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Wilberforce and the Abolition of Slavery.

ONE hundred years ago, on August 28, 1833, King William IV. gave royal assent to the bill for the emancipation of slaves. William Wilberforce, to whose indefatigable efforts the great reform was largely due, died a few weeks before that great day. Three days before his death, however, he had heard the joyful news that Parliament had passed the second reading of the Abolition Bill, and had thanked God that he had lived to see the day when his countrymen would spend twenty millions sterling in such a cause.

"The Clapham sect."

Sydney Smith made "the Clapham Sect" the butt of his pungent wit. At Clapham, London, in 1792, John Venn, an Evangelical of the Evangelicals, became rector of the parish church. Round him gathered a group of famous men who devoted themselves to great causes. The chief were William Wilberforce, Thomas Clarkson, Granville Sharpe and Zachary Macaulay. G. W. E. Russell says of them that "they differed widely in social antecedents, in pecuniary fortune, in political opinion, in gifts, occupations and characteristics; but they were united as one man in religious faith, and in a resulting philanthropy which embraced the world in its operations." Three world-wide movements are associated with Clapham. From it issued the Church Missionary Association. It "supplied the chairman of the public meeting at which the world-wide British and Foreign Bible Society was founded, and the first president and first treasurer of that society." "Clapham, acting through William Wilberforce, had an early and an honorable share in movements for the improvement of public morals, for the mitigation of the penal code, for prison reform, and for national education, but its chief glory is the part which it played in the abolition of negro slavery."

The slave trade.

The struggle against slavery was long, and at times for the reformers a very disheartening one. In the ancient world slavery was a normal practice. Negro slavery existed from the earliest days. The conquerors of the New World introduced great

numbers of slaves from Africa. Chambers's Encyclopædia states that "Sir John Hawkins, praying for help to the Almighty God (who never suffered his elect to perish), was the first Englishman who engaged in the trade, in which his countrymen soon largely participated, England having exported no fewer than 300,000 slaves from Africa between the years 1680 and 1700; and between 1700 and 1786 imported 610,000 into Jamaica alone." Bristol and Liverpool became famous—or infamous—as possessing most of the slave-ships. The shocking inhumanity with which the slaves were treated, and the terrible conditions of transport, led to ameliorative legislation. Lord Mansfield in 1772 laid down the dictum that as soon as a slave set foot on English soil he became free.

Before the question of the general emancipation of slaves was brought forward, many Christian philanthropists sought the abolition of the slave traffic, and in 1787 a society to that end was formed in London. The leading members have been mentioned above, William Wilberforce being the most active parliamentary leader. The Society of Friends (Quakers) has the great distinction of being the only religious body

who as such petitioned the House of Commons on the question. Not all individual Friends were abolitionists; William Penn himself is said to have been a slave-owner, though he did much to improve the condition of slaves. In 1791 Wilberforce introduced a bill into the House of Commons to put an end to the further importation of slaves; but this was lost. It is interesting to recall that John Wesley (who died on March 2, 1791) wrote six days before his death to Wilberforce, encouraging him in his efforts. "Go in the name of God," Wesley wrote, "and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." In 1792 Wilberforce, supported by William Pitt, got a measure passed for the gradual abolition of the slave trade. Later, measures for immediate abolition were brought forward. Defeat was experienced on a number of occasions at the end of the eighteenth century and the beginning of the nineteenth. Pitt, Wilberforce's great supporter, died in 1806, and the outlook looked black. But the crusade went on, till on March 25, 1807, the bill carried in both houses, for immediate abolition, received the royal assent. Wilberforce, in characteristic fashion, exclaims: "Oh, what thanks do I owe the Giver of all good, for bringing me in his gracious providence to this great cause, which at length, after almost nineteen years' labor, is successful."

The act of 1807 was, however, evaded. Many British subjects carried on the trade under cover of the Spanish and Portuguese flags. In 1811 a bill introduced by Lord Brougham was carried unanimously, making participation in the slave trade punishable by transportation, and an act of 1824 declared it piracy. So the trade was ended so far as British colonies were concerned.

Great Britain also did her best to induce other countries to abolish the slave trade, in some cases giving compensation. £300,000 was thus paid to Portugal, and £400,000 to Spain. Numerous other countries, including U.S.A., came into line.

Emancipation of slaves.

The next movement was for the abolition of slavery itself. Wilberforce's health was

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now feeble, and he persuaded Thomas Fowell Buxton in 1821 to bring the matter up in Parliament, though the cause of emancipation made little progress for a time. But public opinion was educated. After the passing of the famous Reform Act of 1832, a reformed House of Commons was returned in 1833 largely on the question of slavery. A bill providing for the abolition of slavery in British territory, and for the payment of twenty million pounds to planters by way of compensation, was passed through both houses of parliament, and received the royal assent on August 28, 1833. From August 1, 1834, there was to be no slave where the flag of Britain flies. Wilberforce died before the bill passed, but lived long enough to know that victory was assured. In recognition of his great work he was laid to rest in Westminster Abbey, where a statue records his devotion to the great cause.

Attempted defence of slavery.

It may seem strange to us to-day to think of Christian people defending either the practice of slavery or the iniquitous slave-trade. But those "in good standing and fellowship" in the churches did both. Probably some failed to appreciate what is to us the plain truth that, while in the early church there was no abolition of slavery by direct command, yet the principles of brotherhood enunciated in the New Testament were opposed to slavery. It is sad in the extreme to see how otherwise estimable men, in the eighteenth and nineteenth centuries even, defended both slavery and the abominable slave traffic. Boswell, in his famous "Life of Johnson," had the temerity to write: "To abolish a status which in all ages God has sanctioned and man has continued would not only be robbery to an innumerable class of our fellow-subjects, but it would be extreme cruelty to the African savages, a portion of whom it saves from massacre, and introduces to a much happier life." Lord Nelson declared his opposition to the "damnable, cruel doctrine of Wilberforce and his hypocritical allies." Reputable Christians and preachers often supported slavery. In the later American struggle for freedom a North Carolina bishop is said to have "strongly commended the publication of a sermon which declared that without a new revelation from heaven no man was authorised to pronounce slavery wrong!" "In 1835," it is reported, "the Charleston Baptist Association resolved that the right of masters to dispose of their slaves had been distinctly recognised by the Creator." If we wonder at this extraordinary attitude, let us not forget how in our own time Christian leaders have defended drinking and gambling, and how Christians tolerate the sweating evil, wretched housing, and other social conditions which are utterly opposed to the spirit of the Christian religion. In 2033 (if the Lord tarry) our descendants may marvel at the thought that we who professed to be religious sanctioned so many evil practices.

When we speak of the Christian in relation to slavery it has to be remembered that (as the Encyclopædia Britannica states) it is unquestionable that the principal motive power which originated and sustained the reform efforts was Christian principle and feeling. The great leaders in the anti-slavery crusade were Christian men.

Still some millions of slaves.

It is sadly true that the world is not yet free of slavery. Last year Lady Simon wrote appeals on behalf of the four to six millions of slaves. "Within the last few

years, there were nearly 150 slave-raids in British territories." The recent decision of the King of Abyssinia to free slaves in his territory is heartening. On October 12, 1932, the League of Nations decided to secure "the suppression of slavery in all its forms throughout all the world." May its decision be effective.

Meanwhile we seek to pay a tribute of respect to the men who made possible the great advance of a hundred years ago. As Trevelyan in his great history states, that reform was "a turning-point in the history of the world."

A Message of Cheer.

Ira A. Paternoster.

Some people have the idea that religion is depressing, and the favorite caricature of a Christian is some anæmic, long-faced, black-robed male or female. How stupid this is, and how untrue a picture of the real believer in Christ Jesus! To those of us who have accepted Christ, life is a most glorious thing, for we are happy in the knowledge that we possess all things in him.

When Jesus saw his disciples in the ship, "now in the midst of the sea, tossed by the waves," and found them troubled and crying out with fear, he said, "Be of good cheer; it is I; be not afraid." When there was brought to him a man sick of the palsy lying on a bed, Jesus did not straightway begin to tell the poor fellow of all whom he had known to die from that particular complaint, but "Jesus seeing their faith saith unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." When he spoke to his disciples of his death and resurrection, he reminded them how they should weep and lament while the world rejoiced: "But," said Jesus, "your sorrow shall be turned into joy." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." In the time of his anxiety concerning the future, the Lord stood by Paul and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

And so to-day we say, "Be of good cheer." God still lives, and his word of truth endures.

I think the greatest word of good cheer we could bring is to remind you again of God's readiness and willingness to forgive us our sins. We have all sinned and come short of his glory; but thanks be unto God, we have One who is able and willing to forgive our sins. No man on earth has the power to forgive sin but God only, and God does it for Christ's sake. God sent his Son into the world that the world through him might believe. But Jesus cried, "Ye will not come that ye may have life." We hold back to-day from Jesus and so never know the joy of forgiveness. When my sins are

forgiven, and I know on the authority of his word I have been obedient to him, then I have no right to be sad, for all the world becomes mine. I become a joint heir with Jesus Christ to the inheritance of the saints. What is this inheritance? Not a harp and a crown in the "Sweet By-and-bye," but peace in my soul because I know "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." I am not so much concerned about "the glory land" or "streets of gold." I am so full of the joy of to-day that even commercial old Pitt-st. is a "street of gold" to me. I know this, that if I keep in step with Jesus he will give me so much joy here that I may well afford to leave the future with him. Many people make themselves ill while they worry over the past, forgetting that God forgives. Why grieve over mistakes, when the blood of Jesus Christ, God's Son, cleanses from all sin? It matters not, then, what the world may say.

A letter came to me the other day from a dear soul with a past. Some who had sinned, had come to know something of the forgiveness of God; yet they find it hard to get away from the memory. Oh, that we could really believe that "as far as the east is removed from the west, so far has he removed our transgressions from us." In reply to that dear one I wrote:

Keep your face toward the Saviour,
Do not look into the past;
Take no heed of idle tattle,
You are bound to win at last.

Look before you to the future,
Yesterday you need not fear;
If you live to-day with Jesus,
Then to-morrow will be clear.

Look beyond and ever upward,
Think not of what is behind;
Straight ahead with Christ your Leader
You will richer trophies find.

In the past are gloomy spectres,
Every life some secret knows;
Look to Christ, your great Redeemer,
He the way to vict'ry shows.

Cast on him your every burden,
He forgives the darkest sin;
Keep your eyes forever upward,
Christ will give you peace within.

So, beloved friends, remember Christ Jesus, "in whom we have redemption through the blood, even the forgiveness of sins," and as you accept his pardon, remember you are free from the law of sin and death. Do you wonder that I say, "Be of good cheer"? No matter what your suffering may be; no matter what mental anguish you are passing through; no matter what your sin may have been, Jesus understands and is ready to meet your every need. This peace and good cheer is for all who will

Come within the inner circle,
Where the saints in safety dwell;
Yield your life in glad surrender,
Come beneath his magic spell.
There is joy no other knoweth,

Nothing you have need to fear,
Listen to that voice so tender,
Hear him say, "Be of good cheer."
Come and share in his forgiveness,
All your burden on him lay;
Grieve no more your past, misguided,
He your load will lift to-day.
Open wide your eyes toward heaven,
Christ the Lord is ever near,
Hark! I hear the Saviour saying,
"It is I, be of good cheer."
Come beloved, do not doubt him,
All that he has promised you
In his own appointed season,
He for you will surely do,
Place your hand in that of Jesus,
Where he leads the way is clear,
"In the world is tribulation,"
"But," says he, "be of good cheer."
—I.A.P.

Prayer Corner.

Search me, O God, and know my heart;
try me and know my thoughts; and see if
there be any wicked thing in me, and lead
me in the way everlasting.—Psalm 139:
23, 24.

This will I say, that firm I tread the road
I cannot see,
Because the hand of One-who-loves
Is leading me.
—Takamoto, a leper Christian.

Whatever bad times may come, or whatever perplexity, there is almost always close at hand, waiting for one, some plain thing to be done. It may be a mere matter of routine, an item in the day's regular business; it may be the exercise of some consideration for another; it may be only silent patience; but it is always *something*. And always one has the choice to do it or decline it. One can go through his work well or shirk it. One can consider his neighbor or neglect him. One can repress the fever-fit of impatience or give it wild way. And the perpetual presence of such a choice leaves no hour without guidance.—George S. Merriam.

