

By Faith Ye Stand.

A. B. Withers.

"Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand."—2 Cor. 1: 24.

FAITH is free from human authority. Men have not lordship over it. "Not," says Paul, "that we have lordship over your faith." In his consideration he had forbore to come to Corinth. It was to spare them. Had he come, he would have needed to be severe. He would have had to come with sorrow. They would have had to be made sorry. He spared them.

His merciful attitude had the sound of mastery about it. It sounded officious. That was not his mind, and he corrected any thought of mastery on his part by disclaiming that he or others had lordship over a people's faith.

Faith is for Freedom.

"Have dominion," said God to man at the first, but it was over fish and fowl, and living things upon the earth. Faith is for freedom. The rulers and great ones of the Gentiles lorded it and exercised authority over them, but among the disciples of Jesus it was not to be so. "Not so shall it be among you: but whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Tend the flock of God which is among you," Peter exhorted elders, "exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you." This was Paul's position: "Not that we have lordship over your faith."

They stood as helpers. "Not that we have lordship over your faith, but are helpers of your joy." They were not masters. They were ministers. One was their master, and all they were brethren. It was theirs to help the believers to joy in their believing. They were burden-bearers rather than task-masters. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering. . . None were given lordship over the faith of others.

But if men are to be helpers of the joy of believers, they may have to be as Paul, who to spare forbore to come. They cannot be careless of sin, though truly priest-like they "bear gently with the ignorant and erring." Without dominion over a people's faith, men given unto the work of ministering are not without duty in case of wrong-doing. The doing of that

duty is not lording it over a people's faith. It is the helping of their joy. Joy, with love and peace, is the fruit of the Spirit, with long-suffering, kindness, goodness, faithfulness, meekness, temperance. Joy, and such things as goodness. An apostle and others were helpers of a people's joy by opposing their wrong.

By Faith, Not of Lordship.

"Not that we have lordship over your faith . . . for by faith ye stand." As they walked by faith and not by sight, so by faith they stood. By faith, not by force. By faith, not by lordship over their faith. Believers are independent in their faith in that none has lordship over it. "You have a standing of your own in the faith." Oversight is necessary; there must be work of ministering, but believers stand by their faith. Were some apostles? Were some prophets? Were some evangelists? Were some pastors and teachers? Well, believers were saints; they were the body of Christ, and these—apostles, prophets, evangelists, pastors and teachers were made for them.

It is no cause for ill-will and a rebellious spirit that believers stand by faith and

none have lordship over their faith. The antagonism that evil conditions have caused in the industrial world should not be found in the church. If none lord it over our faith, let us be discreet and humble in our faith.

Some are in the position where they must realise that they have not lordship over the faith of their brethren, but are helpers of their joy—a greater thing. Would not the preacher have it so? To ask and have a response is better than that he should order and be obeyed; and if not only they who are helpers of their brethren's joy realise that this is what they are, but their brethren realise it too, there will be a building up of the body in love.

We are free in our faith. We have to be perfected in it, and some are set for our perfecting. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." Such rule is not lordship. It is loving care, the shepherding of souls.

IT is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.—Epictetus.

Prayer Corner.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER!"

IHAVE heard Mr. Spurgeon say that as a boy he lay awake in the early summer mornings reading Alaine's 'Alarm to the Unconverted.' It was in January, 1850, when not sixteen years of age, in agony of soul, he turned down Artillery Street, Colchester, one snowy Sunday morning, and entered the Primitive Methodist Chapel. The regular minister failed to appear, but, presently, 'a tall thin man' entered the pulpit, and announced his text, Isaiah 45: 22, 'Look unto me and be ye saved, all the ends of the earth.' There were not more than a dozen persons present. Suddenly, singling out the youth, the preacher said: 'Young man, you look very miserable, and you will continue to look miserable until you look to Christ.' 'Then,' said Spurgeon, 'he shouted, as only a Primitive Methodist could shout, 'Young man: look to Jesus! I did look. I looked as if I could look my eyes out, and, glory be to God, I have looked ever since.'—A. G. Edgerton.

BEHOLD! BEHOLD! BEHOLD!

"Behold!" says the inspired prophet, in open declaration and in confiding talk, day

after day; "Behold the Lamb of God, which taketh away the sin of the world!"

"Behold!" says the candid judge, in a considered verdict, after many facts have been reviewed; "Behold the man! I find no fault in him!"

"Behold!" says the life-long servant and follower, in earnest testimony and thankful prayer; "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—(John 1: 29, 36; Jno. 19: 4, 5; 1 Jno. 3: 1.)

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KNEELING AND BEHOLDING.

In an address at Toronto, Dr. E. Stanley Jones told of his visit to the statue of Christ by Thorwaldsen. There were statues of the Apostles on pedestals in the aisle leading up to that of Christ. A Danish gentleman, turning to Dr. Jones said, "You must kneel if you wish to look into the face of Christ." He knelt and beheld the full beauty of the face of the Christ, with outstretched arms and head bent. Having once looked into the face of Jesus Christ, everything belongs to you. Dr. Jones closed his sermon with the personal question: "Do you belong to Christ?"

When the Soul Is Cast Down.

Cyril B. Nance-Kivell, B.S.Lit., B.D.

IS Dr. R. Inge the only gloomy person in the world? Certainly not. Few people fail to admit that life is not full of sunshine, shade and shadow. That mighty monarch, David, personated Christian people for all ages when in direct language he addressed himself: "Why art thou cast down, O my soul, and why art thou disquieted within me?" This is the word of a soul cast down, nevertheless a believer. Every saint enters and traverses through seasons of depression as well as elevation. Depression (how familiar the word) can be personal, as truly as national and worldwide. A down-cast spirit is worse than a depression in business, although the former is often the outcome of the latter. Who has not met a person suffering from dejection? But there is no need for anyone to remain in this prison, when he holds in his own hand the key to unlock the iron gate, the power to throw it wide open and again enjoy liberty of spirit. It may last for a season, but why allow it to continue to cast a shadow over the whole of life? Men and women, face the issue: "Why art thou cast down, O my soul?" All kinds of answers will come, some true, others false. I am convinced that there is a way to perfect peace, an end to this civil war in the heart, and heavenly music yet to be produced from my own heart to bring life to the dead, joy to those who weep, glimpses of dawn to all in the dark. Let us learn a lesson from real life.

Hope in the Dust Bowl.

