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Centenary of the Oxford Movement.

THREE Oxford movements of importance are worthy of the attention of students of church history. One of these—the Oxford Group Movement—is of recent growth and has commanded the attention of Christians in both hemispheres. "For Sinners Only," the most popular book which expounds its principles, is familiar to many of our readers. The first of the three occurred at the close of the fifteenth century, just prior to the Reformation. He who wishes to appreciate this may be recommended to read John Richard Green's "History of the English People," or, better, Frederick Seebohm's volume on "The Oxford Reformers" (John Colet, Thomas More, Desiderius Erasmus). The one which we now specially notice is that which began one hundred years ago, one in which all members of the Church of England must be interested, and one very dear to "Anglo-Catholics." Not all members of the Anglican church, of course, think highly of the Oxford Revival. Those who are evangelicals, believing in the value of the Reformation and in the characteristic doctrines of Protestantism, cannot esteem highly a movement which in great part belittled and renounced these. A glance at the announcements and articles of both the secular and the religious press will show that there is far from unanimity in the Anglican communion.

"The evangelical revival."

There was an "evangelical revival" of the eighteenth century which most Anglicans honor still. Those who specially do so are proud of the work accomplished by great evangelical societies like the London Missionary Society, the Religious Tract Society, the Church Missionary Society and the British and Foreign Bible Society, all of which were founded within a few years of each other at the end of the eighteenth and beginning of the nineteenth centuries. The Anglo-Catholics lack sympathy with such movements, though they acknowledge the excellent work done in the abolition of the slave trade in 1807 and the emancipation of the slaves in 1833. Extollers of the Oxford Movement declare that the Evangelical Movement "undervalued the ecclesiastical

system of creeds, sacraments, public worship, and the yearly round of fasts and festivals."

The literature of the movement whose centenary is now being celebrated is enormous in quantity. The lives of the prominent leaders may profitably be studied. Dean Church's well-known volume on "The Oxford Movement: 1833—1845" is the most famous of all the histories, and is from the able pen of a sympathiser. It would be well to read also Walter Walsh's "Secret History of the Oxford Movement." Thus both sides would be before the student.

Origin and aims.

The beginning of the movement is generally attributed to the preaching of a sermon on "National Apostasy" by John Keble in the University Church at Oxford on July 14, 1833. The famous series of "Tracts for the Times" by Members of the University of Oxford" began in September, 1833. Four outstanding leaders of the early days were John Keble, John Henry Newman, Richard Hurrell Froude (who brought Keble and Newman together), and Edward Bouverie Pusey. Newman has declared Keble to be "the true and primary author of the movement."

S. L. Ollard, a sympathetic chronicler of the movement, says that its immediate causes were: (1) the apparent threat to the established position of the English church. Numerous acts relating to religion had been passed, and there was a bill before the House of Lords to reduce the number of Irish bishoprics. (2) The danger of Erastianism—that is the view that the State is the final authority in religion. Keble in his sermon spoke strongly against State tyranny over the church. (3) The danger of "Liberalism." Dean Church (the greatest of the historians of the movement) says that by this term the followers of Keble meant "the tendencies of modern thought to destroy the basis of revealed religion, and ultimately of all that can be called religion at all." (4) Ignorance of church principles. Church states that one object of the "Tracts for the Times" was "to avert the danger of people becoming Romanists from ignorance of church principles." The Tracts were advertised as "against Popery and Dissent." In view of the later slide towards Rome, this seems somewhat curious.

Effects of the Movement.

In "The Anglo-Catholic Revival in Outline," one of the booklets of the Oxford Movement Centenary Series published by the Society for Promoting Religious Knowledge, Canon Ollard and Dr. F. L. Cross tell of some results of the movement. We have but space for their headings: (1) The revival in worship. They say that the devotional life of the church "has been completely transformed in the last hundred years," the transformation being instanced in (a) the development in the practice of prayer, (b) the practice of private confession, which "is not now confined to one school in the Church of England"; (c) Eucharistic devotion, for "the eucharist has again become the central service of the church." The daily celebrations in many Anglican churches are the fruit of the tractarian teaching, and "the now widespread practice of reservation for the sick is the outcome of the Oxford Movement"; (d) retreats, and (e) harvest thanksgivings. Many changes have taken place in ritual and ceremonial. (2) There has been a new

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impulse to pastoral efficiency. The "hunting parson" has disappeared, and better training has resulted in greater efficiency. (3) Christian Doctrine. The "first leaders devoted themselves to rescuing the doctrine of the Holy Catholic Church from oblivion, which involved the republication of sacramental doctrine—e.g., of baptism, of absolution, of holy order, and of the Eucharist." (4) Much missionary work was inspired by the movement. (5) Reunion. Whereas the "Tracts for the Times" were advertised to be "against Popery and Dissent," "in the intervening hundred years, the movement has produced effects in the direction of reunion which were not anticipated." (a) Reunion with Rome. "The renewed emphasis on catholic doctrine led theologians to perceive the extent of the common ground between Anglicanism and Rome. This was furthered by the tractarian stress on the apostolic succession and the essential continuity between the Church of England today and the pre-reformation medieval church." (b) Reunion with the East. Reunion Conferences were held, resulting in intercommunion with the Old Catholics being achieved in 1931. An Anglican and Eastern Orthodox Churches Association was formed in 1864. In recent years negotiations have continued, and there have been participations of eastern theologians in Anglican services. (c) Reunion with Nonconformity. Our authors have here to skate very carefully over thin ice. They have a sentence, of which the former part is very mild, and the latter very dubious: "Though those in the tractarian tradition have usually looked with less favor on schemes for reunion with Nonconformists than other theologians in the Church of England, the breaking down of some of the barriers between Anglicanism and Dissent has been due to the tractarian conception of the church." An increased interest in social work is also claimed as one of the results of the movement.

The Romeward tendency.

We have noted a newspaper correspondence in Victoria on the question whether the Oxford Movement belittled the Reformation. Many Anglicans are sincerely Protestant in view, and rejoice in the Reformation. There are others who look upon some results of the Reformation as good, while they regret the breach with Rome and the abandonment of Catholic practices. There are also those who find little or nothing good about the Reformation. Very strong statements of Anglo-Catholic ritualists could be quoted assailing the reformers and depreciating their work.

One undoubted result of the Oxford Movement has been to bring the Anglican church in doctrine and practice into closer conformity with Rome. Lot, of old, first "pitched towards" Sodom, and then pitched into it. Many of those connected with the Oxford Movement finally went over to Rome, amongst these being Newman, Faber, Ward and Manning. But after the great

rush into the Roman fold ceased, Romanising practices increased, and the growth of ritualism and Roman doctrine has continued to our own day.

In 1841 Newman wrote the famous Tract 90, which drew down upon him a "storm of episcopal censure" and led to the abandonment of the tracts. Four Oxford tutors (one of them A. C. Tait, afterwards Archbishop of Canterbury) made a solemn protest against the tract, which was within a few days also condemned by the Hebdomadal Board of Oxford University. The tutors wrote: "The tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England—for instance, that those Articles do not contain any condemnation of the doctrines: (1) of Purgatory; (2) of Pardons; (3) of the Worshipping and Adoration of Images and Relics; (4) of the Invocation of Saints; (5) of the Mass, as they are taught authoritatively by the Church of Rome, but only of certain absurd practices and opinions which intelligent Romanists repudiate as much as we do." The University Board condemned the tract on the ground that it evaded rather than explained the sense of the Thirty-nine Articles and sought to reconcile subscription to them with "the adoption of errors which they were designed to counteract."

Articles condemn Romish practices.

The magnitude of the task confronting any man who would give a Romanist interpretation to the Articles can be seen by anyone who will read them. For instance, Article 22 specifically condemns "the Roman doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques" as "repugnant to the Word of God." Article 28 says that transubstantiation "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture." No. 31 declares that "the sacrifice of masses, in the which it was commonly said, that the priest did offer

Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

In last Saturday's papers it was advertised that in one Anglican church in a Melbourne suburb, High Mass would be celebrated in the morning, and "Father" Potter would speak on "The Oxford Movement and the Religious Life."

In the celebration of the centenary in London it is proposed to include Pontifical High Mass by the Bishop of Colombo in the stadium of the White City, in the presence of the Bishop of London. Drawn attention to this and to the High Mass of Requiem at the Royal Albert Hall and other high and low masses, the Protestant Alliance issued a protest to the Archbishops of Canterbury and York, in the course of which it stated:

"In numerous dioceses efforts are being made to inveigle the Evangelical into supporting the celebrations by attempting to identify the Evangelical Revival with the Oxford Movement. The undisguised Romish nature of the programme of celebrations itself hangs, bars and bolts the door against any co-operation from Evangelicals and loyal sons of the Church of England, reformed and established by law.

"History establishes the fact that the Oxford Movement leaders did not follow up the teaching of the Evangelical Revival, but on the contrary, 'repented with tears and ashes' the principles of the Reformation, for which the revival stood. The outcome of the Oxford Movement has been 100 years of law-breaking deception, and has been culminating in the case of the Revised Prayer Book in an attempt to extend the law to embrace the law-breakers."

It will be found that very many Anglicans of evangelical faith look upon the Oxford Movement as chiefly evil in its results.

It may be said that the whole subject is one for Anglicans to deal with. However, all of us may well be interested, and all are entitled to form their own opinion. For ourselves, we are convinced that while some good effects have followed the movement, in its seeking to undo the work of the Reformation and in its imitation of the errors and practices of Rome it has done a very great deal of harm and has misled many people.

Prayer Corner.

"Let not cares, riches, pleasures of this world, choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God himself, who teacheth thee to pray for himself. To pray is to go forth from earth, and to live in heaven."

⊙

Only the rays of God can cure the heart,
Purge it of evil; there's no other way
Except to turn with the whole heart to God.
In heavenly sunlight live no shades of fear;
The soul there, busy or at rest, hath peace;
And music floweth from the various world.

—William Allingham.

⊙

Open thou my heart for thy love, keep
thy love in me, prepare me by thy love for

greater fulness of thy love, until I have reached the fullest measure of love, which thou, in thine eternal love, hast willed for me.

Make me, in thought, word and deed, to love thee, and thank thee, and praise thee, and praising thee to love thee more, and know thee more, how worthy thou art of all love and praise, until I be fitted with all thy saints and angels to love thee and praise thee everlastingly, and breathe out my soul to thee in loving thee and praising thee for all thy boundless, undeserved love to me, thy poor sinner, yet though a sinner, thine. O God my God, Amen.—E. B. Pusey.

God's Fellow-workers.

A. W. Connor.

"For we are God's fellow-workers; ye are God's tilled land, God's building."—1 Cor. 3: 9.

"We work together in God's service; you are God's field to be planted, God's house to be built," translates Moffatt. But Dr. Weymouth expresses the thought of the first clause a little more fully, and gives us: "We are simply fellow workers for and with God." A study of the context enables us to see clearly that here we have a chapter for the Christian teacher. In it are lessons of responsibility and encouragement, and my purpose is so to treat the text that these shall be grasped by all. Let us simply follow the text. The exaltation of the minister of the gospel had led to false emphasis in Corinth. They gloried in men. They had ardent favoritism. Peter! Paul! Apollos! In these they gloried. But, says Paul, "what are these?" They are but servants, instruments in a divine hand, each one ministering his own gift from God. The church, the growing plant, was not made by the gardeners, however skilful. They planted and watered, but it was God who all the time furthered the work. He caused it to grow. He gave the increase. Here is a glad encouraging reminder that carries a long way into the heart of our task—the most beautiful in the world. For that surely is a true description of leading young people to live for the highest and best, to choose the Saviour as their Lord, and to enter into paths of service for him.

"But God—"

"I have planted, Apollos watered, but God gave the increase." So there we have the primary truth. "We are God's fellow workers"; not simply that we are fellow workers toiling for God, but that we and God are engaged in the same glorious toil.

