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The Christian's Vast Inheritance: "All Things are Yours."

IN the early chapters of his first epistle to the Corinthians the Apostle Paul strongly rebuked the party spirit which threatened the unity and hindered the work of the church. That men should call themselves by human names, and regard themselves as followers of Peter, Apollos or Paul—as if but one of these had the truth, or if the good in any could not be shared by all—was to the apostle a monstrous thought. We have naturally used these great chapters to answer those who would justify the unhappy divisions of Christendom, as well as to rebuke cliques or party spirit in the local church. One part of Paul's argument, however, does not seem to have been stressed so much as others. In a great passage, at the end of his third chapter, the apostle shows the folly of worldly wisdom and of party watch-words by referring to the unlimited wealth possessed by the Christians. The church does not exist for its teachers, but teachers for the good of the church. There is to be no boasting at all in party leaders, or in any men. The Christian has superlative possessions, but he himself is possessed by a greater than himself. Between us and God stands no human master. Goodspeed's simple translation seems to put the apostle's thought very effectively:

"No one should boast about men. For it all belongs to you—Paul, Apollos, Cephas, the world, life, death, the present, the future—all of it belongs to you. But you belong to Christ, and Christ belongs to God" (1 Cor. 3: 21-23).

The Abingdon Commentary paraphrases: "Put not your trust in mere man. Yours is a vast inheritance in which all human agents are your ministers through whom God bestows his gifts on you. The world with all its wealth is yours, in life and death, in the present age and in the age to come. You are lords of creation, just because you are owned by Christ, who himself bows to the sovereign sway of the Father." Human boasting is effectively excluded by Paul's reflection that our alleged possession of the universe means the wealth which is that of a steward—"But ye belong to Christ, and Christ to God." As G. G. Findlay expresses it, "Our property is immense, but we are Another's; we rule, to be ruled. A man cannot own too much,

provided that he recognises his Owner"; and again: "We are masters of everything, but Christ's servants; He master of us, but God's servant."

It is a great passage.

The heritage of truth.

It was while we were thinking of what seems a very diverse theme that the apostle's word about the vast inheritance of the Christian came to our mind. His words ("All things are yours") presented themselves to us as a corrective of a very common modern attitude. To-day, we find people ostensibly seeking for truth. Some of them may be but seekers after new doctrines, or even mere seed-peckers, and have no settled religious position. They run to and fro on the face of the earth. They outclass the chameleon in what might have been regarded as that changeable creature's speciality. To change the metaphors, they box the ecclesiastical compass; they pass the whole round of their existence in a spiritual pilgrimage. They are ever learning, and never coming to a knowledge of the truth. A new movement arises which seems to them to have in it certain admirable aspects, or to emphasise some truths

either denied or unduly neglected in the church; whereupon they sever their church connection and flee to the new cult. It would be interesting, and doubtless saddening, to learn how many folk drop off from church affiliation because of such reasons.

At the other extreme we may get a thing also to be reprobated. Let a good work be done in the emphasising of neglected truths, and some of us, merely because we have not been used to such statements, shrink away from them. We are tempted to condemn the doctrine because it is taught by those who follow not with us. Perhaps we even look askance at and doubt the orthodoxy of some of our own folk who may be accepting the views.

Welcome light from any source.

Let us remember that all truth is God's truth. We follow "him who is true"; nay, even him who is "the Truth." As his disciples, we have known the truth which is declared to make us free. We have no temptation to accept as true that which contradicts him or the revelation which he gave through his inspired apostles. We have no thought even of any supplementary revelation to come through any inspired or "guided" men to-day. But yet we are far from imagining that any of us knows all truth, or that we have exhausted the meaning of that great book of revelation which God has given to us. He who can show us more light from that sacred word is our benefactor.

Shall we, as members of the church of Christ, standing firmly on the foundation of New Testament truth, be tempted to leave that merely because someone can help us to understand it better? The idea is foolish. We do not need to leave the church to accept any or all of Christ's truth. The very plea we make is that all of that is to be accepted. Any light from any source is welcome. Its acceptance means neither that we decline in the least in our advocacy of the simple New Testament position, nor that we adopt any of the unscriptural doctrines of those who may have called our attention to this particular truth. We may praise this or that quality in, or that truth held tenaciously by, a devout Roman

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Catholic, but that will not mean that we are going to swallow such absurd doctrines as those of purgatory, transubstantiation, papal infallibility, and so on. We may learn a lesson from Anglican reverence in worship, or Methodist zeal, or Brethren "sobriety"; but that does not involve a change in church affiliation or an approval of the general theological position of the people named. For help in exposition received from Anglicans, Presbyterians and Methodists we are profoundly thankful. Any truth they have enunciated is God's truth. Any of it may be claimed by all Christians: for "all things are yours; and ye are Christ's, and Christ is God's."

The Groupers.

A movement like the Oxford Group Movement, now attracting wide attention, and exercising a tremendous influence in the world, furnishes a case in point.

The essential message of the Group Movement has been summarised as follows:

"Live a life of purity, honesty, unselfishness and love. Listen to God for his guidance. Pray 'Thy will be done.' Have faith and rely upon God. This is his world, not ours. Share your experiences, your victories and defeats with God and your friends.

"Listen to God's word and act upon it."

Surely there are in this movement things calculated to make any Christians think seriously, and duties are emphasised, the general practice of which might well transform the lives of believers. Some may imagine that we must either accept the whole theology of leaders of the movement or reject most important truth. We should do neither; for such alternatives are not the only ones before us. It is quite impossible for one established in Bible truth to follow the Group leaders in all things. But it would be equally foolish to reject the good in their teaching. We can and should learn their lessons of honesty, love and witness-bearing and, standing by all we have hitherto learned from God's word, put these things also into our lives. Recently Mr. F. C. Spurr made a very suggestive remark regarding the Oxford Group Movement. Writing in praise of its influence on the young people of the Baptist church to which he ministers, he said: "We have nearly fifty of the finest young men and women who belong to the Group. *But they have had a thorough grounding in the Christian faith, and they are keen on Bible study and social service, as well as personal devotion. Hence I have little fear of them.* They have brought a new breath of life to the whole church." The words we have italicised are worthy of consideration. Where there is not a proper grounding in Scripture truth, men and women are likely to be unstable; driven about by every wind of doctrine and lost to the church. Where they are properly instructed in "the faith once for all delivered to the saints" they will get from any movement the good which is in it, rejecting associated errors and not turning aside from any scriptural position. We seek after truth, and should gladly ac-

cept it, for it comes from God. He who calls our attention to any neglected element of God's word does us good service; but we

should take care that what we are accepting does come from God and is not the invention of men.

William Waterman Called Home.

With a feeling of intense sadness we announce the death on July 17, after an illness of five weeks' duration, of Bro. William Waterman, one of our missionaries in Hueilichow, China.

The heroic days of missionary endeavor are not all in the past. We still have men and women who, for love of Christ and those for whom the Saviour died, are willing to lay their all on the altar of sacrifice. Life is not to be measured by its length of days, but by the quality of its devotion. Thus regarded, the life of Bro. Waterman, called home at the early age of 35 years, is one which may well be remembered and told

material gain, or more willing to set out on a venture of faith, than our brother. We know of no greater act of devotion than the offer made by these workers. The magnitude of their gift and the story of their zeal went through Australia, and contributed in no small degree to the increased Foreign Missionary giving of our brotherhood.

Now we learn that, after but six months of renewed service at Hueilichow, the devoted worker has laid down his life, and his equally consecrated wife and two little girls are left behind.

Bro. Jas. E. Thomas received a letter announcing Bro. Waterman's death and asking him to break the news and deliver letters to the parents who reside at Monbulk. On Saturday afternoon this sad duty was fulfilled. Not to violate any sacred confidence, but so that our brotherhood may know something of that spirit of devotion and faith which animates our missionaries, we give the following extract from the beautiful letter sent by Mrs. Waterman to Bro. Thomas:—

"From the beginning my beloved seemed to feel it would be the end. During many moments when he was able, we read loving words of the Lord, and were able to rest on his precious promises. He prayed with me for courage and strength to endure, and the Lord answered our prayer. He never once complained; during moments of great distress he would say, 'The Lord knows, and he cares,' and he felt the Lord very near sustaining him. Indeed, we were both drawn very near to God and nearer each other. We were both resigned to the Lord's will, and he saw fit to take my loved one away. During any conscious or clear moment the last night he would say, 'I am going to see Jesus.'

"Will said he willingly gave himself for life to the Lord for China, and the dear Lord accepted it, only he needed it only for a short time. We feel it was the Lord's will that we came out; for we never prayed for it but that we wished to come only if it was his will. We know not why he took his life so soon, but we do know that it was all his divine will."

It may be superfluous to make any request; but it is to be hoped that all our readers will remember in their prayers all those more nearly bereaved—Mrs. W. Waterman and the two girls; Mr. and Mrs. Waterman, senr.; Mr. and Mrs. Anderson, mourning the loss of a beloved colleague. The Father is rich enough in comfort to succor all his children in their distress and to give strength for every burden of life. May all the consolations of his Word and Spirit be theirs, and ours.

"Oh, that hope, how bright, how glorious!
 'Tis his people's blest reward!
 In the Saviour's strength victorious,
 They at length behold their Lord:
 In his kingdom they shall rest,
 In his love be fully blest."



W. Waterman.

for the stimulus to consecration which it may be expected to give.

Wm. Waterman was born in Victoria on December 3, 1897. Desiring to equip himself for the Master's service he entered the College of the Bible. Qualifying for the College diploma in November, 1921, he left for China on Dec. 16, 1921. Miss Grace Metzenthin, after completing in November, 1922, her course of training at Glen Iris, left for West China at the beginning of 1923. On November 21, 1923, Bro. Waterman and Miss Metzenthin were married in Yunnanfu.

It will be recalled that Bro. Waterman had a serious illness in 1924 and returned to Australia, where he labored—at Preston, Invermay and Kalgoorlie—for seven years. Early last year there was an urgent call for workers to go out to Hueilichow to support Mr. and Mrs. Anderson in their arduous task. Brethren throughout Australia were thrilled when they learnt that not only were Bro. and Sister Waterman prepared to go out again, but also that they gave up practically everything they possessed to help pay the expenses of sending the reinforcements to the Andersons in their dire need. We never met a person less interested in

Mistaken Identifications.

John 7: 24; 1 Cor. 4: 3.

A. S. Hinrichsen.

That the world was flat seemed to the ancients scientific fact. The evidence appeared final, conclusive, irrefutable and satisfying. Common-sense, every-day observation and experience confirmed the belief and pointed to but one conclusion. The uneducated child of today, with flawless reasoning and the best of arguments, by an appeal to a concrete illustration (e.g., a model globe, ball or orange) will show that the earth cannot be round. We would fall off! And yet the heresy of our modern text-books is right: our planet is an oblate spheroid (a sphere flattened at both ends). Appearances are contradicted by facts. Life has its illusions. Common-sense has its errors and fallibility. Does not the sun rise and ascend in the morning, descend and set in the afternoon, thus proving that the sun revolves around the earth? But the truth is vice versa, the sun being (relatively) fixed. The unquestionably true of one age becomes the laughably absurd of a later era.

The Bible records numerous mistaken conclusions of men, and misinterpreted appearances contradicted by facts and the truth itself. Thus Samuel was deluded by outward appearance, whereas God saw inner value (1 Sam. 16: 7). That our Lord was but a Galilean peasant seemed clear (Matt. 13: 55, 56); an impostor and blasphemer (Matt. 27: 39-44). How presumptuous to claim to be equal with God, and how easily disproved! And yet his sceptical and logical countrymen were wrong, and the foreign Roman right, "Truly this was the Son of God" (Matt. 27: 54). Who could realise at the time that Pilate was but the apparent judge, in reality the judged? (John 19: 10, 11). How patent the facts were to the melancholy disciples—the crucifixion, the tomb, the end! (Luke 24: 11, 20). But thank God they were wrong. "But now hath Christ been raised" (1 Cor. 15: 20) is Paul's triumphant evangel.

Anger mistaken for courage.

