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"In Every Way Christ is Preached."

LAST week a large company of Christian men considered the subject of Evangelism, and engaged in an earnest, lively and helpful discussion. The importance of and present interest in the theme are the warrant for this brief treatment.

Let it be premised that there is no room for discussion amongst Christian people as to whether or not Evangelism is a good thing. Some questions are open for disciples, but not this one. Our Lord has forever settled the matter. Jesus Christ did not, and does not, ask disciples if they will be pleased to consider the matter of evangelising, or whether they believe aggressive evangelism to be the proper procedure: he simply tells them to go and preach. The Commission still stands.

Over and over again it has been said of churches of Christ in Australia that they owe much of their success to two things: first, their loyalty to the Scriptures and absolute conviction of the truth of Christianity; and, secondly, their spirit of aggressive evangelism. Preachers and sympathetic observers in other communions have often approvingly spoken of these things as amongst our good characteristics. The witness has been true, as hundreds and thousands can testify. Numerous readers of this owe their Christian privileges to earnest evangelists; and, ultimately, all of us are indebted to evangelism for our very discipleship.

Has there been a loss of evangelistic spirit? Undoubtedly so, it appears to us. Possibly this is not to be wondered at. All Christian work is more difficult than it was a generation or two ago. There has been a growth of rationalism within the ranks of Christendom. Unbelief outside the churches is less militant than it was, but Satan has more than made up for that by his subtle craft in other directions. The Bible is not now revered by professed Christians as it formerly was. The deity of our Lord, the value and necessity of his atoning death, are not accepted by large numbers who would call themselves Christians. In the world there has been a development of naturalism

in religion and a recrudescence of paganism. It would be rather surprising if no members of churches of Christ were affected by these new conditions. We think it is true that many have lost their zeal in the very things which once constituted and can still constitute our strength.

The possession of an evangelistic spirit presupposes a strong faith in Christ and his Gospel as the hope of humanity. We must believe men are lost before we are going to become anxious about their salvation. We must believe in the necessity of conversion if we are to be zealous and self-denying in our missionary efforts at home and abroad. We must have a heartfelt belief in our message before we can hope to present it with the ardor, enthusiasm and love which will capture others.

The Scriptures undoubtedly command us to evangelise. But they do not prescribe a method. Here there is therefore room for discussion. Brethren, equally loyal and devoted, will differ as to methods. What will appeal to one awakens no response in the heart of another. Such a result does not worry us—always provided that all are evangelising!

There lies before us as we write a series

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of pamphlets. The names suggest different types of work: Handbook on Personal Evangelism; The Sunday School and Evangelism; Parental Evangelism; Household Evangelism; Home Visitation and Evangelism. The two most common methods are not included in this list, viz., our ordinary public proclamation, and our special evangelistic missions. Each work has its place, and each has been signally blessed by God. If a man cares to say: "I prefer one way, and have found it most blessed and permanent in its results," well and good. That is—good, if he is working at it, and not merely using this statement as an objection to some other method. As a method of evangelising, it is admirable; as an excuse for not evangelising, it is detestable.

Clearly we have warrant for, or example of, different methods in the New Testament. Personal evangelism finds its illustration both in the Master's life and in Andrew's bringing Peter to Christ. Household evangelism, too, could be illustrated either by Andrew and John or by what happened when the faithful Lois and Eunice taught Timothy the Scriptures and the way of life. The method of sending men out two by two as missionaries is met with in the Gospels and has its counterpart in the mission of Paul and Silas, or Barnabas and Mark. The use of special buildings for the accommodation of those who would hear the Gospel is warranted by the apostolic preaching in the Temple precincts at Jerusalem and by Paul's ministry in the School of Tyrannus at Ephesus. Household evangelism also was practised by the Apostle Paul who taught "publicly and from house to house, testifying both to Jews and to Greeks repentance towards God, and faith towards our Lord Jesus Christ."

Of the desirability of making our usual Sunday evening services evangelistic in character, there is little need to write. The very name we generally employ—"Gospel service"—shows that we are ostensibly using this opportunity. Our preachers are evangelistic and evangelical in their messages. With a greater evangelistic spirit and more

whole-hearted support of the membership, their testimony would be much more powerful. When we speak of an aggressive evangelism, it would be well to stress the thought that it is an evangelistic membership, and not merely an evangelist, which the local congregation requires.

Probably it is the special evangelistic mission which causes most discussion. Sometimes we fear lest an attack is made ostensibly on the use of tent missions as an evangelistic method, when really it is evangelism itself which is objected to. We must not make the mistake of opposing a method or declaring it illegitimate merely because it does not specially appeal to us. All people are not of the same temperament. The thoughtful, quiet address which pleases one man leaves another untouched; just as the noisy music and fervid oratory which delight some make the rest of us uncomfortable. The fact is that hundreds of excellent people have been won to Christ in tent missions, who, so far as we can see, would probably not have been won otherwise. The souls of these people are quite as precious in the sight of the Lord as are ours. Christ did not die for intellectual, fastidious church-goers or superfine people alone. He died for all. He is willing to use evangelists of different types, and to bless and own missions of different types, for the winning of folk of different types. We want by all means to save some, and rejoice that in every way Christ is preached. When well prepared for and carefully followed up, evangelistic missions are good. To faithful Christians first won by this means the denial of this truth seems to come perilously near to evil speaking against the Spirit of God.

Sometimes, churches err by depending too exclusively upon a special mission. They hold a successful mission, but slacken effort for a year or two, and then seek another mission. This is not well done. We have no intermittent Commission in the New Testament. There should be perseverance in well doing and continuance in witness-bearing.

May we add that the motive in all evangelism is love to Christ and a desire for the salvation of souls? It has been alleged that some churches make little effort, are neither very earnest nor continuous in evangelism, and also let finances decline, consoling themselves with the thought that a successful mission can be arranged which will adjust everything quite satisfactorily. "Give us a mission, and all will be well," they seem to say. This is to begin at the wrong end. Let the church be alive, earnest and zealous, and go forth to bring men to Christ. Missions represent the church at work; they were not intended to be merely a means of reviving sickly churches.

The Commission still stands. Let us heed the call of our Lord.

Losing the Scriptures.

We read that at times in past ages there was a dearth of the Word of God. "The Word was precious in those days; there was no frequent vision." That is, God did not speak often—why should he and how could he? There were few listeners. A dearth of the Word of God—it is the most terrible of all dearths. But God cannot speak to people who will not hear.

Then we read also of the last word. The word had been spoken to men, heard, loved, written down, studied, but as time went on it was neglected, and even the written word was lost. It was so once in the days of Josiah, the ancient Hebrew king. When the temple, which had almost fallen into ruins, was being repaired a copy of the book of the law was found, and lo, a great revival resulted. Revivals always spring out of the Word—whether read in Josiah's time, in Luther's or in Campbell's. If the Word

I cannot read this writing of the years,
My eyes are full of tears
I can but hand it in, and hope
That thy great mind, which reads
The writing of so many lives,
Will understand this scrawl
And what it strives
To say—but leaves unsaid.
I cannot write it over,
I have no strength for more,
So it must stand or fall—
Dear Lord—that's all. —Selected.

of God be lost man can neither hear nor speak the highest things.

Is it possible to lose the written Word now? Think how it pours from the press: Day and night always the printers are at work on the Bible. It is the "greatest seller" among books, and whatever else one may possess he feels that he must have a Bible also. His library is not complete without it, his office is bleak if a copy is not there. One is like a crippled man who has lost his staff if he owns not a copy of the Book. And yet for many people the Bible is a dead letter, it is a book inaccessible—it is a lost book. How? Why?

The Bible is lost to those who have not enough love for it to read it. In this way it is certainly lost to them as if buried in the debris of a forgotten house, or chained with iron ring to the stone wall of a monastery.

People also may lose the Bible by the substitution of other books for it. Books about the Bible may be read instead of the Bible itself. This is a very easy and specious way to lose the great Book. There are those, even in preaching or teaching the Sunday School lesson, who study themes and select proof texts from the Scriptures to prove their points, instead of drawing themes and ideals from the Bible to guide their lives. Thus the Book is crowded out except as a kind of "pony" or witness dragged in to

substantiate a statement made by some one who speaks "out of his own head."

The Bible may be lost by institutionalism. This happens when decrees and deliverances of convocations and councils become the rule and authority of life instead of the word itself. In such a way creeds have crowded out the Book, and interpretations have kept people from the original sources. We must give all due weight to interpretations whether they be in the form of the historic creeds or whether the utterances of scholars, but we must never forget to read the Bible itself as the very Word of God to our own souls. For the Bible is lost to us unless we read, study, and inwardly digest it for our own spiritual guidance and up-building. Each man has his own problems of life, and therefore each man must seek God's will and God's light upon his own life. That is what gives the Bible to him and what vitalises it into living reality as the Word of God.

The Bible does not mean as much to some Protestants as it once did. We have been deluged with so many doubts about the books of the Bible, about the right of certain books to a place in the divine library, that many have lost their enthusiasm for the Bible. This must be remedied.

Our churches have a special mission to enthrone the Bible in the preaching and thinking of the people. It is their aim to take the Bible, especially the New Testament, as their only guide to Jesus Christ and to right conduct. To do this truly is to render one of the greatest services possible in this age of the world. The brilliant achievements of modern learning have tempted some to put them above the Bible. There must be somebody to give warning and prevent this.—"Christian Evangelist."

Christ Incarnate.

The story is told of an agnostic studying a colony of ants. The little creatures did such remarkable things that he could not help but think that they were intelligent. The thought occurred to him—"how wonderful it would be if I could impart to them some of my knowledge; then they would be able to do so many more marvellous things." The thought seemed to have but one answer. In order to educate the ant, he would have to become an ant and go among them, teaching and leading them. Then there dawned on his antagonistic mind the reasonableness of the Incarnate Christ. God, in Jesus Christ, left the glory of the heavens, to dwell in humility here upon earth in order that he might teach and show man, lost in sin, the way to heaven through his atoning and sacrificial death.—Thomas J. Lee, in "The Changeless Christ."

The Message of the Evangelist.

Geo. D. Verco.

For I determined not to know anything among you, save Jesus Christ and him crucified (1 Cor. 2: 2).

