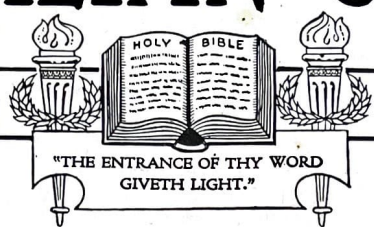


# The AUSTRALIAN CHRISTIAN

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## Another of Our Great Losses.

ELSEWHERE in this issue reference is made to losses in church membership, some suggested causes and remedies being presented. It has occurred to us that a little more attention might well be given to another kind of loss. Were tabulated returns prepared and discussed at Conference with reference to our preachers as they are with reference to the membership, some startling things might appear. We lose a great many workers. An apostolic question runs, "How shall they hear without a preacher?" We might add, How shall they sufficiently hear if we lose so many preachers? Let any reader of this who has had knowledge of our Australian work for, say, twenty-five years or thirty years, review the situation. Let him recall our leading preachers of a quarter of a century ago, and also have in mind the men of different grades and years, from young preachers entering on life's work to the men of middle age at the height of their powers. It is heartening to see how loyal and faithful, how devoted and blessed in service many of them have been. In different parts of the world a large number will be found giving splendid service. It is particularly good to notice the many who, through thick and thin, in the face of considerable difficulty, have continued to serve the Australian churches.

But our review of the past forces us also to think of the terrible gaps in the ranks, and of the great losses to our preaching forces.

For a considerable variety of reasons churches are deprived of the services of preachers.

### Death and retirement.

With our membership we need to win many to maintain our numbers, to advance considerably in order to stand still! So with our preachers; we need recruits to fill the ranks. We shall mention no names in this article, but every reader can think of splendid men taken from us by the hand of death. We should never forget the faithful pioneer preachers. Those in middle life, and even the young, have died too. Men from whom we hoped much were early called from earth. Many of our preachers are getting old and cannot serve much longer. Even

if their lives are spared, they will not be in demand as workers. We have no compulsory age for retirement, but there is no public service or profession in which more ruthlessly the aged are put aside than the aged or aging preacher is passed by by the churches. Rarely, alas, are old men wanted.

### Change of occupation.

It will be noted that many preachers—quite a considerable proportion of the total number—have changed over to a business career. Why? Certainly not because they were all failures. In some cases, men doubtless felt that they were not suited for the life of a preacher, and so wisely made the change. It was not because they were tired of the work, for many of them are now doing good service as "part-time" preachers. While a number of reasons doubtless operated, one of the chief was that they wished to make a more adequate provision for their families, and for themselves in old age, than seemed possible if they continued to serve as preachers of the churches. It was not selfishness which prompted the change, but because, in most cases, they could see no other way out of pressing difficulties. Talk to them and see. Our Preachers' Provident Fund makes prospects brighter, and

we hope that in days to come, through the efforts of the Committee in charge of the Fund, the necessity of any worthy preacher's giving up the work for the reason given will be wholly removed.

### Change of church affiliation.

For completeness' sake, it is but right to say that some losses—few in comparison with those due to other causes—have been experienced through preachers accepting appointments with other people. When there is a change of conviction, and when a preacher feels that others have more of the truth of God's Word, it is honest and commendable that he go to what may be described as "his own place." To stay with one people, while holding the views of others, is not sensible. So we harbor no unkind thoughts regarding those who followed the leadings of conscience. It is but simple truth, however, to say that in some cases the change of doctrinal views was in remarkably close association with a period of failure.

### Losses to America.

Through all the years there has been a steady loss to the preaching power of our Australian churches through the migration of men to America. While the departure of young men was once much more frequent than now, still the exodus continues. It is, indeed, quite natural. The Brotherhood is one, and open doors of service invite. The joys of travel and widened experience are alluring. A higher status, and supposedly easier and certainly more remunerative fields of service, hold a great attraction. Thus many men either go to America to stay, or else to return for but a little while, Australian work proving not so inviting after an experience of American conditions and methods.

Many Australians have added lustre to the Gospel in America, and have been and are being greatly appreciated in the land of their adoption. It is no depreciation of excellent men to say that some of them have apparently found it easier to make good there than they did in Australia. Undoubtedly some received, almost at once, positions of trust and honor such as they had

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not reached, and possibly were never likely to reach, in Australia. What is the reason for this? Partly, that with a multiplicity of churches and a membership of a million and a half, you can get conditions to suit all types of men. There are excellent types of preachers who would have difficulty in securing or holding a church in Australia. Another reason—and one which it behoves our Australian churches to consider—is that we may be asking too much of a preacher. Either Americans may be too easily satisfied, or we may be too difficult to please. Is not the latter alternative at least as likely to be correct as the former? The preacher in America has a status, an allowance and an influence in the community considerably beyond those usually given here. Even apart from the question of remuneration, men feel that their lives can count for more.

#### **A preacher's reward.**

We should be sorry ever to see the status or remuneration of our preachers raised to such a degree that men might be induced to enter the work because of the emoluments or from some other unworthy motive. But we need not be content with another extreme. As it is, our men are for the most part regularly called on to bear extremely heavy loads such as now temporarily press upon others also in the community. Practically all our preachers

are cheerfully enduring a life of comparative poverty, and facing compulsory early retirement and old age with keen apprehension. We should not make the preacher's task unduly severe. It might be well, and it would be easy, for us at least to give such tokens of appreciation and words of encouragement as are apparently amongst the surprising things which appeal to Australian preachers when first beginning a ministry in America.

If any man amongst us should entertain the thought of becoming a preacher with the belief that earthly rewards or human appreciation would be compensations for his labors, we could wish him to be disillusioned now. There is no such prospect ahead. Every one who would enter the work should do so because of a desire to serve Christ and should seek alone the approval and reward of the Master. Then he will never be disappointed. There are abundant compensations for the faithful preacher of the Gospel, but they are not found in earthly rewards or the applause of men. He who is enticed into service by the hope of such returns is doomed to disappointment. He who, in obedience to the call of Christ, gives himself to the work and seeks to serve a heavenly Master and further the interests of the kingdom of God is sure of present blessing and eternal reward.

unpatriotic to speak against armies and navies and war. Now the world's leaders are speaking against them. Our Empire has outlawed war, and in the Kellogg Pact has declared that she will not use it as an instrument of national policy. That being so, the disloyal man—the one who opposes the aims of the Empire—is the man who talks war or does anything to favor it.

#### **Not censor, but physician.**

The church cannot be true to her commission if she is unmindful of those moral and social tendencies which weaken the nation's life. She must bear her share of the responsibility, not as a censor, but as a physician. Her "cancer campaign" is moral and must be continuous. We do not stand for one section of the community forcing its opinions upon another. The way to freedom and full development for the community is similar to that for the individual. The individual who finds that to allow complete liberty to certain of his desires will produce gluttony or some other immoral degeneracy, inhibits these desires for the good of his life as a whole. He exercises his will to restrict certain bodily members which would otherwise damage his manhood. So a community must be led to exercise its group will to inhibit its members who, by their actions, endanger the highest interests of the united life. This is the reasonable and Christian basis on which the nation's inhibition of the liquor traffic, gambling, and other social handicaps must proceed.

#### **The menace of secularism.**

The rising tide of secularism is a menace that gives grave concern as we contemplate the future. To think that there are about 100,000 young people growing up to take part in shaping the nation's future without having been taught anything of Christian principles is alarming enough. There is needed a great extension of home religious training, and of Sunday School work. But, in addition, for its own sake the State must realise that its schools cannot be allowed to continue this secularisation of our life. According to the Education Department's syllabus "character training is the principal function the State calls upon the teacher to perform." To what extent can that function be performed without the Christian religion? We stand unanimously behind any proposal to teach the contents of the Bible, without sectarian bias, to the children in our schools.

#### **Internal weaknesses.**

Within the church herself there are weaknesses which hamper her as she grapples with her world-wide undertaking. We must by some means and at any cost cast out the demon of denominational arrogance and the inertia which can accept complacently the comparative impotence of a divided Christendom. We suffer much also from our partial Christianity. Lilies which fester smell far worse than weeds. Formalism is a chain about the limbs of Christian enterprise. How much our land needs prophets who will

## The Church's Task and Her Source of Power.

A. L. Haddon, M.A.

The church's task has been outlined for all time in her Master's final commission: "Go, disciple all nations . . . teaching them to observe all things whatsoever I have commanded you . . . but tarry ye until ye be endued with power." The Christianising of the world is the work assigned us. We are to evangelise and educate, to enlist and instruct until Christian principles sway every nation and men observe all the things which Christ commanded. For such an undertaking more than ordinary power is needed.

#### **Evangelism.**

Before us always is the increasingly difficult work of evangelisation—embracing all kinds of activities which have as their aim the extension of the area in which Christian principles are given practical application. More than ever we must insist that there is no such thing as a distinction between home and foreign missions. The only way to save the missionary movement abroad is to increase very considerably our Christianising activities at home. For on all the major fields of Christian enterprise missions are being challenged. India's nationalist movement considers missions to be part of a governmental system which is hindering their full development, and so far missionaries are not conspicuous in leading the

nation toward its national aspirations. China in reshaping her life is making social and intellectual experiments which, her leaders declare, find no encouragement from the majority of the missionaries. The Christian movement is therefore felt to be a millstone about the neck of the people. For years Christians have prayed for the crumbling of the mud walls of China which shut her in and the world out; now the walls have crumbled to sand, but the lead in the rebuilding is taken, not by Christians, but by young Chinese of avowedly atheistic and materialistic views.

#### **World peace.**

Another gigantic aspect of the church's task is to bring the power of the Prince of Peace into transforming contact with the spirit of war and all its wrecking tendencies. Men have never doubted that the spread of the Christian spirit would make war impossible; but they have been too ready to declare that the present stage of human nature made war necessary. Much the same argument was used for the retention of slavery. But eventually that un-Christian institution gave way before the Christian impact. And clearly we live at a time when the church has an unparalleled opportunity to lead toward secure international harmony. It used to be considered



challenge us with the whole counsel of God, and disturb us with a call not merely to give to Christ but to give up ourselves to him, and thus know the full propulsive power he offers to the world.

That the world needs this offer is not difficult to discern. With many there is a world weariness which constitutes an unconscious demand for the Christian message. "What shall we do?" is a frequent modern cry. Not "what shall we do to escape hell?" but "what shall we do to be saved from being bored?" If the Gospel is a giver of new life—if it recreates a man and gives him new interests, a contact with reality, something to live for—then let men have the Gospel.

#### Power for our task.

The deepest need of our own generation is moral and spiritual power. Technical skill and intellectual advance we have in abundance. The difficulty is not in knowing, but in doing the best. We cannot make ourselves ready for our work of world renewal and guidance by gathering together the fragments of our human imperfections. We must be born not from within, but from above. Pentecosts cannot be organised, nor can they be repeated by means of conference resolutions. But that more than human power is available for those who seek it aright is the testimony of every spiritually constructive life and era in human history.

The example of power we have in the life of our Master. With what calm serenity he went through his Father's world doing things which made others gasp with astonishment. "What manner of man is this?" was their question.

That power is not transmitted to us simply by our study of his perfect example. That gives us the longing to be like him, but not the power. To seek to copy the ethical life of Jesus without his religion is to try to keep a flower alive after cutting it from its roots. The secret of the life he lived before men is the life that he lived with God. His standards cannot be attained without his secret of religious power. We need to experience the Father's love as he did. To see that the cross is love's instrument for breaking the back of sin. To know the power of the resurrection as we watch the rays of Easter sunlight penetrate the gloom around the tomb where the hopes of humanity lie buried. And we must tarry with God continually that we may be endued with power—the life and overflowing strength which Christ brings.