In nature we see that God's action is primary and indispensable. God maketh the seed to grow, the rootlets down into the soil from which to draw life, the stem upward into the air and sunshine to develop into leaf and bud and fruitage. We cannot work this miracle, but apart from us the miracle will not be wrought. What then? We can be co-operators with God in this great work. Ours is a great task, as beautiful as great. But God reserves to himself a mysterious remainder. There is a fascination and a charm here, in being partners with God. It is God who gives wings to the words of a speaker or teacher so that they fall into furrows of prepared hearts. It is God who causes them to grow, transforming thoughts received into desires, prayers, resolves and decisions. It is God who gives the increase. Spiritual life has its source in God. Men are born into the kingdom, but it is a "birth from above."

God's work.

"Ye are God's field to be planted, God's house to be built." So God is working in

the field of our own lives, and out of the lives of boys and girls he is making a farm. Before ever we become a force for God to work with we must be a field for God to work in. "We are God's building." Within our own soul and the soul of our hearers God is building an immortal temple, a holy temple of noble character for God. The divine farmer and builder is always at work. Plants are always growing. Building is always rising. In all this, both in the work within our hearts and the hearts of others we may be God's fellow workers. God's work we must be. The field of our life is being tilled. The facts, influences and experiences of life are moulding us. We may delay the work, we may hinder God's purpose, for God will not overcome our will. He will not coerce us into obedience, but he seeks our co-operation. God's work we must be. But God's fellow workers we may be. What a world of difference! In the Bible School we are seeking to be fellow workers with God. To lead the young, to love the pure, the true, the noble, the unselfish. To make God, Christ and eternity realities. To lead them to the place of surrender, and acceptance, and to a place in his church. To lead them to the life that is life indeed. This is our task. This also is God's work. We cannot do it. It is beyond us. But we may stand beside the great Builder and handle a mallet or trowel. We may go out with the great Farmer and cast seed into waiting furrows. The gardener planted a tree for a boy, who, as he looked at the leafy woods around, said:

"Why don't you put the leaves on though?"

The poet makes him answer:

"The gardener, with a reverent air

Lifted his eyes, took off his hat,

'The Other Man, the One up there,'

He answered, 'he must see to that.'"

Much we can do, much we must do, and our doing must be of the highest order. We must do our very best. But we must leave something to God. Oh, it is a gracious permission; it is a high honor; it is a wonderful privilege to be God's fellow workers. But remember, "It is God who gives the increase." Do not worry, just work on; and about results? still do not worry unduly.

Dr. Watkinson tells of a visit to the Rand goldmines. He failed to see any gold. It was as scarce as it usually is on the collection plate. Noise, steam, stamper, sludge, dust aplenty, but no gold. Yet later he saw boxes of the precious metal from those same mines. So let us go on; we will find "results" not such as some are satisfied with but golden results in souls led to the Lord Jesus Christ; souls indwelt by the Spirit of the Lord Jesus.

"And he shall make divinely real

The highest form of our ideal."

God's fellow workers.

"The Other Man, the Man up there"! Reverently we recognise his pre-eminence.

But much we can do, much we must do, whether we are thinking of God's work in our own soul or God's work in other souls through us. We are fellow workers with God in his work of redeeming us from selfishness and building up within us a building of God—a Christlike soul. God's work is to give to the world personality beautiful in unselfishness and noble in the grace of sacrifice. To this end was the Son of God manifested, to destroy the works of the devil in each soul. It is ours to co-operate. Speaking of this glorious work of a soul turned to God, a poet asks, "What was the cause of it?" He tells how

"A mother prayed, and a teacher taught,

And a pastor preached the truth,

And it came to pass that the lost was sought

And a blessing reached the youth."

But to whom shall the honor fall? He answers in one word, "But God."

"Twas God made the tide at his own set hour,

And we were his servants all;

He filled us each with his grace and power

And we at his throne would fall."

So "we are fellow workers with God." What then? There must be communion and a good understanding. We must needs take counsel with our senior partner. Some kinds go not out save by prayer. The channels must be open. There must be co-operation between human workers as well. Paul plants, Apollos waters. But he that soweth, he that watereth and he that reapeth are one in aim and purpose. How much more effective our work if parents, teachers, pastors in home and church were one in this great task. There must also be on the part of all human workers consecration. That means that we give to God our very best. Our utmost for the highest.

The terms success and failure will take on new meanings as we enter into these thoughts. God will give us his own standard of success. Listen: "When the soul grows downward towards the things of self that is failure, though all the decorations of society try to hide the fact. Yes, and when the soul grows away from mean ungenerous ways up into liberality and greatheartedness which makes little of the world's coveted possessions, that is success though men pass it by without laudation." Failure! "That life is a failure which misses the chance of joining God in the work of building within the soul a beautiful and eternal house upon the foundation of Jesus Christ." Success! To co-operate with God in the great task of winning men to the higher life, and building them into a temple of God.

This, then, is our task, and a glorious task it is. The glory of it should thrill our souls. God will give the increase. But we must give our best. Our best surely is not too much for him who gave for us, both in life and death, the best he had. "He gave himself." As fellow workers let us answer him when he calls to service:

"How can I, Lord, withhold life's brightest hour

From thee, or gathered gold, or any power?

Why should I keep one precious thing from thee

When thou hast given thine own dear self to me?"

"God's fellow workers we are. God's farm are ye, God's building."

The Christian Message in Relation to the Needs of To-day.

Andrew A. Hughes.

It may be true that we live in the most important period in the history of the world. But it seems we have a complex from being told so too often, and it needs the present sense of failure to correct it. It will be healthy to realise some of our weaknesses.

The church has ever needed to restate her faith in terms suited to each age. Far from being an exception, to-day demands more of the church than ever before. It is not to be regretted that the spread of education and free-thinking has opened everything up to criticism and question. And the church must be prepared to understand the movements of the day, and present her message to meet the needs.

The theory of the "good old days" is exploded. The longing for their return belongs to those who sing, "Gone are the days when my heart was young and gay." To-day has its problems, but it has its compensations too. And there are better days ahead.

To-day Presents a Special Challenge to the Church of Jesus Christ.

This term is used at the outset in its most catholic sense. Later we shall address that portion of the Christian church which claims to be, not "the only churches of Christ, but churches of Christ only."

1. The church should welcome criticism. It is thus that we shall recognise the challenge of the day. To quote Dr. Hocking: "When piety is judged solely by piety, its works will always be found good; there is no real appraisal. There is something musty about religious institutions because the air of criticism does not blow like a ventilating wind through them." The church has failed too often to be able to claim infallibility.

2. Christ has never failed. Failure in the Christian task in certain periods and amongst certain peoples is due to the clouding over of the essence of the gospel by musty superstitions and outworn theology. Failure in Russia to-day is a failure of "churchianity." The freedom giving gospel which is our heritage has never been known there. There have been too many systems that centre around him—around him so effectively that he is hidden. Or to look at some of the intellectual fashions of our day and place; we find that Spiritualism, Theosophy, Christian Science and even Rationalism all enshroud a germ of truth, but all enshroud it very effectively. None of these provides the moral incentive that the world seeks. They cannot when they cut out the cross. It is Christ who is uplifting India's outcasts. He is still the inspiration to our highest ideals and our noblest living.

3. What, then, are the characteristics of our day, and how shall we meet the need? Everything is ours. Science has made it possible. Let us acknowledge the gift of God in every benefit. But with the increase in facilities there has been a concomitant increase in pleasure-seeking selfishness. Let us not bemoan the facilities. Let us correct our lack of balance.

I would emphasise three characteristics of to-day.

(a). There is lack of balance to the exclusion of spiritual development. Our highest ideals are not attained on the tennis court, golf course, sports field or seaside. Were it so we would have little literature, no music, and our soul cul-

ture would be semi-barbaric. It is a perverted appetite that leads people to want nothing but sport on Saturday and Sunday; like a child wanting to live on cake and sweets. The emphasis is wrong that allows for the development of all the faculties save the soul.

(b) More than a disproportionate emphasis on sport, I deplore the carelessness and irresponsibility of the majority of our youth. Those who disagree that these are characteristics of our day would do well to stand still and watch the crowd go by on Sundays, and listen to their conversation. Of course there are fine exceptions; thinking young people who are seeking the best in life. But they are a minority, and let us remember that we are governed by majority rule. What is the future to be? None can remain unconcerned at the general atmosphere of recklessness that pervades the usual Sunday picnic party. We all condemn immorality, drunkenness, etc., but the church is faced with a greater menace—the gross indifference of good people to the claims of a higher life. The strength of a nation, of a culture, of a soul, is in discipline and responsibility.

(c) This is a day of experiment, and this accounts in a measure for our lack of balance. We are experimenting with convention, with economics, with our moral code, with international affairs, with political systems, with business. Nothing is sacrosanct. Nothing is taboo. We have horrified our revered ancestors; let us not regret it, neither boast about it, but acknowledging our mistakes, build on our failures a structure more enlightened and lasting.

These facts constitute a challenge. But there remains one characteristic on the other side of the picture. Do not be depressed.

(d) There is dawning a new day of understanding of the vital message of Jesus. There is a revived emphasis on experimental religion, on personal as against formal or ceremonial religion. There is a flood of new religious literature that again makes the message of the church "Christ-centric." There are movements in every land that point in the same direction. Kagawa is the apostle of the Kingdom of God movement in Japan. Rufus Jones of the Society of Friends is such another. The Oxford Group Movement is another expression of this new emphasis. In India Dr. Stanley Jones is the prophet of the new day. We must look not backward but forward to Christ. He is still in the van. The cross still leads the world.

How is the Church to Meet this Challenge of To-day?

There are three things that we must avoid. Sentimentalism has prejudiced the cause of the church. Sacerdotalism has enshrouded the freedom-giving Christ. Bigotry has fostered hatred and perverted our judgment. The Spirit of God is as free as the air and as catholic as the universe. And Churches of Christ, of all people, should welcome this day of enlightenment and unconventionalism which is ours.

1. We should meet the challenge of to-day by renewed loyalty to Jesus. This is not as easy as it sounds. It may call for the overthrow of much that we have held dear. It has implications to the church at large that call for careful thought and brave action. Jesus has been lost in vestments, and theology, and church and state interdependence. For example, the church represented to India but part of the imperialistic machine. Christianity was of the west, the religion of her conquerors, and in accordance

with her growing national consciousness was therefore to be shunned. But thinking India has come to realise that Christ is greater than the Christian system, that he belongs in the first place to the east, and that he never was intended to be entombed in ceremonies and formalism. Loyalty to Jesus means seeking out the essence of the gospel and restating it for the needs of to-day. Essentially it must be devoid of form, and be practical.

2. By positive personal witness must we meet the challenge. Is Jesus real? The world wants to know. It is tired of theology. It is tired of academic proofs of inspiration and historicity. There are hungry hearts, and doubting hearts. There are sinful hearts waiting to know what we have found in our faith. Our youth need the restraining and constraining inspiration of the Christian ideal. The man who has nothing to give is the formal and the nominal Christian.

3. The day demands of the church a united front. This is only possible by adherence to our first two points, loyalty and witnessing. I think that the characteristics of to-day have made us all realise that we are closer together than we had thought. But I wish to make this thought more definitely applicable to those who are "Christians only." We have great responsibilities devolving upon us because we have called ourselves "Church of Christ," and came into being as a protest against sectarianism. Our claim to closer adherence to his word, our plea for New Testament ideals and methods, our complete obedience to his commands; do these claims not carry the corollary of the fullest measure of his Spirit? Should we then not be the greatest spiritual entity in Christendom? leaving aside for the moment numerical strengths. Yet we must with deep humility confess that in many respects we have sadly failed. Our effectiveness has been marred often by sectarian thinking and preaching. By our very churlishness we have often not commended our plea, and have therefore failed to commend Christ. It seems that sometimes our very virtues have come under the category of vices, such as selfrighteousness and intolerance. Our one hope is that Christ will be more gentle with our mistakes of zeal and ignorance, than we have been with others. It does not mean that we must weaken in the presentation of the message, which is our contribution to the church life of to-day. It does not mean that we offer an apology for our existence. We do not need to apologise: we have the very message that the church and the world seek; but neither should we antagonise. Neither should we conform. And here let me say that we should deprecate the use of any title or form of dress that would tend to sever the servant of God from the life of the people. The use of the word "pastor" as we find it in some places was never intended in scripture. It is the name of an office and not a professional title. And when the impact of our thinking has been seen in other religious bodies by ministers declining to wear clerical dress, it ill behoves us to adopt anything to demark the minister from his congregation. We have the message for the day. Let us remember that it is not what we have but what we do with it that counts.