Evangelism is a subject of the first importance. It is a project so daring, so lofty and sublime, that it staggers the imagination. It proposes to take these lives of ours, wrecked and ruined by sin, and transform them into vessels meet for the Master's use; to draw the alien into the close relationship of a child of God; to make the rebel into a loyal citizen, and to lift us from the depth of degradation and shame right up to the honor and glory of the eternal God. Having its roots in the eternity that is past, it will only come to its full fruition in the eternity yet to be.

Our Lord ordained that this should be accomplished through evangelism. What then shall be the message of the evangelist as he goes on his mission?

There are those who seem to have lost faith in the gospel as the power of God unto salvation, and in its place put politics and social economics, giving themselves in their discourses the consideration of some passing crisis, or of some local combination of circumstances, or of some incident which is exciting the interest of the daily press. They must speak on "live subjects for live men." They must make their sermons sensational. But when you strip their preaching of its sensationalism, you feel that they are moving in some little hill country, or some still less impressive and monotonous plain.

How different it is when you turn to the preaching of the apostles! You are amazed at the fulness and the glory of the message. There is a range about it, and a vastness, and a radiance, that makes you feel that you are in Alpine country, where you move among the majestic heights with tracts of virgin snow, and you breathe the atmosphere of heaven. Or, again, there is a suggestion of unfathomed depth, and the mighty rivers full all the year round. These men did not preach about Christ; they preached Christ. They made him to live again in the experience of the people to whom they preached. They made men feel that Christ was an ever-present Friend, with whom they could fellowship as they journeyed along the path of life—their help in every time of need, their strength in weakness, their comfort in adversity, and their joy in sorrow.

In preaching Christ these men dealt with such themes as atonement, redemption, justification, the exceeding sinfulness of sin, the love of God, sanctification, adoption, forgiveness of sins. And for these, the deepest needs of men, they were entirely dependent upon the once crucified but now risen and exalted Saviour. For said Peter,

"there is none other name under heaven given among men whereby we must be saved." "His name through faith in his name hath made this man strong."

Is it redemption that we need? The apostle Paul says: "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Do we need to be reconciled to God? "God in Christ, reconciling the world unto himself." Do we need cleansing from the disease or pollution of sin? "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Do we need to be freed from the guilt of sin? "There is therefore no condemnation for them that are in Christ Jesus." Do we need to be justified? "Whom God hath set forth to be a propitiation through faith in his blood, that he might be just and the justifier of him which believeth in Jesus." And the apostle Paul tells us that "whom he justified them he also glorified."

These men stood before the sorrows of the world, and declared their possible transfiguration: "Our consolations also abound through Christ"; "We rejoice in tribulation"; "We sorrow, yet not as others who have no hope."

They stood before sin and proclaimed its possible destruction, so that men would not only be cleansed from its stain and freed from its guilt, but completely emancipated from its power and dominion. They said in effect, what Spurgeon said: "Though thou hast raked in the very kennels of hell

yet if thou wilt come to Christ and ask for mercy he will absolve thee from all sin. 'He is able to save to the uttermost all that come unto God through him.' Though you may be incarcerated in the deepest dungeon of Castle Despair, he is able to open every lock and burst every band and set you at liberty. And though you may have sunk into the very deepest depths of sin, you may be lifted to the very highest heights of glory, clothed in the spotless righteousness of God's dear Son, to stand a redeemed soul in the presence of the Majesty of heaven, a son restored to the bosom of the Father."

These, as I understand them, were the great themes of the apostles, and they, too, must be our themes if men are to be brought to repentance, if they are to own Jesus as Lord to worship and adore him, and if they are to say, as men did in the days of the apostles, "Oh, the depth of the riches both of the wisdom and of the knowledge of God!"

of it, we have the gospel for to-day. The same gospel of the risen Lord and the salvation in him is resounding to-day, and the same way of accepting it stands good. So, "See that you refuse not him that speaketh from heaven."

"Faith Is the Title Deed."

The opening words of the great "Faith" chapter in the Epistle to the Hebrews declare that "Faith is the substance of things hoped for, the evidence of things not seen." The Greek for "substance" is "hypostasis," which the Revised Version renders "assurance." In an ancient legal petition, by a widow named Dionysia, the word was used for "title deed." They did things methodically in Egypt in those days, and papers relating to property, with other official documents, were deposited in public archives. The inspired writer says that "faith is the 'hypostasis' of things hoped for," of things unseen: our title

Prayer Corner.

PRAYER AND THE LOVE OF GOD.

He that loveth not knoweth not God; for God is love.—1 John 4: 8.

They will I love, my Crown of gladness,
They will I love, my God and Lord,
Amid the darkest depths of sadness;
Not for the hope of high reward,—
For thine own sake, O Light Divine,
So long as life is mine.

—Johann Scheffler.

The true proficiency of the soul consists not so much in deep thinking, or eloquent speaking, or beautiful writing, as in much and warm loving. Now, if you ask me in what way this much and warm love may be acquired, I answer,—By resolving to do the will of God, and by watching to do his will as often as occasion offers. Those who truly love God love all good wherever they find it. They seek all good to all men. They commend all good; they always acknowledge and defend all good. They have no quarrels. They bear no envy. O Lord, give me more

and more of this blessed love! It will be a magnificent comfort in the hour of death to know that we are on our way to be judged by him whom we have loved above all things. We are not going to a strange country, since it is his country whom we love and who loves us.—"St." Teresa.

O Lord, make us, we implore thee, so to love thee that thou mayest be to us a fire of love, purifying and not destroying. Amen.—Christina G. Rossetti.

O God, we have known and believed the love which thou hast for us. May we, by dwelling in love, dwell in thee, and thou in us. May we learn to love thee, whom we have not seen, by loving our brethren whom we have seen. Teach us, O heavenly Father, the love wherewith thou hast loved us; fashion us, O blessed Lord, after thine own example of love; shed abroad, O thou Holy Spirit of love, the love of God and man in our hearts. Amen.—Henry Alford.

Religious Notes and News.

NEGRO SINGERS AT LIVINGSTONE'S TOMB.

Recently a group of forty American Negro singers assembled in Westminster Abbey and sang the songs of their people at the tomb of David Livingstone, famous African explorer and missionary. The Hampton Singers, directed by Dr. R. Nathaniel Dett, composer and director of music at Hampton Institute, Virginia, were heard by great crowds which had stood for an hour outside the Abbey waiting for the opening of the doors. The singers stood for a brief silent prayer, and then raised their voices in the spiritual, "Rest Ye Weary Traveller." The spirituals cast a spell upon the many hundreds assembled there.

TEN DON'TS.

The following ten "don'ts" are from the pen of Mr. J. Ernest James, formerly of Melbourne:—

1. Don't forget that Jesus Christ is alive.
 2. Don't think that religion is only church attendance, or that it is going to cost you nothing.
- missions, who, so far as we can see, would probably not have been won otherwise. The souls of these people are quite as precious in the sight of the Lord as are ours. Christ did not die for intellectual, fastidious church-goers or superfine people alone. He died for all. He is willing to use evangelists of different types, and to bless and own missions of different types, for the winning of folk of different types. We want by all means to save some, and rejoice that in every way Christ is preached. When well prepared for and carefully followed up, evangelistic missions are good. To faithful Christians first won by this means the denial of this truth seems to come perilously near to evil speaking against the Spirit of God.

covers the original leatherwork. At the back there is a board on hinges which forms a book-rest or writing-desk, and when in use Wesley would turn round and sit straddlewise. There is also under the top bar an ink and pen well, and under the seat a drawer for paper.

"THE RISING SPIRITUAL TIDE."

At the Central Hall, Westminster, recently a well-attended public meeting was held, under the auspices of the Conference of Missionary Societies in Great Britain and Ireland, in order to have the opportunity of hearing an address by Dr. John B. Mott, chairman of the International Missionary Council. In his recent journey, said Dr. Mott, the deepest impression he had received was that all parts of the world are now in the midst of a time of rising spiritual tide. He believed it was a time of rising tide of spiritual opportunity—so much so that there was no time like it in the annals of the Christian faith. There never had been a time when, simultaneously, the doors on every continent, and in every part of every continent, were as wide open as they are now to the penetrating influence of Jesus Christ. "There is a rising tide not only in opportunity but in expectation. The Spirit of God is moving upon the peoples, so that every backward race, every depressed or oppressed people, are on their toes, as it were, tingling with new aspirations, new hopes, new ambitions, new purposes. Throughout Asia Jesus Christ had already become the last court of moral and ethical appeal to all the non-Christian peoples. There is a rising tide of interest in religion, as manifested alike by in-

quiry and by criticism. There is a new responsiveness to the note of reality. Even in the widespread anti-religious movement I see added opportunity." The speaker went on to refer to "the rising tide of faith" and "the rising tide of dedication." In a closing word he acknowledged that "a rising tide may be very dangerous"; nevertheless, "it is always wise to take advantage of a rising tide."

NO RIVAL TO CHRISTIANITY.

"Is the teaching of Jesus concerning the nature of God still tenable and acceptable?" asks President Douglas Mackenzie, of Hartford, in "The Christian Leader." "Is God in Christ a conception which has been overthrown, or which still prevails and must prevail over every antagonistic answer to the mystery of life?"

"My answer to this," he says, "is a counter-challenge: Where do we find prevailing over the minds of men any doctrine of the source of all being and the control of all history which has even the remotest chance of replacing the Christian conception of a personal God manifest in Jesus Christ? I think I have surveyed fairly well the literature of our generation and striven honestly to feel its power and to watch every sign of its acceptance by the general consciousness as well as the learned minds of our day, and I am confident of saying the exact truth when I declare that there is not a single theory of the origin and destiny of the universe promulgated by any mind, accepted by any community, making social history in any fashion, which deserves even to be named as a rival of Christianity."

SLAVES OF THE FEAR OF DEMONS.

"You all know the story of Queen Kapiolani of Hawaii," writes A. C. Clayton, O.B.E., Tamil literary missionary, in "The Advance" (the 130th annual report of the Religious Tract Society). "Her people feared a terrible demon goddess who lived in the lake of fire in the crater of a"

mighty volcano. When the volcano was quiet, they thought the demon goddess was asleep. They then forgot her, and made no offerings to her. When the volcano became active and streams of lava flowed down towards their villages, they used to take sheep and goats, and young men and maidens, and cast them as sacrifices into the awful lake of fire."