Some States in the middle of U.S.A. are called the dust bowl, because of drought from year to year, and also dust storms. In this dust bowl—to be exact, Nebraska—we were forced to live, like all the people, on hope—some call it faith. The farmers ploughed their land, harrowed it, sowed the seed, and then looked to nature to produce the blade, stalk, ear, and golden grain. Ere long we heard in the streets as well as country lanes, from men and women whose hearts were heavy and heads bowed, with their eyes fixed upon certain objects on the ground, "We need moisture." Crops were dying—hope departing—but it did not die. No, strange; but hope seems to live at wits' end corner, sometimes is radiant on the border of dismay. So the first season closed—no crop. With hope in the heart, the land was ploughed and planted the second time. A kind of strain followed. Oh, how well we remember it! The time to harvest was well nigh, and another drought set in. Only an inch or two of rain to bring the corn to full fruition—but it did not come. The next season, in spite of numerous difficulties, their ploughs, harrows, drills, etc., were at work again—because "it will be better next year." Hope was still aglow. This time nature failed them not. This was a great lesson and we shall never forget. Never give up, never lose faith, live on hope. It was the hope that kept them alive, encouraged them to labor, filled their empty barns; then in the end enabled them to continue. O soul of mine in dire distress, all may be dark, but hope I must, and hope I will. What David said, I will believe.

Turn to History.

Have you ever been in pain and felt of all men most miserable? It is surprising how toothache can make one feel. Everything goes black—is black. Gloom at home and everywhere. What then? Put on your best clothes and visit some poor soul in hospital who is really afflic-

ted, suffering acute pain or approaching death. Watch others who fight to the bitter end against an incurable disease. Or observe with what difficulty a returned soldier who has lost one leg gets on and off trams; one poor wretch whom I saw in Aden, with legs forming a triangle begged by the way side; or one who tries to hear what strangers are saying, but because of defective hearing cannot; maybe one who is drawn along in a wheel-chair by a dog; or another who is led across a busy street, and then feels his way along the pavement with a stick because he cannot see. Ah! what is this ache of mine, this throb in my heart, in the light of such suffering? Nothing! I think of an Indian proverb, "I had no shoes to my feet, and I grumbled, until I met a

Encouragement.

O HEART of mine, we shouldn't
Worry so!

What we've missed of calm we couldn't
Have you know!

What we've met by stormy pain,
And of sorrow's driving rain.

We can better meet again,
If it blow!

We have erred in that dark hour
We have known,

When our tears fell with the shower,
All alone!

Were not shine and shadow lent
As the gracious Master meant?

Let us temper our content
With our own.

For, we know, not every morrow
Can be sad;

So, forgetting all the sorrow
We have had,

Let us fold away our fears,

And put by our foolish tears,
And through all the coming years,

Just be glad.

—J. W. Riley.

man along the road with no feet." Think reader, observe: suffering and gloom will disappear and the sun will shine again. Count your many blessings.

Go to the Cemetery for Inspiration.

To a churchyard? Yes. What inspiration can one receive from "the place of the dead"? you ask. I know there are queer texts on tombstones, but humor is not the idea in mind, though humor is at times a saving grace. In the catacombs, we walk along the corridors under ground, and elbow the bones of the dead on either side. A strange feeling, but one that will nerve you to dare, to do, to die; for the people who were buried here suffered, bled and died for the faith we treasure, teach and preach. Preacher, is your task difficult? are you ready to give up? is hope departing? Rural church, suburban church, city church, is thy heart full of despair and dismay? If so, recall the suffering, steadfastness, service and passion of the army of saints whose dust surrounds us in this churchyard. They were as we are. Their God is our God. Christ their Saviour is the same One whom we love. The message that was in the message to be. If they, then, were not gloomy under

terrible ordeals, circumstances, persecutions, what of our attitude in days so bright comparatively speaking? Their religion was the religion of a shining face. Surely ours should be likewise. Note the inscriptions—"Let us cease weeping," and "Terentianus Vivit" (Terentianus lives). They died in the assurance of everlasting life. What an inspiration! Do you feel it? Are you still downhearted? Look up: is the cloud still there?

Hope Thou in God.

Turn now from events, conditions and people to one to whom David turned in his hour of distress—God. "Hope thou in God." When we talk like this, we are in the realm of religion. We are now on the fringe of spiritual ion. We are not to say, right away, that I value. And let me say, right away, that I believe gloom a sin. God never intended us to be miserable, but happy, and cheerful; not to spread sadness, but gladness. We should and must be a beam of hope in a dull world. But to the causes of gloom. What of our emotions? To fear, to be afraid, to become frantic, is a violent attack on the body and nervous system. Our minds have tremendous power over our bodies, and in many cases the body is master, the mind the slave. Don't you think sentiment is dangerous, grief is killing, sorrow saddens the soul? The three of them have their part to play in life, but let us be reasonable. Sentiment can become obnoxious, and grief may eat the heart out of a fellow; and sorrow not only break and destroy the sufferer, but must wound Christ and the ones who have passed away. It may sound harsh, but what good does it do after all? Worry never helped anyone. Grief has never brought one back from the other world. Sorrow, according to reason, cannot possibly build. I am not thinking of our Gethsemane, when our loved ones pass away, or there is sickness in the family—but rather the idea of allowing it to linger and grow year in, year out. Time heals, but time always takes time. Rather, religion and reason satisfy the sorrowing soul at once; or as David put it, "Hope thou in God." Go straight to him. Not egocentric, but Christocentric. Now we know God through Jesus Christ. Our Lord was not only the "Man of sorrows" but the "Man of joys." Lack of faith in him makes pale the sun of faith, but faith triumphant adds lustre to its splendor. Hope thou in God; trust thou Jesus Christ! More sermons, preachers; more lessons, teachers, on "The Cheer of Christ," the joy of sins forgiven, of hell subdued, and peace with heaven; the rapture of the Christian life; "whereas once I was blind, now I see"; sick, now well; depressed, now joyful. O blessed Christ! O life victorious!

"Out of the bitterness, madness and strife,
Out of myself and all I called life:
Into communion with Father and Son,
Into the sharing of all that Christ won,
Into the ecstasies, full to the brim,
Into the having of all things with him,
Into Christ Jesus, there ever to dwell,
Into more blessing than words can e'er tell."

Is the cloud still there? No, because you are at his feet, in his presence, and when we see him all is well. And on the threshold of the divine, where heaven and earth meet, where God and man talk in the holy of holies, peace and joy.

FIDELITY in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and independence.—Jean Niclaus Grou.

The Door of the Church Opened to the Gentiles.

A. C. Killmier, B.A.

THE second chapter of Acts is rightly considered to be important. It tells of the first preaching of the gospel, and the establishment of the church. But the preaching was to Jews only, and only Jews were received into the church. God had a wider plan than that. He loved more than the Jews when he gave his Son: "God so loved the world, that he gave his only begotten Son."

In agreement with that, Jesus said to the Jews, "Other sheep I have, which are not of this fold; them also I must bring." The tenth chapter of Acts tells of the first entrance of the other sheep. At the special direction of God, Gentiles were given the truth, and, receiving it, were accepted into the church. Henceforth there was to be no national barrier to church membership. Two men mainly appear in this chapter.

A Good Man Needing to be Taught.

Notice how Cornelius is described here.

He was devout and God-fearing. All people ought to be that, for all are given religious natures, which should be fully developed and given full expression. The heathen, not knowing our heavenly Father, have expressed theirs in the invention and worshipping of their idols and false gods. Some people in Christian lands stifle theirs, bringing themselves possibly to the condition where they have lost the power to admit God, being guilty of the sin for which there is no forgiveness.

