church is very encouraging. Bro. Hollans is winning his way into the hearts of the people, and his earnest messages are causing many to think. There have been four confessions of sinners—three on July 21 and one on July 28. A number meet to break bread, and Bro. Hollans' addresses are greatly appreciated. Meetings are held in the various halls in the district.

Salisbury.—On July 21 a man and his wife decided for Christ, were baptised, and received in on Aug. 1. All departments of the church are working well. At the Y.P.C.E. Society's meeting on July 23 eight of the church officers took charge and gave instructive addresses. Preceding the evangelistic mission which commenced on Sunday, Aug. 4, there was a succession of prayer meetings held in two of the members' homes every Tuesday night. On Sunday, Aug. 4, at the children's afternoon service, six young people stepped forward. Bro. H. Gray, from North Adelaide, is the missionary, and the mission will probably last for two weeks.

Paraville.—A party of fifty members of the church recently visited Morialta Protestant Children's Home and inspected same. Several items were presented, and the G.C.E. distributed 50 worth of sweets to the children. On Sunday evening, July 28, a collection in aid of the Homes amounted to over £4. On Aug. 1 the Juniors were delighted with a fine address by Miss Hyle, of Goldbrook, Marcellines Home, Ontario. Bro. Russell gave an enjoyable message to the church. The Y.P.A.C.E. recently held their annual meeting, at which Bro. Raymond spoke. Meetings are gradually improving in numbers after a slackening off due to the winter months.

Fallopam.—At the half-yearly meeting a good number were present. Reports from all auxiliaries showed steady maintenance of effort. The treasurer's report showed that the church was meeting its heavy obligations. Recently the church began its fifth year. In that time it has secured homes for children and the sick, and enough for two tennis courts. School hall, gymnasium room, and a six-roomed longbow for the preacher have been erected. The church is now entirely self-supporting. Bro. Will Graham, by practically unanimous ballot, has been re-engaged for three years. The tennis

club has bought an additional piece of ground, and is making up the second court. The church feel deeply thankful to Park-st., the mother church, for all its help.

Queenstown.—Marked increase has been shown in the attendance at the young people's meeting during the last two or three Sundays. At the morning service on Aug. 4 Bro. Brooker exhorted. One sister was welcomed into fellowship. At the evening service, as Bro. Brooker was preaching at Cheltenham church, the students' class enjoyed the service. Several took part. The address on "The Philippian Jailor" was preached by three brothers, S. Matthews, A. Holmes and J. Hall. On July 29 the Bible School prizes were distributed, and a pleasant time was spent. On July 30 the girls' wattle club paid a visit to the Salvation Army at Port Adelaide and gave a concert. On Wednesday evening members of the girls' club went to Semaphore church and gave a few items at a concert.

New South Wales.

Grafton.—Meetings have been greatly affected by the influenza epidemic. Two young people's clubs have been formed, and are making good progress. A Sunday morning Bible study class meets at 10 o'clock. The prayer meeting is well attended, after which the choir meets for practice. On July 25 a kitchen tea was given to Miss Sarah Hall, who was married to Mr. Darrell Ethen on July 27, Mr. Greenhough officiating. Twenty-seven scholars sat for school examination.

Chatswood.—Mrs. A. Graham and Mrs. S. Gole organised an "American Tea" on July 10. About seventy ladies were entertained at Mrs. Graham's home at Roseville. As the result of a very successful fund-raising £100 has been handed to the committee for the proposed Aged Women's Home in Sydney. On Aug. 4 the church had good meetings. In the absence of Bro. Whelan, Mr. Morriss spoke in the morning. The evening service was conducted by Bro. Day, from Lane Cove. The church's funders, Bro. and Sister Goss, of the Chatswood church, have kindly written the mother of the sister Whelan—Mrs. Woodhead, of Victoria.

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