"Kapiolani became a follower of Jesus, and her trust in Jesus delivered her from the fear of the demon goddess. To lead her people into the same freedom, she climbed the volcano and hurled stones into the molten lava and challenged the demon goddess to punish her. No harm befell the brave queen. Her people then took heart to copy her boldness."

"The village folk of South India are as much the slaves of the fear of demons as the people of the Hawaiian Islands used to be. A spark flies up from the hearth in the corner of the hut where the cooking is done. The thatched roof of the hut catches fire. Everyone believes that a little demon living in the thatch has done the mischief. A woman is struck down by the 'hot and cold fever'—malaria—and everybody in the village says that the 'little black demon living at the root of the Neem tree' has caused the sickness. The cholera goddess, a most virulent demon, spreads cholera. And so on."

"BORROWING" FOR SERMONS.

A young minister, writing in "The Expositor," discusses the question: To what extent may a preacher make use of other men's thoughts? He comes to the conclusion that "a minister must guard carefully against the extensive use of other men's ideas. His personal growth and self-respect depend upon this caution. On the other hand we cannot avoid occasional borrowing from others."

"In other words," he says, "my advice to myself is this: Don't lean upon others, but when the thoughts of another will inspire, don't hesitate to use them. Don't think you are a great sermoniser because you make a beautiful bouquet of another man's thoughts, but don't leave your sermon colorless when a flower from some other garden will add fragrance and beauty. Don't glory in that which is not your own, even though praise may come to you for it."

The Spade Confirms.

The spade has again confirmed the Old Testament. This time it is the story of Joshua's invasion of Canaan, and other details in the books of Joshua and Judges.

Professor Garstang, who for seven years directed the British School of Archaeology in Jerusalem, told a meeting at the Royal Institution, London, last month, how light had been thrown on the Old Testament.

He placed the date of Joshua's invasion of Canaan at about the 15th century B.C., basing this upon historical details and allusions in old documents, Egyptian records, and recent excavation of ancient cities in Palestine.

He had, he said, been deeply impressed with the sense of reality underlying the Biblical narrative in the books of Joshua and Judges, and had devoted three years to unravelling their problems.

Every identified site mentioned in those books was visited. Three selected cities—Jericho, Ai and Hazor—were examined with the spade.

"The impression became positive," said Professor Garstang. "No radical flaw was found at all in the geography and archaeology of these documents."

"All the cities mentioned in the early documents of Joshua and Judges (chap. 1 to 5) flourished during the Bronze Age, and occupied for

the most part the great strategic positions of the land."

Twenty-four cities of the Canaanites in the age of Joshua were identical with those mentioned in the annals of the Pharaohs of the 18th dynasty.

Joshua was said to have destroyed the three cities chosen for excavation.

"Each place showed traces of destruction near the middle of the late Bronze Age, or about 1400 B.C.," said the professor in relating the results of excavation.

"A more complete investigation of the ruined fortifications and the site of Jericho in the spring of this year has contributed evidence in support of this conclusion."

According to Biblical tradition the exodus took place about 480 years before Solomon began to build his temple. The date of Joshua's invasion of Canaan fell about 1407 B.C. All the available archaeological evidence tallied with this clear Biblical tradition.

The fragmentary picture of Israel's position under the Judges was found to fit into the frame provided by Egyptian chronology. It corresponded closely in certain details with the record of Egyptians' relations with the Land of Canaan.

"There is no reason to doubt," concluded Professor Garstang, "but that the traditions embodied in the other documentary sources of both Books were founded on fact."—Selected.

Commissioned for Service.

A. W. Connor.

In our previous study of Luke 24: 45-58, we saw the clear recognition of two great facts—the sombre fact of human sin, and the radiant fact of the death of Christ for sin. The second half of the text calls for consideration. It reads: "And that repentance and remission of sins should be preached in his name." "To this," said Jesus, "you must bear witness." So we consider—

The Fact of the Remission of Sins.

On the divine side the death of Christ is seen as an ultimate necessity. "Thus it behoved Christ to suffer." "The Christ must suffer." Whatever else is here, there is a great emphasis on the fact that forgiveness is always a very costly matter. So much talk of forgiveness makes it a mere matter of "letting off" from penalty. But it is a profounder thing than that. The cross of Christ proclaims how costly it is. It does so because in Christ was a real incarnation of God. As I write, an article by Dr. Ronald Macintyre, reviewing a book on the cross of Christ, comes to me. In that he says, and it expresses my thought:—"Forgiveness is a miracle of love, something so wonderful that it is all but incredible, and it cost God much, for God was in Christ reconciling the world unto himself. When we realise this, the love of God 'breaks every barrier down.' The saving power of the gospel does not lie in the message of God's love, but in the message of God's forgiving love. The abyss between the holy God and sinful us has been crossed, but crossed from the further side. God has left nothing undone; he has done all. If Christ's death is only an 'inducement to repentance,' and so to reformation, such a gospel will not touch the depths of human sin. But, and this is the amazing message of the New Testament, God does not take us back on trial. He takes us back to his heart, into the number of his children, unreservedly." So forgiveness is more than "letting off" from penalty; it is hearing the Father say, "This my son was dead and is alive again." Surely this is a "miracle of love." It is God who forgives; it is the man, the sinner, who is forgiven. Forgiveness is in the mind and heart of God, but it terminates in the life and heart of man. Hence to be fully effective for man he must find assurance of it in some tangible way. We cannot say too often that this blessing is a gift of grace, not earned, not merited. It is a gift, yet not cheap. True, to us it is without price, but its cost to God is measured in terms of Christ's sufferings. But it is not an unconditional gift. There must be an attitude of soul that fits us to receive without hurt such a blessing. This leads us to the great condition emphasised by Christ in this farewell word. What does it involve?

The Fact of Repentance Unto Remission.

Repentance! Remission! In the realm of Scriptural ideas these two things are inseparable. John preached "the baptism of repentance unto remission of sins." Jesus is exalted. "To give repentance and remission of sins." Peter urges, "Repent and turn, that your sins may be blotted out." The Jerusalem church rejoices that to the Gentiles "God hath granted repentance unto life." The barrier that shuts God out of the life is impenitent sin, not in itself, but sin unrepented of. And the preaching of the "Word of the Cross" awakens the soul to repentance, and repentance is the golden key that unlocks the heart of man to God's forgiveness. No impenitent soul is a forgiven soul. Hence the imperative need to preach the gospel. But though repentance is the great word uttered here by our Lord, it must not be interpreted in any narrow way, or isolated from the things associated with it in Scripture.

If here and elsewhere it has a place of primacy it surely is because "it places our entire personality, with its triple function of reason, feeling and will in a right relation to God."

There is a little phrase in our text not to be overlooked, which indicates clearly the things involved in or accompanying repentance. That phrase is "in his name." That is in Christ's name. Clearly there is room here; nay, there is necessity here for both faith in our Lord Jesus and for the "obedience of faith," of which Paul writes.

Perhaps Paul's great summary of his message to men will help us here: "I have taught you . . . repentance toward God, and faith in our Lord Jesus Christ" (Acts 20: 21).

Repentance is here viewed as leading up to faith, and as finding in faith its consummation. We speak of faith as preceding repentance, and if by faith we mean belief of the message of the gospel, we are right. We have already stressed that fact that it is the "word of the gospel" believed that produces repentance. But such belief is far short of that act of appropriation, and that trust which leads the soul to commit itself to Jesus Christ. The two together form a unity. The one is the reverse side of the other. The penitence that saves is one that leads to trust in Christ. The faith that saves is penitential in root and branch. All this and more is involved in that phrase, "Repentance and remission of sins in his name."

Light is thrown upon this whole scripture by considering the last great fact emphasised by the Lord, the ordained starting place.

Beginning at Jerusalem.

In that city the original witnesses were to wait for power. In that city where the Lord had been crucified they were to begin their work of witnessing to "these things." This pointer leads us to the second chapter of Acts, and the ever-memorable events of that day of Pentecost. Let us see—

First, the gospel was preached. And it was a gospel of Christ. He is its great theme. Its first word is "Jesus of Nazareth, a Man approved of God." Its great conclusion is that the "same Jesus whom you crucified God hath made Lord and Christ." The great facts of the gospel are all here.

Secondly, conviction of sin follows the acceptance of that word as true. And such a sin, even crucifying the Messiah of God. From pricked hearts came the cry of anguish, "Men and brethren, what shall we do?" It was in view of dreaded judgment that they thus asked, and the answer that revealed a "depth of mercy" for them must have been as life from the dead.

Thirdly, the answer revealed the way of life. "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." This answer is as emphatic as the commission in its insistence upon repentance. To this is added the requirement of baptism. It is well to notice that word "in the name of Jesus Christ" repeated as in Luke's Gospel. Surely here is the evidence again that it is no mere repentance that is enjoined, but a repentance that looks to Christ as Saviour. So the requirements are really three since "baptism in the name of Jesus Christ" necessarily implies faith in him. The call for "repentance toward God and faith in our Lord Jesus Christ" is here clearly laid down. Just as clearly is it laid down that these soul attitudes to Christ should be externalised and confessed in baptism. This was to them the "acid test" of their faith, and of their determination to break with the past. It was a great

confessional act. One that expressed in its very form the heart of the gospel, that Christ died, was buried and rose again. In this solemn symbolic act the penitent soul, "depending upon the name of Jesus," found assurance that the old past was really gone, and that forgiven through Christ they were accepted by God. Thus Christ was accepted, and the same way holds good to-day. It has never been repealed.

The baptism which receives the seal of salvation is one in which the name of Christ is confessed as the only ground of salvation. Baptism is the open declaration of dependence upon him alone for salvation. "There is no other name." Two blessings are promised. "Remission of sins" is promised even as Christ himself indicated. That deals with a man's past, cancels the record of sin, and restores to the Father's favor. The second blessing was the one that was for the man's future. A new power within him. "Ye shall receive the gift of the Holy Spirit." The apostle flings wide the gates as the Lord had bidden him. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." We all come within the sweep of this mighty gospel with its facts, commands and blessings.

Here in the Master's great commission for service, and in the apostle's inspired applications of it, we have the gospel for to-day. The same gospel of the risen Lord and the salvation in him is resounding to-day, and the same way of accepting it stands good. So, "See that you refuse not him that speaketh from heaven."