4. The day demands of churches of Christ the re-orientation of the work. We have used this term to describe not what is to take place in the future but what has been and is taking place to-day. As one speaker recently said, "We have taken things that belong at the circumference, and placed them at the centre." There has been too much of the "letter which killeth," and not enough of the "Spirit which giveth life." But we feel that we are facing the dawning day of richer spiritual life. Let us give our message to the world with strength. "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God."

Hints and Helps

For Those Who Desire to Serve.

Thomas Hagger.

PREACHING THE GOSPEL.

The great commission of our Lord authorised and commanded the preaching of the gospel in all the world, among all nations, to every creature (see Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46-48). The early Christians were so zealous in carrying out the commission that, when writing to the Colossians, Paul, in speaking of the gospel, could say, "which was preached to every creature which is under heaven" (Col. 1: 23), and, "which is come unto you, as it is in all the world" (Col. 1: 6). That epistle was probably written about thirty years after Pentecost, and in those days, to have carried the gospel throughout the known world in such a short period shows wonderful zeal on the part of the Christians of that day.

The same commission holds good and the same gospel needs to be preached to-day. But much of the preaching of to-day is not the preaching of the gospel. It is often interesting; it frequently contains much good advice, but it is not always a telling of the good news. If we undertake to preach, let us see to it that we preach the gospel. According to the New Testament the gospel presents facts to be believed (1 Cor. 15: 1-4), commands to be obeyed (Acts 2: 38), and offers blessing to be enjoyed by those who believe and obey (Mark 16: 15, 16; Acts 2: 38). Possibly the well-intentioned failure to stick to the old message is the cause of the scarcity of conversions and the want of enthusiasm for evangelisation among those who profess to be Christians.

It is necessary that the one who is to preach should make preparation for that work. It should be the purpose to "instruct the intellect, arouse the feelings and move the will of the hearers," and that he cannot do without proper preparation. To this end there must be a careful selection of the theme, due consideration being paid to the phases of the truth of the gospel recently presented, and the particular needs of the congregation to be addressed. But under no circumstance should one be mean enough to make remarks to, or at, individuals in the congregation, because the one spoken to has no chance of reply, and such conduct is beneath the dignity of the gospel of the Christ.

After the theme has been carefully selected, there should follow full preparation for the delivery. The man who says he can preach without preparation talks at random, and as a rule is not worth listening to. To preach acceptably on any theme one needs to study all that the Word of God has to say about it. Then he must carefully plan the particular phases of the theme he will present.

The sermon or address should always have an introduction. This is to be like the porch through which one must pass to enter the house. By this the hearers' interest should be secured, and by it they should be prepared for the discussion which is to follow. The main body of the discourse should be arranged in an orderly manner, and carefully divided. The points should be so clear as to help the hearers to remember the truth taught and the lessons imparted. They should also help to keep the preacher from wandering from his theme. Finally, there should be the conclusion. In this there may be recapitulation, the truth taught should be applied to the hearers, and an appeal should be addressed to them to act upon it.

SECURING AN AUDIENCE.

After all his work of preparation, a preacher does not desire to deliver his message to empty

seats; he rightly desires an audience. But how can this be secured?

It can be done by advertising. Too much publicity cannot be given to the services when the gospel is to be preached. It is good to advertise in the papers, by means of signs and posters, by cards and folders distributed from house to house, or put into the hands of the people on the streets where such is permitted. But there should be dignity about it all as becometh the gospel of the grace of God. The church should not descend to the fourth-rate picture show type of advertising; nor should she announce on her printed matter that "Brother so-and-so" will preach. While we are all brethren and can use that term among ourselves, it does not appeal to the people of the world, and will cause some of them to laugh and to think that we are a freakish body. And those are the people we are to win to Christ.

Visitation also helps to secure an audience. By getting into the houses of the people a preacher may be able to secure the attendance of some.

But visiting can be done at inopportune times. It is never good to call at a home when a mother is getting her children ready for school, or when she is preparing the evening meal. And one should never stay an undue length of time. The sermon should not be neglected for visiting, and yet the preacher should not make the preparation of his sermon an excuse for laziness in the matter of visiting.

Personal solicitation is another method that can be employed to secure an audience. In this the church member should engage even more than the preacher. Yet there are members who have never asked a soul to attend a gospel service, and some preachers have boasted that they have never asked a person to come to hear them preach. It is not the preacher, but the message, we should be most concerned about, and any legitimate method should be employed to get together the largest possible number of people to hear "the old, old story."

But don't turn the gospel service into a mere picture show, or concert, for such things do not pay; they do not win to Christ.

If it is hard to secure an audience in hall or chapel such can frequently be obtained in the open-air, and no preacher should consider himself above preaching outside. But let him prepare for his outside service as he does for the one inside; many open-air meetings are largely valueless because no preparation has been made.

(To be Continued.)

Religious Notes and News.

MISINTERPRETING THE SHADOWS.

"Help!" cried the seed, in dismay, "I'm being buried."—"Christian World."

A WYCLIFFE SAYING.

Quoting the famous phrase, "Government of the people, by the people, for the people," Dr. Campbell Morgan surprised an English audience by reminding them that it belonged not to Lincoln but to Wycliffe.

JERUSALEM OF TO-DAY.

The latest number of "World Dominion" gives an account of the Jerusalem of to-day. The city and surroundings have undergone a complete transformation as compared with the days of Turkish rule. Hebrew has largely replaced the previous Arab preponderance in language. The city has grown amazingly, the population having increased since 1914 by 60,000. A recent census for Palestine revealed a total Jewish population of 175,000, of whom 165,632 speak their own Hebrew language.

LADY ASTOR ON LIQUOR TRAFFIC.

"The spirit of Antichrist is abroad in the world, and the only thing that can save the world is a deeper understanding of the Christ-mind. It is hard enough to be a Christian when you are sober; it is impossible when you are not sober," said Lady Astor, criticising the new English Licensing Bill. It was the churches, she said, that should possess that spiritual force, that divine consciousness, which could nerve people against the powers which dragged them down. It was absurd to imagine that people needed alcohol to drug them into having a good time. "If I am having a good time," said Lady Astor, "I want to know that I am having it."

MEN WHO MAKE LENGTHY PRAYERS.

"I believe in prayer meetings," Dr. Gillie told his hearers, "specially in prayer-circles, but I recognise that the old-time prayer meeting, with an address of sorts, and at its close a few prayers, often by the same people, the most willing, though not always the most gifted, becomes easily wearisome, at times even to the faithful.

"Well, the problem is not insoluble. If I were

the minister of those devout people who make lengthy prayers I should talk to them about prayer, saying I was sure they were interested in it. I might ask them to write out a prayer for me, and say that I should be glad to have it as an example of a layman's prayers, but could he keep it down to two hundred words, as I found that a convenient length. That would introduce to his mind the feature of brevity, or at least of limited length. Alternatively I should lend him a book of prayers like the 'Great Souls at Prayer,' published by Allenson, and ask him to mark a dozen which he preferred. That would introduce into his mind the idea of form."

THE ANNOUNCEMENTS.

At the morning and evening services on the Lord's day, in most of our churches, a comparatively long period is taken up with announcements. Little or no notice is taken of these by many present, while some are irritated by them. Because of this some change is necessary. Where churches can afford it, possibly it would be better to print a bulletin each week containing the announcements, a copy of which could be given to each person present at the close of the service. This would do away with any idea that verbal announcements are necessary, except, perhaps, on very rare occasions. But for the majority of the congregations this would not be possible. What, then, can be done?

We should refuse to make our church platforms advertising mediums for a lot of the societies and institutions of the district. And when what might be considered essential announcements are made, the time occupied should, at the most, be but a few minutes. We meet to worship, or to preach the gospel, not to hear announcements. Why do some church secretaries and preachers imagine that they must make speeches about almost every announcement they make, or read letters right through? Generally a bare announcement is all that is necessary. If that were done, more notice would be taken of those made, and the spirit of worship would not so easily be destroyed thereby.—"The Christian Messenger."

The Home Circle.

Conducted by J. C. F. PITTMAN.

SO SEND I YOU.

To him to whom the Word has come,
The gospel of the Lord,
A sacred trust has been bequeathed
To pass along the Word.
No holy caste can own his Word;
He gave his own command
To go straightway to all the world
And preach in every land.

As God the Father from above
Hath sent his only Son
To bring good news to every land,
Till every tribe be won,
So Christ ordained that all should go
Proclaim this message true:
"As God in heaven sendeth me,
So I in turn send you."

As, one time, dumb the prophet stood
Until the angel came
And touched his lips with heavenly fire
From off the altar's flame,
May I, like him, be fired with zeal;
May I transformed be;
May I, like him, give glad response,
"I'm here, O Lord; send me."

THE SECRET OF CONTENTMENT.

"I do not consider wealth essential to happiness." The bright-faced woman who had been a successful worker for years made this statement in a tone that prohibited any question as to the sincerity of her assertion. "I thoroughly enjoy my work," she went on to explain, "and my contentment in life is assured as long as I can have something worth while to do and strength to do it."

The thoughtful girl to whom the words were addressed looked wonderingly into the attractive face of the worker. "You remind me of some lines I came across the other day," she said, and reached for a book lying on the table near by. After a moment, she read aloud:

"Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work—my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way,
Then shall I see it not too great, or small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

"Yes, that expresses my thought exactly," said the one who had found happiness in work. "Every one who has experienced the real satisfaction and contentment that come when the shadows begin to gather after a day of successful work, knowing that the time 'to play and love and rest' has been well earned, will agree with me that a life of work is the happiest life."

"But everyone does not see it that way," said the girl, not for the sake of argument, but reaching out for real wisdom and understanding. "Sometimes it seems impossible to face each day as it comes, with a spirit in unison with the hard work we know it holds for us. We are not all glad, as you are, for the tasks that must occupy hands and heart and brain. More often, I think, we go about our work in a spirit of rebellion against conditions that force the work upon us. How can we learn to love our work, as you so evidently do?"

"It isn't always easy at first, dear," acknowledged the experienced one. "It comes only by cultivating a cheerful acceptance of all necessary work that comes to hand, and putting our best effort into it; and we learn from experience that

work is a blessing, not a 'doom.' In our moments of uplift we must all recognise this truth. It is only when we fail to welcome work as a real friend that it becomes a burden and trial to us.—J.P.H., in "Girlhood Days."

A MADMAN ON WHEELS.

This is an age of quick action, and to have quick action we must have clear thinking. There can be no clear thinking if the brain of a man is befogged by booze. He becomes a madman on wheels. A madman on wheels is a deadly menace to public safety. But it is not only on the ground but in the air that clearheadedness is required these days. The age of the airplane is approaching, and the thought that these machines should ever be in charge of pilots who are not consistently alert in body and mind is appalling.—Henry Ford.

SUPERSTITION.

"Perhaps nothing shows more clearly the superstition of the times than the belief, common enough even among educated people, in witches and witchcraft. Throughout Pepys's century, old women, whose only crime was that they were poor and friendless, were liable to be accused and convicted of dealings with the devil, and might think themselves lucky if they escaped from their persecutors with nothing worse than a 'swimming.' As late as 1707 an old woman at Oakley, near to Bedford, suffered the trial by swimming. First she was stripped and searched for pins because it was believed that a single pin would spoil the efficacy of the trial. She was then dragged through the Ouse, but the test proved inconclusive; for although her body floated, her head sank under water. So she was taken out of the river and weighed in the scales against a church Bible, because it was felt that no servant of the devil could possibly outweigh the word of God. As was to be expected, the old woman outweighed the Bible, and she was set free."

GOD'S HANDWRITING.

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife—
But there, with larger, clearer sight,
We shall see this—his way was right!

—John Oxenham.

A BACKSLIDER.

A preacher's little girl and her playmate were talking about serious things. "Do you know what a backslider is?" she questioned.

"Yes; it's a person that used to be a faithful Christian and isn't," said the playmate.

"But what do you s'pose makes them call them backsliders?"

"Oh, that's easy! You see, when people are good they go to church and sit up in front. When they get a little tired of being good, they slide back a seat, and keep on sliding till they get clear back to the door. After awhile they slide clear out and never come to church at all."

