

W. F. Harper

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In the Papers: Tragedy and Cheer.

THE reading of the daily press is a saddening experience in these days. Great headlines tell of wars and fear of war. For long there have been declarations that the nations desire peace; yet it seems almost impossible for them to come to peaceful solutions of international problems. The Italo-Abyssinian war has not meant the cessation of hostilities; perchance that dreadful affair, and the conquest which successfully flouted a world's opinion, will continue to have a baleful influence in other countries and other wars.

The Spanish Horror.

If armed conflict between nations is execrable, what shall we say of the horrors of civil war? Spain in modern times has become so decadent as to make it difficult to realise her pomp and power of a few centuries ago. In recent years there has been a number of upheavals. The story of the overthrow of the monarchy and of the church troubles is fresh in the minds of readers. Professor H. Florey, a South Australian Rhodes Scholar and formerly Professor of Pathology at Oxford University, in an address delivered a few days ago at a luncheon meeting of the Melbourne University Association said that one of the principal causes of the civil war in Spain is the marked contrast in that country between wealth and poverty. The church in Spain was very rich and magnificent, he said, whereas the majority of the common people were having an intense struggle for existence. Most of the priests were not of a very high order, and there appeared to be many thousands of ill-educated clergy throughout the country. We are reminded of the connection of a corrupt priesthood and hierarchy with the political despotism and misgovernment which led to the revolution in Russia.

Shocking tales of bloodshed and cruelty come from Spain. The shooting in cold blood of hundreds of captured men is revolting. The bringing over from Africa of Moorish troops renowned for ferocity to let them loose against the fellow-countrymen of those who bring them, shows how dreadful civil war can be. The report of

sight-seers in France enjoying the spectacle of the battle just across the border—spectators lined up for the exhilarating experience—is nauseating. Added to the horror is the fear of the rest of Europe being drawn into the conflict. From France the message comes that the peace of Europe has been hanging by a hair. We are glad that our own country is working hard to prevent the extension of the war.

Deeds that Quicken the Pulse.

We have referred to the repellent and disheartening features of the press news. There is ever another side, and that has been strikingly illustrated in the reports which have filled much space in Victorian papers of last week. Two tragic happenings have stirred the feelings of the community. The epic story of the lost Alpine skiers and the heroic conduct of the rescuers has received such publicity as to make a belated record superfluous. The death of Mr. Cleveland Cole is deeply regretted. Admiration has been aroused by the magnificent response of the people of Glen Valley and Glen Wills, the miners and

others, to the appeal for help. Their willing service and endurance are beyond praise. As one writer said, they performed "deeds that fire the blood and quicken the pulse." As is fitting, some tangible expression of public appreciation of their action is being arranged.

As we write, hope has almost been given up of the safety of the three lost fishermen for whom a search has been made for days. No thrilling tale of rescue is likely to be told in their case, and we shall never know the suffering they endured.

Reports of "Great and Winsome Things."

We are reminded of a wish once expressed by Dr. J. H. Jowett, a prince of preachers:—

"I sometimes think we could do with a society whose one work should be to watch the dawn and record the signs of advancing day. Its glad and privileged duty would be to watch for signs of the kingdom, and wherever they were visible to make them known. Its symbol would be the morning star and its motto, 'Say to them that are of a fearful heart, Be strong!' It would be a society of scouts for observing and recording sunbeams, and the members would engirdle the earth in quest of good news. Daily papers would be diligently searched, not for news of strife, but for the great and winsome things which tell that the Lord is marching on. And it is marvellous what we may find in one day's newspaper if we scour it for signs of the kingdom. And this must be the zealous quest of the supplicants of the kingdom. We must let people know that the kingdom is coming, and we must give them the proofs."

So Dr. Jowett sought for and wrote about "Things That Matter Most." The papers do contain good things. An Alpine tragedy elicits deeds of noble and helpful sacrifice and regard for the welfare of others. A mining disaster is ever accompanied by tales of heroism. Every calamity is accompanied by an outburst of sympathy and a willing response to a call for succor. Even the worst of wars furnishes evidence of the noblest qualities in the hearts of men and women. Doctors, nurses, Red Cross and other workers, are willing to give their all to help. If nations are at war, or if some leaders in other nations seem to foment strife, yet there are many great men doing their utmost for

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peace, and we should both recognise their efforts and seek to uphold their hands.

A Newspaper Preaches.

There is much that is helpful and wholesome in our daily newspapers. We have just finished the perusal of a leading article on "Rescuing Mankind." The "Argus" writer discussed the anti-Christian and pagan conditions in economic and national life and sought to point out a better way. The article began with a recognition of the existence of splendid things in a world wherein there is much evil (though we think there is a greater proportion of good than the article implied). The heroic endeavor to succor men in distress, and the nation's interest in the rescue operations and rejoicing when the lost are found, were set forth. At the close the writer says:

"The renunciation of spiritual values retards and reduces the capacity of men and women to fit themselves for conditions which will demand spiritual balance and resource. All we like sheep have gone astray. Our best efforts must now be turned toward the realities of the unseen rather than to the material shape of things to come. The responsibility and strain of being human, as T. S. Eliot puts it, have been disregarded in our education and occupations. The masses have never been expected or trained to know how to use the greater part of their lives. Humanity is becoming frankly pagan and must

be rescued from the doctrines of false patriotism, extreme nationalism, and the exaltation of the State. The great consideration is the way of life: 'I am the Way, the Truth, and the Life. No man cometh unto the Father but by me,'

has a profound modern application. No man comes to the highest realisation of self except by relating his rights and powers to those of his fellow-men. There is no other way of salvation for himself or for humanity."

Personal Evangelism.

S. Neighbour, B.A.

Many Christians are afraid of the word evangelism. What does it mean? Evangelism means good news or glad tidings. Evangelism is 'the act of telling or spreading these glad tidings. The evangelist is one who tells these glad tidings.

We largely depend upon the preacher to spread the good news. Let him do it—he's paid for it! But is this the right attitude? Do we adopt this attitude regarding a healthy holiday resort or a good doctor? No! Decidedly not! We tell all our friends about the splendid fresh air, the song of the birds, the perfume of the flowers, the beautiful scenery, and the bracing climate. We acclaim our favorite doctor's skill to all our friends who have illness or pain. This should be our attitude regarding the gospel of Christ.

Many of the Jews were dissatisfied with the social and religious condition of Israel. Andrew found Jesus and hastened to tell Peter about this new friend who meant so much to him. Philip from the fishing village of Bethsaida found Jesus and hastened to tell his friend Nathanael. Then when persecution came to the early church, driving its members out of Jerusalem and scattering them throughout Judea and Samaria, they went everywhere preaching the word.

They had found one who could help them to live well in spite of the corruption in the moral, social and political life of their time. This was something their friends needed to know, and they approached them quite easily and naturally and told them eagerly what Jesus could do for them.

Of necessity we must make Christ our friend, and must be in personal touch with him through the medium of Bible reading and prayer; and must adopt his code of life if we are to speak with conviction. Having done these things, we can become spreaders of the glad tidings.

The early Christians did not confine their evangelism to their immediate circle of friends. Quite casually you meet a person in the train who is a total stranger to you. In the course of conversation you learn that he is suffering from a malady from which you yourself have been cured. What do you do? You tell him of your recovery under such and such a doctor or the prescription which you took. The disciples were continually meeting men and women who often were a prey to the same difficulties and experiencing the same disappointments which they had experienced before meeting Jesus.

Jesus had helped them—they knew he could help others too, so they told the story of him. Let us all be anxious to tell what Jesus has done for us and can do for others.

Jesus can fulfil the status of a trusted friend to whom we can divulge our plans, and to whom we can confess our failures and our sins, and yet we know that he loves us sufficiently to encourage us to overcome sin and live uprightly. When the world mocks our good resolutions we can turn to Jesus, knowing that the Lord of glory approves.

We can afford to incur the world's disapproval if, and only if, we can be sure of his approval.

Prayer Corner.

Conducted by G. J. Andrews.

"PRAY YE THEREFORE."

No need for labored explanations, no use for subterfuge or sham when we come before the Lord of all the earth. Formal utterances are futile and fears that he will not understand are unbecoming when we approach the God and Father of our souls.

He knoweth our frame,
He remembereth that we are dust.
He knoweth our down-sitting
And uprising.
He knoweth our thoughts also
And what is good for man.

Wherefore let us learn the double lesson of confidence and sincerity when our Lord Christ counsels us and says: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6: 7, 8).

IGNORANT ASKING.

One of Æsop's fables tells how a herdsman who had lost a calf out of his grounds sent to seek it everywhere, but not finding it, betook himself to prayer. "Great Jupiter," said he, "if thou wilt show me the thief that has stolen my calf I will sacrifice a kid to thee." The prayer was scarcely uttered when the thief stood before him—it was a lion. The poor herdsman was terrified, and his discovery drove him

again to prayer. "I have not forgotten my vow, O Jupiter," he said, "but now that thou hast shown me the thief, I will make the kid a bull if thou wilt take him away again." The fulfilment of our wishes might often prove our ruin. Our ignorance often betrays us into errors in asking which would be fatal if our prayers were granted. It is in kindness to us that they are refused.—G. Howard James.

FATHER, THOU KNOWEST.

Father, thou knowest how strangely in us faith and doubt are mingled, how we have to do battle for our highest things, and how sometimes our hold is very frail and insecure. But thou dost understand. We believe; help thou our unbelief. Sometimes the darkest doubts assail us, but we thank thee so much in life conspires to make our doubt impossible. Sometimes our hearts are sad with sorrow, and we want no more of life; and then from some blossoming bough a bird sings a song of sweetness, and we know there is nothing in our life so sad that it cannot be made into music. And now we hear from far-off days a rumor that Jesus, the pure and tender-hearted, has risen from the tomb where he was buried, and showed himself alive. And as we wait together here we know that it is true. For our hearts are burning with his presence and our faith breaks forth to flame.—W. E. Orchard.

Heavenly Hands.

A. G. Saunders, B.A.

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place? He
that hath clean hands and a pure heart. . . .
—Psalm 24: 3f.

Although "Hands" may be an unpromising subject, it may yield us help. Cranmer, being burned to death for his loyalty to a free and open Bible, lifted his hand to the upstretching flame, saying (no doubt with the memory of earlier cowardice and failure burning into his mind): "That unworthy hand! That unworthy hand!" His hand was the servant of his heart. We know that. Still, what he said was not untrue. A man is a unity, all his being one. No member of his body answers to itself. Each member is part of the whole. All the man must carry the odium, or share the honor, as the case may be, of every part of his being.

Scripture beautifully recognises this, applying the fact to the body of our Lord Jesus Christ. "For the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. . . . Now ye are the body of Christ, and severally members thereof" (1 Cor. 12: 12, 27. But see also the context).

By a familiar figure, a part may stand for the whole. A soldier leads so many thousand foot, commands so many thousand rifles. A ship sails with so many souls aboard. We refer to so many head of cattle. An employer speaks of the hands in his factory. In much the same way, when our Scripture speaks of "hands" it does so as the sign of something more. "Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart." No one would dream of isolating the hands or of separating them from the man's whole being. There is no room for that gross inconsistency uncovered by our Saviour when he says: "Woe unto you scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also" (Matt. 23: 25f). The inside is joined to the outside to complete the cup; hand cannot be parted from heart. We must clean the whole cup. We must purify the whole life of a man.

It is not hard to indicate the larger significance of the hand. There is the little fellow who grew ashamed of his mother's deformed hands. Until someone told him that those hands had rescued him in his infancy from death in the fire. He asked his mother about it, and learning the truth, showered his tearful kisses upon those piti-

ful fingers, and loved them evermore for what they now meant to him.

Another story tells how a gentleman in a jewellery store pointed to a lack-lustre stone, saying, "That has no beauty at all." The shopman placed it in the hollow of his hand, in a short time opening it. The stone gleamed and glowed with rainbow glory. "What have you done to it?" asked the visitor. The other replied: "This is an opal, well called the sympathetic jewel. It only needs to be gripped with the human hand to bring out its wonderful beauty." Does any Christian need help to make this into a parable?

What the Jews thought of the hand may be seen by the space given to the word and its many uses in a Hebrew lexicon. The range of those uses is mighty with meaning. The word "hand" is at the root of the Hebrew word for confession. Really it is the heart, more than the root, of the word. The word for hand is "yath," that for confession is "yathah." Look at them and see the similarity in structure. The similarity lies deeper than the form. The idea is, apparently, that as the hand lets go and casts forth that which is in it, it denotes what is done in the act of confession. The one who makes confession lets go of his guilt, releases it from the grip of secrecy, throws it away from him into the knowledge of his fellows. The hand thus signifies far more than itself. The Psalmist was a man with this background of Jewish thought. When he talks about having clean hands he means nothing less than a life that is pure and sweet. It is but another aspect of the case that prompts a Jew to speak of lifting up holy hands in prayer. The lifted hand and the upward look—this was the attitude in which he drew nigh to his God.