"Faith Is the Title Deed."

The opening words of the great "Faith" chapter in the Epistle to the Hebrews declare that "Faith is the substance of things hoped for, the evidence of things not seen." The Greek for "substance" is "hypostasis," which the Revised Version renders "assurance." In an ancient legal petition, by a widow named Dionysia, the word was used for "title deed." They did things methodically in Egypt in those days, and papers relating to property, with other official documents, were deposited in public archives. The inspired writer says that "faith is the 'hypostasis' of things hoped for," of things unseen: our title-deed to everything that God has promised to us.

My deeds are at the Bank,
I place them under care;
But other things I have
More wonderful and rare—
My treasures for eternity,
Which Jesus holds in trust for me—

My share in jewelled walls,
In streets that gleam with light,
My crown of glory, harp of gold,
My robe of dazzling white:
These treasures of eternity
Christ Jesus holds in trust for me.

What other things await
I often seek to guess:
The wealth of fellowship
And hallowed friendliness;
Lord Jesus, Thou dost hold the key
Of gladness stored in heaven for me!

No lawyer's pen to write,
No parchment do I need,
The Risen Lord doth give
Faith as a title-deed:
That I may hold eternally
The treasures He has planned for me.

That Jesus Christ might bring
His wealth for me to share,
Meant darksome Calvary
And all that happened there,
I praise Thee, Lord, on bended knee
For all Thou hast in trust for me.

—E. E. Trusted, in "The Christian."

Prayer Meeting Topic.

July 16.

THE FIRE-CLOUD.

(Exod. 12: 21, 22; Num. 9: 15-23.)

W. Waterman.

"All our fathers were under the cloud, baptised in the cloud and in the sea. . . . Now these things happened unto them for types" (1 Cor. 10). Of what was this cloud a type? Of "the Holy Spirit at work with, on, and in the church."

1. "The cloud of the Lord" glorified the name of Jehovah. "And the cloudy pillar descended. . . . And Moses said, Shew me thy glory. The Lord said, I will proclaim the name of the Lord before thee—merciful and gracious, and abundant in goodness and truth." Of the Comforter Christ predicted, "He shall glorify me."

2. The Lord in the Pillar gave Israel God's Law, ordered the tabernacle and its worship, and established its priesthood. "In a thick cloud" "the Lord came down upon Mount Sinai." "And he gave unto Moses two tables of the covenant, written with the finger of God." "And the Lord said, Let the children of Israel make me a sanctuary—according to all I shew thee." "And I will sanctify the priesthood." The Holy Spirit likewise is responsible for the whole Christian system—gospel, church and ministry.

3. The Lord in the cloud operated with and through both the worship he established, and his Law and word by the mouth of Moses. "The glory of the Lord appeared" at the offering of the first sacrifice: "and there came forth a fire from before the Lord, and consumed upon the altar the burnt-offering." The tabernacle and its worship thus were sealed as means of his grace. He likewise used, and co-operated with, the commands spoken by Moses. The Spirit and the now written word similarly co-operate to make a Christian and to sanctify him.

4. The Pillar sanctified and sealed the Lord's people. The Hebrews were finally separated from their enemies the Egyptians, when they were "baptised in the cloud and in the sea." Christians, too, are set apart in a baptism which is a birth both "of water and of the Spirit." "Thou [the Pillar] goest with us," said Moses: "so shall we be separated from all peoples." The indwelling Spirit it is which separates the Christian: "If any man have not the Spirit of Christ, he is none of his."

5. The Lord in the cloud dwelt among the Lord's people, and communed with them. "And the cloudy pillar descended. And the Lord spake unto Moses: My presence shall go with thee, and I will give thee rest." Of the Spirit Jesus promised, "He will abide with you forever."

6. The Fire-Cloud protected and provided for the children of Israel. "And the Angel of God, which went before, removed, and stood between the camp of the Egyptians and the camp of Israel: so that the one came not near the other." Just so Christ's Spirit is the "Comforter," which means "friend in need," "protector in danger." "And behold, the glory of the Lord appeared in the cloud; and spake, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread." "Behold, I will stand before thee upon the rock in Horeb, that the people may drink." To believers the Spirit likewise ministers him who is "the water of life," "the bread of life," and whose "flesh is meat indeed."

7. The Pillar led his people right to their Promised Land. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." "And the Lord went before them in a pillar, to lead them in the way." "He took not away the pillar from before the people." Christians, be "led by the Spirit," "the Holy Spirit of God whereby ye are sealed unto the day of redemption!"

TOPIC FOR JULY 23.—THE RED SEA.—Exodus 14.

Our Young People.

Conducted by W.M. GALE.

An Up-to-Date Secretary's Equipment.

A MODERN EFFICIENT CARD SYSTEM.

The secretary is one of the "key" men of the Bible School. Much depends upon his personality, ability, industry and system. He should be one who can work with and inspire his assistants. If he cannot work in a "team" he has missed his calling. His duties are not merely of a routine character. He is an executive officer and should be possessed of executive ability. He must be punctual, painstaking and given to caring for details.

He will need to use modern methods and efficient systems if he is to make his work count for all that it should in the school. The secretary is the official entrusted with the preparation and preservation of all the necessary details of enrolment, records and statistics. He must have a system, and moreover, he must work his system.

The card system, so much in evidence in every business office, lends itself admirably to the requirements of the school. It is most important that the school should have an easily accessible and up-to-date record of the name and address of every scholar, together with information as to the department and grade in which the scholar is enrolled. Every wide-awake secretary needs a method of securing information early in the afternoon session as to the attendance for the day in each class and in the whole school, together with the names of those who are sick, a list of absentees, and the amount of the offering. Here again, the card system is ideal.

But where are these cards to be had? This is the question that has been put to the Victorian Bible School Secretary time and again. To meet this need a "Class Record" card and a "Scholar's Enrolment" card have been prepared by the Victorian Bible School and Young People's Dept.

The "Scholar's Enrolment" card makes easily accessible the particulars of the scholar from date of enrolment in the Primary Department until scholar has graduated from the school and become a member of the staff. Not only so, but a record is preserved of the marks gained in each year, the prizes obtained, and particulars of the award secured in the annual examination. Even this does not exhaust the information at hand. It is an ideal record card.

Perhaps of even more importance—because of its great time-saving feature—is the "Class Record" card. With its aid the secretary is able to tell within a few moments of the opening of the school, the number present in each class and the amount of the offering. Not only so, but what is even more essential, within a few moments he can make available to the absentee secretary, preacher, or school visitor, the name and address of each absentee, and is able to state whether absentee is reported sick, is on holiday, has presented an excuse, or is absent without giving reason. Even the fact of a scholar's late arrival is seen at a glance. Provision is also made for the entry every Sunday of each scholar's total marks. Nothing could be more complete.

These cards may be introduced into the school at any moment, there being no need to wait for the new quarter or even new month. The size of the card is the standard 6 in. by 4 in., and is the strong, durable "systems" board in daily use in city offices. They may be procured from the Victorian Bible School Secretary, William Gale, T. & G. Building, 145 Collins-st., Melbourne, C.I. 100 cards cost 6/8; 50, 3/10; 25, 2/2; 12, 1/4 post free. A modern, printed, systems card at the price of a blank guide card. We commend these to our schools and secretaries.

Victorian Bible School Sports' Association.

It is the desire and aim of all Bible Schools to hold the interest of their boys as they enter the teen age. To assist them in doing this, the Sports Association has been formed to arrange games competitions, which will be open to all Bible Schools and boys' clubs connected with our churches. We provide the boys with organised competitions, which help materially in keeping them together in their clubs, which in turn keep the boys interested in local school and church life. Competitors must be regular attendants at Bible School. Our picture of Thorn-

bury young men's class affords an illustration of the way in which a Bible School class can be built up by means of a club linked up with the organised sports competitions of the association. About a year ago this class had 12 on the roll; at present the roll includes 28 names, between 14 and 17 years of age.

Following up a successful football competition, we are launching an indoor games competition open to clubs meeting on a week night. The competition covers ping pong, quoits and deck quoits. The age limit is under 17 on July 8, 1930. The secretary is Fredk. N. Lee, 475 St. Georges-rd., Thornbury, N.17. An entry fee of 5/- must be paid before the first match. Already about 15 clubs are likely to enter.



Young Men's Bible Class, Thornbury, Vic.
Teacher (centre).—Mr. Fred. N. Lee.

BENTLEIGH'S FIRST BIBLE SCHOOL ANNIVERSARY.

Bentleigh (Vic.) Bible School held its first anniversary on June 29, with Bro. Styles in the chair. Visitors were present in good numbers from neighboring churches. Cheltenham choir assisted in the singing, under the baton of Bro. Morse. Bro. Hunt delivered the address and Bro. F. Chipperfield presented the prizes. A presentation was made to Mrs. and Miss Dickenson, who have worked in the school from the beginning. Thirty-nine regular scholars are enrolled.

Foreign Missions.

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

FEDERAL CONFERENCE, BRISBANE, AUG. 16-22.

This will be our first Federal Conference in Queensland. In 1926 we made a break in the location of our Federal Conference. Hitherto it had been held in either Adelaide, Melbourne or Sydney, and after a long and vigorous debate it was decided to hold the 1928 Conference in Western Australia. Many were afraid that the distance would militate against its success, but we have never had a better Conference. There were large gatherings. A big representation came from Queensland, the members of which State had to travel from Brisbane to Perth, and return at least 6,946 miles. At the Brisbane Conference our Foreign Mission Board will make its biennial report to the delegates. Try to go. Reduced railway fares have been published several times in the "Christian." Queensland weather during August is a delightful change from the rest of Australia. Write to H. Bassard, 145 Enoggera Ter., Paddington, Brisbane, Queensland, and tell him you are coming.

S.O.S. TO STATE AND CHURCH TREASURERS.