"Mother," said a small boy, "do they have electric plants in heaven?"

"No, dear," replied mother, "it requires engineers to build electric plants."

The Family Altar.

J.C.F.P.

Monday.

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

This and the two verses immediately following show that those who assist the poor in no wise remain unrewarded. Although the motive and prompting such help should be love to God and our fellowmen, it is well to remember that the liberal soul is preserved, protected, strengthened and comforted here "upon the earth," and hereafter "shall in no wise lose his reward."

Reading—Psalm 41.

Tuesday.

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

In God's word self-adulation is always deprecated, whilst praise for Jehovah resounds in alacritous, whilst praise for Jehovah boasts of most every book. No true Christian boasts of his powers or attainments, yet unceasingly praises God, and loves to make known to others the wonders of his grace.

Reading—Psalm 44.

Wednesday.

For this God is our God for ever and ever; he will be our guide even unto death.—Psalm 48: 14.

What other god is like unto our God? He guides and protects "for ever and ever." And when the transitory things of time and sense shall pass from us for ever, even then our God will be present to defend and guide us. Here is glad news for "the generation following."

Reading—Psalms 47, 48.

Thursday.

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

"To the pure and spiritual worshippers he makes a gracious promise of defence, help and salvation. He who sacrifices the thankoffering, with a humble, believing heart, glorifies me; and to him who places his feet in that path, and there determinately abides, going the right way which God directs, I will shew the salvation of God—he shall be saved; and shall know that he worships not God in vain."

Reading—Psalm 50.

Friday.

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

Just as the olive-tree flourished in proper soil, the psalmist rejoiced that, planted in God's house, he also should grow and bring forth fruit. And all this because of God's mercy and to his glory.

Reading—Psalms 52, 53.

Saturday.

In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.—Psalm 56: 4.

Trust in Jehovah and his word means absolute safety. Mortal flesh is impotent when arrayed in battle against the infinite, all-powerful, and eternal spirit. No wonder this sentiment is repeated in verses 10 and 11. If God be for us, who can be against us?

Reading—Psalm 56.

Sunday.

So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.—Psalm 58: 11.

At the last it shall be made evident to the people generally that the righteous did not plant and water in vain; they shall behold the fruits of their labors. On the other hand wicked men shall reap as they have sown, and be convinced then, if never before, that "he is a God that judgeth upon the earth."

Reading—Psalm 59.

Prayer Meeting Topic.

July 19.

TOO DEAD SLOW.

(Exodus 32: 1-28.)

H. J. Patterson, M.A.

"The people sat down to eat and to drink and rose up to play" (Exod. 32: 6). The incident is well known. Aaron and the people are before the mount upon which Moses is in communion with God. It should have been a most solemn occasion, but as time passed the people evidently grew tired of the waiting. They tired of the inaction, they wanted something stirring, and in consequence made request of Aaron, who, not sufficiently strong, granted it. Thus it has ever been. The people love the fast life. The people under Ahab wanted it, and obtained it with Jezebel their queen, the fashion-plate of the day. Christian people have wished for it, and have gone back to the world.

Lesson for To-day.

In conversation with a lady concerning the church life and functions she remarked, "The fact of the matter is that these things for many are too dead slow." Is it true? For some, we must agree it is so. Let us consider the situation. Are we not also before the mount of God? Should we not be content to wait upon God, that he may teach us and give directions for the way? But we turn aside, and that quickly. When one realises that little more than fifty per cent. of our church membership is regularly in attendance at the Lord's table, that week-end picnics and games and visits to friends take a number of people away from the house of God on the Lord's day, that for some prayer meetings are too slow and dances and pictures are substituted, and that even the absence of the preacher is an occasion for "letting go," then one recognises that the people of to-day are not so very different from those of Moses' day. Christian Endeavor does not appeal because there is not life enough in it for some. What the people demand is to sit down to eat and to drink, and to rise up to play.

Witness for Christ.

Is this the kind of thing that will "adorn the doctrine"? What is the answer to Paul's "Come ye out from among them and be ye separate"? Jesus prayed that we might be "kept from the evil that is in the world." He said of his own, "They are not of the world, even as I am not of the world." But even the master Shepherd could not keep all. One was lost. This Christian life is too dead slow for some. But the witness of the true Christian will be the more conspicuous, because of the failure of others. He may be ridiculed. But let him stand true.

Why Too Slow?

Is it that these, having tasted of the pleasures and sins of the world, have a depraved appetite? The child that is fed on sweets will soon lose the appetite for good wholesome food. The glitter and tinsel of the show or fast rhythmic movement of the dance eventually makes the stately and dignified church service to be too slow. And when the Spirit of God, whose dwelling place was our bodies, has gone we can imagine the want of desire for holy things. Besides, our case is serious. Does it not amount to a despising of the teaching of our Lord? Is not he worthy of something better from us? There is a peril, a big peril, in sensationalism. He who comes into the church on a wave of enthusiasm and excitement is likely to lose touch when the novelty wears off. The danger in all worldly excitement and sensationalism is the death of the spirit-life.

TOPIC FOR JULY 26.—IN VIEW OF THE COMING DAY.—Romans 13.

Our Young People.

Conducted by WM. GALE.

The Work of the Sunday School.

A PLEA FOR THE BLACKBOARD.

S. R. Baker, Ormond, Vic.

Every graded lesson work offers blackboard suggestions to the teacher, and wherever these suggestions are carried out they cannot fail to be of great assistance. The blackboard is effectively used in many places for purposes of hymns, diagrams and lessons, and where a little careful preparation work has been done upon it, the board has been a decided factor in brightening the whole room. Indeed, where there is any artistic talent the board has been made a splendid medium of delight and adornment. But while this is true I submit that neither in the carrying out of the graded lesson suggestions, nor in the present use of blackboards, have we

medium for the teacher on the Sunday. And there is no need to restrict its use to the kinders and juniors. Experience teaches us that even seniors and adults are impressionable, and that many of their finest lessons are learned that way. Perhaps this is the kind of teaching nearest to the method of Jesus, only he drew his lessons on the hillsides, and in the market places, and painted his pictures on fields and human hearts—and once he wrote on the ground.

Let me suggest two undoubted advantages from the use of a good blackboard.

1. It makes the lesson simpler and easier to teach, and helps the scholar to grasp it better.

"A RUNNING STREAM OR A STAGNANT POOL?"

Dr. Arnold of Rugby, an insatiable student until the day of his death, when asked why he found it necessary to prepare for each day's lessons, said that he "preferred that his pupils 'should drink from a running stream rather than a stagnant pool.'"

gone much further than a mere step on a long road of great possibilities.

Think of our State schools. The board is the greatest medium between teacher and scholar. The teacher can deliver almost every lesson better with the aid of the blackboard, and certainly many lessons could not be taught without it. It was from the board we took our first principles, and had our first sight of elementary education, and as we grew and developed the use of the blackboard increased. There was no limit to its use as the teacher brought us our instruction lessons day to day. And if at day school why not at Sunday School? If it impresses in one place it will in another. It is only missing the mark to say that children do not want it on Sunday because they see it every other day. On the contrary—if they are familiar with it through the week—that very familiarity is a ready

Our eyes are our best educators. What we take through them we hold. It is not so much what we hear people say as what we see them do that impresses us. What we see is like a picture, and is more easily remembered. And if the lesson is plainly set forth upon the board it will lighten the teacher's task, and help the scholar to a better understanding of the lesson.

2. The board allows for preparation work. No teacher will succeed without much preparation. The work you do before the class is exceeded in importance by the work you do before you get to the class.

And what a field for preparation the blackboard offers to the teacher. An hour or two of solid preparation there will bring a rich return, and the teacher will find on the Sunday that his best work—the work of preparation—has been conserved, and is ready for presentation.—From "The Roadmender."

Not in our failures only and our sadness,

We seek thy presence, Comforter and Friend;

O rich man's guest, be with us in our gladness,

O poor man's mate, our lowliest tasks attend.

—Frank Fletcher.

(From "Songs for Young and Old," published by the National Boys' Work Board of the Religious Education Council of Canada.)

N.S.W. NOTES.

More than 1,000 entries were received for the annual examinations this year. Scholars from 40 schools participated.

The C.E. Association is meeting with success in linking up Churches of Christ C.E. societies into district council. The objective is to simplify the work and reduce machinery.

The Christian Fraternal sports meeting, to be held on the Kensington Recreation Oval the first Monday in October next, is meeting with ready response from the clubs.

THE INVISIBLE.

When you count the blessed things of life
Whate'er your lot may be—
Never fail to heed the precious list
With things you can not see.

—E. C. Baird.

THE SONGS OF YOUTH.

"O Son of man, our hero strong and tender,"

Youth conventions, camp conferences, boys' parliaments and other gatherings of youth have been the occasion for the singing of hymns of youth. Our young people love to sing the famous hymns of the Christian church; but they also enjoy the hymns that fit their life and its youthful aspirations. Here is a hymn sung in the great Canadian youth gatherings, that is typical of the hymn that a boy loves. Jesus is his hero, strong and tender, whose heart kindled at the zeal of youth. It was written by the headmaster of Charterhouse, a well-known English public school in Godalming, Surrey. It may be sung to the tune "Ancient of Days" or *Domine Secours* (Genevan Psalter, 1551).—W.G.

O Son of Man, our hero strong and tender,

Whose servants are the brave in all the earth,

Our living sacrifice to thee we render,

Who sharest all our sorrow, all our mirth.

O feet so strong to climb the path of duty,

O lips divine that taught the words of truth,

Kind eyes that marked the lilies in their beauty,

And heart that kindled at the zeal of youth.

Lover of children, boyhood's inspiration,

Of all mankind, the Servant and the King,

O Lord of joy and hope and consolation,

To thee our fears and joys and hopes we bring.

Here and There.

A telegram from Toowoomba, Qld., tells of "much rain, big meetings and one confession" last Sunday.

Bro. H. A. G. Clark, M.A., of Auckland, N.Z., is expected to pay an early visit to New South Wales and Victoria.

An arrow may fly through the air and leave no trace; but an evil book, passing through the mind, leaves a trail like a poisonous serpent.—Giles.

The Victorian General Dorcas will meet on Wednesday next, July 19, in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters have an invitation to come along and help.

Elsewhere in this issue is an article by A. A. Hughes on "The Christian Message in Relation to the Needs of To-day." This contains the substance of his Conference Sermon at Sydney in June.

Bro. H. Hargreaves, late preacher of the church at Doncaster, Vic., is returning from a visit to England, and will be open for engagement with any church desiring a preacher. He hopes to arrive in Melbourne on July 31. Further particulars may be had from the Victorian Home Mission office.

We have heard through A. G. Saunders, secretary of the F.M. Committee of W.A., the following details of the offering on July 2, which was a raw wet day. Maylands, £38; Fremantle, £30; Subiaco, £20; Harvey, £20; Inglewood, £2; Bassendean, £5; Victoria Park, £4/7/6; Claremont, £3/5/-. Total, £133 at time of writing.

During the course of a recent debate at the General Assembly of the Church of Scotland, a Glasgow minister is reported to have said that "God wanted his church to be a man's church." This is a remarkable utterance. Presumably, the speaker has attended a prayer meeting; if so, he must lament how far the church comes below his ideal!

We learn that Bro. J. R. Leach, B.A., preacher of Burwood church, N.S.W., has resigned from the work there after over five and a half years of faithful and successful service. He expects to conclude his labors at Burwood in October next. Both for his work in India and his ministry in Western Australia and New South Wales Bro. Leach is well known and highly esteemed by his brethren. We trust that ere long some church will enjoy the privilege of securing his services.

The annual concert arranged by the students of the College of the Bible will be held in Lygon-st. chapel, Melbourne, on Monday evening, July 24, at 8 o'clock. The chairman of the College Board of Management will preside. Friends of the College are asked to reserve the date. The concerts are always enjoyable, the students, assisted by some friends, providing the programme. The students have decided to donate the profits in equal shares to the College Board and Foreign Missionary Committee. A large attendance is hoped for.