Speaking of confession we remember a passage in Karl Barth:—

"God does not ask about the right of our life, he asks about the wrong of our life, for he does not want to help us into the saddle, but he wants to forgive us so that he alone might be right. Where is our unrighteousness, our sin, our weakness, and where are those sinful, wrong and weak hands extended to God that he might take and make them into clean hands? This is the main thing, the only thing. As long as we have so many right deeds and habits to impose upon others, just so long are there no 'clean hands,' and just so long will no active striving help us even if it is the noblest. We are still imprisoned, and God cannot do for us what he wants to do."

In other words, God, and only God, can clean a man's hands—in the sense the Psalmist means. A man must place his hands in God's hands. And God's hands are reaching out for ours. And his hands look like a cross!

Weatherhead tells how a cowboy once heard the story that we sing of as the "old, old story." He listened carefully. Then he said, "What wonderful hands he must have had!" A listener asked, "Why do you say that?" He replied, "Well, a man who can sit on a colt on which no man has ever sat before, and master it, and soothe it, when people are shrieking Hosanna in its ears and waving palms before it and throwing clothes in front of it; that man must have wonderful hands." And this is Weatherhead's application of his story: "Shall we not let him master our mulish, obstinate, undisciplined lives? We have tried to control them ourselves. Most of us have failed so often that we know we shall never succeed. But Jesus has wonderful hands. Those who have asked him to take control of their lives know that those hands are strong and tender to guide. And they look upon those hands with a great, growing wonder. For the nail-print of God's utmost is upon them." Therefore the Lord's hand is not shortened, that it cannot save. When a man puts his hands in those nail-pierced hands, he will realise the grip of almighty God upon him, holding him safe, keeping him clean.

And there is one more thought worth mentioning about God's hands. Dr. Boreham, in the "Nest of Spears," quotes George McDonald as telling of an aged woman who could not be argued out of her conviction that her sailor sons were in God's care, and therefore perfectly safe. "But supposing that for all you say about their safety, some of your sons were drowned at sea?" she was asked. With a sigh she answered, "Well, sir, I trust that they are none the less safe for that. It would be a strange thing for an old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir? The bottom of the sea is the hollow of his hand."

It is one and the same lesson. Our whole trust must be in God. He, and only he, will keep hands and heart; he alone holds us completely and eternally safe. Those nail-pierced hands that look like a cross, they tell it all.

"Not the labor of my hands

Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and thou alone.

"Nothing in my hand I bring;
Simply to thy cross I cling!
Naked, come to thee for dress;
Helpless, look to thee for grace;
Fool, I to the fountain fly;
Wash me, Saviour, or I die."

"The only missionary motive for the world that will carry men through is the motive that comes out of your own heart's experience. Christ makes me for ever restless until I have reached all those I can reach who are lost."

Religious Byways.

2. Beauty of Silence in Quakers' Meeting.

R. K. Gerrard.

I know nothing better with which to compare a Quaker meeting than a deep, still pool in a mountain creek, where the hurrying water comes, and lingers, reflecting the sun in the tree-tops, and the stars at night, before it passes on.

It is scarcely credible that in the rush and din of over-crowded, supercharged modern life there are still such quiet places where the spirit may seek refreshment. It must be that the Friends' welcome is little known, or their meeting house would be filled with visitors.

The Brisbane meeting house is as beautiful a little place as there is in all the city. It is wedged in among produce stores and warehouses. Tall jacarandas lean over the simple chapel. Above the doorway is written in plain letters:

"FRIENDS' MEETING HOUSE."

I went there one Sunday morning. In the porch was hung a box for the Friends to leave their voluntary gifts to their church and for charity. No collection was taken. Beside the entrance to the meeting place itself was this little notice:—

A FRIENDS' MEETING

Is a gathering of few or many to wait in silence upon God.

Sometimes a friend—or more than one—may feel called upon to speak. To-day, should this not be so, may the silence not seem meaningless or empty to any stranger present.

What Jesus Christ taught his disciples is still true for us: "Where two or three are gathered together in my name there am I in the midst of them."

It was a bare little room, with seats for perhaps 50 worshippers. There was no pulpit, for there was no preacher. A Bible lay on a table near the front of the room, and beside it was a plain vase with one gorgeous dahlia, the only "decoration" the room contained.

The Friends came as eagerly to their silence as birds come to a drinking and splashing pool set for them in a city garden. They talked together in the doorway as they came in, and seeing me, a stranger, welcomed me as kindly and graciously as bush folk welcome a guest.

The town hall clock was striking eleven as they took their seats—all the six of them who were there that morning. They sat well apart—meeting together and thinking together, yet each alone in thought and silent worship.

Sparrows as Choristers.

For a quarter of an hour there was no sound or movement in the meeting house. The chirping of sparrows in the trees outside seemed loud. No one had said a word, yet all the meeting seemed to proclaim aloud as the morning text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Sitting in silence among these silent people it seemed impossible to think of other things than these.

The old clerk of the meeting arose, and read from the Friends' "Advices and Queries," according to custom, a selection and a query for the week. He gave me a copy of the booklet afterwards. It will have a place on my book-

shelves beside a Kempis' "Imitation." I hope to read it often, for its literary beauty and its spiritual stimulus.

The passage he read was this:

"Watch with Christian tenderness over the opening minds of your children. Help them to understand the teachings of Jesus. Seek to awaken in them the love of Christ, and through example and training in self-control to bring them to obedience to the law of God in their own hearts, that they may be joyful and willing in his service.

"Carefully maintain in your own conduct and encourage in your families truthfulness and sincerity. In your style of living, in your dress, and in the furniture of your houses, choose what is simple and beautiful. Encourage the reading of good books, so that the taste thus formed may instinctively reject the trivial and the base.

"Be mindful for yourselves and for your children of the beauty and the power of friendship. Choose such recreations as are pure and healthy. Let them be in harmony with your service to God and man, and in that service be ready at any time to lay them aside. Be on your guard lest the love of pleasure take hold upon you. Endeavor to make your home an abiding place of joy and peace, where the presence of God is known."

Invisible Sacraments.

For a few minutes nothing more was said. Then a Friend told of things he had been thinking in the past week, and in the meeting, about unrest among nations and in men's minds, and the will of God for the relations of men, and the peace of God for men's souls. He spoke quietly, in conversation rather than exhortation.

Another man, after silence, read an "epistle" received from an American Friends' meeting—simple, brief Christian greetings, and a message of spiritual encouragement.

The rest of the meeting, half an hour or more, was only quietness. Sometimes there is prayer, but no one prayed aloud that morning. The service is never pre-arranged. Silence is the basis of the Quakers' worship—"silence not merely of words, but that stilling of the whole being before the infinite majesty of the divine, which sets man in his true place, and tunes his pulses to spiritual keys."

The Friends have no visible sacraments; but the God-filled silence of that Sunday morning meeting was clearly communion. It made me understand why these people say they believe so intensely in baptism and communion that they have no need for their outward ceremonial.

I do not think they heard the sparrows chirping outside the open windows or cars that passed in the street. Certainly they did not hear, as I heard clearly, the striking of noon by the city clock. They were surprised some time later when the clerk took out his watch, saying: "It must be twelve, although I have not heard the hour strike yet."

Reminded that the usual time for ending their worship was over, the Friends still lingered in quiet meditation, leaving reluctantly one by one, but meeting again afterwards for the business of charity, and to talk together over lunch at the meeting house after their monthly meeting for business. In that meeting, according to Quaker custom, there was no chairman. There were no motions, and no voting. The clerk noted in his minutes the "feeling of the meeting."

Botanist Missioner.

The Quaker meeting in Brisbane is almost as old as Brisbane itself. James Backhouse, primarily a botanist, but a many-sided man of science, and a member of the Friends' meeting at York, felt a strong call to visit the Australian colonies. He landed at Hobart on February 3, 1832, carrying credentials from the Society of Friends in England, and letters of introduction to high colonial officials. He was accompanied by George Washington Walker.

In three years they visited systematically every gaol, convict settlement, and chain gang in Tasmania, and the then remaining remnant of the Tasmanian aborigines on Flinders Island. Then they went to New South Wales, where they carried on similar work. They travelled mostly on foot, with a Bible in one hand and a pocket compass in the other.

At no time has the Friends' meeting in Brisbane been very big. In the whole of Australia there are no more than 1000 Quakers in full membership. In Queensland they meet at Rockhampton and Toowoomba as well as in Brisbane.

Religion in Practice.

The Quakers have exerted an influence in Australian life out of all proportion to their numbers. It has been so in every country in which they have worked. Their absolute sincerity and singleness of purpose achieve results which would be difficult to obtain in larger, less strictly disciplined communities. The movement for the abolition of slavery was linked with the Quakers in its beginnings, and Quaker zeal fed its fires in England and in America.

Quakers saw a good deal of prisons in their stormy early history. (In the reign of Charles II. 13,000 of them were imprisoned, and 200 were transported as slaves to the West Indies.) They have contributed largely to prison reform for nearly three centuries. The report of Backhouse on the Australian penal settlements brought about considerable improvement in the convicts' conditions.

Opposing war, and refusing to take part in it, they have followed closely in the track of wars, on missions of mercy. They have taken a prominent part in Red Cross and ambulance work, and have organised among themselves and from outside tremendous measures of relief for civilian sufferers. The Friends are renowned for their liberality and maintain great charities. They opened the first asylum in England, almost the first in the world, for the humane treatment of the insane.

The Society of Friends has always promoted education, enjoining its members to "Be zealous that education may be continued throughout life, and that its privileges may be shared by all." It has produced not only some of the world's greatest humanitarians and philanthropists, but also some of its greatest scientists. Many physicists, botanists, biologists and medical men of world renown have been Friends. In industrial reform they have led the world. The Rowntrees and Cadburys were Quakers.

Always, and everywhere, in these days the Quakers command profound respect: In the quality of the silence at the Brisbane meeting I believe I found the secret of their power and the meaning of their basic doctrine of the Inward Light—the spark of the divine in man which enables communion to exist between God and man without any outward aid or intervention.

Man must ask, and God will answer, yet we may not understand. Knowing but our own poor language, all the writing of his hand; In our meagre speech we ask him, and he answers in his own; Vast beyond our thought the blessing that we blindly judge is none. —Lucy Larcom.

Religious Notes and News.

Young People.

by KEITH A. JONES

GRENPELL OF LABRADOR.

After over forty years of work for the people of Labrador, Sir Wilfrid Grenfell is at last retiring from the active direction of the medical, educational and other social services which he founded in that bleak and inhospitable land. He has heart trouble, and is living quietly at his home in North Carolina.—"C.E. Newspaper."

CHINESE CHRISTIANS.

As a further illustration of the growing up in China of a new church, which has a passionate love for the Bible, Dr. Temple reports that one of the most respected and wealthy of the Chinese Christians has had a special edition of the Chinese New Testament printed, 12,000 copies, on the cover of which, in beautiful gold block-letters, are Chinese characters of which the interpretation is: "This is the greatest Book in the world." This Book has been sent to every official and also to every officer of standing in the Chinese Army, and to many of that gentleman's friends.

WHERE A CARAVAN RESTED.

Several things combined to make memorable recent open-air services held at an old chalk-pit by a narrow unfrequented lane known as Icknield-way, at Norton, near Letchworth, England. Seventy years ago, on that spot, the wagon rested in which Gipsy Smith's mother died of small-pox. She was buried at midnight in the parish churchyard nearby, and the distracted father of five children, who was the only mourner, was angrily threatened by the owner of an adjoining field, who ordered him to clear out. Three of the children, one now aged 83, another 80, and the third (Gipsy Smith), 76, recently took part in the services on the actual spot. Gipsy Smith's eldest sister had travelled from Lancashire to be present. His brother Ezekiel spoke with him on the plat-

form for the first time, and made a redemptive evangelical appeal. Near by there was an encampment of gipsies very similar to the seventy years ago. H. Muddie Draper appealed for the extinction of the debt of £600 remaining on the Norton Mission Memorial Hall premises which the Gipsy himself has raised, less than £3,000. This is a memorial to parents.

"HOW TO INCREASE CHURCH ATTENDANCE."

In his recent volume on "How to Increase Church Attendance," Roger W. Babson declares that the pastor is not primarily responsible for poor congregations at the services of church. A preacher of unusual gifts must be dependent upon so many activities that his pastor should not be blamed if it is poor. Babson maintains that "a dozen laymen or women could fill any church and keep it minister or no minister." His conclusion is based on known facts. Here is a challenge to the laymen of every Baptist church. The opinion of an expert that it can be accomplished.—"Australian Baptist."

RELIGION AND MORALS.

Mr. Angus Watson recounted an experience to the Congregational Union that deserves to be remembered. He had spent eight hours on an agenda in the Newcastle Children's Home where one hour would have sufficed. The probation officer supplied the remedy. He had hardly ever, he said, been called to deal with a child whose parents had been in actual contact with a church or chapel. He asked a father and mother what church they attended the reply frequently was that they went "to the pictures."—"Guardian."

and we are sure that all our teachers are grateful to the department for arranging this opportunity for a practical appreciation of what other teachers are doing, for the exchange of helpful ideas and suggestions, and for the happy fellowship in meeting those amongst our own Bible schools who are sharing in a similar work to our own. We trust that plans will be made to some day hold another of these teachers' conferences.—A "Sampler."

