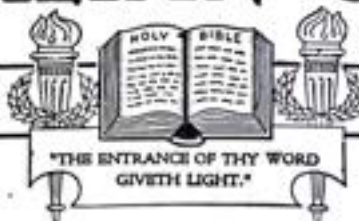


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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Recall some previous occurrences of the challenging word. In the idyllic story of how the Master attracted to his side his first disciples, we read that Christ found Philip, and said to him, "Follow me." How simple it seemed, yet how far it was to lead.

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Under this title a recent brief editorial in the Melbourne "Herald" referred to the evil in the following terms:

Sydney and Brisbane are paying dearly for their gambles. In other words, the profits made from the State lotteries are being gained at a cruel loss. The wholesale entry of the State Governments into the gambling business has been an inspiration—the word has descended to base uses—to private people. Thousands who would like to exploit their "luck" cannot afford 5/- or 6/- for a lottery ticket. Profit-makers contend to give them compensation. They have opened shops and sell a seventh or eighth share for a shilling, making a profit on each ticket of 1/8 or 2/-. about 33 per cent. The New South Wales Government is perturbed because so much gambling money is slipping through its fingers. There is a discussion as to whether ticket-selling should be prohibited or whether the Government should encourage the gambling propensities of the poorest by issuing shilling tickets on its own account.

Sydney and Brisbane streets proclaim the new gambling interests and associations. Ticket-vendors bid for custom by appealing to and fostering heightened superstitions. They claim to be "lucky"; to have sold winning tickets without number. In places there are pictorial presentments at their shops or offices of witches and wizards, in guises intended to represent the ghostly and the occult. The small gambler is invited to trust his money to the futurist and the crystal gazer; to transact his business with "Lucky Dan" or "Flush Fan the Fortune Maker." Can the Government's gambling gains possibly atone for this vicious system of youthful education, or can any set of public men justify the demoralisation?

and Other Appeals to Cupidity.

The "titles" competitions.

"The Herald" is right in its view that governmental approval and practice of gambling encourage private ventures. There has been a very wide extension of the evil. Not all the aspects are equally heinous, but many are very objectionable, and all seem to be fostering a wrong spirit. Some of these are very conspicuously seen in papers associated with the "Herald" company. "The Sun News-Pictorial," for instance, is one of the group which is running the "Obstinate Artist" competitions. Here, it may truthfully be said, is an amusing competition with an undoubted element of skill in it; and it may be asked, What harm can there be? In the first seven weeks, it is announced, £6,734 was thus raised for charity. The prize winners get 40 per cent. of the takings, and for the seventh contest the first prize amounted to £1,000. Now, the constant association of charity purposes with either gambling or the appeal to a chance of huge personal gain on the part of the donor is itself an evil. We are sympathetic with the representatives of our South Australian Endeavor Union who have urged their young people to leave the matter alone. We note in last Saturday's

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"Argus" the announcement of a new series of weekly "Clever Titles Contests"—in which it is said that "our prize winners get the lion's share," while there will be "handsome weekly donations to various charities as soon as the entries warrant it." "Should the total entries total £6,000, prize money will be £4,000" and first prize £2,000. So, in words well calculated to appeal to avarice and at the same time salve consciences by suggestions of much benefit to charity, the harmful appeals go forth.

"Lucky" advertisements.

A worse thing is before us in another kind of advertising. We refer to the lucky charm advertisements which disgrace the papers which publish them. In these, outrageous statements are made regarding the success in gambling and other ventures which will be likely to come to the purchaser and wearer of a charm. We are urged to "wear the charm that has brought fame and fortune to others"; "it will reveal its powers in everything you do"—and so on goes the astonishing appeal to superstition and cupidity. "Amazing proof of the magic charm" is given—truly the epithet is appropriate, for anything more "amazing" as proof was probably never printed by a venal press. Why should such advertisements have the right to appear? How can newspaper companies which in their articles occasionally condemn gambling condescend to make money out of lying advertisements? It is wrong to print false descriptions of goods to be sold. Should not truthfulness in advertising extend to other things? It is no answer to the foregoing to say that people so foolish as to be influenced by such advertisements need not be considered or protected. This kind of defence would forbid any interference with the horde of charlatans—fortune tellers and others—who prey upon the superstition and credulity of weak people. It is certainly a sad commentary upon the mentality of many of our people that lucky charms find a sale; but it is also a sad thing that reputable papers are willing to make money by advertising the charms.

Sometimes the ethics of gambling is discussed, and the discussion is likely to centre

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round the one question whether a man who can well afford to lose is doing anything wrong when he risks a few shillings. If we consider the gambling system as a whole, its general effects, the "demoralisation" of which the "Herald" speaks, we shall not be misled by such a limited discussion. In the "Spectator" for August 30 the following pertinent paragraph appeared:

"Men go into a sweep, take up a bet, with their eyes open to the chances. They know the risk and take it. They can afford the loss. It is hard, surely, to justify a condemnation of so simple and open a transaction. And yet, judged by our Lord's, 'by their fruits ye shall know them,' there are few more vicious habits than this same popular and apparently innocent pastime. Like most evil things, gambling reveals its true nature in its less direct and contingent results. Its effects are the more terrible in that they lean to the spiritual rather than to the moral side of things. The habit, once it takes root, insensibly at first, but none the less surely, deadens social sympathy, callouses the heart, and feeds the spirit of avarice. . . . Against this vice, we are glad to know, the church in Australia (at any rate the Protestant section of it) is rallying her strength. She will have a long and bitter struggle, but let her remember she has God on her side and a host of Christian hearts in every walk of life to back up her endeavors."

Christian Stewardship.

PRINCIPLES.

1. God is the *owner* of all.
2. Man is the *steward* of what he possesses.
3. God requires acknowledgment.

By	Intelligent	Giving of	One's self Service Substance
	Cheerful		
	Systematic		
	Proportionate Sacrificial		

METHODS.

Keep a strict account	{	Of your income
		Of your expenses
		Of your gifts
Separate unto the Lord	{	A definite proportion
		The first-fruits
		At least one-tenth
Use the remainder in	{	Christian living
		Christian thrift
		Christian service

EFFECTS.

Financial	{	Ensures God's blessing
		Increases church revenue
		Supplies world's need
Spiritual	{	Confirms faith
		Energises prayer
		Ennobles character

IT GLORIFIES GOD.

—"Missionary Review of the World."

Prayer Corner.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27: 14.

⊙

A familiar saying of John Bunyan:—

"Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often: for prayer is a shield to the soul, a sacrifice to God, and a sorrow to Satan."

⊙

I ask not that my course be calm and still;
No, here too, Lord, be done thy holy will:
I ask but for a quiet childlike heart;
Though thronging cares and restless toil be mine,
Yet may my heart remain forever thine;
Draw it from earth, and fix it where thou art.

—C. J. P. Spitta.

⊙

Almighty and eternal God, there is no number of thy days or of thy mercies: thou hast sent us into this world to serve thee, and to live according to thy laws. O dear Lord, look upon us in mercy and pity; let thy Holy Spirit lead us through this world with safety and peace, with holiness and religion, with spiritual comforts and joy in the Holy Spirit; that when we have served thee in our generation, we may be gathered unto our fathers, having the testimony of a holy conscience, in the confidence of a certain faith, and the comforts of a reasonable, religious and holy hope, and perfect charity with thee our God and all the world; that

neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, may be able to separate us from the love of God, which is in Christ Jesus our Lord. Amen.—Jeremy Taylor (1613-1667).



The Mill Race, Longford, Tasmania.

—Photo. by courtesy of the Tasmanian Government Tourist Bureau, Hobart.

The Federal Conference of Churches of Christ in Australia will be held in Launceston from October 11 to 18, under the presidency of Mr. F. Collins, preacher of Margaret-st. church, Launceston. The secretary, Mr. N. J. Warmourun, of 139 High-st., Launceston, reports that up to August 26 no less than 175 registrations were made.

In addition to business sessions special evening rallies—Home Mission, Youth, Social Service, and Foreign Mission—are planned. Representative speakers from different States will take part. The chief Conference speaker will be Mr. J. W. Black, of England, the president-elect of the World Conference to be held at Leicester in 1935.

The Great Adventure.

A. W. Connor.

"And when he had spoken this, he said unto him, Follow me."—John 21: 19.

These are great words: "Follow me." Simple and beautiful, they present to us the sum and substance of Christianity. As a definition of discipleship, and as an expression of the highest ideal for the individual life, you will find nothing more gripping. They were not newly uttered by Jesus on that mystic occasion by the sea; but uttered as they are by the risen Christ on the eve of his ascension, they take on a new and deeper spiritual significance.

Recall some previous occurrences of the challenging word. In the idyllic story of how the Master attracted to his side his first disciples, we read that Christ found Philip, and said to him, "Follow me." How simple it seemed, yet how far it was to lead.

Later, to a group of intelligent well-to-do young fishermen by the Sea of Galilee, Jesus said, "Follow me." The spell of Christ was on them. He had won their hearts. They were ready for the great adventure, and he indicated its nature: "I will make you fishers of men." Coming from him, it was at once invitation, command and promise. So they left their nets and followed him. It came to Matthew, a young clerk in the taxation office, and "he rose up and followed him," and he became a biographer of Christ, even as the earlier fishermen became foundation stones in the great church of God.

It came to a nameless young ruler, earnest in seeking the best life, and who bravely asked Jesus, "What lack I yet?" And the final word of Jesus to him was, "Come, follow me." But unlike the others, he made the great refusal, and "went away sorrowful."

The literal following of Jesus in the great itinerary in Palestine was simple. But in the light of the cross and ascension, the words take on a deeper meaning, and on the eve of his going he still utters the words, "Follow me." And still the Christ faces all of us with his call and challenge. It is a call to a great adventure. It means Jesus Christ the way of salvation, the model of life, and the guide of conduct.