Let a man snort like an infuriated bull or an enraged Vesuvius and how often he is regarded as fearless. The militaristic advocate of the sword, the retaliator, the avenger of wrongs received and the stickler for "an eye for an eye" boast of heroism and manliness. But may not Shaftesbury's reflection be the truth?—"True courage has so little to do with anger that there lies always the strongest suspicion against it where this passion is highest. The true courage is the cool and calm. The bravest men have the least of brutal bullying insolence, and in the very time of danger are found the most serene, pleasant and free. Rage, we know, can make a coward forget himself and fight. But what is done in

fury or anger can never be placed to the account of courage."

How often has the teaching of Matt. 5: 38-42 been misread as a philosophy for effeminate weaklings and spineless pacifists. But is it not an appeal to the magnanimous and heroic, as being the only worthwhile and workable way of settling our problems? Apparently yielding, but in reality wrestling down our assailant Non-resistance—the weapons of active and positive love—can boast of numberless lasting unions. Can the policy of the sword cite more than coerced and diplomatic settlements on the part of the weaker? How valueless and unimpressive these victories of force have been are obvious in history. Yet, as Mrs. Norton says,

It may be more lofty courage
dwells

In one with heart which braves all adverse fate
Than his whose valour and indignant swells.

Warn'd by the fight, or cheer'd through high
debate."

The widow at the wash-tub, fighting to keep away the wolf from the door, the apostle of peace in a war atmosphere, the business man of both success and principle, the popular sportsman with humility and high moral ideals, the youth able to say "No" to tempting and jeering, drinking or gambling companions—these are God's genuine heroes.

Forgiveness misinterpreted as weakness.

Here, again, the petty and pugnacious heap ridicule on the disciple of him who taught us the other cheek, the cloak also, and the second mile way of settling our quarrels and of quenching all provocations. But the martyr-like spirit and the lion-hearted alone can practise it, and then forgive. "A brave man," says Pope, "thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it." The world may forever regard Napoleon as its typical warrior, but the church of Christ will ever remember its gentle and harmless Lady Jane Grey, gentlemanly Sir Philip Sydney, and forgiving Stephen, above all the restrained and controlled Jesus (John 18: 22, 23; 1 Peter 2: 21-23). In him we have a final answer to our questions. Have not self-respect and dignity their claims? Why should not he apologise, admit his wrong and make amends: before I forgive? What of the maintenance of my rights? What made a devil and a sin? Love has its answer and knows no retreats, and "endureth all things" (1 Cor. 13).

The illusion of troubles.

Are not our threatening or overwhelming circumstances often dismissed as a

mirage? Like the patriarch we misconstrue and arrive at a melancholy conclusion (Gen. 22: 9). The reasoning is sound but the premises wrong, and the evidence partial and incomplete. The spectacles of faith, viewing similar or aggravated trials, led the apostle to a diametrically opposed conclusion (Rom. 8: 28). In speaking of Isa. 43: 1, Dr. G. H. Morrison said: "For the great need of hours of overwhelming is the old, old need of trust in God. It is to feel, as the little children's hymn has it, that we are safe in the arms of Jesus." To be assured that God is love and that he will never leave us nor forsake us, to be assured that he knows the way we take and that his grip is on us all the time, that is the way to keeping a brave heart when everything is dark and desolate, and not a bird is singing in the forest. Plunged into the deeps, there is something deeper than those deeps. There is the love of God commended at the cross. Underneath are the everlasting arms. So we endure as seeing the invisible, and then (and often sooner than we look for) the day breaks and the shadows flee away."

The analogy between night and death.

"Mysterious night! when our first parent knew
These from report divine and heard his name,
Did he not tremble for this lovely dawn,
This glorious canopy of light and blue?"

Yet 'neath a curtain of translucent dew
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened in man's view.

"Who could have thought such darkness lay
conceal'd

Within thy beams, O sun! or who could find
Whilst flower and insect stood revealed
That to such countless orbs thou mad'st us
blind?"

Why do we shut death with such anxious
strife?

If light can thus deceive, wherefore not life?"

How revealing the light of day appears to be. Can it leave any mystery? Does it not give to us the maximum of vision? On the contrary the unexpected is true and the paradox holds good—it is at night our vision and knowledge are enlarged. Myriads of new worlds burst in upon our sight. If light thus obscures, devalues and limits, may not life be analogous? Death, too, like night, shall be a revelation and expansion. "We are like that traveller among the hills of Wales, who in the mist thought he saw a spectre; when it came nearer, he found it was a man; when it came up to him it was his brother." "For now we see in a mirror, in a riddle, but then face to face." "To die is gain" (1 Cor. 15: 12; Phil. 1: 21). Foolish and dogmatic materialism may say that "both flame and spirit cease to have a separate existence at the moment of extinction," but those who experience "the powers of the age to come" (Heb. 6: 5) see beyond the pallid face, the closed eyes, the dumb mouth, and the motionless heart. Death is not the end it marks transition and a beginning. "The day, not the grave, is our goal," for "God hath set eternity in our heart" (Eccles. 3: 11, R.V. margin).

A Peculiar People.

(1 Peter 2: 9.)

A. Allen.

In studying the history of any great movement, one often finds that with the passing generation of men some departures from the original object or purpose, or maybe, some departure from the original constitution or charter, under which the organisations came into existence, has taken place. Especially is this true in regard to the religious world. We have only to look out over the world to-day and see the number of religious bodies that now exist under various names, then compare their rules of faith and practice and their source of worship with the New Testament record of the church in the days of the apostles, to realise that there has been a great departure from the simplicity that marked the worship, faith and practice of the church which our Lord built. Are we as a people, content to be known simply as Churches of Christ, free from such criticism?

I speak of the distinctive peculiarities of this brotherhood of Christians known the world over as disciples of Christ or churches of Christ, for we have peculiarities: we are a peculiar people and always have been. If we had none, or if those we have were not matters of deep conviction with us, there could be found no adequate apology for our existence as a separate people.

The very departure from the New Testament ideal of the church that has arisen since apostolic times surely calls for a movement such as that with which we find ourselves identified.

When the pioneers of this movement set out on their task, they used the significant word Restoration, in order most exactly to present the central purpose of the peculiar plea presented by them.

Their purpose was, as they declared in the beginning, and as without variation I trust we have continued to declare to the present, to restore to the world in faith, in spirit and in practice the religion of our Lord Jesus Christ and his apostles, as found in the pages of the New Testament Scriptures.

In order to do this, it became necessary to go back beyond all ecclesiastical councils, with their creeds and confessions since the days of the apostles, and take up the work just where the inspired men left it. Our aim is certainly right, and the work proposed certainly needed. Whatever peculiarities we have arise from an honest effort to realise that aim. We do not claim that we have practically, and in all details, accomplished the end proposed. We are only working toward it. Having made this introduction, shall we proceed to consider some of the distinctive peculiarities of this people known simply as churches of Christ?

I.

We are Peculiar in Our Plea for Christian Union.

In going back to the New Testament, we find the church there is a unit. One flock, one body, one spiritual temple, one household, a spiritual house, are some of the figures under which it is presented. It was of one mind and one heart: do we find this true to-day? Rather, we have a house divided against itself, a kingdom made weak by internal discord and division. We have men trying to justify division by speaking of the branches of the church, and referring to the vine and the branches spoken of by our Lord as a justification for that position. When our Lord gave the illustration of the vine and the branches to his disciples, the church was not then in existence, and he only sought to show the relationship that should exist between him and the disciples as individuals. We turn back to the New Testament again, and we almost hear the Saviour in the very shadow of the cross pray-

ing for all who may believe in him through the apostolic word that they be one. We find all divisions deeply deplored; all schisms sharply censured; not even a Paul or an Apollos or a Cephas allowed to be the leader of a party, and sectism branded as a sin so great as to prevent the world believing in the divine mission of our Saviour. Others may say divisions are unwise; but in the light of all this we say it is positively sinful. Yet, if we as a people are content to simply go on preaching the gospel and neglect to continue to plead for the unity of God's people, we have simply added one more body to the number of denominations, and are as verily guilty of the sin of division as anyone. On the other hand, whatever apologies may be made for the present divided state of the religious world, it must be evident to everyone that the restoration for which we plead cannot be complete until we can say, with the apostle Paul, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

As we study the historic development of this movement, we find its protest against divisions and its plea for Christian union was its first strongly-marked feature. This movement did not arise out of religious controversy or religious bigotry as some people have thought. The central aim was restoration; the first feature sought to be restored was the union of Christians as in the beginning.

The declaration and address of 1809 was an arraignment of sectism, and an earnest call upon ministers and churches to labor for the union of Christians as they were united in the beginning.

A grand opportunity presents itself to us to-day. Men of all Protestant churches are thinking along the lines of union, and are seeking co-operation in order that the different bodies may understand each other better. This is good, and we ought to be right out in the front with the glorious plea for union on the basis of God's word, particularly the New Testament, which presents the church in all her beauty and crystal purity as she came into being at Pentecost.

How much nearer might union be if all men everywhere would realise that the church is not of the earth earthy, but that it came from the Lord, from heaven. It was conceived in the mind of God the Father, revealed to man by God the Son, by the word of mouth as he addressed himself to his disciples, and brought into actual being by God the Holy Spirit speaking on earth in the hearts and minds of men. Yet it is a spiritual house, and dwells in the realm of the spiritual. Whilst its mission now is to the world, its eternal destiny is heaven. If all this were realised, would any man dare to bring into the church anything of human origin or that is of the earth, such as human creeds and ritualistic ceremonial that has not the sanction of our divine Lord, the Head of the church?

The simplicity of a little child is one of the sweetest of life's experiences, and God put that simplicity there, and gave it its sweetness. I would liken the New Testament church in its early days to that little child, for its service of worship was a very simple but impressive service, and therein lay its sweetness and attractiveness. We read: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

In pleading for the restoration of the New Testament church on earth, we surely plead for the union of God's people on the only possible

basis that can bring unity in the Spirit. There may be organic union without such a basis, but not the unity for which our Lord prayed. Let us continue to plead for an open and manifest union, such a unity and union that the world may see it and believe concerning Christ, that God sent him into the world.

II.

We are a Peculiar People in Reference to Human Names for the Children of God and the Body of Christ.

We reject all human names, and have good and valid reason for so doing. For instance, human names perpetuate party spirit. Some may say, "What's in a name?" I reply there is in every name what its surroundings and attending events have put into that name. Nothing in the name of Napoleon given to a little babe, but when Napoleon became a man, and kings became uncrowned and nations cowered at his feet, the name of Napoleon stood for military genius. Nothing in the name of Livingstone until he went to darkest Africa and won the hearts of the dark-skinned people of that great country. Nothing in the name of Marconi until he annihilated space with the marvels of wireless. These men had and have their followers. So in reference to party names in the church. There is in them what attendant circumstances and events have placed there. Most of them have been born of strife. The church divides, party spirit runs high, and a new name is chosen for a new party; the result, a new denomination under a new name. The human name perpetuates the party spirit.

We reject human names because it is impossible to find a human name which all Christians would consent to wear. That is, you cannot unite all the children of God under an existing denominational name. Take the most honored of these names, such as Methodist, Baptist, Presbyterian, Congregational, and do you suppose for one moment that all Christians could be induced to unite under any one of them? In any case, would it be right if they could? Yet union is right, and division is sinful. If we plead for restoration we must plead for union; if we plead wisely for union, we must plead only for the name which all can consent to wear without wounding of conscience; which means we must plead only for the name that inspiration sanctions.

We reject human names because we hold it quite sufficient to be simply Christians. If we are only Christians, we do not need any other name to tell men who we are or what we stand for. Because we have taken that position, some have accused us of claiming to be the only Christians on earth. We lay no claim to the exclusive appropriation of this scriptural name, much less to being the only Christians. If that were true, why should we plead for Christian union? Men have tried to call us Campbellites, but that name has never been allowed to become attached, and so long as we plead for restoration, never will. In apostolic times party names were sharply rebuked, when they said, "I am of Paul," "I am of Apollos," and "I of Cephas." "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" are the questions with which the apostle expresses his amazement.

The point in which we are a peculiar people is simply this, that we persistently reject all human names.

(To be concluded.)

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way and come on earth, and sang on undyingly, smiting the hearts of men with sweetest wounds and putting for awhile an angel's nature into us.—F. W. Faber.