A WEEK-END OF HAPPY FELLOWSHIP.

On Saturday, August 15, the Boronia Phi Betas and Kappas set out from Boronia for Wonthaggi. Nineteen travelled in Mr. B. Chandler's truck and five in Mr. Maguire's car. After four hours' travelling they arrived at the Wonthaggi Baptist church, where they were welcomed by the Kappas and Phi Betas-elect of that town. Old friendships were renewed and new friendships were made. The greetings over, the visitors were taken to the various homes which provided hospitality for them for the week-end. Everything possible was done to make the Boronia folk feel at home.

During the evening the Boronia Phi Betas assisted in the formation of a Phi Beta club in Wonthaggi by initiating ten of the Wonthaggi girls. The Kappas, too, joined with the Wonthaggi club in the initiating of a new member. Later in the evening the clubs met together around the supper table, and Mr. Batterham, representing the State council, extended a greeting to the newly formed club.

Both morning and evening services on Sunday were arranged and conducted by the Phi Betas and the Kappas. At the morning meeting there were sixty-six present, and at the evening service one hundred and six. The Boronia club assisted in the evening, Bro. Batterham leading the song service, Sister Treharne giving a talk on the aims of the Phi Beta Pi movement, and Bro. Keith Chandler leading in prayer. As the Boronia clubs moved off on their homeward journey they joined with the Wonthaggi clubs in singing the hymn, "God be with you till we meet again." It was a fitting climax to what had been a week-end of happy fellowship.

ordered to hospitably receive a talk, a reading and a word of prayer, the widow gave me £4 to forward to the home mission committee. A tenth of her money belonged to the Lord. Thus she would pay her vows unto the Lord. I tried to persuade her to let it stand over. "Keep the money," I said, "you have shown the Lord you are willing. You need it so much." "No, it is the Lord's money," she said; "I saved a tenth of all I earned."

I knelt down once more in that humble room. I felt as if Christ was there in reality. Never had the story of the New Testament widow been so real. Her sister was before me. This widow had also given her all for the Lord's work. It was the greatest sermon and the most wonderful lesson on church finance I had ever come in contact with. Humbly I offered thanks, and asked the blessing, and went on my way. "No wonder," I thought to myself, "that so many go to her home for spiritual help."

As I rode my bike towards home, I thought of her humble home and her offering. I also thought of other homes where there are no widows, no scraping and saving, where ends meet and lap over. If this widow gives out of her poverty, what ought these to give? Somehow or other as I rode on it seemed to me that I was carrying a great treasure. I had carried lots more than £4, but this was a different kind of money. Don't you think so? "Go thou and do likewise."

Three Loved Preachers.

Our American papers report the death of three of our leading preachers—W. D. Cunningham, of Tokyo, Japan, who passed away at Rochester, Minnesota, U.S.A., on June 24; B. A. Abbott, well known as preacher, author and editor, who died after a long illness on June 24; and James Small, evangelist, who was called home on July 12.

B. A. Abbott.

B. A. Abbott was loved as few of our preachers and writers are. Both the "Christian Evangelist" and the "Christian Standard" have eulogistic articles concerning him. For years he was editor of "The Christian Evangelist." His books have helped many. Dean P. D. Kershner writes of him in the following high terms: "B. A. Abbott was a prince in Israel. His passing leaves our whole brotherhood poorer and with a sense of a profound and incalculable loss. Those who knew him best will find it difficult to adjust themselves to a circle from which he has entirely disappeared.

"He was the most companionable of men, and was capable of true friendship because he possessed a personality sufficiently rich and deep to enable the fairest of earthly flowers to grow. He was irenic in temper and tolerant in his attitude, while at the same time possessing the strongest convictions of his own. He knew that one may have as much loyalty to the spirit of tolerance, fraternity, and good will,

as to anything else, and that therefore those who justify partisanship and bitterness on the ground of the superior quality of their convictions have made a mistaken analysis of the situation. They have chosen the wrong kind of object as the basis of their loyalty and are not a whit more deserving on that account.

"B. A. Abbott knew better than this, and his example has been an inspiration to our entire brotherhood. He was a great editor, a great preacher, a teacher of extraordinary ability and power, but above all else, he was a great Christian. So long as the gospel of Jesus Christ can produce personalities like his, it will possess an apologetic as potent as it is unanswerable."

James Small.

The "Christian Standard" speaks of James Small as "one of the most lovable souls in the church on earth and one of her most zealous and effective evangelists." "Radiant" is the word used to describe him. Born in Ireland, of godly Presbyterians, he was won to the simple church of Christ while listening to W. T. Moore in Liverpool, Eng., in 1881. After preaching at Southport, Eng., he came to Columbus, Ind., in 1887, and ministered at various points in America besides evangelising widely.

"Typical of our evangelists at their best, an indoctrinating preacher, an impassioned lover of souls, a lover of Christ and the church"

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Religious Circle.

2. Beauty of Silence in

R. K. Gerrard.

I know nothing better with which to compare a Quaker meeting than a deep, still pool in a mountain creek, where the hurrying water comes, and lingers, reflecting the sun in the tree-tops, and the stars at night, before it passes on.

It is scarcely credible that in the rush and din of over-crowded, supercharged modern life there are still such quiet places where the spirit may seek refreshment. It must be that the Friends' welcome is little known, or their meeting house would be filled with visitors.

The Brisbane meeting house is as beautiful a little place as there is in all the city. It is wedged in among produce stores and warehouses. Tall jacarandas lean over the simple chapel. Above the doorway is written in plain letters:

"FRIENDS' MEETING HOUSE."

I went there one Sunday morning. In the porch was hung a box for the Friends to leave their voluntary gifts to their church and for charity. No collection was taken. Beside the entrance to the meeting place itself was this little notice:—

A FRIENDS' MEETING

Is a gathering of few or many to wait in silence upon God.

Sometimes a friend—or more than one—may feel called upon to speak. To-day, should this not be so, may the silence not seem meaningless or empty to any stranger present.

What Jesus Christ taught his disciples is still true for us: "Where two or three are gathered together in my name there am I in the midst of them."

It was a bare little room, with seats for perhaps 50 worshippers. There was no pulpit, for there was no preacher. A Bible lay on a table near the front of the room, and beside it was a plain vase with one gorgeous dahlia, the only "decoration" the room contained.

Friends came as eagerly to their afternoon meeting as to a drinking party.

DR. FOULKES' TWELVE RULES FOR A HAPPY HOME.

1. Begin right! Whether courtship be long or short, let the event of marriage itself be free from haste and let it be solemnised by priest, rabbi or minister.
2. Start your married life without the handicap of other relatives being with you.
3. Begin to build a home of your own.
4. Make a family budget and live up to it.
5. Build into your home all the fine sentiments of anniversary days and make the most of such celebrations.
6. Learn by heart and by daily practice the great rule of understanding, viz., "put yourself in the other person's place."
7. Get a family Bible. If you are a Christian, and have a regular time to read it in the family circle, and learn to pray together.
8. Unite with and regularly attend the church of your choice and support its work.
9. Make congenial friends mostly of your own age and standing, but with some who are older.
10. Provide for reasonable social and recreational life, both for husband and wife, so far as possible among the same circle of friends.
11. If and when children come receive them and care for them as God's greatest gift.
12. Trust each other resolutely, joyfully, patiently and everlastingly.

THE BIBLE AND RELIGIOUS LIFE.

shel, Godet, the great commentator, advising a to rd, wrote: "Keep your practical reading of spir Bible always separate." He thought that

Working at the Bible for theological examinations the student may neglect his own spiritual profit. "Never drift away (as I did for um) into fancying that your exegetical read-aw can suffice for your soul. You may swallow exa eat deal of that bread of life which feeds thersoul."

own-ed Morley has said that the most impressive ing pure piece of religion that he ever wit- ed was John Bright reading a chapter of ene Bible to his maid-servants shortly after his sine's death, in his beautiful and feeling voice, and wed by the Quaker silence.

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A POIGNANT MEMORY.

Norwood tells a story of his childhood's

"I had a little brother named Arthur, died when he was five and I was seven. ay ill for some time, and sometimes we ones were allowed into his room to amuse

I had been given a new Noah's ark, and ber we played with it. Then, having grown on d of play, I gathered it under my arm and d to leave the room. He asked me to

the toy with him, but I refused. I did understand that he was dying. Then he but I walked away. A few hours after

led. That night I crept downstairs with Noah's ark under my arm, to the silent The, and left it at the door. It had no charm

afterwards. I wished they would put it abo e casket where he lay, and let him take it mir him to the land beyond the sky. There of "any," he adds, "who, like me, carry little

stful thoughts of the old sweet home ex gh the years." To the young people he : "See that pure fun and kindly deeds re e every room for a background. Be most der of the window near which mother sits,

of the gate where you run to meet father; for when you are old you will often see them again."

THE GENTLE HINT.

A little girl calling at a neighbor's house sat near a tray containing some orange peelings. Unable to contain herself longer, she said: "I smell oranges."

"Yes," returned her hostess, "it's those peelings."

"No, ma'am," said the little girl solemnly, "I smell whole oranges."

WITH EXPRESSION.

A patient teacher was trying to show the small boy how to read with expression.

"Where—are—you—going" read Johnny, in a laborious monotone, with no expression or accent whatever.

"Try that again," said the teacher. "Read as if you were talking. Don't you see that mark at the end?"

Johnny studied the interrogation point long and earnestly, when suddenly an idea seemed to dawn upon him. Then he read triumphantly:

"Where are you going little button-hook?"

Uncle.—"Do you like riding on my knee very much?"

Niece.—"Oh, no; I've ridden on a real donkey!"

The Family Altar.

J.C.F.F.

TOPIC.—LOVING GOD AND OUR FELLOWMEN.

Monday, September 7.

Shewing mercy unto thousands of them that love me, and keep my commandments.—Exod. 20: 6.

"Thou shalt not" prefaces eight of the commandments, the remaining two being positive injunctions concerning men's obligations toward God and their fellowmen. "On these two commandments," said Jesus, "hang the law and the prophets." If we love God, we will also love our fellowmen.

Reading—Exodus 20: 1-17.

Tuesday, September 8.

If ye love them which love you, what reward have ye? Do not even the publicans the same?—Matt. 5: 46.

A Christian should be better than the best worldling. If he loves only the lovely, and does good only to those who do good to him, what is there in his nature to distinguish him from publicans and sinners?

Reading—Matthew 5: 38-48.

Wednesday, September 9.

Whom having not seen, ye love.—1 Pet. 1: 3. Many saw, but rejected him. To the strangers scattered through many countries other than Palestine, elect of God, a glimpse of Jesus had been impossible, as it is to all of us to-day. Yet they believed, trusted, and loved him as do multitudes now, realising that the greatest need is to walk by faith and not by sight; to love, and thus see him who is invisible.

Reading—1 Peter 1: 9.

Thursday, September 10.

This is my commandment, That ye love one another, as I have loved you.—John 15: 12.

Not only must we love one another, but strive to love even as Jesus loved us. Never shall we reach the highest standard of love exemplified in Jesus, but we should be prepared to make sacrifices for our fellowmen, even laying down our lives for them if need be.

Reading—John 15: 9-17.

Friday, September 11.

But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another.—1 Thess. 4: 9.

The early Christians were well instructed in this primary principle of brotherly affection. Even so are we, for our great Instructor, by his own unparalleled teaching recorded in the gospels, and repeated so frequently by his apostles, has shown us clearly that of all Christian graces love is the greatest and most pleasing to him who first loved us.

Reading—1 Thessalonians 5: 1-12.

Saturday, September 12.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.—1 John 3: 10.

Here again we are reminded that Christianity does not consist of not being wrong or doing wrong. On the great day of reckoning it will certainly not suffice to say "I have done no wrong." The primary question will be, "What good have you done?"

Reading—1 John 3: 10-24.

Sunday, September 13.

On these two commandments hang the law and the prophets.—Matt. 22: 40.

"Love to God and man comprehends the whole religion; and to produce this has been the design of Moses, the prophets, the Saviour, and the apostles."

Readings—Deuteronomy 6: 1-15; Matthew 22: 23-46.

A Consciousness of Sin.

(Isaiah 6: 1-13.)

PRAYER MEETING TOPIC FOR
SEPTEMBER 2.

H. J. Patterson, M.A.

Isaiah was born a few years before the date of the founding of Rome. He was a young man when Judah as a kingdom was at the zenith of its power and glory. His national pride must have been stirred by the brilliant achievements of the king. Great wealth was poured into the treasury and building prospered exceedingly. But Isaiah, as a young man of perhaps twenty years of age, saw Uzziah the king fall from his exalted position and die a leper because of excessive pride and presumption.

Isaiah's Vision.