He was prayerful. Devout and God-fearing people need to be prayerful to keep devotion, and reverence towards God, real in their hearts. One neglecting prayer cannot attain to the highest altitude in spiritual living. God wants us to pray; Christ has given us an example of prayer.

Cornelius was Benevolent and Charitable.

Here is this Christian quality appearing again in the book of Acts. The chapter which tells of the establishment of the church, at its end tells of the benevolence of the members who had possessions: they sold them, that the money might be given to relieve those in need. A later chapter tells that there was a daily distribution to help the widows. Chapter nine tells of Dorcas, a "woman full of good works and almsdeeds which she did"; she gave personal labor in making coats and garments for the widows. Now the book tells us that Cornelius "gave much alms to the people." Of course, he is not a Christian, but the spirit and activities of his life give promise that he will become such.

Good Qualities Rewarded.

Another fact about Cornelius is that these good qualities of his life brought their own reward; for God sent his angel telling him that he had seen him, and approved his ways, and that he should send to Joppa for Simon Peter; "he shall tell thee what thou oughtest to do." So God gives light and leading to the sincere in heart. He that willeth to do will perceive the teaching that comes from God. It can be asserted with some assurance that there are people who "cannot see baptism" because their minds are not sufficiently determined to do what Christ commands, and go where he sends. This spiritual condition of understanding the truth of God is not being fulfilled by them.

Now, the other man, Peter:

God's Man Chosen to be the Teacher.

1. Cornelius was dependent on Simon Peter for a fuller knowledge of God's way.

Dependent on Peter! There was a time, not long before this, when Peter could not depend upon himself. He had been Simon, impulsive, impetuous, unreliable. Jesus had said, "Thou art Simon." Peter possibly had known it; the fishermen around the sea of Galilee knew it; Jesus knew it too, but prophesied something better for him: "Thou shalt be called Cephas, which is by interpretation, a stone." Simon has become Cephas, or Peter, a rock upon which even others may depend.

Cornelius was dependent on a man for his knowledge of the gospel, although an angel of God had been speaking to him. Saul was similarly placed, for, when he asked even the ascended Christ, "Lord, what wilt thou have me to do?" he was told, "Go into the city, and it shall be told thee what thou must do." Not the Saviour, to whom Saul had been speaking, but the humble disciple Ananias told him the way of salvation.

In like manner, the Ethiopian eunuch needed to know about Christ. The angel of the Lord knew that, but spoke to Philip the preacher; the Holy Spirit knew it also, but his words too were directed to Philip. It was left to the man Philip to tell of Christ, the Saviour.

So here: Cornelius needed to know about Christ, but the angel of the Lord, who had been speaking to him, and knew his need, did not tell him; instead he said, "Send men to Joppa, and call for one Simon, whose surname is Peter . . . he shall tell thee what thou oughtest to do."

What does this show? Does it not impressively reveal that the work of proclaiming the gospel is left to man—angels will not do it without men. The Holy Spirit wants human agents. Christian people have been given this work. Let individual followers of Christ consider this fact seriously. People are depending upon us, as Cornelius depended upon Peter.

2. The man depended upon was another prayerful man, making a second man of this type. It was midday. Peter was waiting for his meal to be prepared; he had not yet had it, but they were getting it ready. He went up upon the housetop—they sat there as we might sit out on a verandah or balcony—but he went there to pray. That was how he used those vacant moments. It is good to have a set time for prayer. Earlier we are told that Peter and John went up to the temple at the hour of prayer. Let prayer have a fixed time, early in the morning, last thing at night, or at some time during the day. But other times, besides, can be used prayerfully. If you have a few vacant moments, waiting for someone, or something, or between work, you can use the time for prayer. Peter prayed while the midday meal was being prepared. As soon as the mind is free from its task it should go back to God.

3. To this prayerful man also a vision was given. He saw a certain vessel appearing like a great sheet, let down from heaven, wherein were all manner of beasts of the earth, and creeping things, and fowls of the air; and after hearing the words, "Rise, Peter; kill and eat," he was told, "What God hath cleansed, that call not thou common." It taught Peter that "the distinction of meats was abrogated," and also that "he should not call any man common or unclean." This prepared him to go to Cornelius, the Gentile, with the gospel. Thus the wider work was entered upon. The gospel now was to be preached to the whole world. To-day, every Christian has a share in the responsibility of this worldwide work. It certainly includes overseas work; but where you live is as much a part of the world as lands beyond the seas: do not fail to do your part there.

Practical duty enriches the fancy and the heart, and action clears and deepens the affections. No one can have a true idea of right until he does it; any genuine reverence for it till he has done it often and with cost; any peace ineffable in it till he does it always and with alacrity.—Dr. Martineau.

On Making Things Different.

IF I had to describe what the Christian gospel means in practice I think I should choose the words of the text—"newness of life."

Those who in the earliest days became the disciples of Christ as they set out as followers on the way, no doubt had new thoughts about God, no doubt they had a new object of adoration in Jesus Christ, but the thrill of their experience was that all things became to them as if they had been created afresh. Newness of life! No doubt that was one of the chief causes of the attraction which the new religious teaching had in that tired world of the first century, where people had seen so many hopes disappointed, where so much which formerly had been thought to be firm and stable was subject to change, where there was perhaps, as Matthew Arnold said, a feeling of disgust and sated loathing with the search for pleasure. Into that world there came newness, hope, the possibility of a fresh start.

Do those words "newness of life" sound any less attractive and alluring to us to-day? I

think not. The miseries of the world are very many, but I think that the most irksome of them all, the one most hard to bear at least, is not a sharp pain or acute anxiety; it is rather a depression of spirit which never lets us go.

If we could—and shall we not?—once more believe that this newness of life can be ours, if every morning we would resolve this day, "I will walk with Christ along the streets, when I meet other people I will be walking with him," our sky would clear, our dull and heavy depression would lift, the environment in which our life is cast would become suffused with light from beyond, we should look at our fellows with fresh eyes and find them full of interest, and our fixed and settled selves, as we think them, would become transformed. There would still be sorrow to bear, labor and disappointment would not vanish out of life, but we should never find it flat and stale and unprofitable again. New every morning it would be with faith and courage and love.—Dr. W. R. Matthews, Dean of St. Paul's.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE clock of life is wound but once,
And no man hath the power
To tell just when the hand will stop
At late or early hour.

"Now is the only time we own;
Live, love and toil with a will,
Place no faith in to-morrow, for
The clock may then be still."

ROYALTY IN THE PEW.

A VERY interesting book (says a contributor to "John o' London's Weekly") could be written about encounters between priests and kings, between the power of religion and the religion of power.

Latimer's Apology.