#### The conditions of power.

Spiritual power is not man's natural possession. It must be sought at the right source. The basic conditions are that we be willing to trust the way of Christ implicitly and venture with him into the deeps that surround us; that we surrender to him unreservedly, for unless selfishness die, the real self cannot live; and we must turn our lives in the right direction, for otherwise God cannot empower us. It is no compliment or kindness to anyone to increase the power of a car when it is headed toward a ditch. And to ask God to grant spiritual power when we are travelling in the wrong direction is to ask him to misrepresent himself and endanger us.

If we are spiritually impotent we may be sure of this—"God is not withholding Pentecosts; we are withstanding them."

## To-day and To-morrow.

The apostle Paul was fortunate in his helpers. One of the most valuable of these was Timothy—a kind of executive officer. Writing to the Philippians from Rome by the hand of Epaphroditus, Paul said that he hoped to send Timothy to them "presently, so soon as I shall see how it will go with me." What a human touch this is! Life is largely a matter of prospecting in futures. The tendency for most people is to look ahead. The fool lives mentally and perhaps literally from hand to mouth, haphazardly, but the wise man tries to plan out his life, taking no anxious thought for the morrow, yet living to-day in the hope of the morrow. Someone has intimated that a man ought to live his life with two impressions on his mind—that he will live only a short time, and that he will live a long while. While not both of these alternatives could be true at one and the same time, benefit would be found in speeding up on important tasks, as if the time were short, and also calmly and serenely exercising one's faculties, as if one were to live for ever. This reminds us of Sydney Smith's advice to "take short views and long views." The far look may make one pensive, but is calculated to yield serenity and peace. Morbidity must be avoided, and the due "resting balance" be maintained between extremes of hurry and procrastination.

The natural question for a thoughtful, provident man is: "How will it go with me?" This is a question that can only be answered in segments as life goes along. Preparation, however, ought always to be making to insure that, so far as human activity and choice can determine results, the outcome of to-day shall be rich and fruitful for to-morrow. The best assurance that we shall do our duty to-morrow is to do it to-day. "In to-day already walks to-morrow."

In the path of duty a man may always advance with firm, sure tread. No harm can come to a praying man, who works while he prays. And yet Providence, perhaps in order to test our faith, refrains from revealing the future. Even Paul did not know how it would go with him. He left the Philippian believers in doubt as to his plans because he could not be sure of them himself.

It is well that we have not been able to accomplish all that we set out to do. We should have undone ourselves long ago if we had had all that we wanted, and only half of what we needed. Expectancy, then, must be tempered with caution, and no entangling alliances be contracted while on the march for Canaan. But sometime the saint of God shall know as he is known, and looking back upon all the twistings and turnings of his earthly life shall praise the eternal Wisdom that saved him from many a folly, and the eternal Love that insures that all will go well with him for ever and ever.—"Zion's Herald."

## Prayer Corner.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.—Isaiah 58: 9.



#### NOTHING IS LOST.

To talk with God—no breath is lost;

Talk on, talk on!

To walk with God—no strength is lost;

Walk on, walk on!

To wait on God—no time is lost;

Wait on, wait on!

To grind the axe—no work is lost;

Grind on, grind on!

The work is quicker, better done,

Not needing half the strength laid on;

Grind on.

Martha stood—but Mary sat;

Martha murmured much at that;

Martha cared—but Mary heard,

Listening to the Master's word.

And the Lord her choice preferr'd;

Sit on—hear on:

Work without God is labor lost;

Work on, work on;

Full soon you'll learn it to your cost;

Toil on, toil on!

Little is much, when God is in it;

Man's busiest day's not worth God's minute;

Much is little everywhere,

If God the labor do not share;  
So work with God, and nothing's lost.  
Who works with him, does best and most;  
Work on, work on.

—Arthur Augustus Rees.

Father, with thankful and humble hearts we appear before thee. We would thank thee for all the benefits that we have received from thy goodness. It is to thy blessing we owe that success we have found. Every opportunity for doing good; every impulse in the right way; each victory we have gained over ourselves; every thought of thy presence, O Father; every silent but loving glance on the example of our Pattern, thy Son our Lord—all are alike thy gifts to us. Give us strength and wisdom to walk faithfully and joyfully in the way of willing obedience to thy laws, and cheerful trust in thy love. The best thanksgiving we can offer to thee is to live according to thy holy will; grant us every day to offer it more perfectly, and to grow in the knowledge of thy will and the love thereof, for evermore. Amen.

—Michael Sailer (1751-1832).



## Religious Notes and News.

### CHRISTIANITY'S MOST DANGEROUS RIVAL.

"Communism," says Professor William Adams Brown, "will be Christianity's most dangerous rival. It has the missionary spirit and appeals to the missionary motives most closely allied to Christianity."

### EVANGELISM AND ROYALTY.

There has been organised in China (says the London "Christian"), a League of Christian Churches, having for its design the pushing of evangelistic objectives. In a message sent to the home churches—the Christians of the world—the following paragraphs occur:—

"The events of late years on the mission field impress upon us the fact that aggressive evangelism, the preaching of the Word, and the study of the Bible must take first place in all mission work. A special need has been laid on our hearts, and that is for co-operative effort in strategic cities during the slack time of summer. Further, as aids to evangelism, we believe that hospitals, schools, literary work are still invaluable methods of work. And we would especially stress the need of schools that are loyal to the Bible, for the very life of the church is imperilled by the fact that our Christian youth, having finished middle school, must take their choice between union mission institutions, which in so many cases undermine faith, and government schools, which ignore or even antagonise Christianity. Another essential line of work, which we feel this League should undertake, as soon as men and means can be found, is to provide text-books which give the best scholarship without evolution and the other forms of destructive teaching which pervade most of the courses now in use.

"Fully recognising that those who, in these days, uphold the cross of Christ, whether in the Orient or in the Occident, must be ready for either service or sacrifice, we, as speaking for the Chinese churches, challenge all who believe on our Lord Jesus Christ, to get a new vision of the power of Omnipotence, and to expect God once more to do great things for the salvation of men."

### A GREAT TEACHING MINISTRY.

Dr. R. E. Welsh retired in April from the chair of Church History and Apologetics in the United Theological College of Montreal, and within the same week he celebrated his golden wedding and his fiftieth anniversary as a minister. Dr. Richard Roberts pays a glowing tribute in "The New Outlook" (Toronto) to Dr. Welsh's fifty years of varied and distinguished service as a teacher of Christian truth. He specially recalls the extraordinarily usefulness of Dr. Welsh's book, "In Relief of Doubt," which, appearing in 1895, had an immense sale and an incalculable influence. "It came," says Dr. Roberts, "at a moment both critical and opportune; for the 'nineties of the last century probably saw the lowest point in the decline of faith in Great Britain. It was a time of literary decadence; and all the most audible voices, especially in poetry, were voices of unbelief. Omar Khayyam and his gospel of the 'here and now' were the vogue of the time. To multitudes, especially of young men and women, Dr. Welsh's book was in the most realistic sense what it professed to be, a relief and a rescue. I remember with gratitude how it came to me like the dawn of a new day. It would be impossible to calculate how much the book did to steady the Christian youth of Great Britain; and I take it that it did the same good work on this side of the Atlantic." Dr. Welsh began his career as a missionary in Japan. His literary work includes a share in the compilation of three hymnals: "Church Praise" (Presbyterian),

the Canadian Presbyterian "Book of Praise," and the forthcoming "Hymnary" of the United Church of Canada.

We are glad to note this tribute to R. E. Welsh's great book "In Relief of Doubt," for, as many others, we have been much helped by it. Another of Dr. Welsh's book which we cordially recommend to readers of the "Christian" is his little volume entitled "The People and the Priest." We know no more readable book on the subject of Protestantism vs. Roman Catholicism.

### OUR MOTIVE AND OUR TASK.

The unconscious influence, which, after all, is the one that wins people for Christ or repels them more than any other influence, is the most tell-tale thing imaginable. As soon as a minister lets just a little pride or vanity or love of popu-

larity creep into his work, his own people know it, and outsiders feel it more quickly even than they do. With anything so highly specialised as preaching or conducting divine service the slightest tinge of ulterior motive is felt at once. Often we ministers get anxious about the success of our work, but all we need to be anxious about is the quality of it. Success or failure is no look-out of ours, but what is life and death is to see that nothing at all that is ulterior to our loyalty to Jesus Christ shall be allowed to creep into our demeanour, our talk, our public work and especially our private life.

People or parsons, we are none of us free from blame. What is spoiling the influence of our churches is not the quality of the preaching or of the music, but the quality of our desire to win the people of our area for Christ. We think too much of making our church a success, and too little of getting Jesus prominently before their eyes. We are more concerned that our denomination is not in the main stream of the national life, say, than that it is failing to win men to take Jesus as their Lord.—John Bevan, M.A., in "Christian World."

## Church Losses—Causes and Remedies.

Some time since a report drawn up by a sub-committee was adopted by the Victorian Conference of Churches of Christ, and, by direction of Conference, a copy was sent to each secretary and preacher in the State. The substance of that report was as follows:—

### Our Losses.

For the last ten years there has been an annual leakage of 7.23 per cent. of the membership, the average losses by roll revision being equal to 68 per cent. of the additions. It is evident that the larger the total membership of the brotherhood the greater must be the additions to the membership, if the leakages by revision are not to register a greater percentage of the gains made. If the membership were 20,000, with only a 5 per cent. leakage, the losses would be 1,000 per annum. Our average church membership recorded for the last ten years was 11,158—average yearly loss by death was 88, or .75 per cent., while the average loss by revision was 801, or 7.23 per cent.

### Causes of Losses.

The committee unanimously suggests the following as contributory causes:—

1. The failure genuinely to "make disciples" of those who confess Christ, and to instruct them in all things whatsoever Jesus has commanded.
2. The lack of following up those who have been baptised or have been received by letter in order to show them the privileges of service in the local church.
3. A failure to shepherd new members in such a way as to bring them into real fellowship with the membership of the church.
4. The removal from the roll of the names of members who have long been absent without making proper inquiry as to the cause of their absence.
5. A lack of co-operation among churches regarding the transference of those who move from one district to another.
6. A failure to keep in touch with "isolated members" who are residing in districts where we have no church meeting.
7. The lack of visitation of sick and other absent members.

### Proposed Remedial Measures.

The committee recommends the following remedial measures:—

1. Making Disciples and Teaching Them.—These things are clearly enjoined in the Commission. We suggest that many are baptised who have not been genuinely disciples. The holding of personal converse with one who has confessed

Christ, and the giving of instruction regarding the importance and meaning of the step taken, are the bounden duty of the preacher, so that he may know that he is indeed baptising into the name of the Father, Son and Holy Spirit one who has been disciplined. It is also a solemn duty to give patient and adequate teaching to new converts and to the church generally of the duties and privileges of the children of God.

2. Shepherding.—Every practical means should be adopted to link closely with the membership both new converts and members transferring from other congregations. Pastoral oversight, including prompt visitation in cases of sickness and absence, should constantly be exercised. People who are not missed, especially if they are new to the membership and are comparative strangers, are very prone to think that they are not wanted.

3. Regular Attendance at Lord's Supper.—We should make an earnest and definite effort to develop the spiritual life of members. We should pay increasing attention to the preparation of the morning meeting, giving close consideration to every detail, so as to develop the most helpful and reverent service at the Lord's table. It would be well to keep a roll, showing the attendance of members at the Lord's Supper. It is our opinion that regularity of attendance at the Supper is necessary for the spiritual growth of the individual and the church.