Life is a tremendous thing, full of possibilities, opening out into undreamed-of experiences. It may be lived meanly and shabbily, in which the highest things will be stifled by a sordid materialism. The love of the world and the lusts of the flesh may say we do not believe in what is popularly understood by the phrase "baptismal regeneration." We attach no mystic or magic virtue to the ritual waters, or to the act of obedience honor ordinance. We do not teach a water salvation. So far from this, we teach with all clear consistency, that unless the ordinance is in case preceded by faith and a genuine repentance it is not worthy the name Christian baptism. Campbell, in his debate with Dr. Rice years ago put it very clearly when he said: "I have

have all feel that these words from the heart of the Master are his personal call to each of us. May none of us make the great refusal.

What is this call?

First of all, it must mean a great decision for, and acceptance of, Christ as Saviour and Lord. It is thus because of what Christ is in himself, and what we are in ourselves. He is the divine Son of God, who is the only Saviour of men. The words are not the words simply of a "good rabbi." The Jesus who calls is he who is the Son of God, the first born from the dead, and

a season of probation, or a period of instruction, nor do we require them to come before the church to be approved. As in New Testament times, so now: where there is faith, where there is repentance and the confession of Christ as Lord and Saviour, baptism follows without delay.

If it be contended that we make access to this ordinance too easy, I would reply, What right have we to place restrictions around this ordinance, which our Lord who gave it has not seen fit to place there?

As to the mode of baptism, we unhesitatingly stand for immersion, not sprinkling or pouring. In pleading for the scriptural observance of this divine ordinance we are pleading for the restoration of the New Testament church.

Alcohol Alw

At the annual meeting of the Victorian Band of Hope Union, on Aug. 26, 1933, Dr. W. A. Kemp, vice-president, delivered an address of which the following is a summary:

who has made peace by the blood of the cross. This is the only Christ adequate to the needs of the world, adequate to my needs. And why? Because of what I am—a sinner. So the following must begin in a great act of acceptance and surrender.

I heard him call, "Come, follow," that was all; My gold grew dim, my heart went after him. I rose and followed, that was all. Who would not follow, if he heard him call?

Yes, "that was all"; but what a tremendous all it is! He faces you now, as he did those who saw him in the flesh. Do not make the great refusal.

To whom is this call?

Of course it is for all; but specifically it is first for those who are bewildered. "How can we know the way?" Jesus says, "I am the Way." The way to God, the way to forgiveness, the removal of that which lies between us and God, and peace. "Through him we have the forgiveness of sin." He is the way to life eternal. "This is life eternal to know thee, and him whom thou hast sent, Jesus Christ." Try him. Yield life to him.

It is specially a call to those who have failed. That includes most of us. We have muddled our lives; we have missed our aim. Freedom we followed, and it led us to the land of bondage, and laxity has not given us final joy. Well, the gospel we preach is that Christ leads those who obey him into the "land of beginning again." If not, what is the meaning of the cross, where "he bore our sins in his own body upon the tree"? Countless followers can speak with passion of him "who loved me and gave himself for me."

It is for all, but specially I stress it as for those on the threshold of life: his call to you is the offer of a great deliverance, a great friendship and a great adventure. Would that I could help you to see the nobility of leaving all to follow Jesus. There is a pathos in youth drifting out on the sea of life. We face you to-day with the living Christ. His challenge is "Sell all . . . come . . . follow me."

This call obeyed.

will call for highest courage. Christ will surely lead you over hazardous and rough roads at times. It will not always be easy. Beyond the baptism of self-dedication in Jesus' life, lay the wilderness of testing. So for us will be the same. Some do not follow Christ because of a "yellow streak." Further on the road our Lord came to a garden of sorrow, and then to a "place called Calvary." Something there he experienced that can never be ours, but we must be ready to follow. The danger of the fellowship of the world is that it may dull our conscience, deaden our sense of obligation, weaken our resolution, and chill our spiritual life. We must be brave. Cowardice masters loyalty, and ends in base denial.

I appeal to you to break with the past, to take your stand beneath the cross of Jesus, to confess Christ as Saviour, and dedicate life to him as Lord. The courage of decision, the courage of constancy, will come as we look up at the cross and realise our infinite obligation to him.

"Follow me"! Still the Master of men and Saviour of sinners calls and invites. Rise up and answer him before your day be done.

Wherever it may lead, our great Captain will go on before, and the end of the great adventure will be eternal life. Follow me! That is the path to freedom and victory.

"Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

"What will the end be? No one can say. But the man who trusts God is launched upon a mighty ocean, starts on a far journey, begins to listen to a vast range of mystic music, enters upon the imagery of a stupendous poem, is carried from year to year into the midst of the beauty and strength of God."

The Challenge of the Heights.

From a Baccalaureate Address by C. M. Gordon, M.A.

We are told that there is always a big rush for the best seats at the banquet. Back there in the days of the great Teacher the Pharisees and rabbis had a special weakness in this direction. The mood is illustrated perfectly by the learned Rabbi Simeon ben Shitah. He was once honored by an invitation from King Jannæus. Rabbi Simeon accepted with alacrity, entered the royal banquet hall with something of Napoleonic grandeur, marched with stately tread to the very front where sat the king and queen and seated himself between them, quoting Scripture as he did so—"Exalt wisdom and she shall exalt thee and make thee to sit among princes!"

It was to rebuke this proud spirit, this spirit of self-assertion and social arrogance, that Jesus drew this inimitable comparison between the two guests at the marriage banquet—one strutting to the front in all his self-importance and pomposity and immediately finding himself demoted; the other in a spirit of courtesy and refinement taking a back seat and immediately finding himself promoted—the host on the occasion coming to him and saying, "Friend, go up higher."

Invitation and Challenge.

That is the invitation and challenge I wish you to bear to-night. I wish you to realise vividly that the whole universe is inviting you and challenging you to go up higher. I wish you to realise in a very deep and real and reverential way, that God who is both the Creator and good Father of us all, is placing his hand upon each one of you to-night and saying, "My friend, go up higher."

There was a time when primeval chaos reigned. There was neither light nor life nor beauty nor love upon the earth. But God's voice rang through the vast reaches of the universe and the movement toward light and life and beauty and love began. The chaos became a cosmos. All the beauty and bounty of the earth to-day is in response to this upward urge which God planted in the heart of his universe. The seed in the soil throbs to it, and the violets and primroses drive their way to the surface with resistless momentum. A billion blades of grass stab their way to the sunlight. The trees thrive upward because they look at God all day and lift their leafy arms to pray. There is in the soul of every green thing an insatiable appetite for the upper air and the sunlight.

Likewise you ought to derive great encouragement from the study of human history. Man in the main has responded to the challenge of the heights. For man the Greeks had a wonderful name. They called him "Ho Anthropos"—the upward looking one, the only creature on earth that gazes long at the stars and aspires to reach beyond them.

You graduates, of course, are well-informed young men and women and you could doubtless describe to me the amazing miracle by which the Century of Progress Exposition was opened the other day at Chicago. And you can, perhaps, tell me the passage in your Bible which mentions Arcturus.

You recall that God speaks to Job out of the whirlwind and asks him many questions, and among them this: "Canst thou guide Arcturus and his sons?" Job, of course, was silent in the face of a question like that. But if God were to ask that question of a modern Job he could at least reply, "No, we can not guide Arcturus in his orbit, but we made Arcturus open for us the Century of Progress Exposition in the city of Chicago." Arcturus is a star of the first magnitude about 250 million miles away from our earth. We gathered up a ray of light from Arcturus, focused it upon the switch in the great Hall of Science, so that its energy turned the

switch and flooded with marvellous light the building and grounds of the Century of Progress Exposition. How far up has man climbed to be able to work a miracle so tremendous and dramatic and amazing!

Some of our would-be teachers at the present day would have you believe that no lofty purpose underlies your life. You are a mere "biological accident" or a "cosmic by-product." Just as the universe produced those monsters of antiquity, such as the brontosaurus, the dinosaur or the pterodactyl, and then ruthlessly tossed them aside and buried them in oblivion, so will it treat you. I hope you will not entertain such a disgusting philosophy—no, not for a single instant.

Not Highly-organised Compound.

There are other men of science who would have you believe that you are only a highly-or-

Almighty and eternal God, there is no number of thy days or of thy mercies: thou hast sent us into this world to serve thee, and to live according to thy laws. O dear Lord, look upon us in mercy and pity: let thy Holy Spirit lead us through this world to safety and peace, with holiness and religion, with spiritual comforts and joy in thy Holy Spirit; that when we have served thee in our generation, we may be gathered to our fathers, having the testimony of a clear conscience, in the confidence of a certain faith, and the comforts of a reasonable, religious and holy hope, and perfect charity with thee our God and all the world; that



only endanger their lives by trying to reach the top of unconquered Everest. When Mallory was over here in 1922 lecturing on the project, he had this to say:

"If you cannot understand that there is something in man which responds to the challenge of the mountains and goes out to meet it, that the struggle is the struggle of life itself upward and forever upward, then you won't see why we go."

Those two young men perished in the attempt, but when last seen they were not far from the top and their faces were still upward. That is the spirit, I trust, in which you young people will go out to meet the challenge of the heights.

Heights to Scale.

Some folks have a depressing suspicion that there are no more heights to scale. They are disposed to sit down with Alexander the Great and weep because there are no more worlds to conquer. It is well to remember that while Alexander was shedding his copious tears there were still thousands of worlds to be conquered. Some are disposed to ask, "Why be a Columbus since there are no more Americas to be discovered?" I ask you to remember that there is a new and greater America, not only to be discovered but to be created. I sincerely hope that all of you young people will make a worthy contribution to the creation of the new and nobler America. Let me tell you, young people, that

you are not stepping westward; you are not travelling toward sunsets or toward spent and fading days. You are travelling toward glorious recurring sunrises and wondrous surprises, amazing discoveries and the most resplendent age the world has ever seen. All the better and best things are awaiting you higher up the road, and I envy you for what your eyes are going to behold.

I ask you to notice that there are two theories of promotion—promotion by pull and promotion by push. In promotion by pull you trust to the other fellow to so pull the wires and manipulate the circumstances as to get you onto the heights. Promotion by push is the promotion you achieve by the exertion and cultivation of your own powers and which you richly deserve. That is the only kind I hope you will be interested in. When Elihu Root went to New York as a young unknown lawyer, influential friends offered him letters that would give him entrée to powerful New York connections. "No, thank you," said young Root, "I am going down to New York to find out whether I am a man or a mouse." He preferred to rise not by the pull of others but by the inner upward push of his own soul.