Not infrequently wit has come to the aid of courage. This was so in a famous clash between Latimer and Henry VIII. For uttering some unpalatable truths in the pulpit, the King ordered the Bishop to preach again on the following Sunday, and to introduce an apology into his sermon. When Latimer again preached he publicly offered this prayer for himself:—

"Hugh Latimer! dost thou know to whom at this day thou art to speak—to the high and mighty monarch, the King's Most Excellent Majesty, who can take away thy life if thou offendest: therefore take heed that thou speakest not that which may displease . . . But then consider well, Hugh Latimer, dost thou not know from whence thou comest? Upon whose message thou art sent? Even by the great and mighty God, who is all present, and beholdest all thy ways—who is omnipotent and able to cast both body and soul into hell together. Therefore take heed, and deliver thy message faithfully."

He then preached the identical sermon that had angered Henry, and that with double ardor. The story goes on:—"The sermon being ended, the Court was full of expectation to know what would be the fate of this honest and plain-dealing bishop. After dinner the King called for Latimer, and, with a stern countenance, asked him how he durst be so bold as to preach in this manner. Falling on his knees, Latimer replied that his duty to his God and to his Prince had enforced him thereto, and that he had merely discharged his office and conscience in what he had spoken, though his life was in his Majesty's hand. Upon this the King, raising the worthy prelate from his knees, embraced him, and exclaimed, 'Blessed be God, that I have so honest a servant!'"

A Bishopric Won.

Charles II. liked preaching to be extempore and brief, as one would readily suppose. He found neither quality in the sermons of his chaplain, Dr. Barrow, who, he said, "was the most unfair preacher in England, because he exhausted every subject, and left no room for others to come after him." He revenged himself by talking in chapel, and sometimes by supplying a running and not too reverent commentary on the preacher's words. Once when Bishop Burnet ended a flight of eloquence by thumping the pulpit cushion and shouting, "Who dares deny it?" the King replied, in a hoarse whisper, "Nobody who stands within reach of that devilish great flat of

yours." One method of flattering royalty in the pew was to denounce its enemies. This was the method of Dr. South when, preaching before Charles, he introduced this denunciatory passage:—

"And who that beheld such a bankrupt, beggarly fellow as Cromwell, first entering Parliament House with a threadbare torn cloak and greasy hat (perhaps neither of them paid for), could have suspected that in the space of so few years he should by the murder of one King and the banishment of another, ascend the throne?"

Hearing this outburst, Charles laughed contemptuously and, turning to Lord Rochester, said, "Odds fish! your chaplain must be a bishop, therefore put me in mind of him at the next death!"

"Do Not Wake the King."

Many of these stories are to be found in the late Dr. Sheppard's "Memorials of St. James' Palace," a work in which the reader will find a good reconstruction of the personal association of English Sovereigns with the church-going bell. Dr. South, he recalls, was on one occasion preaching before the King when, in the middle of his sermon, he saw that most members of his courtly congregation were asleep. He stopped, and in an arresting tone called the name of Lord Lauderdale, the Lord-in-Waiting, three times. Lauderdale started up, to hear Dr. South say, composedly, "My lord, I am sorry to interrupt your repose, but I must beg you will not snore so loud, lest you awaken his Majesty."

A Flatterer Snubbed.

Even Queen Anne, great caryatid of the Church of England as she was, had curious notions of comporting herself at St. James'. It is related that when she was in residence she would require the prayers to be read in an outer room while she dressed, and that once she ordered the door to be closed while she was thus engaged. The chaplain stopped, whereupon the Queen sent a messenger to ask him why he had done so. He replied that "he would not whistle the Word of God through a keyhole." George II. invariably slept through a sermon that was not "short and good." George III. very sensibly put down the practice, in which many preachers indulged, of paying fulsome compliments to the Sovereign from the pulpit. He bluntly told Dr. Thomas Wilson that he came "to hear the praises of God, not his own."

THE SUREST WAY.

Hazel: "I suppose you were nervous when you first asked your husband for money."
Ruth: "No, I was calm, and collected."

A CRUEL PROCESS.

"Mrs. Figgins has written to the Society for the Prevention of Cruelty to Animals."
"Whatever for?"
"She wants to know if something can be done to prevent horses being scratched. She is sure it must be very painful, because her husband, a racing man, is sometimes quite upset, and she hears him groan in his sleep about a horse being scratched."

The Family Altar.

J.C.F.P.

TOPIC: SONGS OF PRAISE.

Monday, July 12.

I WILL sing unto the Lord, for he hath triumphed gloriously.—Ex. 15: 1.

It is fitting that those who are recipients of divine favors should in some way express their thankfulness to God. "Singing of psalms, as an act of religious worship, was used before the giving of the law, and therefore was no part of it, nor abolished with it."

Reading—Exodus 15: 1-19.

Tuesday, July 13.

And when the burnt offering began, the song of the Lord began also.—2 Chron. 29: 27.

So that whilst these people were presenting their offerings they sang their songs of praise. Not always are sacrifices made joyfully. They are more frequently accompanied with the wail of despair than the song of praise.

Reading—2 Chronicles 29: 25-35.

Wednesday, July 14.

O sing unto the Lord a new song.—Psa. 96: 1.

"Three times in two verses we are here called to sing unto the Lord; sing to the Father, to the Son, to the Holy Ghost, as it was in the beginning, when the morning stars sang together, is now, in the church militant, and ever shall be, in the church triumphant."

Reading—Psalm 96.

Thursday, July 15.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.—Isa. 35: 10.

When the people of God returned from Babylon to Zion they wept; but when, by-and-bye, the ransomed shall enter heaven, they will sing. It is therefore fitting that in the gospel Zion we should have many rehearsals, and then, as we separate, we should go on our way rejoicing, even until, at last, we unite in singing the new song.

Reading—Isaiah 35.

Friday, July 16.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5: 19.

There is no doubt that the psalms were sung by the early church as well as by the Jews in the Temple. It is to be regretted that this primitive practice has been neglected by most of our congregations in these southern lands. The exact phraseology of scripture is surely preferable to the choicest of human compositions.

Reading—Ephesians 5: 7-20.

Saturday, July 17.

And they sung a new song before the throne.—Rev. 14: 3.

This song is new because it is sung upon a new occasion; not only so, but, in a sense, the theme is new. When we sing, we know that the battle is being fought. Then, it will be won. Now, the great work of redemption is proceeding; then, it will be consummated. With great rejoicing the redeemed of heaven will sing the new song which no man can learn.

Reading—Revelation 14: 1-7.

Sunday, July 18.

And at midnight Paul and Silas prayed, and sang praises unto God.—Acts 16: 25.

It has been said that we have here a sublime and holy scene which sin and infidelity could never furnish. It is an extraordinary spectacle; prisoners enduring excruciating suffering resultant upon scourging, and looking forward to still greater suffering, yet with calm minds and clear consciences they pour forth their songs of praise amid the darkness and loneliness.

Readings—Psalm 45: 6-17; Acts 16: 16-40.

"Better Than a Sheep."

(Matthew 12: 9-15.)

Prayer Meeting Topic for July 14.