4. Individual Responsibility.—Another remedy is to be found in the development of individual activity and a sense of individual responsibility in visitation. Pastoral care by a pastor is good, but mutual care ("each one help one") and the cultivating of an individual feeling of responsibility would make a happy fellowship in the family of God.

5. Definite Service.—An effort should be made to have every member engage in some definite form of service in the church, Bible School, choir or some other auxiliary.

6. Letters.—Apart from a letter of transfer, it would be well if a letter of notification were sent to the secretary and also the preacher of the church in the district in which a member is making a new home.

7. Notification of Absence.—A careful marking of the roll is recommended, and also the reporting to the preacher and officers of members who are sick or absent from other cause.

8. Revision of Rolls.—There should be a careful annual revision of church rolls. Names of absentees ought not to be removed without fullest inquiry and visitation. It is as important to hold one as to win one.



# The Baptism of the Holy Spirit.

A. W. Garland.

When we turn our thoughts to the subject of the baptism of the Holy Spirit, we may be puzzled to know which of the many diverse views of this question is the correct one. In examining the New Testament references to the subject we find that some of these views cannot be supported.

Some people have claimed to have received, in these days, not only the baptism of the Holy Spirit but its miraculous accompaniments. In the minds of many Christian people the impression seems to be that we still receive this baptism unaccompanied by the miraculous elements. Is this the true position? If so, why should it be thought a thing incredible that some should receive the special gifts of the Spirit with the baptism? Or should all who receive the baptism have the miraculous gifts as some claim? Or is there an alternative satisfactory explanation apart from these?

## The Lord's Promise.

The promise that Jesus would baptise with the Holy Spirit was first made through John the Baptist (Matt. 3: 10-12). Here the series of misinterpretations commence, as many make John refer to one rather than two baptisms—a baptism of the Holy Spirit and the baptism of fire. In verses ten and twelve John definitely refers to a fire of destruction, and self-evident rules of interpretation should make the "fire" of v. 11 the same. Luke, who in his Gospel refers to both the Holy Spirit and the fire, does not, in Acts 1: 5, mention "fire": "Ye shall be baptised with the Holy Spirit not many days hence." The four Gospels record the promise, and Luke repeats it in his introduction to Acts, and Peter refers to it in Acts 11: 16. Incidentally these are the only six specific mentions in the New Testament of the matter. All others are inferential.

## Two Very Definite Cases.

Let us examine the inferred instances about which we are quite definite. The incident in Acts 2 is quite definite as being the fulfilment of the promise referred to in Acts 1: 5. We find that only the twelve apostles, including Matthias, are said to have here received the baptism, the "they" of 2: 1 being connected grammatically with "the eleven apostles" of 1: 26. As a result, they are said to have spoken with other tongues as the Spirit gave them utterance. Another definite case is in Acts 10; for Peter, in his defence at Jerusalem, says definitely in 11: 15 and 16 that it was similar to their baptism and in keeping with the promise. Peter and his companions recognised that the people had received the baptism by the fact that they also "spoke in tongues and magnified God." From these two definite instances it seems that the general accompaniment of the baptism was the speaking in tongues.

The two instances just examined are exceptional, in that the former was the first instance of Holy Spirit baptism, while the second was the first known instance of the conversion of Gentiles who had not previously been proselytes to Judaism, and the baptism was the only thing which overcame the reluctance of Peter and the church at Jerusalem to receive such as fellow Christians.

## Two Other Striking Instances.

There are two other instances where the coming of the Holy Spirit was marked by some outward manifestation; at Ephesus (Acts 19: 6) where Paul baptised twelve disciples who had been baptised into John's baptism, and they spoke with tongues and prophesied; and at Samaria, where, according to Acts 8: 17, 18, the coming of the Holy Spirit was manifest to Simon the Sorcerer, who sought to buy the power in

like manner to give the Holy Spirit. In each of these instances the coming of the Holy Spirit followed the laying on of the hands of an apostle, Peter and John particularly coming from Jerusalem to Samaria for the purpose. From 1 Cor. 12 it is also evident that the Corinthian church had the special gifts, probably on the evidence of the foregoing, through the imposition of Paul's hands. Church history does not reveal the presence of these powers beyond sub-apostolic days, which seems to confine the ability to pass on the powers to the apostles. This leads us to try to show that the baptism of the Holy Spirit was confined to apostolic days, and that the accompanying manifestations did not extend beyond sub-apostolic days.

## Distinction Between Baptism and Indwelling.

In studying the rebaptism of the twelve at Ephesus we find that Paul, on hearing that they had been baptised, was surprised that they had not received the Holy Spirit. If he were referring to the baptism of the Holy Spirit, his next obvious question was, on the analogy of the baptised believers at Samaria, to ask whether they had the hands of an apostle laid upon them; but seeing they had not received the Spirit at all, his question was, "Into whose baptism were ye baptised?" The incident seems to suggest that the gift of the Spirit is the expected result of Christian baptism. On this point Principal James G. Simpson, in his article on "Holy Spirit" in Hastings's "Dictionary of the Bible," writes: "A more difficult question to determine is its (i.e., the Holy Spirit's) precise relation to baptism where the purpose of the ministration is general. The Holy Spirit is promised by St. Peter to such as repent and are baptised (Acts 2: 38, cf. 1 Cor. 12: 13); while of those whom Philip had baptised at Samaria (Acts 8: 12) it is expressly asserted that 'He had fallen on none of them' (v. 16). It may have been that the experience of the apostles, as empowered first by the risen Christ (John 20: 22) and then by the Pentecostal descent (Acts 2: 4) led them to distinguish stages in the reception of the Spirit, and that the apparent discrepancy would be removed by a fuller knowledge of the facts. But this uncertainty does not invalidate the positive evidence which connects the ministration of the Spirit with either ordinance" (i.e., baptism or the laying on of hands).

This immediately suggests a distinction between the indwelling of the Spirit, without which none can be a disciple of Christ—for "if any man hath not the Spirit of Christ, he is none of his"—and the baptism of the Spirit which was medi-

ated by the laying on of the hands of the apostles, and was given to some under certain circumstances. This is clearly seen, in that Jesus in John 20: 22 breathed on the disciples and said, "Receive ye the Holy Spirit," whereas the baptism of the Holy Spirit came some days later. There is more in John 20: 22-23.

## Work.

recently spent some months in Canada and came eretaken there by the churches. The following the work.—W.G.]

12 to 14. The Tuxis Programme itself is for boys from 15 up to 18. Those over 18 are graduated to become mentors (or leaders) of the younger groups. Space does not permit of an adequate description of the programmes. They are vital and practical. Boys are not taught what they must be when they grow up; but rather what they must do now in order to reach the ideal.

## Why They Succeed.

One of the secrets of the success of the movement may be ascribed to the efforts made to encourage mentors to train. Excellent material is provided, special classes are organised, and mentors cannot help becoming interested in their task. During the eighteen years' existence the Canadian movement has endeavored to meet a definite need with ever-increasing success.

## The Personal Touch.

As regards our own work with boys, at least three principles may be learned from the above and applied to our own work. Firstly, the personal touch is invaluable when the Sunday School teacher meets his boys during the week. He is better able to see their needs, to gain their confidences, and to help them develop Christian attitudes in all of their activities. In the second place, it must always be borne in mind that the present is the critical time for boys. Programmes and efforts should always be directed to the church.

The definite promise to those who, because of their belief, had been pricked in their hearts on the day of Pentecost was, "Repent and be baptised every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." No mention is made of tarrying or the laying on of hands. This, together with the before-mentioned case of Paul and the Ephesians, and considering the difference suggested between John 20: 22 and Acts 2: 4, seems to lead irresistibly to the conclusion that there was a baptism of the Holy Spirit for some of the early church as distinct from the indwelling of the Holy Spirit in every Christian, the former being mediated by the laying of the apostles' hands on the Christian, the latter being the accompaniment of Christian baptism, thus fulfilling the birth of water and the Spirit of John 3: 5.

## The Land of the Shadow of Death.

Job. 38: 17.	Hast thou seen the doors of the shadow of death,
Jer. 2: 6.	That lead to the land of drought,
Psa. 23: 4.	And a man walking down its valley so deep,
Psa. 10: 21.	Going whence he can never come out?
Job 10: 21.	Have you read of the land of the shadow of death,
Job 10: 22.	Without light, or order, or law,
Job 28: 3.	With the stones of darkness obstructing the way,
Psa. 44: 9.	Where men have been broken and sore?
Isa. 9: 2.	Do you dwell in the land of the shadow of death,
Psa. 107: 10.	Ironbound in affliction and care?
Job 34: 22.	Do you sit in the darkness where iniquity hides,
Psa. 44: 10.	And the place of the dragons is there?
Job 3: 5.	There's a cloud and a stain in the shadow of death,
Job 12: 22.	Deep things in its darkness and shade;
Job 16: 16.	And eyelids grow heavy with weeping and foul
Job 24: 17.	In this land where terrors are made.
Jer. 13: 16.	Before your feet stumble on the dark mountains there,
Amos 5: 8.	Seek him who maketh the stars,
Amos 5: 8.	Who turneth the shadow of death into morn,
Psa. 107: 14.	And breaketh asunder the bars.

—T. W. Fasham.



## The Home Circle.

Conducted by J. C. F. PITTMAN.

### CHRISTIANITY'S MOST DANGEROUS RIVAL.

"Communism," says Professor William Adams Brown, "will be Christianity's most dangerous rival. It has the missionary spirit and appeals to the missionary motives most closely allied to Christianity."

### EVANGELISM AND ROYALTY.

There has been organised in China (says the London "Christian"), a League of Christian Churches, having for its design the pushing of evangelistic objectives. In a message sent to the home churches—the Christians of the world—the following paragraphs occur:—

"The events of late years on the mission field impress upon us the fact that aggressive evangelism, the preaching of the Word, and the study of the Bible must take first place in all mission work. A special need has been laid on our hearts, and that is for co-operative effort in strategic cities during the slack time of summer. Further, as aids to evangelism, we believe that hospitals, schools, literary work are still invaluable methods of work. And we would especially stress the need of schools that are loyal to the Bible, for the very life of the church is imperilled by the fact that our Christian youth, having finished middle school, must take their choice between union mission institutions, which in so many cases undermine faith, and government schools, which ignore or even antagonise Christianity. Another essential line of work, which we feel this League should undertake, as soon as men and means can be found, is to provide books which give the best scholarship with-

### ATHEIST'S DEATH-BED REPENTANCE.

The following account of Tom Paine's death-bed repentance was written by Stephen Grellet, a member of the Society of Friends, in his journal: "I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure he sent for me, and on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said: 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived'; and then went away. In which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are!'

"Once he asked her if she had ever read any of his writings, and on being told that she had read but little of them, he inquired what she thought of them, adding, 'From such a one as you I expect a correct answer.' She told him that when very young, his 'Age of Reason' was put into her hands, but, that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire.' 'I wish all had done as you,' he replied, 'for, if the devil has ever had any agency in any work, he has had it in writing that book.' When going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord! Lord God!' or 'Lord Jesus, have mercy upon me!'"—Selected.

### BIBLICAL WOMEN.

#### A Contrast.

It is a rather curious fact (writes William Lyon Phelps in the American Ladies' Home Journal) that in the Old Testament the most famous women are villains, and in the New Testament the leading women characters are saintly. I need only mention Jezebel and Delilah, then Athaliah, more terrible than an army with banners. After these sinister persons come Jael, the murderess, and Deborah, who glorified the cowardly deed. Even the lovely and charming Ruth excelled chiefly in a second-rate virtue, obedience.