The late President Theodore Roosevelt did not wish to become President by accident. The political bosses of his day did not wish him to be President at all, so they engineered him into the somewhat innocuous position of Vice President. Then came the cowardly assassination of President McKinley, and Roosevelt became President by the accident of that unspeakable crime. But in 1904 he stood on his own sturdy legs, fought his own great battle, and was triumphantly elected. After hearing that he was elected he walked across the room and said to Mrs. Roosevelt, "Well, my dear, we are no longer an accident." I do not want you to reach the heights by accident, but by the fine direction and exertion of your own aspiring energies.

Go With God to Heights.

And permit me to say in closing that we reach the heights by friendship with the highest—friendship with God. Remember, it is God who comes to you during your commencement season and lays his hand upon your shoulder, saying, "Friend, go up higher." Climb to the heights of unsullied honor, of clean and wholesome living, of fine integrity of character, of splendid social ministry, of loyal devotion to great causes, of generous service to mankind. Thus go with God to the heights. He will greatly help you to reach them. And you know, when the day of your life is well done, and your life's race is well run and your Western horizon is all aglow with sunset colors, and the reaper death comes quietly and gently to hang his sickle on your garden gate, then in the very experience of that hour you will hear God's voice saying to you, "My friend, come up higher." And soon you will go to live with God in that lovely land beyond the evening star.

I am told that far up on Matterhorn there is a little chapel, where the guides stop to pray before they venture on the last steep ascent. When climbing parties reach that little chapel even the thoughtless and sceptical among them uncover their heads and become silent and reverential. There is a little chapel up there on the heights. There is peace up there on the heights. There is clear and beautiful vision up there on the heights. There is lofty spiritual satisfaction up there on the heights. There is God up there on the heights.

An Australia will be held in Launceston Collins, preacher of Margaret-st. church, 39 High-st., Launceston, reports that up

rallies—Home Mission, Youth, Social live speakers from different States will V. Black, of England, the president-elect

A Peculiar People.

(1 Peter 2: 9.)

A. Allen.

(Concluded.)

III.

We are Peculiar in Our Rejection of Human Creeds and Books of Discipline for the Faith and Government of the Church.

We believe the Bible alone to be sufficient. We believe the Scriptures as given of God meet all the purposes of a guide to faith, a rule for our life and a law for the government and discipline of the church. As Paul has said: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

What more can we ask than what is here claimed for the Scriptures? They are profitable for reproof; that is, they are sufficient to silence heresy. They are profitable for correction; no other book of discipline is needed. They are profitable for instruction in righteousness; in them may be found all that we need for development in righteousness and personal holiness.

Remember, this is God's estimate of his Word and his description of its purpose and use. Other reasons may be advanced that time will not permit me to say much about. No man, no body of men, has the right to say what faith is essential. That prerogative belongs to God only. Again, creeds of man's composition are useless. If they contain more than is in the Bible, they contain too much; if they contain less, they contain too little; and if they contain only what is in the Bible, they are unnecessary and useless. They tend to divide the church, as time has proven.

IV.

We are a Peculiar People in Our Division of the Bible and the Exclusive Authority We Ascribe to the New Testament.

We hold and teach, as do others, the inspiration of the whole Bible. We hold the New Testament only as a book of authority to us. The Old Testament was a book of authority to the Jews; but, with the establishment of the new covenant of which Christ is Mediator, the old covenant closed the authority of its work, and gave way to the authority of the Scriptures of the New Testament.

We believe the Old Testament is necessary for our understanding of the New Testament, and that it contains for us many examples of faith and godliness. Yet we are not under law but under grace. The law was given to one nation, the gospel as found in the New Testament is for the whole wide world. The law was never of authority to any but a Jew; neither by Bible nor purchase was it ever given to us. With us the New Testament only is the book of authority; and if we plead for restoration we must plead for the exclusive authority of the New Testament.

V.

We are Peculiar in Regard to the Ordinances of the Church—Baptism and the Lord's Supper.

(a) Baptism.

To correct a common misconception, let me say we do not believe in what is popularly understood by the phrase "baptismal regeneration." We attach no mystic or magic virtue to the baptismal waters, or to the act of obedience in this ordinance. We do not teach a water salvation. So far from this, we teach with all clearness and consistency, that unless the ordinance is in each case preceded by faith and a genuine repentance it is not worthy the name Christian baptism. Mr. Campbell, in his debate with Dr. Rice years ago, put it very clearly when he said: "I have said

a thousand times that if a person were to be immersed twice seven times in Jordan for the remission of sins, or for the reception of the Holy Spirit, it would avail nothing more than the wetting of the face of a babe, unless the heart is changed by the Word and Spirit of God." You cannot have anything clearer than that. We teach that, according to Scripture, baptism is for the remission of sins; but we also teach that baptism is only one of the divinely appointed conditions upon which God promises to forgive the alien's sins. We do not place baptism by itself, but look for faith and repentance to go with it and before it.

We are peculiar, too, in that, with reference to the subjects of baptism, or the persons who are scripturally qualified for baptism, we do not require of any one seeking baptism to observe a season of probation, or a period of instruction, nor do we require them to come before the church to be approved. As in New Testament times, so now: where there is faith, where there is repentance and the confession of Christ as Lord and Saviour, baptism follows without delay.

If it be contended that we make access to this ordinance too easy, I would reply, What right have we to place restrictions around this ordinance, which our Lord who gave it has not seen fit to place there?

As to the mode of baptism, we unhesitatingly stand for immersion, not sprinkling or pouring. In pleading for the scriptural observance of this divine ordinance we are pleading for the restoration of the New Testament church.

Alcohol Always Alters.

At the annual meeting of the Victorian Band of Hope Union, on Aug. 26, 1933, Dr. W. A. Kemp, vice-president, delivered an address of which the following is a summary:—

The recurring problem of strong drink is universal in the communities of the world and claims honest consideration, as the traffic in alcoholic liquors plays a definite part in the social, economic and industrial life of the people.

Amongst the uses of alcohol, it is claimed that it has certain food values. A true food must provide a fuel which the body can use as a source of energy for repair and for reserve, and

Div. IV.—1, Phyllis Phillips (N. Adelaide), 90; 2, Thelma Burger (Goolwa), 85; 3, Joan Manning (Mile End), 83.

Div. V.—1, Jean Gaetgens (Maylands), 92; 2, Leola Macdonald (Bordertown), 89; 3, Barbara Lawrie (Maylands), 87.

Div. VI.—1, Alice M. Arnold (Grote-st.), 85; 2, Hubert Kimber (Nailsworth), 81; 3, Robert Dunn (Balaklava), 78.

Div. VII.—1, Alfred E. Mercer (Grote-st.), 95; 2, Mary I. Webb (Balaklava), 94; 3, C. W. Harris (Goolwa), 79.

Teachers.

Div. VIII.—1, Joan R. Green (Mile End), 90; 2, F. Frick (Saint Morris), 77; 3, C. Newbold (Balaklava), 78.

Alcohol Alters the Human, Mentally.

Self-criticism is the highest and latest developed portion of the intellect and combines

(b) The Lord's Supper.

We are peculiar in our weekly observance of the Lord's supper. We teach and practise that the Lord's supper should be observed each Lord's day. The Christians in the beginning certainly met on the first day of the week. We learn that one purpose, if not the

Efficiency Campaign.

Plans for Bigger and Better Bible Schools.

an approved percentage attendance of teachers and staff; a set percentage of teachers attending a given number of lectures on teacher training; a percentage increase of scholars in the increase campaign.

Banners and Certificates to be Awarded.

To signalise the attainment of the 1933 Front Rank Standard by the schools, a certificate for framing will be presented to the schools by the department. Banners will be presented to those gaining the highest standard in each of the three grades.

Schools to be Graded.

In order to give all schools an equal chance to win a banner, they will be divided into three grades: (a) Schools with an enrolment of over 150; (b) Schools with an enrolment of over 75 of Christ in His (God's) Word, and (c) Schools of contending for the faith, once for all delivered unto the saints. Amen.

If we yield ourselves unto God, and sincerely accept our lot as assigned by him, we shall count up its contents and disregard its omissions, and, be it as feeble as a cripple and as narrow as a child's, shall find in it resources of good surpassing our best economy and sacred claims that may keep awake our highest will.—James Martineau.

self-consciousness, self-knowledge and critical judgment, and these are essential to deliberative will.

Three stages are noticed as alcohol hampers the mechanism of self-control: (1) the sense of perception is lessened; (2) skilled movements are maladjusted; (3) the processes of judgment are interfered with and finally suspended.

Alcohol Alters the Human, Spiritually.

The word of God has strong condemnations of the drunkard. Alcohol numbs the higher sense of self-hood, leading to loss of desires for right and higher things. Ideals are destroyed and likeness to God defaced.

Alcohol Alters Things Nationally.

The economic waste caused by the traffic in alcoholic liquors is strongly evidenced in reduced property values, unnecessary taxation, and loss of physical energy. Alcohol lowers the value of life, promotes selfish interests and is a menace to child life at every stage of development, pre-natal and ante-natal.

The Need.

(1) Encourage willing abstinence; (2) Provide prophylactic treatment; (3) Help the diseased. But paramount, high above all, most urgent and important, (4) Educate the young people. Prevention is better than cure. The dangers of the use of alcohol need to be persistently urged, so that boys and girls may grow up healthy and strong. We all need to be reminded of Sir Victor Horsley's remark: "Don't worry about me, I can't live forever; it's the young who matter."

The Home Circle.

Conducted by J. C. F. PITTMAN.

for the best seats at the banquet. On the days of the great Teacher the Pharisees and rabbis had a special weakness in this direction. The mood is illustrated perfectly by the learned Rabbi Simeon ben Shitah. He was once honored by an invitation from King Janneus. Rabbi Simeon accepted with alacrity, entered the royal banquet hall with something of Napoleonic grandeur, marched with stately tread to the very front where sat the king and queen and seated himself between them, quoting Scripture as he did so—"Exalt wisdom and she shall exalt thee and make thee to sit among princes!"