This year, on account of the Federal Conference being two months earlier than usual, we shall only report for 1929-30 ten months instead of twelve. This is a very serious omission as far as Foreign Missions are concerned, as it cuts out the whole of our Foreign Mission offering for one year; and as at least two-thirds if not four-fifths of our money is contributed on the first Sunday in July, this is a very serious matter. To minimise its seriousness, in some measure, we are sending an S.O.S. call to every church and State treasurer in Australia to see that the money contributed to Foreign Missions during the month of July be promptly sent forward. We are proposing to prepare a supplementary financial statement to present at the Federal Conference, giving the results of the July offering. If, through delays on the part of our treasurers, this is rendered impossible, it will be a great disappointment to the Foreign Mission Board, and we are sure to all the Federal delegates that they are not able to have presented to them the true financial state of our Foreign Mission Board. While most of our churches send prompt remittances to the State treasurer, and most State treasurers send promptly to the Federal treasurer, it is not uncommon to have to wait one month, two months, or even three months, for the money contributed on July 6. This not only delays the giving to our readers of the results of the offering, but it also entails the loss to the Federal treasurer of seven per cent. that we are paying on an overdrawn account. Will our treasurers kindly note this S.O.S. call, and make a ready response? It is a very reasonable request that we are making.

REPORTS FROM INDIAN MISSIONARIES.

Dr. G. H. Oldfield.

Advances have been made in the work at Dhond. The number of our inpatients has greatly increased. It is the usual thing to find that all our twelve beds are occupied and there are many more patients seeking admission. The need for more ward accommodation became very acute, and we were exceptionally glad to be able to go ahead with the building of the "Gwyn Grace Edwards' Ward Block." The money for this block has been generously given by Mr. Campbell Edwards, of Victoria, as a memorial to his daughter, called to higher service. This ward block will give us accommodation for 24 extra patients. With an increased number of patients there will be an increase in the running cost of the hospital, which is not by any means self-supporting

as yet. We trust that our home brethren will not cripple our work as an evangelistic agency by expecting that we should make the patients pay for everything. Up to the present it has been our boast that we never turn any one away for lack of cash, but we frequently have given money to pay for food as well as our medical and nursing skill fee.

Andrew A. Hughes.

As you know, we are building the "Ann Simons' Memorial Bungalow" at Baramati, for lady missionaries. It will be occupied first by Miss Foreman. I wish all the interested friends at home could see it. It will be a brick building. Much of the timber is from Western Australia. Jarrah is cheaper than to use teakwood. The floors are of stone. The whole of the work is being done by men and lads from our own compound. The eight bricklayers from the C.T.S. receive 1/10 per day. This is good money for them. These men have all learned their trades under the missionaries. They rank as some of the best workmen in the town. All the carpenters have been or are at present in our industrial workshop. The best of them earn the same as the bricklayers. They are twelve in all, seven of whom come from the C.T.S. and five from the boys' home. Honest tradesmen of thieves, Christian tradesmen of orphans. This is what you are doing, who are supporting the mission work. You are the builders with us in this work. We are building character, we are moulding lives, and every penny you give and every prayer you offer adds another stone to the characters that are being built every day. Those for whom you are praying and thinking, those for whom you make your sacrifice, are building the future home of your representatives in India. "For we are God's fellow-workers."

T. Escott.

We have moved the dispensary into Shrigonda town. Our object was twofold: to increase our sphere of usefulness in reaching a greater number, and to get into closer contact with the people by working more in their midst. We are satisfied with the results, there being an increase of new patients, and new friendships being formed with those who before were strangers. We were fortunate in being able to secure a splendid building for the purpose. It formerly belonged to Prince Shinde. It joins the old palace, and for a time was used as a courthouse by the British before the present courthouses were built. It is large and spacious. It covers a considerable area, and has three large courtyards with rooms opening out on to them. In two of the courtyards there are two beautiful wells of water built in with stone, affording us a splendid supply of water, which is a great asset. The rent for this is ridiculously low, owing, I believe, to the fact that it is supposed to be haunted by evil spirits. It is now serving a useful purpose in the ministry of healing. All our patients hear the gospel message. Many carry Gospels away with them. Will you pray that the seed sown will take root and spring up to bear a rich harvest in the salvation of souls? Mighty prevailing prayer can accomplish that which sometimes nothing else can.

FOREIGN MISSION DAY.

Sunday, July 6, in South Australia was a beautiful day, and the offerings were, on the whole, satisfactory. Some of them were records notwithstanding financial difficulties and unemployment. We feel sure that such sacrificial giving was in evidence in all our churches. Seventeen churches so far report having received £591/6/4. Unley church heads the list with £198/4/6.

IN MEMORIAM.

BROOKER.—In sweet and loving memory of our dear father, Thomas Henry Brooker, who passed away at North Norwood, S.A., on July 11, 1927; also our dear mother, who was called home on March 28, 1920. "Precious in the sight of the Lord is the death of his saints."
—Inserted by his loving son and daughters.

CRAWFORD.—In loving memory of Alice Ruth, beloved wife of John Crawford, and loving mother of Jack, Eric and David, who was called home July 17, 1923, Kuringgai, N.S.W. "Blessed are the dead who die in the Lord."

RENTON.—In affectionate memory of my wife, Marion, who received the home call at Maryborough, Vic., on July 15, 1920.

"Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim the hour
That manifests the Saviour's power."
Ever remembered.

—Inserted by R.H.

BEREAVEMENT NOTICE.

Mrs. A. Haddow and family desire to thank all kind friends for letters, cards, telegrams, floral tributes and personal expressions of sympathy in their recent sad bereavement, especially mentioning Mr. A. G. and Mr. F. T. Saunders.
—373 Canterbury-rd., Surrey Hills, Victoria.

TO LET.

Large furnished house, 12 rooms, near beach, Black Rock, available for winter months, 35/-. 4-roomed flats available from 15/-. Apply Social Service, Prince's Garden Tea Rooms, Bradshaw's Building, 2 City-rd., S.C.A. Tel. M 3083.

FOR SALE.

Box Hill.—New W.B. Villa, T. Roof, 5 rooms, S.O., Bathroom, Bath, Heater, Basin, 6-ft. Pan. Hall, Double Door, Pantry, Press, Tile Recess, Gas, Water, E.L., Washhouse, Cement Troughs, Built-in Copper. Price, etc., E.X., 419 Whitehorse-rd., Mont Albert, Vic.

ROSES.—12 bush roses, "Argus" sorts, 14/-. 12 climbers, good assortment, 14/-. 12 standards in "Argus" dozen, 32/-. Four standards for 10/6 —Sunstar, Mrs. W. R. Barraclough, Chas. P. Kilham, Claudius Pernet. Lists posted. No packing charge for roses. Sparks and McAlpine, Box Hill, Vic. WX 2761.

HONEY.

Victoria's Choicest (Mellicodora). 60 lb. tin, 26/-; 30 lbs., 16/-; 15 lbs., 8/6. The "Community" case:—Two 30 lb. tins and four 15 lb. tins, 63/6. Cash with order. Prices include freight to any station open for goods.

W. G. COMBRIDGE, Meredith.

HELP THE CHILDREN.

The Victorian Department of Social Service has four boys and three girls, 10 years of age and younger, waiting homes of adoption for the winter months. Two of these children are in a home from which two have died of malnutrition during the past two years. Church members who will take one or more children will render unique Christian service. By acting quickly lives may be saved. The department provides all clothes necessary, and bears all railway expenses. Secretary, Will H. Clay, Social Service Office, 2 City-rd., S.C.A.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by
LEN. GOLE, "Tara-awera,"
144 Marshall Street, Ivanhoe, N.Z.I.
Phone, Ivanhoe 195.

Here and There.

The Victorian Sisters' General Dorcas Class will hold the next meeting on Wednesday, July 15, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters will be welcomed.

The Victorian Christian Endeavor Council will hold its monthly meeting at Lygon-st. on Tuesday, July 15, at 8 p.m. Miss V. Blake will speak on missionary work in India.

The following telegram from Queensland reached us on Monday morning:—"Had first morning service Townsville Sunday; tent crowded at night, one confession; interest growing; carnival week this week may interfere.—Hinrichsen and Morris."

Mr. W. H. Hall, of 113 Pitt-st., Sydney, hon. secretary of our Preachers' Provident Fund, writes as follows: "Contributors to the Endowment Fund are requested please to forward pass-books to hon. secretary of the fund, so that subsidy and interest entries for 1929 may be made."

Bro. Ross Graham will shortly be relinquishing his work at Croydon, S.A., where he has labored successfully for a period of four and a half years. Owing to the present depression, the church has decided to seek the services of a suitable brother to labor as "part-time" preacher for the following six months.

On Sunday last Mr. and Mrs. Whelan completed twelve years of service with the church at Chatswood, N.S.W. This long ministry has been much blessed, and the work has continuously progressed. 38 were baptised at Chatswood this last year, while in addition 35 were added to Rockdale church during Bro. Whelan's mission there.

Will. H. Clay writes:—"Victorian Churches of Christ are advised against a number of impostors who are preying on preachers and members of late. One man assumes at least three names—Davis, Saunders and Stewart. He claims to have come from the country and to be going into hospital for treatment. In doubtful cases, please ring M 3083 (Social Service Department) for information."

The American "Christian Standard" of May 31 contains an article from the pen of Gilbert E. Chandler. The theme is "Establishing Churches in Melbourne," and the story of the beginning of the work at Balwyn is retold. Eulogistic reference is also made to the continued growth of the church and also to the value of the College of the Bible in the progress of the cause in Australia. The article is well illustrated by photographs.

Bro. H. L. Pang has returned to Melbourne after a trip to China. He was accompanied by Bro. H. W. Hermann, Queensland F.M. Secretary. Our work at Shanghai was inspected, and a happy time spent at Hong Kong. The mission work there, to which our Chinese brethren and others in Australia contribute, is flourishing. Large numbers desire to hear the gospel, and to accommodate them a new building, to cost about £1,500, is being planned.

From June issue of "Joyful Tidings" (London) we learn that visitors at Twynholm have included Mr. and Mrs. Winter (Sydney, Australia), Mr. A. A. Creamer (Auckland, New Zealand), Mr. Mrs. and Miss Thomas, and others, from Australia. There were 15 visitors from Australia and New Zealand on Sunday, May 25. The thirty-seventh anniversary of the church was celebrated on that date. Mr. H. Toogood, B.A., B.D., was the preacher. Bro. Toogood was formerly a student at the College of the Bible, Glen Iris. He is now preacher of one of the churches in Leicester, England. His addresses at Twynholm were much appreciated.