But the New Testament women are immortal in their spiritual beauty. Mary, the immaculate mother of Jesus; Mary Magdalene, the reformed harlot; Martha and her sister Mary, the first representatives respectively of low and high church; the woman of Samaria, who spread the news of the living water; the sick woman who touched the hem of Christ's garment; the poor widow, who contributed all her fortune and her heart with it; the woman who was content with crumbs from the master's table; the woman, "having an alabaster box of ointment of spikenard very precious," who seemed so wasteful to the avaricious Judas; the woman who publicly blessed Christ's mother; the women who followed him to the cross, stayed there, and were the first to visit the tomb.

### SPECIAL CONSIDERATION.

Do not be one of these people who must have special consideration. How troublesome they are, and if their friends would just treat them candidly as others are treated, these traits of character would soon disappear.

People who have to be especially considered are still babies; they have never really gotten away from the childish habit of being first.

Now, while one's friends may stand this attitude and try their best to live up to the expectations of such girls, in time it becomes a real burden.

No one wants to be like that, and no one wants to worry his friends and make life unhappy for them. Or at least he should not want to do this. A little thought will show him how foolish it is.

Some one forgot to telephone to you that the place of the club meeting had been changed; others received calls—why not you? So you will not attend. Quite accidentally you had heard about the change, but no special consideration had been shown to you; some one simply forgot.

Your friend Mary did not write to you for three weeks when on her vacation, and some one else did receive a card and told you about it. Mary thought the card would answer for all just that once, as she was so tired out, and needed to rest more than anything.

But that did not satisfy, so, when she returned, you spoiled her good time by complaining of this. Always expecting that special consideration and wanting to be first.

You don't want to be that kind of a woman, and yes, such a habit clings even into old age, if not curbed.—"Girlhood Days."

### THE BEGINNING.

"How many stars can you see?" she asked. "Two more than you," said he. "How do you make that out?" she asked. "I can see your eyes," said he. And that was the beginning of it all.

## The Family Altar.

J.C.F.P.

### Monday.

Walk in love, even as Christ also loved us, and gave himself up for us.—Eph. 5: 2.

Think of the wonderful love of the Saviour—love so great that he gave up his life that we might not die! Just like that, but in an infinitely less degree, we can love our fellows.

Reading—Eph. 5: 1-17.

### Tuesday.

That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—Eph. 5: 27.

When, at last, the church shall be received by Christ "as a bride adorned for her husband," it shall be glorious and spotless. Our duty whilst on earth is to make fitting preparation for heaven. By divine help we should seek to cleanse ourselves of every defilement, and gladly look forward to that day when corruptibility shall put on incorruption, deformity shall be transformed to beauty, every defect, stain or impurity shall be removed, and we shall be made worthy of the love of our great Bridegroom.

Reading—Eph. 5: 18-33.

### Wednesday.

Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore . . . —Eph. 6: 13, 14.

We are apt, "having done all," to "lie on our oars," to rest on account of our laurels. We think of enemies encountered and overcome, and feel that now we can lay aside our weapons, and lay down our heads upon pillows of ease. Well might the apostle raise a warning signal.

Reading—Ephesians 6.

### Thursday.

Stand fast in one spirit, with one soul, striving for the faith of the gospel.—Philipp. 1: 27.

Here again is the necessary injunction to "stand fast." A profession or commencement is insufficient. By all possible means we should vigorously endeavor to promote the interests of the gospel of Christ.

Reading—Philippians 1.

### Friday.

Wherefore also God highly exalted him, and gave unto him the name which is above every name.—Philipp. 2: 9.

As a reward of his humiliation and suffering God exalted Jesus as Mediator, and gave to him a name such as none other can bear. Some contend that when he came to earth Christ divested himself of glory previously possessed. If that is so, we now see that the glory was fully restored. Our text seems also to imply that even greater honor and glory was now conferred upon our Lord, as a reward for his self-sacrificing work as man's Redeemer.

Reading—Philippians 2.

### Saturday.

For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ.—Philipp. 3: 20.

Christians are citizens of heaven, and are governed by the laws of heaven. They look towards heaven in glad expectation of the return of their Saviour, who shall come again, no longer in humiliation, but in majesty and great glory to receive his loved ones to himself.

Reading—Philippians 3.

### Sunday.

My God shall supply every need of yours according to his riches in glory in Christ Jesus.—Philipp. 4: 19.

Such is the store-house of divine treasures that we can draw therefrom all that we need. The apostle had alluded to the kindnesses shown towards himself by his brethren. He now reminds them that every need of theirs should be supplied by their Father in heaven.

Reading—Philippians 4.



## Prayer Meeting Topic.

July 30.

### BREAD, MEAT AND WATER.

(Exod. 16: 1-22; 17: 5-7.)

W. Waterman.

The Israelites in the wilderness remembered "the cucumbers, the melons, the leeks, the onions, and the garlicks of Egypt." But God gave them food and water as it pleased him.

A. Consider the food God supplied. (a) It came in manifestly marvellous ways, the object of grace and of promise. "The Lord said, At even ye shall eat flesh, and in the morning ye shall be filled with bread"—to "make thee to know that man doth live by every word that proceedeth out of the mouth of God." (b) The manna required constant labor of the people. "They gathered it every morning." If to save labor one gathered up a supply for some days, "it bred worms and stank." It had daily to be "gathered, ground, beaten, baked and made into cakes." (c) It came in quantities sufficient to satisfy the appetites of all. Each could gather enough: "he that gathered much had nothing over, and he that gathered little had no lack; they gathered each man according to his eating." (d) It was the constant food of the pilgrimage; it was replaced by "prepared corn" only when the people entered the land. Flesh God supplied only occasionally, once indeed as a plague. "Israel did eat manna forty years, until they came unto Canaan." "And they did eat of the old corn of the land. . . . And the manna ceased after they had eaten of the old corn of the land; neither had they manna any more."

"The Jews said unto Jesus, Our fathers did eat manna in the wilderness. Then said Jesus, Verily, The true bread from heaven is he that cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger . . . shall live for ever." Manna, plainly, represents Christ the Bread of life, as we the covenant people, pilgrims on earth, may progressively know and have him.

B. Consider the water God supplied. (a) It poured out of a rock when Moses, at the command of God, smote it. "And the Lord said unto Moses, Thou shalt smite the rock, and there shall come water out of it, that the people may drink." And thus it was. (b) The "rock that followed them," once smitten, henceforth gave out its water at a word. "Take thy rod, and speak unto the rock, and it shall give forth his water: so shalt thou give the people drink." But Moses smote the rock, and smote it twice. The Lord said, "Because ye believed me not, therefore thou shalt not bring this people unto the land." (c) God's water enabled the Israelites to dispense with the water of worldlings; e.g., "Moses sent [twice] unto the king of Edom, saying, Let us pass through thy country—we will not drink of the water of the wells."

Paul wrote of the rock, "Our fathers did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." Christ spoke of its outflowing waters as "rivers of living water: this spake he of the Spirit." The Rock, Christ, must once be smitten before the Spirit flow out: "This spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified." Christ needs not to be again sacrificed to give the Holy Spirit to time's remotest sinner. He is able "unto the end" to "give the Holy Spirit unto them that ask him." "Whosoever drinketh of the water that I shall give him—a well of water springing up in him unto eternal life—shall never thirst."

"Blessed be the Father, who hath blessed us with every spiritual blessing in Christ."

TOPIC FOR AUGUST 6.—THE HOLY OF HOLIES.—Exod. 25: 1-22.

## Our Young People.

Conducted by WM. GALE.

### Boys' Work.

[Mr. Keith Price, B.C.E., of Ballarat, Victoria, recently spent some months in Canada and came into contact with the great boys' work being undertaken there by the churches. The following article gives his impressions and an outline of the work.—W.G.]

A fact not often realised is that the critical period of life lies between the ages of 12 and 18. At the age of 12 the boy is undeveloped, simple in tastes and interests, but with wonderful possibilities. At the age of 18 the boy has changed physically, he has attained a mental and spiritual set, and he has selected his sphere of friends and interests. Like a ship leaving port the course has been set.

#### The Need for Leadership.

It is therefore very important that boys during this period receive positive, sympathetic, Christian leadership. With such leadership the boy will develop a wide field of interests, form good habits, concentrate on improving his weaknesses, develop his talents, take a vital interest in others, and come to know Christ indeed as Saviour and Friend. Of course the home is the ideal place for this leadership; but we all know that sometimes the home fails, and in any case frequently needs assistance. We can now readily imagine the pressing need and wonderful opportunities that exist for skilled leaders of boys. Many fathers and boys' leaders are handicapped because of inexperience and lack of training. Fortunately, however, skill may be acquired.

#### Work of Canadian Board.

The National Boys' Work Board of the Religious Education Council of Canada is recognised as being one of the world's most up-to-date and successful organisations for the all-round development of boy life. The Boys' Work Board is supported by most of the religious denominations in Canada and by the Y.M.C.A. The co-operation of all the religious bodies permits the pooling of leadership, and the Board is thus able to maintain an adequate staff of experts whose main objective is to develop the boys of Canada by positive Christian leadership.

Though essentially a religious organisation, the field of activity encompasses all the interests of boys. The physical, social and intellectual aspects of a boy's development are catered for as well as the spiritual aspect. In fact they rightly claim that religion is not a thing apart from the rest of a boy's life. We cannot send the boy's body to the gymnasium, his head to school and his heart to church. The boy's heart goes also to the gymnasium and his body is at church as well as his heart.

#### The "Tuxis" Plan.

In Canada the whole movement is known as the Taxis Movement. "Tuxis" is a symbolic word made up of five letters each of which has a particular meaning, "T" stands for training and "S" for service—training for service. The "U" and "I" stand for you and I in our social relationships. The "X" stands for Christ—you and I with nothing between us but Christ. This word Tuxis, so significant and so rich in spirit, is the rallying cry about which the movement pivots. The basic unit of the system is the church school class, although other groups, such as the Y.M.C.A., may share in the fellowship. The adoption of the programme means a mid-week meeting along with the Sunday meeting—in addition to which are also added the other out-of-door activities of the fourfold programme. This really turns the conventional church-school class into a laboratory of Christian living.

There are two similar yet distinctive divisions of this programme for youth. The first is called the Trail Ranger Programme for boys of from

12 to 14. The Tuxis Programme itself is for boys from 15 up to 18. Those over 18 are graduated to become mentors (or leaders) of the younger groups. Space does not permit of an adequate description of the programmes. They are vital and practical. Boys are not taught what they must be when they grow up; but rather what they must do now in order to reach the ideal.

#### Why They Succeed.

One of the secrets of the success of the movement may be ascribed to the efforts made to encourage mentors to train. Excellent material is provided, special classes are organised, and mentors cannot help becoming interested in their task. During the eighteen years' existence the Canadian movement has endeavored to meet a definite need with ever-increasing success.

#### The Personal Touch.

As regards our own work with boys, at least three principles may be learned from the above and applied to our own work. Firstly, the personal touch is invaluable when the Sunday School teacher meets his boys during the week. He is better able to see their needs, to gain their confidences, and to help them develop Christian attitudes in all of their activities. In the second place, it must always be borne in mind that the present is the critical time for boys. Programmes and efforts should always endeavor to meet their interests and to satisfy their immediate problems. Lastly, there is need of organisation, to foster the work and to train leaders in making the best use of their opportunities.

#### N.S.W. YOUNG PEOPLE'S DEPARTMENT.

Bible School organised at Conargo, 458 miles S.W. from Sydney, by Bro. P. F. Jones and helpers. 20 scholars enrolled. Bro. W. C. Roffey, of the Hurstville church, is conducting a Bible School at Bexley. A vacant house rented, and 40 scholars enrolled. 33 scholars enrolled in new Bible School at home of Bro. and Sister C. Hulbert, Northbridge.