It was to rebuke this proud spirit, this spirit of self-assertion and social arrogance, that Jesus drew this inimitable comparison between the two guests at the marriage banquet—one strutting to the front in all his self-importance and pomposity and immediately finding himself demoted; the other in a spirit of courtesy and refinement taking a back seat and immediately finding himself promoted—the host on the occasion coming to him and saying "Friend, be seated."

WEALTH—AND WEALTH.

I number among my acquaintances two men well up in years. They have lived a long life, and soon they will reach the end of the road. One of these men has led a very successful business life, and has accumulated a great deal of money. He began work as a poor boy, and worked his way to the top of the ladder. Incidentally, he is pointed out by people as a man who has made something of his life—put something into it and drawn out his reward in cold cash.

Now, the other man I refer to began in much the same circumstances as did the first man. But to-day he is still comparatively poor. He has only enough money to see him comfortably, if he is careful, through the remainder of his life. His occupation was that of a gardener.

I talked with both these men recently. The first one said to me: "I've worked hard all my life. I've had worries and troubles, and I've passed through good times and bad times—and I've come out what I am to-day. Since I have retired I have been almost miserable. I have more money than I can ever use. I should be spending and enjoying this money that I have spent a lifetime accumulating, but now that I've got it I want to keep it. I can't part with it. The great pity of the thing is that I have only a few years left to live—and I can't take my money with me!"

I felt sorry for this man. He found he couldn't spend his money and still have it, so he was destined to spend the remainder of his life haunted by figures and dollar-and-cent signs.

What the gardener told me was a great contrast. He said to me: "To most people I have not made much of my life—I haven't in terms of money. Instead of accumulating money, I have accumulated a vast knowledge of the things I have always loved—flowers, plants, trees, oh, all of nature! This knowledge will be a source of pleasure to me until I die. And I am content! I've put into life a certain amount of work—and what I've got out of it cannot be measured with a yardstick. As long as I have just enough money to afford me the necessities of life I shall be happy. And when God sees fit that I should pass on, I shall not complain, but shall be ready."

This man has a tiny garden in which he spends many happy hours with the sunshine pouring down on his senile and stooped shoulders. He gives freely of his knowledge, and yet retains it himself. He grows beautiful flowers, which he handles with loving care. There is always a cheery little smile playing about his lips. If you admire his flowers, he will proudly give you some.

All of us follow different paths through life. All of us have different hopes, ambitions and aspirations. There are thousands of jobs in the world from working in stuffy offices to working in dusty factories. But no matter what occupation we follow in life we should manage in one way or another to store up knowledge that will enable us to appreciate the beautiful things of nature, so that along with the necessary hard cash we earn, we may, throughout our whole lives, have something worth while to fill our thoughts and make us believe that everything is, after all, worth while, and our world is as wonderful a place to live in as we care to make it. —Eric Fenton Glead.

A TASTE FOR BOOKS.

Of the making of books there is no end." That is an old saying, but it is a hundred times more true now than when it was coined. Books are friends, at least many of them are. They are good company. They show us a fine time. They please and instruct us. They bring to us the best thought of all the ages. They enable us to live with people who have been dead thousands of years. They bring us the ripe wisdom of the foremost thinkers of other lands. They enable us to know how preceding generations played and worked and thought.

Having no taste for books is like having no desire for friends. If we are so minded we can turn our spare moments to good account by cultivating a liking for literature. But we shall need to be discriminating. If you desired to furnish your home, you would not purchase the first pieces of furniture, the first pictures, and the first china and silverware your eyes fell upon. You would first form an idea of what you would like to have, and then you would go here and there looking for it. You would pass by infinitely more than you would purchase.

If books have the power to educate, to uplift, to delight and to inspire, they also have the power to undermine, to pollute and to destroy, and many are the witnesses in both cases. A bad volume has no way of escaping your fingers if you are determined to have it. And what is more, it has no way of keeping from pouring its poison into your mind if you are resolved to read it. Gibbon said he would not exchange the taste for books for the riches of the Indies. And he is right, but the taste for reading must be preserved and turned to good account by a studied care to choose only the best books.—Selected.

Those two young men perished in the attempt, but when last seen they were not far from the top and their faces were still upward. That is the spirit, I trust, in which you young people will go out to meet the challenge of the heights.

Heights to Scale.

Some folks have a depressing suspicion that there are no more heights to scale. They are disposed to sit down with Alexander the Great and weep because there are no more worlds to conquer. It is well to remember that while Alexander was shedding his copious tears there were still thousands of worlds to be conquered. Some are disposed to ask, "Why be a Columbus since there are no more Americas to be discovered?"

Young Scribbler and his bride were alone for the first time in their new home. "Darling," she cried, "I must make a terrible confession to you. I can't cook."

"Aw! that's all right, dear. I've a confession to make, too. I'm a poet, and there won't be anything to cook."

The Family Altar.

J.C.F.P.

Monday.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—Eccles. 7: 29.

The first man was created in God's image, yet fell, and ever since "there has been a continued display of manifold ingenuity to thwart God's benevolent purposes for man."

Reading—Ecclesiastes 7.

Tuesday.

Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Eccles. 9: 10.

Each hour brings us nearer to the land of darkness and silence, where nothing can be done. Therefore, whilst we have the opportunity, we should work diligently no matter what difficulties confront us.

Reading—Ecclesiastes 9.

Wednesday.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.—Eccles. 12: 13.

Here is a summary of true religion. Our whole duty is comprised in this brief sentence, and our sole hope and comfort are suggested.

Reading—Ecclesiastes 11: 7—12: 14.

Thursday.

I am the rose of Sharon, and the lily of the valleys.—Song of Solomon 2: 1.

In this and other comparisons we have remarkable illustrations of our Lord's condescension. He, King of kings, Lord of lords, the bright and morning Star, Son of the Highest, calls himself the Rose of Sharon, and Lily of the Valleys, "to express his presence with his people in this world, the easiness of their access to him, and the beauty and sweetness which they find in him, and to teach them to adorn themselves with him, as shepherds and shepherdesses, when they appeared gay, were decked with roses and lilies, garlands and chaplets of flowers."

Reading—Song of Solomon 2.

Friday.

His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.—Song of Solomon 5: 16.

An expression of the church's confidence in her Lord and Saviour. To us who believe he is indeed precious. The more we look upon him the more beauty we see in him. His mouth is sweetness itself, and the words which flow therefrom are agreeable and delicious.

Reading—Song of Solomon 5.

Saturday.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2: 3.

From all parts of the country Jews journeyed three times a year to worship at Jerusalem, inviting their friends to accompany them. So, under the Christian dispensation, Gentiles as well as Jews should embrace the religion of the Lord Jesus Christ, and cordially invite their friends to do likewise.

Reading—Isaiah 2.

Sunday.

And the harp, and the viol, the tabret, and pipe, and wise, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.—Isaiah 5: 12.

History repeats itself. How often, in our day, as then, do men gratify the senses to a wicket, yet give no thought to God or his work.

Reading—Isaiah 5: 1-23.

Prayer Meeting Topic.

September 13.

CHRISTIAN UNION IN THE TEACHING OF PAUL.

(1 Corinthians 12: 12-31.)

H. J. Patterson, M.A.

Nothing is clearer than that Jesus prayed for the unity of the believers. In his teaching he showed the unity existent. "I am the vine, ye are the branches." But in the writings of Paul we find the emphasis more pronounced. He faced the problem in actual fact. There were divisions in congregations and different gospels. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 9). It seems quite plain to many of us that if the world is to be saved there must be more of a unity in the Christian church.

Paul's Metaphors.

In our reading Paul likens the church and its members to the members of our body. We are each contributory to the welfare of the whole, the body of Christ. We, who plead for Christian union, are we as earnest and anxious for the welfare of the body of Christ as we might be? Paul lets us know there is one body and one Spirit. There is one church and one head of that church. There is no monstrosity about the metaphor or the reality. There is one body and one head (cf. 1 Cor. 12: 12 and Ephes. 4: 15, 16). There is one body and one Spirit (Eph. 4: 4).

Paul also likens the church to a holy temple in course of building. "So then ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." His metaphors are clear. He believed the church to be one.

Plain Teaching.

To the Corinthians he wrote with earnest entreaty that "ye all speak the same thing, and that there be no divisions among you" (1 Cor. 1: 10-17). To the Philippians, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4: 2). These divisions, these quarrellings among members of a congregation, are unseemly and to be condemned. Paul was not here writing of differences as within the one congregation. To heal such is as necessary as to unite various Christian churches in one harmonious whole.

Paul and Division.

I often wonder what Paul would do to-day in view of the present situation. Maybe we would be somewhat astonished at his action. He certainly condemned division in fact and division in name. Both are wrong, but of the two division in fact is the worse. We have no more right to divide a congregation to suit our ends than to establish another church under a name other than that sanctioned by God. When the Spirit of Christ is not manifest through all the congregation, there is a need for teaching in relation to oneness in Christ. We have no liberty to divide the church either in name or in spirit. It may possibly happen that there is more of a unity of purpose and spirit as between two distinctly separate congregations than between members of one congregation. But be that as it may, Paul's desire was for a church united in name and fact. For him division was contrary to the Spirit of Christ. Christ is not divided in body. Let us endeavor to "keep the unity of the Spirit in the bond of peace."

TOPIC FOR SEPTEMBER 20.—KINGS IN A CAVE.—Joshua 10: 1-27.

Our Young People.

Conducted by WM. GALE.

Increase and Efficiency Campaign.

Victorian Young People's Department Moves for Bigger and Better Bible Schools.

To assist in an advance along two parallel lines in Bible School work, the Victorian Bible School and Young People's Department is about to launch a campaign for efficiency and increase. These have been set as objectives in the campaign in order to be sure that an advance along one line shall not lead to disorganisation in another. An efficiency campaign will at least prepare a school to more effectively deal with the influx of new scholars brought in by the increase campaign and assist greatly in retaining a large percentage of these.