It was with deep regret that we noted the following item of news in last Saturday's paper:—"Sydney, Friday.—Horace Chapman Jeffs, aged 18 years, of Deacon-st., Haberfeld, was killed by electricity to-night while installing an electric wireless set at a house at Lane Cove. He touched a 'live' wire, and the shock rendered him unconscious. Efforts were made for an hour to resuscitate him, but when he was admitted to hospital he was found to be dead." Horace was the son of Mr. H. Jeffs, minister of Haberfeld Baptist church, formerly an esteemed evangelist in Victoria. Prior to his recent removal to Sydney he was a member of the Church of Christ at Gardiner, where he was baptised by Mr. Ralph Gebbie.

We always appreciate the services of our church reporters. Will they pardon the suggestion that reports be made as brief as possible, limited to news of general interest. We cannot find space to print names of visitors from within the State, details of programmes, or mere lists of meetings. At Pentecost time we were glad to have statements of numbers attending. Unfortunately, this seems to have suggested to some correspondents the thought that we wanted each week the number of persons attending morning and evening services, school, C.E. Society and other auxiliaries. An oversupply of such statistics is not of wide interest, and some readers have called attention to the growing practice. "A word to the wise" may suffice.

The last of the present series of group meetings of Victorian Women's Mission Bands was held at Box Hill on July 2, when the largest meeting ever held in the eastern group was presided over by Mrs. Main. Mrs. Mitchell spoke of the activities of the W.M.B. movement, referring particularly to its growth. The bands have been privileged in having Miss Blake, their living link, at each group meeting this year, and she again held the interest of the sisters by her description of the work in India. These meetings have been attended by nearly 500 sisters, who have shown by their enthusiasm and ready response that the work will be maintained. Mrs. Gray was the soloist at the Box Hill meeting. Afternoon tea was served by the Box Hill sisters.

We have received a copy of "The Westralian Disciple" (incorporating "The Christian Evangelist"). It circulates amongst Churches of Christ in W.A. The editor modestly conceals his name. An introductory notice states: "For several reasons the last State paper had to be suspended for a time and we have missed it. The old pro-

verb is still true—"we never miss the water till the well runs dry." It has been thought wise in launching our State paper once again to give it a fresh name, and alter its general appearance, and even to reduce its size, and to seek generally to build it up from a fresh foundation." It is intended to issue the four-page paper monthly. We trust that through it the work of the churches will be helped.

The Vatican's claim to exercise jurisdiction in political affairs finds an illustration in the arbitration treaty concluded between Spain and Peru, according to the "Christian World." In this treaty it is agreed that any dispute that arises between the two countries shall come before the pope for arbitration, or before an official representative of the pope.

On the front page of the American "Christian Evangelist" of June 5 is a fine picture showing the progress to May 22 of the National City Christian Church building in Washington, D.C. Accompanying letterpress states that "the voices of workmen and the sound of the hammer are heard every day, pushing the work to completion by the Conventions, Oct. 14-23, this year. A tower 150 feet high will rise above the facade of six noble, classical columns. On the reader's right, a Prayer Chapel will be built. On the left will be an annex for Sunday School work. This will not be ready by October. Altogether the National City Christian Church will be one of the most impressive religious buildings in Washington City."

Bro. C. B. Titus spent Sunday in Melbourne en route from Africa to America for furlough. Bro. Titus spent fourteen years in China as a missionary at Luchow Fu, and during the war was in France as a Y.M.C.A. secretary with the Chinese coolies engaged by the British Government behind the lines. On the death of Bro. O. E. Payne, at Kimberley, Bro. Titus responded to an emergency call to take up his work, and has been superintendent of the mission to natives there for the past five years. It will be remembered that it was Bro. Payne who, seeing the need for white supervision of the missions in Africa, suggested the establishment of strong churches, and brought about the sending of the Thomas mission from America, resulting in the churches at the Rand and Cape Town. These ensure a strong background for the mission at Kimberley. Bro. Titus addressed Lygon-st. church on Sunday morning, and at night had part in the Children's Day exercises at Prahran. During the afternoon, piloted by Bro. R. Lyall, he visited a number of our Bible Schools. He was a welcome visitor at the preachers' meeting on Monday and at the College on Tuesday. He was to continue his voyage on Wednesday, and goes through New Zealand and Panama to New York.

FEDERAL CONFERENCE, 1930.

We hear of many members from different States who intend journeying to Brisbane for the Federal Conference of Churches of Christ which will be held in the northern capital from August 16 to 22. August weather in Queensland is generally delightful, and a happy time of rich fellowship seems assured. It is desired that as large a representation as possible should attend. The Brisbane churches are making much preparation, and will cordially welcome visitors and seek to provide for their comfort and enjoyment. An attractive programme is being arranged, providing for helpful Conference sessions and also for outings and social intercourse.



Victoria Bridge, Brisbane.

—By kind permission of Queensland Tourist Bureau.

Hinrichsen-Morris Mission, Charters Towers, Qld.

Some years ago Charters Towers was a flourishing gold-mining city. In those days we had a fairly healthy cause. The population has dropped to about 8,000 (where it will probably stay). The church had also declined until an audience of twenty was considered good, morning and night. Still loyal souls remained faithful. One is compelled to express admiration for Bro. Coward and his family. Our brother is no longer a young man. He is known and respected. This



Charters Towers Members present in old chapel on First Sunday of Mission.

latter statement is proven by the fact that four married men who work for him accepted Christ during the mission.

The mission, as usual, for a time was very difficult. It rained nearly every night for the first and last weeks.

However, we thank God for a remarkable demonstration of the power of the gospel. The audiences grew and often the curtains had to be dropped. Although it is winter and there was rain every night of the last week, there were large audiences and six confessions each night. Monday night's service was most inspiring. Fourteen adults confessed Christ, amongst whom were six married men and two young men for whom we had hoped and prayed. Exactly 100 persons confessed Christ. Five of these will not be immersed for at least a while. The other 95 were to have received the right hand of fellowship (according to arrangement) by June 22.

Several years ago Bro. O'Brien, who is now at Emerald, encouraged the brethren to purchase a fine brick building from the Lutherans. For a time our brethren held services in this chapel. Then the audiences dwindled and nearly all who attended lived close to our old, small building, and it was decided to close the bigger and better building. The years of disuse caused the building to become very dilapidated. As the mission advanced, our brethren began to see that their old building would not be suitable. Accordingly they put men on to renovate the brick building. Now it presents a delightful appearance, and is the finest chapel in the city. We had the joy of reopening it on June 8. On that Sunday over 20 received the right hand of fellowship, and on the following Sunday 32 were welcomed.

During the mission there was not any preacher to assist. On the last Sunday Bro. Chivell and his wife arrived to take charge of the work. Thus Queensland has one more full-time preacher and self-supporting cause.

Charters Towers is nearly 1,000 miles from Brisbane, and consequently freight and travelling expenses made the mission costly. We congratulate our Charters Towers brethren because they had more than enough money in hand for their building renovations and some toward mission work. In fact, this cause has provided (including thankoffering) over £400 for mission work. Some of this will help Townsville. We appreciate such splendid help made possible by sacrificial giving.—E. C. Hinrichsen.

World Convention at Washington, U.S.A.

Jesse M. Bader.

The Washington World Convention will be held October 19-23. It will begin with the communion service on Sunday afternoon, and conclude on the following Thursday night. There will be three daily sessions, morning, afternoon and evening, each day except Tuesday. On Tuesday afternoon the delegates will be given opportunity to see Washington City. There will be no programmes in the auditoriums at that time.

President Herbert Hoover will be invited to speak on Sunday evening. Both John R. Mott and Daniel Poling will speak on the programme. Many nationals from the mission fields will be heard.

There will be a number of banquets and lunches during the convention. At these periods and around the tables there will be a big opportunity to know many persons intimately. Programmes will be given and many speakers heard on these occasions each day.

Such a large attendance is expected that the committee feels that the Washington auditorium, seating 8,000, is not enough to care for all who will come. A second hall, three minutes' walk east, called Constitution Hall, seating 4,000, has been engaged. There will be parallel sessions, with different speakers, but the same programme. The Washington City churches (there are

fifteen) are busy making elaborate plans for the entertainment of the convention. They are assuring the World Convention that they will be able to care for all who come.

R. A. Long, the President of the International Convention, and the chairman of the committee building the new "Capitol City Christian Church," says that this beautiful structure will be completed by the time of the convention and ready for dedication. Most of the steel and stone work is completed. The workmen are now busy on the interior of the building. When completed, this building will be one of the most impressive and beautiful in all Washington. I realise that I have only touched on some of the high points about the programme in this brief article, but it will perhaps give you an idea of the rich things in store for those who come to this, our first World Convention.

AUSTRALIAN SPEAKERS AT THE WORLD CONVENTION.

In connection with the first World Convention of Churches of Christ to be held in Washington, D.C., U.S.A., in October of this year, an Australian Programme Committee has been at work arranging speakers for the meetings which the



Charters Towers Members present in new chapel on Last Sunday of Mission.

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American Programme Committee has allotted to Australia. The following is a list of the meetings, subjects and speakers.

Sunday night, October 19. Roll-call of the nations. Mr. Jas. E. Thomas and Cr. T. E. Rofe will bring greetings from the Australian Commonwealth, and each will present a Commonwealth flag.

Monday morning, October 20. Mr. Jas. E. Thomas will preach the Convention sermon: "A World Christian Fellowship."

In the session, "Beginnings in Each Country," Cr. T. E. Rofe and Mr. Horace Kingsbury have been asked to give a short address on "Beginnings 'Neath the Southern Cross" (Australia).

Monday afternoon, October 20. In the session on "Achievements of a Century," Mr. E. C. Hinrichsen will deliver an address on "God's Leadership for To-morrow."

Tuesday, October 21. "Summing up of Pentecost Results in Australia" is the subject allotted to Mr. E. C. Hinrichsen and Mr. W. W. Hendry, in the session, "Pentecost Among the Nations."

Wednesday, October 22. Mr. Jas. E. Thomas will preach a sermon on "An Adequate Gospel for the World of To-day."

Thursday morning, October 23. Mr. C. M. Gordon has been asked to give an address on "Putting Christian Content into Higher Education," in a session on "Education Around the World."