It was "in the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The death of the king to Isaiah had been a tragedy. Dark and ominous clouds loomed on the political horizon. He feared for the future. Wealth had brought with it vices and problems which needed a wise kingship. Isaiah was plainly disturbed. Where else should he go save into the presence of the Lord God? In the temple he saw with the eyes of his heart a splendid vision. Not only was there the vision but the angelic chorus cried, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory." It was a vision of the majesty of God.

Consciousness of Sin.

Immediately the young man realised his own unworthiness. He had no right to be standing in the presence of the infinitely holy God. A confession of sin was wrung from his heart, and it was not an individual confession but for and on behalf of the people. "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

One of the fundamental needs of our day is to have a vision of God. Then would we realise our position before God. Instead of that we compare ourselves each with the other and come to the conclusion that we are not so bad after all. As a nation we need this vision of a holy God, and then would we recognise the sinfulness of our social evils. We would rise up and slay the iniquitous monsters of evil that stalk through the land devouring the little children, and the poor, and the out-of-work. As a people we are not worthy to stand in the presence of God. Are we worthy to stand before him as Christians? You answer, "Yes." But let it not be uttered in any Pharisaic spirit. Of myself I am not worthy—far from it. God knows the heart of the Christian. To have a vision of God and his holiness would send more of us to our knees in a confession of sin. May it come in our day, O Lord. The church must ever stand before the Lord in all humility, clothed not with self-righteous garments, but with that provided by the King. Isaiah himself was aware of his sin. God make us all alive to the sin that is within.

Cleansing may Follow.

Where there is a recognition of sin and there follows a humble confession, we may expect the cleansing. Isaiah in symbolic fashion had his iniquity taken away and his sin purged. God also takes away ours by the cleansing of water with the word. We may be clean, but remember the conditions. The Lord is much in need of servants to do his will, but they must be clean who bear the vessels of the Lord. Grant me the vision.

TOPIC FOR SEPTEMBER 9.—OUR UNSEEN AUDIENCE.—Acts 16: 19-34.

Our Young People.

Conducted by KEITH A. JONES

Scripture Examination, 1936.

VICTORIAN RESULTS.

Scholars' Divisions.

Division 1.—1. Ina Stewart (Geelong), 86; 2. Wilma Hawker (Yearlinga), 81; 3. Greame Raiten (Bentleigh), 80; 4. Dorothy Phyllis Clark (Box Hill), 76.

Division 2.—1. Ralph Charles German (North Fitzroy), 93; 2. Marjorie Fergus Anderson (Gardiner), 91; 3. Maxwell Westerland (Mindy), 91; 4. Mollie Jean Webb (Prahran), 90.

Division 3.—1. Marjorie Earl (Box Hill), 97; 2. Merlyn Joy McCulloch (Northcote), 96; 3. Nancy Jenkins (Preston), 94; 4. Eunice Mary Scott (Box Hill), 93.

Division 4.—1. Ivy Margaret Featherstone (Ascot Vale), 99; 2. Frank Clifford Larkins (Gardiner), 98; 3. Kenneth John Patterson (Gardiner), 97; 4. Harold George Watkins (Gardiner), 95.

Division 5.—1. Eileen Rowe (Kaniva), 87; 2. Margaret Valerie Beard (Camberwell), 87; 3. Phyllis May Tregurtha (Drumcondra), 85; 4. Colin M. Bailey (Dawson-st., Ballarat), 84.

Division 6.—1. Verna Margaret Stewart (Geelong), 89; 2. Irene Ford (Dandenong), 87; 3. William John Ward (Carnegie), 85; 4. Lal Pettigrove (Ivanhoe), 82.

Division 7.—1. Glenice Hawker (Yearlinga), 93.

Teachers' Divisions.

Division 8.—1. Adeline Williams (Kaniva), 96; 2. Minnie Florence Liburn (Gardiner), 95; 3. Stanley Arthur Chappell (Mulwala), 92.

Division 9.—1. Dora Stewart (Ivanhoe), 92; 2. Harold Leslie Williams (Yearlinga), 88; 3. Harold Ernest Steele (Box Hill), 87.

Division 10.—1. Jean Liburn (Gardiner), 92.—Keith A. Jones.

EXPRESSION WORK EXHIBITION.

Swanston-st. lecture hall was a busy place on Saturday, August 15, when about 100 kindergarten and junior teachers of our Melbourne Bible schools shared in a poster and expression work exhibition and conference, under the auspices of the Victorian Bible School Department. Some teachers travelled almost 20 miles to be present; representatives were there from almost 40 schools.

The weather was not very kind, but helpers began to arrive from 4 o'clock, bringing their parcels of expression and rolls of posters for exhibition. The hall was open from 7 o'clock so that folk could see all that was displayed, and to give ample opportunity for teachers to take notes and see the work of others. All available wall and table space was used in a very interesting display of every type of expression work and teaching helps. Then at 8 o'clock all gathered together and listened to a helpful talk on "Expression Work" by Miss Etiae Allan, superintendent of Cheltenham kindergarten.

At the close of the evening folk left for home with something of that "Agricultural Show Day" feeling, for they left armed with notes of many interesting things seen, the best way and cheapest place to buy some of the everyday necessities for expression work, recipes for making things and promises of recipes, hints for making "something" out of "nothing," and even a packet of "samples."

This was the first conference of its kind—at least for many years—which our Bible School Department has held. Many on Saturday spoke appreciatively of the help received,

and we are sure that all our teachers are grateful to the department for arranging this opportunity for a practical appreciation of what other teachers are doing, for the exchange of helpful ideas and suggestions, and for the happy fellowship in meeting those amongst our own Bible schools who are sharing in a similar work to our own. We trust that plans will be made to some day hold another of these teachers' conferences.—A "Sampler."

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HOW A DAY MAY BE LOST.

All work is for God, in a certain sense. We do our business for him. We keep house for him. We drive the team, or run the engine, or keep the books, or sell the goods, or carry the mail, or sew the seams, or build the house, for him. Hence we must do honest and good work always, whatever our occupation. It is all for God's eye. Yet it is true that besides what we call our week-day work, all of us have special work to do for God, our "Father's business." We are in this world for Christ.

Part of our duty, in addition to our secular affairs, is to do good in the ways that our divine Master may indicate, to perform the tasks of love and service that he may allot to us. All of our busy days, for example, we are to be gentle, kindly, patient, Christly, to every one whose life touches ours. In the heaviest pressure of our task-work we must never fail to do the kindness that we are called to do.

We must get into every one of our days some work for Christ. We all remember the story of the king who counted that day lost in which some other life had not been made happier. That day is lost in a Christian's life which has no record of blessing to the world and glory to God.—Selected.

Here and There.

The conference secretary states that four decisions were reported by Victorian churches last Sunday.

Mr. A. H. Stanford, of Wangaratta, Vic., is conducting the Sunday services at Albury during the month of September.

On Tuesday morning we received the following telegram from Perth, W.A.:—"First week of mission (Victoria Park) closed with good attendances and six decisions; public interest increasing.—Paterson."

The Victorian women's conference executive will meet on Friday, Sept. 4, at 2.30 promptly. Mrs. J. G. Hare is to lead devotions. Miss D. Ewers is to speak on "Our College." All women are cordially invited.

Bro. H. Hargreaves will terminate a two years' service with the church at East Rew, Vic., at the end of August, having accepted an engagement to labor with the church at Boort. This will be the third pastorate of Bro. Hargreaves with the Boort brethren.

Bro. A. Anderson, Federal F.M. secretary, advises that Christmas boxes for India will be forwarded by the s.s. "Mooltan," which leaves Brisbane October 7; Sydney, October 16; Melbourne, October 20; Adelaide, October 22; Fremantle, October 26.

The Board of Management of the College has received from the Public Trustee of N.S.W. a bequest of £50 from the estate of the late Bro. Jos. Stimson, of Sydney. It is in keeping with the interest which he took during his life that he has remembered the College in this way.

Our Federal Conference secretary (Bro. F. Lee) specially asks that Victorian country visitors register at once. Invitations to official functions are being sent out within the next few days, and those delaying their registration will be too late to be included in the official lists of visitors.

Mr. and Mrs. Milo J. Smith, our fraternal delegates to Federal Conference from U.S.A., were due to leave San Francisco yesterday. They are travelling by the "Maunganui." The vessel is due to call at Wellington, N.Z., and letters could be addressed c/o s.s. "Maunganui" to that port. Correspondents will find mail dates in the newspapers.

Already three of the students leaving College this year have been called to serve churches, and negotiations are in progress regarding some others. As some of the men intend to seek further training, the number of men available is limited, and churches seeking the help of these young men should communicate with the College secretary early.

Yesterday was the twenty-fifth anniversary of the wedding of Mr. and Mrs. P. A. Dickson, of Canterbury, Vic. It was also the anniversary of Bro. Dickson's birthday. A host of friends join in expressions of congratulation and good wishes. Bro. Dickson is well and enjoying the rest of the last few years after having spent forty years in active ministry of the Gospel.

Delegations from the Victorian H.M. and F.M. committees visited most of the officers' meetings during August, and will visit the rest next month. The committees wish all our churches would see the value of the duplex envelopes in local and brotherhood work. It is hoped that churches will let the organising secretary know in September how many sets are required. The 1937 sets will be ordered in October, and be made ready for distribution in each church on December 13 and 20.

Mr. Leslie D. Weatherhead has accepted a call to City Temple, London, the pastorate of which was recently rendered vacant by the retirement of Dr. F. W. Norwood.

Dr. and Mrs. Rothenburger, of Indianapolis, were to be the fraternal delegates from the American churches to the annual conference of our British churches, to be held in London early this month. Dr. Rothenburger ministers to one of the largest congregations in the United States. Mrs. Rothenburger, too, is a very gifted speaker, and leads a class of 200 women each Sunday.

Caring for the Colac church is providing the occasion for a fine piece of brotherhood co-operative work. Melbourne churches are making their preachers available. Preacher brethren are using their cars for the 200 mile journey each Sunday. Geelong and Drumcondra churches are permitting their preachers to spend days in visitation work, and the South-western District Conference is co-operating.

During the past week posters have been sent to church secretaries throughout the Commonwealth directing attention to the College annual offering. Supplies of envelopes and literature will go forward in a few days. Members everywhere are asked to keep the needs of the College in mind during the next few weeks and prepare for an offering that will reach the objective of "Thirty Plus!"

Dr. Hinrichsen, the Victorian president writes: "It is now only four weeks to Federal Conference, and Melbourne churches are anxious to get and give the most during this occasion. Melbourne is very central, and has a larger number of our churches than any other city in the world. Besides this, we have the Yarra and a world-famous climate—and cable-trams. By the way, these trams are quickly being converted; there won't be any here in 1948. Come and see them and us from September 25 to October 2. A great big welcome awaits you."

The present situation in Europe arouses special interest in the World Peace Congress due to meet in Geneva next week. Thirty-seven nations are participating. The congress is described as "the expression of the most united movement for peace the world has known." On Monday evening, Sept. 7, in Melbourne, there is to be a procession followed by a monster meeting in the Town Hall. The youth of the city are expected to have a large share in the gathering. Church leaders, including the president of the conference of Churches of Christ, are appealing for co-operation.

A paragraph in "The New Zealand Christian" states that Bro. and Sister John Hay, formerly missionaries representing our New Zealand churches but now residing in Melbourne, have suffered a very serious loss. Their boxes were delayed and sent to New Zealand a year late. They were then transhipped for Australia, but all went down with the ill-fated "Abel Tasman" which was recently wrecked at Greymouth. So our brother and sister have lost their personal belongings—gifts, wedding presents, linen, pictures, diaries, etc. We are sure that our readers will deeply sympathise with Bro. and Sister Hay.

On Monday, Aug. 17, about 130 responded to the invitation of the president and executive of the Victorian Women's Conference to the girls and young women of the churches to meet with them in the fifth annual girls' rally, held at Swanston-st., Melbourne. Mrs. W. H. Hinrichsen (president) was in the chair, and girls representing different churches took part. Miss Alma Tippett, Lygon-st., gave a solo, and Miss

Iris Allen, Camberwell, a recital. The president extended a welcome and gave a brief outline of the many avenues of work of the Women's Conference. The speaker for the evening was Miss Carr, Secretary of the Y.W.C.A., who chose for her subject, "Our Responsibility in this Day and Age of the World."

COMING EVENTS.

AUGUST 23, 30, SEPTEMBER 2.—Bible school anniversary, Northcote. Sunday, Aug. 23, 11 a.m., T. H. Scambler; 3 p.m., L. Brooker; 7 p.m., W. W. Saunders. Sunday, Aug. 30, 11 a.m., H. M. Clipstone; 3 p.m., Bruce Smith; 7 p.m., W. W. Saunders. Wed., Sept. 2, anniversary concert, 7.45 p.m. Everybody welcomed.

AUGUST 30 and SEPTEMBER 1.—The 73rd anniversary of the church at Doncaster will be celebrated on Sunday, Aug. 30. Dr. Hinrichsen, conference president, will speak at morning service. Tuesday evening, church social and entertainment. Bro. B. J. Combridge will speak. A welcome to old members and friends.