H. J. Patterson, M.A.

A SHEEP is a somewhat stupid animal. It eats, drinks, furnishes wool for man's use and meat for his food. Of course man is better than a sheep. But stay a moment. Banish from your mind the idea of God, of Christ, of man's eternal destiny and then in view of the countless ages, the brevity of life, tell me whether man is any better. A few more hours of life, a little more brain capacity, but "what is it all but the murmur of gnats in the gleam of a million of suns?" Perhaps he is worse off for with his more delicately adjusted nervous mechanism he suffers as no sheep may suffer. There are present sufferings and fear for the future—suffering both of body and mind. Jesus believes man to be better than a sheep.

What Do You Think?

A man employed may be regarded as a hand, a mere cog in the machinery of industry. The millions of Chinese may be dismissed from mind as easily as the monkeys of the forests of Africa. But let a son or a daughter, a brother or sister be treated as some of these and we rise in angry indignation. What makes a man worth more than a sheep? It is not the chemical constituents of his physical frame-work. In that he may be of less value. A prize horse would be worth more than a poor child. Nor is his value in that which he possesses. These are not the man. His worth is in what he is in himself. Surely a man is not worth more than a sheep unless we believe in the fact that he is made in the image of God and with tremendous possibilities for good. If you are a Christian you must believe that man is better than a sheep. The church in spite of the criticism that it is a great money making concern spends more money in the attempt to lift man up to a higher plane than does any other society in all the world. The church believes in man and spends money to help redeem him. Missions and Sunday schools with a variety of social services is evidence of this. In the mind of the followers of Christ man is worth much more than the enjoyment of selfish pleasure.

What God Reveals.

The Psalmist asked concerning man and there was revealed to him the astonishing fact that man was made just a little lower than God. Man is more than clay, more than vegetable and more than animal. He has the power to choose between good and evil and he may act even in defiance of God. This many have done and in that deliberate choice they are giving evidence of a being higher than the animal.

God reveals that there is a spiritual heart to the universe. Man sinned and wounded his own soul but God pities the man and attempts healing. Man sets about the destruction of his life and God commences a work of rescue. The story of redeeming love as discovered in God's relationships with men is evidence of man's worth. If man were no better than a sheep there would have been no Isaiah and no Jeremiah. If man were of no greater value than a sheep there would have been no cross on Calvary's hill and no suffering Saviour.

If all this is true shall I throw myself into the rubbish heap of this world's selfishness? Shall I descend to the level of the animal? Realising my value let me be responsive to the love of God.

TOPIC FOR JULY 21.—HABAKKUK QUESTIONS GOD'S JUSTICE.—Habakkuk 1: 1-2; 4.

Our Young People.

Conducted by KEITH A. JONES.

KEEP AT IT!

A Message to All Bible School Workers.

KEEP at it! The urgency of our work demands unceasing and unwearied effort. We must help to produce sound Christian thinking youths and girls, if the gains of the past are to be consolidated and further progress made. Nothing but the best foundations will enable our young folk to withstand the attacks that are being made, and that will be made upon Christian morality, both individual and national.

Keep at it! The young people must be led to know God; to know him in a way that will really make them trust him and ready to venture their own lives in trying out his teachings. They must be led to know Jesus Christ, his Son, to know him in a way that makes them love him, love his ways, his Spirit, his attitude to and outlook on life. They must be led to know their Bible; to know it in a way that makes it live as a revelation of God, all-wise and all-true; to know it as the finest of all literatures; but still more, as the source of true learning, that which makes wise to salvation.

Keep at it! Every one of the scholars who comes under your teaching is worth every effort, every sacrifice. Let not one of them slip because of any negligence, any indifference, any inefficiency on your part.

Keep at it! Have something every time you meet them that is definitely purposed to lead them still further in the search after God. Each separate lesson is a step on the way; do not waste one of them. Have something in yourself, your reverence, your thoroughness, your consistency, your interest and sympathy, that is going to make it harder for them to stray and easier and more natural for them one day to say, "Your God shall be my God."

Keep at it! There is no other message. Whether teacher or secretary, or whatever your duty may be, it will glorify your office if you have ever in mind the vision of the glory and the wonder and the greatness of the task, winning and keeping young people for God and his church.—F. Hepworth.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—Hare.



Bible School Staff, Nallsworth (S.A.).

PI CHRISTIAN FRATERNAL ORDERS.

K.S.P. and P.B.P.

(Continued.)

WHERE THE MOVEMENT STANDS.

Religious.—The movement is non-sectarian and inter-denominational, but definitely and progressively Christian, chartered by and working within and for the church, systematically training the young for service and leadership. A clean, safe, sane, moral standard is uniformly upheld. The Holy Bible is used as the guide-book of life.

Educational.—Encouragement and assistance are given for securing the best possible education by lectures, talks, visits, etc.

Social.—Wholesome social entertainment is provided, sex equality and purity are taught; clean habits are required. Efficiency contests, club-room and inter-chapter events, study and opportunity for companionship are provided for all-round development.

Civic.—Instruction in patriotic service, co-operation in law enforcement, and anti-vice activities are all a part of the programme.

Social Service.—Training leaders for church and community work and co-operation with social agencies for the betterment of the conditions and lives of the people.

Athletic.—Clean sport and fair play without stimulants, vulgarity, or profanity is the standard upheld. This produces winners in every field.

Fraternal.—Fraternal spirit and fellowship make the movement truly Christian and distinct from other organisations. The confidential initiation vows and signs of recognition remind the members of their obligations to the great Commander and of the instruction of Paul. This binds them together in service for the church and community, and furnishes a basis for personal evangelism and moral protection.

AN APPRECIATION TO "A FRIEND."

Woodend Campers, attention!

Last week it was the pleasure of Fred Hartvigsen to receive a letter from "A Friend," who explained that knowing of our activities for the magazine and the other venture to which we have committed ourselves, he wished to help, and so enclosed a receipt for the balance that was owing on the magazine. His only request was to remain anonymous,

saying of the campers, "I will trust them to refrain from enquiries as to my identity." Further, "I want to urge you, one and all, to continue to do all you can for Christ and the church. . . . If what I have done acts as an incentive to work harder than ever before, then I am assured that my little assistance was due to the promptings of God himself."

Every camper will join in and say "Thank you" to our generous warm-hearted friend. Such a letter is, and will continue to be, a great incentive to all of us; and though we may not know him, we feel that God does, and that God will bless him for his kindly thought toward youth.

Here and There.

BRO. J. WHELAN, M.A., began his twentieth year of ministry with Chatswood church on Sunday last.

Owing to removal of members from the district, and other causes, the church at Noble Park, Vic., with regret, has had to close all meetings for the present, dating from June 27.

The following telegram from Mackay, Queensland, reached us on Tuesday morning:—"Had wonderful services yesterday; opened new building; nearly one hundred broke bread; eleven decisions at night.—Hinrichsen."

A personal note to Austral manager from Bro. C. J. Garland, of W.A., dated May 24, was written on the "Queen Mary" as the vessel was nearing New York. He says, "We are now on our way home, and shall be passing through Melbourne on the way."