At Preston, Vic., meetings during the first week of the evangelistic festival were well attended, particularly on Wednesday night, when a baptismal service was conducted. Nine confessions were made for the week. Bright singing conducted by Bro. F. J. Lang helps to prepare the congregation for the gospel messages. Solos by Mrs. Frecker (Brighton), Miss Brown (Glenferrie) and Mr. Cecil Watson (West Preston) were appreciated. Three were welcomed into fellowship on Sunday morning. In the presence of a crowded congregation five baptisms were witnessed, and after Bro. Williams' address on "Faith" a boy from the Y.W.L. confessed Christ.

Dr. Norwood, who starts on his year's tour round the world at the end of the month, tells his people in "The City Temple Tidings" that he has pledged himself to return. "I have," he says, "no other desire. I covet a second innings at the City Temple, and hope to score better after a period in the field."

Further reports of the Foreign Mission offering from Victorian churches are encouraging. Thirteen additional churches have reported amounts totalling £117/4/4. These same churches last year gave £50/5/11. Their most notable increases are: Merbein, £14 (last year, £4); Malvern, £32 (£19); Minyip, £3 (10/6); Newport, £3/14/- (4/-). The total to date from 72 churches is £236/14/-, an increase of £282/6/2 over the offerings from these same churches last year. Church treasurers are urged to forward the completed offerings as early as possible to D. E. Pittman, 530 Elizabeth-st., C.I. Our Victorian F.M. Committee asks all churches in the State to observe July 16 as a day of thanksgiving to God for this splendid offering.

The entry of Bro. W. J. Way into his fiftieth year as a preacher was celebrated by the church at Gardenvale, Vic., at the evening service on July 9. Bro. W. Andrew presided over a large assembly of brethren and friends who had come to honor our brother for the service he has rendered to the churches. The J.C.E. presented buttonholes to Bro. and Sister Way, and also to Bro. Gray, who had reached his fiftieth spiritual birthday. Bro. Smith (Bambra-rd.) led in song and sang a solo. Sister Miss Hayden sang a hymn composed by Bro. W. J. Way. Congratulatory messages were received. Bro. Gray represented Gardenvale and sister churches, Bro. Sumpton the young people, Bro. R. G. Cameron the preachers. The church at Brighton and its preacher, Bro. J. E. Webb, sent greetings. A duet was sung by Sister Mrs. Powell and Bro. King. Bro. Gray testified to the love and grace of his Saviour, and God's leading through fifty years of Christian life. Bro. Way thanked all for their kindly expressions, and addressed the church on "Life is Worth Nothing Without Jesus." A quartette was sung by Sister Mrs. Harvey, Miss Flair and Bren. Gyer and Sampson.

At young people's and intermediate C.E. consecration meetings at Mildura, Vic., addresses were given by Bro. Macnaughtan. At ladies' guild Sister Macnaughtan was welcomed as president. Arrangements were made to combine a mission band with the guild. A junior Endeavor was commenced last Sunday under leadership of Sister Macnaughtan. A special evening service was held last Sunday in the presence of mayor and mayoress of Mildura, Cr. and Mrs. Sarah. Bro. R. Hardy sang a solo, and Mr. Dungan recited "Not Understood." Bro. Macnaughtan gave an inspiring address on "Misunderstood." An anthem was sung by the choir. A quarterly meeting of executive of Sunraysia Christian Endeavor Union was held on July 5. It was reported that three more Endeavor societies had begun at Mildura, Merbein and Coomealla, and the secretary was instructed to write to these societies and the young people's society at Wentworth, inviting to affiliate with the union. Steps were taken to procure a proxy delegate to represent Sunraysia Union at Victorian C.E. meetings.

A correspondent asks us to give a statement regarding our attitude to the Masonic order. Our readers are aware that we have not discussed the subject of lodges, believing that Christians should be able to decide for themselves which order, if any, they will join. We have occasionally had to decline to open our columns to a discussion of such questions, and this answer to a question does not mean any departure from

our general policy. We have before this urged that time be not given to such societies to the detriment of the church. We have known folk who put lodge or trades union in the place of the church, and some have defended such action on the ground that they found more real fellowship there than in the church. This is tragic, if true; the explanation might be found either in the failure of a local church, or in the failure of the member himself to play a Christian's part and take his proper place in its fellowship. Regarding our inquirer's question: we have no inside knowledge of Masonry. Such beliefs as we have would keep us from joining the order. But it is indisputable that many Christians, brethren active in the Lord's service, who have inside knowledge, have not thought of membership as out of harmony with their Christian profession. It is acknowledged by all that members of the order are actively interested in helping their fellows and do much benevolent work.

A correspondent sends us a copy of one of J. F. Rutherford's pamphlets in which there is quoted and answered a statement which Dr. Parkes Cadman, referred to as "president of the Federal Council of Churches of Christ in America," is said to have made regarding the coming of our Lord. Our inquirer, after asking if Dr. Cadman has been correctly quoted, writes: "The author has certainly made the most of his chance. If Dr. Cadman's reply is correct, it is rather flippant for one representing the voice of the brotherhood, and it is time to make it plain that we in Australia do not endorse American ideas. Of course Jesus had to use strong words to reply to the Pharisees and those who were trying to trap him, and Dr. Cadman may have felt justified in the answer he gave; but that is not, I am sure, the way the Australian brotherhood regard the second coming of Christ." In reply, we may say that we have no means of testing the accuracy of the quotation. Both in America and elsewhere, it is sadly true that foolish and harmful things have been said. But our correspondent is in error in imagining that our brotherhood is implicated, whether Dr. Cadman was correctly quoted or not. "The Federal Council of Churches of Christ in America" does not mean a council representing churches known simply as churches of Christ. It is a council in which different communions are represented, akin to our State councils of churches, only much larger and not limited to a State. So if our brother hears of our folk being charged, he need not content himself with saying "Not proven" but may emphatically respond by "Not guilty."

ADDRESS.

R. Greenhalgh (preacher Paddington church, N.S.W.)—17 Nancy-st., Bondi. Postal and office, Church of Christ, Paddington-st., Paddington.

COMING EVENTS

JULY 16.—Malvern-Caulfield 44th Anniversary. 11, Bro. A. L. Gibson; 7, Bro. W. G. Graham. July 17, 18, 19, 20, 8 p.m., Bro. Keith Jones. Everyone invited, especially past members.

JULY 24.—The annual concert arranged by students of the College of the Bible will be held in Lygon-st. chapel on Monday, July 24, at 8 p.m. All friends are invited to attend.

JULY 30 (Sunday).—"Back to Fitzroy" (Gore-st.). Special Services all day, commencing 11 a.m. 3 p.m., Pleasant Sunday Afternoon, followed by fellowship tea at 5.45. All past members and friends are cordially invited to come back to Fitzroy and renew old friendship. Remember the date, July 30.

WANTED

The church at Gore-st., Fitzroy, Vic., desires to purchase some copies of "Psalms and Hymns." The church would be grateful if any congregation could lend them a number of copies for their Back-to-Fitzroy services on July 30. Any church desiring to sell or to lend the books is asked to correspond with R. L. Shephard, 60 McKean-st., North Fitzroy, N.7.

News of the Churches.

Tasmanian News-letter. F. Collins.

There are not many people in Australia who live lonelier lives than do some settlers in Tasmania. Distances are not as great as those that stretch between some of the stations and cattle runs of inland Australia, but the terrible forests, dripping with icy rains; the mountainous and almost impassable roads; and the many small islands, where a few families live, make life a lonely experience for some. On a lonely hill-top, in some remote gully, or near the beach of a wind-swept bay you will find their humble homes. While the main roads are good the roads leading to such settlements are mere bridle paths, and only the packhorse, bullock-draw or mounted traveller can reach them. Through bog, mist and forest we travelled to visit an old man of seventy-five years. Living alone, on the little clearing he called his "farm," he declared that he was "never lonely." His hut was a small unlined structure, and for chairs we had kerosene cases. In answer to our remark, "You must sometimes feel lonely here," he replied, "No, I'm never lonely. You see, I have my Bible, and when I read it the Saviour seems to come and sit beside me. I pray to him, and he talks to me. No, I'm never lonely; besides I've got my music [an old accordion, on the top of a mass of tin containers and packages, was visible], and I promised the Lord, if he would help me to play that music, that I would never play anything but what would be to his praise. I often play, 'I heard the voice of Jesus say, Come unto me and rest,' and he does give me rest and comfort." We knelt together in that little shack, and came away feeling that we had been "communing in the sanctuary."

The north-west coast is the most populous part of Tasmania, and the richest land in the State is there, but our churches are not making the progress we would like to see. Hospitality of a very generous kind was lavished upon us, and our messages on Foreign Missions were well received. These churches will certainly help us to raise our quota of seven shillings per head.

A Loss to Tasmania.

The departure of Bro. A. H. Stanford from Tasmania will be a serious loss to us. We have so few preachers that the loss of one, if his place is not filled immediately, is something in the nature of a calamity. As a preacher, gospel soloist and leader of singing his place will be hard to fill.

A Month of Prayer

is planned for August. Every church in the State is being asked to hold a series of cottage prayer meetings for the first three weeks, and a large meeting or meetings at some central place for the last week. We shall need these meetings very much, for without our hearts prepared for the Federal Conference we shall not be able to gain the blessings we need. Studdert Kennedy says, "Prayer is not merely an easy way of getting what we want, as it is the only way of our becoming what God wants us to be."

A Visit to the North-west Coast.

The Foreign Missions Committee asked our assistance in preparing for the annual offering. Our first place of call was Devonport. This was the home town of the Prime Minister of Australia, the Hon. J. Lyons. It is a thriving town of some seven or eight thousand people. Its main street is lined with attractive retail shops and public buildings. At night it is brilliantly lighted with electric light, and there is an air

of prosperity and progress that is noticeable immediately. It is on the main north-western railway line, and is a seaport for interstate steamships. There are plenty of churches in Devonport, and judging by their buildings, plenty of money to support them. The Church of Christ building is one of the smaller and less imposing, and our congregations are not large. A marked improvement, however, was noticeable since the time of our previous visit. Bro. E. J. Waters, the preacher, is held in very high esteem, and is doing a steady, consolidating work. Progress will not be rapid unless some of the more influential church members who settle in the town will be content with humble surroundings and the fellowship of honest and humble people instead of attaching themselves to denominational churches.

Ulverstone is only eleven miles from Devonport, and like its neighbor, is a seaport, as well as railway town. The chapel in which we spoke is situated at West Ulverstone, and although we have a good school the congregations are not large. We have no supported preacher at Ulverstone, but local brethren carry on the work. The meetings for breaking of bread are fairly well attended, but the gospel services rarely attract any outsiders.

Tasmania.

Devonport.—Work is brightening and gospel meetings are increasing. Bro. Waters speaks forcefully, and young folk help in song. At C.E. consecration meeting on July 6, a collection was taken for Foreign Missions. On June 21 Bro. Collins, Launceston, gave a splendid F.M. address, which was greatly appreciated. Training class is studying church history.

Geveeston.—On July 2 Bro. Stanford addressed the church on "A Full Programme." The vice-president of the F.M. Committee, Bro. Norman Cooper, spoke to the Sunday School and interested all with his exhibits. At night his subject, "Come over and help us," was well received. J.C.E. society meet on Sunday mornings under the leadership of Bro. Charles Street. Membership is growing.

Hobart (Collins-st.).—On June 22, at a social afternoon arranged by Dorcas class, 15/- was received for Federal Conference fund. An F.M. service entitled, "The Light of the World," was given on June 24. On June 25 Bro. J. Woolley exhorted on Foreign Missions, and Bro. J. Park preached. Bro. Martin is on the peninsula visiting churches on behalf of Foreign Missions. Bro. N. Cooper is visiting the churches in the Huon on the same mission. On July 2 the offering reached £12/17/4. Bro. Martin preached to good congregations. The Girl Guides paraded at evening service. Bible School has commenced practice for anniversary.

Queensland.

Brisbane (Temperance Hall).—During June speakers were Bro. W. Wendorf, C. A. Willis, J. Saunders and A. Inglis. Bright and helpful meetings continue. Bro. Inglis, senr., passed away on June 17, and was laid to rest in Toowong cemetery.

Rosewood.—On June 19 Bro. Stirling gave a stirring address in interest of Foreign Missions. The offering bids well to be a record. Great interest is taken in all departments of church work. Two young people were baptised on July 4. By voluntary labor brethren are renewing fence around church property.