Mould us, great God, into forms of beauty and usefulness by the wheel of providence and by the touch of thy hand. Fulfill thine ideal, and conform us to the image of thy Son. In thy great house may we stand as vessels meet for thy use. We are little better than common earthenware, but may we be cleansed, and purified, and filled with thy heavenly treasure. Dip us deep in the river of life, and give refreshment to us to many parched and weary hearts.
—F. B. Meyer.

The Battle of the Grottoes.

Our readers will, with the much-quoted "mingled feelings," have read the absurd stories in the papers regarding the rival sacred grottoes at Lourdes (France) and Beauraing (Belgium). The "miraculous cures" of Lourdes, whither more than 300,000 pilgrims annually wend their way, are world-famous, and the monopoly has hitherto been a source of great gain. The huge crowds of pilgrims visiting Beauraing, and the reported cures there, are said to have caused perturbation at Lourdes.

It is reported that a weekly newspaper conducted by the Roman Catholic clergy at Lourdes has issued a challenge to the Belgian rival. It asserts "Beauraing's so-called miracles are really the work of the devil, who is trying to diminish the importance of Lourdes, where God really does demonstrate his power and mercy."

Despite this allegation, it is said that tens of thousands of pilgrims continue to flock to Beauraing, and the daily offerings sometimes amount to £8,000. The Roman Catholic Archbishop of Namur has consented to the erection of a basilica in front of the grotto. Tilmant, formerly a cripple, who directed public attention to the grotto after he had regained the power to walk there, claims that the Virgin Mary appeared to him on Tuesday "to take leave," and told him that he must "do his duty." During the apparition Tilmant's pulse reached 130 beats a minute, and he was bathed in perspiration. A wave of mysticism is reported to be spreading over the countryside, and miraculous cures are being reported from a number of places.

Readers of Roman Catholic Church history are familiar with tales of miracles. Relics, sacred shrines, martyrs' tombs, winking Madonnas and many other things with no more relation to Christianity, have counted for much. At the time of the Reformation, the discovery of apparatus for the working of bogus miracles enlightened

many as to the scandalous way in which the faith or superstition of humble people was made a source of material gain. We have no wish to say harsh things about the cripple Tilmant and his visions. He may be quite sincere.

Perhaps it would have been more appropriate had the Beauraing stories been printed under the heading of "Believe It or Not."

The wranglings of rivals is no new thing, nor is the attributing by one set of the works of the other to the power of Satan anything new. We have heard one group of "Pentecostal" people charitably give this very explanation of the supposed miraculous healings wrought by a rival "Pentecostal" sect. They could hardly both be right—nor do we think that even one of them is likely to be so.



Cataract Gorge, Launceston, Tasmania.

—By courtesy of Tasmanian Government Tourist Bureau, Hobart.

The Federal Conference of Churches of Christ in Australia is to be held at Launceston from October 12 to 18, 1933. The secretary, Mr. N. J. Warmbrunn, 130 High-st., Launceston, desires early notice of intending visitors, for whom (if authorised) the hospitality committee will make boarding-house reservations.

Some Notable Hymns and Authors.

No. 7. *The Father of English Hymnody.*

A. M. Ludbrook.

It is an interesting fact that no false religion has a hymnal. Confucianism has none, Brahmanism none, Buddhism none, Mohammedanism next to none. Only Christianity, with Judaism, has had a service of song for the sanctuary. This is partly explained, no doubt, by the fact that ours is pre-eminently a religion of hope and joy and love. Thank God it is so! Thank God for the sweet songs of Zion! Thank God for the power of sacred song to comfort the heart and uplift the soul!

Hymnaries date back to quite early in our era, but in course of time, as we have seen, came under a ban. Congregational singing gradually died out, and clerical cantors and choirs were employed. With the Reformation, however, added to the invention of printing, there came again the beginnings of congregational singing and of hymnals. We have already referred to the part played in this respect by Luther and others in Germany, and by Miles Coverdale, Sternhold and others in England, though these latter lyrics were mostly for private use. George Wither published collections in 1623 and 1641, describing them as "the sweet perfume of pious praises compounded according to the art of the spiritual apothecary." He prefixed a note to each hymn specifying the class or occasion for which it was written, such as "To be sung when washing," or "When we cannot sleep," "For members of Parliament," "For lovers," and so on.

The "Songs of Praise" of JOHN MASON, published in 1683, were the first of English hymns to win their way into Anglican church services. One of his lays is in our new book—"I've found the pearl of greatest price." He was a friend of Richard Baxter, who also is the author of a well-known hymn—"Lord, it belongs not to my care," but who is, of course, famous as a prose writer, especially of that notable work, "The Saints' Everlasting Rest."

Among the most notable hymnists of modern times stands Dr. ISAAC WATTS (1674-1748). He was one of the first of English devotional poets to realise what are the essential requirements of a good hymn. He was the first writer and publisher of service-songs on a considerable scale. He first gave a decided impetus to congregational singing in his native land, as Luther had done in Germany. He therefore well deserves to be termed "The Father of English Hymnody." He excelled all who went before and probably all since, except possibly Charles Wesley.

Isaac Watts was the son of a Southampton schoolmaster, and the eldest of eight children. In an account of his own life he tells of having begun to learn Latin at 6 years of age, Greek at 9, French at 11, Hebrew at 14, and at 16 he went to London to complete his education for the ministry. But his health was permanently injured by over-study (and no wonder!), and after a short term of preaching in the great city, he in 1712 accepted an invitation of Sir Thomas and Lady Abney, and for thirty years lived with them at Theobalds, in Hertfordshire. He died in London in 1748, aged 74, and was buried in the cemetery at Bunhill Fields which enshrines the mortal remains of so many great Puritans.

Though he disclaimed being a poet, it is as a hymn-writer, rather than as a preacher, that Dr. Watts has a place upon the scroll of fame. Having said that one purpose in his productions was to counter the scurrilous and immoral verse of those times, he says, "May some happier genius promote the same service that I proposed, and by superior sense and sweeter sound render what I have written contemptible and useless." That disclaimer, however, is discounted, not only by

his great life-work, but by another saying. Having been twitted on his diminutive stature, he instantly retorted—

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul,
The mind's the standard of the man"—

a sentiment this present scribe most heartily endorses.

The first volume of his hymns was published in 1707, the copyright being sold for £10. There was opposition to them, one writer undertaking to set forth "Why Christians ought to worship God, not with Dr. Watts' Psalms, but with David's

MEMORY HYMN.

B.—45. S. (1200 ed.)—513.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.

—Isaac Watts.

Psalms." But the former had come to stay, and were welcomed by many. Our author's distinctive work was not so much in translating the Psalms (for others had done that) as in Christianising them. To use his own words, he imitated them in the language of the New Testament, and applied them to the Christian state and worship. Then, too, when human compositions had begun to come into use, very crude and unpoetic were most of the lines. Before Ken's now familiar doxology saw the light, the following was in most frequent use—

"Praise the Lord, ye Gent'les all,
Which hath brought you into this light,
O praise him, all ye people mortal!
As is most worthy and right."

Such rasping metre and rhythm must have done violence even to so good a sentiment. Is it any wonder that such productions grated on the ears of Isaac Watts?

The little Doctor was the writer of over 600 hymns, 454 of which are noted by their first lines in Julian's work. His first impulse to authorship arose from a remark made to him one Sunday morning in 1689 (though some date it five years later). He had protested against the character of the psalmody in the chapel the family attended, and called it "a saw-filing process." Then

you give us something better, young man," replied one of the deacons, none other than his own father. Though Isaac was but a youth, he was equal to the occasion, for as soon as he reached home he composed the following lay—it is a good contrast—

"Behold the glories of the Lamb
Amidst his Father's throne;
Prepare new honors for his name,
And songs before unknown."

It was sung with good effect at the evening service, being "lined out" presumably, as was the custom in early days. He was asked for a second hymn, and then a third and a fourth, until he had enough for a volume. Yes, there is quality as well as quantity. Our Hymn-book Committee has selected half as many again of Watts' productions as of Wesley's, though the latter was a much more prolific writer.

The associations of some of the Doctor's hymns are interesting. He one day stood by an open window looking across Southampton water to the verdant shores of the Isle of Wight, and so caught a beautiful image of death as a "narrow sea" dividing the heavenly land from ours. He thereupon sat down and wrote one of the most popular of his lays—"There is a land of pure delight," immortalising the scene before him in the verse—

"Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

Space, or rather the lack of it, will not allow us to name the 36 hymns of this writer found in our new book (the foregoing two are not), but among them are "Come, let us join our cheerful songs," "Lord, we have made thy Word our choice," "Not all the blood of brasts," "Now for a song of lofty praise," "Join all the glorious names," "Praise ye the Lord, 'tis good to raise," "Sweet is the work, my God, my King," "I'll praise my Maker while I've breath." A few others may be specially noted.

As written and published by Dr. Watts one of his finest hymns began, "Sing," etc.—a revision that is a great improvement. I am indebted for this information to an article in the old-time "Bible Advocate," by my friend (and best on occasions), the late Bro. James Nimmo, of Edinburgh.

"Sing to the Lord with joyful voice,
Let every land his name adore;
The British Isles shall send the noise
Across the ocean to the shore.

"Nations attend before his throne,
With solemn fear, with sacred joy,
Know that the Lord is God alone;
He can create and he destroy."

John Wesley, later recognising the weakness of the first verse, and how unequal it was to the verses following, dropped it altogether. He caught the thought in the first two lines of the second verse, altered the phraseology, and thus gave the first verse as we now have it:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create and he destroy."

In that fine hymn of the cross—"Alas! and did my Saviour bleed?" the phrase "drops of grief" (alluding to "tears" in the previous stanza), suggests a mere sprinkling. Obviously, as Bro. Rotherham remarks, "deepest grief" would be a decided improvement—

"But deepest grief can ne'er repay
The debt of love I owe."

In a preliminary article I remarked that hymnists before Heber "do not appear to have embodied in verse any missionary fervor," meaning there was a lack of "direct appeal" in that respect. I was not overlooking, as a correspondent imagined, Watts' unforgettable hymn—"Jesus shall reign where'er the sun." Some forty years

ago, at a lecture on China in the Melbourne Town Hall, the chairman, in the absence of hymn-books, called on a certain clergyman to announce the first verse of "Jesus shall reign," and to my great surprise and the immense amusement of the audience, he had to be prompted several times in doing so. I had thought that every preacher, at any rate, would be familiar with those four well-known lines. This "classical and imperishable hymn" forms the second part of Dr. Watts' metrical version of Psa. 72.

"O God, our help in ages past," a paraphrase of the prayer of Moses, Psa. 90, has been termed "the Church's National Anthem," it is such a general favorite and sung on so many occasions the world over. John Bright thought it the finest hymn in our language, Dr. Liddon, of St. Paul's, said "one of the three best." And here again we had better make a cross reference on p. 72—"Our God, our help in ages past," see "O God," etc., for two pages intervene, and one beginning is as often used as the other. The tune to which it is generally sung, "St. Ann" (Denby), was published in 1687, so quite likely accompanied the hymn in the days when Watts himself joined in singing it.

But of all the good Doctor's hymns, the one generally regarded as the finest is, "When I survey the wondrous cross." At first the second line read, "Where the young Prince of glory died," but was later amended. A writer asks "Where in the whole range of hymnody would be found a verse to compare with the following lines?"

"See! from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

This grand hymn is often sung to "Rockingham," but by no means invariably so.

Dr. Watts has been styled "the child's hymnist," for he composed many lyrics for the young; but that, as Kipling says, "is another story," and is reserved for treatment later in our other periodical.

Our author is honored by a monument in Westminster Abbey, and at Southampton his fame is embodied in a statue, and in a park and a hall bearing his name. But as it is said of Christopher Wren on his tomb in St. Paul's, "If you wish to see his monument look around you," so Isaac Watts' true memorial is in the body of sacred song with which he has forever enriched the Christian world. Says Roundell Palmer, a noted hymnologist—"As long as pure, nervous English, unaffected fervor, strong simplicity, and liquid yet manly sweetness are admitted to be the characteristics of a good hymn, works such as Watts' must command universal admiration."

Now what shall be our memory hymn? Strange to say that with such a galaxy of stars as illumine the name of Isaac Watts, we did not hesitate over our choice—at least, if we did so for a moment, it was by the thought that all our readers would be already perfectly familiar with the lines. But in case there are some with whom it is otherwise, and as the best for our purpose, it shall be "O God, our help in ages past." We could hope there will not be one of us that hasn't enshrined this great song in his heart before the next monthly hymn is due—not one!