Religious Notes and News.

SIX SECRETS.

Mr. Edwin Markham, the American poet, was recently asked for his secrets of abundant living. He replied—"Bread, beauty, brotherhood, love, labor and loyalty."

SPARE TIME?

"There was a case which came under my own close observation and which is not mere history nor hearsay," says Alfred Payson Terhune, "the case of a woman—a clergyman's wife—who tackled the following none-too-easy job: she had six children, and not only brought them up, but took sole charge of their education until they were nine or ten years old. Also, she was an inspired housekeeper, conducting the management of her large home and doing much entertaining. In addition to this, she was supremely active in church work and in missions, and was in fact the ideal helpmeet for her ever-busy clergyman husband. She had the further handicap of years of ill-health. But she performed her million duties brilliantly, shirking none of them. That is a fairly large daily job, I think. Yet, in her spare time she was able to win fame as a novelist and household writer, under the pen-name of 'Marion Harland.' She was, incidentally, my mother."

DR. ADOLF KELLER IN LONDON.

Dr. Adolf Keller—"Uncle Keller" to thousands of Continental Protestants who look to his Bureau at Geneva as a sort of G.H.Q. for counsel and assistance—has been paying a visit to London, writes the editor of the "Christian World." To a group of English friends, meeting last Wednesday at lunch, on the invitation of Sir Murray Hyslop, Dr. Keller gave a most illuminating account of European religious conditions. Protestantism is hard-pressed everywhere, and there is deep gratitude for any mark of sympathy from strong Protestant countries like our own. "The European Protestant churches," said Dr. Keller, "are going back to the fundamental principles of the Reformation. The period of Liberalism and Humanitarianism is passing. I was myself a pupil of Harnack, but one is surprised to find how his influence is diminishing. Barth stands for more than a new theological school. He represents this wider 'Back to the Reformation' movement."

THE NEW GERMAN RELIGION.

Dr. Adolf Keller's account of German religious development (continues the "Christian World") was particularly interesting. He made it clear that German Protestants accept the Hitler regime—it was either Hitler or a Communist revolution—and they are willing to work with that regime in a spirit of co-operation. The dangerous group are those whose real religion is Nationalism, a mysticism of the blood and of the race, a religion in which "Christ is a great Duke riding before the armies of the Christian tribes." "Against this spirit, which is un-Christian," said Dr. Keller, "our German friends have to fight. It might be well if some of our bishops and general superintendents would go to prison." Dr. Keller seemed to think this not at all an unlikely outcome of the "German Christian" movement; but he hinted that any outside protests must be made tactfully and with a full understanding of German national feeling.

CHURCH MEMBERSHIP, U.S.A.

Church membership is now the largest in the country's history, according to the "Christian Herald's" annual report. The effect of the depression has been to increase the membership of all the nation's churches to 50,037,269 at the end of 1932, which is a total net gain above 1931

of 929,252 members thirteen years of age and over. This means that church membership is increasing much more rapidly than the population of the country as a whole.

Financially the churches made a much better showing than most secular enterprises. Church contributions for all purposes in 1932 were \$19.02 per capita. This is a drop from \$22.62 in 1931. The per capita contributions for benevolences throughout the country were \$3.12 in 1932 and \$3.71 in 1931.

"It is also significant," the report says, "that since the depression began one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors."

PALESTINE.

The bill for extending Jewish citizenship in Palestine is designed for the relief of Jews expatriated from Germany, who have not only been driven from the country, but deprived of even lawful property which might provide for their bare subsistence; the result being that the Jewish community in Britain has been burdened with the maintenance of approximately 1,500 destitute Jews. The census of Palestine for 1931 shows a population of 1,035,821, a decennial increase exceeding 36 per cent. As the Jewish section of the population is mainly recruited by immigration, it follows that while the Moslems and Christians have increased their numbers by 28.6 and 25.2 respectively, the Jews have increased theirs by 108.4 per cent. Fifty-eight per cent. of the Jews are foreign-born, and the rates of increase for the past decade have only to be maintained for the Jews to double their present number in nine and the Moslems in twenty-five years, while in thirty the Jews expected to overtake the Moslems. Except for the existence of an infinitesimal section, the Jews form a united body, which is more than can be said for either the Moslems or the Christians. But of the Moslems the overwhelming majority are Sunnis, as distinguished from Shias, while the Christians consist of nine main and twenty-five unclassified bodies. The 9,000 square miles constituting Palestine is a perfect Babel, no fewer than sixty

languages being spoken, while the occupations are surely varied enough to suit all tastes, including as they do, besides agricultural and industrial workers, 94 amulet makers, 167 astrologers, 144 bear dancers and an equal number of conjurers, 167 authors and an equal number of poets, 179 gamblers, 162 genealogists, 149 informers, 167 petition writers, and numerous representatives of other interesting professions.

At Invitation Time.

Thomas Hagger.

It is customary among churches of Christ in this land to give an invitation to those present to confess Christ at the close of each gospel message. That time is the most serious and important part of a gospel service. Possibly there is then going on a great transaction between a soul and God, that will develop, ere the close, into an open confession of the Master. Yet how often that time is marred, quite-unintentionally, by some present. Such is another example of evil being "wrought from want of thought."

When the invitation is extended, nothing should be done that will attract attention. It is unwise for ushers to open doors and start to gather up hymn books; it is unwise for anybody to walk up or down either of the aisles; it is unwise for anybody in the congregation to speak to anybody else; it is unwise to put on coats and wraps in preparation for departure. At least, all who follow the Lord should concentrate on the winning of souls. If unable to sing the invitation hymn, one can still be in the spirit of the movement. Unceasing prayer during the time should go up from the hearts of God's people that the invitation may be effective, and that some should be led to accept it.

Just as at the time of participating in the Lord's Supper at the morning service one should be very reverent, so one should be at the time of invitation in the evening service. In this way all can help on the great work of saving men and women, the great work Christ came from heaven to earth to do.

TO HEAL THE SOUL.

And who but God the grace can give
That saves and makes us whole?
So all men need, if they would live,
A church to heal the soul!

—The Bishop of Chichester.

God Takes Sides.

Can God be neutral—an unconcerned spectator in the unceasing struggle between light and darkness—when in the fulness of the time he sent to earth his only begotten Son our Saviour Christ? That gift assures me that the heart in heaven is passionately interested in the drama. It tells me that whatever may be the case on earth, within the gates of heaven there is no neutrality. And therefore I urge you, as you would hope for heaven, and for fellowship with him who sent a Saviour, beware of the attitude of looking on.—G. H. Morrison.

God takes sides; the real meaning of God is that he is not everything, but that he is the good, and that he holds the balance in the mighty conflict in which the universe appears to be engaged. We get the solution of our difficulty there; God is with the innocent, God is with the helpless; God is against the cruel, God is against the vicious, God is against the exploiter of these flowers of his heart; God is always there, and this evil that you deplore and argue as a reason for not believing in him is really the strongest reason for believing in him,

and for taking sides with him against the evil that he condemns, and on behalf of the suffering whom he pities and loves.

Christ is the side that God takes in the world; Satan is the side that God opposes in the world. You may say that those two names are given as the explanation of the fact; take all that God sides with, and that is Christ; take all that God is against, and that is Satan. The great personal forces that God approves are Christ, the great personal forces that God opposes are the devil, and God is against the devil, and God is for Christ. The side he takes in the world is Christ's. Therefore, this is our great conclusion: We are to side with Christ; we are to resist the devil with all our might and with all our strength; we are not to confuse the moral issue and speak as if all were God, sin and good alike, Satan and Christ alike, man and God alike. We are not to confuse the issue, but with all our strength and all our will, and with the clear insight that he gives us, we are to battle for the right, because the right is God; we are to take sides with God in the world, because he takes sides.—Dr. R. F. Horton.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE WAYS.

But to every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

WISE WORDS CONCERNING THE SCRIPTURES.

Eat in peace the bread of Scripture, without troubling thyself about the particles of sand which may have been mixed with it by the millstone.—Beugel.

A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—Whately.

I use the Scripture, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—R. Boyle.

An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty I lay it aside and call it a 'bone.' Why should I choke over the bone when there is so much nutritious meat for me? Some day, perhaps, I may find even the bone may afford me nourishment."—Anon.

PSALMS SMUGGLED INTO PRISON.

In Korea there was a young man who was a vagabond, a drunkard and a gambler. Many times the colporteur tried to sell him a Gospel, and to persuade him to give up his evil ways. At last he bought a copy of the Psalms. He was arrested shortly afterwards. While awaiting his trial his mother was allowed to take a quilt to him in prison. Tucked in the quilt he discovered the Psalter, and having nothing else to do, he read it. Then he decided to become a Christian. As soon as he was liberated, he found out the colporteur, told him what had happened, and asked him to pray with him. From that time he has led a true Christian life.

THE OTHER SON.

One day two well-dressed but somewhat intoxicated young men staggered into a Marcon studio, and said they wanted to have their pictures taken.

"All right, my boys," said the photographer, "how do you want me to pose you?" "We'll tend to—(hic)—that," one of the lads replied; "won't we, Josey?"

They pulled out a couple of whisky flasks and zigzagged over to the background screen. There they arranged themselves, each with an arm around the other's neck, while each free hand held a bottle to the lips.

"Now, shoot-away, old man," one of the boys directed the photographer.

The two young men lived back in the country. Instead of taking the cars home they decided to walk on the track. On a curve around the hill one of the boys was run over and killed by a train. At the inquest the half-empty whisky flask, which was not broken, was in evidence. Some weeks later an old woman, attired in

mourning, visited the studio, and gave her name to the photographer.

"I heard you took a photograph of my son a while back," she said; "I want it."

The photographer tried to protect the memory of his customer.

"It wasn't a very good picture," he explained. "Maybe you've got an old one at home; send that down and I'll copy it for you without charge."

"But I want the one he had taken last," she insisted.

The photographer still hesitated. He was a good man, and he had a gentle old mother of whom this woman in black reminded him.

"I'd rather not make the picture for you," he told her; "it's not good. You won't like it at all. The truth is," he added desperately, "he had it taken with a bottle of liquor to his mouth."

"That's just why I want it," said the mother. "You see, I've got another son."—"C.E. World."

THE LEPROSY OF SIN.

For this fatal malady Paul says there is but one remedy—the gospel of Christ. The Jew looked upon the law as a sufficient remedy, but Paul shows that it was only a detector. It has been found that a certain serum, if injected into the veins of man or beast, will detect the slightest trace of tuberculosis, by developing the symptoms thereof. Many a sleek bovine, with no visible symptoms of this deadly disease, has been shown to be its victim, by this serum. It is marvellous what revelations attend even slight doses of the serum of law. In the heat of men, and the heat of communities, it shows sin to be surprisingly abounding. Adam and Eve were the best people in the world, and did not suspect themselves of harboring sin in their moral constitution. But behold what a violent reaction was produced, and what pronounced symptoms were developed, by a homoeopathic dose of the serum of law. But the detecting serum is not the remedy. The only remedy for the leprosy of sin is the gospel—the serum of the blood of Christ.—"Christian Standard."

THE MESSENGERS.

The shafts that bear the grain aloft
Are very slender;

The roots that hold them to the soil
Are very tender;

Yet all the grain is lifted high
To ripen under summer sky,
And tell the millions by-and-bye,
Of God the Sender.

The men who bear the Word aloft
Are often lowly;

The ties that bind them to the work
All strengthen slowly;

And yet the Word is carried wide,
To every land, on every tide,
The peoples manifold to guide,
To God the Holy.

—H. J. Horn.

Mrs. A.—"I see you have a new cook. Is she experienced?" Mrs. B.—"I believe so. She started the first day by coming late, and then asking for the afternoon off."

Mother was entertaining a few friends, and young Billy was being shown off. "Who do you like best?" asked one friend. "Mother," was the reply. "Who next?" "Little sister." "Who next?" "Aunt." "But when do I come in, next?" "At two o'clock in the morning," replied Billy.

The Family Altar.

J.C.F.P.

Monday.

To do justice is more acceptable to the Lord than sacrifice.—Prov. 21: 3.

We are reminded of Samuel's words to King Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Reading—Proverbs 21.