Many of our readers will regret to hear of the death of Bro. Joshua Mortimer, a former evangelist in Australia and New Zealand. We have been informed that our brother passed away on morning of May 25 at his residence in St. Helier, Jersey, at the age of 79 years.

At Thornbury, Vic., on July 4, Bro. W. Jackel preached to a crowded gathering on the theme "Christ's Challenge to Live." After the address ten persons accepted Christ, and two reconciled their lives. Answering a further appeal to Christians, a great number of young people signified their desire to serve Christ in any field should the way open up. It was a wonderful service. F.M. offering amounted to about £22.

On Saturday last, at the age of 89 years, Mrs. A. Lee-Archer, of Brunswick, Vic., an old and faithful disciple, was called to her eternal home. The brightness of our sister's faith and hope, and her earnest and consistent Christian life, were a help to very many. She had a family of seven children, and had also eight grand-children and eight great-grandchildren. Heartfelt sympathy is extended to those who mourn.

"The Christian Evangelist" reports that W. Barnett Blakemore, jun., son of Bro. W. B. Blakemore, of St. Louis, Mo., U.S.A. (formerly a well known preacher in Australia) has been named president of the student council of the University of Chicago Divinity School for the year 1937-1938 and also honored as the winner of the thirty-fifth Milo P. Jewett prize awarded annually to the student of the Divinity School showing the greatest ability in the reading of the scriptures.

In a letter from Southern Rhodesia, Bro. F. L. Hadfield writes: "The last week in April saw another addition to the ranks of our European helpers. Bro. Fred Bowen, a farmer and dairyman from Te Aroha, New Zealand, and brother to our well-known worker Alfred Bowen, arrived here as a self-supporting missionary. We had the pleasure of meeting him and taking him to our home to make the acquaintance of our Bulawayo group of workers. A welcome breakfast had been arranged, and a happy time it was."

Bro. D. Riley, of Charters Towers, Qld., writes: "The last week-end in May a visit from Bro. Sanders, conference president, was enjoyed. His helpful fellowship brought spiritual refreshing, and paved the way for the evangelistic mission which commenced the following Lord's day. Bro. Lars Larsen was preacher and Bro. Greenwood song-leader.

Sickness, cold and a week of wet weather were drawbacks to attendances, but the church has been strengthened by his three weeks' ministry. Our distinctive literature was widely distributed, and hundreds of visits were made. As a result many new homes are open for future work. A man and a woman were added to the church by faith and obedience. Solos and duets proved helpful, and many questions were answered by the missionary. The church is grateful to West Moreton circuit for releasing the preacher. On the final night there was an attendance of 75, and appreciation was expressed to Bro. and Sister Larsen."

Brigadier-General Price Weir, voluntary conciliation commissioner in South Australia, was recently quoted in the papers as saying that drinking and gambling were the causes of domestic unhappiness in most of the cases with which he had dealt. Mr. F. P. Morris, formerly officer in charge of children's courts, Melbourne, who now conducts the matrimonial problem centre at Morris House, while agreeing that gambling and drinking by husbands account for a great deal of domestic unhappiness and estrangement, believes that mutual indifference and lack of ordinary courtesies are the cause of most unhappy marriages. The husband might neglect to take his wife out, and the wife might tire of making herself and her home look attractive. Incompatibility of temperament, which in some parts of the United States was a ground for divorce, generally arose from selfishness, thoughtlessness, and carelessness.

The June 3 issue of "The Christian Evangelist" (U.S.A.) contains the following paragraph:—"McGerry Barclay, great-grandson of Alexander Campbell, has returned to Bethany, W. Va., his boyhood home town, after having lived in Australia for the past 22 years. Bethany, lover of her sons, is quick to welcome back a personage so closely connected with her early history. McGerry's father, Julian Barclay, was the Bethany Greek professor from 1909-1912, and the son of Decima Campbell Barclay, the tenth and youngest child of Alexander Campbell. He was a remarkable linguist, master of French, Greek, Latin, Portuguese, Moroccan, Spanish, Arabic, and Coptic languages. McGerry's mother, Mamie McGerry, was of an Australian family, distantly related to the Campbells. Julian Barclay, shortly after his marriage, built the California bungalow on the hill overlooking the college orchard. When McGerry was six years old the family moved to Australia. McGerry has returned to Bethany to clear up the property of his father who is living at the present in California."

The following paragraph relating to Dr. J. W. Black, president of the 1935 World Convention of Churches of Christ, is from a letter by John McCartney in the American "Christian Standard" of May 29:—"At the conference referred to above, J. W. Black—vigorous and enthusiastic, as usual—told us he had secured a disused private school in a large new housing area, in which at present there is no place of worship, excepting a Church of England one. His plan had been approved by the Melbourne Road Church. A few had signified their intention of joining him in the new enterprise, and it was hoped to make a start at the beginning of June. While it is altogether admirable to find a brother who could easily claim the right to rest, verging, as he is, on seventy-five, ready with the ardor of youth to lead in a new under-

taking for the extension of the kingdom of God, one feels a little apprehensive as to the effect of his withdrawal from the Melbourne Road Church, with which he has been so closely identified from its formation in 1890 that it has long been known locally as 'Mr. Black's church'. Still, with a membership of over four hundred and a full-time preacher, even that loss should not prove irreparable."

SOUTH-WESTERN DISTRICT CONFERENCE, VIC.

THIS was held in the new Peel-st. chapel, Ballarat, on June 26, conference president, Bro. J. A. Wilkie, in the chair. Delegates were present from Dawson-st., York-st., Peel-st., Ballarat; Latrobe Terrace and Drumcondra, Geelong; and Colac. The sessions were well attended. Reports from all churches showed good progress, well over 100 souls having been won during past six months. Conference maintained services each Lord's day at Meredith, and plans to hold a short mission there.

At the unveiling of the foundation stone of Peel-st. chapel, speakers were Bro. A. Sheppard, secretary, Peel-st.; Bro. Thompson, oldest member, who unveiled the stone; Bro. Randall, preacher Peel-st.; Bro. Wilkie, conference president; Bro. Wiltshire, Dawson-st.; Bro. Feary, York-st. (contractor). Greetings were received from the home mission committee, Gardiner church, and past members.

Conference speakers during the afternoon were Bro. Randall, on "The Great Urge of Jesus Christ"; Bro. T. Hagger, on "Consecration." Evening speakers: Bro. D. D. Stewart, "The Challenge of the Plea"; Bro. T. Hagger, "Restoring the New Testament Church." The addresses were very appropriate, and highly appreciated by conference. A happy day of fellowship was spent.—W. McDermott, secretary.

ADDRESS.

J. Ernest Hinrichsen (secretary Mt. Walker church, Q.)—Mt. Walker, via Rosewood, Qld.

IN MEMORIAM.

BAGLEY.—To the revered memory of my beloved husband Edward, called home, July 9, 1932.

"Thou in thy way, and I in mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And 'God keep watch 'tween thee and me,'
This is my prayer;
He looketh my way, he looketh thine,
And keeps us near."