AUGUST 30 and SEPTEMBER 6.—Ivanhoe Bible school anniversary. Aug. 30, 3 p.m., R. L. Arnold; 7 p.m., L. E. Brooker. Sept. 6, evening only, 7 o'clock, R. J. Sandells.

SEPTEMBER 1.—Newmarket Church of Christ will hold a grand concert on Tuesday, Sept. 1, 8 p.m., in aid of church funds. Adults, 1/-; children, 6d.—E. Crossfield, sec.

SEPTEMBER 6 and 8.—Beginning of Bro. Howard Earle's ministry with the church at North Richmond. Sunday, 6th, 11 a.m., Bro. A. R. Main, M.A., will preside, and Bro. Earle will speak; 7 p.m., gospel service. Bro. Earle will preach. Tuesday, 8th, 8 p.m., in the school hall, welcome social to Bro. and Sister Earle. Dr. and Sister Mrs. Hinrichsen will be present; four other representative speakers; all welcome.

SEPTEMBER 6, 8, 13 and 15.—Collingwood Church of Christ Bible school anniversary. Sunday, Sept. 6, 3 p.m., Bro. L. Brooker; Tuesday, Sept. 8, 7 p.m., Bro. T. Fitzgerald; prize distribution, and address, Bro. T. Turner; Sunday, Sept. 13, 3 p.m., Mr. J. Greuter; 7 p.m., Mr. T. Fitzgerald; Tuesday, Sept. 15, 7.45, grand concert by teachers and scholars.

SEPTEMBER 6-17.—Parkdale. Evangelistic Mission, Sept. 6-17 (Friday and Saturday excepted), 7 p.m. Sundays, 8 p.m. week-days. Missioner, Bro. S. H. Mudge. Song-leader, Bro. N. Halliday. Neighboring churches and past members pray for us and come.

SEPTEMBER 13, 20 and 23.—Surrey Hills Bible school anniversary. Speakers: Sun, 13th, 3 p.m., Mr. Stephenson; 7 p.m., Mr. Brooker. Sun, 20th, 3 p.m., Mr. H. Clark; 7 p.m., Mr. Combridge. Wed., 23rd, 8 p.m., scholars' demonstration. Admission, 1/-; children, 6d.

The officers of Fairfield church, Vic., in view of their golden jubilee celebration early in 1937, would be glad to hear from anyone that can give any information concerning the early years of the church, which would be helpful in preparing a worthy souvenir. Such are requested to write to F. E. Smith, 14 Kennedy-st., Alphington, N.20.

Eastern Suburban Churches.

EVANGELISTIC MISSION

CAMBERWELL CHURCH OF CHRIST,
corner Riversdale-rd. and Aird-st.

(tram passes door, or take train to East
Camberwell station).

SEPTEMBER 6 to 17

(except Friday and Saturday nights).

Missioner - Bro. S. Neighbour.

Leader - Bro. R. L. Williams.

Members of eastern suburban churches especially invited.

ORGANS, PIANOS tuned, regulated, repaired and cleaned. Expert attention. Moderate charges. Estimates given. S. H. Pittman, 339 Orrong-rd., East St. Kilda, S.2. Phone, Windsor 4912.

News of the Churches.

Western Australian News-letter. Allen Brooke.

A Trustworthy Lady.

Miss Thora Louey recently left Perth to join her family in Melbourne. Since childhood she had been a consecrated worker at Lake-st. For over seven years she rendered conspicuous brotherhood service in the central office of the W.A. churches. At a largely attended farewell meeting on August 3 representatives from all brotherhood and local church departments freely and sincerely made glowing references to her highly efficient work for Christ and the church. Speaking for the Preachers' Fraternal one remarked that Miss Louey—whose initials, you observe, are T. L.—was truly lovely, a trustworthy lady who would be a tremendous loss. Trust a Glen Iris man to speak the truth charmingly. In time, I am sure, many among the Melbourne churches will endorse our high opinions of this young lady.

Under the Big Top.

A few days ago the circus came to town. Perth is sufficiently interested in each performance to fill to capacity the many hundreds of uncomfortable seats under "the big top." You see, folk must have the entertainment, laughter and thrills provided by this "greatest show on earth." I have been thinking about the different purposes of another "big top," provided for evangelism, not entertainment; for truth, not thrills; for love and life, not laughter. A winter's storm ruined our mission marquee, but combined efforts of home mission enthusiasts, including ladies of the Women's Auxiliary, have raised the needed £100 to purchase the new top, enabling the Thomas campaign to continue. It was used during the Maylands mission, just closed, and it is now erected at Victoria Park. There is no thought of showmanship, but Bro. Jas. E. Thomas and S. E. Riches are now co-operating in "the greatest task on earth." We pray that crowds may gather under that "big top" and find Christ.

A Paragraph to Skip.

I imagine not everybody troubles to read gambling figures. Skip this paragraph if you desire. Statements of receipts and expenditure for the six lotteries conducted by the W.A. Lotteries Commission from January to June, 1936, have been tabled in the Legislative Assembly. Income from the sale of 391,874 tickets at 2/6 each amounted to £111,493. The big items of expenditure included salaries, £1,820; advertising, £2,354; commissions, £10,448, and prize money £55,744. The comparatively small amount available for distribution from these six "charities consultations" was £39,184. The newspaper which published these figures reported also the results of Consultation No. 43, "drawn in the presence of the press and public" on Aug. 11. There were 154,353 subscribers (at 2/6 each, £19,294), of whom 1,357 received prize money totalling £9,647, in amounts varying from £2,500 to £1. Thirty inches of valuable front page space was required to print the list of prize-winning numbers; but had the list of 152,996 non-prize winners been published, space equivalent to more than three-quarters of that entire issue would have been used. What optimistic fools there are among legalised gamblers! Since you have not skipped the paragraph, I am sure you agree.

Table Talk.

Bro. Roy Raymond is to continue at Fremantle for a further two years—that makes seven.

Frank Griffiths, who completed studies at Glen Iris last year, has accepted an engagement with the Palmyra brethren, beginning Sept. 20. Geoff. Gordon, son of the esteemed Northam preacher, is winning appreciation for his splendid help rendered weekly to the Brookton folk pending the return of Bro. C. H. Hunt in October. The preachers of the south-west churches, Bro. Hutson (Harvey), Maiden (Banbury) and Nightingale (Collie) are preparing for marriage missions to be conducted by Bro. James E. after Federal Conference. From the Goldfields we frequently learn of the consistently good work done by Bro. Geo. Hughes. Others, not mentioned, are known to be making full proof of their ministries. Better preachers there may have been, but a better team of preachers surely there has never been among the W.A. churches.

Western Australia.

Cottesloe.—All departments are making steady progress, and attendances are good. On July 19 a young lady decided for Christ. Gospel service on Aug. 9 was conducted by the young people; Bro. Fewster spoke on "Christian Morality," and a young man from the Bible class made the good confession. A young lady decided for Christ on Aug. 16.

Bassendean.—For past month there were fine attendances. On Aug. 9 Mr. H. Gray exchanged with Mr. E. J. Miles, of North Perth. Mr. W. H. White exhorted church on Aug. 16, and at night Mr. Gray spoke upon "Christ's Revelation of the Hereafter." Mr. and Mrs. A. Smith were baptised. Sister Smith went into hospital next day, underwent an operation and is doing well. A telegram from Richmond, N.S.W., tells of the death on Aug. 16 of Mrs. Reynolds, late of Bassendean. Mrs. Robbins passed away suddenly about midnight on Aug. 8. She was much loved and respected. Christian sympathy is extended to Bro. C. Robbins and family in their sorrow. On Aug. 12 Mr. Gray accompanied the sisters of the visitation committee in their monthly visit to the Woorooloo Sanatorium.

Northam.—Three young people were immersed recently, and received into fellowship. Bro. Dorrington, after a sudden illness, passed away at the age of 85 years. Bro. James Arnott, who is again residing in Northam, has been appointed a deacon. Dorcas society, which meets every Thursday, is very busy. An intermediate C.E. society was recently formed. Y.P.S.C.E. lately set a goal of 200 shillings for building fund by end of year. Men's annual tea was held on July 8. The Sunday school, together with its branch schools at Clackline and Yarromony, is making good progress. The Clackline Bible school held its second anniversary on Aug. 2, when Bro. Miles, of North Perth, spoke afternoon and evening, about 90 being present at each meeting. Tea was provided by Clackline staff, and a very enjoyable time was spent. On Aug. 9 good addresses were delivered by Bro. Ted Christensen in the morning, and Bro. James Gordon at night. On Aug. 10 a social was held in honor of Bro. S. Paine, aged 70 years. He was presented with a copy of Moffatt's translation of the New Testament.

Queensland.

Albion.—Six confessions in past five weeks. All services are well attended; improvement most evident in gospel meetings. Special advertising is being used. A concert by young men and boys in Windsor School of Arts was successful. P.B.P. has resumed. A visit by Bro. and Sister J. G. Hare, of Balmlyn, Vic., and musical item by them were appreciated.

Brisbane (Ann-st.).—Many State and interstate visitors were present on Aug. 16 (exhibition Sunday). Bro. Price, of Maryborough, was the speaker. Five were received in by letter of transfer. Gospel services have increased in attendance and interest, Bro. Morris and Kirk and Sister Mrs. Hinrichsen helping much in this regard.

Annerley.—Attendances at all meetings show increase. Bro. Davis continues to give very helpful messages. On morning of Aug. 16 he spoke on "Controlled by the Love of Christ." At night he preached on "The Conversion of Saul." Three Bible school scholars, including Heather (the daughter of Bro. and Sister Davis), made the good confession; a brother reconsecrated his life and a baptised believer stepped out to associate herself with the church. Bible school teachers and scholars visited 4BC broadcasting station and assisted in the Bibleman's half hour.

Rockhampton.—During Bro. and Sister Campbell's absence on holidays, services are being conducted by local brethren. Bro. Stabe had charge of midweek meeting and the Lord's day morning service. Bro. G. Hook spoke to a fair congregation at night. Scholars of Bible school are preparing for anniversary. On Aug. 12 Sister Ivy Bartlett was married to Mr. Newton, of Mt. Morgan. A start has been made to paint the chapel by a working bee of members. All members who have been laid aside are about again. Sister Mrs. Topp is leaving for three months' holiday; her help in singing at services will be missed.

Tasmania.

Launceston (Margaret-st.).—Sunday services were bright, despite terrific rain-storms. Two new scholars were enrolled in Bible school. Miss Sylvia Hall was baptised and welcomed in the evening. Bro. Paternoster continued his exposition of morning lesson.

Hobart.—Services at Collins-st. are well attended, and financial position is steadily improving. Mrs. Bowes has returned home from hospital. Bro. Keith Jarvis is in hospital, having undergone a serious operation. The sisters held their last executive meeting at the home of Mrs. A. E. Heard, who has been ill for several months. Our aged sister Mrs. Jacobson was present on morning of Aug. 16, after long absence through an accident.

Invermay.—On Aug. 2 Bro. Geoff. Foote exhorted the church and Bro. Hodson delivered gospel message. The exhortation on Aug. 9 was given by Bro. R. H. Pitt, and a convincing gospel address was delivered by Bro. Gillam. A solo was sung by Bro. Keats. Bro. Paternoster gave an uplifting exhortation on Aug. 16. Bro. E. A. Stevens preached at night, and Bro. Arnott rendered a solo. Mrs. Alderton is able to meet with the church again. The lighting of the chapel has been improved.

South Australia.

Wampony.—The meetings are good. On Aug. 23 the building was full, yet the occasion was in no way special. Bro. W. A. Russell was speaker. Sunday school is growing under leadership of Bro. Roy Hunt.

Hindmarsh.—On Aug. 23 Bro. Illingworth gave a stirring message in the morning on "The House of Prayer." At gospel service his address was on "The Great Absolver." On Monday last the K.S.P. society met at the home of Bro. L. J. Weeks for a social and sports evening. Mrs. Weeks provided supper.

Adelaide (Grote-st.).—On Aug. 23 Bro. Beller addressed morning service helpfully on "The Master hath need of it." One young lady was received in by letter. Good attendance at young men's Bible class. In the evening Bro. Schwab preached a powerful sermon from 2 Peter 3: 14. One young woman made the good confession. Good attendances all day.

(Continued on page 540.)

Foreign Missions.

Conducted by A. Anderson,
261 Magill Rd., Tranmere, S.A.

ANNUAL OFFERING.

We regret that we cannot paint a better picture than the previous two reports. So far during August (19/8/36) £425 has been received towards £1737 required to equal last year's receipts. If we are to reach the amount asked for (£7000) we will need £2124 before the end of August. Whilst we still anticipate several hundred pounds, the outlook is not promising. The estimates for this year were based on the giving of 1935. If in 1935, the year we were emerging from the financial depression, we could increase our giving, we can frankly say, in the year 1936, when God was blessing us so wonderfully—more employment, more business, better prospects—why is it that during July and August many failed to respond? We know of many who sacrificed and gave gladly, but others have not responded to the challenge. The year 1935 was the only year, actually, that the sinking fund became operative and stood as a buttress against the overdraft. "Ye were running well; who did hinder you?"