Tuesday.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.—Prov. 23: 31.

Some of the many evils accompanying intoxication are enumerated in verses preceding and following this. The safest habit is total abstinence. No matter how pure the wine may be, it is a snare. Reading—Proverbs 23: 1-25.

Wednesday.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

The Asiatics excel in silverwork. Some exquisite and well-known ornament of the table is doubtless referred to here; probably a silver basket or box exquisitely formed of filigree work, through which golden colored apples could be seen. A word judiciously chosen and spoken at the proper time and place is as pleasing to the ear as are apples of gold in pictures of silver to the eye. Reading—Proverbs 25.

Thursday.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Prov. 27: 1.

"This does not forbid preparing for to-morrow, but presuming upon to-morrow." We must place no dependence upon to-morrow, for it may never come. Reading—Proverbs 27.

Friday.

The fear of man bringeth a snare; but whom putteth his trust in the Lord shall be safe.—Prov. 29: 25.

How many have fallen through the fear of man! Many, like Peter, have thus been led to deny their Lord. Safety is assured only to those who put their trust in God. Such shall "be set on high, above the power of man, and above the fear of that power. A holy confidence in God makes a man both great and easy, and enables him to look with a gracious contempt upon the most formidable designs of hell and earth against him." Reading—Proverbs 29.

Saturday.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.—Prov. 31: 30.

Charm of manner and beauty of appearance may alike be deceitful and vain. The grace which lasts and the beauty which fades not is the fear of God. Women who possess this charm clothe themselves with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Reading—Proverbs 31.

Sunday.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.—Eccles. 3: 12.

"God has deeply rooted the idea of eternity in every human heart, and every considerate man sees that all the operations of God refer to that endless duration." When we look around and behold the wonders of the work of God, and remember that "the great events of providence cannot be accelerated or retarded by human cares and anxieties," it becomes us to graciously submit, rejoice, and do good all our lives. Reading—Proverbs 3.

Prayer Meeting Topic.

September 6.

"AS LITTLE CHILDREN."

(Matthew 18: 1-10.)

H. J. Patterson, M.A.

"Jesus called a little child unto him, and set him in the midst of them." I have somewhere seen the suggestion that, since Jesus was at Capernaum, it was a child of Peter's. If so, the lesson would be the more interesting. Jesus might take your child, if to-day he wished to give similar teaching. It is a lesson for grown men and women, who are in danger of taking too much for granted, and whose lives exhibit a certain pride and conceit. Characteristics of childhood are a readiness to learn, a certain humility of spirit, a trustful nature and obedience.

The Text Does Not Say.

No, it does not tell us that we are to make the children like grown men and women. Is there not that tendency to-day? Children are being converted into men and women before their time. By our carelessness we are making them to partake of the tree of knowledge of good and evil. This is a day of enlightenment, but let us beware lest the pendulum swing too far in the wrong direction. Take care of your speech, particularly when in the presence of children, for they are quick to learn. They are also quick to accept suggestions and to imitate. There is also an unconscious influence, and that is determined by the life we live. If the heart be evil the influence will be of a corresponding kind. Jesus did not say to the child, "Except ye change and become as a grown man, ye shall not enter the kingdom."

The Real Teaching.

It was designed for grown men. "Ye" are to "be converted," and ye are to "become as little children."

The great Teacher began the lesson with a question: "Who is the greatest in the kingdom of heaven?" Greatness! Many seek it; few attain to real greatness; but Jesus imparts the secret in another teaching. Greatness comes by way of service in the kingdom of God; but the disciples need be very careful lest they miss altogether a place in the kingdom. The primary thing is that we become as little children.

(1) Humble. The proud are the disturbers and destroyers of their fellows. "Blessed are the poor in spirit." These are not great who boast of and glory in the possession of wealth, the gaining of political advantage, or even in self-righteousness. We must ever keep in mind that we are sinners in the sight of a just and holy God. The drift seems to be away from the position and spirit of the publican to that of the Pharisee who prayed with himself. A humility of mind, induced by consciousness of sin, is a necessity.

(2) Teachable. "He who knows not, and knows not that he knows not, is a fool; shun him. He who knows not, and knows that he knows not, is humble; teach him." There is always the danger threatening both old and young Christians of pride of intellect. Pity the man who knows all, and can be told nothing. Who can ever hope to learn the half of the mystery of the grace of God in the gospel of his Son? Let us ever be open to learn yet something more. Wisdom will not die with us.

(3) Trustful. The child trusts its parent and those in authority. If it do not, it is likely to "make ships" of it. Jesus Christ is the great authority. We do not always understand, but let us trust, even as a child.

(4) Obedient. If a child wishes to attain to any position in this life, it must learn first to obey. Disobedience precedes the fall. Let us be as little children.

TOPIC FOR SEPTEMBER 13.—CHRISTIAN UNION IN THE TEACHING OF PAUL.—1 Cor. 12: 12-31.

Our Young People.

Conducted by WM GALE

Leaders Who Lead.

W. Ed. Raffety

(President of University of Redlands, Calif.)

Here is something good from the pen of our old friend, W. Ed. Raffety. It is a story—"How the Lynndale Church-School Became Better and Bigger." Mark Peak, the superintendent, heard a stirring address at a State Sunday School convention. It sent him to the booksellers. After carefully reading one of his purchases, he pasted inside the cover a paper upon which he wrote the following:—"As one who is carrying leadership responsibility in our church-school, I have read this practical manual with pleasure and profit. When you have read the pages enclosed by the rubber band, please sign your name and return the book."

It first went to the preacher, then to others, until all the staff had read a portion. He then asked each to bring to the next monthly workers' conference something to help in the discussion on "Essentials of Efficient Leadership." At the close Mark Peak put on the blackboard a brief outline of the main findings; this was copied and sent to each worker. The next night he spent in his own sanctum at home meditating on this list; in each sentence he conscientiously substituted "I" for "He," and with consecrated commonsense he seasoned his own soul. Here is the paper he held in his hand:—

THE CHURCH-SCHOOL LEADER WHO LEADS.

The leader who leads is a genuine Christian, true blue, just the same Sunday, Monday, every day; good through and through; no hypocrisy; no veneer.

He knows where he is going, and how to get there. Otherwise he is a blind leader of the blind. He has a goal, a purpose. He faces forward, and keeps moving until he achieves, makes good.

He knows where he wants his followers to go, and leads the way, intelligently, tactfully, with sympathy and understanding, never losing patience with the slow of head and heart.

He starts with folk where they are, and quietly and surely brings them on to the place he wants them. Thus he displays the mark of a real leader. Thus he uses good pedagogy, good leadership. The result is seen in happy followers.

He knows that, if he himself ceases to learn, he ceases to lead; and so he studies magazines, books; observes widely, wisely; confers with successful leaders in his own line. He is a daily disciple, learner.

He obeys the traffic laws. He knows the constitution and by-laws of his church and church-school, and realises that he should be an obedient servant always. He knows the folly of "passing up" the signals. Pedestrian rights are first in his thought.

He respects and controls the man in the mirror, knowing full well that self-respect is the foundation of a strong life, and that he who loses self-control loses his ability to lead.

He is never without funds in the Bank of Friendship. Friends worth making are worth keeping. The way to have friends is to be one. It is hazardous to get a N.S.F. (not sufficient funds) notice from the Bank of Fellowship.

He idealises nobody; has no pet; is not partisan; never takes sides; believes in justice to all; does obeisance to no one, no matter how learned, clever or rich.

He idealises everybody; sees the good and magnifies it; sees his associates not as they are, but as they may become—sublimated by human help and divine grace.

He is never small enough to gossip. He knows what a great fire the flaming tongue may start. So he holds confidences; takes no interest in idle rumors, old wives' fables, and speaks good or speaks not at all.

When he gives his word he keeps it—makes few promises and keeps both the letter and the spirit of every one; is known as a man of his word honest as the day is long.

He takes his own medicine. When he urges others to take leadership training courses, he himself enrolls and complete his courses. He gives no advice he is unwilling to accept for himself. He carries his end of the log, always.

He speaks less; thinks more, and twice before he speaks; is careful not to offend; drops no careless, thoughtless word that may injure another.

He nurses no boil. If he has a grouch, nobody knows it. If an ugly word of sarcasm comes up in his throat, he swallows it. He holds no grudge; never vents his spleen. He kills cynicism with the antidote of brotherly kindness mixed with generosity.

He goes the second mile—doesn't have to, but does often, and always with a smile, and thus wins friends because of his unselfish spirit and service.

His middle name is Andrew. Recalling the references in the New Testament to his namesake, he, too, is on the lookout for those whom he can bring to Christ. He is a discoverer especially of young people, potential leaders, getting them off to summer conferences and training schools.

He keeps out of the limelight; is humble in his knowledge and in the use of his abilities. He will boast a cause, but never himself.

He not only strikes when the iron is hot, but, like Cromwell, he strikes the iron and makes it hot. He learns to seize opportunities, but he also makes them.

He knows that personalities are not like "peas in a pod" or "pins in a paper"; he therefore "individualises" folks—studies their weaknesses, their strength, their varied abilities, eccentricities. He knows his man. He is an expert fitter.

He knows that deserts can be made to blossom as the rose, for in his own experience as a leader he has seen timid, barren lives respond to right approaches and spring into the bloom of aggressive achievers.

He believes that deadliness is a deadly sin, that "low ambition is crime."

—He knows that Phillips Brooks was right when he said, "The best use of the past is to get a great future out of it." And so he profits by his mistakes. He does not cry over spilled milk. He takes great care to spill no more.—"The Lookout."

ON A VICTORIAN BIBLE SCHOOL EXAMINATION PAPER.

Question.—When Peter made confession of Jesus as Christ and God's Son, what did Jesus say?

Answer.—He gave Peter the keys to open the church and to open Cornelius' house.

Here and There.

The following telegram from Toowoomba, Qld., reached us at noon on Monday:—"Great meetings yesterday; three couples made decision.—Hinrichsen."

On Monday afternoon the following telegram reached us:—"Northam, Westralia, twenty-seventh, splendid meetings, three adults decided for Christ, Bro. John Clarke preaching.—Roediger."

Plans are well in hand for the half-yearly conference of West Moreton circuit conference to be held in Rosewood chapel on Sept. 8. Gifts for the Indian mission box will be displayed at the evening meeting.

In a great number of our churches on Sunday last, announcement was made of the death of Bro. Wm. Waterman, one of our missionaries in China. Fervent prayers were offered for the bereaved ones and for the work at Hueilichow.

Deepest sympathy is extended to Bro. and Sister L. C. McCallum, of Balaklava church, S.A., in the loss of their only son, who died on Wednesday morning, Aug. 23, after an illness of several weeks' duration. Douglas was a good boy, and early gave his heart to the Lord Jesus.

A telegram received on Tuesday states that Mrs. Stubbin, sen., of Boonah, Q., was suddenly called home on Monday evening. Our sister was a pioneer member of Boonah church, and highly esteemed in church and community. To Bro. T. F. Stubbin and family deepest sympathy is expressed.

There are addresses which are "fearfully and wonderfully made," and there are sermon titles which repel. What kind of audience would be likely to be attracted by the following title, which was actually advertised in last Saturday's "Argus"? We reproduce it, even to capitals and exclamation points:—"Putting the 'Go' on the Gospel" (One Hour Spent on the "One Way Traffic" Stream Line Speed Road to the Glory Land)!!

Bro. and Sister W. Alford, of Box Hill, Vic., celebrated their diamond wedding on Sunday last. A large number of friends visited them in honor of the occasion. For some considerable time Mrs. Alford has been an invalid. Our brother and sister in former years were esteemed members of and diligent workers in the churches at South Melbourne, Newmarket and Swanston-st. Bro. Alford has been greatly interested in Bible School work.

For those who desire to hold examinations on the religious instruction lessons given in Victorian State schools, questions based on the July, August and September lessons published by the Joint Council have been prepared. It is suggested that the examinations be held during the first week of October. Certificates will be issued by the Council. 60 per cent. will secure a pass, and 80 per cent. a credit. Information regarding the examination may be had on reference to the office of the Council, 156 Collins-st., Melbourne, C.I.