#### Isolated Home Classes.

Bible School lessons are now studied in the 22 homes of our isolated families in N.S.W. Some of these are between 400 and 500 miles from Sydney. Austral helps supplied by Y.P. Dept.

#### Conference.

At the Bible School and Y.P. session of the N.S.W. annual conference, the following recommendations were endorsed:—

(1) That churches and schools co-operate in a State-wide recruiting campaign to gain at least 500 additional scholars by end of the year.

(2) That the churches seek to encourage the building up of training classes for church and school workers.

(3) That churches be urged to co-operate with the Y.P. Department in securing the establishment of Bible study classes in all isolated members' homes.

(4) That church workers be asked to co-operate with the C.E. young people in establishment of at least eight new C.E. societies this year.

(5) That encouragement be given the K.S.P. and P.B.P. young people in an effort to establish new clubs during the remaining months of this year.

Appreciation was also expressed of the work of the Y.P. organiser, Bro. P. J. Pond, B.A., in the ever-increasing activities of the department.



## Foreign Missions.

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

### JULY 6 OFFERINGS TO DATE.

South Australia, £935/15/9; Victoria, £1,000; Western Australia, £55; Queensland, £10; total, £2,000/15/9. The money for the July offering is coming in slowly. We have reached almost half of our expected offering. We are sure that our brotherhood is very anxious to know what the offering is likely to realise in these times of financial depression. Will our treasurers please send on as promptly as possible?

### THE FEDERAL SECRETARY'S FAVORITE KIND OF LETTER.

About a week before the July offering we received the following interesting letter from a brother and sister in South Australia:—

"Seeing the great need there is for financial assistance to the Foreign Mission funds, we are enclosing herewith a cheque for £75. It is with feelings of gratitude to our heavenly Father that we make this gift. He has indeed blessed us abundantly during the last year, so surely we would be ungrateful if we did not respond to the appeals for assistance that come to us to help in the extension of his kingdom. We will still be giving our usual to the annual offering next Lord's day. We do not wish our names mentioned in connection with this gift."

As a confirmation of what this letter says, the church of which this good brother and sister are members increased its offering over last year by £9/15/-, and the offering works out at £2/2/- a member for that church.

### THINGS NEEDED FOR INDIAN BOXES.

Dr. Oldfield writes:—"Herewith is a list of the goods that would be specially welcome on our stations when the Christmas boxes arrive. We give these suggestions because we value so much the work that is put into the providing of the goods, and we wish to co-operate so that the time that these sisters give so willingly may be used to the best advantage."

Dr. Oldfield adds: "Please have the information printed in the "Christian" with a good heading to attract attention."

#### For the Children's Homes.

Bedding, frocks, jackets, skirts and petticoats of all sizes. Coats, trousers, shirts of all sizes. Woollen scarves and comforters.

#### For the Hospital.

Hospital bed-gowns.—Plain gown, sleeves to the elbow, open all the way down the back, small neck-band with tapes in two or three places to tie down the back. Material should be strong, unbleached calico.

Surgical towels.—Huckaback (preferred), unbleached calico or Forfar. Narrow hemmed plain towels 24 in. x 18 in.

Lengths of unbleached calico, for making T-bandages, slings, table covers, etc., as required.

Lengths of gauze or butter muslin, for chloroform masks, dressings, etc.

Bath towels preferably of colored materials, as white ones are not so serviceable.

Cotton wool in unlimited quantity.

Carbolic soap, tape (all sizes), safety pins, white cotton reels, lint, waterproof sheeting, varied lengths wanted for drawsheets, etc. Old rubber aprons can be used.

Waterproof sheeting pillow cases as inside cover of pillows.

Mattress covers.—These should be made of thick, unbleached material like sheeting, three thicknesses of material stitched together, as an eiderdown is stitched. Tapes should be sewn on the ends to tie them to the beds. Length 6 feet, width 2½ feet.

Quilts.—Light grey suitable material, with red borders 4 inches wide, for single beds 6 ft. 3 in. x 2 ft. 6 in.

Unbleached sheets for single beds.

Blankets for single beds.—Red or grey preferred.

Bandages and old linen.—Any clean white rags that can be boiled. Last year very little was sent and was soon finished.

I have had the assistance of Miss Cameron and Miss Caldicott in preparing this list.—G. H. Oldfield.

### SIMON COMMISSION'S SURVEY COMMENDATION OF MISSIONARIES IN INDIA.

All of our readers will have noticed in recent cables a good many references to the Simon Commission that has made two visits to India and interviewed a great many people and taken a mass of evidence on the question of what position India should hold in the British Empire. India asks for full Dominion status, and the British Government is anxious to give all the increased powers they can to this great part of the British Empire. In order to arrive at the wisest decision on this question, they sent a Commission of very eminent men, headed by Sir John Simon, one of the leading Parliamentarians of Great Britain. Among other things written by this Simon Commission Survey is something on Indian missionaries. In a leading Indian newspaper the following short article appeared. It was headed, "Work of Missionaries in India. 'Splendid Services.'"

"The many admirably conducted schools and hospitals founded and maintained by Christian missionaries of various nationalities and denominations, some of which we visited during our tours through India, compel a tribute to the splendid services they render. It was the missionaries who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country, and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labors without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbors. The Indian Christian community is widely distributed, but more than half of its members live within the Madras Presidency and the adjoining States. At the last census 32 persons in every thousand of the population of the Presidency of Madras were Christians—a total of 1,361,000. In the State of Cochin the proportion is as large as 268 per thousand, and in Travancore 292 per thousand. There has been a steady growth in the number of adherents to Christianity in southern India. Converts, at any rate in British India, are drawn mostly from the lower castes of the Hindus, especially the depressed classes, and from the aboriginal tribes. People such as these have nothing to lose from abandoning their old attachments and the religion they embrace gives them a new hope and a new standard. When a member of the depressed classes adopts Christianity the census no longer counts him as included in the former category. There has also been a striking increase in the number of adherents in Assam, Bihar and Orissa, the Central Provinces, and Hyderabad. The Indian Christian stands high in the table of literacy. More than one in five of them is returned as able to satisfy the test—a remarkable result, considering that so many are drawn from the lowest strata of Hindu society. The Parsis and the Buddhists are the only Indian religious communities which make a better showing. In English education the Indian Christians are second only to the Parsis, whose

advantages are enormously superior. The achievement is a great one and shows what good work is being done in mission schools."

**Offerings for Foreign Missions**  
from Victorian Churches and Members  
will be thankfully received by  
**LEN. GOLE, "Tara-awera,"**  
144 Marshall Street, Ivanhoe, N.21.  
Phone, Ivanhoe 195.

### DEATH.

**LAIDLAW.**—On July 21, at her sister's residence, Mrs. C. T. Oliver, Rochester-rd., Canterbury, Alice, beloved daughter of Eliza and the late Martin Zelius, of Doncaster; loved wife of William Laidlaw, and mother of Alice, Ontario, Canada.

I have a Friend so precious, so very dear to me;  
He loves me with a tender love, he loves me faithfully.

I cannot live apart from him, I love to feel him  
nigh,

And so we dwell together, my Friend and I.

### IN MEMORIAM.

**CHOWN.**—In loving and affectionate memory of my beloved wife Amelia Charlotte, who fell asleep on July 23, 1928, at 172 McKean-st., North Fitzroy.

"Peace, perfect peace, with sorrows surging  
round?"

On Jesus' bosom naught but calm is found."  
—Inserted by her sorrowing husband, E. H. Chown.

**HUNTSMAN.**—In loving memory of our dear father, Benjamin William, who passed away at Adrian, Michigan, U.S.A., on July 24, 1929; also our dear mother, Frances Vivian, who passed away at Unley, S.A., on August 10, 1919.

"There by His love o'ershadowed  
Sweetly their souls shall rest."  
—Adelaide and Ben.

**HUNTSMAN.**—In loving memory of our dear son and brother, B. W. Huntsman, who passed to the higher life on July 24, 1929, at Adrian, Michigan, U.S.A. "For ever with the Lord."  
—Mrs. Huntsman and family.

**LUCAS.**—In ever loving and fond memory of our dearly beloved mother and grandma, Elizabeth Lucas, called home on July 25, 1929, at "Milton," Orrong-rd., E. St. Kilda.

You left behind our aching hearts

Who loved you most sincere;

We never have or ever will

Forget you mother dear.

Peacefully sleeping.

—Inserted by her loving daughters and son-in-law, Mr. and Mrs. Gray and Mrs. Thornton.

### BEREAVEMENT NOTICE.

**OLNEY.**—The family of the late Mrs. E. Olney desire to tender their heartfelt thanks to all kind friends for letters, cards, telegrams and floral tributes, also personal expressions of sympathy, during their recent sad bereavement. Will all please accept this as a personal acknowledgment?

—12 Stone-st., Preston.

### FOR SALE.

Wanted to sell, Mallee Roots, price 25/- per ton or £3/10/- on rail, Danyo. Satisfaction guaranteed.—C. Nokes, Danyo P.O.

I have land available in Camberwell on which I am prepared to build to suit clients, on low deposit, easy repayments, interest at 6½ per cent. An excellent opportunity. Prices from £850. For full particulars, A. S. Body, Builder, 4 Range-rd., Camberwell, E.6.

**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. Kilhain, Claudius Pernet. Lists posted. No packing charge for roses. Sparks and McAlpine, Box Hill, Vic. WX 2761.

Mallee Roots (trimmed), £3/10/- per truck.—H. Perkins, Danyo, Vic.



## Here and There.

The Victorian Women's Executive will meet on Friday, August 1, at 2.30 prompt. Leader of devotions, Mrs. A. J. Saunders (India). "Youth" will be the subject of Miss Monkton's address. All sisters cordially invited.

The Victorian Home Mission secretary reports that there were seven confessions at Harcourt, Vic., last Sunday. In the absence of a regular preacher for several years, school work has been carried on faithfully, and this has resulted in the present season of reaping.

Visiting sisters to Federal Conference (both State and Interstate) are reminded that the Queensland Women's Conference Auxiliary has arranged a reception to take place in the Ann-st. chapel on Saturday, Aug. 16, at 2.45 p.m. A cordial invitation is extended to one and all.

June 21 issue of the American "Christian Standard" contains a long article from the pen of A. P. Wilson, now of Ft. Wayne, Ind., U.S.A., who writes a glowing account both of the erection in one day of the chapel at Carnegie when he was preacher and of the progress the church made later.

The following telegram, which reached us on Monday morning, gives latest news of the special effort at Townsville, Queensland:—"Mission gathering momentum; wonderful service last night, fifteen confessions at close; building starts this week; would any brethren assist by loan or gift?—Hinrichsen."

Many of our sisters are preparing articles for mission boxes to India. Enquiries are often made as to goods most needed. A list of requirements for the children's homes and the hospital is given by Dr. Oldfield on our Foreign Mission page. It would be well for all interested to preserve this for future reference.

July issue of "The Challenge," S.A., states that Bro. J. Ernest Allan, the genial pastor of the church at Maylands, S.A., celebrated his 25th anniversary in the full-time preaching ministry on July 6. Bro. Allan has successfully served the churches at Shepparton, Footscray, Doncaster, Moonta, North Richmond and Box Hill. He is now in the second year of service at Maylands.

Sydney papers report that, met by a strong church protest for allowing Sunday football on Coogee Oval, Randwick Council has decided to reply that the ban originally enforced would be strictly observed in future. The churches, we read, will also be told that the council regretted that offence had been taken, as no offence was intended. The council chamber was crowded with residents who applauded the decision of the aldermen.