Roma.—Much interest is manifested in all meetings, and all services are well attended. At recent half-yearly meeting reports showed all departments in a healthy condition. Recent

visitors included Bro. Winter, from Central Queensland. We regret to report that Mrs. Philip Brown passed away on July 9. She displayed wonderful Christian fortitude during her illness.

Gympie District.—Gospel services on June 25 were well attended. Bro. Bowes spoke at Gympie on "What We Believe About the Future Life." Bro. C. S. Trudgian's theme at New Veteran was "Christ and Him Crucified," and Bro. E. Trudgian conducted the meeting at Monkland. Bro. Bowes held a service at Goomboorian on Sunday afternoon. At C.E. society on June 23 Bro. D. R. Stirling's address on "Come ye apart" was greatly appreciated. Bible Schools report good attendance. On morning of July 2 Bro. Bowes spoke on "Baffled Purposes; 60 members present. At gospel service he gave a splendid address on Gal. 6: 7. He also spoke at a meeting at Deep Creek on Sunday afternoon. Mrs. Cummings and Mrs. Edmonds have greatly improved in health.

Western Australia.

Fremantle.—Bible School anniversary was a splendid success. The singing, led by Bro. A. Siggers, was warmly commended. Attendances were large, addresses by Bro. R. Raymond and Wilkie Thomson being much appreciated. Excellent items were rendered at the demonstration on June 5. Adolphian Club (boys and men) has held its first dinner with 35 present, four members giving helpful talks to the boys. Dorcas and Church Aid society, by a successful social on June 19, inaugurated a talent scheme for the purpose of relighting the main building. Gospel services are well attended; average 140.

South Australia.

Queenstown.—On morning of July 2 Bro. W. C. Brooker exhorted. At evening service his subject was "Three Fools." On June 28 the boys' football club held a well attended concert, and on July 1 the girls' wattle club held a successful social evening. Sister Newcombe is ill.

Bordertown.—Meetings have been well attended, especially at Lord's Supper. On July 9 Bro. E. P. Verco exhorted, and Bro. Cornelius preached at the gospel service on "God is on the Other Side." C.E. meetings are well maintained; average attendance approximately 30. Twelve scholars sat for S.S. examination. Bro. Colin Leggett is in hospital.

Norwood.—The church has suffered the loss by death of two of its members—Sisters Mrs. C. Porter and Mrs. Eric Parker. The sympathy of the church goes out to their loved ones. On the morning of July 9 two were received into fellowship by transfer and one by faith and baptism. Splendid attendance at night, Bro. Rankine making special reference to the death of Sister Eric Parker.

Semaphore.—The cantata "Esther" rendered by choir and L.C.E. in Port Adelaide Town Hall on June 27 realised £11/7/6 for the "News" blanket fund. F.M. offering is much bigger this year than last. On July 11 Bro. Beiler exhorted the church on "Consider the Lilies." Record attendance at Bible School for nearly three years. Good service at night, when Bro. Beiler's theme was "Our Heavenly Home."

Balaklava.—Attendances at all meetings keep up splendidly. Bro. McCallum is giving a series of Sunday evening addresses on "The Ten Commandments." F.M. offering has reached £40, almost a 50 per cent. increase on last year. Bro. M. H. Roberts has been laid aside by illness. Les. Henderson was thrown from his cart and sustained a broken leg. Douglas McCallum, only son of the preacher, lies very seriously ill in the local hospital. The church is unitedly praying for the restoration of these and all other sufferers.

Cottonville.—On July 2 Bro. F. Pocock exhorted on "Prophet, Priest and King." Bro. W. Matthews, of Maylands, delivered the gospel message. On July 9 Bro. W. Green (Nile End) spoke on "The Position of the Believer in Christ Jesus."

(Continued on page 444.)

Foreign Missions.

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

FOREIGN MISSION DAY OFFERING.

We hope that all our States had as fine a day on July 2 as we experienced in South Australia. It was a perfect day.

In the last issue we reported that 12 churches in South Australia had raised £508/11/4. Since then six other churches reported £96/8/8, making a total of £605 by South Australia. Western Australia reports £133 from eight churches. Victoria £800, making a total reported to date £1,538. Of this amount the Federal treasurer has received cash as follows: South Australia, Unley, £148/9/6; Long Plains, £48/8/10; Hindmarsh, £15/14/-; Victoria £510, a total of £722/12/4. All the amounts reported from South Australia are increases on last year's offerings, and the fact that Victoria was able to send us the large amount of £510 last week indicates large giving in Victoria.

PROBABLE AMOUNT OF THIS YEAR'S OFFERING.

It is too soon to make definite statements about the amount of the offering, but from the interest that has been created in all the States, concerning the offering, it promises to be a considerable increase on last year's amount. There has been a decided recognition of the necessity of seeking for God's help in our offering; but with this humble dependence upon the divine help in our enterprise there has been a great amount of self-denial in gathering the offering together.

CHEERING NEWS.

Another cheering note comes from New South Wales. The secretary, H. Wilson Cust, reports that the F.M. president, Bro. Leach, has received a letter intimating that an anonymous donor is sending him £13 a quarter, for four quarters, £52 in all, to help Dr. Oldfield's medical work in India.

The news from Western Australia is especially cheering. For the first time in four years the churches have taken up an offering for Foreign Missions on the first Sunday in July. Their offering in 1929 was £410, and they have made a good start; from seven suburban churches the amount of £165 is reported.

THE YOUNG PEOPLE AND OUR OFFERING.

Even the younger ones of our churches have done their part. A group of young people in a Melbourne church heard that it might be possible that one of the Bible-women of Miss Mary Thompson might be dismissed. We have now received an offer from these young folks, that they will be willing to subscribe during the year £15, to ensure Miss Thompson having her two Bible-women to assist her in the work.

A church secretary in Victoria writes: "Whilst the brethren have been through very adverse financial times, our offerings grow notwithstanding adverse conditions," and later on this secretary writes, "Two young members, one 12 the other 14 years of age, get up at 4.15 a.m., travel each week 14 miles before breakfast to earn 3/- for the F.M. offering, 100 per cent. of their earnings as well as other little sacrifices for the F.M. offering. I know you will join with me in thanking to our heavenly Father for such examples of F.M. interest."

A member of a church writes: "Apart from usual interest and fellowship in Foreign Mission work, the church is spending this week in prayer each night for a worthy offering, and one night our Endeavor society has held a special missionary prayer meeting."

From a letter recently received this reference to the young people is worth recording: "We are anxious to retain the sympathy and enthusiasm of our young people, who responded so magnificently last year. We are 100 per cent. behind the offering, and will do all possible, humanly speaking and prayerfully, to give the offering its worthy place in our church work."

From the above it cannot be wondered that we are sanguine concerning the results of this year's offering.

PRAYER CYCLE.

"Continue steadfastly in prayer . . . praying for us also, that God may open unto us a door for the world."—Paul.

Bro. J. R. Leach suggests that prayers be offered for China each Monday, India each Tuesday, New Hebrides each Wednesday, for missionaries and their children each Thursday, for F.M. Board and all State Committees in the work of raising the necessary funds and distribution of literature each Friday, pray for ourselves each Saturday that we may not fail to realise our part in this work; and that, realising it, we may not fall short in our prayers and in our giving. Pray for all missionaries the world over, who are faithfully proclaiming the word, each Sunday. Bro. Leach also suggests, as a reason for our praying for certain work on particular days, that we cultivate the habit of remembering during the week all of our missionary activities.

OUR FEDERAL CONFERENCE.

Our Federal Conference meets in Launceston October 12 to 18, 1933. The Federal Executive has published a very interesting poster giving views of places in Launceston, the names of transit agents in each State, and the first and second class fares to Launceston. We hope that a large delegation will be able to visit Tasmania to attend the first Federal Conference we have held there. Two of our missionaries, Miss Florence Cameron and Mr. A. A. Hughes, will be present. This Conference is of special interest to our Foreign Mission workers. The report of our work for the past three years will be read and circulated. Several matters very important to F.M. work will be considered. Succeeding our Federal Conference, the Christian Endeavor Australian Convention will be held. Maybe some of our Endeavorers may find it possible to attend our own Federal Conference and remain for the Endeavor Conference. Try to go.

OPEN DOORS.

Miss Blake and Mr. Escott have both written recently of the opening everywhere of doors of wonderful opportunity. Contrasted with the indifference or even opposition of only two or three years ago, this is very remarkable, and in all probability an answer to our prayers. Mr. Escott writes, "It is wonderful the way people are listening to the messages. In two villages we camped for the night, and the people sat up till midnight listening to the singing of hymns and the preaching. In fact, when we closed our meeting they seemed loath to go."

We should thank God for these open doors. At the same time, the situation is a challenge to our faith; for we have recently had to close down much of our work, and so are unable to make full use of these opportunities. Indeed, our work is almost embarrassed through lack of money. Mr. Escott, after writing of the trying times our missionaries are passing through owing to shortage of money, says, "We are passing through a time that calls for much prayer." Let us seek by prayer to send out the help that is so urgently needed. "God is able."

MAKE 1933 THE BEST YEAR YET.

The foreign fields, the missionaries, the church, the Master, look to us to make 1933 the best year of our Foreign Missionary enterprise.

It can be truthfully said that in no previous year have there been more prayer and greater efforts to secure a large offering than this year of our Lord 1933. Special prayer meetings have been held by our churches to pray for our work in foreign lands. Young people's societies have been laying aside, as God has prospered them, money, the result of self-denial. The churches have been visited by missionaries, members of our F.M. committees and other special speakers, to a larger extent than ever before—Miss Cameron, Mr. and Mrs. A. A. Hughes, and H. Watson, from India; Mr. and Mrs. Sandells, of New Hebrides. Our Australian preachers have been the leaders in this army of heralds, with their slogan of "Keep our missionaries on the field," so that we may use the words of an apostolic writer, "The word of the Lord was published throughout all the region." All that has been done has been in the spirit of humble confidence in God.

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The qualities are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-; Postage, 3d. book extra in Australia; 4d. to N.Z. Gift Lettering: 2 initials, 1/9; 3, 2/-; Short name, 2/3; long, 2/6.

YOU SHOULD FACE THE FACT

that if you regularly spend ALL you earn, you will be no better off in ten years' time than you are now. Regular SAVING, on the other hand, means increased comfort and happiness in store. Do the sensible thing — start saving!

STATE SAVINGS BANK OF VICTORIA

For Ninety Years the People's Bank.

ALEX. COOCH, General Manager.

Reserve Fund, £3,000,000.

News of the Churches.

(Continued from page 441.)

Morning meetings are well attended, and the subjects chosen are instructive and uplifting. Bro. Chappell was present at the gospel service. Attendances are about 80. Bro. J. Turner on June 29 gave a lantern lecture; about 40 present. Sister Miss Wilkinson (after holidays) and Mrs. Verrall (after illness) have been welcomed back at fellowship.

Victoria.

North Melbourne.—Bro. Beaumont was a welcome speaker at both services on July 2. The church rejoices that Bro. W. J. Woodbridge, who has been seriously ill, is improving.

Brim.—On July 9 Bro. Garland's address on "Why Worry?" was very interesting. Attendance was good. A social was held on June 6 as an opening for prayer meetings to be held every week.

Wangaratta.—On July 9 three sisters were received by letter, and a brother by faith and baptism. Bro. Trezise preached a fine message at gospel meeting on "The Wages of Sin." Foreign Mission offering, £7.

Swan Hill.—Bro. and Sister Pratt are again active in service. On July 9 Myriam Baxter, granddaughter of Bro. R. G. Cameron, confessed Jesus as Lord. The young people's C.E. society, commenced on June 8, now numbers 20.

Chelsea.—Attendances for June were above average for the season of the year. Last Lord's day four were baptised prior to gospel service. Three were from Frankston. There were 82 present, many non-members. All auxiliaries are well attended.

Kaniva.—Meetings at all services have been very good. Bro. Withers speaking with great power at gospel meetings. Kaniva church and district circuit have evinced interest in Foreign Missions by donating approximately £112. All auxiliaries are working well.