The Victorian annual Children's Foreign Mission Day demonstration will be held on Tuesday next, September 5, at 7.45. A bright song service will be led by Bro. F. Elliott, of East Kew. Indian singing and music will be rendered by Bro. A. A. Hughes. Lantern pictures showing various phases of missionary work will be screened. The offerings for the Children's F.M. Day fund will be received, and registered by flashes of light from a large lighthouse on the platform. Parents and church members generally are invited, and urged to attend in encouragement of the young folk.

At the recent annual meeting of Victorian Churches of Christ Cricket Association, there was a good attendance of delegates. The secretary writes: "It is the desire of the association that many of our own churches join up this season. We have two grades, with a competitive shield in each grade, and also trophies in cash in addition, for the premiers and runners-up, together with individual prizes. As the trophies compare more than favorably with those of any other competition, it would be advantageous for clubs to consider the advisability of joining their own church association. Entries will close on Sept. 5, at the next meeting, which will be held in Railway Institute Buildings, Flinders-st., Melbourne, at 8 p.m. Any information can be had from Mr. Fordham, hon. sec., phone, W1493."

The first week of the volunteer tent mission at Footscray, Vic., with Bro. W. E. Jackel and Les. E. Brooker as missionaries, faced unfavorable weather conditions. Still the numbers attending were very gratifying, and one decision was recorded. Delegations from Thornbury, Sunshine, Essendon, Ascot, Vale, Newport, Newmarket, Williamstown and Middle Park encouraged by attendance, and assisted with items. On Aug. 27, the second Sunday, a young people's service was conducted in the afternoon, and at the invitation 15 scholars made decision. At night the tent was packed, and following a splendid song service led by Bro. Brooker, and the contribution of a solo, and a male quartette, Bro. Jackel preached powerfully on "Life's Greatest Question." There were six decisions—three more scholars and three adults; a total of 21 decisions for the day.

The opening mission in the new chapel at Palmyra, W.A., has concluded, and the church is rejoicing in the rich feast of spiritual food and enlightenment contained in the splendid messages of the missionary, Bro. Raymond. Three converts have been immersed during the mission, and three others have notified their intention of so doing. Many unconnected members and other immersed believers have attended the meetings, and one was received into fellowship on morning of Aug. 20, when 38 broke bread. In the afternoon 110 scholars and teachers attended school. At night 63 adults were present. The J.C.E. society has re-commenced under the leadership of Bro. C. Bessonet and Sister G. Ball. Bible School is particularly encouraging, close to 60 new scholars having been enrolled since opening of chapel. Bro. Fieldus commenced a series of gospel services on Aug. 20, with a splendid address on "The Gospel." Sister Briddick helped in song.

HOME GOING OF WILL WATERMAN.

One of the saddest days in the history of our Foreign Mission work was the day when the news was received, August 25, of the death of Bro. Waterman. In many of our churches in Australia, on Sunday last, announcement was made of the loss of this beloved missionary. Our deepest sympathy is with Mrs. Waterman and the little daughters, with our other beloved missionaries who have been so sadly bereaved, and with the relatives in Australia.

When, on account of the illness of Mrs. Garnett, Bro. Garnett had to return to Australia from China, Bro. William Waterman was selected to take his place. He left in December, 1921. He did a magnificent work while he was there, but a serious break-down in health necessitated his being sent home. For many months he was under the doctors; but, under their care and the blessing of God, he was able to take services

among our Australian churches—first in Victoria, second Invermay, Tasmania, next at Kalgoorlie, W.A., and finally Maylands, W.A. The strong appeal of Bro. and Sister Anderson for reinforcements led Bro. Waterman to volunteer. The only question in doubt was his being sufficiently restored to health to enable him to undertake the work. He was examined by several doctors, and finally by a leading specialist of Western Australia, and all certified that he was in a fit state to resume his work. The evidence produced regarding his health was deemed sufficient by the Foreign Mission Board and the States' Committee, and the Financial Conference of Aug. 19, 1932, to warrant our sending him forth, as since he had returned home he had had no recurrence of his trouble; and the evidence of the doctors was so complete, in stating that he was physically qualified for life-work in China, that, in 1932, he and his good wife left to join Bro. and Sister Anderson and Dr. Hsueh at Hueilichow. The money for his expenses and first year's salary was specially subscribed by brethren from all over Australia.

He landed in China, two or three days before Christmas, in 1932, in perfect health, and was received with great joy by Bro. and Sister Anderson. For some months all went well. He was able to take his part of the work, even visiting the Tribes district that had been opened up by Bro. Anderson. Soon after, he had an attack of influenza and severe diarrhoea.

He had the constant attendance during his illness of Dr. Hsueh, our Chinese doctor, a very able and consecrated man, the unremitting care of his wife and of our nurse at Hueilichow, and Mr. and Mrs. Anderson, but finally he succumbed, and on July 17, at 9 a.m., he entered into his rest. His last words were, "I am going to see Jesus."—G. T. Walden.

Bro. Jas. E. Thomas writes:—William Waterman and his beloved wife have been very dear friends for many years, and the passing homeward of so brave a man has been a great sorrow. They have been wonderful workers together, and William was one of the most heroic men I ever knew. The way these two consecrated workers absolutely gave up all and went back with their two dear girls to their beloved field of labor in far-off Western China is one of the most touching things in the romance of missions, and was prompted by Christlike sacrificial love. His dear wife, in her letter telling of the death of her faithful companion, said that he never once complained in five weeks of great suffering, and in the last night in his conscious moments he said often, "I am going to see Jesus." We cannot doubt that he has been promoted to higher service, and now lives in the presence of the King. His life is worthy of being written as a memorial and inspiration for others, and would find a place with Henry Martyn or Bishop Coleridge Patterson for whole-hearted and fearless sacrifice. My life, like that of many more, will be the richer for having known him. It was my sad privilege to break the news to his dear father and mother, and, with Bro. Scambler and Ingham, to tell them of our love for their son and our sympathy for them. She said, "I gave him to God and to China, and now he has taken him to a better home. We miss him so much, but I will not grieve, for he is with Christ, and soon we will see him." So with confidence and hope the brave parents in their home in the hills thank God that he gave them such a son. We all thank God for him, and pray that he will comfort and bless his dear wife and two dear girls and all the loved ones, and keep us true to him until we, too, shall come to our eternal home.

ADDRESS.

J. Holloway (secretary Malvern-Caulfield church, Vic.)—408 Lower Malvern-rd., Glen Iris, S.E.6.

News of the Churches.

Queensland.

Mt. Walker.—Aug. 6, Bro. F. Primus, of Rosevale, gave an inspiring morning address on "Preaching the Kingdom of God." On Aug. 13 Bro. Larsen exhorted a record attendance; topic, "The New Heaven and the New Earth." Bro. M. Kruger has returned home from hospital after severe illness. The Sunday School is progressing well in attendance and interest.

Boonah.—Attendances have been affected by prevailing sickness. Bro. Jenner's special addresses, dealing with the seven churches of Asia, are very interesting and helpful. Aratula Baptist C.E. society gave a programme in the chapel, after which all had tea, a happy time of fellowship being spent. Bro. and Sister Warwick and family are at present having much sickness.

Kedron.—Good "Back-to-Kedron" services were held on Aug. 6 and 9. At a special meeting of the church on Aug. 16, Bro. N. G. Noble intimated that he would not accept engagement beyond middle of September. On Aug. 20, Bro. Wm. Rothery, of Zillmere, exchanged with Bro. Noble. Sister Mrs. W. Morrow, of S.A., had fellowship. On Aug. 23, an illustrated lantern lecture on Japan by Bro. H. W. Hermann was enjoyed, an offering being made for Foreign Missions.

Stones Corner.—Boys' and girls' societies continue to progress, and some of their members have joined the Sunday School. On Aug. 13 the school had five new scholars. Each Sunday of the rally some have linked up. At the girls' Sunday evening service recently five decided for Christ. Two have recently been received into membership by transfer and two by faith and baptism. Sunday evening meetings have been greatly affected by influenza epidemic. On Aug. 20 Mrs. Burns took morning and evening meetings, delivering uplifting messages.

Western Australia.

Victoria Park.—A young man responded to the invitation of the preacher on Aug. 20. The staff of the Bible School presented a token of esteem to Mrs. I. Clapp, superintendent of primary department. Carlisle school had six new scholars on Aug. 20, and Rivervale school has grown by eight more.

Fremantle.—All meetings, except Sunday gatherings, have been in abeyance during the past month owing to the mission conducted at the new building at McKimmie-st., Palmyra, by Bro. B. Raymond. Mission meetings have been splendidly attended, Fremantle people standing loyally behind the effort.

Basendean.—Girls' sunshine club have knitted jumpers and distributed them to needy cases. On Aug. 13, Bro. Rodier delivered excellent messages at both services. In the afternoon some Endeavorers visited Perth Hospital and distributed violets and oranges. On Aug. 20, Bro. Hunt forcefully exhorted, and Bro. Rodier conducted gospel meeting, ably preaching. Sickness is prevalent, and has affected meetings.

Kalgoorlie.—On Aug. 6 Bro. Garland addressed a fine morning meeting on Dr. Oldfield's work. On Aug. 13 the tent mission, conducted by Bro. F. E. Buckingham, commenced in the Commonwealth Park. 119 broke bread in the morning, when Bro. F. E. Buckingham gave a most inspiring address on "Workers Together." Children's Day P.M. service was held in the tent in the afternoon; offering, £3/5/-. A large evening audience listened to a great address by the missionary. Sister Hinrichsen rendered a solo. On Aug. 1, two made the good confession. A great number of strangers have attended.

Tasmania.

Invermay.—There are excellent attendances at gospel services, Bro. A. E. Brown giving some inspiring addresses. The sisters held a sale of works recently, and raised about £40. Bible School held Children's Day on Aug. 20. It was very successful and much appreciated. At first meeting of the J.C.E. society on Aug. 20 fourteen were present.

Devonport.—Work is steadily influencing the whole town. Bro. Waters is preaching excellent gospel addresses, and many visitors attend. Cottage prayer meetings are well attended. Women's Mission Band held a successful social on Aug. 16, when goods made for F.M. box were displayed. "Working bees" have fenced back of churchyard, ladies providing tea.

Geeveston.—A memorial service held recently in respect to our late Sister Mrs. W. Ashlin was largely attended. The subject of address was "The Assurance of Future Life." In the absence of Bro. Stanford on Aug. 13, Bro. Josiah Park, of Hobart, was the speaker. His evening subject was "The Greatest Question." There is much sickness. The sisters are working together to benefit brotherhood interests outside of local work.

South Australia.

Semaphore.—On Aug. 27, in the morning, the young men's students' class took the whole service in a very efficient and deeply spiritual manner. At night four were baptized, and Bro. Beller preached on "The Opinion of Jesus."

North Adelaide.—On Aug. 13 a young girl was baptized. Two married ladies made the good confession and were baptized on Aug. 27. Bro. W. Oram conducted both services on Aug. 20. Bro. H. Gray visiting Long Plains. At recent Bible School examinations Daphne and Phyllis Phillips each gained a first prize, and Jack Weir a third. Nine other obtained honors.

Maylands.—Bro. Fitzgerald commenced his ministry on Aug. 27 with bright, happy meetings and good audiences. In the afternoon all grades of Bible School marched into chapel in a welcome gathering. Bro. Horsell, who has with much acceptance spoken at Sunday services for twelve weeks, presided in the morning and spent the day at Maylands. The church is grateful for his splendid work.

Unley.—A choral service was held on evening of Aug. 27, in connection with Music Week in S.A., when the choir, under Phil Wood, sang selected anthems and solos. Bro. H. R. Taylor preached on "The Power of Music." The C.E. annual meeting was held on Aug. 23. F. Banks, of Fullarton, gave an address to a large attendance. Mr. Page, of United Aborigines' Mission, has given a lantern lecture in the interest of the mission. The girls' P.B.P. basket ball team has won premiership this year for Churches of Christ Association.