—Inserted by his loving wife, C. Bagley.
RENTON.—In affectionate memory of my wife, Marion, who departed this life at Maryborough on July 15, 1920. Remembered.
—Inserted by R. R. Maryborough.

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News of the Churches.

VICTORIA.

Hampton.—F.M. offering on July 4, £12/9/3. At Bible school Mr. Machin began as superintendent; Mr. Stephenson is now president. The fellowship tea was held after the talk by R. T. Pittman on "How we Got our Bible."

Dandenong.—One Bible school scholar was baptised on June 27 and welcomed into the church on July 4. A tennis social was held in the home of one of the members on July 3. All meetings are well attended. Bro. Lewis continues to give very helpful addresses.

Bet Bet.—Attendance at all meetings is being maintained. Bro. S. H. Wilson's messages are helpful and appreciated. Bro. Fred. Freemantle is now an inmate of Epworth Hospital. Study classes have been held during past two months for scholars entering scripture examinations.

St. Kilda.—The church is glad to have back Sister Dall, who has been in Fairfield Hospital. A fine spirit prevails at all meetings, and Bro. Hughes is giving splendid messages. Bro. L. Finger addressed the church on June 27. Social fellowship club spent a happy night on June 28.

Essendon.—On July 4 F.M. offering was received. Bro. Funston at evening service gave an interesting talk on favorite hymns and their authors. Douglas Anderson, son of the late A. J. L. Anderson, made the good confession. Bro. Illingworth is doing much sick visitation.

South Yarra.—Interest in Bro. Taylor's addresses is well maintained, and attendances are augmented by numbers of visitors. Bro. Reed addressed the church on morning of July 4, and at night Bro. Taylor preached on "The Gospel of Grace." Foreign missions offering to date, about £7/10/-.

Brunswick.—On July 3 the tennis club held a social, and a fine amount was collected toward furniture in Bible class room. Trophies won at recent tournament were presented. In the absence of Bro. A. J. Fisher Bro. Gibbs conducted morning service and Bro. Maloney, of Moreland, the evening service on July 4.

Gardiner.—On June 27 Bro. Coventry helped the church greatly to a better understanding of the work in India, and in the evening Dr. Hinrichsen preached the gospel. On July 4 Bro. Main exhorted, and at night Bro. Hagger preached. Phi Betas assisted in the service with readers and choir of about 30 voices. Overseas missions offering, £76/8/-.

Dunolly.—A rally in J.C.E. between "Eagles" and "Swifts" is creating much interest. S.C.E. celebrated seventh anniversary on June 24 with a social. On June 27, gospel service was well attended; Bro. E. A. Gibson delivered an address on "Indecisive Minds." One young man decided for Christ. On July 4, Sister Mrs. Brett, previously baptised, was received into fellowship.

Ormond.—The annual tea was prepared by the ladies on June 30, followed by annual business meeting. As a birthday gift to the church the ladies gave two long curtains to go across platform. J.C.E. and Y.P.C. gave two silk book-marks for Bible. Good reports were received, and the church is in good financial position. The secretary, F. W. Bradley, and A. W. Yewdall were re-elected. Deacons, Bren. G. Pearson, O'Brien, Blackwell, Lacey, Kinross; elders, Bren. Macnaughtan, Ritchie, Bradley; deaconesses, Sisters Bradley, Ring, Evans, Yewdall, Macnaughtan. On July 4 Bro. Macnaughtan gave a good message to church on "India." At night he gave a splendid message—"Between Two Rocks."

Ivanhoe.—Bro. Butler spoke at both meetings on July 4. Two were received into fellowship. Bro. Coventry gave his illustrated lecture, dealing with work in India, on June 30.

Preston.—On June 29 Sister Violet gave an interesting message to P.B.P. club. Some auxiliaries have raised their quotas towards building renovations fund, and others are co-operating in a similar manner. Several members are laid aside with illness, including Sisters Small and Turnbull. The church sympathises with Bro. and Sister Maidment, whose infant daughter is seriously ill in hospital following an accident.

Carlton (Lygon-st.).—Bro. Baker addressed the church on morning of July 4 on "Prayer and Its Reward." Miss Winnie Lee was received into fellowship by letter of transfer from Swanston-st. Foreign mission offering to date, £25. Six young people who made their decision for Christ last week were baptised on Sunday evening. At close of Bro. Baker's address on "Christian Baptism" there were two decisions.

Caulfield (Bambra-rd.).—Average number breaking bread for June, 194. On July 4 Bro. W. Gale addressed church on "The Restoration Movement," and brought greetings to new members from H.M. committee. Church sympathises with Bro. Trembath in the passing of his father; Sister Mrs. Hunt in the death of her aunt; and Sister Mrs. Cleary in the sudden home-call of her father and two sisters, in England.

Cheltenham.—Recently the church enjoyed visits from Bren. Coventry and Killmier, who spoke about overseas missions. All auxiliaries are doing good work. Girls' club repeated performance of "Cinderella" for the anti-cancer appeal; splendid success. Married men's club is progressing favorably; held a very successful social evening on June 21. Bible school is making preparation for anniversary. F.M. offering to date, £22.

Prhran.—On June 27 Bro. McCallum (Malvern-Caulfield) gave the church a fine message. Bro. Webb's subject at night was, "Why I am a Member of a Church of Christ." July 4, Bro. Whately gave a searching address on "The Members of the Church." At night Bro. Webb inspired with a message on "The Kingdom of God." Newly-formed boys' physical culture class and other auxiliaries are doing fine work. Attendances at gospel services have greatly increased.

Northcote.—Overseas missions offering, £64/16/- to date. On July 4 the annual meeting of school staff was held. One change in office-bearers was made, Miss V. Hill being elected to cradle roll superintendency in place of Mrs. H. Judd, who for many years faithfully filled that position. Average weekly school attendance for year was 174, highest being 213 on June 27, best since 1934. During year four scholars confessed Christ. 13 sat for Scripture examination on July 5.

North Essendon.—Meetings are fairly well attended. Members regret loss of Sister Mrs. Davies by removal to Fairfield and Sister Mrs. Dowell and family to Bayswater. Bro. T. J. Westwood is delivering thoughtful addresses and giving of his best to the work. Phi Beta Pi club, recently reformed under chaplaincy of Sister Mrs. Westwood, is growing into a healthy club. Kappas recently entertained Betas at a social. Sister Miss Madge King was married on July 26 to Mr. Arthur Mason. This

was the first wedding to be conducted in the chapel. She was the recipient of a clock from members. Bible school is healthy; increased numbers in kindergarten. Bro. F. J. Funston has taken over Bible class, and Sister Mrs. Little, of Essendon, senior girls' class. At a youth service at gospel meeting on July 4 Betas and Kappas took active part; Bro. Westwood gave a splendid address on "Youth." Foreign mission offering exceeded last year's.

Moreland.—On July 4 Bro. Mathieson spoke both morning and evening. Bro. and Sister Cooper, from Bendigo, were received into fellowship by letter. Sympathy is extended to the family of Mrs. Lee-Archer, late of Toowoomba, Qld., who was called to higher service on July 3. In former years she was a regular attendant at Moreland. We regret to report that during the week our Sister Mrs. Perry was knocked down by a motor car and is now in hospital.