In addition to these meetings, a number of devotional services will be held to be led by members of the delegation. Mr. Jas. E. Thomas has been requested to head the delegation and to allot leaders for these meetings. Doubtless room on the programme will be made for other Australians who decide later to attend the Convention.


Bren. Reg. Enniss, William Gale, Robert Lyall, Fred. T. Saunders and Jas. E. Thomas comprise the Australian Programme Committee.

TRAVELLING IN AMERICA.

Various Convention concession rates have been quoted for travel in America. These have restrictive time limits. In addition they limit the route of the return journey and make several restrictions. It would seem preferable for our delegates to purchase in Australia an "open-gap" ticket, which has unlimited stop-over privileges, no time limits within twelve months, and permits many alternative routes on return including route through Canada. A circular will be issued shortly by Mr. Gale giving latest particulars to all who have notified him of their intention of travelling. Bro. Jesse Bader announces that the route decided upon for our Australian brethren on the "Makura" will include historic Bethany. The churches in each centre will entertain the delegation for one day, and in some places, two days. The route is as follows:—San Francisco, Los Angeles, Grand Canyon, Denver, Kansas City, St. Louis, Indianapolis, Cincinnati, Pittsburgh, Bethany and Washington.

Obituary.

WETHERALL.—The church at Roma, Qld., has been called upon to part with one of the consecrated members, who had only nine weeks ago, during the Hinrichsen-Morris mission, identified herself with the church of Christ. On Tuesday, June 17, she passed into the higher life. Our sister had won the esteem of every member of the church. She was well known in public life, and the town suffers a great loss. She leaves a husband and four children to mourn their loss. The writer, assisted by Mr. Fletcher, officiated at the graveside.—S.C.J.



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Christian Men's Association

CHURCHES OF CHRIST IN VICTORIA.

"Firmly joined together."—Eph. 4: 16.

Apart from the general aims of the Association, the following particular aims have been set as the objectives for 1930:—

1. Every male member of Churches of Christ in the metropolitan area to be a member of the Association.
2. Efforts to be made to more effectively use the talent of our membership.
3. Definite educational work to be undertaken in connection with the propagation of a greater knowledge of our plea.
4. Regular Quarterly Central and Monthly District or Group Meetings to be held.

The men of the churches are urged to cooperate with the Council of the C.M.A. in the efforts made to achieve the above aims.

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News of the Churches.

Western Australia

Kalgoorlie.—Great services on June 29. Bro. Pollard delivered a splendid message. At the gospel service Bro. Waterman baptised fifteen Sunday School scholars.

Subiaco.—Meetings are well attended. At a prayer meeting recently a brother was baptised. Lord's day services on June 29 were well attended. A message from Bro. Jefferies, of Fremantle, was enjoyed. Bro. G. Banks gave a splendid gospel address to a full house. Special items were rendered by the musical department under the leadership of Bro. C. Nelson.

Queensland

Gympie.—Full morning meetings are reported. Bible School had record attendance of 141. Evening services are crowded. Five confessions and three baptisms since last report. Amamoor, New Veteran, Kis Ora and Monkland schools are prospering. At Monkland gospel services have been commenced by Bro. C. Trudgian.

Charters Towers.—Excellent meetings since the close of the mission. On June 29 the chapel was full at night, and one young man made the confession. A prayer meeting and Mutual Improvement Society have been commenced. The tennis club has been reorganised and reopened. An excellent spirit prevails in the church and the whole of the community.

Maryborough.—Good meetings continue. On June 22 Bro. E. Arnold spoke morning and evening. There was a large attendance at gospel service, Bro. Arnold's subject being "Visions of Splendour." On June 25 the quarterly business meeting was held. Reports presented by the various auxiliaries indicated steady progress. The Sunday Schools are healthy, 94 being present on June 22 at the city school, and a fair number at Croydon Junction.

South Australia

Moonta.—The work goes on quietly. Bro. Oram, after an absence of five and a half years, is again laboring with the church as preacher. Attendances are being steadily maintained. At J.C.E. from 25 to 30 are present; Miss Doley is superintendent. Bro. Doley conducts the singing each Lord's day evening. He is also conductor of the Moonta Glee Club.

Beasley Beach.—Attendance is keeping up. On June 29 Bro. Noble, of Lismore, N.S.W., gave the address. An inspiring gospel message was given by Bro. H. P. Manning in the evening. The recently formed young people's social club, held on alternate Saturday evenings, is proving a great success. On July 6 a helpful message was given by Bro. Harold Burden in the interest of Foreign Missions.

Hindmarsh.—Services on June 29 and July 6 were very helpful and fairly well attended. On the morning of June 29 Bro. H. Burden, of the State Foreign Mission Committee, addressed the church. Bro. Allen Brooke delivered the gospel message. On July 6 Bro. Brooke addressed both services. The young people's monthly service was conducted in the evening. After the gospel message a young woman made the good confession.

York.—Bro. Lampshire gave good addresses to fairly good attendances during June. Bro. and Sister Adams, from Croydon, and Sister Mrs. Howard, Robert and Nellie, from Murray Bridge and Prospect, have been added to the membership. All auxiliaries are working well, especially Intermediate C.E. Society. On July 6 the Sunday School had the best attendance for some months. Sickness has laid aside Bro. and Sister S. Harding for several weeks.

Forestville.—Meetings are well attended, a pleasing feature being the number of young people attending. Bro. N. G. Noble, of Lismore, N.S.W., spoke at the gospel service on July 6. I.M. offering reached about £9.

Queenstown.—On July 6 Bro. Brooker spoke for a few minutes on the morning's lesson, and the service then took the form of a prayer meeting, many prayers being offered for sufferers from distress and unemployment. In the evening Bro. Brooker's subject was, "Be not deceived, God is not mocked."

Cottonville.—On June 22 Bro. T. Turner made an excellent appeal on behalf of Foreign Missions. At the gospel service five were baptised by Bro. Riches. On the 29th eight were received into fellowship—five scholars by faith and baptism and three by transfer. Bro. Riches gave a delightful missionary message. An Intermediate Endeavor Society was commenced at 10 a.m. with Bro. E. Shearing superintendent. Bro. W. Green spoke at the gospel service. The Thursday evening prayer service is now augmented by the S.Y.P. Endeavorers. Bro. Riches gave a very helpful consecration address on July 3. On July 6 one member was welcomed by transfer. Bro. D. Thorpe, of Fullarton, gave the exhortation. Bible School attendance was encouraging. At night Bro. Riches delivered his first gospel address under the circuit arrangements with Fullarton, the topic being, "Accepting the Challenge." Recently the girls' club held a successful social.

Tasmania

Invermay.—Bro. J. Hodgson delivered a splendid address on June 15, and a young man made the good confession. On June 22 Bro. A. N. Hinrichsen conducted an in memoriam service to our late Sister Mrs. West, the building being crowded. At the conclusion of a stirring address on "There's a Rainbow Round the Throne," a young man confessed Christ. On June 29 Bro. Hodgson spoke in the morning, and in the evening Bro. Hinrichsen preached, when a middle-aged man made the good confession. In the afternoon the recently formed Brotherhood Class held its first meeting, with a most encouraging attendance. Bro. E. A. Stevens delivered a sterling address, and after tea the brethren held a prayer meeting until the evening service commenced.

Georgetown.—Good meetings on June 15, the twenty-fourth anniversary of the opening of the church building. Bro. Collins (Conference President) conducted both services, also gospel meetings on following Monday and Wednesday. On June 19 a well-attended social was held to mark the occasion, it also being the end of Bro. Martin's first year of service with the church. Bro. Jarvis, Heard, Woolley and Park, from Hobart, conveyed greetings. Bro. Collins brought greetings from Launceston church and H.M. Committee. Recently brethren have made gifts to the church in the form of improving appearance of chapel windows, a new reading-desk for platform, and a cement path from street to steps. A new baptistry has also been installed. Bro. Martin is remaining with the church for a further term.

Victoria

Boort.—Bro. Westwood spoke on the morning of June 29. Bro. Cameron extended a welcome to two young girls immersed the previous Sunday. Bro. Cameron's address at night was good. On July 6 Bro. Cameron spoke in the morning. Children's Day was observed in the afternoon, with good attendance and exercises by the children well rendered. Bro. Cameron's gospel address at night was helpful.

Ga'diner.—There were large attendances on July 5, it being the 25th anniversary of opening of chapel. F.M. offering amounted to over £10.

Ga'denvale.—Meetings on July 6 were fairly well attended. Bro. Waters spoke in the morning on "Foreign Missions," and preached in the evening. Foreign Mission offering, £1/14/-.

Moreland.—On July 6 there were good meetings. Bro. F. T. Saunderson addressed the church, and at the gospel meeting Bro. H. Rasmussen preached. An enjoyable doer was sung by Bro. Watson.

St. Kilda.—Meetings on July 6 were well attended. Bro. A. W. Grundy addressed all meetings. His message in the evening was particularly helpful. Foreign Mission appeal well responded to.

Carlton (Lygon-st.).—Bro. Titus, from South Africa, and A. E. Forbes were the speakers on July 6. The Bible scholars took part in the evening service, which gave prominence to Foreign Mission work.

Brunswick.—On July 6 Bro. Pittman gave an interesting address in the morning. In the evening he spoke on "Idlers in the Market-place." Miss Morley rendered a solo. On Monday, 7th, the Phi Beta Pi visited the Moreland girls.

Noble Park.—To a good attendance of members on morning of July 6 Bro. Thoroughgood gave an excellent address on John 17. Afternoon gospel service was well attended, when Bro. Brooke spoke on "Choosing the Master."

Bentleigh.—A collection in aid of social service was very satisfactory. Bro. Martin's address on June 29 was helpful. The Bible School anniversary was very satisfactory. On July 6 Bro. McNare spoke on "Love." Three more scholars on roll; membership is now 42.

Ballarat (York-st.).—Meetings keep up well, especially gospel services. Bro. W. Feary spoke on June 29, when two young men made their decision. On July 6 Bro. Fitzgerald, of Dawson-st., spoke to a large meeting. Bible School average attendance for June, 107.

Preston.—Excellent meeting on morning of July 6. Four were received into fellowship. The evening service was of a Foreign Missionary character, several items being given by scholars from Bible School. Three baptisms and one confession. All auxiliaries report good work.