St. Kilda.—On July 9 Bro. Fitch, from the College, addressed the church in the morning. In the evening Bro. Norris spoke from Henry Drummond's "The Greatest Thing in the World." A young woman who confessed Christ the previous week was baptised.

Doncaster.—Good congregations at all services. Bro. Connor's addresses are followed with interest. The young people's club is holding regular meetings. Bible School attendances are good. Bro. Connor is giving a series of talks on "Fundamentals" to the Bible class.

Melbourne (Swanston-st.).—Enjoyable meetings last Lord's day, and excellent addresses from Bro. Dawson. Some visitors present, including Bro. and Sister Hoel, from Hollywood, Los Angeles, U.S.A., who are spending a holiday in Australia; also two sisters from York, S.A.

Box Hill.—Bro. A. A. Hughes was the speaker at the three meetings last Sunday. Sunday School met in main church building, and a full congregation of scholars and visitors listened to a stirring missionary talk. The new church hymn book, recently introduced, gives general satisfaction. The church has issued a monthly paper.

Oakleigh.—Work continues brightly in all departments. Splendid meetings on July 2, Bro. Mudge speaking morning and evening. The Boy Scouts celebrated their first birthday on July 8 with concert and social. Fine gatherings on July 9, Bro. Mudge being the speaker. Miss Doris Clark was welcomed into fellowship in the morning. F.M. offering, £13/18/9.

Hartwell.—The church has reached its objective of one hundred present at morning service. Bro. and Sister Banks have been received by letters from Moreland and Gardiner, and Bro. and Sister McDonald from Footscray. All auxiliaries and members are working hard for building fund. Much blessing is experienced in the work, and preacher and members are happy in united service.

Dunolly.—Attendances have been affected by wintry weather. Several visitors attended last month, including Bro. and Sister Bensely and daughter, Gwen, who have come to reside in the district. On July 9 Bro. Baker exchanged with Bro. Bischoff, of Bet Bet. His messages were greatly appreciated. Sympathy of the church is extended to Mrs. Strahan and family in the loss of Mrs. Flett.

Fitzroy (Gore-st.).—Sunday morning attendance is improving. Bro. Holland's topic on July 9 was "The Unseen Vision." Sister Mrs. Copeland was welcomed to fellowship. It being young people's night, Bro. Holland's message was appropriate. A young woman accepted her Lord. Prayer meetings are improving in attendance and spirituality. The church raised £1/15/- for Foreign Missions.

Geelong.—Bro. Sandells gave a fine address on Foreign Mission work on July 9, and spoke to the Bible School in the afternoon. At the gospel service Sister Sandells gave a greeting, and rendered a solo. The meetings were much enjoyed. Foreign Mission offering has amounted to £17/10/-. Men's club held a working bee last Saturday afternoon. A C.E. social was held at night, proceeds for sunshine work.

Warracknabeal.—Bro. Garland spoke at morning and evening services on July 2. On July 4 members of the church held a social evening in kindergarten hall to say good-bye to Mrs. Cattanech, who is leaving the district for some time. Bro. Fleet presented Mrs. Cattanech with a handsome silver cake-dish. Speeches were made by Bro. Garland, and Mrs. Trew on behalf of the ladies' aid. Mrs. Cattanech fittingly replied.

Ormond.—July 9, fair meeting at worship, good attendance at Bible School, splendid meeting at evening service. One confessed Christ and one was baptised. Ladies' aid presented a president's chair to the church, and the C.E. gave a brass vase. Bro. K. Cox gave a message at morning service; Bro. Baker preached at night. Three have been welcomed into the church. Annual meeting has been held; all positions filled.

South Yarra.—Bro. Ladbrook has taken three services. On July 9 Bro. R. G. Cameron gave an illuminating address on the second coming. C.E. had largely-attended meeting to hear Bro. Sandells' lecture on the New Hebrides, illustrated with fine lantern slides, mostly prepared by a South Yarra member. Good meeting on July 9, in the evening, result of fresh efforts with a change of programme, and Sister Greenhill sang a solo.

Horsham.—Bro. J. Butler addressed the church on July 2. Bro. J. O. Methven's addresses on July 9 were appreciated. In the evening Mrs. Kimberley sang a solo, and an anthem was rendered by the choir. Bro. C. Nettlebeck and Sister M. Oliver were married last Wednesday. A tea was held in the Temperance Hall last Thursday evening to Sister Reynolds (organist), whose marriage was to take place on July 12. F.M. offering to date, £26.

Parkdale.—Sister Mrs. Smalley has returned home from hospital. Sister Mrs. Batchelder and Glenda Stephenson are improving. A surprise party was given Sister Mrs. Allamy on her eightieth birthday. July 9, Bro. Gullock (Ballarat) presided; 57 members and 44 members and helpers Y.W.L. present. Helpful messages by Bro. Stephenson. 48 scholars and 15 teachers at Bible School. F.M. offering to date £4 (£1/10/- last year).

Carlton (Lygon-st.).—The mission band had an excellent meeting last week, when Miss Baker spoke on our work amongst the Chinese in Australia. The choir enjoyed a social evening in the home of Mr. and Mrs. Raisbeck. Mrs. Jeffries, who has been a member of Lygon-st. for over 61 years, sent her greeting to the church; through sickness she has been unable to attend for a little time. Mr. and Mrs. J. Simpson and family were received by letter from Essendon. Bro. Ennis addressed both meetings Sunday, keen interest being manifest in his gospel address on "The Central Figure of the World's History—the Man of the Ages."

Ballarat (Dawson-st.).—On morning of July 9 four sisters and two brothers were received into the church. These have all decided for Christ since Bro. Wiltshire's mission, and make the total ingathering 27. Bro. Fitzgerald is seeing the fruitage of his zealous sowing. Meetings are good, and interest continuing.

Gardiner.—Special services were held last week. On July 4, 5 and 6 Bren. S. H. Mudge, F. A. Youens and J. E. Thomas delivered appreciated addresses. 70 ladies attended Mission Band meeting on July 5. Mrs. Strongman, who has relinquished her work as secretary after ten years' faithful service, was honored, eulogistic speeches and presentations being made. Bro. Patterson was speaker at both services on July 9, Bro. Gilbert being evening soloist. Bren. Sheehan and Kruger are seriously ill.

Middle Park.—On June 29 the Dorcas sisters held a successful social in aid of funds to purchase marquee for Bible School. All services have been well attended. Bro. Westwood's messages are appreciated. At the close of his gospel address on July 2, two young men made the good confession, and were baptised on July 9, when Bro. Westwood gave a stirring address entitled "Look and Live," and two young ladies decided for Christ. Foreign Mission offering to date, £8/13/-, more than double that of last year.

Echuca.—At 11 a.m. on July 9 Bro. Wigney gave a fine exposition of Phil. 2: 9-12. Sister Scantlebury, with her daughter Margaret, who have been meeting with the church as baptised believers, were given the hand of fellowship. Sisters Mrs. Davis and Williams, of Melbourne, were welcomed. Good meeting at night. Two men and three women, converts under the ministry of Bro. Payne at Camera, were baptised. The church has been pleased to have fellowship with Sisters Misses Daff, from Emerald, for several Sundays.

Moreland.—A youth rally on June 29 was well attended. Dr. W. A. Kemp and Bro. W. H. Clay gave helpful addresses. One young lady decided for Christ. At morning meeting on July 9 two were received by letter. Splendid attendance at gospel meeting. An anthem by the choir, with Mrs. Barneden as soloist, was enjoyed. After Bro. R. L. Arnold's address on "Whither Goest Thou?" ten who felt they had fallen short in the Christian life rededicated their lives to Christ, and one made the good confession. F.M. offering has reached £34.

Merbein.—The church held its 22nd anniversary on July 2. Bro. Hugh Gray, from North Adelaide, one of Merbein's earliest preachers, was invited to come. In the morning he spoke to a representative and appreciative gathering on "The Church." In the evening there was a record attendance of 131. Bro. Gray giving a stirring address on "To Whom Shall We Go?" On July 11 the church held an all-day convention, Bren. Gray, Macnaughtan and Robinson giving addresses on the theme, "What Christ Thinks of His Own." On July 12 the C.E. society held a rally, Bro. Gray being the speaker. The record sum of £13 has been received to date for F.M. appeal.

Bendigo.—Meetings are fair, and interest good. On June 25 Bro. Sandells addressed each meeting in the interests of Foreign Missions. On the Monday evening he gave a lantern lecture to an interested audience. On July 8, at a meeting of church officers, the erection of a school hall was further considered. Plan and estimated cost were presented, and a resolution was carried adopting same for presentation to the church at annual meeting in August. If the church accepts same, a start will be made with the work almost immediately. July 9, better attendances; several new scholars at Bible School. Two baptisms at gospel service. Sister Goodall has been appointed superintendent of J.C.E.

Malvern-Caulfield.—Splendid attendances are reported. Addresses from Mrs. Sandells and Dr. Killmier were much appreciated. F.M. offering was £36, the best for many years. Bro. Halford Herkes has been transferred to Horsham, and

Miss Amy Milne has removed to Hamilton. Miss Betty Bromley has returned to England. Mrs. Gerrard has left hospital; Mrs. Thompson and John Flowers are still in hospital. A farewell social tendered Bro. and Sister Emrys Baker revealed the esteem in which these excellent workers, who recently removed to Brighton, are held. Suitable presentations were made by the women's department, the Bible School and church. Bro. Geo. Bremner and Miss Morey were recently united in matrimony. There was one baptism since last report.

New South Wales News-letter. Ethelbert Davis.

Dr. Radford, Bishop of Goulburn, in a letter to parishioners deprecates the use of the word "candidate" regarding the next bishop of Goulburn. Though the terminology is not that used by us as a people, his protest is one that may well receive the consideration of our churches. "The word candidate," he said, "struck an absolutely wrong note. There were no candidates. Priests did not apply for vacant bishoprics; they were nominated in synod. They were never described in the synodal ordinances as candidates, but always as persons nominated." Continuing, he said, "The use of the word candidate is an insult to a man, for it insinuates that he is after the bishopric. . . . The best men often feel that it is wrong to ask a man whether he will accept before there is an invitation, which they regard as a call from God. They feel keenly being forced into the position of a candidate, and the word is an injury to the life of the church, for it throws the choice of a bishop of the church of God off the spiritual lines on to the secular lines of a political election."

Some of us are feeling that the day cannot be far distant when our churches and preachers will have to do some deep thinking, and face courageously the question of the appointment of preachers in order to maintain the dignity of the God-ordained office for both the church and the preacher. It is certainly a deplorable thing to bring the choice of a preacher from the spiritual position to that of the political election, or to that of the auction mart.

St. Stephen's.

I have before me the eighty-third annual report of St. Stephen's Presbyterian church, Sydney, from the charge of which Hugh Paton has recently resigned. This historic church has a membership of 902. There have been 77 additions for the year. The financial statement is interesting, showing that for all purposes the sum of £2,606/11/1 has been raised, while the expenditure has been £2,502/4/8, leaving a credit balance of £104/6/5. The church is served by 26 elders and 43 deacons. The preacher, in a foreword to the report, assigns the reason for the success of the church in these words: "Not by anything but the gospel has this church flourished. We have never gone in for brass bands nor sensational preaching. Our pulpit has been devoted to Christ and him crucified. By the gospel alone has prosperity come to us, and kept with us." This great congregation has recently purchased the property known as "Burdekin House" on Macquarie-st., on which it is proposed to erect a new church building. The land and building will cost approximately £100,000.

The State Lottery.