ANNUAL MEETINGS.

The annual meetings on the Indian mission field were held at Baramati from July 17 to July 22. A record was created in that fifteen missionaries, the whole of our number, were present at the meetings.

No time in the history of the mission has the outlook seemed brighter, nor have better reports been presented. The whole of the addresses and papers breathed a spirit of optimism. We will give our readers the benefit of enjoying some of these papers by presenting them as space permits.

Our workers in India are ready to branch out, only waiting for the opportunity to carry on the aggressive programme that has been outlined for a long period. One wonders what their reaction will be when they learn that at home we have not kept pace but, financially, have let them down.

Tribute to Miss Thompson.

Since this was the first annual meeting since the passing of Miss Thompson, her life and work were lovingly remembered, and the following resolution was passed: "We record our very deep appreciation of the splendid example of our beloved first missionary, Miss Mary Thompson. Her work and her influence are undying, her memory a benediction and her life an inspiration. We thank God for her many years' devoted service at Harda."

The Work at Diksal.

Bro. and Sister Escott, who returned to India with the express purpose of reopening the work at Diksal, presented this report to the annual meeting. The report covers only about six months' work. It will be recalled that the reopening of Diksal was one of the advances made last year and entailed considerable expense.

As the report concerning the Diksal work only covers the brief period of about six months, and as the greater part of that time was occupied in the reopening of the station, one is not in a position to give details which would be expected from a well-organised establishment.

In the brief period, however, that we have been at Diksal, our hearts are filled with gratitude for what has been accomplished, and we praise "the Giver of every good and perfect gift" for the wonderful way he has undertaken

all along the line. We are therefore constrained to say, in the words of the Psalmist, "Oh, that men would praise the Lord for his goodness and his wonderful gifts to the children of men."

In taking up the work at Diksal our first concern was to provide suitable quarters for co-workers. This entailed the repairing of existing buildings, with in some cases the addition of rooms to increase the number of quarters required. Having completed all these arrangements in the organising and establishing of the work, we stand on the threshold of a new venture of evangelism in this district. While congratulating ourselves on being in the happy position of the plan and arrangements of the station being in suitable order again, our complacency was rudely shaken by a visitation of a cyclone that did considerable damage by unroofing some of the buildings, necessitating considerable work in repairing the damage.

Evangelistic Work.

The evangelistic work has been carried on by the preacher and the Bible-women in the systematic visitation of ten villages, and a number of hamlets. In these villages some splendid times have been experienced, and the response to the ordinary preaching has been marked. The large numbers preached to in these villages, and the attention given to the message, indicate the great change in thought and outlook that is coming over the masses.

Special preaching tours to reach the distant villages that do not come under the ordinary routine of work have also been undertaken. These tours have been intensely interesting and encouraging, and when one remembers the splendid attention and reception given to the message of life, one realises the necessity of more being done in this direction. In conjunction with the preaching a large number of Gospels, tracts and literature have been distributed. In this connection we need to impress on our workers the importance of putting into the hands of the people the word of God which can be a mighty factor when used by the Holy Spirit in bringing souls into the light and liberty that is in Jesus Christ.

Women Evangelists.

The women's evangelistic work has been carried on with the help of two Bible-women. These have constantly and systematically visited ten villages and a number of hamlets, where open-air meetings have been held. House-to-house visitation has also been carried out. Some

of their reports of the house-to-house visitation reveals the sad lot and suffering of India's womanhood.

Where possible, village work amongst the children has also been commenced. A Bible class for Christians is held weekly, and systematic preaching in the bazaars.

On Sunday morning at 8.45, Sunday school, comprising five classes, is held in the mission compound; these classes are taught by the Bible-women, preacher and master. These classes are attended by Mohammedans and high-caste Hindu children, as well as the Christian children. Gospels have been left in homes where some member of the family can read.

Educational.

The Diksal school has an attendance of 26, which is fair considering the size of the village. Included in this number of scholars are six girls, a pleasing feature when we consider what it will mean to the future of India's womanhood when they become educated. This school, though small as regards attendance, is important because it has scholars under religious instruction, and gives opportunity of having contact with the people.

Church.

The Diksal church, though numerically small (membership 20), is seeking to play its part in the evangelisation of the people by engaging in voluntary work and contributing to the conference fund, their quota being Rs. 40/- (£4). They provide for the upkeep of the church, such as cleaning, and also any other expenses. A visit from the secretary of the British and Foreign Bible Society is worthy of note.

This meeting produced a record attendance, the church proving too small to accommodate all who came. After filling the church with every available space a greater number of people remained outside, so that we were obliged to repeat the lecture by holding it outside, when over three hundred people sat listening to the lecture. Many of these people had come considerable distance from surrounding villages. It certainly was encouraging to see the people come from all directions with lanterns. This occasion has demonstrated the need for enlarging the church, which we will be able to do in the near future.

During our preaching tours and intercourse with the people, we have been encouraged to find that the lapse of several years from the people has not affected their memory from the contact and influence of the past. Many told us of instances revealing that we still have a place in their friendship and esteem. May the future be a rich time of reaping after the many days of sowing.

Four adults have been baptised, three women and one man.

ON THE WAITING LIST

Most people have a list of things they hope to have "some day." Holidays, cars, homes of their own—these prospects, and others, are on many a "waiting list."

Realise that steady and purposeful saving can change such dreams to actualities in quick time! An account in this bank will help you.

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Invercargill and Its Mission.

Invercargill, New Zealand, is the most southerly city in the world, and here one can ride on the most southerly electric tram-line.

Many years ago good brethren who were animated by the heroic pioneer spirit located here, and they immediately set up the Lord's table in an upper room over the store of one of their number. It would be good if that same spirit were more in evidence to-day.

The church thus humbly commenced has had the usual ups-and-downs of most churches, but has now over 200 members, and from it the church at Mataura sprang a goodly number of years ago. A number of the present members are from our churches in Great Britain.

During its history many evangelists have helped the church. In days gone by A. F. Turner, Chas. Watt, W. D. Little, J. Greenhill and T. J. Bull were among those who labored here; while in more recent years such men as G. T. Fitzgerald, B. G. Corlett, Allen Brooke and G. Fretwell have spent time here in the interests of the kingdom of God. At the present time V. C. Stafford is the preacher, and he is

exerting a fine influence. This is his second field of labor since leaving College, and he is proving to be a capable preacher and a diligent pastor.

It has been the writer's privilege to spend seven weeks in this city of the south, six weeks and two days of which were given to a tent mission. During that time we had cold, frost, rain, hail, sleet, snow and wind, with one or two days of sunshine, but only on one night were we forced to abandon the tent. The audiences, considering the weather, were excellent.

V. C. Stafford led the singing, and at a number of the services he rendered solos, and did it all well.

The two daily papers of the city gave excellent space in reporting the services, and one service was broadcast by the local station. In this way the message was spread far and wide.

It was good to visit this church and district to get to know the brethren here, and to cooperate once more with V. C. Stafford in a special evangelistic effort.—Thomas Hagger.

Stewardship.

One of our Australian preachers now in America writes:—

"During the last two years quite a wave of stewardship teaching, especially on tithing, has been sweeping our brotherhood. Several State secretaries are strong exponents of the tithe.

One of the churches in this city called a new pastor a year ago. Before he came the church was raising \$90 to \$100 a month. Under his aggressive teaching and promotion of the principle of the tithe and offerings above the tithe, the church at present, with little increase in numerical strength, is raising up to \$350 a month."

"In my own programme here, each fall, prior to our every member canvass, we use a month of Sunday morning messages on stewardship of possessions. We have special study groups also. The last two years we have had a specialist bring us messages each night for a week

on stewardship and tithing. We have a tithers' league with over 50 enrolled. This year we have agreed to make a drive for new tithers. We shall have an honor roll of tithers. Stewardship of possessions, just as stewardship of other areas of life, must be taught and preached about. Another church in this city has recently closed a tithers' campaign with over 80 members. This church has a membership of about 300.

"Of course I recognise that Australian and American temperaments are not similar, but regardless, it is my conviction that there must be a 'stepping up' of teaching of stewardship and possessions. . . . The fact of the matter is our brotherhood has been weak on this phase of New Testament Christianity. The Mormons and Seventh Day Adventists are flourishing, especially in missionary enterprise, simply because they pay the tithe and over."

The Sunshine Route.

Our State is a land of sunshine—full of charm and allure. In the deepest depression days there was said to be a spirit of optimism in Queensland which was absent from other States, and visitors said it was due to our sunshine.

The spirit of sunshine (of optimism) is in evidence in Queensland home mission work. Look at Townsville, where keen preparations are being made for a mission by S. Vanham beginning on August 30. Optimism beams on the faces of Geo. Tease and the Wynnum brethren; it was put there by the tent mission with its 31 confessions and £41 thankoffering. At Gympie, S. Vanham had a week's gospel effort with six decisions—there is nothing gloomy about that. Three baptisms at Kedron, five at Albion, two at Sixteen Mile, six at Gympie, two at Kingaroy, four decisions at Annerley; and these are only what have been reported. The committee is smiling at the hearty response from preachers and churches to the request for the services of preachers as required for volunteer missions.

The treasurer smiles, for in June he received £24/19/4 and spent £26/19/6, leaving a debit on the month of £2/0/2; but he would laugh outright if he had no debit balance, for he is a Scotchman. In the seven months of this conference year he received £269, which gave him a credit balance of £4/11/8. In the corresponding period of 1935, the amount received was £137, with an overdraft of £69. "Let us rise and sing the doxology."

No one would accuse the chairman of the H.M. Committee of being other than "smiley." He will radiate sunshine when he visits the churches, which he will do, beginning an itinerary on Sept. 24.

So we "Smile, all the while, everywhere."—H. G. Payne, H.M. organising secretary.

Even to us, feeble and fluctuating as we are, ministries shall be assigned, and through our hands blessings shall be conveyed in which the spirits of just men made perfect might delight.—Elizabeth Charles.

TRACTS are an effective means of making the gospel message known. Send stamps or postal note from 1/-, and we will post full value in assorted tracts.—Austral Co., 528, 530 Elizabeth-st., Melb., C.I.

FOR SALE.

A. NIGHTINGALE & CO., Nursery, Emerald, for best fruit trees, 1/- each, 10/- doz., 70/- 100. Citrus Trees, balled, 3/6 each. Rhubarb, Grapes, 5/- doz. Strawberry, 4d. doz., 2/- 100. Gooseberry, Currants, Logans, 3/- doz. Walnut, Chestnut, Filberts, Almond, 1/- each. Choice Roses, 10/- doz. Wattles, Cypress, Mahogany, Sugar Gums, 6/- doz., 45/- 100. Green Privet Hedge, 1/6 doz., 10/- 100. Myrtleleaf and Variegated, 2/6 doz., 16/- 100. Large Tree Poplars, Oaks, Planes, Elms, Ash, 2/- to 3/- each; small, 1/- each.

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News of the Churches.

(Continued from page 537.)

South Australia.

Queenstown.—On Aug. 23 Bro. Brooker exhorted the church, and at night preached the gospel. On Aug. 10 the annual business meeting of the church was held. On Aug. 11 the girls' wattle club paid a visit to the Salvation Army at Port Adelaide and gave a programme. On Aug. 19 the boys' cricket club held a concert, the programme being provided by Y.W.C.A. girls.

Mile End.—At a splendid morning service on Aug. 23, three young people were welcomed into fellowship by transfer. Centenary aims and plans for renovations, raising of funds, and special meetings, have been adopted. J.C.E. held a social on Aug. 22 and farewelled members promoted to intermediate society. Sympathy of the church is expressed to Mrs. Milbus in the loss of her father.

Glencig.—Good interest is maintained in work connected with the auxiliaries, particularly in the men's class conducted under leadership of Dr. Johnston, which is proving a big factor in the work. Despite sickness, especially amongst older members, attendance at all meetings is satisfactory. Breen, R. F. Rogers, G. Berry and E. Pritchard have been welcomed to the diocese. The offering taken at night on last Sunday in each month for social service purposes has enabled the church to help many deserving cases of distress.

Balaklava.—Successful Bible school anniversary services were held on Aug. 9. Bro. A. Anderson gave three helpful messages to large congregations. Singing of scholars under Bro. W. Long was exceptionally good. On Aug. 12 the scholars' tea was followed by a public tea. The scholars again rendered bright messages in song, and an address was given by Mr. R. H. Davidson (Methodist). On Aug. 14 Bro. Ingham spoke at both services to good congregations. Bible school held its prize distribution session, and repeated anniversary pieces.

Forestville.—Bro. G. T. Train has given fine messages. Two young men were baptised on July 25. On Aug. 2 they were received into fellowship with two other new members. J.C.E. and Y.P.S.C.E. held a combined annual meeting on July 7, when a number of J.C.E. members graduated to a newly-formed I.S.C.E., under the leadership of Miss P. Phillips and Mr. F. G. Stock. On July 29 Bro. McGlasson, of Glencig, at request of the societies, gave an appreciated moving picture screening of his world tour. Evening collection was in aid of supporting an orphan in India.