TRUST.

Sparrow, he guardeth thee!
Never a flight but thy wings he upholdeth,
Never a night but thy rest he infoldeth;
Safely he guardeth thee.
Lily, he robeth thee!
Though thou must fade, by the summer
bemoaned,
Thou art arrayed fair as monarch enthroned;
Spotless he robeth thee.
Hear, thou of little faith!
Sparrow and lily are soulless and dying—
Eternity thine! will be slight thy crying?
Trust, thou of little faith!

—Selected.

Just Imagination?

Reg. C. Townley.

I sat for half an hour until the preacher finished his sermon on "Born of water and the Spirit." I was interested, but I must confess, a bit bored. What does it matter anyway how we use the water so long as it is used? These literal New Testament Christians are good people, but rather inclined to stick to the letter of the law. So when his address ended, I moved to go out with some of the crowd. If I missed the train leaving in quarter of an hour, there would be a long wait until 10.30 for the next.

Just as I rose from my seat three young men and a couple of girls, all in their white garments ready for "immersion," came in and sat in front of the marble baptistry. I do not know whether it was the human interest brought into the proceedings by their advent, or the light that seemed to shine in their faces—it may have been just plain vulgar curiosity—but I thought perhaps I would stay and see how this ordinance was carried out in this particular branch of God's business. Though, why do they go to the trouble of filling a big marble bath, having special robes, and going right under the cold water, when a few drops sprinkled on the head implies the same thing? It seems to be making a hard, unpleasant job of what can be done comfortably and far more easily—and drier. Anyway, what does the parson want to get himself all wet for? Far more dignified to remain dry. Dignity! I like a minister to be dignified. Though I'll admit these simple, kindly old fellows have something about them that seems more than dignity somehow. I don't know how to explain it, except that it seems like humility all mixed up with reverence and saintliness. If I were a minister I think I would rather be a bit like that old white-haired chap up there.

My reverie was broken. The first candidate for immersion descended the steps and was asked about her belief in Christ as the Son of God. Rather personal in front of all these people! Something great about her simple declaration of faith, though. We miss that at the cathedral. I can imagine a few of our people being asked by the bishop whether they believed a simple thing like that. Taken for granted, always. After all, our congregation is a bit more respectable-looking—most of the best people in the town.

I saw the thing through. And each time one of those people went under the water—right under, mind you—I seemed to see an old-world picture of Jesus and John the Baptist; and then the choir sang something about "Thus it becometh us." Very striking as a spectacle, if it affected everyone as it did me.

The service was over. The people who had been baptised had all passed through the door at the side, leading, I suppose, to the hall at the rear of the chapel. They would be getting dried off and back into their clothes now. Must be pretty cold. They would be a lot more comfortable if—anyway, they have got to suffer it, not me. And if they think it is right—I must read up what the old Book says about this baptism business some time. After all, these Disciples have the reputation of being the keenest students of the Bible.

At the door I was held up for a while. I did not mind, as I had an hour or so to put in waiting for the train. Outside, the usual small groups of people were chatting. And to one of the groups came a girl I recognised as having been one of the five who were immersed. She greeted one of her friends with a kiss, and I heard her say happily, "Oh, Grace, I never had such an experience. It's wonderful to know you've done exactly what Jesus ordered." "I know, dear," replied her friend. "I was never so happy as

the night I 'went through the waters.' And something in their smiling faces seemed to give the lie to the cynical voice within me that said, "Just imagination." Those girls were happy and at peace with all the world.

I was tired and cold when I reached home, and glad enough to turn into bed. But sleep on this particular night was like leaving one world to visit another—a new, old world, full of strange happenings. I lay on the bed in a reverie, when there came to me the sound of the waters of a river. And I saw an Eastern caravan waiting along the shores of the streams. It seemed that I was among the crowd, feeling very self-conscious and strange.

In the river was a man, standing upright. Of my right-hand neighbor I enquired the reason for the man being in the water. He grinned cynically at me and said, "That's Naaman; he's got leprosy, and some old prophet has told him to bathe in this River Jordan to cure it. Must be this river, and he's got to go under exactly seven times. We'll soon know if it's any good. See where the disease has eaten away the flesh of his arm just above the elbow. Well, the performance is about to begin." As he finished speaking the man in the river plunged right under the water, then stood upright. And as the water ran off his shoulders and arms I could see the ghastly white hole in the flesh of his arm, and also noticed a similar blemish which I had missed before, in the hollow of his thigh. All around me there was a suppressed titter from the crowd. Under Naaman plunged again and stood again, still a leper, and an object of derision to the crowd on the shore. After the sixth plunge he stood as if uncertain whether to continue. He looked toward the bank, where the smiling mob waited. He paused as if pondering whether he should risk making a greater fool of himself than he had done already; and as he stood, the Eastern sun shone on his glistening body, and revealed more clearly than ever the two grim white spots of his disease.

With one last despairing gesture to heaven he plunged for the seventh time. And it seemed that he rose more quickly than before, anxious to get the farce over and done with. And as I looked I saw that his thigh was whole again, the flesh of his arm had been healed. Naaman stood and felt his body for the spots that had been his curse. Then over his face spread a look of perfect happiness and peace. And I wondered where I had seen that look on a human face before. And I awoke, still wondering, and I wondered on, until I remembered the face of a newly-baptised girl outside a Christian chapel, and seemed to hear her say, "It's wonderful to know you've done just what Jesus ordered." I seemed to hear the choir singing that song about "Thus it becometh us," and I began to worry as to whether it is for us to alter in the slightest degree any of the commands of God. There's a challenge in the immersion method of baptism, and it certainly is a wonderful witness. Next Sunday I think I'll visit that Christian chapel again. I'm going to have a talk with that white-haired old saint who was preaching last Sunday. He would be easier to talk to than most of the parsons I know. And thinking of him, and that girl with the happy face, and old Naaman—well, I reckon that dream didn't just happen along.

Even in the highest spiritual life, a man is not lifted above the power of his body to affect his happiness. God's grace delights in his temples when they are kept unblemished for himself, with strength and beauty as their supports.—H. Clay Trumbull.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BROKEN LIVES.

"He takes them in his hand and blesses and breaks them."—Archbishop Alexander.

Ah, lovely souls,
Pining for e'en one glimpse
Of those loved faces which have passed
Within the veil!
Ah, broken hearts,
Weeping o'er shattered hopes,
Over fair bright dreams and lofty purposes
Which here on earth
Must ne'er fulfilment see!
Ye sad and weary sufferers,
Who for long years have borne
The heavy load of weakness and of pain
Listen! The Lord has sent to you
A word of comfort, hope and heavenly joy,
That sorrow, which so grievous is,
And hard to bear with patience,
It is the pressure of the Father's hand,
Laid not in anger but in love upon his child.
Strive not, but suffer him to hold,
Ye, till he break thee!
He has blessed thee too;
And as he used the broken bread
Which he had blessed
To feed the hungry crowd beside the lake,
He will use thee, even thee,
To feed some hungry soul
Among the multitudes which cry for bread
In this hard cruel world,
And are not satisfied!

—Lorna J. A. Kirkpatrick.

ACCEPTABLE WORSHIP.

A zealous preacher once met a man and wished him a good morning.

"I never had a bad morning," replied the man. "That is very singular; I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy," said the divine.

"I am never unhappy," said the other.

"I wish," said the divine, "that you would explain yourself a little."

"That I will cheerfully do," said he, "I said that I never had a bad morning, for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails, whether the weather be serene or tempestuous, I am still thankful to God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wish that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God, and I believe that his will is always good, in whatever he does, or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

GIRL STUDENTS OF CHINA.

Until about fifteen years ago Chinese girls were generally kept in a state of ignorance. "As well teach a she-person as a water-buffalo," was the common expression of everyone. With the coming of the Republic all this was entirely changed, and schools, colleges and educational establishments sprang up like mushrooms in every city and town. These were described as "Halls of First Class Learning for Girls." They discouraged, and in many cases forbade, the custom of binding the feet; required all students to abstain from wearing Jewellery, silk or satin garments; the use of face powder, hair ornaments, etc. It is the product of these schools which is aiding and supporting the student movement in China to-day. The very fact that

she has been so long repressed and restricted makes the present-day young woman of the "Flowery Republic" a source of menace and aggressive power. She means to make up for lost time by asserting herself to the utmost in any cause which meets with her approval.

CATHOLICITY OF THE BIBLE.

A Book which has existed for so many centuries, has influenced so many nations, and has moulded the mind and character of the wise and simple, the rich and poor, the civilised and the barbarian, may well be called a catholic, world-wide Book. When we hear the people in Scotland sing the psalms which David the king of Israel wrote so many centuries ago, while the lyrics of Greece and Rome are known only to the learned few, we may well ask, How is it that the sorrows and joys, the difficulties and doubts, the aspirations and hopes of men so apart in time and in clime should find expression in the same songs? When we hear our little children conclude their prayers with the Hebrew word "Amen"; when we hear our dying saints utter, as the symbol of their victory and hope, the Hebrew words, "Jerusalem" and "Hallelujah," we may well ask, Why is Hebrew the language of our soul's life from its earliest commencement to its latest breath on earth? Scripture, the Jewish word, is the universal Book.

The most cultivated nations bow before it, and learn as docile children from its inexhaustible pages; to the rudest tribes light and love are brought from its simple and powerful declarations. While kings and philosophers find wisdom and counsel in this inspired volume, it is the companion of the artisan and merchant, the comfort of the widow, and the instructor of the unlettered and uneducated. There is no age of man when it is unsuitable. It gives milk to babes, guidance to the young, strength to men, and consolation to the aged. There is no occupation or station in life in which it is not profitable and healthful. It is an armoury to those who are in battle, a storehouse to those who are lonely, a protection to all who are in peril, a rod and staff to the dying. There is no state of mind for which it is not salutary. The tone of it is joyous, but its joy does not grate on us in our most solemn moments, its tone is earnest, but its earnestness only irradiates and elevates our joy. The twenty-third Psalm is consolation at a death-bed, and yet gives expression to our most joyous and festive feelings. Wonderful Book for all ages, all nations, all men, all times; no marvel thou hast been called Bible—The Book!—A. Saphir.

NOT A PROMISE.

At one of his Friday evening lectures at Westminster Congregational church, Dr. Campbell Morgan told of an incident of his earlier days when he was a teacher at Birmingham. He used to go on Saturday evenings to read the Scriptures to two old saints. On this particular occasion Mr. Morgan (as he was then) had read the closing verses of Matthew's gospel, and having finished, said to his two friends, in reference to the last verse: "Isn't that a wonderful promise?"

"It ain't a promise," said one of the women.

"What is it, then?" asked Mr. Morgan.

"That's a fact!" was the prompt reply. Dr.

Morgan acknowledged that he had learnt much from those saints of God.

An absent-minded preacher had delivered the same sermon three times. One of his congregation plucked up courage and said, "Sir, the sermon you gave this morning has had three readings; I move that it now be passed."

The Family Altar.

J.C.F.P.

Monday.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

The way of the wicked is dark and dangerous, but the path of the just is light and safe. Moreover, it becomes lighter at each step, until the perfect day shall dawn.

Reading—Proverbs 4.

Tuesday.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.—Prov. 8: 11.

Knowledge of God and his will is a priceless possession, infinitely more valuable than worldly wealth. Yet men set their hearts upon and bend their energies to possess riches, and use not one ounce of strength in the pursuit of divine wisdom. At the end, such shall be poor indeed.

Reading—Proverbs 8: 1-21.

Wednesday.

A false weight is abomination to the Lord, but a just weight is his delight.—Prov. 11: 1.

False weights were used then, even as now. But everything in the way of fraud and deceit is abomination to God. Those who practise such may be able to deceive their fellows, but they cannot hide their sins or themselves from the great Avenger, who will one day place the offenders in his unerring scale of justice.

Reading—Proverbs 11.

Thursday.

There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.—Prov. 13: 7.

There are many who pretend to be wealthy, yet have nothing—or pretend to be poor, yet are rich. The writer may have had such in mind. The text may also be used of those on the one hand who are always struggling to obtain riches, yet are never satisfied, and those on the other who by extraordinary liberality become poor, yet are content. The spiritual application is clear. There are many hypocrites who think themselves rich in grace, yet are poor; and humble faithful Christians who are "as poor, yet making many rich; as having nothing, yet possessing all things."

Reading—Proverbs 13.

Friday.