The Increase Objective.

The department has suggestions for a campaign that should result in the Victorian schools making up the loss that was reported to the last State conference. It is hoped that all the schools which reported decreases will make strenuous efforts to make up their losses during the progress of the campaign.

Greater Efficiency.

Teachers and leaders are to be asked to take ten lectures, each of an hour's duration, from an approved text book. The lecturer may be appointed by the local school; the text book will be chosen also by the local school, but it must be approved by the department. Suitable books are: Moninger, "Training for Service"; Weigle, "The Pupil and the Teacher"; Hocking, "The Student Teacher."

A 1933 Standard to be Set.

It is proposed to set a standard to be known as "Front Rank Standard." This will include a satisfactory percentage attendance of scholars;

an approved percentage attendance of teachers and staff; a set percentage of teachers attending a given number of lectures on teacher training; a percentage increase of scholars in the increase campaign.

Banners and Certificates to be Awarded.

To signalise the attainment of the 1933 Front Rank Standard by the schools, a certificate for framing will be presented to the schools by the department. Banners will be presented to those gaining the highest standard in each of the three grades.

Schools to be Graded.

In order to give all schools an equal chance to win a banner, they will be divided into three grades: (a) Schools with an enrolment of over 150; (b) Schools with an enrolment of over 75 and up to 150; (c) Schools with an enrolment of 75 and under.

Time Limit Set.

In all probability the campaign will be completed before the middle of December, so that certificates and banners may be presented before schools are upset by the Christmas school holidays.

Simplicity an Aim.

At first a much more extensive campaign was planned, but for the sake of simplicity many of the original features have been excluded. It is thought that a straight-out State-wide campaign of a simple and uncomplicated character will gain an unanimous support. All will agree that it is desirable to combine in the one effort the ideals of increase and efficiency.

SCRIPTURE EXAMINATIONS, 1933.

S.A. PRIZE WINNERS.

Scholars.

- Div. I.—1, Daphne Phillips (N. Adelaide), 95; 2, Kevin Lambert (Gawler), 91; 3, June Ward (Grote-st.), 81.
- Div. II.—1, Alison M. Verco (Bordertown), 97; 2, Alan Redman (Unley), 96; 3, Jack Weir (N. Adelaide), 94.
- Div. III.—1, Beth Manning (Mile End), 97; 2, Alice Verco (Blackwood), 95; 3, Catherine McQueen (Nailsworth), 94.
- Div. IV.—1, Phyllis Phillips (N. Adelaide), 90; 2, Thelma Burger (Goodwa), 85; 3, Joan Manning (Mile End), 83.
- Div. V.—1, Jean Gertgeus (Maylands), 92; 2, Leola Macdonald (Bordertown), 89; 3, Barbara Lawrie (Maylands), 87.
- Div. VI.—1, Alice M. Arnold (Grote-st.), 85; 2, Hubert Kimber (Nailsworth), 81; 3, Robert Dunn (Balaklava), 78.
- Div. VII.—1, Alfred E. Mercer (Grote-st.), 95; 2, Mary I. Webb (Balaklava), 94; 3, C. W. Harris (Goodwa), 79.

Teachers.

- Div. VIII.—1, Joan R. Green (Mile End), 90; 2, F. Frick (Saint Morris), 77; 3, C. Newbold (Saint Morris), 63.
- Div. IX.—1, Mrs. Jessie Verco (Blackwood), 91; 2, Sydney Barr (Balaklava), 84; 3, Eric S. Caldwell (Mile End), 78.
- Div. X.—1, Miss Viola Mann (Maylands), 97.

—W. Beiler.

VICTORIAN NOTES.

The No. 2 School of Methods team of the Victorian Bible School and Young People's Department conducted a school of methods at Gardenvale on Aug. 26. Miss E. C. Gill took charge of the primary section, Mr. Keith Jones (chairman of the department), and Mr. B. J. Cambridge were the other two leaders in the conference. The company met for tea, which was presided over by Mr. P. Sumpton, the superintendent of the school.

The No. 1 team concluded its Bible School Institute, held at Thornbury for the schools of the district, on Sept. 2. Three sessions were conducted on alternate Saturdays by the leaders of the No. 1 teams, viz., Mr. H. J. Patterson and Mr. W. Gale. The other night was led by Miss Aisbett and Dr. Kemp. Many expressions of the value of the institute were voiced by representatives of the schools.

On Aug. 30 and 31, Mr. H. J. Patterson and Mr. W. Gale were in the country looking for a location for the next Young People's Summer Camp Conference, which is to be held at Christmas. They believe they have a particularly interesting and beautiful location. An announcement is to be expected at an early date.

ON A VICTORIAN BIBLE SCHOOL EXAMINATION PAPER.

Question.—Tell the story of how Jesus raised Lazarus.

Answer.—And Merry arose quickly and the dew which were with her.

Here and There.

The writer of the poem "Blind," which appears in this issue, is a member of one of our Melbourne suburban churches.

With regret we report the death of Mrs. Niven, an esteemed member of Brunawick church, Vic.; mother-in-law of Bro. W. Hibbert, leader of our youth work in New Zealand.

The following cheering cablegram from New Zealand reached us on Tuesday:—"Crowded meetings Palmerston; using platform for seating; seven more additions.—Hinrichsen."

On Monday morning we received the following telegram from Queensland:—"Crowded meetings; another confession; services broadcast; remaining Toowoomba another term.—Hinrichsen."

Next Sunday will be observed throughout Victoria as Bible Sunday. The secretary of the British and Foreign Bible Society requests that sermons be preached dealing with the Bible and the work of the Society.

Our next issue will be an Education Number, dealing with the work of the College of the Bible. On October 1 the annual offering on behalf of the College will be taken in churches throughout Australia. A generous response to the urgent appeal for help is desired.

We have often said that many a man thinks he is suffering for righteousness' sake when he is only suffering for his boorishness. In his new book on "Christ and Human Suffering" Dr. Stanley Jones remarks that "many Christians think they are wearing martyrs' crowns when they are only wearing fools' caps."

The mission at Kalgoolie, W.A. is making good progress. On Tuesday we received the following telegram from Bro. Wilcox:—"Buckingham giving great messages; tent crowded Sunday night; one decision, four immersed; 143 broke bread; sixteen pounds offering; nine decisions to date, four restored."

We are glad to receive telegrams, reporting items of special interest, sent from distant States. We appreciate the desire to give us up-to-date news. We ask our reporters to note that all such messages should reach us by Tuesday in order to secure insertion in that week's issue. We go to press on Tuesday evening, in order that papers may be lodged at G.P.O., Melbourne, as early as possible on Wednesday.

The bountiful rains of last week have greatly heartened the farmers and give promise of a good harvest. Let those who prayed forget not to return thanks. Rises in prices of wool and other commodities also are indicative of better days. Soon talk or thought of "depression" may vanish. Even now it is not well to make the familiar cry an excuse for withholding gifts for the adequate support of the Lord's work.

The report of the London Association in Aid of Moravian Missions draws attention to the fact that the Moravian is the oldest Protestant missionary church, that one in 75 of its members become a missionary as compared with about one in a thousand in other churches, that the Moravians were the first to send missionaries to the Jews, and that on an annual expenditure of £100,000, the Moravians maintain 300 stations working among native populations who are desperately poor, and in some of the hardest and loneliest of the world's places. Their converts in the missionary field number three times the membership of the parent church. It is added that though among Moravians the average contribution for missionary work per member is higher than the average among other churches, the great work committed to them is far beyond their power to finance without the aid of Christians of other communities.

The American "Christian Evangelist," commenting upon the new Wisconsin law to prohibit use of the word "saloon," makes the apt remark that, according to the wet logic, this will only stimulate people to use the word.

Victorian Anglicans are to have a weekly broadcast hour from 3DB. This was inaugurated on Sunday last by Archbishop Head, who said that the hour was not intended as a substitute for church worship, but rather as a pleasant, informative hour for those who had been to church. At the same time, it would help those who were not church people, but wished to learn something of the Church of England. It would also help those who had become forgetful in their duty to God.

Our readers are reminded of the annual Fellowship Rally to be held in Melbourne Town Hall on Monday next, Sept. 11. Dinner will be served at 6.30 o'clock. An attractive programme will follow, which will be broadcast by 3AR from 8.20 till 9.15. Bro. A. L. Gibson is planned to speak on "The Social Content of the Gospel." Those sending flowers are reminded that pink is the chosen color. Any kind of flower will be acceptable. Donors are requested to send to the Town Hall as early as possible, and to advise if sending by rail. Waitresses and helpers at tables will please attend at 5 o'clock. A choir rehearsal in the Town Hall at 4 o'clock on Sunday next.

The Moderator of the Victorian Presbyterian Assembly (Mr. R. Wilson Macaulay) is reported to have suggested to a congregation last Sunday how the destiny of Russia might have taken quite a different turn, and how the Soviet might have established a Christian State. While Lenin was in London, he said, before the Russian revolution, he regularly attended a mission service in the poor quarter of the city, in company with an Englishman. Speaking of the preacher to his companion, he said, "That preacher does not quite believe what he says. If he believed, it might make me believe, too." This story tends to recall the somewhat similar report regarding Ghandi's experience in South Africa.

In connection with the centenary of the abolition of slavery (says the London "Christian World"), the fact is recalled that the British and Foreign Bible Society presented each of the emancipated slaves with a copy of the Scriptures. For this purpose it received subscriptions amounting to £16,250. The project received the hearty co-operation in the West Indies of all classes. In the society's library in Queen Victoria-st. there are copies of the New Testament which belonged originally to two of the slaves. One of these, according to an inscription, "cheerfully presented" the copy to the deputation from the society who visited Antigua in 1834. The other was presented to a Moravian missionary who had administered the Lord's supper to a former slave in 1835.