Unley.—A young man—grandson of the late Bro. Joseph Uncle, for many years an elder—made the good confession after evening address on Aug. 16, and another young man did likewise on Aug. 23. On Saturday afternoon the kindergarten children and their mothers held a happy party. The football club won the premiership for the season of the four clubs connected with our churches in and around Adelaide. The club voluntarily held a church parade on Sunday. The Endeavor societies are holding special prayer meetings prior to their coming anniversary gatherings.

North Adelaide.—The fifty-fourth anniversary services of the church on Aug. 9 were particularly well attended. At night the chapel was crowded. In the morning Bro. Theo. Edwards, of Norwood, gave an inspiring address. In the evening the resident preacher, A. C. McLean, spoke on "Going Forward." On Aug. 12 the tea meeting was held, at which Bro. J. E. Shipway gave a rousing address to a crowded congregation. Musical programme was well sustained under the direction of the organist, Mrs. A. Downs. Secretary's report showed excellent progress during the year. All auxiliaries are in good heart. During the year there were

ten additions. Recently the church received a new platform rail and curtains, also gifts from C.E. society. Deacon sisters are faithfully serving the church. Attendances at services are very encouraging.

Semaphore.—At church anniversary services on Aug. 16 Breen, Ross Graham and P. R. Baker spoke helpfully at morning and evening services respectively. Attendance was excellent. The choir rendered anthems. The celebrations were continued on Aug. 18 with a tea, to which over 100 were at the first sitting. In the evening the choir rendered several anthems. Mr. A. J. Stuart is choir conductor, and Miss Gwen Tirrell organist. Sickness still prevails. The wives of three of the officers have been absent owing to illness. Sister Morris is progressing after an operation. Bi-monthly visit was paid to Escourt House (home for crippled children) on Aug. 23 and a service held.

Victoria.

Carlton (Queensberry-st.).—On Aug. 23 both meetings were good. The church deeply regrets the loss by death of Bro. Yee Soon.

Ararat.—A well-attended meeting was held on Aug. 24 to farewell Sister Hood, who leaves for Ascot Vale. She has been a faithful worker for many years.

Collingwood.—Mr. White, of Prohibition League, addressed the church on morning of Aug. 23. Bro. Fitzgerald preached in the evening. Miss Edney gave a message in song.

Newmarket.—On Aug. 16, the Bible school took charge of evening service; Bro. Gardiner, superintendent, gave the address. Bro. Goodwin addressed both meetings on Aug. 23. A cricket club has been formed.

Moreland.—On Aug. 26 Dr. Hinrichsen visited Y.P.S.C.E. and delivered a fine address. Bro. F. T. Saunders on morning of Aug. 23 gave a stirring message. Bro. R. L. Arnold's subject at gospel meeting was, "Is Life Worth Living?" A sister from P.B.P. sang a nice solo.

Hampton.—The ladies' guild held a gift afternoon last week, sisters from Moreland providing the programme. On evening of Aug. 23 Bro. Stephenson began a series of addresses on religion and modern life. Miss R. Dinwoodie sang a solo.

Reservoir.—On morning of Aug. 16, 6 Bible school girls, baptised at West Preston on 12th, were received into fellowship. Bro. McLaughlin gave the address. There was a good attendance at evening service, which was conducted by Bro. Dallinger.

Middle Park.—On Aug. 18 Breen, Austin and Andrews were speakers. On Aug. 23 Sister Violet ably spoke on the Christian Fellowship Association, and a gospel address by Bro. Geyer was enjoyed. Bro. Ian Hall has consented to be agent for C.F.A.

Horsham.—Attendance on Aug. 23 was good. An enjoyable social was held in the Temperance Hall on Aug. 12. On Aug. 19 women's mission band raised £2/12/6 for Christmas cheer fund for India. Bro. J. Methven attended conference at the home of conference president last week.

Ormond.—Bro. Stevenson led prayer meeting on Aug. 18, and Bro. F. Jowett gave the talk. On Aug. 23 Bro. K. A. Macnaughtan finished his second message to the church on "Love to God." At gospel service he gave a stirring message on "Is there a Devil?" Two young people made their stand for Christ. Bro. and Sister Cowan were among visitors.

Gardenvale.—Both services were conducted by Bro. J. C. F. Pittman on Aug. 16, his evening message being, "Christ's Church and Man's After-thoughts." Sister Miss Vercoe was soloist. The address by Bro. T. R. Morris on "Stewardship" was appreciated on morning of Aug. 23, also Bro. Pittman's evening message on "Heaven," at which service Mrs. Pittman rendered an enjoyable solo. Regret is expressed at the loss of Sister Miss F. M. Vercoe by removal from the district.

The Patch.—On Aug. 11 the C.E. society from Upwey union church provided an enjoyable programme. Visitors from Upwey were present at prayer meeting, when Mr. Ian Wilson spoke. Good meetings on Aug. 16. Bro. White, preacher from Montrose, was speaker. On Aug. 23 Bro. McDowell preached. Interest is manifest, especially among young folk.

Frankston.—On Aug. 9 Bro. S. Northeast spoke at both meetings. On evening of Aug. 8, Bro. S. Giles conducted a gospel lantern lecture. It is hoped to continue such through the winter. On Aug. 16 Bro. S. Nicholls was the speaker all day. On Aug. 18, Bro. Giles gave the second of a series of talks on "Dispensational Truths." All meetings are well attended.

Draconada.—On Aug. 23 Bro. and Sister McDermott and their daughter Jean were received into membership by letter from St. Arnaud. In the evening Bro. C. Jackel continued the series of illustrated addresses on "Pilgrim's Progress." Five new scholars were enrolled at Bible school. On morning of Aug. 16, fellowship was enjoyed with Bro. and Sister Banks, of Wangaratta.

Carlton (Lygon-st.).—Meetings on Aug. 23 were very good. In the morning all enjoyed an address by Dr. Killmiller on Matt. 16: 24. In the evening Mr. Enniss, who was suffering from a cold, was assisted by Mr. Haisbeck, who gave the gospel address on "The Healing of the Impotent Man." Strong representations have been made for all to become regular subscribers to the "Christian."

Camberwell.—At morning service on Aug. 23 Bro. F. Buckingham, of Hartwell, spoke. At close of evening service a young man confessed Christ. Bro. and Sister Barrett, from South Africa, have come to live in the district. On Aug. 16 a very successful family service was held. After-church evening prayer meetings are being held in connection with the mission to be held Sept. 6-17.

Doncaster.—On Aug. 11 Bro. Williams, of Camberwell, visited the young people's club and gave an interesting illustrated lecture on America. On morning of Aug. 16, Bro. John Tully addressed the church. Bro. H. Clark, of Box Hill, last Sunday morning exchanged with Bro. Connor. Women's mission band held a well attended meeting on Aug. 20. Bro. Hargreaves addressed W.C.T.U. meeting in the chapel on Aug. 11.

Northcote East.—On Aug. 16 Bro. T. Fitzgerald, of Collingwood, spoke in the morning, and Bro. McSolin at night. On Aug. 23 Bro. H. Anderson, of Northcote, presided, and Bro. Hing gave the address. Bro. Wm. Gale also gave a brief account of home mission activities. Bro. Crossfield preached at night. All the messages were greatly appreciated. The church has decided to adopt the duplex envelope system for church offerings.

Maryborough.—Bro. Searle's subjects on Aug. 23 were: morning, "The Triumphal Entry"; evening, "A Strange Story of a Mysterious Defeat." Both addresses were powerfully delivered. Forty-three Y.W.L. and J.C.E. members attended morning service, this being about an average attendance. After Bible school the sunshine committee of J.C.E. distributed violets and oranges to patients of public hospital. One new scholar in Bible school.

Prabran.—Meetings are excellent. On Aug. 16 Bro. Webb addressed the church inspiringly on "Personal Evangelism." A large congregation listened with rapt attention at gospel service to the address on "Pilgrim at the Cross." Two were baptised. On Aug. 23 Sisters E. Seath and E. Hughes were received by faith and obedience. Sisters Mrs. Seath, Mrs. Fraser and Miss B. Johnson by letter. Mrs. Elliott, of Queensland, met with the church. Bro. Webb spoke most interestingly on "The Barren Fig Tree." At gospel service his subject was "Pilgrim's Progress on Mount Difficulty." Ladies' aid held a most enjoyable concert on Aug. 13 in aid of building fund; over 200 present; £10/15/- raised.

Red Cliffs.—An induction service was held prior to the welcome to Bro. and Sister J. K. Martin on Aug. 11. Merbein and Mildura churches were represented. Earlier in the day our loved sister, Mrs. P. G. Hurren, was called to higher service. There were good attendances on Aug. 16. At night, at the in memoriam service for Mrs. Hurren, Bro. Martin spoke on "The Master is come and calleth for thee."

Preston.—Week-night prayer service on Aug. 20 had best attendance for some time. Intermediate Endeavor society now meets prior to communion service on Sunday mornings. A fine spirit prevails in young men's Bible class, led by Bro. Young. K.S.P. club recently visited revival meetings at Fitzroy Stadium. One confession since last report. On Aug. 23 Bro. Young's subject was "What can we believe about Heaven?" Two boys were baptised.

Brunswick.—Bro. Alfred Cornish has been appointed agent for C.F.A. On afternoon of Aug. 16 the quarterly meeting of Bible school teachers and senior scholars was held. Bro. Linley Jenkin (the superintendent's son) was appointed secretary in place of Bro. C. Moebus resigned. At night Bro. A. J. Fisher preached on "The Power of Grace." An offering was taken for Social Service Department. A talk by the evangelist to the young worshippers' league forms part of evening service.

Mildura.—The church welcomed a visit from Bro. and Sister Wright, on furlough from Gnowangerup Aboriginal Mission, W.A. Sister Wright was in fellowship here 20 years ago. Bro. Wright gave appreciated addresses on Aug. 23, morning theme being, "None like Christ," and evening subject, "Friendship." C.E. enjoyed a lantern lecture by these missionaries on their work. Sunday school scholars are interested in a monthly "star" rally, and increased attendance is reported.

Oakleigh.—Splendid meetings were held on Aug. 16. Bro. Mudge gave helpful messages. Mid-week prayer meetings are a feature; they are held alternately in the chapel and at a member's home. The Endeavorers have started a helpful prayer session before Sunday evening services. An accident befell Bro. A. Stephenson, an officer, who is in hospital progressing fairly after operation. Aug. 23, fine meetings. Bro. Mudge gave two good messages. Little John Skinner gave a nice message in song.

Gardiner.—Bro. Patterson closed his ministry with the church on Aug. 23. In his final message to the church at 11 he used the words of Paul in Acts 20: 32. The evening meeting was crowded. The choir sang as a farewell message "Be not dismayed." Bro. Patterson preached on "The Harvest is Passing." On Thursday last the K.S.P. presented Bro. Patterson with a group photo. of himself and 58 Gardiner Kappas, and on Saturday the junior C.E. entertained the Patterson boys—Ken, Eric and Ray—at a party evening.

Parkdale.—Helpful meetings have been held by Y.P.S.C.E. On Aug. 10 the missionary committee provided the service; Bro. H. Watson gave an interesting message on India. Members of Chelsea society were present. On Aug. 24 farewell was expressed to Miss Edna Smith, and a presentation was made. Splendid addresses have been given by Bro. Beaumont on the last two Lord's days. A duet by Bro. Cuddy and Sister Mrs. Sampson and a choir item have been nicely rendered. Mrs. Pierce, sen., is unable to attend services. Much preparatory work for the Mudge-Halliday mission to commence on Sept. 6 has been done.

Glenferrie.—On Aug. 16 Mr. K. A. Jones spoke morning and evening. Bro. Neighbour's addresses at both services on Aug. 23 were well received. In the morning Mrs. Neighbour was welcomed into Fellowship. A welcome in the form of a social was tendered to Mrs. Neighbour on Aug. 24. Mr. and Mrs. Neighbour were recipients of a very nice auto tray as a wedding

present. Sister Mrs. Bower and Bro. A. Tucker on behalf of the church expressed wishes for the future of the preacher and his wife. Prior to the social a thanksgiving service was held, and £20 was received towards overdraft fund. Special singing by choir on evening of Aug. 23 was much enjoyed.

Black Rock.—Attendances keep up. On Aug. 16 Bro. Rasmussen spoke in the morning. Bro. J. Holloway at night. On Aug. 18 the C.E. held a community singing night to which they invited the ladies' guild; 63 were present; a happy evening concluded with supper. On Aug. 20 the ladies' guild meeting was held. Sister Lawrence was reappointed president; Sister Sercombe vice-president; Sister John Baker treasurer and secretary. On Aug. 23 Bro. Sandells and his wife met with the church. Bro. Sandells presided; Bro. Will Clay gave the message. Bro. Sandells gave the Sunday school a fine talk on mission work, and Bro. Clay gave a stirring gospel address at night.