The thoughts of the wicked are an abomination to the Lord, but the words of the pure are pleasant words.—Prov. 15: 26.

To God, our thoughts are as words, whilst what we say is judged by the thoughts which prompt the words. The thoughts and words of wicked men, whose desires are unholy, are an abomination to God, whilst those of pure heart and aim are pleasing to him.

Reading—Proverbs 15: 1-21.

Saturday.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones.—Prov. 17: 22.

A cheerful spirit is a most effective medicine; it will often help more towards recovery from illness than the most skillful doctor's prescriptions, whilst a melancholy spirit, broken by sorrow, anxiety, or bad temper, dries the bones, and reduces the body to a mere skeleton. Hence the need of cultivating a happy disposition.

Reading—Proverbs 17.

Sunday.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19: 17.

The motive in liberality, as in the cultivation of all Christian virtues, should be love to God and our fellowmen, yet it is well to remember that giving to the poor is a safe and most profitable investment. God regards such gifts as lent to him, and will repay them in temporal and spiritual blessings.

Reading—Proverbs 19.

Prayer Meeting Topic.

August 30.

"THE GOD OF HOPE."

(Romans 15: 1-13.)

H. J. Patterson, M.A.

In the thirteenth verse we have one of the many recorded prayers of the Apostle Paul. And it seems offered on behalf of the Gentiles, who, maybe, through conversation with the Jews, were still a little apprehensive of their position in the kingdom. But Paul here, as elsewhere, shows that Jew and Gentile are one in this salvation made possible through Jesus Christ. Hence, to encourage, he speaks of the "God of hope," and prays that they "abound in hope."

Reason for Hope.

Hope should have a basis of some kind. Some hopes are false. Paul has good reason for encouraging them to hope. It was firmly grounded in and grew out of faith in Jesus Christ. As for the Jew, it was also necessary for the Gentile. A man who has no hope is a pitiable being, and there is no hope for the race excepting in Christ. When convicted of sin, there comes the quieting thought of Jesus, who is able to save from sin.

Joy and Peace.

Hope is in splendid company: joy and peace. Peace, because Christ died and men who die will live a new life. This, because he not only died but was raised again. Peace, because of sin forgiven. Joy keeps company with peace, for when one realises what this salvation means, how can it be otherwise. Our hearts are filled with praise.

Abounding in Hope.

What a large part hope plays in our lives! Many have been the occasions when we must have given up had it not been for hope. During the dark and dismal days of war we must have let go our hold altogether had it not been for hope. And in those days also, when depression came upon us and properties fell so in values and we lost all that by dint of hard work we had saved, it seemed that never again would life be the same for us. But a glimmer of hope shone in, and we were heartened afresh. No, we hardly abounded in hope, but hope was there. And hope is increasing, and to-day there is a better outlook than two years ago. But for the Christian, even in the darkest days, there may be hope abounding, for we look not at the present transient world except in the light of eternity. To abound in hope means ever the expectation of a brighter to-morrow, both for the world of men and for the church of the Lord Jesus. We are looking for the realisation of that glorious church "without spot or wrinkle, or any such thing." We are expecting a glad resurrection day, and a new heaven, and a new earth, wherein dwelleth righteousness.

The Eternal Hope.

The best is yet to be. Let us not be dismayed by passing phases either in society or in the church life. Our God is the God of hope. "A famous painter, who had lived to a good old age, when near his death, asked for his brush, and in the language of his art, endeavored to give expression to his Christian hope. He painted a landscape, where some enormous mountains were swathed in darkness, but their summits were bathed in the golden rays of the rising sun. Beneath the picture the artist wrote:

"How gloriously bright
At noon will be the light!"

Perhaps for some of my readers life seems to have been lived more or less in darkness. We groped our way. But thanks be to God, who caused us to look up and gave us hope. May God make you to "abound in hope through the power of the Holy Spirit."

TOPIC FOR SEPTEMBER 6.—"AS LITTLE CHILDREN."—Matthew 18: 1-10.

Our Young People.

Conducted by WM. GALE.

Twelve Years of Age.

"I took a boy with me—to an anniversary I was conducting—his only remark was of the big crowd and a fat lady who sat on a young man's straw hat . . . he characteristically let me view his cigarette cards, woodwork, electric contrivances and the like. A year after he wrote and told me of a sentence in the sermon which he now remembered in a certain experience he was passing through. Moral: There is a great part of a boy's receptivity of which he and you are not conscious."—Butterworth.

Likely to Cause Trouble.

In the "Student Teacher," J. Hocking, B.A., has some delightful things to say about this age of twelve. In fact, he gives up a whole chapter to it. He quotes Search: If there is any person in the world who in a short time can quickly

mystery. The collecting propensity assumes many forms. Marbles, buttons, string, postage stamps and cards of various kinds are all highly esteemed. At times the collecting instinct assumes a more serious form. One boy became a collector of books, the covers of the covers counting for more than the contents. It must not be thought that all boys conform to the above type, nor that any boy embodies to the full degree all the characteristics enumerated.

Two Types.

The mental child is thoughtful, bookish, imaginative and sedentary, not caring for outside occupations or for physical exercises or games in the open air. The motor child shows his love of activity in various ways. He is healthy, muscular, revels in open-air life, but is

"The finest climax in all work amongst boys is a boys' camp. What you will learn in that week will astonish you. . . . The unlikelyst lad needs you, most and he will hold for you the most surprises."—Butterworth.

comprehend and also adjust himself to any emergency that person is the boy or girl of this age. This is the time for the climbing of trees, for learning to swim and to skate, for writing letters to the opposite sex, for baseball, for excursions, for running away from school and for stealing water melons—not to be had, but just for the fun of the thing." Hocking says: "He has a great love for adventure. Unless ample provision is made for the exercise of his powers he is likely to cause trouble. A boy of twelve years of age is quite capable of taxing a weak teacher beyond his strength, but the love of a boy of this age, free, as it is, from all pretence and self-seeking, is worth winning." Both Butterworth and Hocking have some fine things to say on this age; some extracts will be interesting.

Not Fond of Kissing.

A child of seven may accept the services of his mother as an escort, so that had boys may not tease him on his way to school, but a boy of twelve scorns such a bodyguard. Even at home he seems less attached to his mother than formerly. Coaxing, petting and kissing are not appreciated by him, for he feels that he is too big for such expressions of regard. Mother sometimes grieves over this change of attitude, but there is no cause for anxiety, for a spirit of independence is a sign of normal growth. At the same time, it makes him less subservient to his teacher and less amenable to external control. A younger child may be reluctant to say anything that is likely to make the teacher cross, but a boy of twelve years can be brutally frank. He may try to work off funny answers at the teacher's expense, that he may gain the admiration of his pals, for he values their appreciation beyond rubies. He is surprisingly loyal to his mates, who constitute a gang of which he is a member. The gang has its laws, traditions, pass-words and a leader, who receives the whole-hearted support of all the members.

A Collector of Odds and Ends.

A boy of twelve years is an industrious collector of odds and ends. One never knows what he may bring out of his pocket—it is a bag of

not partial to reading or study. It must be admitted that Sunday School does not adequately meet his needs in all respects. Jacob and Esau illustrate the two types.

A Boy's Religion.

A boy of twelve years is not a saint, nor has he a mature spiritual experience, but he will respond to religious teaching of a type suited to his capacity and attainments. In lessons, prayers, type of hymns, the characteristics of the boy should be kept in mind. In the judgment of the writer, the only way to prevent the loss of scholars from the Sunday School, which is greatest at about the age of fourteen years, is to provide spiritual nourishment for their expanding souls. To make such provision is one of the tasks confronting the church to-day. Associated with the task is the problem of enlisting the aid of mature men in its accomplishment.

To get a grip of a class of boys whose characteristics I have endeavored to portray is a task worthy of the best heads and the best hearts amongst us.

NOTES.

The Victorian Bible School and Young People's Department No. 2 School of Methods Team will conduct a School of Methods at Gardenvale on Aug. 26. The members of the team are Mr. Keith Jones and Mr. B. J. Combridge; Miss E. C. Gill will speak on kindergarten work.

Mr. H. J. Patterson and Mr. W. Gale will conduct the final meeting of the Bible School Institute at Thornbury, Vic., on Sept. 2. The attendance of West Preston teachers has been outstanding throughout the series.

ON A VICTORIAN BIBLE SCHOOL EXAMINATION PAPER.

Question: How can you tell the difference between the thief and the Good Shepherd?

Answer: The thief sneaks in some other way; that means he doesn't go through the waters of baptism.

Here and There.

A recent census in Palestine reveals that out of the total Jewish population of 175,000 Jews, 165,632, or 94 per cent, use Hebrew as their spoken tongue.

Bro. A. G. Saunders, preacher of Subiaco church, W.A., sends by telegraph news of "another good day on Sunday; three welcomed; four more decisions."

Truth Will Out.—Some time ago we received the following very candid item of news in a church report: "Our church choir did well in rendering three anthems."

The availability of railway concession tickets for those travelling to Federal Conference from Queensland and Western Australia has been extended to two months.

At last meeting of the Council of Churches, Melbourne, Mr. A. J. Ingham, preacher of East Kew church, was appointed president. Mr. G. Judkins (Methodist) was re-elected secretary.

In New South Wales churches the annual offering for Social Service is to be taken on Sept. 3. The attention of readers in the mother State is directed to the article on page 539 of this issue.

In his book on "The Service of Christ," David Christie says that the three chief dangers of a minister's life are: The temptation to recline; the temptation to shine; the temptation to whine.

C. R. Burden, well known for his interest in social service work in Victoria and New South Wales, has been appointed secretary of our Queensland Conference Social Service Committee.

On Monday we received the following news by telegraph from Toowoomba, Qld.:—"Preacher's anniversary yesterday; church wonderfully loyal; paid £1,100 off building debt twelve months; over 150 decisions; over 90 Endeavorers."

Owing to a number of members being affected by influenza, the seventieth anniversary services of the church at Doncaster, Vic., advertised in our last issue, have been postponed. Bro. J. Tully, who has been ill, is now improving.

Brethren are asked to keep in mind the needs of the College during the next few weeks, and to prepare for a liberal offering on October 1. During the week a call was made for the repayment of one of the loans made to the College, and this, while expected, will add to the pressure at the bank. With a debtor balance approaching £3,000, the Board of Management appeals to brethren and churches for help.

At Footscray, Vic., the evangelistic mission with Bro. W. E. Jackel and Les. E. Brooker had a splendid commencement on Aug. 20. Bro. Jackel gave a challenging message to the church in the morning. 152 broke bread for the day. At night the tent was well filled, and after a rousing song service, assisted by an orchestra, under the capable leadership of Bro. Brooker, coupled with a special solo, Bro. Jackel had a delightful atmosphere for his message, which was delivered in a masterly manner. A great interest has been aroused.

The S.A. "Challenge" states that Bro. J. W. Black (President-elect of World Conference of Churches of Christ), who is expected shortly to visit Australia, has been planned to deliver addresses at following times and places:—Sept. 23, at 10.30 a.m., Preachers' Fraternal, Grote-st., Adelaide. Sept. 23, at 3 p.m., Reception at Botanic Gardens. Sept. 24, at 11 a.m., Unley. Sept. 24, at 3 p.m., Conference Sermon, Town Hall, Adelaide. Sept. 24, at 7 p.m., Gospel Service, Grote-st. Sept. 25, at 7.45 p.m., Bible School demonstration, Town Hall, Adelaide. Sept. 27, at 7.45 p.m., Home Mission Meeting, Town Hall, Adelaide. Oct. 1, at 11 a.m., Dulwich. Oct. 1, at 8 p.m., Gospel Service, Maylands.

The church at Bambra-rd., Caulfield, Vic., has been enjoying a time of great blessing. Progress is now being made with the erection of a new church building. The foundations have been completed, and the first brick was laid last week by Mrs. Fraser, wife of the church secretary. A silver trowel was presented to her by the contractor as a memento of the occasion.

A curious habit seems to be spreading. Reporters often refer to some brother's paying "a recent visit" or "taking the service," in many cases leaving it doubtful whether or not he was a speaker. If he did speak, will reporters please say so? If he were only a visitor, there is no need to say anything about him. It is also requested that reporters will be so kind as to give exact dates; phrases like "last Sunday" or "Sunday week" are often very confusing.