Cheltenham.—On Aug. 24 a public welcome was extended to Bro. and Sister Lampshire, when representatives from Baptist, Congregational, Presbyterian and Queenstown churches spoke words of greeting. Woodville Corporation was represented, and other greetings were extended. The choir, conducted by Bro. H. Watkins, assisted. On Aug. 27 Bro. Lampshire spoke in the morning on "Facing the Iron Gate," setting forth some aims for the church for next twelve months. Sister Mrs. Walsh was received by transfer from Queenstown. Bro. Lampshire gave an able gospel address on the question, "Are You Ashamed of the Gospel?"

Fullarton.—J.C.E. anniversary services were conducted on Aug. 13, commencing with a sunrise prayer meeting at which 28 were present.

Endeavorers assisted at each service during the day, special singing under the leadership of Bro. W. Craddock being a feature. Bro. A. E. Illingworth, R. J. Burrows and F. Banks delivered appropriate messages. The mother of two of the Endeavorers made the good confession at the close of Mr. Banks' address. The Endeavor rally on Aug. 15 was most successful. The newly-formed Y.P.S.C.E. has a membership of over 30. Early in the month the choir paid another visit to Port Adelaide to repeat their concert programme. The church work is in good heart, Bro. Banks' faithful service being much appreciated. Two decisions during the month.

Victoria.

Geelong.—On Aug. 27, at the gospel service, Bro. Clipstone spoke on "When the Trumpet Shall Sound." Miss Barnes rendered a solo.

Gardiner.—On Aug. 27 Bro. Patterson spoke morning and evening. After his gospel address a young man, a member of the K.S.P. club, confessed Christ.

Emerald East.—Fine morning meetings are held, a number of visitors attending. Bro. Alcorn is working hard for the two churches, giving very fine addresses.

Collingwood.—On Aug. 27 Bro. Fitzgerald addressed both services. His evening subject was "The Poor Man's Market." Members were deeply moved by news of the sudden passing of Bro. John Lighthowers.

Hampton.—Bro. K. A. Jones delivered excellent addresses on Aug. 27. The monthly offering for benevolence was taken at night. Bible School is practising hymns for anniversary, under leadership of Bro. J. Y. Buckley.

Kyneton.—Children's Day service was held in the evening of Aug. 6, Bro. Ritchie giving a fine address. On Aug. 27 Bro. I. Church, of the College, gave a cheering message in the morning on "Facing Life's Problems." At night both Bro. Ritchie and Bro. Church gave addresses.

Parkdale.—On Aug. 23 a social was held to raise funds for S.S. picnic fund. On Aug. 27 Bro. A. W. Stephenson gave instructive messages to fair attendances. The church sympathises with Sister Mrs. Box, whose sister passed away last week in Sydney. Sister Miss Maisie Hogan is still very ill.

Ivanhoe.—Good attendance on morning of Aug. 27, it being the church anniversary. Bro. A. R. Main gave the address, and three were welcomed into fellowship. Bro. Watson was the speaker at night. About 50 were present at C.E. on Aug. 22, when South Richmond Endeavorers led the meeting.

North Williamstown.—Good meetings have been held. The daughters of Mrs. F. Smith presented the church with a nice oak table and a jardiniere. After Bro. Hunt's evening address on Aug. 27, a young lady confessed Christ. Sympathy was extended to Sister F. Smith in the loss of her daughter.

Black Rock.—Aug. 27, fair attendance in the morning. In the evening, the gospel message, "The Coming of the King," was delivered by Bro. J. Lewis, of the College. Mrs. Driscoll sang a solo. Attendance good. Three young ladies who made their decision for Christ are being baptized at Cheltenham.

Preston.—Attendances on Aug. 27 were smaller, many members being absent owing to illness. Two were welcomed into fellowship by faith and obedience at the morning service. On Aug. 21 the married men and church officers were the guests of the K.S.P. club, when a very pleasant evening was spent in competitive games.

Ararat.—On Aug. 13 Bro. H. A. G. Clark preached morning and evening. Aug. 16, a successful picnic supper was held. Aug. 24, Bro. F. Lewis gave a lantern lecture on "The Wonder Birds and Animals of Australia." Aug. 27, good meetings. Bro. Lang gave a splendid address on "The Divine Man," illustrated with lantern slides.

(Continued on page 556.)

Foreign Missions.

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

FEDERAL CONFERENCE, LAUNCESTON, TAS., OCTOBER 12-18.

The secretary reports (August 18), 144 delegates have been booked from other States. This is a splendid record, as there are weeks yet in which others will likely enrol. At this Conference, the Federal Committee has arranged for the meeting of members of all State F.M. Committees attending the Federal Conference. This will be held on Monday, October 16, at 9.30 a.m. Will State Foreign Mission delegates kindly note this date and hour? At our Financial Conference, August 19, 1932, it was suggested that the F.M. Board arrange for such a meeting.

REPORT OF FOREIGN MISSION DAY OFFERING.

We are glad to report that our offering to August 23 amounts to £4,129/10/9, for which we give thanks to God and to our brotherhood. Remember that £412/19/1 of this amount must form part of our sinking fund for the year. During the months of June, July and August, Queensland has raised for all Foreign Mission purposes £531/8/-.

ENCOURAGEMENT TO F.M. CONTRIBUTORS.

It is encouraging to see signs of independence amongst the Christians won by the missionaries. Baramati church is entirely self-supporting. It also has its own mission. Word from Oba, New Hebrides, indicates that the brethren are doing well, though left to themselves without a missionary. Mr. Hu Siu Wu, B.A., a fine Christian gentleman, supervises our church and school work at Shanghai. Please pray constantly for these faithful men and women.

CHRISTMAS GIFTS AND MONEY FOR OUR MISSION FIELDS.

It is not too soon to begin preparing for sending gifts or money to our mission fields for the Christmas time, India, China and the New Hebrides. The following letter from Mr. Bolduan will interest those who contribute in this way: "I am writing to ask for your further help in the matter of Christmas boxes and Christmas gift money to India. The effort made last year was most praiseworthy. It was the first response to the suggestion made that, while certain articles should continue to be sent in the boxes, the value of other articles (as given in the list prepared by Miss Vawser and Dr. Oldfield) be sent as a money gift. Owing to the suggestion having been made late in the year, there were many who were not conversant with it.

"Had you seen, you would have realised, too, something of what Christmas joy means to some in India. There was a poor outcast, radiantly happy in the thought that the night would find him wrapped in a warm blanket. There was a child from one of the homes, a proud possessor of a new set of clothes and patchwork quilts. And there was one, a man hitherto unearled for, lying in hospital. Pain was relieved, care was banished, but the senders of the good things were unknown to him.

"We have seen, and having seen, are truly grateful to all who shared in making that Christmas a happy one. To the makers of articles for the boxes, and to the givers of money gifts, we tender our sincere thanks. The articles sent were extremely useful, and the money sent enabled us to purchase other articles. Many did not know until late in the year of the new scheme being brought into operation, yet the response has been wonderful, and we want all to know how their efforts have been appreciated.

"Generally speaking, save in cases of goods

which cost practically nothing at home, it is more economical to send money gifts. Patchwork quilts, old linen, woollen scarves and stocking singlets will always be very useful and most welcome gifts to send. But clothing for the boys and girls in our homes, and articles which are used daily in the hospital, are far cheaper to buy in India. For this reason, in such cases, we ask that the value of the article be given as a money gift rather than that the article be sent."

UNWISE ECONOMY IN HARD TIMES.

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if we would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economise is in our gifts to spread over Australia and the whole world the gospel and the Book which contains it.—Robert E. Speer.

MISSIONARY JOTTINGS.

One of the orphan girls is now a nurse at Ashwood Memorial Hospital. Her name is Manurambai Kamble. Miss Caldicott says, "She has been with us the last eighteen months, and has proved herself most worthy of all responsibility placed on her."

In Miss Caldicott's Bible School in Dhond, India, there are more boys than girls. Is there a Bible School in Australia of fifty scholars, of more boys than girls?

When she started an I.C. Endeavor in the Dhond school, its membership was made up of boys, as girls were so few. Is there a boys' J.C. Endeavor with only boys in any Australian church? If any reader can answer these questions, I should like to hear the answers. I would then try to arrange for these Indian and Australian groups of boys to correspond with each other.

We have received another church paper, the "Sungbeam," published by the Camberwell church (Vic.), and the Foreign Mission Committee of Western Australia sent me their bi-monthly communication entitled, "Unto the Uttermost." It is only one sheet, but is packed full of most interesting and useful news. We culled from it one paragraph for this issue of the F.M. Page.

DEATH OF BRO. W. WATERMAN.

On Monday, after the matter for this page was in type, we received the following telegram from our Federal F.M. secretary:—

"Just received sad news; Brother Waterman died, Huellichow, July Seventeenth.—Walden."

Preachers And Others



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Echuca, Rochester, Cummeragunja.

A long week-end—we understand that is the term to use these days—enabled the Victorian Home Mission secretary to pay a long over-due visit to part of the northern district. Again the "Riley" made possible a very crowded period from August 10 to 15. Dinner in a Melbourne eastern suburb and tea in Echuca, on the River Murray, the New South Wales border, was quite a good beginning. But that was only a beginning, for after that came a meeting in the chapel in which he was to speak on the urgent need for greater activity, more enthusiasm and better methods in work for youth. A late (or rather early morning) fireside talk with our beloved Echuca preacher, Bro. Wigney, ended an eventful day.

Cummeragunja, the aboriginal station, was visited the next day. This station is in New South Wales, 20 miles distant up-stream from Echuca. It is unfortunate that there is a place for the sale of drink on the Victorian side of the river, in such close proximity to the station. A punt is at this point, and there is no difficulty in crossing the river. Homes were visited in the afternoon, and a service held at night. It was a joy to preach to these people. Their



Some of the Christians at Cummeragunja Aboriginal Station.

chorus singing with harp accompaniment was a feature of the meeting. Bro. Payne is doing a fine work amongst the people of the settlement. He comes across on Sunday morning in the car that has been provided by the gifts of the various brethren; the Victorian Home Missionary Committee paying an amount per week towards his petrol. A morning and afternoon service are held, at which he preaches, and then returns to Echuca. There is now a fine body of Christians organised into a church, with four of their number appointed as deacons. So provision is now made for the spiritual needs of these people. Bro. Payne's work, with the co-operation of the deacons, adequately meets the present situation. The people are nicely housed. Some of their homes are tastefully decorated and nicely furnished; their gardens are a credit to them. Outside the station, and over the river, some of the natives live in bag and iron huts. These people receive no rations, and social service work amongst them is done by Bro. Payne, with the co-operation of Bro. Clay and Bro. Burden. The greatest need now is a social one: warm clothing in the winter is always needed.

Saturday night saw the secretary in a lantern lecture at the Echuca church on "Shelton of Tibet," given at the request of Bro. Wigney. On Sunday morning the two preachers visited Rochester, where a baptismal service was held prior to the regular morning service, conducted by Bro. A. C. Modford, who is doing well in helping the work at Rochester, though he lives twenty miles out at Lockington. The secretary gave the exhortation.

On Sunday night both were back at Echuca, the secretary preaching in a memorable service. Fifteen from Cummeragunja came in and sang their characteristic choruses with harp accompaniment. Bro. Payne immersed two of their number.

Bro. Wigney is highly esteemed in Echuca. He is a great worker. The church garden, which is his work, with its lily pond and goldfish pool, is one of our finest church gardens.

Monday night found the secretary lecturing with his lantern at Rochester on the "Romance of Home Missions," and the next day back in Melbourne at an afternoon meeting in the city. So ended a week-end.—W. Gale.

Obituary.

McGREGOR.—On Aug. 13, at Ascot Vale, Vic. Mrs. McGregor received the call to her eternal reward. Our sister has for over fifty years been associated with our churches. She made her decision for Christ during a two-months' mission by "Green and Greslin" at Castlemaine in October, 1876. Her name was then Elizabeth Crump. Moving to the city, she became a member at North Fitzroy, and in 1890 was married to Bro. Andrew McGregor. Since that date our brother and sister have been loyal workers at North Fitzroy, Swanston-st., Fairfield (for 15 years), and at Ascot Vale (for 17 years). Sister McGregor was an enthusiastic Sunday School worker for years, and when she gave up this work she gave her time in missionary interests. Each Sunday afternoon for many years she has written a letter to one or other of our Foreign Missionaries. She will long be remembered for her cheerful nature, her faithful life and her true Christian character. "Her life was an inspiration; her memory is a benediction." The writer conducted services in the home and at the graveside. Our sister, who was 72 years of age at her passing, leaves a husband and one daughter to mourn their loss. Our prayers and Christian love go out on their behalf. We commend them to the God of all grace and comfort.—L. E. Snow.