The second week of the Jackel-Brooker evangelistic mission at Footscray, Vic., was well attended and productive of good results. Bro. Jackel and Brooker have been in splendid form, and the addresses have been uplifting and fruitful, 31 decisions being made for the week. On Sept. 3 Bro. Brooker gave a challenging exhortation to the church. At night the tent was again packed. Bro. Brooker conducted a splendid song service, and contributed a solo. The male quartette rendered an item. Bro. Jackel's address on "Awaiting a More Convenient Season" was listened to with rapt attention, and at the conclusion five young people made decision, making a total of 37. 144 broke bread for the day. Meetings were to conclude in the tent on Wednesday night, followed by a baptismal service in the chapel on Thursday night.

The request that the authorities send a punitive expedition to Arnhem Land (N.T.) has naturally caused some discussion. The recent murder of Constable McColl shocked the community, and it is fitting that the murderers should be brought to justice, this not merely in order to punish but so that the lives of others may not be placed in jeopardy. It is not proven, however, that "a punitive expedition" is the best way of dealing with such a case. Adelaide Council of Churches, in protesting against such, said that it would be likely to produce wholesale massacre such as occurred in 1928. Rather steps should be taken to bring the murderers of Constable McColl to justice, but not to wreak vengeance on a whole tribe of innocent persons. "The Argus," in a brief editorial, says that in its horror at the murder of Constable McColl the community may be inclined to support the despatch of a punitive expedition. It would be unwise, however, for the Federal Ministry to take hasty action. There is a presumption that white offenders know the law and have deliberately broken it in disregard of its penalties; but aborigines, especially those belonging to the wild tribes of the far north, are in a different category. They have laws of their own which are as vital to them as is the white man's law to him. To punish some of them to the limit of severity would not vindicate in the eyes of the others a strange law which they do not understand; it would only make them revengeful and more dangerous. Modern anthropological opinion favors peaceful contact with backward races, particularly those under white protection, such as the Australian aborigines, with as much respect as possible for their ancient customs and prejudices.

Progress at Bamba Road, Vic.

Laying of Foundation Stone.

September 2 was an important day in the history of Bamba-rd. church, Caulfield, Vic. The foundation stone of the new church building was laid by Bro. Robt. Lyall, representative of the Church Extension Committee, and of Swanston-st. church. There was a representative gathering of approximately 300 brethren. The whole proceedings were carried out very smoothly. The prayers and the speeches and all details of the ceremony made a deep impression. Mrs. Kettle and Miss Henderson, two foundation members of Bamba-rd., were present. It is thirteen years since the cause here was commenced with a humble beginning. There is now a membership of 275. We thank God for his rich blessing, and the earnest labors of past preachers—Bren. Haddon, Chas. Schwab, Geo. Tease, and our present preacher, Bro. F. A. Youens.

Bro. W. Gale (Y.P. Department), F. T. Saunders (College of the Bible), W. G. Graham (Malvern-Caulfield), J. E. Shipway (Carnegie), H. L. Pang (representing Chinese church) brought messages of congratulation and encouragement. Amongst the written greetings was a telegram from a beloved past preacher of the church, Bro. Chas. M. Schwab. On behalf of the church Mrs. Youens presented to Bro. Lyall a silver trowel, and the builder (Mr. C. J. Ratz) presented another engraved trowel to be preserved for all time behind the foundation stone. Bro. Shipway delivered the main address of the afternoon. In it he paid a fine tribute to the work and influence of the preacher, Bro. Youens, and his wife, and also commended the grand work of past preachers. In answer to Bro. Shipway's appeal, the thankoffering realised over £17, whilst further promises were also made.

Visitors and local officers were entertained to afternoon tea provided by the ladies of the church, about 50 participating. This proved a fitting climax to the day's great event, many visiting brethren making delightful speeches of thanks to the ladies and referring to the fine spirit of fellowship that is felt in the brotherhood.

Aggressive Evangelism.

Ethelbert Davis.

Some few years ago, in England, the archbishops of the Anglican church appointed a committee to inquire into the evangelistic work of that church. That committee made a bold recommendation when it urged a concentration of the whole interests of the church for a time with disproportionate attention upon evangelism.

The time is ripe for a similar recommendation to our Australian churches. We need to press evangelism back from the margin to the centre of the mind of the church. We need a radical re-dedication of our thinking so that evangelism may take its true place in our churches, dominating every part of their life. We have always claimed to be an evangelistic people, but in the present appeal the emphasis is upon aggressive evangelism. We have reached a time in our history as a people when aggressive evangelism is imperative, or our future will be imperilled. Conditions prevail to-day which call for courageous action.

We have the College of the Bible, that great institution which has never looked back since the day of its inception a quarter of a century ago, and into which consecrated men and women have gone at the call of the Lord and at the urge of the churches, to prepare themselves for the ministry of the simple gospel of Christ. Such an institution presupposes that fields of service will be ready for these men when they graduate. At our present state of progress the supply of preachers has overtaken the demand. Sanity dictates that we have fields to absorb those whom the churches have challenged to leave other avocations to enter the ministry of the church.

The economic depression has brought about another condition which surely fills us with the gravest concern. Many churches are dispensing with the services of full-time preachers, with the result that there are some splendid men, with years of loyal and successful service to their credit, who are waiting for the opportunity to continue the work to which they have dedicated their lives; a dedication which has cost them much in the sacrifice of comfort and success in life, to which they were as much entitled as any other man. These are to be found in several of the States.

It is not facing the facts honestly to say there are vacant churches to absorb our men. There are vacant churches in all the States, plenty of them. But what are the facts? In some churches the members have suffered so because of unemployment that it will be long enough before these churches will be able to engage preachers. There are others which, judging by the progress of the past, will not be able to keep a preacher for the next half century, should the Lord tarry.

Further, as far as really aggressive evangelism is concerned, we are largely at a standstill. The Federal Evangelistic Committee is hamstrung for want of funds. For several years the Home Missionary Committees in all the States have been compelled to let up on mission work. We are not losing sight of the fact that what we call volunteer missions are being held here and there, with splendid and lasting results. Neither are we overlooking the fact that some churches are now asking for missions. Something more than that is needed. We are needing an Australian-wide campaign, that will encompass the whole Commonwealth.

Take what some call the material aspect but which we prefer to call the practical, and which, if reason is to be exercised in our spiritual activities, must come into our calculations. Unless we are going to glory in a "disappearing brotherhood" we must increase our numbers and our resources. It is possible to make a fetish of numbers, and to have a mania for counting

heads; but increasing numbers is the only way we are going to extend our borders, and meet our growing financial obligations, which development makes necessary. What hope would any Home Missionary Committee have of pursuing a progressive programme? or what chance would any Foreign Missionary Committee have of contributing to world missions, with a comparatively static membership, or a sympathetic but non-attached and non-contributing constituency and diminishing resources? In the final analysis it is evangelise or fossilise.

Aggressive evangelism is needed to build up and strengthen the local congregations that the individual churches may in every way make a greater contribution to all the brotherhood activities. Aggressive evangelism is needed to bring into a condition of independence those churches which, for so many years, have been drawing upon committee funds. Advance is impossible while we have to stand by churches year after year. It is needed to build up in dignity, influence and usefulness those churches which have been struggling for years, and which must soon die out, or struggle on in impotency for years to come. Let this not be interpreted as reflecting upon any of those small groups of faithful men and women which so loyally have stood for New Testament Christianity. But in so many instances their loyalty and labor of love go for little because of their numerical weakness. The large and strategic centres in which some of these churches are situated demand greater congregations and God-ordained leadership to enable them to make an adequate appeal to the community. Aggressive evangelism is needed to open new churches in towns which offer wonderful opportunities for churches of the apostolic order. Aggressive evangelism is needed if we are still going to persist in claiming the best of our young manhood to train "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ."

No attenuated, no spasmodic evangelism, can possibly meet the present needs. Bold, aggressive and adventurous must the policy be that would be adequate to the occasion. Someone has said, "Evangelistic ardor would seem to demand the enthusiasm of youth, and to belong to the beginnings of religious movements rather than to their maturity, to the first fervor of new spiritual experience rather than to the time when the movement has become established and institutionalised." Is there not something in that statement that should challenge us to deep and honest thinking? We are no longer "young" in the religious world; we have become "established," and are "institutionalised." And the preoccupation of organisation, and the strain of making ends meet, have caused many to unconsciously forget that the first duty of the church is to evangelise, and that that which is the first duty of the church is also the first duty of every member of the church. In the light of the present situation, we might press with the greatest urgency the recommendation to concentrate the whole attention of the church for a time with disproportionate attention upon evangelisation.

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News of the Churches.

(Continued from page 569.)

Victoria.

Gardiner—On Sept. 3 Bro. Patterson spoke morning and evening. A young man was baptised. On Sept. 4 a cooking demonstration was arranged under the auspices of the P.R.P. club. **St. Kilda**—A Christian Endeavor society has been formed, the first meeting taking place on Aug. 31. On Sept. 3 Bro. Smith at the morning service gave a fine address. On Sept. 4 community singing was conducted by Bro. R. Mitchell. An enjoyable time was spent. Proceeds are in aid of organ fund.

South Richmond—During August happy times were spent in the C.E. society. On Aug. 22 a large number visited Ivanhoe C.E. to lead the meeting. On Aug. 30 the church held a successful social towards renovation funds. On Sept. 3 Bro. Dudley preached two fine sermons. At the gospel meeting one young man made the good confession.

St. Arnaud—On Aug. 14 a social evening was held to say farewell to Sister Flo Schulz, prior to her departure for America. Mention was made of the good work that our sister has rendered. On behalf of the members she was presented with a travelling rug. Anniversary practice has commenced. On Sept. 3 Temperance Sunday was observed.

Cheltenham—On Sept. 3 Bro. F. T. Saunders addressed the church in the interests of the College. The evening meeting was conducted by members of the preachers' study class. Bro. Brooke's subject being "A Text for Workers." Both meetings were well attended. Bro. Brooke was welcomed home after a short rest at Redcliff following an attack of influenza. A splendid concert by the women's mission band on Sept. 4 realised \$4/19/- for Christmas cheer for our missionaries.

Ringwood—Meetings are keeping up fairly well, despite much sickness among members. On Aug. 27 Bro. L. Brooker addressed the church, and Bro. F. T. Saunders preached at night. Their messages were greatly appreciated. The sympathy of the church goes out to the loved ones of the late Sister Milne, sen., who was called home on Aug. 27. A memorial service for our sister was held on Sept. 3. Bro. Candy's message was based on 1 Cor. 15: 58.