At Peel-st., Ballarat, Vic., the farewell mission with Bro. Fitzgerald proved very successful. In spite of severely cold weather there were splendid attendances at every service. The mission lasted nine days, and deep regret was expressed that it was necessary to close so soon. There were three definite decisions, one restoration, and a young man asked to be baptised. The preacher's messages were highly appreciated. Bro. H. Feary, of York-st., was song-leader and chief soloist. On the closing night words of thanks and appreciation were expressed to Bro. Fitzgerald and Feary, and to Sister V. Wilson, who presided at the organ. Refreshments were served to all at the close of the meeting.

What a State Church Means.—There are many reasons why we are glad we have no State church in Australia, and also why we are not enamored of the Anglican church. One of them is suggested by the following news item which appeared in the public press of last week: "London, Aug. 15. For non-payment of tithes (taxes levied for the upkeep of the established Church in England) distraint was made yesterday on farms at Stoke-by-Clare, Suffolk, owned by Mr. Melbourne Jones, an Australian. A sheriff's officer, accompanied by 20 men and seven policemen, called at a farm at half-past 5 o'clock in the morning, roused the occupant, seized the premises, padlocked the barn, and drove in pegs inscribed 'Premises seized in accordance with High Court writ.' These proceedings were repeated on other farms of a total area of 700 acres."

Victorians expecting to attend the Federal Conference in Launceston are reminded that the Federal secretary, Mr. N. J. Warmbrunn, 139 High-st., Launceston, Tasmania, will be able to arrange accommodation at a reasonable figure only if early application is made. The Victorian Railways intimate that if a minimum number of six travel from stations not less than twenty-five miles from Melbourne concession tickets at holiday excursion rates will be issued provided a concession form is secured from the Victorian Home Mission office. Early application for these forms is advisable. Writing on Aug. 18, Bro. N. J. Warmbrunn states that so far 144 have registered for Federal Conference, and that concession tickets have been issued for that number. Following are said to be the country and State representations:—England and India, 3; South Australia, 50; Victoria, 29; Western Australia, 25; New South Wales, 23; Queensland, 17; total, 144.

The following pithy paragraph is from the C.E. department of the S.A. "Challenge" for Aug. 10: "At our last delegates' meeting it was unanimously decided to appeal to our young people to leave this form of competition (Obstinate Artist) alone. It was felt that it

is only one step from this to a bigger matter—a State Lottery. There is very little difference, if any, in principle, between this little difference, if any, in principle, between this matter and picking the winner on the racecourse. It is a lot of rot to say 'I am entering for the sake of charity,' and to attempt to appease the conscience by thinking of the amount various charities will gain. If you were really honest about the charity matter you would give the sixpence. The real point is that you are not so much interested in charity as you are in getting something for nothing and winning the prize. Many who will not give to charity or even their church because 'they are too poor and cannot afford it' can find money to enter for this competition each week. Young people, leave the matter alone."

At South Yarra, Vic., C.E. had precedence for the past week, mid-week meeting being admirably conducted by Bro. White. Four three-minute addresses were given, the outstanding one being by Miss Roberts on "Amusements." Saturday afternoon and evening were a great success, a crowded gathering with much enthusiasm coming together at night, Bro. Ladbroke in the chair. The superintendent, Miss Roberts, on behalf of the C.E., presented to the church a fine communion table. To Bro. Graham was presented a music stand to mark long years of devoted service. The outstanding event was the witness service. The outstanding event was the witness service of his faith and love for Christ by our aboriginal church member from Northcote, a Fitzroy Club footballer, Bro. Nicholls. Bro. Saunders also spoke, and visiting members presided admirably at the piano and organ. C.E. took a prominent part in Lord's day services, Bro. Robinson presiding. Sister Wigley, from Brighton, sang a solo, and Bro. Ladbroke preached. Bro. Beaumont spoke morning and afternoon.

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COMING EVENTS.

AUGUST 27 and 30.—Northcote Bible School Anniversary. Aug. 27, 11 a.m., Bro. Arnold; 3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. Saunders. Aug. 30, Demonstration and Prizes. Mr. Whittington, Conductor.

SEPTEMBER 2 (Saturday, 3.30 p.m.)—Caulfield (Bambra-rd.). Ceremony of Laying Foundation-stone for new church building. Bro. Robt. Lyall will officiate. Other representative brotherhood speakers will take part. A glad welcome awaits you.

SEPT. 3, 10 and 12.—Glenferrie Bible School anniversary services. Sunday, 3rd, 3 p.m., kindergarten and primary display; 7 p.m., E. L. Williams. Sunday, 10th, 3 p.m., H. J. Patterson, M.A.; 7 p.m., E. L. Williams. Tuesday, 12th, 7.45 p.m., demonstration and prize distribution.

SEPTEMBER 10.—"Back to Chelsea" Sunday, Church of Christ, Blantyre-avenue. Past members cordially invited. Any needing hospitality please notify secretary by Sept. 3. Visitors invited.—Thos. Murphy, Sec., Donald-grove.

SEPTEMBER 10 and 13.—Doncaster 70th Anniversary Services, postponed until Sunday, 10th, and Wed., 13th Sept. Special services all day Sunday, then continued in the Athenaeum Hall on Wednesday evening. All old members and friends are invited to be present.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

My opening word this month affords me great personal satisfaction. I have just had a call on the 'phone from Bro. Chas. Schwab. It is the first time he has used a 'phone for seven months. And it means that our brother is at last making real progress. The fact will cause great joy throughout the W.A. brotherhood. I have several times before hinted at the fact that Bro. Schwab has made a great impression in the West, both within and without our own fellowship. He has served Lake-st. church for six fruitful years. He has made a name for himself on the air. He will soon be ready for work. No church who calls him to its ministry will be disappointed in their man. This writer is glad to have the opportunity of letting the brotherhood at large know of Bro. Schwab's progress. Bro. and Sister Schwab are staying in the beautiful home of Bro. and Sister Garland, at Nedlands, for the present. Bro. Garland is well and favorably known in the W.A. churches also. His membership is with us at Subiaco, but his love and interests are everywhere. It is just like him and Mrs. Garland to find room for friends as in the present case. The address, in case any would care to reach Bro. Schwab, is 41 Tyrell-st., Nedlands, W.A.

The Home Missionary Committee are taking a big step forward—as they aptly term it. They are this week-end at Kalgoorlie launching a series of tent missions with Bro. Buckingham as tent missionary. In order to do this Bro. Buckingham has secured gifts and guarantees to the amount of £250. This was done through the period when the Foreign Missionary appeal was being presented to the brethren. So that the W.A. brotherhood has raised approximately £500 in the past few weeks, outside ordinary requirements. It is a fine achievement. Everybody seems to be happy in the prospect of a progressive Home Missionary programme. Many are praying that the Home Missionary Committee's enterprise may be crowned with glorious success. Bro. S. H. Rodier, of Subiaco, is chairman of the committee, and Bro. J. Wilkie Thomson is secretary.

£2/0/6 to hand this evening from isolated brethren lifts the total for the Foreign Missionary offering to £245. North Perth church is taking the offering a month late owing to local commitments early in July. We therefore hope to top the £250 mark. It is certainly a remarkable offering in present circumstances. Maylands church still remains unapproachably supreme with an offering of more than £45. Last month I opined that the Waterman influence probably still lurked at Maylands. No doubt that is true. Others think likewise. But Bro. Thomson has also done a fine preparatory work. His leadership has undoubtedly been a factor. He reports that some who have had a real share in the offering have appeared only recently in the church life. A week ago Maylands church had a happy twenty-ninth birthday celebration. Later.—Bro. Keith Robinson has just given me a cheerful hail on the 'phone and announced North Perth's offering as £7. So we have reached £252. We praise the Lord.

We hear of a nice contingent of members preparing to journey to Launceston for the Federal Conference. Probably at least a score will attend. I have only heard of one preacher, however, who expects to get there from this far-distant State. Most of us will have to be satisfied with what we are told of the Conference, although the visit of Bro. J. W. Black is being anticipated eagerly. We shall at least be able to share him with the Conference.

A few nights ago I ran down to Palmyra, a rather out-of-the-way place as far as Subiaco is concerned. But it was worth the trip, for I heard Bro. R. Raymond preach a splendid sermon. He has been conducting a mission in connection with the opening of the fine little chapel. The building is a credit to Palmyra and to all of us. For the present the mother church at Fremantle is exercising oversight, the two groups of officers meeting together. It is in every respect a splendid piece of work.

Present at Subiaco a week ago were Bro. and Sister Fred. Dean, just back from a term of service with an English missionary organisation in Central Africa.

Western Australia.

Brookton.—On Aug. 6 local brethren led services. 19 members broke bread, and Bro. R. E. Mott exhorted on "Christian Life." At gospel service Bro. Seahy ably spoke to a large attendance.

Victoria Park.—Children's F.M. Day was celebrated on Aug. 14 with a missionary pageant, arranged by Mrs. Nightingale. Most of the teachers as well as the scholars had a part in the splendid tableaux. School at Rivervale reports four new scholars, and Queen's Park school six.

Harvey.—Annual F.M. offering reached £30. On Aug. 6 attendance at Lord's table was 50. Morning address was given by Bro. Park. In the afternoon, building was packed for P.M. demonstration by the school, short speeches being given by several scholars. Collection boxes yielded £5. Bro. Hutson conducted gospel service.

Maylands.—Anniversary services continued on July 29. A new cement baptistry was presented to the church by the women's guild, the president (Mrs. Matthews) making the presentation. On Aug. 13 one was received into fellowship, and at gospel meeting, after an address on "Making the Good Confession," a man and his wife confessed Christ.

Subiaco.—There were splendid meetings on Aug. 13; Bro. G. Banks' morning address on "Faith" was much appreciated. At this service a young sister made the good confession. In the evening Bro. Saunders' message, assisted by the choir ("From the Manger to the Cross") was much enjoyed by a full house. Bible School and Bible class are well attended, and other departments are in a healthy condition. The church has recommended its little paper, "The Friendly Messenger."

Tasmania.

Hobart (Collins-st.).—An "in memoriam" service was held on evening of Aug. 6 in memory of the late Sister G. Jacobson. Y.P.S.C.E. attended rally at Moamah Baptist church on Aug. 8. At men's fellowship tea and meeting on Aug. 9, Bro. Dave Street led a discussion on "Is Gambling Contrary to N.T. Teaching?" An "every-member-present Sunday" was held on Aug. 13. 94 broke bread during the day. A young girl from the Bible School confessed Christ, Bro. Martin preaching. On Aug. 9 the first of a series of cottage prayer meetings was held at the home of Bro. J. Williams.

South Australia.

Croydon.—The church anniversary service on July 16 and 17 was a great success. Bro. Beiler spoke in the morning and Bro. McLean in the evening to large congregations. The public meeting was well attended. Bro. J. Turner, from Dulwich, gave a helpful address. On Aug. 6 one adult and two Bible School scholars were immersed, elder H. Brand conducting the service. Bible School is practising for anniversary under leadership of Bro. W. Hall.

Mile End.—The church was gratified to hear a message from Bro. Sandells on Aug. 13. At the conclusion of Bro. Manning's address in the evening, a young woman confessed Christ. Three have been received into fellowship, including a lad from the Bible School. Attendances keep up well. Bro. Manning addressed both services on Aug. 20.

Henley Beach.—On Aug. 13 Bro. Manning delivered the message morning and evening. Ladies and girls of the church held an enjoyable social on Aug. 16; Mrs. Taylor gave an interesting address. Bro. Manning gave a helpful message on Aug. 20. S.S. teachers and officers assisted at the gospel service. Bro. Manning's message was "A Foolish Man's Mistakes."

Queenstown.—On Aug. 20, Bro. L. Partington exhorted the church. At the evening service Bro. Brooker preached the gospel. On Aug. 14 a special service was held by church officers and members. A series of meetings of this nature is being held to promote interest in the church life. On the afternoon of Aug. 17, at the monthly meeting of the Bright Hour, an enjoyable time was spent.

Adelaide (Grote-st.).—The Dorcas Society welcomed a delegation from the Sisters' Executive F.M. Committee on Aug. 17. On Aug. 20, Bro. E. R. Manning addressed the church helpfully. In the evening a young man confessed Christ. The school secured three prizes (two first and one third) in Scripture examinations. The church has missed Mrs. Burgess, who has been laid aside by sickness for some weeks.

Glenelg.—One confession since last report. Good interest maintained at all meetings. The "paddy's market" on Aug. 18, opened by Brigadier-General Weir, proved a great success, over £20 being raised. The young men of the church are forming a cricket club which will join up with Churches of Christ Association. Bro. Edwards has commenced his seventh year of work with Glenelg church. Sickness has been prevalent among young folk in Sunday School, and has seriously affected attendance.