BROWNE.—On Aug. 3, at the residence of her daughter, Blackheath, N.S.W., Mrs. G. H. Browne passed to her reward. With her late husband, she was intimately known by the members of many of the churches of Christ in Victoria, especially in the Wimmera and Mallee districts, where splendid service was given in evangelistic work. Brother and Sister Browne's later ministry was in N.S. Wales, particularly in the Canley Vale district and with the Lidcombe church. In all of her husband's work for the Lord Sister Browne was a patient and faithful helper. Her quiet manner, her beautiful spirit, her consideration for others, her Christ-like forbearance, her simple faith, her real consecration, all endeared her to those who knew her best, and radiated an influence that helped considerably in the furtherance of the gospel. She eagerly waited the call home, and her trust in the Lord well prepared her for it. Her two sons and three daughters are left the heritage of a mother's real devotion to them, and of her implicit confidence in God. Her husband's service ended eight and a half years ago. She, too, now rests from her labors. On both occasions the writer conducted the funeral service.—H. G. Harward.

CRAWFORD.—On Aug. 10, at Burwood, N.S.W., Bro. John Crawford, at the age of 71, received the home-call. Until recently he had led a very active life, and almost always once on Sunday, often twice, he was away from Burwood assisting one or other of our churches. He had no little ability as a speaker, with the result that his services were much sought after, and he never knew how to spare himself as a speaker, even when on account of advancing

years he could well have pleaded health as an excuse. Converted in Melbourne some fifty years ago, he became a member of the Collingwood church in the days when it met in Jangridge-st., and was an officer of the church when it opened the present building in Stanton-st. Coming to N.S.W. in 1895, he had membership successively with the Enmore, Marrickville and Petersham churches; and then, when the Burwood church was organised 13 years ago, he became one of the foundation members, and was an elder of the church until the time of his death. He suddenly collapsed last Christmas day whilst preaching at North Auburn; and since then was in indifferent health till the end came. He died as he lived—with a triumphant faith. A large company assembled at the home, and afterwards at Rookwood Cemetery, where Bro. Harward spoke in glowing terms of his life and service. We commend his wife and son and three daughters to the love of our heavenly Father.—J. Leach.

FOR SALE.

Fruit trees, best sorts, 1/- each, 10/- doz., 70/- 100. Strawberry, 2/6 100. Gooseberry, Currant, Loganberry, 3/- doz. Filbert, Chestnut, Oak, Poplar, Plane, Ash, large trees, 1/6 each. Flowering Gums, Lilac, Heath, Mock Orange, Buddleia, Genista, Pyrus, Robinia, Osage Orange, Weigela, Willows, Choice Roses, 1/- each, 10/- doz. Privet, Green, 1/3; Golden, 1/9; Variegated, 2/6 doz. F.O.R.

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News of the Churches.

(Continued from page 553.)

Victoria.

Kaniva.—Services are well attended. On Aug. 28 Bro. R. P. Williams, from the College, exhorted in the morning. Bro. Withers preached to a packed building at night. Sympathy of the church is extended to Bro. and Sister L. McCallum, of Balaklava church, S.A., in the loss of their son.

Drumcondra.—Nice meetings were enjoyed on Aug. 20. A young man decided for Christ at the conclusion of Bro. Banks' evening message. Bro. A. McKay spoke acceptably at breaking of bread on Aug. 27. Children's Day was successfully conducted, a number of S.S. scholars presenting a pleasing programme at the gospel service.

Melbourne (Swanston-st.).—Services on Aug. 27 completed the twenty-months' ministry of Bro. C. C. Dawson, which has been greatly appreciated. After the sermon the choir, assisted by Miss Booth and Messrs. Percy Blundell and Alex. Raff, rendered a programme of sacred music. Bro. and Sister Dawson intend to remain with the church as members.

Ormond.—Aug. 20, Bible School anniversary services were continued. Bro. C. Hughes gave a fine message in the afternoon. Bro. Baker spoke at night; splendid attendances. In the morning four were received in, two by faith and baptism, and Bro. and Sister Mitchell, from Malvern. Aug. 23, scholars rendered a fine concert. Aug. 27, meetings smaller owing to many being sick.

Hamilton.—Attendances at all meetings are satisfactory, gospel services showing marked increase. Work among the young shows encouraging results, Bible class constantly increasing in numbers. On Aug. 27 Bro. Manning, from the College, gave the exhortation in the morning. Bro. Jack Methven conducted the gospel service, assisted by Bro. Manning and the young people of the church.

Mildura.—Improvement in the health of Bro. Macnaughtan is reported. He has been confined to his bed for the past three weeks. On Aug. 20 Bro. A. Mansell took the morning service, and Dr. S. Blackney spoke in the evening. On Aug. 27 Bro. Bromley spoke in the morning and Bro. Brooke, from Cheltenham church, preached at night, a Children's Day service being conducted. Bro. Brooke is convalescing in the district after illness.

Brunswick.—The C.E. held quarterly tea and conference on evening of Aug. 27. At the gospel service the first of a special series was commenced with a young people's service. Bro. Pittman's message was "The Christian Railroad." Members of Bible School sang two pieces. The aged Bro. Chas. Lovell is laid aside by illness. Sister Mrs. Martha Wakeling passed away on Aug. 28, after long illness. Sympathy is extended to the bereaved family.

Oakleigh.—Aug. 20, fine meetings, Bro. Mudge being the speaker. At night members of O.F.C. club and committee were present; the building being packed. Choir rendered bright anthems. On Aug. 23, Chinese took charge of prayer meeting, their items being enjoyed. Aug. 27, very fine meetings, Bro. Mudge being the speaker. A choral service was held at night, Bro. Mudge speaking on authors of great hymns which the choir rendered, Mrs. McGrogan being soloist.

Carnegie.—On Aug. 21 an interesting debate took place between men of Carnegie C.M.A. and Malvern-Caulfield. Mrs. Ellis, secretary of Aborigines' Inland Mission, gave a splendid address to the ladies' aid on Aug. 23. A social evening was held in the home of Mrs. A. Johnstone on Aug. 25, proceeds for confectionery stall at sale of work. Sickness is prevalent, but there were very good meetings on Aug. 27. In the morning Bro. J. Tinkler gave a helpful address on Psalm 103. Bro. Shipway preached at night on "Jesus at the Judgment Bar."

Beim.—On Aug. 27 Bro. Garland preached at afternoon and evening services, both being well attended. Young people of the church have formed a triangle club, to be held every Thursday night.

East Doncaster.—Sunday School anniversary services were held on Aug. 6. Bro. A. A. Hughes spoke afternoon and evening. Both services were very well attended. At the children's concert on Aug. 24, a very enjoyable programme was rendered. Mr. Lawrie, the preacher of the church, was chairman.

Carlton (Lygon-st.).—Meetings on Aug. 27 were well attended. Bro. Enniss addressed both services. Interest has been manifest in the special addresses during August, the last of the series being given on Sunday evening on "Enjoying the Golden Sunlight—the Man that is to Be." Two young ladies who decided for Christ on Aug. 20 were baptised.

Ascot Vale.—Attendances at morning meetings have averaged about 100 some weeks. Bro. Black, from Newmarket, spoke on morning of Aug. 27. It was young worshippers' league day. At evening meeting 40 young worshippers formed a choir and rendered special items. Bro. Snow spoke on "The Good Shepherd." Much interest is being taken in the league tournament, eight members having been enrolled. Cottage prayer meetings are held each week.

Fitzroy (Gore-st.).—Good meetings on Aug. 27. Bro. Holland addressing both services. Sister Miss Bell was present after illness. In the evening two brethren rendered a duet. A baptismal service was conducted. On Aug. 22, the social club held an enjoyable concert. On Aug. 26, the cricket club held a house party at Sister Mrs. Copeland's, the club benefiting 38/-. With great regret members learned of the passing of Bro. W. Waterman, at one time a preacher at Fitzroy.

Montrose.—On Aug. 13, at 3 and 7 p.m., Bro. Saunders, from Northcote, was the speaker at the anniversary of C.E. society. Two excellent addresses were given. Quartettes, duets and solos by C.E. members were well rendered. On Monday evening Bro. Burgin, of Stb. Melbourne, was the speaker, a fine programme being presented. An excellent report of the year's activities was read by the secretary, Miss M. Langley. Sunday School has good attendances; many new scholars. Interest is good.

East Kew.—During the past month the church has appreciated visits and addresses from Bro. A. R. Main, on Aug. 6, and Bro. R. Burns on Aug. 27. Minor sickness has been prevalent, and meetings have been affected. The church was pleased to have Bro. and Sister J. Watt, received into fellowship from Balwyn. Successful concerts have been recently conducted by the girls' friendship club and the men's brotherhood. At each entertainment tickets were distributed free to unemployed, the girls entertaining over 70.

Newmarket.—On Aug. 27 Bro. Snow, of Ascot Vale, gave an inspiring morning address. Bro. Black gave an excellent address at night, Miss Squirrel rendering a solo and choir assisting splendidly. At half-yearly business meeting of church on Aug. 22, reports from auxiliaries showed all progressing favorably. It was decided to make September a self-denial month, proceeds for church maintenance fund. Ladies' guild, is preparing for sale of gifts. C.E. is improving; two new members. On Aug. 24 Bro. Black was elected president, Bro. Bain treasurer, Bro. N. Hansen secretary.

Malvern-Caulfield.—During the past twelve months the women's department has raised over £40 for church work and charitable causes, and has made and given away 622 garments. Mrs. R. P. Clark has been elected secretary in place of Mrs. Baker, who resigned after many years' faithful and efficient service. Y.P.S.C.E. raised about £25 for church work and brotherhood interests, and gave 55 dozen oranges to hospitals. Splendid address by Bro. W. W. Saunders on morning of Aug. 20. Fine muster of sisters at

group meeting of mission hands on Aug. 23. A team from the local C.M.A. visited Carnegie for a debate on Aug. 21. Losses by transfer: Bro. and Sister Baker to Brighton and Bro. and Sister Alec. Mitchell to Ormond.

Balwyn.—Very fine meetings the last two Sundays. On Aug. 27 Mr. and Mrs. E. H. Kentish, and Miss Kentish and Miss Mollie Ludbrook, from Dulwich, S.A., were present. In the evening the Children's Day exercises were given beautifully by the children under Mr. J. E. Austin and Miss Gerta Hainke. At the close of an appeal by Jas. E. Thomas, a young lady confessed Christ. A well-attended kitchen evening was arranged by the school for Aug. 24 for Alan Thomas, son of the preacher, and Miss Jean Prewett, two teachers of the school, to be married on Sept. 2. At the annual business meeting on Aug. 16, Mr. C. T. Oliver was elected deacon instead of Mr. E. Knight, who has rendered splendid service, but was unable to stand again for election. All other officers were re-elected.

Glenferrie.—Meetings have been affected by sickness of many members. Mrs. J. Bennett and Mr. H. Bardwell have recently had to undergo operations, but are progressing favorably. Regret is felt for the death of Bro. Girdlestone, sen., a member of long standing; also for Mrs. Moore, of Wangaratta, mother of the church secretary. A good meeting was enjoyed on evening of Aug. 13, when the service was attended by members of Camberwell Association Football Club. On Aug. 15 a successful concert was given by members of K.S.P. An Intermediate C.E. Society, formed recently under leadership of Miss D. Reynolds, Mr. J. Binney and Mr. H. Kemp, is very healthy. Junior C.E. Society, under the leadership of Miss H. Jenkin, Mr. A. Brown and Mr. J. Whitford, is increasing in numbers and is very active.