As was anticipated by those who opposed its introduction, the State lottery has become a vampire sucking the moral life-blood of the State. The government has legalised this degrading method of gambling to raise revenue for charity, and yet, judging by figures audited and submitted by the State Treasurer, a very small percentage goes to the hospitals. For the first year receipts from the lottery were £2,388,780. Expenditure, prizes, etc., was £1,509,358. Thus

it will be seen that only 33 per cent. of the total raised went to the hospitals. Figures given in connection with N.S.W. art unions will prove interesting, and help to show how little causes in question benefit from the whole wretched business. Receipts for St. John's Ambulance carnival were £9,829. Expenditure, £8,663. Total for ambulances, £1,166. Wagga hospital art union: receipts, £2,916; expenditure, £2,745; for hospital, £171. Newcastle hospital art union: receipts, £3,198; expenditure, £3,166; for hospital, £31. Goulburn carnival: receipts, £3,552; expenditure, £3,541; for hospital, £11. Young Australia League carnival: receipts, £21,496; expenditure, £22,433; loss, £937. The Sydney "Bulletin" has said some trenchant things about this scourge. "Judging by descriptions of prize-winners published in the newspapers," says its editorial of June 28, "a large number of these 'investors' are persons on the dole, mothers in receipt of family endowment money, old-age and invalid pensioners. This fiercely competitive lottery business is having bad results, and threatens to have worse. A visit to the Sydney headquarters leaves very unpleasant memories of jostling, rudeness, forced jocularity, misery excited by the prospect of wealth gained in a moment, reckless folly, unconcealed greed. Here are embryo embezzlers, repudiationists in the making, recruits for the class war. And one gets the impression that a lot of the money pushed across the counters to girls with faces set as hard as flint and corresponding manners should have gone to the house-owner, the butcher, the baker and the grocer, and that sober citizens pay their housekeeping bills for this unhealthy craze." A fitting comment surely would be the words of Lord Chesterfield, "Government should not for revenue mortgage the morals and health of the people." I have written at some length on this question; but I am sure, Mr. Editor, if I promise not to transgress too often you will forgive me.

New South Wales.

Grafton.—On morning of July 2, Bro. Larsen spoke very feelingly. At night he preached on "The Conversion of a Prominent Citizen." A brother and sister were baptised.

Enmore.—Meetings were good on Sunday, July 9, Bro. Paternoster speaking morning and night. Mrs. Bates, of Kedron, was received by letter. F.M. offering now totals £141, and more is expected.

Auburn.—A prayer meeting was recently held at the home of Mrs. Sutton to mark her 80th birthday. A record school for a long time past is reported, 171 being present on July 2. Bro. P. J. Pond, B.A., is giving a series of morning messages from Revelation.

Paddington.—On June 4 Bro. Hagger preached farewell messages to large congregations. Bro. Greenhalgh commenced his labors on June 11, a public farewell and welcome being given on 15th. All services for June were well attended, and there were three additions by faith and obedience, and four by letter. School is showing an increase.

Mosman.—"Faith" was L. Harbutt's morning subject on July 2. At night R. Acland, continuing his second coming series, preached on "The Rapture of Saints," Mrs. Acland being soloist. On July 9 E. Davis, of City Temple, exhorted on "Prisoners of Hope"; R. Acland's evening subject was "The Church in the Air." T. P. Dale is physical instructor of K.S.P. not chancellor as previously reported, W. Webster retaining this office.

Wagga.—The ladies' aid held a gift night on June 21 for the Boys' Home at Dundas. Bro. Watson was a welcome visitor in P.M. interests. On July 2 several isolated members were present—Bro. and Sister Follett, of Bethungra, Sister Mrs. and Ruby Taylor, of Rand, and Sister Violet Roussey, of Bright, Vic. At a splendid service for breaking of bread on July 2, Bro. Wakefield gave a fine message on "Treasure in Earthen Vessels." P.M. offering totals £14/9/-;

this will be added to. C.E. society gave £2. Bro. Renison is making good progress to health after his operation. Work in all departments is on the upgrade.

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BIRTH.

JENNER.—On Friday, June 30, at Rushton Private Hospital, Boonah, Queensland, to Mr. and Mrs. S. Jenner—a daughter (Cynthia Coral).

IN MEMORIAM.

McCONNELL.—In loving memory of our dear father, Robert McConnell, who passed to the higher life on November 20, 1923. Also our dear mother, Matilda McConnell, who was called home on July 16, 1931. Also Russell James, loving son of the above, who fell asleep in Jesus on June 15, 1932. "Not just to-day but every day lovingly remembered."

—Inserted by their loving family.

RENTON.—In affectionate memory of my wife, Marion, who received the home-call at Maryborough on July 15, 1929.

"Asleep in Jesus! Oh, how sweet

To be for such a slumber meet;

With holy confidence to sing

That death has lost his venom'd sting."

—Inserted by R.R.

RUST.—In treasured and loving remembrance of our dear son, Thornton Wallbancke (Laddie), who was accidentally killed in the aeroplane "Love Bird" at Temora, N.S.W., on July 14, 1931. Sincere pal of Andrew Marshall and Steve Park, of Ascot Vale.

What have we left of thee bereft,

Our darling, bright and brave,

But long lone hours, dead hopes and flowers,

Your photo, and your grave?

Tenderly on earth we loved him,

And dearly love him still,

With remembrance we deeply mourn him,

But how to God's holy will.

—Inserted by his loving mother and father.

RUST.—In sweet and loving remembrance of our dear grandson and nephew, Thornton Wallbancke, who was accidentally killed at Temora, N.S.W., on July 14, 1931.

Gone from this world so quickly,

Plucked like a flower in bloom,

So young, so pure, so loving,

Oh, why was he called so soon?

So dear to me, so sadly missed,

But memory's golden chain

Will link the memory of my love

Until we meet again.

—Inserted by his loving grandma, E. Payne.

He stood on the threshold of manhood,

With glorious hopes ahead,

But God has a plan for everyone,

And called him to heaven instead.

—Inserted by his loving aunt, Annie (Mrs. Burden).

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Our Book Table.

LIFE OF STEPHEN CHEEK.

Stephen Cheek was one of the honored pioneer preachers of churches of Christ in Australia. He died at Warwick, Q., in February, 1883, after a short life of devoted service. He was just over 31 years of age when his earthly ministry ceased. Many still live who were blessed by his word and work, and the influence of his beautiful life remains.

R. J. Clow, of Queanbeyan, N.S.W., has recently written a little book entitled "Evangelism in Australia: The Life of Stephen Cheek, Pioneer of the Churches of Christ, Queensland." We are glad to note this effort to collect and preserve historical matter which will be of increasing value in the future. Mr. Clow has been diligent and painstaking in his research. We should like other writers also to seek to perpetuate the memories of our pioneers. The author has a great and proper admiration for his subject, at one place writing of Mr. Cheek's "wonderful, consecrated life—remarkable mainly for his devotion to Christ . . . I have shed many tears for Stephen Cheek." This is the spirit which ought to animate a biographer of the flaming evangelist. Interesting stories and two photographs of Stephen Cheek are given, together with a great variety of other matter, such as short dissertations upon Conference committees, church officers, "close communion," baptism, and references to the work of J. J. Haley, M. W. Green, and the author's own evangelistic work in Queensland. The portions dealing with Stephen Cheek's work are, in our judgment, the most valuable ones. The booklet contains 54 pages, in paper covers, and is neatly printed by the Warwick Newspaper Pty. Ltd., of Warwick, Q. We cannot give quotations from the volume under review to whet the reader's appetite, for it is copyrighted. We therefore content ourselves with stating that it may be obtained from the author, Mr. R. J. Clow, Hayes-st., Queanbeyan, N.S.W.; price, 3/6.

"CHRIST'S ONE CHURCH FOREVER."

C. B. Titus, formerly a missionary representing our American brethren, has written a book bearing the above title. After 19 years of mission service, he portrays some experiences in South Africa. He tells a story, gives a dialogue, and advances an argument for New Testament Christianity, after the fashion familiar to readers of "On the Rock." The book contains 48 pages of close type. It carries with it a warm appreciation by R. S. Turk, of Wooster, Ohio. Interested readers may procure a copy from C. B. Titus, Ideal Hotel, Cherokee, Oklahoma, U.S.A. The price is given as "two dimes."

Think that day lost whose low, descending sun
Views from thy hand no noble action done.

—Jacob Bohart (the Younger).

No Room for Sleeping Partners.

Geo. O. Tease.

After very careful observation, I have come to the conclusion that there is no room in our brotherhood for those who, willing to enjoy the privileges, refuse to shoulder the responsibilities of our mission. They who shun the heat and toil of the day, while seeking to share the pleasant results that accrue by others doing so, are in a state of moral indifference dangerously near to open apostasy. "Curse ye Meroz, said the angel of the Lord (Judges 5: 23), curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Meroz had done, oh, not an act of murder or theft—but simply nothing. That soul-destroying, dishonorable doing of nothing was the sin that merited the curse.

The application is painful. Many in the brotherhood are doing nothing to make the glorious plea known. They do not, of course, organize open opposition to it; they simply do nothing for or against. There is no difference between them and those good moral people who do not profess to serve the Lord at all. We live in a time when the plea is on trial. Never have we had such a splendid opportunity of showing the workability of our plea as we have to-day. But the work is held up by the inactivity of our sleeping partners.

Inactivity in the Christian life, when we are in full possession of our health and faculties, is never warranted. Even the disciples stood gazing up after the ascending Lord too long (Acts 1: 11). Let us be up, brethren, and doing, for this same Jesus is soon to return.

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Obituary.

HILL.—On June 13 Sister Mrs. H. A. Hill, who was in her 92nd year, passed to her eternal reward. Our sister, who had been an active Christian since early girlhood, was baptised at Essendon, Vic., by Bro. H. A. G. Clark in 1920, and until prevented by advancing age and illness was regular in attendance at church services. Always eager for service, our late sister loved to cheer the sick by personal word and bouquets of flowers. Until prevented by advancing age our sister was a great distributor of tracts, and loved to gather the boys together to tell them of Jesus. The services in the home and at the graveside were conducted by the writer in the presence of relatives and many friends. The deepest sympathy of the church is extended to the relatives at Essendon, Vic., and Otaki, N.Z.—Stan. Neighbour.

INGLIS.—Bro. Inglis, senr., Brisbane, Q., passed away on June 17, aged 77 years. Our brother united with the church during the ministry of A. C. Rankine in Queensland. Formerly he had been connected with the Presbyterian church. His wife and two children (Mr. Andrew Inglis and Mrs. J. Coward) are members with us. The funeral services were very impressively carried out by Bro. Henry Elvery.

PARKER.—On June 29 Sister Mrs. Doreen Parker, beloved wife of Bro. Eric Parker, fell asleep in Jesus, aged 30 years. The sudden death of our sister cast a gloom over the whole community. She was a devoted Christian, and helped in the Sunday School among the young. Sister Parker was a general favorite among the members of the church. The large number who surrounded the grave bore eloquent testimony to the esteem in which she was held. She has left a little infant of three weeks, and three boys. We pray God to comfort the husband and children in their sorrow, as also all the relatives. The church at Norwood (S.A.) has lost a valued member.—A. C. Rankine.

STEVENSON.—On June 21, at Homebush, N.S.W., Sister Mrs. A. Stevenson, at the age of fifty-four, received the home-call. During the last two years she had been a more or less constant sufferer, and had looked forward eagerly to departing to be with her Lord. A daughter of the late Bro. Geo. Newby, she was born on Dumaresq Island, Manning River, and lived in the Taree district for most of her life. She was baptised in Manning River by Bro. Henry Edwards, and united with the church at Chatham, which afterwards moved to Taree. From Taree she came with her husband and family, early in 1918, to Homebush, Sydney, holding membership with the church at Lidcombe until the commencement, in 1920, of the cause at Burwood, of which church she became one of the foundation members. Her husband is an honored elder of Burwood church, with which also most of her family of four sons and six daughters have united. Despite heavy home duties our sister was wonderfully loyal in her attendance at the services of the church; and in addition could always find time to visit and help the sick or troubled. A large company assembled both at the home and at the Rookwood cemetery, where Bro. J. Clydesdale paid a splendid tribute to her beautiful character and service. We commend her dear ones to the tender love of our heavenly Father.—J. Leach.

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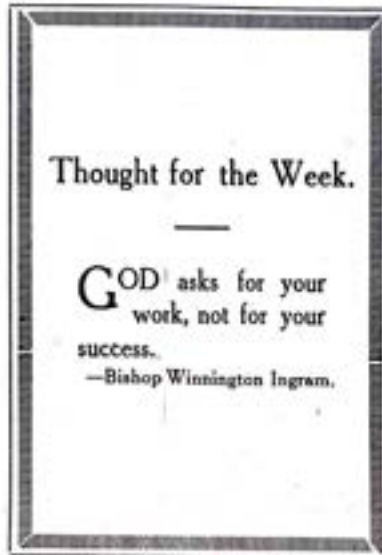
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