Kadina.—Church anniversary services on Aug. 6 had splendid attendances, and fine addresses by visiting speakers, Bro. Lambert and Inglis. Singing by choir was much enjoyed. The public tea on Aug. 9 was well patronised, and a good crowd attended the public meeting. Bro. Warren presiding. On Aug. 13 both meetings were conducted by Bro. J. Warren, and on the 20th there were good attendances to hear Bro. Warren in the morning and Bro. Page, of Aborigines' Mission, in the evening. Sister Phillips contributed two splendid solos at the gospel service.

Cheltenham.—The annual meeting of the cricket club was held on Aug. 10. Good meetings on Aug. 13; Bro. Lampshire spoke morning and evening. Aug. 14, Band of Hope, Bro. Mitchell gave the address. Aug. 16, the church entertained officers and wives of Queenstown church, and all the auxiliaries expressed their appreciation of the valuable services rendered for some years by Queenstown speakers. Sunday, Aug. 20, Bro. and Sister Reg. Lampshire were received into fellowship; 50 present, and Bro. Lampshire exhorted. At gospel service (88 present), Bro. Lampshire spoke on "When Kings and Princes Tremble."

Cottonville.—Bro. E. J. Butler on Aug. 13 gave a timely exhortation on "The Deity of Jesus." Bro. Page in the evening delivered an excellent message. Splendid meetings on Aug. 20. Bro. Jones exhorted, and Bro. F. Pocock gave a splendid gospel message on "Repentance." One young girl from the school made her decision. About 70 attended the excellent lantern lecture given by Bro. J. Page, of United Aborigines' Mission, on Aug. 10. The C.E. held annual meeting on Aug. 16; about 100 present. Miss May Drummond, who has served the Y.P.C.E. faithfully as secretary for about four years, has given this office to Bro. Ron. Brand.

(Continued on page 540.)

Foreign Missions.

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

ANNUAL MEETING, INDIA, JULY 4 TO 7, 1933.
(Extracts from Report from R. C. Bolduan, Sec.)
(Continued.)

Reports Presented at Conference.

1. Baramati Industrial Settlement.—This report was presented by H. R. Coventry. The settlement has a total population of 335 men, women and children. At least 12 of these families will be released on licence in a few weeks. There were only two who absconded during the year. The free colonies, Vijayawadi and Shantivadi, have shown signs of development. There are 50 licensee families on them, totalling 217 persons, and 20 free families of 83 persons, a total of 300 persons. Houses are gradually improving, and the families show signs of settling down permanently. We also supervise 68 adult licensees, in villages in the Poona and Satara districts. These licensees are released on a six-year period, after which their registration may be cancelled during the year, and we expect the cancellation of some on the free colony shortly. The sub-settlement at Dhond has not grown as work is not very plentiful there. The future prospects do not seem very bright except for a few families. We have been asked to find a site in connection with one of the new sugar factories, where a bigger subsection might be located, and leave Dhond as a free colony. There have been only two baptisms since our return from work in October, 1932, one young tailor coming all the way from Poona to be baptised among his own.

Educational Work.

The Indapur school continues to give us a definite contact with that town. There are 58 on the roll; two teachers have been employed. We certainly need a resident preacher there to help the teachers and to follow up the contacts. In the Baramati school we had an enrolment of 248, an average attendance of 230. Ten full-time teachers are employed. Sewing and tailoring teachers are employed part of the time. Our young trained teachers are working well, and there is a good witness in the school. The children are learning to know something of the love of God as revealed in Jesus Christ.

Settlement Welfare Centre, Baramati.

Nurse L. M. Foreman.—This work was under the care of Miss Blake for half the year. Since October Nurse Lynda Foreman has been in charge. The staff then consisted of one nurse, who did part-time Bible-woman's work. She treated minor ailments among the children, and the more severe cases were sent to the dispensary. There were about 30 babies born during the year, and the nurse was in attendance at ten of these cases.

Each baby born was given two singlets and a patch-work quilt. Its progress was watched by the missionary in charge of the centre. There are 75 babies and toddlers on our lists at present. When necessary, such as in times of sickness, extra clothing is provided. Very often it is necessary to provide milk for the babies, or gruel for the mothers. This was provided by gifts paid into the "milk fund" by friends in Australia and missionaries. Milk worth about Rs. 20 is provided each month. We are very grateful for the gifts of the few, and hope others will be able to help during the present year.

There was an epidemic of whooping cough and measles during the year, and three babies died. Two of these were not reported ill, and the third was only brought for treatment after complications had developed. All who had treatment from the onset of the disease recovered. Visits are paid to the homes of the settlers, and ad-

vice given to the parents. This work could be done more thoroughly if we had more workers, but we see good results in the little that is done, and so take heart and go on.

Mission Dispensary, Baramati.

The staff consists of one doctor, one unqualified compounder and one nurse-Bible-woman.

After Dr. Kolthaker left the dispensary, for two and a half months the work was carried on to the best of our ability, from the settlement welfare rooms. Dr. Patil visited us a few times during these months. Part of the time we had a relieving compounder, the rest of the time we managed without.

Just after the compounder resumed his duties the nurse-Bible-woman had a severe illness, and it was thought that she would be unable to resume duties, but through the goodness of God her health improved, and she was able to be on duty again early in the new year. At the end of December we were glad to welcome Dr. Shinde, a qualified man, who came highly recommended by the American Mission doctors. He is a man of good Christian character and large experience. On Dr. Oldfield's return from furlough we were glad to welcome him back as medical superintendent. We appreciate his monthly visits, but wish he could come weekly.

During the year the two rooms we have for the out-village patients, who will stop for treatment, were occupied by 66 patients and numerous friends and relations. Often we would find the friends occupying the beds and the patients on the floor. At one time there were three pneumonia cases on the one bed—they were all babies.

With those who stay in these rooms, we have the opportunity of giving the gospel message daily, and this is one reason why we encourage the friends and relations to stay.

It has been a year of many ups and downs, mostly downs the first seven months; but we believe God is still leading us onward, and having been in the valleys, we appreciate the hill-tops all the more.

During the year there was a slight decrease in the number of patients treated. New treatments this year 4,842, retreatments 17,852, total 22,704, average about 80 treatments a day. In-patients 66. Visits 479 in Baramati and villages. 696 Gospels were sold. The settlement grant to the dispensary for the year was 1,040 rupees, visiting fees 627/8/0 rupees, indoor fees 307/3/0 rupees, daily fees and sales 2517/10/6 rupees. Total fees and sales 4492/5/6 rupees (£356/18/6).

A preacher is at the dispensary each morning to speak to the patients and friends as they

wait their turn for consultation and treatment. When possible the doctor visited the out-villages with a preacher on Tuesday afternoons. The women's evangelistic department kindly lent their carriage and pair of bullocks for these trips. We would like to use the motor car and so save time and bruises, but funds will not allow this.

Baramati Women's Evangelistic Work.

We have two Bible-women on full-time work and one on half-time work. The half-time worker is one of the girls from our children's home. She is a good Bible-woman, and is improving with experience. We have worked in Baramati and the villages and farms surrounding our town and among the criminal tribes. They were able to visit further afield to Indapur and other villages. The old bullock carriage is still the means of travel, though one wonders sometimes how it hangs together on the rough roads.

Regular classes are held in the settlement and in both the free colonies. The attendance at these classes varies very much. When work is plentiful most of the women are away all day. Some of these women are very interested, and this continual sowing of the seed must bring a time of reaping before long. The reception of the message in Baramati and the villages has been very good. Often there has been an eagerness on the part of the hearers to hear more, and invitations to return again soon. This is true of high and low caste alike. Apart from the daily morning prayers a prayer meeting has been held every Saturday morning, and this has been followed by a meeting for settlement women converts. Each Tuesday afternoon a meeting for all Christian women is held in the church. These women raised 30 rupees (£2/5/-) for our local conference fund. A women's Bible study class was conducted each Sunday morning.

FOREIGN MISSION DAY REPORT.

We are glad to report that the Foreign Mission day offering is now within £12/16/9 of £4,000, the total amount received to August 19 being £3,987/3/3. Of this, Victoria gave £1,446/6/-, South Australia £1,446/0/5, New South Wales, 1651, Western Australia £216/13/1, Queensland, £183/3/9, Tasmania £50. We shall be glad if State and church treasurers will send us all the money they have before August 31, which is the end of our financial year.

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Social Service in New South Wales.

There is a great opportunity (we had almost written "need," but "opportunity" is the better word) for Christian social service, or Christian fellowship, in N.S.W. to-day. Unfortunately the need increases as the power to meet it decreases, and the work of the committee at the present time is intensely difficult.

It is gratifying, however, to see the spirit of helpfulness and self-sacrifice that is growing amongst our members. I am convinced that we are a growing people—not so much in numbers but in the spirit of him who went about doing good. There are generous men and great-hearted women even in the poorest churches, and it is wonderful what can be done, with God's help, where there is first a willing heart loving God and our needy brethren.

Foremost amongst those whose service and self-sacrifice honors the brotherhood are the members of the Social Service Committee and the Ladies' Auxiliary. We are indeed fortunate to have the services of such capable and devoted workers, all of whom serve without any salary or earthly reward other than the joy that comes from helping someone else. As an example of their zeal, take this incident from the last meeting of the general committee. A matter came up that required money, much money, and funds were about exhausted. There was some hard thinking for a while, then the secretary made a suggestion as a result of which those committee members themselves gave, or promised to give, out of their own pockets an amount equal to last year's annual offering. Such sacrifice surely demands support.

One has to regret, however, that there are many who up to the present have been generous with nothing save good advice, and others who feel, evidently, that their responsibility is not to clear the field but to lean upon the fence and criticize. Quite possibly the criticism is good for us, but it is certainly an urgent necessity for every member of the church to pull their full weight in the team if we are ever to restore New Testament Christianity and get the gospel chariot on the King's highway, where the going is good.

We admire the spirit of the good brother who told conference that he still thought the purchase of the Boys' Home was premature and ill-advised, but now we had the home there was only one thing to do and that was for every member to do their best to make it a great success. We appreciated that very much, particularly as that brother had just given us £250 for the home. May his tribe increase, and we shall soon be out of deep water. The home at Dundas is our greatest financial responsibility, but it is also a great asset to the brotherhood. More than thirty boys are in residence, and a wonderful work is being done.

Our latest forward move has been to move the depot to 501 Elizabeth-st., Sydney. This has been done without taking any money from brotherhood funds, the whole cost being met by members of the committee. This central situation should meet the convenience of all preachers and church secretaries. We shall be glad to receive at this depot new or left-off clothing, fruit, vegetables, eggs, jams, groceries or other food-stuffs. Such goods may be forwarded at one-third ordinary rates on the railways if addressed "Church of Christ Benevolence Depot, Central Station, Sydney." Please let us know when to expect parcels. If more convenient, we shall be glad to call at churches or homes and receive parcels for the depot.

The other main feature of our work is the Men's Fellowship scheme. This scheme is neither new nor theoretical, and if properly taken up, will solve most of our brotherhood problems, permanently safeguard our members against distress, and put the local church and all our con-

ference committees in a much better financial position.

The annual offering for Social Service is to be taken up on Sept. 3, and we make an earnest appeal to all our members to make an earnest effort to help us in a big way. Let us all do our very best, and let's make it unanimous. Let us catch the inspiration from the shining example of the early church. Let us prove to the world that we are not a decadent or disappearing brotherhood. Most of us are poor in pocket these days, but we can still be rich in faith and mighty in good works. We can all do something—let us do our best.

"Inasmuch—," Jesus said. If we close our doors against our needy brethren we close our doors against Jesus. Tell us on Sept. 3 what you would have us do.—Dan. Wakeley, Chairman.

Ordination.

The Editor "Australian Christian."

Dear Brother,—

I feel persuaded that Bro. Ewers' recent lucid article on "Ordination" will serve a long-felt need in the brotherhood, viz., that of bringing this important subject before our notice. I believe, without reserve, that, as a company of believers, we enjoy a greater measure of light from the Word than many other believers possess. Our claim to be reproducing the church of the New Testament is in many ways (not all) justified. But, instead of being content with this measure of success, we must be willing to receive new light from the Word, and include in our brotherhood teaching and practice any apostolic practice brought to our notice and applicable to the present day.