Carlton (Lygon-st.)—Misses E. Dickson and O. Yewdall, baptised last week, were received into fellowship on Sept. 3. Bro. R. K. Whately gave an appreciated address in the morning. Congratulations of the church were extended to Bro. H. Jenkin upon his re-election as a councillor for the city of Brunswick. On Sunday night Bro. Ennals conducted a family service, his address being on "The World's Best Institution—Home." Bro. Nat Haddow sang a solo. One young man decided for Christ.

South Yarra—Owing to Bro. Ladbroke's temporary indisposition, Bro. J. Brown and R. G. Cameron took the services on Aug. 27. On Aug. 2 Bro. B. Walters and Sister M. Barrett were married by Bro. Ladbroke in the chapel. An enthusiastic kitchen tea was held on the previous Tuesday. Bro. Ladbroke preached on Sept. 3, and Bro. B. Wilson gave a fervent address on temperance in the morning, concluding with an appeal for financial and moral support of Prohibition Leagues. In the evening the song service was reverted to, conducted by Bro. A. G. Searle.

Boort—On Aug. 27 Bro. F. Burti spoke in the morning on "The Storm on the Lake." Several members were laid aside with sickness. Bro. Hargreaves spoke at night. He has started a series of evening addresses on "Scenes of Calvary." On Sept. 3 he gave a fine talk in the morning on "Lazarus and Dives." Children's Day was observed in the afternoon, several scholars taking part. Bro. Hargreaves gave a splendid talk on missionary work. At night he

gave an excellent address on "Peter." A debt was much appreciated.

Middle Park—Several members have been laid aside through sickness. At the conclusion of Bro. Westwood's gospel address on Aug. 27, a young lady made the good confession. Excellent attendances on Sept. 3. A brother was received into fellowship, and Bro. Candy was welcomed back after illness. Members of Phi Beta Pi had charge of gospel service. Bro. Westwood gave a helpful address on "The Parable of the Talents," after which there was a baptismal service. Bro. G. Dowell is in hospital, having undergone an operation.

Bet Bet—Good average attendance at all meetings in August. On 12th Bro. A. C. Thurrowgood's messages were appreciated. On Sept. 3 an "every-member-present" meeting was attended by 84, and 60 broke bread. Bro. G. E. Hughes gave the address. In the evening 74 attended a Children's Day service. A number of the young people took part, and Bro. Blachoff chose as his subject, "The Trampled Cross." £2/6/7 was raised for Foreign Missions. Sunday School rally is creating great interest, average attendance being 46. A record was reached on Sept. 3 with 54 present.

Brighton—During the absence of Bro. Jas. E. Webb on holidays, morning speakers were Bro. Foster, J. Plummer, K. A. Jones and A. A. Hughes, and gospel services were conducted by Bro. W. Galt, J. McG. Abercrombie, A. L. Gibson and A. A. Hughes. The church is grateful to all who helped whilst the preacher was sick. On Sept. 3 Bro. and Sister Webb resumed their ministry. In the morning Bro. S. R. Baker, of Ormond, gave an excellent address. In the evening members of Bible School rendered the Children's Day exercises, and Bro. Webb delivered a brief address. Bro. and Sister E. Baker have been received by transfer from Malvern-Caulfield. Several of the young men are keenly interested in church activities, and helping efficiently.

Tasmania.

Hobart (Collins-st.)—On Aug. 20 Bro. Martin spoke in the morning. Bro. J. C. D. Green preached the gospel, the evangelist being at West Hobart. The day was observed as Orange and Violet Sunday, and Endeavorers gathered over a hundred oranges and a number of bunches of violets. After evening service these were conveyed to public hospital. On Aug. 21 the boys' club held an annual social. A pennant was presented to the winning team. On Aug. 27 the Y.P.S.C.E. held their anniversary. Bro. D. Street addressed the morning service. The evangelist preached in the evening, assisted by Endeavorers. At the conclusion three were immersed. On the Tuesday evening following there was a large gathering of Endeavorers at the chapel, when the anniversary was continued. At morning service on Aug. 27, sympathy was expressed with Bro. T. Clark in the loss of his father. Cottage prayer meetings conducted at various homes during the month were very helpful, the final meeting being held in the chapel on Aug. 30.

Western Australia.
Maylands—The church has been saddened by the news that Bro. Waterman has fallen asleep. Bro. and Sister Waterman left Maylands to return to Huellichow. On Aug. 27 two were received into fellowship. Bro. Sandella addressed church and school. He also spoke at gospel service on "The Triumphs of His Grace," after which a man made the good confession. **Subiaco**—There were splendid meetings on Aug. 26, morning and evening. Bro. Saunders speaking at both services. In the morning one of the Sunday School scholars made the good confession, and at night three more scholars confessed Christ. The young people's organisation are in good spirit and working hard. The Bible School and Bible class keep up their number. The ladies' aid and men's fellowship are also doing good work.

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Queensland.

Boonah—F.M. offering from Boonah circuit amounted to about £28. At Fasilfern Inter-denominational C.E. monthly rally on Aug. 26, Bro. Jenner was main speaker at night session, and gave a splendid address on "How to Become a Christian." Sister Warwick, who is still in hospital, is progressing satisfactorily. The church deeply regrets the death of Mrs. T. F. Stubbin, who passed away suddenly on Aug. 26. Bro. and Sister Stubbin were foundation members of the church, the first services being held in their home. Much sympathy is felt for Bro. Stubbin and family.

Gympie—Splendid meetings on Aug. 20. Three young men baptised and received into fellowship at morning service. In the evening Bro. E. Truogian preached at Gympie, Bro. Bowes at New Veteran, and Bro. Stahly and Les Hook at Monkland. Geomorphian Bible School is coming on well, and there is deepening interest in the services there. Monkland Bible School had attendance of 92 scholars, and Gympie school had four new scholars on Aug. 20. One young man confessed Christ at the midweek prayer meeting, and was baptised at the C.E. meeting on Aug. 25. On the morning of Aug. 27 Gympie church had an interesting address from Bro. Lewis (converted Jew). Bro. Bowes preached at night on "The Soul's Great Hour," and one lady made the good confession. Bro. G. Hook spoke at New Veteran, and Bro. Lewis at Monkland.

Toowoomba—The conclusion of the first twelve months of Bro. E. G. Huirichsen's ministry with the church was marked by special services on Aug. 20. An every-member-present meeting was planned for the morning, but owing to sickness many members could not be present. Over 60 were laid aside at one time. However, there was a great attendance, and the building was filled. There was a good gathering for gospel service, and one confession. On Aug. 23 a happy social evening was held. A review of the year's activities showed additions to church of approximately 150, many of whom have since transferred their membership to sister churches. The two Endeavor Societies are training about 70 young people. A tennis court provides them with much pleasure. In addition to Bible Schools at Central and Harlaxton, a new school has been commenced at Harlaxton. Meetings continue each Sunday morning at Harlaxton, conducted by local brethren, with a visit once a month from Bro. Huirichsen. On Aug. 27 there were six confessions at gospel meeting, subject being, "Signs of the Last Days."

South Australia.

Kensington—Meetings were well attended last month, especially in the mornings. Bro. P. R. Baker's addresses are greatly appreciated. Sunday School attendance is increasing. On Sept. 3 an adult Bible class was commenced. In the evening Bro. Fred Baker spoke to a large attendance. Ladies' guild is doing good work amongst the poor.

Widmarrah—Bro. Green, of Mile End, occupied the platform on Aug. 27, owing to Bro. Illingworth's absence at Balaklava. Girls' Gymnasium gave a display on Aug. 28. They have made good progress in short time. Tennis club held its opening on Sept. 2. Bro. Illingworth spoke on morning of Sept. 3, and in the evening Bro. J. E. Stanley spoke in the interests of S.A. Alliance. Adelaide (Grote-st.)—On Aug. 27 three were welcomed to fellowship who had been immersed the previous Wednesday evening. Services on Sept. 3 were good. Cottage prayer meetings have been commenced in preparation for tent mission beginning Oct. 1. All departments of work are healthy. We regret to record the serious illness of Bro. Cowlands, and the passing of aged Sister Mrs. Stone.

Queenstown—On morning of Aug. 27 a brother was baptised and received into fellowship. Bro. G. Cox exhorted. In the evening service Bro. Brooker preached the gospel. On Aug. 21 the band of Hope had a good programme. Mr.

Steve Wicks gave a beautiful chalk talk. On Sept. 3 Bro. Brooker exhorted the church, and in the evening look for his subject "Pro-creationism." Attendances were splendid.

Millie Ead.—Bro. W. L. Johnston exhorted acceptably at morning service on Aug. 27. At conclusion of Bro. Manning's address in the evening, a brother and his two sisters confessed Christ. Bro. Finlayson addressed the morning meeting on Sept. 3, when the three who had been immersed on Aug. 30 were welcomed into fellowship. Bro. Manning preached at night. A successful cricket concert was held on Aug. 26.

Norwood.—Bro. Sandells, from New Hebrides, gave the senior Endeavor society an interesting address. On Aug. 16 the choir gave a concert and cantata, "The Song of the Seasons," to assist finances of the church. Aug. 26 was observed as prize-giving night in connection with Bible Schools. On Sept. 3 a concert in form of broadcast was given by Bible School to assist in its work. Bro. A. C. Rankiner has entered upon a further term of service with the church.

Cottonville.—On Aug. 27 Bro. A. B. Chappell delivered an excellent exhortation on "God or Mammon." Four Bible School girls by faith and baptism, one young lady by letter, and one married woman by restoration, were received into fellowship. At night Bro. Knight preached on "Is Life a Gamble?" An offering for charity amounted to 32/-. On Sept. 3 Bro. J. Fisher addressed the church on "The Benefits of God." Good attendance at gospel service. Bro. Chappel preaching.