The Board of Management of the College has received the sum of £150 from a sister who had provided that that sum should come to the College at her death. Recognising the need of the College at the present time she has sent the money now, and will have the pleasure of seeing it serve while she lives. The Board will pay her interest on the money during her lifetime, at 6 per cent. Other church members may find a delight in following this sister's example.

Bro. Chas. Young writes: "We are within a few weeks of the Federal Conference, the first to be held in Brisbane. The number of delegates enrolled to date is beyond our highest expectations. We are out to do our best for every one, and if you have not as yet notified our hospitality agent, do so now by wire. Intending delegates will kindly note that those travelling on concession ticket must not arrive in Brisbane more than three days prior to commencement of Conference, and that they must come via Wallangarra. We ask for the prayers of our brethren throughout Australia."

It is necessary for Victorian delegates journeying to Federal Conference to secure a form signed by Mr. Gale before the railway department will issue tickets at concession rates. Immediate booking is advisable.

W. A. Fordham writes:—"It is the desire of the Churches of Christ Cricket Association (Victoria) that all clubs connected with our churches earnestly consider the entering of their teams in our own church competition. With the addition of four teams, at least four sections can be made and so obviate long travelling. The annual meeting of the association will be held at Lygon-st. on Aug. 6 at 8 o'clock. The secretary (W. A. Fordham) would be glad to attend club meetings to give further information. 'Phone, W 1403.

With a travel article on "The City of the Vatican" which we hope to present in next issue, Jas. E. Thomas sends the following note under date June 13:—"I have written this article in the old city of Coventry, the centre of the motor industry of England. I have to-day seen over the Morris works, with 3,000 workers. I have also been to Stratford-on-Avon and been in the house of Shakespeare's birthplace, and to the church in which he is buried—quite a wonderful day. Though 30 miles from Nottingham, I have not been to the Test match. I had a great time at the British C.E. Convention. To Leicester for Sunday."

The mission at Dawson-st., Ballarat, Vic., conducted by Bro. A. E. Hurren, of Bendigo, and Bro. H. Feary, of York-st., was concluded on July 15. On Monday night, July 13, Bro. Hurren spoke to a large audience on "Scenes Around the Foot of the Cross," when two women and a boy from the Bible School confessed Christ, making the total additions for the mission twelve on the last night. Tuesday a short mission service was held, after which a social hour was held, when opportunity was taken to thank missionaries, organist and pianist for their labors. Last Lord's day morning, before the morning meeting, five who had confessed Christ during the mission were baptised. Afterwards they were welcomed into fellowship. In the evening Bro. Fitzgerald spoke to a large audience on "The Power of the Cross." One young lady was baptised.

The Chief Secretary of the Victorian Protestant Federation (Mr. Walter Albiston) writes: "For twelve years Protestant Sunday has been observed in a great number of the churches throughout the State on the second Sunday in August. We seek your valued co-operation in the observance of Protestant Sunday this year, on Sunday, August 10. We would ask that special subjects in relation to Protestantism be chosen for pulpit work on that day. There is much need for the education of our people concerning their great Protestant heritage. We are in great danger as a Protestant people, from the apathy and indifference of those who claim, in the main, to be Protestant, to their religious obligations." At its meeting last week our Victorian Conference Executive endorsed the appeal for the observance of the day in the manner suggested by the Protestant Federation.

Recently Mr. W. L. Jarvis made a statement at Stanmore Baptist church, N.S.W., to the effect that the faith of students had been undermined at the Universities. Dr. E. A. Briggs, University lecturer, is quoted in reply by the Sydney "Daily Pictorial." He speaks of "the preposterous statements" of Mr. Jarvis and goes on to say: "Mr. Jarvis seems to lose sight of the basic fact that the University does not exist to preach morals. There is no anti-religious or anti-moral movement at Sydney University. On the contrary, Christian Unions and such bodies are flourishing

as they have never flourished before." Mr. Jarvis, for his part, speaks as follows: "My utterance was a protest against the tendency in some modern educational institutions to undermine faith in the Scriptures. Statements made by some University lecturers, including Dr. Briggs, were read with other sceptical remarks by professors elsewhere to prove the truth of my contentions. Professors who spread sceptical ideas in the minds of immature youths are imperilling the moral well-being of their students and of the country."

The virility of the Christian Endeavor Movement is evidenced (writes a correspondent who was present at the British C.E. Convention at Northampton) by the affiliation of 303 new societies, with a membership of 8,490, during the past year. The same rate of increase is being maintained annually in spite of the decreases in church membership and decline in Sunday School attendance. Nineteen hundred and thirteen delegates attended. There was a noteworthy contingent of overseas delegates, some twenty strong, led by Mr. J. Thomas, president of the Victorian C.E. Union. A great procession of witness, led by the president, was accompanied by three brass bands and extended for over a mile. An alternative pledge to the one in general use was approved by the council. It reads: "Trusting in the Lord Jesus Christ for salvation, I promise him that by the aid of the Holy Spirit I will endeavor to do the will of God, cultivating the habit of daily Bible reading and prayer, supporting the work and worship of my own church and promoting the extension of the kingdom of God. I will whenever possible attend the weekly devotional meeting and monthly covenant service, take such part therein as I may be able, and loyally fulfil all the duties of active membership." This new form is intended to meet the needs of those who have felt some difficulty in endorsing the participation clause in the original pledge.—"Christian World" (London).

July issue of "Cheltenham Church Times," Vic., devotes its front page to a commendation of "The Australian Christian." The picture heading and accompanying article set forth the benefit to be derived by readers of the "Christian." The following very kind sentences deserve quotation and acknowledgment: "Whatever our special interest, if we are active church members we cannot afford to be without our weekly church paper. It would strengthen our work greatly if we could get the 'Christian' into every church home and get every member to read it. The present depression is causing many to cut down expenses as much as possible, but it would be false economy to do without the 'Christian' in order to save twopence per week. There are other ways in which we could save more money without losing so much. So well do we know the value of the 'Christian' and so anxious are we to have our weekly church paper in every church home that if any member is financially unable to take the paper we are quite prepared to buy it for them." For these appreciative and helpful words we thank the editor (Bro. D. Wakeley) and the church. We should be glad if all our preachers and church secretaries would endeavor to have the "Christian" introduced to every church home. The work would be greatly helped. The editor of "Cheltenham Church Times" believes in assisting Brotherhood enterprises. The previous issue of his paper was devoted to furthering the work of our Victorian Social Service Department.

### ADDRESSES.

R. Every (secretary Red Cliffs church, Vic.)—Commercial Bank, Red Cliffs.

Jas. E. Webb (preacher Brighton church, Vic.)—"Bethany," 7 Shasta-ave., Brighton East, S.6. 'Phone, X 4560.

### BIRTH.

ROBERTS (nee Iris Morphet).—On July 8, at Memorial Hospital, Balaklava, to Mr. and Mrs. Horace Roberts, of Halbury—a son. Both well.



# Abiding in Christ.

Robert Benzie.

John 15: 1-12.

In this passage of Scripture we have the church presented by Christ in the figure of a vine and its branches. The Lord Jesus Christ cannot be dissociated from his church, so that the vine and its branches appear as a perfect unity. God, our heavenly Father, is presented as the wise husbandman. The church is elsewhere presented in the figure of the physical body, of which Jesus himself is the head, and the membership is constituted by all those who truly love him. This is what is termed the spiritual body of Christ. When speaking of the vine and its branches, we shall find it most helpful if we consider it as representing the spiritual body of Christ.

God as a wise husbandman is able to keep the vine and its branches in perfect order and in proper condition. He will prune here and there whenever necessary. The necessity for so doing is easily recognised. The honor of the husbandman is at stake on the one hand, and the successful growth and fruition of the vine and its branches on the other. Jesus, therefore, appeals to us in these beautiful and impressive words: "Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye, unless ye abide in me." Jesus does not demand of us that we shall abide in him, but lays before us in a quiet way the resultant blessedness of so doing, and also the dire consequences resulting from a state of separation.

The church of our gracious Redeemer has from its inception until the present day been kept in proper condition, and has always existed as a perfect unity. After all, what was the unity that Jesus prayed for as essential to the salvation of the world? Was it not that all those who truly believed in him should participate in that perfect unity, in that wondrous fellowship of love which existed between the Father and the Son? "Neither pray I for these alone," said Jesus, "but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

The salvation of the world was to depend not so much upon the unity of God's people—that indeed is necessary, but is only a progression from the true basis, which is unity and fellowship with the Father and the Son. It is not so much church union as fellowship with the divine. The perfect unity of the Father and the Son implies perfect fellowship also, but from the human standpoint perfect fellowship with God can only be gradually attained. It was the perfect fellowship of the Father and the Son that has made salvation possible for all, and it will be the perfect fellowship of the church with the Father and the Son which will lead to the salvation of all. Although Jesus, while on earth, had perfect unity and fellowship with the Father, yet it was not always recognised or appreciated by man. It was never officially recognised by the Israelitish people. The unity of the church in the Father and the Son is a glorious reality. It is the spiritual body of Christ that matters. We may conceive of all those throughout the world who profess the name of Christ gathered together in one great organisation, and yet neither representing the spiritual body of Christ, nor expressing in its life the fellowship of the Father and the Son.

We would not say that what is known as the historic church during the dark ages represented the spiritual body, for it was to a large extent void of the Spirit of Christ, but we do say that during that period the true church was in actual existence, was kept in perfect order by our hea-

venly Father, and enjoyed the perfect unity and wondrous fellowship of the Father and the Son. The number may have been small; they may have been scattered far the world o'er, nevertheless they constituted the spiritual body of Christ. Are we members of the spiritual body of Christ? Do we recognise our association with Christ and with all other true believers? Do we value the fact of Christ's sacrificial death as necessary to that association and to our salvation? Do we appreciate the necessity of constant association and fellowship with the living Christ as essential to constant and final salvation?

We are presented in the New Testament with the two-fold revelation of the Christian dispensation. That which was hidden in previous dispensations is now brought clearly to light through the gospel. It is on the one hand God in Christ, dwelling in the very heart of man, guiding, controlling, energising and sanctifying; and on the other, man in Christ, dwelling in the very heart of God, secure in his wisdom, righteousness, sanctification and redemption. We have God as our possession—the eternal life dwelling within us; and God has us as his possession—our lives are hid with Christ in God. In this divine revelation we have unfolded to us the only true basis of Christian union, evangelism and service. Jesus himself exemplified those characteristics which are directly a manifestation of divine unity and fellowship. He could say in relation to the Father, "I do always those things that please him," and can thus graciously assure his followers, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "He that abideth in me, and I in him, the same bringeth forth much fruit." "Herein is my Father glorified."

Abide in me, O Christ, and I in thee,

Thy will to do, thy fellowship to share.

Abide in me, O Christ, and I in thee

Shall, filled with grace, thy wondrous love declare.

THIS IS THE TIME to distribute our distinctive literature. Write to the Austral Co. for samples of tracts, pamphlets, etc. Our address is 528, 530 Elizabeth-st., Melbourne, C.1.

## S.A. SISTERS' AUXILIARY.

The sisters met at Grote-st. for their monthly meeting on Thursday, July 3. Mrs. Burgess led devotions and Mrs. Graham and Miss Leedham sang solos. The president (Mrs. Green) presided over the business session. There were 63 sisters present, 46 being delegates.