For the moment I am referring to the New Testament practice of ordaining preachers, elders and deacons. Many of our U.S.A. brethren have long followed this custom, and to a much lesser extent it has been observed in Australia. That it is an integral part of the New Testament church's procedure cannot with safety be denied; we ought therefore give earnest heed to the inclusion of it in our programme.

That the practice has not gained much favor in Australia, is attributed to the following causes: (1) We have imagined that in the New Testament church the laying on of hands was always associated with the bestowal of a spiritual gift, so that when the need of the gift ceased the laying on of hands became meaningless and should cease also. (2) We sought diligently to avoid even the appearance of sacerdotal pretence.

The first reason is, I think, a mistaken one, and the second, good in intent, is not sufficient reason for neglecting a New Testament procedure. We could not accept from others an excuse of so scanty merit for the neglect of either the New Testament ordinances, for instance. We should not, therefore, advance it as a reason for our neglect of New Testament practice.

It is not proven, in my judgment, that the laying on of hands was always, in apostolic days, associated with the imparting of spiritual gifts. That the apostles had this power is beyond question, but it is quite unproven that others had. Bro. Ewers has ably proven that in New Testament days laying on of hands was practised for the setting apart to service, preachers, elders and deacons. Why are we, a New Testament people, not doing the same?

What is now to be done in order to bring our Australian brotherhood into line with the New Testament in this matter? This is too important a matter to shelve, therefore I respectfully suggest that: (1) Our preachers, elders and deacons set about at once the study of the Word regarding the matter. (2) That as editor of "The Christian" you explain the matter in a series of ar-

ticles, explaining also, for our safeguard, the common errors associated with ordination as practised by many religious bodies. (3) That, for the enlightenment of our people in a more general way, our preachers later deliver Sunday morning sermons on the matter.

I hope that the brotherhood will consider the matter very seriously, so that we shall not fall short of our watchword, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent."

Yours, etc.,

Geo. O. Tease.

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News of the Churches.

(Continued from page 537.)

South Australia.

Strathalbyn.—At annual church business meeting on Aug. 16, appreciation was expressed of the fine addresses of the preacher, Bro. Wilson. Reports from secretaries of church, Bible School, Y.P.S.C.E. and ladies' auxiliary showed much good work for the year. Five new members were added to the church.

Semaphore.—Bro. Illingworth's message at the public meeting after church anniversary tea, on "Spurs to Progress," was much appreciated. Singing by choir and male quartette party was greatly enjoyed. Aug. 13, good meetings; two young people confessed the Saviour. On Aug. 16 a Y.P.S.C.E. was formed with 13 members. Sympathy is expressed to Sisters Mrs. and Misses Tirrell at the passing of husband and father, a very earnest member of the church. Aug. 20, inspiring meetings. In the morning Bro. Beller's topic was "Meeting Life's Great Tests."—Mrs. Orr was received by letter from Gawler. At night reference was made to the late Bro. Tirrell. The singing was an uplift. After Bro. Beller's message on "Does It Pay?" a mother confessed the Saviour.

Fullarton.—Good average meetings have been sustained. On Aug. 6, Bro. Wyatt addressed the church acceptably. At night Bro. Mann, of Semaphore, gave a forceful address; a young man made his confession. Aug. 13 was J.C.E. anniversary. At 7.30 prayer meeting 28 were present; 60 were at the J.C.E. meeting at 10 a.m. They then attended communion service, when Bro. Illingworth gave a fine address. At 3 p.m. songs were rendered in good style by the society, Bro. Craddock leading. Bro. Bert Rosewarne, the new president, was in the chair. Bro. Burrows gave a fine talk on "The City of Troy." At 7 p.m., there was a very good audience. Singing was excellent. Bro. Banks made a fine appeal, when a married woman made her decision. On Tuesday, at the rally, an excellent programme was presented by the Juniors. On Aug. 20, 56 were at J.C.E. Bro. Robt. Burns gave a fine address. Fair Bible School. 115 at gospel service, Bro. Banks speaking. Bro. Pearce keeps bright, but has much pain.

Queensland News-letter.

H. G. Payne.

The Doxology.

Reference was made in last month's letter to the splendid rains. Optimism was in the air at the Royal Show, held from August 7 to 12, and with this was mingled thankfulness. At the official opening of the Show on the public holiday, before the speech of His Excellency the Governor, the band played the doxology while the many thousands around the ring stood in reverent silence. It was fitting that a function representative of the whole State God should be acknowledged and praised for his gifts.

State C.E. Convention.

This was held from July 20 to 26 inclusive. The annual report showed that membership had been doubled in four years, being now 11,375, with an increase of 400 during the year. Attendance at convention meetings were adversely affected by the 'flu epidemic, but meetings were of the helpful nature usually associated with C.E. conventions. The consecration meeting on the closing night was magnificent, and the message of Dr. E. L. Watson, of North Sydney (who was the convention's special speaker), was equal to the opportunity presented by the crowd of eager young people which packed the Albert-st. Methodist church. Bro. R. W. Payne, who is the President of the Sth. Burnett District Union (the youngest district union in the State), and Bro. S. E. Riches, President of the Richmond River, N.S.W., District Union, had places on the

programme. It is expected that 70 delegates will represent Queensland at the National Convention at Launceston next October.

The Social Evil.

At the invitation of the Council of Churches G. A. Judkins, of Melbourne, secretary of the National Council of Churches, visited Queensland, and spoke at a series of meetings, including the annual meeting of the Queensland Council. Probably the most important gathering was a conference held in the City Hall on July 14, which was also addressed by the Home Secretary, Mr. E. M. Hanlon, the Lord Mayor being in the chair. The social evil was discussed with particular reference to venereal disease and to the sale of contraceptives. The conference was attended by representatives of various public bodies, and resulted in a decision that the Council of Churches initiate a movement, in conjunction with interested organisations, its objective being educational and legislative.

Youth Week.

This very helpful annual event has been arranged by the Young People's Department, to commence on Sunday, Sept. 3, as a day of preparation. Sunday, 10th, will be Youth Sunday. Churches and young people's organisations, including Bible Schools, are being asked to celebrate the week, and especially Youth Sunday. A rally will be held at Ann-st. on Wednesday, Sept. 6, with a basket tea at 6 p.m., when suggestions as to how best to assist work among the young will be invited and discussed. Following this will be a meeting, to be addressed by B. Frederick (the past president of the State C.E. Union). A hike to Mt. Gravatt will take place on Saturday, Sept. 9, ending with a camp fire meeting in the evening.

Christian Unity and Presbyterians.

At a meeting of the Brisbane Presbytery, over which the Moderator (Brian Cavanaugh) presided, consideration was given to the possibility of union with the Methodists and Congregationalists. Robt. Millar gave an address which is summed up in the words: "More co-operation is inadequate as a substitute for union. There was need for combining the forces of the churches, because of the tide of materialism which is against them." W. C. Radcliffe said: "Whether from the standpoint of their Lord or of present necessities, he thought that Christian union was of first importance—a union of Christian people in one visible church." One speaker stated that they did not know their Lord's mind on the matter (a rather amazing statement), and questioned whether the laity were ready for union. The spirit of the gathering, however, was represented by the Moderator's fine statement: "I love the church of my forefathers, but I pray that the time will not be far distant when there will be a Christian unity to stem the tide of evil."

Queensland.

Albion.—Bro. Payne resumed preaching on Aug. 13. Among visitors were Miss P. Martin, of Boonah, and Bro. Alan Cane, of Cairns; the latter addressed Y.P.S.C.E. on Aug. 15. The connexional fund offering realised 16/2/2. Last report gave the P.M. annual offering as £53/10/-; this should have been £54/5/7.

Maryborough.—During July speakers at morning meetings were Bro. E. Snow, W. Ammenhauser and L. A. Hansen. Bro. Alan Price preached in the evenings. Influenza epidemic affected attendance at Bible Schools and Sunday services. Young people's society held a successful social evening at Sister Payne's residence on Aug. 5. Miss McCorkindale, temperance lecturer, addressed a well-attended meeting of united Sunday Schools in the church on Aug. 12, about 150 being present.

Gympie.—On morning of Aug. 6, there was a good meeting. At night Bro. Bowes preached to a congregation from Gympie, Monkland and New Veteran. C.E. society is having splendid meetings. Bible Schools show a better attend-

ance. Service at New Veteran on Aug. 13 was taken by Bro. C. S. Trudgian, and Bro. George Jensen spoke at a good meeting at Monkland. Splendid meetings were held at Gympie, Bro. Bowes speaking at both services. Three young men made the good confession.

Kingsley.—Last month Bro. Payne suffered severely from influenza, but has now recovered. Bro. Chas. Aderman and A. E. Baartz took services during his absence. A "hymn service" was greatly enjoyed by large congregation. A young lady confessed Christ. F.M. offering amounted to £18/7/-, which trebles last year's efforts. On July 30 Bro. Payne gave an interesting address on echoes of the State C.E. Convention. Mrs. Horne has recovered from a serious illness. A successful social evening was held in Scouts' Hall in aid of organ fund, by the Endeavorers. Sisters are working for a sale of work to benefit building fund.

Victoria.

Gardiner.—Three were received into fellowship on morning of Aug. 20, a young lady by letter and two young men after baptism. Bro. Patterson was speaker at both services.

North Melbourne.—The work continues steadily. Bible School and Endeavorers are doing good work. A recent address by Bro. H. R. Fitch was appreciated. Bro. W. J. Woodbridge is recovering slowly from his serious illness, but is still in hospital.

Geelong.—Two were received into fellowship at the morning service on Aug. 20. Bro. Clipstone addressed the church on "Prayer." In the evening a "question night" was held. Sympathy is extended to Mr. and Mrs. Bonney and family, whose son was called home last week.

Chelsea.—On Aug. 13 one from Frankston was baptised. Bro. Allen Searle occupied the platform at both services, his messages being enjoyed. Bro. Methven is away on a holiday till Sept. 3. Last Lord's day Bro. F. Manning gave very fine messages. Sickness prevents many from attending.

West Preston.—Interest and attendances are good. Four have been added by faith and baptism recently. On Aug. 20, Bro. I. Church, of the College, gave the morning address. At night Bro. Beaumont was the speaker. On Aug. 12 a happy time was spent at a social arranged by P.B.P. to raise funds for Y.W. League.

Yarrawonga.—Wonderful meetings were held on Aug. 20. At worship service Bro. Searle gave an impressive address on "The Christian's Incentive." Attendances at Bible School and C.E. were good. A fine service was held at night, with special singing by choir and male quartette. Bro. Searle spoke on "The Power of an Endless Life."

Middle Park.—Good attendances are maintained. At morning service on Aug. 20, Bro. R. G. Cameron exhorted the church acceptably. Members were pleased to welcome back Bro. Shaw and Sister H. Wines. In response to Bro. Westwood's gospel appeal, a man made the good confession. The church rejoices over the recovery of Bro. Candy, sen., who is home from hospital.

Rochester.—Meetings keep up well. The church enjoyed the visit of Bro. Woolnough, from Echoa, who gave an interesting address. On evening of Aug. 6, Bro. Modford speaking, two young men confessed Christ. They were baptised and received into fellowship on morning of Aug. 13. Fellowship with Bro. Gale on Aug. 13 was enjoyed, and his address was very helpful. He also gave an enjoyable lantern lecture on Aug. 14.

Thornbury.—Meetings are bright, and attendances very good, about 180 breaking bread each Lord's day. On alternate Saturday evenings helpful lectures are being given by Bro. Dr. Kemp, Gale and Patterson on the work in the Bible School. Bro. W. Jackel's messages are full of inspiration. During his absence on Aug. 20, at Footscray, where he is conducting a mission, the platform was ably filled by Dr. Hinrichsen in the morning and Bro. R. Morris, of Brighton, in the evening.

Essendon.—On Aug. 20, Bro. A. A. Hughes addressed morning and evening meetings. His subjects, "The Tasks of Christian Missions" and "I am Not Ashamed," were very helpful. In the afternoon a Children's Day service was held in connection with Foreign Missions. Mrs. Hitch gave an address on Tibet and work amongst the Chinese.

Warracknabeal.—At services on Aug. 13, Bro. Garland preached in the morning and Bro. Earl at night. Christian Endeavor held annual business meeting on Aug. 8, when Mr. Garland was elected president, Mr. Wilson treasurer, and Miss Cattanch secretary. At meeting on Aug. 15, the Endeavorers held an interesting debate on "Who is the Greatest Apostle—Peter or Paul?" A large crowd listened.