Swan Hill.—On Aug. 10, a farewell social was tendered Sister Olive Fulford on her departure for Elmore. She had grown up in the Bible School, of which she was a teacher, and was secretary of ladies' guild for eight years, a member of Y.P.S.C.E., and a soloist. Many tributes were paid, and presentations made from all departments. On June 13 Miss Hudson Bell addressed the Bible School, and held a special meeting on Friday night for W.C.T.U. On Aug. 20 the Orange Lodge held church parade, Bro. A. H. Pratt preaching a fine sermon entitled "Without God in the World." Sympathy is extended to relatives of Bro. S. A. Gillespie, who passed away on Aug. 23, aged 48. On Aug. 24 Sister W. Lawson, aged 77, was called home. Sympathy is extended to the aged husband and relatives. Bro. A. H. Pratt officiated at all services.

Ballarat (Dawson-st.).—The closing meetings with Bro. G. T. Fitzgerald were a splendid testimony to his seven years' ministry. The gospel service had a crowded audience; the fellowship meeting was attended by over 150. The messages were inspiring. On the Monday a demonstration of appreciation was given by a large gathering. Representatives from Council of Churches, Prohibition League, Anti-War Council, Sunday School Union and Baptist church joined with local auxiliaries in greetings of appreciation. Bro. E. H. Price was in the chair; Bro. A. E. Bailey and W. W. Ramage spoke for officers and congregation. Presentations of books were given from Bible class and Endeavorers. Mrs. H. W. Morris handed Mrs. Fitzgerald a love-gift of flowers, and Miss Mary Morris the church's gift in the form of a purse to Bro. Fitzgerald. Supper gave all an opportunity for personal words with the esteemed guests of the evening.

New South Wales.

Wyong.—Meetings are enthusiastic and well attended. Sunday School is making good progress. Bro. Kingsmill has been appointed secretary. Bro. H. D. Priestley is due to commence a mission on Sept. 10.

Enmore.—On Aug. 27 Bro. H. Greenhalgh addressed the church in the morning, and at night Bro. Paternoster preached on "The Mystery of Iniquity."

Wingham.—On Aug. 20 Bro. Stafford spoke morning and night. He gave a fine gospel address on "Faith." Two decisions last month. Sunday School is well maintained.

Lidecombe.—Services on Aug. 27 were well attended. Bro. W. J. Crossman's evening subject was "A Group of Sinners." Six young people were baptised. Preparations are well in hand for golden Jubilee of the church.

Grafton.—On Aug. 6 Bro. Thos. Hagger, Home Missionary organiser, commenced a mission with the church. Meetings are held every evening except Saturday. Inspiring and helpful addresses have been given by our brother. Five have confessed the Saviour as a result. Meetings were to continue until Aug. 28.

South Kensington.—Many members are recovering after illness. There were splendid attendances at both services on Aug. 27. Miss Nancy Marley rendered a beautiful solo. The theme of the evening address was "The Sufferings and Death of Jesus." There was one decision. Preparations are well in hand for a mission to be conducted by Bro. W. L. Ewers.

Erskineville.—On Aug. 27 T. Morton, Marrickville, gave a good message. A husband and wife were welcomed as baptised believers. There was a much improved attendance at gospel service. H. C. Stitt spoke on "The Eleventh Hour Worker." Miss Q. Abbott and Mr. Addison sang solos, Mr. and Mrs. Stitt a duet, and Bible School scholars an anthem.

Albury.—Good attendances and bright spiritual services during the month. The church enjoyed a day of happy fellowship with H. Watson, who gave an instructive message on missionary work in India. On Aug. 13, Bro. Stewart Taylor was restored to the church, and on Aug. 27 Mr. H. Cannon made the good confession. The work is in splendid spirit, but is in danger of suffering a financial calamity.

THE ONLY NAME.

There is a striking movement in our time—it is difficult to bring it to a focus—but my impression is that it is dawning upon the world today in all its distress and perplexity that Jesus Christ is what the world wants.

There is no other name given among men whereby they may be saved, and many a man is seeing the force of that.

What other name is there? Mussolini? Hitler? Bernard Shaw?

The world is beginning to see that there is none other name given among men but the Word of God in Christ.

I think we may take heart and hope that the time is coming, perhaps very soon, when a great revolution of thought will take place all through the world.

We are brought very low just now, and perhaps God has made us see more clearly the folly and futility of our wild ways.

You do not agree with the Group Movement, perhaps; possibly not with the Salvation Army. Nor do you agree with the Anglo-Catholics. No, you may not agree with them, but look what it means.

It means that the world is waking up to its need and recognising that the only way of meeting its need is the everlasting gospel, the Word of God, that was with God and was God, and was in the beginning with God. The everlasting gospel is the world's only hope.—Dr. R. F. Horton.

Shall we make a new rule of life from to-night; always to try to be a little kinder than is necessary?—James M. Barrie.

The College of the Bible.

Brethren are asked to give the College prime place in their plans during September, so that an offering worthy of the enterprise may be made. The offering for 1932 reached the sum of £776/7/8, as compared with £928/8/- in 1931. The offering in 1932 was the lowest since 1916. Only one State showed an increase over 1931. The amounts contributed by the States were as follows:—

	1931.	1932.
Victoria	£476 14 3	£491 6 11
New South Wales	167 3 8	109 1 4
South Australia	134 13 1	135 13 5
Western Australia	57 17 7	47 4 10
Tasmania	14 0 4	13 19 8
Queensland	77 9 7	69 1 3

It is hoped earnestly that all will co-operate to make a real advance on October 1, so that the College finances may be placed on a more secure basis.

A CORRECTION.

We regret that by an unfortunate misplacement the sense of a paragraph or two in Bro. A. M. Ludbrook's article on "Some Notable Hymns and Authors," appearing on page 532 of last week's issue, was considerably marred. A mix-up took place in the third column. Following are the paragraphs as corrected:

"As written and published by Dr. Watts one of his finest hymns began:

"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."

—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 host on occasions), the late Bro. James Nimmo, of Edinburgh."

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DEATH.

McCALLUM.—At Balaklava, South Australia on Wednesday, August 23, Douglas Leslie, the beloved only son of Leslie and Annie McCallum, and loving brother of Marjorie, Betty and little Ruth, aged 13 years. His was a beautiful life.

IN MEMORIAM.

EGSPULER.—In memory of our mother, who was called home on Sept. 1, 1928, at Bondi, N.S.W.

—Eveleen Smith, Glen Iris, Vic.

McLAUGHLAN.—Cherished memories of my darling mother, who passed away on Sept. 3, 1932. At rest.

Hold her, dear Father, in thy arms,

And let her ever be

A messenger of love between

Our human hearts and thee.

—Inserted by her loving daughter, Rose.

PETTERD.—In fondest memory of a dear husband and father, who passed away on Sept. 9, 1931. Memories! how dear they are.

—Inserted by his loving wife, A. M. Petterd, and daughter, H. Haddon.

SKINNER.—In loving memory of my dear husband, Charles Henry, who passed away suddenly, August 31, 1929; loving father of Olive and Myrtle. "Until the day break and shadows flee."

COMING EVENTS.

SEPTEMBER 3, 10 and 12.—North Williams-town Bible School Anniversary, September 3 and 10. Concert, Sept. 12. All welcome.

SEPTEMBER 5 (Tuesday).—Children's Foreign Mission Day Demonstration, Lygon-st. chapel, 7.45 p.m. Bright song service, interesting items, lantern pictures, and presentation of schools' offerings. Scholars, teachers and friends should come.

SEPTEMBER 6.—Camberwell Mission Band 15th Anniversary, Wednesday, Sept. 6, 8 p.m. Speaker, Mr. A. A. Hughes. Subject, "Christ and the Women of India." Soloist, Miss Alison Murray, assisted by Mrs. Vernon Dickens.

SEPTEMBER 9, 10 and 11.—Back to Drumcondra, Saturday, Sept. 9, Reunion Tea and social gathering. Sunday, Sept. 10, Home-coming meetings; special speakers. Monday, Sept. 11, Prophetic Rally. Make an effort to come back, and if unable, we would value a greeting. Please advise secretary, Mr. W. G. Readhead, 270 McKillop-st., East Geelong.

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.

SEPTEMBER 10, 17 and 21.—Ivanhoe Bible School Anniversary Services. Sept. 10, 3 p.m., A. A. Hughes; 7 p.m., H. Watson. Sept. 17, 3 p.m., J. E. Shipway; 7 p.m., H. Watson. Sept. 21 (Thursday), Scholars' Demonstration.

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Ten tiny churches, in the firing-line;
 Sin and sorrow swamp one, then there are nine.
 Nine feeble churches—shockingly bad state—
 Financial problems overcome, then there are eight.
 Eight little churches, thoughts now turned to
 heaven,
 Unity 'twixt one and two; now there are seven.
 Seven struggling churches their thoughts on
 union fix;
 Commonsense convinces two; now there are six.
 Six stronger churches, feeling more alive,
 Consider what the Bible says—and soon there
 are five.
 Five happier churches work as ne'er before,
 More differences are overcome, and now there
 are four.
 Four fighting churches advance impressively,
 Improvements still would make, and so quite
 soon there are but three.
 Three thriving churches God's will would further
 know,
 Enquire in his Word of Truth and—now there
 are two.
 Two mighty churches—great victories now are
 won—
 Would win the greatest fight of all, so they
 become just one.
 One triumphant church of Christ, disunion days
 quite past,
 Fit for the task for which 'twas formed will
 win the world at last!

—K. A. Macnaughtan.

LET'S GOD CARE FOR THE WEATHER.

Matt. 6: 25: "I charge you not to be over-anxious about your lives." (Weymouth.)

I have changed in many respects in the thirty years I have been pastor of Broadway Tabernacle. I do not fuss as much about the Sunday weather as I used to do, I have come to see that the regulation of the weather is not my job. My job is preaching. I no longer chide God for giving me bad weather on Sunday. I attend to my own business. I preach.—Charles E. Jefferson.

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The Romance of Bible Circulation.

The ceaseless regularity with which the British and Foreign Bible Society is able to publish fresh editions of the Scriptures into new languages is a source of continual marvel.

In spite of the adverse economic conditions which prevailed in all the countries of the world last year, this society has gone forward with its work, and reports that for the year ending March 31, 1933, twelve new languages were added to the list of those in which it has published the Scriptures, which bring the total number to 667. These new editions are Luke's Gospel in Mbal Malsila; Mark in Bann, and also in Mundang; and the Gospel of John in Ndaudi (Africa); Mark's Gospel in Na-Hsi, spoken in the Yunnan Province of China; the four Gospels and Acts in Kachin (Burma); John's Gospel in Kulu, a local dialect of Hindi for the Panjab (India); the Gospel of John in Abor Miri, for hill tribes living on the borders of Tibet; Mark's Gospel in Naga; Lhola, for Assamese (India); in Moro Sulu the Gospel of Luke (Philippine Islands); Mark's Gospel and the Acts in Tupi Guajajara, for the Guajajara Indians in Brazil, and Matthew's Gospel in Bulgarian Romany for the gipsies of Central Bulgaria. The society circulated 10,617,470 copies of Holy Scripture for the year, which was an increase of 65,186 over the previous year.

NEW TESTAMENT FOR SEA DYAKS.

The British and Foreign Bible Society has published the first translation of the New Testament into Sea-Dyak for a tribe living in the jungles of Borneo on its north-west coast, ruled by a white Rajah, Sir Vyner Brooke. The Dyaks live in communal village houses, containing from ten to forty families under one roof, and built on raised piles. They were noted at one time for their head-hunting. In religion they are animists, believing in a multitude of lower spirits who have to receive offerings of various kinds by way of propitiation. Missionary progress has been slow. The language is deficient in words expressing abstract ideas, so that the translation of the New Testament has not proved an easy matter.

The difficulties of the translators, who included a Dyak clergyman, have proved considerable. Words such as "patience" and "self-control" were translated as "a tough heart" and "power to rule one's self." As Dyaks have no beds in the sense in which we use the word, but all have mosquito curtains, which families often share, the passage, "My children are with me in bed," has been translated, "My children are with me in the mosquito curtain." Again, the Dyaks call the rainbow the "King's son," so that there is some confusion in the translation of the passage in Revelation about "the rainbow round about the throne," unless it is translated thus, "and round about the throne there was, as it were, the King's son in the sky," otherwise one would give the impression of many sons of the King standing round the throne and looking like emeralds.

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- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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