Receipts for July.—For Home Missions: Balaklava sisters, £1/18/-; Norwood Dorcas, 7/10; Miss Havers, Grote-st., 10/-; Mrs. Rawlins, Mile End, 5/-; penny-per-week: Hindmarsh, 9/6; Henley Beach, 10/-; Dulwich, 18/-; Mile End, 10/4; total, £5/5/8. For Foreign Missions: Mile End sister, £4; Balaklava sisters, £1/18/-; Saint Morris sisters, £1/1/6; Croydton sisters, 6/-; Norwood Dorcas, 7/10; Dulwich sisters, 18/-; Mite Box, Glenelg, 2/0½; total, £8/10/7½.

The temperance superintendent reports several visits paid to Junior C.E. Societies and 8 large parcels of literature to Bible Schools. Literature committee reports two bags of magazines sent to Children's Home, parcel to Old Folks' Home, Consumptive Home, and Adelaide Hospital.

Treasurer reported Home Missions, £38/15/7; Foreign Missions, £36/9/9; General Fund, £2/4/7. Offering for the afternoon was £1/1/3. The following sisters have received the home call: Miss Arthur, Mrs. Jarrett, Nailsworth. During the afternoon a presentation was made to Mrs. Graham, who is going to the West Coast.—M. Mauer, Asst. Secty.

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**QUEENSLAND WOMEN'S CONFERENCE  
AUXILIARY.**

A meeting of the Executive was held in the Ann-st. chapel on July 10. Eight churches were represented. Mrs. Harlen (Sunnybank) led devotional, taking for her topic, "The Friendship of Jesus."

The business session was presided over by the president (Mrs. W. A. C. Wendorf). Arrangements are being finalised for the reception to visiting sisters to Federal Conference. Encouraging reports were received from the superintendents of the various departments.

Mrs. Sanderson (hospital visitor) reported that 65 visits had been paid to sick in hospitals and in homes.

Mrs. E. C. Hinrichsen (isolated Cradle Roll supt.) reported having sent birthday cards and greetings to eight children.

Afternoon tea was served at the close.

A Foreign Mission prayer meeting was held in the Albion chapel on July 3. The prayer meeting supt. (Mrs. Smith) presided, and led devotional exercises, her theme being "Love." The speaker was Mr. H. W. Hermann, just returned from a tour of China and Japan. The address was most interesting, and his report on the work being done by our missionaries was most encouraging. Miss Eileen Packer sang a sweet solo. A collection was taken up for Foreign Mission work. Albion sisters provided dainty afternoon tea.—G. Partridge, Secty.

**Obituary.**

OLNEY.—At the mature age of 76 years, Mrs. Emma Olney entered into her rest on Sunday, June 29, at Preston, Vic. Born at Bourke-st., Melbourne, she lived for the last 48 years in Preston, and it was here that she united with the church 17 years ago, during the labors of Bro. E. H. Hall. During all these years she has been in active membership with Preston church, regular in her presence at the Lord's table, and setting a quiet and faithful example to all. Her children had previously united with the church, and two of her daughters are still in active service in church and Bible School. A large gathering assembled at the home and the Heidelberg cemetery, when a last tribute of love and esteem was paid. To the daughters and son who sorrow a great multitude of friends extend loving sympathy.—A.J.F.

RISSON.—Early on morning of July 7 there passed away in Gaton Hospital Bro. Robert Risson, of Grantham, Q. Bro. Risson had reached the age of fifty-two years, and had been a member of Ma Ma Creek Church of Christ since a lad. He met with an accident on his farm on the Friday previous, but it was not considered serious. He was removed to the hospital, where he seemed to be doing well, but on the date mentioned he suddenly collapsed and passed away in a few hours. He had been an officer of the church for years, and at the time of his death was a deacon. His consistent Christian life and upright character were a splendid example to others. The sincere sympathy of the whole church goes out to his sorrowing wife and family in their sad hour. The funeral was one of the largest ever seen at Ma Ma Creek. The service was conducted by Bro. Hamann, assisted by evangelist L. Larsen, of West Moreton Circuit.—J.S.M.

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**Christian Men's Association**

CHURCHES OF CHRIST IN VICTORIA.

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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.

President.—T. R. Morris, 20 Windermere-cres., Middle Brighton, S.5. Phone, X 2343.

Secretary.—J. L. Ward, 6 McPherson-ave., Carnegie, S.E.9. Phone, U 2612.

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## News of the Churches.

### Queensland.

**Mt. Walker.**—On July 13 Bro. and Sister Lars Larsen were present for the first time, and were warmly welcomed by the members. Bro. Larsen's address was much appreciated. Rains have interfered with services of late.

**Kingaroy.**—The work is in good heart. Bren. C. Adermann and Lobegeiger conducted services on July 6, during Bro. Tease's absence in Bundaberg. Preaching services at Memerambi are still well maintained. The social evening held on July 16 was largely attended. A Bible School was to begin there on July 20. Mrs. F. Hayden is again in hospital.

**Maryborough.**—Increasing attendances at Bible School and gospel services are gratifying. At Bible School there was a recent record of 97 present. Croydon Junction school is also doing well. Needy families are being helped by sisters' Dorcas box. The sisters' guild presented £5/5/- to the church on June 20, making total £74/14/-; including £8/8/- the nett proceeds of the tea meeting and concert held on July 5.

**Annerley.**—The work is well maintained under the leadership of Bro. C. Young, who spoke at both services on July 13. Bro. Treble, of Vic., was present. Foreign Mission offering, with donations through the duplex envelopes, amounted to £33. The Women's Guild are rendering valuable aid in benevolent work. The work at Clifton Hill continues to progress. The debt on the land has been reduced by a further £30. Mrs. Milliken has kindly loaned a piano for use of the Sunday School there.

### Western Australia.

**Perth.**—Speaking on July 13 from Rom. 8: 28. Bro. Albany Bell delivered, a most inspiring and encouraging address. At men's class Bro. W. R. Frost, of Collie, spoke on the parable of the talents. Bro. Schwab's gospel message "The Christian Life" and Sister J. A. Ewers' solo were much appreciated.

**Kalgoorlie.**—139 broke bread on morning of July 13. Bro. Hill gave a fine address on "Remember Lot's Wife." At night a young lady was baptised. Bro. Waterman spoke on "God's 'Musts.'" Open air services are creating great interest. Bro. Waterman continues to make great efforts for the work.

**Subiaco.**—Bro. A. G. Saunders commenced his work on July 6. On that date and on July 13 he was the speaker, the building being packed in the evenings. Special items were rendered by the musical department. On the 13th two from S.A. and one from a sister church were welcomed. A public welcome was tendered to Bro. and Sister Saunders on July 10. Bro. E. Nelson for the church; Bro. Schwab, on behalf of Conference; Bro. Hunt, for the preachers; Sister Schwab, for sisters of Conference, were the speakers. Musical items added to the enjoyment. On July 2 the girls' club gave a concert in the town hall. A social was held on July 12 to give Bro. Saunders an opportunity of meeting the young people of the church.

### Victoria.

**Emerald East.**—Bro. Manning started a Wednesday night prayer meeting and song service three weeks ago. The meetings have been very well attended so far.

**Hampton.**—Services on Sunday were helpful. A sister was welcomed to fellowship. On July 19 Bro. D. Allen and Sister G. Quenault were married. Bro. R. T. Pittman officiating.

**Oakleigh.**—Good meetings continue. Bro. Mudge addressed morning and evening meetings on July 20. The Sunday School rally to date has brought in 86 new scholars. Great interest is being taken.

**Hamilton.**—The church is pleased to have Bro. B. Comer, who expects to stay some time. His exhortations are very helpful. It is hoped that a forward move will be possible shortly.

**Brunswick.**—Bro. Pittman is giving interesting and educative addresses. Last Sunday he spoke morning and evening. 270 oranges and 22 bunches of violets were received for distribution.

**Berwick.**—On July 13 the church had fellowship with Bro. and Sister Watson. Bro. Watson gave three addresses for the day, which were very helpful and interesting. All meetings were well attended.

**Chelsea.**—Sick folk are progressing. A splendid concert, arranged by the Sunshine Club, was held on July 10. A delightful Children's Day service was conducted on July 13. Bro. A. Dow delivered a very appropriate message.

**Parkdale.**—One new teacher and one new scholar at Bible School on July 20. At the conclusion of Bro. Stephenson's gospel address to a large meeting on "Christ's Second Coming," two confessed Christ and were baptised.

**Bentleigh.**—27 broke bread on July 20; good attendance of men. Bro. Andrews gave a suitable exhortation. Bible School reports three more scholars, including an organist (Miss Romerill). Roll now shows 47 active members.

**North Melbourne.**—Last Lord's day evening the P.B.P. club took charge of the meeting, which took the form of a service of song. The subject of an excellent address by Bro. Hunt was, "Christ Honoring Service." Many members are sick.

**East Kew.**—Last Sunday morning two sisters were welcomed to fellowship, one by baptism and one by transfer. Bro. Ingham exhorted. In the evening he gave a fine message, and a sister came forward for restoration. All auxiliaries healthy.

**Ormond.**—July 13, good meeting at worship. Bible School attendances keep up. Splendid meeting at night. July 20, fair morning meeting. Children training for anniversary. Gospel meeting largest for some time; fine message from Bro. Baker.

**South Richmond.**—Good meetings are being held. On the morning of July 20 Bro. Grundy, of St. Kilda, exhorted. In the evening Bro. Sistrerson spoke on "No Neutral Ground." Bro. A. McDiarmid sang two solos which were much appreciated.

**Warragul.**—On June 29 Bro. W. Wilson conducted the morning and evening services in aid of the Prohibition League. On July 6 the Sunday School held a children's F.M. service in the evening. On July 13 Bro. Saunders conducted the services.

**Wangaratta.**—In the absence of Bro. Arnold at Yarrowonga last Lord's day Bro. Moore gave a splendid address in the morning. The gospel message was preached by Bro. G. Jackel. Bro. Campbell led a fine song service. Good meetings all day.

**Moreland.**—Excellent meetings on July 20. Bro. F. T. Saunders and H. G. Rasmussen were the speakers. One young man confessed Christ at the gospel meeting. A number of oranges and bunches of violets were distributed to inmates of various charitable institutions by members of the C.E. Society.

**Warrnambool.**—Splendid meetings on July 6. Bro. Anderson, from Essendon church, presided. Bro. Norris addressed both morning and evening meetings. Good meetings on July 13. Bro. Norris's solo in the evening was well received. Sister Pettard, who has been ill, is progressing favorably. July 20, good meetings. In the morning Bro. Norris's address from Acts 6: 15 made a good impression. Good attendance in the evening, when Bro. Norris took for his subject "Missions and Missionaries." A good Children's Day offering has been made.

**Carnegie.**—There were excellent attendances at all services on July 20. Bro. Shipway spoke on "Co-operation in the Church" and "What to Believe About Confession." Endeavor Societies relieve About Confession." Bible School practices record attendance of 63. Bible School practices for anniversary have commenced. A scholar was welcomed into church fellowship.

**Fitzroy.**—During the past few weeks good services have been held. A junior girls' club has been formed to try to help the needy of Fitzroy. On Sunday morning Bro. R. Rough addressed the church on "Looking unto Jesus." The evening church on "Looking unto Jesus." The evening church meeting was specially well attended, Bro. Rough's subject being "Salvation Through a Mighty Name."

**Melbourne (Swanston-st.).**—There were very good meetings on July 20. Several country visitors were present. Principal Holdsworth, of Baptist College, gave a very interesting and helpful address, mentioning the fact of his having visited us once yearly for past eighteen years. Bro. Moore's sermon at evening service was attentively listened to.

**Brim.**—Attendances at breaking of bread are well maintained. Bro. McPherson has proved a friend to the church in the absence of a regular evangelist. The church learns with sorrow of the death of Bro. Joshua John Hovey, of Ballarat, for many years a member at Brim. For five years he was secretary to the church. Sympathy is extended to the bereaved.