Brunswick.—On Aug. 20 Bro. W. H. Clay gave an interesting message in the morning. At night meeting Bro. Pittman spoke on "God's Image Restored." J.C.E. members gave a message in song, and Sister Mrs. Pittman rendered a solo. A series of special Sunday evening services has been planned. C.E. members conduct open-air meetings prior to gospel meeting, and good interest is maintained.

Fitzroy (Gore-st.).—Very good meetings on Aug. 20, Bro. Holland speaking in the morning on "If Christ Should Come to Gore-st.," and in the evening on "Why Some Men are Not Christians." Bro. H. Shepherd rendered a solo. A young girl made her stand for Christ. Bro. Laycock, who has been in hospital, is improving. Sister Mrs. Andrews was appointed with Mrs. Copeland as kindergarten helper.

Newport.—Aug. 13, good attendance in the morning. Gospel service was attended by members of the Orange Lodge, over 60 being present. Bro. Everett speaking on "Home in the Light of the New Testament." Sister Kerr sang splendidly. Aug. 20, good meetings, Bro. Everett conducting both services. Sister Kendall gave a message in song. Bro. Lemke met with an accident, but is getting on nicely. Many are still sick.

South Richmond.—Meetings are bright and interesting. C.E. society numbers are increasing. On Aug. 16, the C.E. held an orange night, oranges being collected for hospitals. On Aug. 20, Bro. Sparks, of North Richmond, gave an interesting address in the morning. In the afternoon the C.E. took posies of violets and oranges to patients at Epworth and Bethesda hospitals. Aug. 20, Bro. Dudley's address at gospel service was much appreciated.

Melbourne (Swanston-st.).—Bible School anniversary was celebrated on Aug. 20. At both morning and evening services the young people sang hymns. Dr. W. A. Kemp delivered a very interesting address at morning meeting and Bro. Dawson in the evening. There were very good attendances and interest. Visitors included Mrs. Shelton, of Paddington, N.S.W. On Aug. 21 the school held a tea meeting, and followed with a very good entertainment at which the scholars rendered a varied programme, and prizes were distributed.

Bentleigh.—Meetings continue bright, and well attended. On Aug. 13 Bro. Cameron addressed the morning meeting. Bro. Rasmussen's theme for the gospel meeting was "The Prodigal Son." Bro. Burriess, song-leader, rendered a solo. Mid-week meetings show increase. Brighton Endeavorers took charge of meeting on Aug. 17. The church appreciates the help of all speakers. On Aug. 20 Bro. Plummer exhorted the church, and Bro. Morris, jr., preached the gospel. Sister E. Dickinson was soloist. Sister Holloway is still ill. Good attendance at Lord's table.

Preston.—J.C.E. society, attendances at which have improved considerably, held an enjoyable social on Aug. 12, followed in the ensuing week by a similar function arranged by the mothers' club. At morning service last Sunday the church enjoyed an address from Bro. Watson, of Ivanhoe. He also spoke to Junior Endeavorers. At the close of the gospel service, a youth made the

good confession. He was baptised at the same hour, together with two others who had previously made the confession. A happy time of fellowship was spent by the advisory council at the quarterly meeting, and the spirit of unity manifested indicated that work of all auxiliaries is on a sound basis.

Parkdale.—On Aug. 14, the Y.P.S.C.E. held a memory night—no hymn or music books, Bibles or notes used. Matt. 6: 19-34 was recited together, and four Alexander hymns sung. Three short messages were given. On Aug. 15, the P.H.P. club gave an enjoyable concert, half proceeds to go off church building overdraft. Tennis club spent an enjoyable afternoon with Dandenong club on Aug. 19. On Aug. 20, Bro. Martin, Cheltenham, gave a helpful morning exhortation. An anthem was rendered nicely by a special choir at gospel service, when Bro. A. W. Stephenson gave a searching message to a good attendance. There is much sickness, not of serious nature, among members and friends.

Carlton (Lygon-st.).—A lantern lecture was given last week by Mr. F. Hillier on "The Wonders of the Solar System." Miss Longfield and Mr. J. Gillies, baptised last week, were received into fellowship on Sunday morning, Aug. 20; also Mr. and Mrs. Burrell by transfer from North Fitzroy. Bro. McQueen has returned from Warracknabeal. A number of visitors were present from distant places. Bro. Enniss gave a special five-minute talk to the school in the afternoon on Dhond, preparatory to the school's effort to raise its quota. A large meeting assembled at night, when Bro. Enniss spoke on "Under the Scarlet Cover—the Man that Came." Two young ladies made their decision for Christ.

New South Wales.

Taree.—Two young women, who confessed Christ on Aug. 6 and 13, have been baptised. A Junior C.E. society was commenced on Aug. 13, with Sister Grace Love as superintendent.

Rockdale.—On Aug. 13 Bro. Whelan's exhortation was enjoyed. On Aug. 20 Bro. Alcorn commenced the seventh year of his ministry with the church, and spoke at both services. Several members are in hospital. All auxiliaries are working well.

Erskineville.—On Aug. 20 Jas. Rosser spoke. Five new scholars were added to Bible School. H. C. Stitt gave a good gospel message on "Jehoiakim's Pen-knife." Mr. and Mrs. Stitt sang a duet, Miss Dorothy Abbot a solo, and Beale Stitt and Ada Stapleton a duet. Bible School singers contributed an anthem.

Paddington.—The exhortation of Bro. J. Fox, of Kensington, on Aug. 20, was much appreciated. Meetings are fairly well attended, and all auxiliaries are in a healthy condition. Bible School attendance record has again been broken, 84 being present on Aug. 20. Several new scholars have been enrolled.

Esmore.—Two baptised believers not formerly in membership were welcomed on Aug. 20. Bro. Paternoster spoke in the morning on "The Seeking Saviour," and at night on "The Mystery of the In-living Christ." Reference was made to the home-going of Sister Mrs. Clarkson. Her grandson, Mr. Stanley Clarkson, sang a solo. A young lady was baptised. One of the kindergarten children was killed by a motor lorry on Aug. 18. Mrs. Hilder is very ill.

Mosman.—On Aug. 13, J. L. Stimson exhorted on "The Problem of Prayer" in absence of Roy Acland owing to illness. Bro. Willings, of Chatswood, took evening service, Miss Grace Nicol being soloist. L. Harbutt addressed the church on Aug. 20; subject, "Jubilee Preparations," and T. P. Dale preached at night on "The Way to Eternal Life." The annual banquet of Y.P.S.C.E. on Aug. 17 was highly successful under chairmanship of F. Bulton, vice-president. Bro. Acland has improved, and is now on vacation.

ADDRESSES.

J. W. Furlonger (secretary Albion church, Qld.).—"Taupo," Fairleigh-st., Windsor, Qld.

R. L. Hovey (secretary Brim church, Vic.).—Box 11, Brim.

C. G. Love, B.A. (secretary Hurstville church, N.S.W.).—52 Belmore-rd., Hurstville.

Geo. R. Thomas (secretary Balmaln-st., 5th. Richmond, church).—13 Homburgh-st., Richmond, E.I.

MARRIAGE.

ALFORD—WAKEUM (Diamond Wedding).—Mr. and Mrs. W. Alford announce with pleasure the 60th anniversary of their wedding day, celebrated at the residence of the bride's parents, Emerald Hill, on August 27, 1873, by the late Matthew W. Green. Present address, c/o Mr. A. B. Mitchell, 257 Elgar-rd., Box Hill, E.I.

BIRTHS.

HURREN.—On July 31, at Bendigo, to Mr. and Mrs. A. E. Hurren—a son (Alan Arthur). Both well.

KRUGER (nee Lucy Hinrichsen).—On July 31, 1933, to Mr. and Mrs. D. A. Kruger, Mt. Walker, Queensland—a son (Garret Lyall).

DEATH.

HIGGS.—On August 11, 1933, at Cottesloe (Western Australia), Maria, the beloved wife of our esteemed Bro. James H. Higgs (senior), fond mother of Jessie (Mrs. Eaton, Geraldton), Eva (Mrs. Mannerling, Hollywood), John (Northam), Bertha (Mrs. Peak, deceased), James (Cottesloe), Mable (Mrs. Gough, Canberra), Bert (Cottesloe), Frank (Hollywood); aged 73 years. "For ever with the Lord."

IN MEMORIAM.

CARLOS.—In fondest memory of our dear one (Charles), who was taken from us, Aug. 27, 1931.

"Until the Easter glory lights the skies,

Until the dead in Christ shall rise,

And he shall come, but not in lowly guise,

Good-night, beloved.

—Inserted by his loved ones. Mrs. Carlos, 20 Regent-st., Oakleigh, S.E.2.

McCOLL.—In loving memory of Kenneth Campbell, dearly beloved husband of Llewella, loving daddy of Alistair, and loved youngest son of Ada M. and the late John McColl, of Mont Albert. "Sleep on, beloved."

MOODY.—In loving memory of Nan, who fell asleep in Jesus, Sept. 4, 1932. Beloved sister and friend of K. and C. Young.

SAWYER.—In sweet and loving memory of our darling mother, who was called home on August 28, 1932.

Resting where no shadows fall,

In perfect peace she waits us all;

Remembrance is the only chain

That binds us till we meet again.

—Inserted by her loving sons and daughters.

SAWYER.—In loving memory of dear mother, Mrs. Sawyer, who passed away on August 28, 1932.

Dear is the memory you have left behind,

Of a mother so steadfast, thought'ful and kind.

—Inserted by her loving daughter and son-in-law, Linder and E. Follett.

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Obituary.

SMYTH—The church at Bassendean, W.A., suffered a great loss on July 15 by the death of Elder W. T. Smyth, who passed away in his sleep, after an illness extending over ten months, borne with heroic Christian patience and fortitude. Bro. Smyth was born in Taradale, Vic., 59 years ago, being taught in childhood by Bro. S. Cheek. Early in his life his family moved to Charters Towers, Qld., where as a young man he took his stand for Jesus. Soon after joining the church he became a teacher in the Bible School. Thirty-five years ago he and his wife and one child came to W.A., and went to live on the goldfields. He was a foundation member of the church at Boulder, and the first superintendent of the Bible School in that centre, also one of the first deacons of Boulder church. In 1915 our brother and his family settled in Bassendean and joined the church here. The following year he was elected a deacon, and served the church faithfully in that office for 13 years, when he was elected an elder, which office he held at the time of his death, loved by all who knew him for his work's sake. Bro. Smyth was a prominent Orangeman. We laid him to rest on July 17, a largely-attended service being held in the chapel before going to the cemetery. The writer spoke in the chapel, and Bro. Buckingham conducted the service at the grave, where there was a very large concourse of friends. Bro. C. Hunt, G.C., conducted an impressive Orange service. Bro. Smyth leaves a wife, four daughters and one son behind him, all of whom are members of the church. The sympathy of the church goes to them in loving prayers, that the God of all comfort may be with them. An impressive memorial service was conducted by the writer on July 30 with a full house.—H.B.

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— PHONE 2087 —

Russian Attitude to Religion.

"As a simple matter of fact," said Professor J. Y. Simpson, in his John Clifford lecture, "the only true cosmopolitan is Jesus Christ. To him, therefore, will men increasingly look as they begin to think supra-nationally, for it is Christianity alone that has a sincerely universal outlook."

"To-day in every country there are assemblages of men and women who have seen past the stage of Internationalism. They have not lost their sense of Nationalism, and they will work for all good Internationalism; but they realise, after all, that is not the greatest end in the world, still less its greatest need. Increasingly with the failure of militarism, the bankruptcy of the old diplomacy, and the parochialism of economic and other nationalisms, it becomes clear that the only practical politics in the world is Christianity. And it has never yet been really tried."

Speaking of the present attitude of the Russian Government towards religion, he expresses the view that it cannot be permanent simply because "it is based on scientific teaching, both in physics and biology, that is demanded and out of date; the particular scientific basis of their doctrines is passing away."

"This scourge from the east may be the divinely-appointed instrument to bring about that unification of Christian people throughout the world which would have come about long ago if things upon which they are agreed had meant more to them than the things upon which they differed, as ought to be the case, if there is anything in Christianity."

ARCTURUS LIGHTS CHICAGO.

"A ray of light which left Arcturus forty years ago was captured by astronomers by means of a photo-electric cell, transferred by wire to Chicago, and released, after being considerably amplified, to bathe the whole fair-grounds in its mysterious glow."

This was one of the wonders of the Century of Progress Exhibition at Chicago. I know of still greater wonders.

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