Middle Park.—Good meetings on July 6. Mrs. Sullivan was received by transfer from Launceston, Tas., and two young men by faith and baptism. Bible School had a visit from Bro. Gale, who afterwards had a helpful conference with the teachers. This was followed by a teachers' tea.

Cheltenham.—The fifth anniversary of Bro. Wakeley's ministry with the church was celebrated on July 6 with splendid attendances. His message to the church was based on "Workers Together with Him." In the evening service Bro. McDiarmid sang. One young lady was baptised.

East Kew.—Good meetings on June 29. Bro. and Sister Barnes were welcomed to fellowship. July 6, Bro. Combridge, of Surrey Hills, exhorted. In the evening a sister was baptised. Bro. Ingham gave a fine message. Sister Ingham sang a solo. P.B.P. club held a concert; funds given to Ladies' Aid to help share scheme for building fund.

Caulfield (Bambera-rd.).—June 29 was a day of big meetings. Social service benefited by parcels of clothing, groceries and £5/10/- cash. Two baptisms at night. July 6, big meetings morning and evening; extra seats for the evening meeting. One confession. Bro. Youens spoke at both services. The work is going splendidly.

Yarrawonga.—Splendid meetings on July 6. Chapel full for breaking of bread. Large Bible School attendance; two new scholars. After a very fine gospel address by Bro. Searle on "Seeking a Cure" a married lady made the good confession. Foreign Mission offering, £11/10/-. An enjoyable cup and saucer social was held on June 29.

South Yarra.—A. J. The C.E. enjoyed a visit from the society. All meetings were good. Bro. B. Ladbroke presented the Bible School song service conducted by Bro. Searle was held on Sunday evening. Good meeting. Bro. Searle has delivered a fine address, both morning and evening. Last Sunday evening, the course of a special sermon, he urged all to make Jesus Christ the corner stone of their lives. Offering for Foreign Missions amounts so far to about £80.

Blackburn.—Bro. Hendry's ministry terminated on June 29. He presented a very beautiful Bible to the church in the morning. The evening meeting was attended by members of the local cricket club and W.C.T.U. It was the best attended service held for a considerable time. Bro. Hunting, of the College of the Bible, has been appointed in Bro. Hendry's place.

North Williamstown.—Through the mission conducted by Bro. H. Ball, with Bro. Easton song-leader, the church received a great uplift. There have been several confessions since the mission. The church is thankful to Bro. and Sister Ball, Bro. and Sister Easton, and all who rendered assistance. Attendances keep up well, and all departments are doing good work.

Hampton.—On the morning of July 6 five were welcomed by transfer, one as a baptised believer, and three who were immersed the previous Sunday. Offering for Foreign Missions, £15/17/-. At the night service missionary items, and the address by Bro. K. A. Jones on "Preaching Jesus," were enjoyed. A young lady confessed Christ. The children's boxes yielded £3/12/10.

Boronia.—Mr. Stanford has addressed well attended meetings. On the morning of June 29 Mr. Braden exhorted. Mr. Stanford's morning message on July 6 was enjoyed. In the evening Mr. Nicholson, of the Prohibition League, was the speaker. A Sunday School teachers' study circle is proving a great help to teachers. A Young Worshippers' League has been formed. Work in all departments is active.

Bendigo.—By arrangement with Ballarat church, Bro. Hurren left on June 29 to conduct a mission there; Bro. Fitzgerald is planned to give similar service at Bendigo later in the year. In Bro. Hurren's absence, Bro. Pettigrove and Funston addressed meetings on June 30, while on July 6 Bro. K. Macnaughtan (Kyneton preacher) exchanged for the day with Bro. Funston and gave much appreciated messages.

North Richmond.—Morning services for last two weeks have had a fair attendance. Evening services have been well attended, mainly due to the newly-formed Young Worshippers' League, 40 to 50 of its members being present last Sunday. Bro. Sparks spoke at all services, giving fine addresses. The Sunday School shows increase in numbers. There is a large entry for examination—77.

Fairfield.—During June meetings were well attended. The church enjoyed messages from Bro. Plummer, Shipway, Illingworth and Burns. J.C.E. had a return visit from Methodist society on July 6. The kinders had a record of 46 scholars. Sister Mrs. Lawen is improving after severe operation. On June 21 a kitchen tea was tendered. Sister Ivy Thompson and Bro. Edwin Northeast, whose wedding took place on June 28, Bro. Fitzgerald officiating.

Ormond.—A good number attended the annual business meeting of the church on June 25. On June 28 Miss Violet Yewdall was married to Mr. Burch. Good meetings and Bible School on June 29. Prayer meetings are growing, and the work generally looks brighter. At worship on July 6, a good response to the Foreign Mission appeal was made. At night the Children's Day programme was rendered, and there was a good offering in the boxes.

CHRISTIAN.
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...
Minyip.—On June 1, Miss I's collection for baptismal ...
farewelled Bro. and Sister Andrews, who are leaving to labor at Shepparton. Sister Andrews was unable to be present through illness; all are glad that she has fully recovered. A musical programme was appreciated. Several spoke of the respect in which the guests of the evening were held in church circles and outside. Bro. Andrews received a travelling-rug on behalf of Mrs. Andrews and himself, and Jean received a gift from the Sunday School.

Swan Hill.—On June 22, at the close of gospel message on "Love's Crowning Deed," a young lady from the Bible School confessed Christ. On June 29, at the conclusion of a message on "Naaman the Leper," three young ladies confessed Jesus. The church has completed improvements to the manse. Work throughout the circuit is healthy. Fortnightly gospel services are held at Murrawee. Sympathy is extended to Sister D. A. Cockroft and relatives in the sudden death of her father, Mr. Wallace, of Taradale.

Newport.—The tent mission closed on June 17. Bro. Ball's messages were inspiring. Thanks are extended to members of various churches who helped. On June 29 Bro. J. W. Burns (Ascot Vale) exhorted. A young sister was received into fellowship. Bro. Pierce, of Footscray, spoke at night. Bible School observed Children's Day on July 6. Bro. Welsford spoke to a good meeting in the morning. A young man was welcomed to fellowship. At night Bro. Fred. Lee (Thornbury) gave a fine message on "The Divine Mission." Several scholars took part.

Wedderburn.—A farewell was given to Bro. and Sister Hughes on June 27. Representatives from all the Protestant churches extended farewell greetings. Bro. Baden Jackel, on behalf of the church, presented Bro. Hughes with a travelling rug, and spoke of Bro. Hughes' helpful ministry. Sister Hughes was the recipient of a gift from the Ladies' Guild. On June 30 Bro. Hughes delivered two splendid farewell addresses. A very large congregation assembled at night. Bro. Westwood commenced his ministry on July 6. Congregations were good, especially at the gospel service. The messages, delivered in an effective and helpful manner, were appreciated by all.

Thornbury.—Meetings are of high standard and great interest is shown. To mark the occasion of the school reaching the 500 mark, Bro. Swain entertained the school with a picture night. On June 29, in the morning, four recently baptised and two by letter were welcomed to fellowship. Attendance at school, 517. July 6, splendid meetings. Four were received into fellowship. All previous records in school attendance were broken, 542 being present. Owing to the lack of room, classes are being held in private houses. To a large and interested congregation at night Bro. Swain gave a powerful message. Since the beginning of the Conference year thirty have been added to the church.

Malvern-Caulfield.—On July 2 a men's dinner was held to enable the men to discuss the work with Bro. Graham. More than forty sat down to dinner provided by the sisters. As an outcome a Men's Brotherhood has been formed for more active and efficient service. The organised efforts of the sisters have always been of the greatest assistance. On July 3 the Boomerang Club visited the Observatory, and on Saturday, with assistance of several car owners, treated the Young Worshippers' League to an outing to the Zoo. Bright services on Sunday, with good attendances, Bro. Graham speaking on both occasions.

Five recently baptised were received into fellowship. Bro. Gilbert sang a solo. Children's Day service was held in the Bible School, and £3/10/- contributed by the scholars for Foreign Missions.

New South Wales.

Chatawood.—Meetings on July 6 were of a special character, marking the twelfth anniversary of Bro. and Sister Whelan's labors in this place. Both services were an inspiration from the standpoint of attendance and addresses. Bro. Whelan spoke on each occasion. At night three persons made the good confession.

Petersham.—About 60 young people and adults appreciated the message of Bro. R. Coventry, of India, on a recent Sunday afternoon. Bro. Arnett spoke at both services on July 6, his evening address dealing with the conversion of Cornelius. 22 teachers and scholars sat for the Bible School examination. Foreign Mission offering so far amounts to £3/3/6.

Burwood.—Good meetings are reported, with increasing attendances. Endeavor Society is on the up-grade and is now divided into senior and junior. Bro. Mallis, of Keswick Convention fame, addressed the church on July 6, most inspiringly on Ezekiel 47: 1-5. A social tendered by the officers to new members brought in by Vawter mission party was held on June 30, a happy time being spent. Prospects are bright.

South Kensington.—On evening of June 29 a great service for men was held. Bro. Southgate preached on "Does the Church Give Men What They Want?" Several members of the Men's Fellowship took part. On July 1 the Fellowship conducted a helpful debate. There were good meetings on July 6. After Bro. Southgate's sermon a man and his wife made the confession. Mrs. Hare, from Balwyn, Vic., was a welcome visitor.

Enmore.—On morning of July 6 Bro. H. N. Arrowsmith spoke, Bro. Paternoster being at the City Temple for a broadcast service. About 35 children sat for the Scripture examination in the afternoon. At night Bro. Paternoster answered a number of questions. The choir sang well, and Melba Wilson sang a solo, and Mr. Cliff Hanney played a violin solo. F.M. offering reached £172. Of this amount the C.E. gave £26/11/-. Mrs. Berg, of Balwyn, Vic., was a visitor.

Broken Hill.—On June 11 Mr. E. G. Warren gave a lantern evening to help the tennis club. June 25 and 26, two mission services were held in the chapel under the direction of Broken Hill Ministers' Association. Presbyterian, Congregational, Methodist and Church of Christ preachers took part. Mr. E. G. Warren presided, and Mr. Reddin, a returned missionary, gave the address. On June 29 Mr. Warren gave an address on "What We Owe to the Heathen." Splendid service in the evening. E. G. Warren gave the closing address of the mission in the City Town Hall to a large congregation. Morning meetings at Railwaytown are healthy.

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