Glenalg.—Good interest is maintained in all activities. Bro. Edwards is conducting Sunday afternoon services at Seaclyffe each fortnight. A social on Aug. 31 was a great success. Mrs. Edwards, wife of the preacher, was the recipient of several presents from the ladies of the church, it being her birthday. Young men of the church have decided to form a cricket club and to join the Churches of Christ Cricket Association. To aid its funds, a fine concert, held on Sept. 2, was largely attended.

Balakhava.—Sympathy of the church goes to Bro. and Sister McCallum in the loss of their son Douglas. He had a strong faith in the Lord Jesus, and took active part in the junior C.E. and other Christian work. On Aug. 27 Bro. H. Lingworth, of Hindmarsh, gave comforting addresses, his subject in the morning being "The Ministry of Comfort," and in the evening (as in memoriam service) on "The Ministry of Hope." The chapel was nearly full at both these services. On Sept. 3 Bro. Rundle, of Avon, spoke at the morning service. Bro. McCallum preached at night.

Ungarra.—On Aug. 13 the annual combined meeting of three churches of Southern Kyrs Peninsula was held in Lipson Institute. Greetings were read by members of Ungarra, Butler and Tunby Bay churches, and also from a member of Croydon church. Many attended afternoon and evening services. Tea was arranged for visitors. At evening service Tamby Bay choir rendered an anthem, two Bible class girls played a pianoforte duet, and a solo was given by a member of Ungarra school. Helpful addresses were given by Bro. Graham at both services. One of the young men of Ungarra Bible class made the good confession. At the school held a successful social on Aug. 18.

Prospect.—On Aug. 13, in the absence of Bro. Russell at Balakhava, Bro. McLean addressed the church, and Bro. R. Sandells, from New Hebrides, proclaimed the gospel at night. Both messages were greatly appreciated. On Aug. 20 Bro. Russell conducted both services. On Aug. 27 Bro. McLean gave a helpful exhortation in the morning. After Bro. Russell's address at night two young women made the good confession. At the annual business meeting on Aug. 23 reports showed progress in all departments. There have been 34 additions to the church. Bible School and Endeavor societies had increased in numbers. Interest in Dorcas society was maintained. P.B.P., N.S.P. and Pages clubs are doing good

work among the young. The following were re-elected to the diaconate: Bro. Bratislaw, Crosby, Laurie, Manger, Molesher, Roberts.

New South Wales.

Enmore.—Miss Charlick, of Adelaide, was a visitor on morning of Sept. 3. Death has claimed our aged Bro. Woodham; and at night service Bro. Paternoster made reference to his life. Mrs. Hancock has returned after a visit to Queensland.

Berwood.—Meetings were well attended on Sept. 3. Bro. Leach spoke in the morning. At night Bro. Jamison (secretary for N.S.W. Mission to Lepers) gave an interesting talk on the work of the mission. At afternoon men's fellowship meeting Miss Nance Marley gave a recital in song and story, which was largely attended and thoroughly appreciated. This marks the starting of the second year's fellowship activities, which has rendered much help to the church. The school is preparing for the anniversary.

Mosman.—On Aug. 27 Bro. Allen (Conference President) gave a morning address on 1 Cor. 15. Bro. and Sister Wilson, from Surrey Hills, Vic., were present. At night, "Behold the Lamb of God" was J. L. Skimston's gospel text; W. Webster was soloist. L. Harbutt exhorted on "Spiritual Contentment" on Sept. 3; Roy Alexander's evening subject was "Apprehended by Christ." W. Webster assisted with an effective solo. N.S.P. has commenced alterations in front of building in anticipation of silver Jubilee in November.

Paddington.—Social service meeting at Young People's S.C.E. on Aug. 22 was very successful. Bro. D. Wakeley spoke on "Social Service." At men's fellowship on Aug. 27, Mr. R. Chandler spoke on "Wonders of the Mind." F.M. Children's Day exercise was held at 3 p.m. on Aug. 27, and repeated at night service. Auxiliaries are all active, and meetings are fairly well attended. A month of special services commenced with Christian Endeavor service on Sept. 3. Choir of Endeavorers sang a chorus, the service being carried out by members of the society. Bro. Wilton, Morgan and Greenhalgh gave short addresses. On Aug. 31 Miss Nance Marley delivered a musical lecture which was much enjoyed. All auxiliaries are active and healthy.

Chatswood.—On Sept. 3 attendances were smaller than usual, many members being ill or absent on holiday. In the morning Bro. J. Whelan made special reference to two members who had passed away. At night his powerful address on "Can We Ignore Christ?" left a marked impression. With great regret we report the passing of Sister Marens Clark and Bro. A. R. Schache, who were called home suddenly on Saturday. Sister Marcus Clark was highly esteemed for her quiet but effective service in the work of our Lord. Bro. Schache has been in membership almost since the inception of the work, and was at one time an officer. He also rendered valuable work in connection with the erection of the first chapel in this place. To both families the church extends sincerest Christian love and sympathy.

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BIRTH.

SEAL.—On August 26, to Mr. and Mrs. G. Seal, of 26 Birch-st., West Preston—a daughter (Shirley Mildred). Both well.

Victorian Women's Conference Executive.

There was a good attendance on Friday, Sept. 1, although several were absent through sickness. Mrs. Ellis (President) presided. Mrs. Brough conducted the devotions. Visitors were welcomed, including the speaker, Mr. H. G. Norris, who gave a very interesting address on "The Life of a Student at the College of the Bible."

Arrangements are now well in hand for the fête to be held at the College on Saturday, October 28, afternoon and evening.

A women's rally will be held in the chapel, Swanston-st., on Wednesday afternoon, Nov. 1, at 2.30, when Mr. J. W. Black, of England, will be the speaker.

Mention was made of the passing to higher service of our esteemed Bro. Waterman, missionary to China. Sympathy was expressed for the bereaved family in the prayer by Mrs. Ingham.

Home Mission Committee was represented at the W.M. Band group meetings. A visit was paid to East Kew on Aug. 30, a very happy and interesting meeting being held. Reports from the field are very encouraging.

Women's Mission Bands during the month of August held three group meetings. All have been well attended and a fine interest shown. Excellent addresses have been given by Mrs. Scambler and Mr. A. A. Hughes.

Prayer Committee visited Essendon on Aug. 10. In the absence of superintendent through sickness, Mrs. Cartmel presided. The need of prayer was stressed.

General Dorcas Committee are having a busy time relieving the wants of the needy. Sincere thanks are expressed to several sisters who have sent many useful articles. Cash donations have also been gratefully received. Assistance was given to Hospital Committee. Convalescent Home, Eye and Ear Hospital, Travellers' Aid Society and two private cases. Goods for India are well in hand. Thanks is expressed to all for their practical sympathy.

Isolated sisters—35 letters were written and two replies received.

Temperance Committee have sent out circular letters, and are arranging meetings in the interests of our young people.

Hospital Visitation Committee have paid 65 visits to the various institutions during August. Thanks for gifts is expressed to Ivanhoe, Harwell, Gardiner, Coburg, Brighton, Footscray, Swanston-st., General Dorcas, Malvern-Caulfield and Mrs. Oliver. Many dainty comforts and reading matter given to the patients.

Social Service Department has received 329 garments, 20 pairs shoes, 11/- worth groceries and other goods. It has distributed 320 garments, 61/5/1 worth of groceries and perishable goods. Two bags of clothing have been sent to Cammeragunja. 14/1/1 is the result of a jumble sale held at Collingwood.

Next Executive meeting will be held on Friday, Oct. 6. Mrs. Combridge will read devotions, and the speaker will be Sister Louise, secretary, Mission to Lepers.—L. Rometsch.

COMING EVENTS.

SEPTEMBER 10 and 13.—Dorcasier 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, 13 and 17.—Surrey Hills Bible School Anniversary Services, 1933. Sunday, Sept. 10, 3 p.m. Bro. Reg Clarke; 7 p.m., "Billy Bunny." Scholars' demonstration, Wednesday, Sept. 13. Sunday, Sept. 17, 3 p.m., new year service and presentation of prizes; 7 p.m., teachers' dedication service. Old members and friends cordially invited.

SEPTEMBER 17 and 21.—Ivanhoe Bible School Anniversary Services. Sept. 17, 3 p.m., J. E. Shipway; 7 p.m., H. Watson. Sept. 21 (Thursday), scholars' demonstration.

Obituary.

MCCALLUM.—After many anxious weeks of suffering, following scarlet fever, our young Bro. Douglas McCallum, of Balaklava, S.A., passed away. He was one of the brightest and most promising boys it was possible to meet, a very devoted boy to his home and to his church. He was baptised by Bro. Ralph Gebble, at Gardiner, Vic., about nine years of age. He was agent for the "Pure Words" at Balaklava, and frequently gave most commendable addresses at the Junior Endeavor.

The whole district of Balaklava seemed stirred at his death. He was highly esteemed at both schools, as he was doing his first year at high school. The high school scholars formed a guard of honor at the funeral passed, and the scholars of the public school formed themselves into a cross. Both headmasters were present. Bro. B. W. Manning conducted the funeral services. Bro. and Sister McCallum are highly esteemed right throughout the district, and many travelled scores of miles to offer their sympathy. Although only thirteen years of age, Douglas was the best listener in the congregation, and one of the greatest inspirations to his father.

GRUNDY.—The church at Murray Bridge, S.A., suffered loss in the home-call of Sister Mrs. Grundy at the age of 71 years. Our sister joined the church at Goolwa in 1901, during a mission conducted by Bro. G. S. Bennett (now in America). In 1911 she moved to Murray Bridge and became a foundation member of the cause which a little later commenced there. Mrs. Grundy was held in very high esteem by a large circle of friends, and was, up to the time of her illness, January last, an active and devoted church worker. She loved the church. She also took a keen interest in the Christian Endeavor society up to the time of the end. She was truly a devoted Christian. There are five sons left to mourn their loss. The many floral tributes, and the funeral attended by over 300 people, including friends from far and near, all went to show how greatly esteemed our late sister was. The writer conducted service in the home and at the graveside.—E.H.R.

KINDNESS.

Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of his time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in this world, and that is holiness; and that is not in our keeping—God reserves that to himself; but what he has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind.—Henry Drummond.

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