**Dunolly.**—There has been a marked improvement in the Sunday School attendance since Bro. Ritchie took up the work. There are now about 50 on the roll, with about 40 attending. A bright C.E. Society has been organised. A girls' guild and a sunshine club have been formed and are doing good work. Bro. Ritchie's addresses are much appreciated. Improvements are noted in worship and gospel services.

**Yarrowonga.**—A surprise party was held at the home of Mr. N. Purton, recently come from Mildura to reside. At Bible School anniversary on July 20 the chapel was taxed to hold splendid morning meeting. In the afternoon the building was again filled. All thoroughly enjoyed an address by Bro. Arnold, of Wangaratta. In the evening 140 were present. Bro. Arnold gave a fine address. The children excelled in singing under Bro. Searle.

**Preston.**—Excellent attendances at morning and evening services during the past fortnight. Two received into membership. Last Sunday evening, after an inspiring meeting, seven (including four adults) made the good confession. On July 17 a successful concert was held in aid of benevolence, all auxiliaries of the church contributing items. On July 16 Dr. Hinrichsen gave an interesting talk at the Women's Guild on his recent travels. On July 19 a successful social was held by the J.C.E. in aid of the sunshine work.

**Warracknabeal.**—Bro. Andrews preached a splendid farewell sermon on June 29 to a crowded meeting. A farewell social was extended to Bro. and Sister Andrews on June 26. The hall was overcrowded. Ministers from various churches all spoke highly of Bro. Andrews and his faithful work, one speaker particularly referring to his great assistance during the Prohibition campaign. Bro. Wheeler, who presided, expressed appreciation of Bro. Andrews' services to the church. Bro. E. Parsons presented Bro. Andrews with a cheque on behalf of the church. Mrs. Lacy, president of Ladies' Guild, presented Mrs. Andrews with a fountain pen as a token of appreciation of her services as secretary. On June 17, the C.E. Society held a social and made a presentation to Bro. Andrews. The kindergarten presented a New Testament to Jean Andrews. On July 6 Bro. McPherson, of Brim, spoke in the evening. A special service was carried out by school for Foreign Mission Sunday. Offering amounted to £1/4/3. On July 13 Bro. Hughes commenced his ministry in the circuit. Services were held at Minyip at 11 o'clock; Brim, at 3 o'clock; and Warracknabeal in the evening. Evening service was well attended, Bro. Hughes speaking very acceptably.



**Gardiner.**—Bro. H. R. Coventry addressed a large morning audience on July 20. Bro. Gebbie began a special series of Christian Evidence addresses in the evening, when an offering was taken for benevolent work. F.M. offering amounted to £83/15/-.

**Newport.**—Attendances at all meetings are increasing. Bro. Thurrowgood gave fine morning messages on July 13 and 20. J.C.E. and Bible School are growing. At gospel service on July 20 Bro. T. L. Robb spoke to a good meeting. A solo was given by Bro. L. H. Hallgren, Moreland.

**Hartwell.**—Record meetings have been held during the past month. The Women's Mission Band held a successful birthday party on June 19, when 90 women were present and an address was given by Mrs. Main, W.M.B. superintendent. Mrs. H. R. Coventry addressed the June meeting of the band, which has now 29 contributing members. The C.E. Societies held a combined anniversary on July 17, the building being packed to overflowing. Addresses were given by Bren. McKean and Hendry. Bible School attendance has reached 168. Church services are well attended and the work is progressing favorably. The church hopes to have a full-time preacher at the end of the year.

**South Yarra.**—The annual meeting was well attended and harmonious. Reports from all auxiliaries were encouraging. Much good work had been accomplished, including systematic hospital visitation. The effective membership is 116; 18 others are isolated. 14 members came from the Bible School. Inside and outside the building has been renovated, cost being over-subscribed. In addition to ordinary expenses over £65 has been donated to missions, hospitals, etc., and the building fund increased by over £60. Bro. Ladbrook's term as evangelist was extended for a further twelve months. All former officials were re-elected with the exception of Miss Cooke in lieu of Sister Sandells, now in the New Hebrides, as superintendent of Y.P.S.C.E. Meetings on July 20 were good, Bro. Ladbrook speaking. In the evening a Bible School scholar was immersed.

### South Australia.

**Croydon.**—Church anniversary services were held on July 20. All meetings exceptionally well attended. Special items by the choir. Bro. Graham spoke on "The Duty of the Church of Christ." A lady confessed Christ.

**Port Pirie.**—On July 14 anniversary services were continued. Special singing was rendered by the choir. Three brethren gave short talks relating to church betterment. On July 16 the Sunday School held a social. July 20, Bro. Randall addressed good meetings.

**Kadina.**—Attendances keep a fair average. On July 6 Bro. J. Warren gave the exhortation. At the C.E. meeting on July 8 Bro. Warren gave another helpful message, and he and Mrs. Warren sang a duet. At C.E. on July 15 Bro. Boves was presented with a gold C.E. pin. J.C.E. contributed £3/11/3 for Foreign Missions, and have presented the church with a chair for the pulpit.

**Balaklava.**—The work proceeds steadily. The Senior Endeavor Society is growing in numbers and usefulness; 33 present on July 15. A Mutual Improvement Society has been formed. Sunday morning, July 20, Bro. Ball gave a helpful message. In the evening Bro. McCallum spoke on "A Good Man's Conversion." Members of the local Light Horse Troop were present in uniform.

**Maylands.**—Meetings are well attended. Bro. Allan is giving a series of addresses at Sunday evening services on "New Testament Conversions." The football club held a successful social on July 17. Two Bible School scholars have been received into the church. Mrs. Allan is steadily improving in health. The following have recently been welcome visitors—Mrs. Smart, recently been; Miss Allan, Glenferrie, Vic.; Mr. Balwyn, Vic.; Miss Allan, Glenferrie, Vic.; Mr. and Mrs. Cosh, Epping, N.S.W.; Miss Cosh, W.A. Bible School average attendance for past two months, 316.

**Semaphore.**—Happy services on July 20. Morning message on "Church Helpers" from the preacher. In the evening the choir repeated the sacred cantata, "Esther." The chapel was crowded.

**Bordertown.**—Meetings are well maintained. Gospel meetings have improved. On July 20 Bro. Cornelius preached on "Running the Race." Foreign Mission offering, £120.

**Wallaroo.**—Attendances keep up splendidly; 34 at week night prayer meeting. A box is at the entrance of the chapel to receive parcels for the poor, and people are responding well. Bro. J. Paddick is giving fine exhortations. Kindergarten is very strong. 64 were at school on Sunday—a record. A Bible Class was started.

**Dulwich.**—The work is in good heart. Meetings on July 13 were splendid. Both Endeavor Societies are working hard preparing mission boxes. Bible School attendances are very fine. Nerve trouble necessitates Bro. T. Turner's rest-exchange for three months, commencing July 20 has been arranged with Bro. J. Turner, of Owen.

**York.**—On July 13 Bro. Howard was welcomed by transfer from Murray Bridge. 19 young people are in the Intermediate Endeavor Society, and these have undertaken to arrange and lead prayer meetings prior to gospel services. Three young men of the society were to be baptised on Tuesday. The church has granted Bro. Lampshire leave of absence to take part in the Federal Conference. At the church annual business meeting on July 17 the resignation of Bro. R. House as elder and from all duties in the church was received with regret. He has been a very faithful worker since coming from Broken Hill over nine years ago.

**Queenstown.**—Sunday, July 20, was the 25th anniversary of the day when Bro. Brooker came to labor with the church. At the morning service he exhorted. In the afternoon Hon. J. Jelley gave an interesting address on "Crime and the Treatment of Criminals." At the evening service Bro. Brooker preached from the first two sermons he delivered in the chapel. A young lady and a young man confessed Christ. Last week special services were held. On Monday evening, Band of Hope night, Bro. Brooker gave an address. Tuesday was young people's night; Wednesday church night, and Thursday girls' and men's clubs night. The meetings were interesting and helpful.

**Unley.**—Bro. W. Jackson addressed the church last Sunday morning, and Bro. H. R. Taylor preached in the evening. Foreign Mission collection is a record—£226/12/-. The annual meeting of the ladies' mission band was well attended, delegates being present from other churches. Mrs. Bowering, who recently visited India, gave an interesting address. At Junior Endeavor graduation service on Sunday morning four members were promoted to Intermediate Society. Half-yearly business meeting of the church was held on July 16. Interesting reports were presented. Special mention was made of the splendid services of Bro. and Sister Rich, who are retiring after many years as teachers in the Bible School.

**Fullarton.**—Bro. S. E. Riches commenced his full-time circuit ministry on July 6. Bro. Riches addressed the church on "Work, and Work Together"; 76 broke bread. At night Bro. A. Pascoe preached to a good congregation. On July 13 Bro. F. C. Parnett spoke in the morning on "The Lord's Prayer." At night Bro. Riches preached on "Accepting the Challenge." Mrs. Les. Mathews, L.A.B., rendered a beautiful solo. Both meetings were well attended. The school is growing. An address was given to the school by a member of the W.C.T.U. on "Gambling, and Its Evil Results." J.C.E. meeting had 33 present.

### New South Wales.

**Chatswood.**—On July 19 Mr. R. Cunningham, of the C.I.M., addressed the church, giving an exceedingly interesting address on his work on the Tibetan frontier. Three young persons who had previously confessed Christ were welcomed into fellowship. At night a great meeting was

held, when Mr. J. Whelan's address on "Christ in You" was inspiring. A mother made the good confession. The offering for distress relief fund amounted to £10.

**Enmore.**—Two were received into fellowship last Sunday morning, the service being particularly helpful. At night a good audience listened to an address on the Holy Spirit by Bro. Paternoster. The aged Bro. Joseph Andrews was called home after a long illness. The father of Miss Hayes also passed away. The church extends sympathy to the families. Foreign Mission offering was over £202. This is above last year's.

**Lidcombe.**—On July 20 the church celebrated the first anniversary of the opening of new building. This was preceded by a week of special meetings for the deepening of spiritual life. In the morning Bro. Thos. Hagger exhorted on "Commending the Church." A good attendance included some former members. In the afternoon, at a special young people's service, a large number was present, Bro. H. C. Spratt being the speaker. In the evening Bro. W. J. Crossman conducted the gospel service, and Sister Tewkesbury, of Hornsby, rendered a solo. A young lady from the Bible School confessed Christ.

### COMING EVENTS.

**JULY 24 (To-night).**—Queensberry-st. Church. Twenty-fifth Anniversary. All present and former teachers and scholars warmly invited.

**AUGUST 3, 10 and 13.**—Ormond Bible School Fifth Anniversary Services. August 3, afternoon, 3, "Miss Kookaburra"; evening, 7, Dr. Kemp. August 10, afternoon, "Billy Bunny" (Mr. Book); evening, 7, Mr. Plummer. August 13, grand concert by scholars. Come back for the fifth anniversary.—C. Boak, Secty.

**AUGUST 3 and 6.**—East Doncaster Anniversary Service, August 3. Speakers: 11.15 a.m., Mr. T. H. Scambler, B.A.; 3 p.m., Mr. R. P. Clark; 7 p.m., Mr. A. H. Stanford. Special singing by children. Young People's Demonstration, Wednesday, August 6, 8 p.m.

**AUGUST 6.**—The annual meeting of the Churches of Christ Cricket Association, Lygon-st., Aug. 6, 8 o'clock. All interested invited to attend. Any information can be obtained from the honorary secretary, Walter A. Fordham, 260 Riversdale-rd., Camberwell. 'Phone, W 1403.

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