Bursley.—Meetings are well attended. On morning of Aug. 16, Bro. Ralph Amos was speaker; Bro. Mellhagger preached at night. Bro. Hammer, from St. Kilda, spoke on morning of Aug. 23. Bro. Mellhagger's subject in evening was, "Learning to Live." All departments are working very well. Bible school has gained a satisfactory number of new scholars during chainmakers' campaign. A successful concert was given by the Joymakers' concert party to assist school funds. Aug. 17 was initiation night for a number of young lads in the re-forming of a K.S.P. society. Bro. C. Newham was appointed chancellor and Bro. R. Amos chaplain. At annual meeting of cricket club on Aug. 20, it was decided to enter Churches of Christ association.

New South Wales.

Gilgandra.—Bro. P. J. Pond began a two months' ministry on Aug. 2. An effort is being made to enlarge the Bible school and kindergarten enrolment. On Aug. 9 Bro. Pond addressed a large congregation.

Rockdale.—On Aug. 19 a day of prayer, arranged by the Women's Fellowship, was held, with three sessions. A time of great blessing was experienced. On Aug. 23 Bro. Harbutt, of Mosman, ably exhorted, and Bro. Everett was evening preacher.

Lismore.—Excellent services on Aug. 23 are reported. Men's brotherhood was well attended and addressed by Mr. McDougal (Presbyterian). Mr. Andrews' evening subject was "What No One Escapes." Two young ladies confessed Christ. Endeavorers recently visited Bangalow and presented the church with a notice-board.

Marrickville.—At spiritual rally on Aug. 19, there were 96 present, and an inspiring message was given by Bro. Nance-Kivell, from City Temple. Bro. Alcorn gave a good message on morning of Aug. 23. Bro. Wakeley gave a fine address at evening meeting on "The Way of the Burning Heart." Mrs. McWilliams and her two daughters helped splendidly with the singing.

Chatawood.—P. C. D. Alcorn, from Lane Cove, was morning speaker on Aug. 23. There was a large evening congregation. Bro. J. Whelan's address on "Seven Signs of Christ's Coming" was well received. A lady confessed Christ. Average attendance at special mid-week services for past two months has been 140. Neil MacLeod, M.A., gave a heart-searching message on Aug. 19.

South Auburn.—On Aug. 9 services were addressed by Bro. Lloyd, after a few weeks' absence through sickness. On Aug. 16 Bro. Corlett, of Granville, gave an appreciated message. Special reference was made to the home-call of our young sister Betty Sutherland on Aug. 12. All auxiliaries are in a healthy state. Dorcas sisters render valuable service to the needy. At gospel services on Aug. 16 and 23 Bro. A. R. Lloyd preached on "The 'I am's' of Jesus."

South Kensington.—Appreciated messages have been received from Bro. C. Flood during the month. There have been two confessions and one baptism. Visiting speakers were Bro. J. Whelan, B.A., and Bro. G. Burns. The men's fellowship arranged for voluntary co-operation in painting church building, which has been accomplished. A tennis afternoon was given by Mrs. Lovell to support the church. On Aug. 16 morning service was broadcast through courtesy of 2CH.

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SILVER WEDDING.

DICKSON-LAWSON.—On August 26, 1911, at Church of Christ, Swanston-st., Melbourne, by Mr. C. M. Gordon, assisted by Mr. Geo. T. Walden and Mr. W. H. Allen, Peter Alexander, second son of the late Mr. and Mrs. John Dickson, of Carlton, to Mary H., daughter of the late Mr. and Mrs. Charles Lawson, of Canterbury. Present address, 27 Wattle Valley-rd., Canterbury, Vic.

IN MEMORIAM.

BUCKINGHAM.—Cherished memories of our dear Mervyn, who fell asleep in Jesus, Aug. 29, 1930. "Until he come."
—Inserted by his father, mother and sister Enid, Hartwell, Victoria.

DAVEY.—In affectionate remembrance of my dear wife and our loving mother, who fell asleep in Jesus, August 30, 1935, at Caulfield.

We'll strew with loving memories
The path our dear mother trod;

We bless the years she spent on earth,
We'll meet at home with God.

DAVEY.—In loving memory of my dear mother, who passed away at Briggs-st., Caulfield, August 30, 1935.

Loved and remembered the same to-day
As in the hour you passed away.

Resting where no shadows fall,
In perfect peace she awaits us all.

—Inserted by her loving son Horace, daughter-in-law Annie, grandchildren Mavis and Roy, Box Hill.

SAMPSON.—In loving memory of my dear wife and our loving mother, who passed away on Sept. 2, 1934.

Though parted by the hand of death,
In love united still.

—Inserted by her loving family.

SAWYER.—In loving memory of our dear mother, who was called to rest August 28, 1932.

Happy in heaven, God's glory to share;

Free from all sorrow and earthly care.

—Inserted by her loving family.

SIVYER.—In affectionate remembrance of our dearly loved husband and father, Fred. J. Sivyver, who was suddenly called home on Sunday, Sept. 2, 1934, at Nelson, New Zealand. Fragrant memories of a beautiful life.

—Florence and Gwen Sivyver, The Avenue, E. St. Kilda.

THE PATCH, VIC.

A hearty welcome awaits all holiday-makers every Sunday, 3 p.m., in Gospel Hall. Come and enjoy yourselves with us.

BIRTH.

FLOOD.—On Aug. 21, to Mr. and Mrs. Cyril G. Flood, The Manse, South Kensington (N.S.W.)—a daughter (Valerie Margaret).

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Obituary.

FROST.—On Saturday, August 1, Sister Mrs. Frost passed peacefully from her earthly labors. The passing of our sister was sudden and unexpected. Although Sister Frost had lived for more than three score years and ten, she appeared to be in good health, and was able to attend to her duties unto the last. During the Hinrichsen-Brooker mission at Hampton, Vic., our sister made her stand for Christ, and was received into the fellowship of the church on June 25, 1922. In recent years her love and devotion for the church grew, and it was a constant joy for her to be in fellowship with her Lord in the breaking of the bread. Her quiet yet cheerful disposition endeared her to those who were closely associated with her. There is no doubt that the influence of her example will abide in the church and district. The church sympathises with the loved ones who mourn, but rejoices with them in the hope of the fuller life in the Lord.—A.W.S.

HURREN.—On August 11, at a private hospital, Red Cliffs, Vic., Sister P. Hurren passed away to be at rest with her Lord. Our sister was a devoted wife, beloved by all who knew her, and above all, true to Christ, being a faithful follower of him. "Her works do follow her." The Gardener came and took a choice flower from his garden, but the fragrance of her life remains. She was a member of Red Cliffs church for over ten years, being received by letter from Cheltenham. She left behind her a husband, many relatives and friends, who will miss her from her usual place. We commend them to God who is sufficient at all times of need. After a service at the house and at the graveside, her remains were interred in Red Cliffs cemetery in the presence of her many relatives and a large number of friends. The writer was assisted at the services by Bro. E. J. Waters, of Mildura.—John Kenneth Martin.

JUDD.—The peaceful passing from "life to life" of Sister Mrs. Esther Judd, aged 89 years, on July 25, removed another honored pioneer from the ranks of the "old guard." The church at Cheltenham, Vic., and the brotherhood have lost a stalwart member who remained true to the principles of the Restoration Movement for 67 years. Our sister was baptised in S.A. by the late Bro. H. S. Earl. She was a foundation member of the church at Willunga, S.A., where she was highly esteemed for her devotion to Christ. As a public school teacher and later as the wife of the late Bro. William Judd, one of our early evangelists in South Australia and Victoria, she exerted a far-reaching influence on the lives of young and old. Sister Judd was born in South Australia within eleven years of its settlement, and thus was one of the few remaining links of those early pioneering days. For the past 47 years she was a well-beloved and highly esteemed member at Cheltenham, Vic. Possessed of a fine, rugged personality, kindly disposition, appreciative spirit, and a deep spirituality, she was a great influence both within and without the church. A week before her death she walked one and a quarter miles, as was her custom, to be present at the Lord's supper. As a mark of esteem a large and representative gathering of members and citizens assembled at the home and the Cheltenham cemetery, where the services were conducted by the writer, assisted by Bro. S. H. Mudge, of Oakleigh. The deepest sympathy of the church is extended to the bereaved family, viz., Sisters Miss M. Judd, Mesdames Chandler and Whycross and Bren. R. and L. Judd, of Cheltenham; Sister Mrs. McBeth, of Malvern; Bren. O. Judd, of Parkdale, and A. Judd, of South Africa, and to their many relatives.—J. E. Allan.

Queensland News-letter. R. G. Payne.

A Pot-pourri of News.

This is show week. The city swarms with people. One country visitor travelled 1530 miles by mail lorry and train, taking nine days. Accommodation is practically unobtainable. If the man from Mars were to drop down into the show ring he would be astounded if told of depression.

There is unemployment, but conditions are improving. In greater Brisbane new homes are being built at the rate of 1500 per year. The value of new buildings approved by the council in the six months up to June 30 is £1,063,106, more than for the whole of 1934, and an increase on the preceding six months of £300,000.

Queensland's prosperity index (percentages of pre-depression conditions) for 1935 was 95.1; in 1936 to June 30, 96.6. Unemployed at June of this year shows lowest record for many years, it being 15,010. The percentage of unemployed unionists is 8.5, the lowest in Australia; the Commonwealth figure is 12.8. Despite all this, churches are pleading poverty. Why?

It used to be said that we had no slums in Queensland. Bro. S. J. Southgate (secretary of Brisbane City Mission) has lowered our superiority complex a few pegs. He says there are slums, mainly in connection with so-called "flats" in poor neighborhoods. The Council, while denying that there are slums in the strict sense of the term, claims to be removing the trouble by degrees with a minimum of hardship. The Governor, in presiding over the annual meeting of the Mission, issued a warning lest we should lapse into the condition of crowded cities, and advised that provision be made for all to live under proper social conditions.

The Queensland Temperance League is to build a £20,000 "Canberra" at Toowoomba, within a few doors of our chapel. This will contain 75 rooms. Also they are exercising an option over a piece of land at Mackay for the erection of a "Canberra" there later.

The idea of an Australian church is receiving support from Archbishop Wand. He said: "It should be our aim not merely to work together in harmony but to bring about as wide a unity as possible, so that the Australian people should be able to give, through their own church, their own individual expression of their religious ideals. The first step was creation of harmony, and the second was the working of churches in co-operation as a necessary precedent to some actual federation of churches. The ultimate object should be the unity of the churches, which would be in accord with Christ's own prayer that they might all be one." While church leaders differ as to the practicability of this proposal, there has been widespread approval of the spirit of the suggestion.

Surely this is a record! Mr. E. G. Schlenker has retired after 60 years as organist at the South Brisbane Baptist Church. He was appointed when 18, and since then has played regularly, missing not more than one Sunday a year.

Presbyterians and Baptists have been reminiscent, the former in connection with the 74th anniversary of St. Andrew's. The first Presbyterian service held in Brisbane (then Moreton Bay) was by Dr. Dinmore Lang, of Sydney, in 1845. St. Andrew's was founded in 1862, the first minister being Jas. Love, who held his first service on August 12 of that year. The City Baptist recalled that in 1849 the Presbyterians, Congregationalists and Baptists formed a United Evangelical Church, with C. S. Stewart as the first preacher. In 1857 the Baptist church was

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founded, their first minister, G. B. Wilson, being appointed on September 11, 1858.

C. F. Andrews has been here. A man with an interesting and lovable personality, one forgot doctrinal differences while hearing his personal practical messages. He urged the establishment of a Faculty of Divinity at the University. Last year Archbishop Wand made a similar suggestion, and the University Senate is considering the introduction of certain theological subjects in the Arts Course, with a view to the introduction of a full course later. The ministers of Brisbane will remember Andrews best for his deliberate and forceful reiteration that division among Christians is sin and must end; especially did he stress the need of a united church in non-Christian lands.

A Centenarian.

Bro. Wilson, who celebrated his hundredth anniversary last June, was born in the north of Ireland. He came to



Mr. Wilson.

Victoria in "The Constance," and was baptised at the age of 25 in the sea at Portland. His life was spent in different parts of Victoria and New South Wales. While living in Gilgandra, N.S.W., he attended the Presbyterian Church. Though not a foundation member, he joined the Church of Christ while it was still in its infancy. Bro. Wilson is a great old man. He never ceases to witness for Christ. On one occasion a denominational preacher became a baptised believer through his influence.—M. A. Surrell.

THE SEED OF THE MARTYRS.

"There is no fragment of church history so thrilling as the history of the church of Christ in Korea in our own lifetime," Dr. John A. Temple, who recently visited the East, testifies. "I was taken by an old Korean, eighty-three years of age, to the spot where, as a boy of twelve, he had seen the martyrdom of Mr. Thomas, a Bible Society colporteur. Within an hour of his landing in Korea that colporteur was set upon by a mob and murdered, but not before he had distributed a number of copies of the Scriptures. On that spot to-day there is a Christian church; one of the 4200 churches in Korea.

"It is a Bible-reading, Bible-loving church in Korea; a church which believes in prayer. I went to one of their prayer meetings at 6 o'clock in the morning, and there were about 1200 people present who had gathered at that early hour for fellowship with God and with each other before they went to their daily toil."

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