Black Rock.—For the month of June there were nine additions by faith and baptism, and two further decisions were made on June 27. The work is in splendid heart, and Bro. Scharmann continues faithfully in his ministry to the church. Unfortunately he will be away for a few weeks through sickness. Bro. Keith Jones is kindly assisting the church in the meantime. Regular working bees are being held each Saturday for garden work and painting chapel. F.M. offering to date, £11/15/-.

Wedderburn.—Morning services are fairly well attended. Two car-loads made the journey to conference at Bet Bet, when secretary reported one addition and one restored. A mission is to be conducted by Bro. J. E. Searle shortly, under direction of Midland District Conference. The church was saddened on June 14 by the sudden death of Sister Mrs. Bob Gregson. Bro. Bird is at work again after his recent illness. Bro. George Gregson is seriously ill in hospital. A parcel of clothing has been sent to social service committee.

Malvern-Caulfield.—A congregation of over 240 witnessed impressive K.S.P. installation of officers on June 27 by Bro. A. F. White. An appropriate message was given by Dr. W. A. Kemp. Amongst officers installed were Bro. P. D. McCallum, chaplain; Bro. A. E. Mason, chancellor, Bro. A. Gray, scribe. State chapter officials were present, and were well represented at K.S.P. banquet on following Tuesday; about 80, including delegates from local chapters, had a most enjoyable time. Re-organised in January, K.S.P. club now has membership of 29; average attendance for June, 21. Good addresses from Bro. McCallum on July 4. One received into fellowship from the Baptists at morning service, and one baptism at evening service.

SOUTH AUSTRALIA.

Dulwich.—The church has been spiritually enriched by a mission led by Bro. Ewers, which closed July 4. Sister churches gave excellent support by large delegations and song items. High standard of Bro. Ewers' addresses was keenly appreciated. Church looks forward to a maintenance of revived interest and power under leadership of Bro. Norris, evangelist.

Unley.—Dr. Trevor Turner addressed church on morning of June 27 in advocacy of overseas missions. At gospel service, in response to Bro. Taylor's preaching, three girls and a youth made the good confession. Large congregations on morning of July 4, when offering for overseas missions totalled £185/8/9, about £50 in excess of that taken up on first day of offering a year ago. At evening service two young men and a young woman were baptised, and two young girls confessed Christ. Attention is being given to Kindness Week, especially in distributing warm clothing to needy poor.

(Continued on page 428.)

418 Judas Hearst

Foreign Missions.

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

LANGUAGE SUCCESSES.

WORD has just been received from India that Miss Lambert has passed her second language examination and Mr. Colin Thomas his first. As the gaining of the language is the first step towards effective service, we can rejoice with our friends that they are getting nearer to the place where they can enter more fully into the lives and experiences of the people. Our congratulations are offered to our successful missionary students.

ENCOURAGEMENTS.

DURING the past few months there have been some things that have encouraged us as we face the responsible task of financing our overseas work.

The small church meeting at Wallan Creek, Queensland, has decided to contribute one shilling per week per member to support a native teacher in India. This church has a membership of only eleven people, but through this scheme will contribute £26/12/- per annum.

A brother has also intimated that he will contribute £1/1/- per week for the support of a native preacher. We gratefully acknowledge £8/8/- for the first two months' support.

From another source £30 has been promised for the Mary Thompson bungalow. The gift is to be given to perpetuate the memory of the donor's devoted parents. Again, one brother forwarded a cheque for £50 for the bungalow appeal, and sincerely hoped that the balance of the money would soon be forthcoming. We will still need in the vicinity of £100 to complete our aim, £900.

Still another brother intimated that as a special love-offering he and his wife would put £50 into the annual offering this year. And last in this splendid list of donations comes a cheque for £50 from the executors of the late Bro. F. McClean for use in India. We thank God for these many tokens and evidences of answered prayer. We trust that the whole brotherhood will be encouraged, and will send their gifts, small or large, so that this year will be a splendid one of advance.

JEWISH COLONY IN CHINA.

W. Remfry Hunt, F.R.G.S.

THERE is a colony of Jews in China. They trekked the long-long-trail-a-winding over the Himalayan ranges, and settled in the province of Shansi in the Han Dynasty, B.C. 200. These lost tribes had traded with the Indian and Persian races. They had caravan commerce in gold, medicinal herbs, and in jewelled ornaments. Sometimes they were mixed with the Asiatic hordes of Moslem and Arab peoples. Among these artistic races, ivory and tapestries created a commerce of ideas. But the sons of "I-szu-le-yeh," as the nomads and tent dwellers called them, remained true to their traditions.

The odd Jewish colony that in later years became their home is in Kai-feng fu, in Honan. They claim they were fugitives from Babylon. The ruins of ancient synagogues leave a pathetic testimony to their undying faith in the rare position they maintained as a chosen and peculiar people. An ancient uncarved tablet is inscribed "After the second temple was destroyed (which may Jehovah speedily rebuild)

our fathers dreading the conquerors' wrath, departed from the Holy City, a numerous body of men, women, rabbis and merchants, and braved the wilds and deserts to this land." Some of the surviving Jews have copies of the book of Malachi and Zechariah, and some have adopted rabbinical titles. They kept the feasts.

Marco Polo, who was at Kublai Khan's illustrious court in 1274, told that in the ancient capital at Peking there were some Christians and Hebrews. They suffered in the meshes of dynastic strifes, forced migrations, and paganistic persecutions. In the years 1279, 1489, and 1653, their synagogues were successively built and destroyed. The famous Jesuit Father Ricci found a synagogue built in 1183. In the light of these discoveries, how wonderful and pathetic is the prophecy of Isaiah—"and these from the land of Simin." Missions from the Jews in India and in China have tried to reach and recover these children of Israel. They know not their true Messiah.

The Chinese called them the "blue bonnet Israelites" as in prayer ritual of Levitical requirements the vestments were "all of blue." The Moslems called them "Tiao-kin-kin," "the sect that picks out the sinew" (Gen. 32: 32). They used the term "Adonai" as the sacred and ineffable Name. It challenges a new field in the great commission. They wait:

"Like that strange angel, which, of old,
Until the breaking of the light,
Wrestled with wandering Israel."

EDGAR ESCOTT IN INDIA.

WE have visited the villages in amongst the hills. Besides going out to the villages during the day, we also have done night work amongst the people. On such occasions we take our "Petromax Lantern" with us; also a portable gramophone with some records, which is an asset, but at some of the villages we noticed that the people were frightened, so for a time we thought it best to stop the night work until the people are better acquainted with us.

One day when out preaching we had already preached in a village, and as Daniel and I were having our midday meal, under a shady tree, we noticed, to our surprise, about fifteen men coming towards us with sticks, in the pretence of going out hunting; but the fact is, that they were really coming to us, and it took us some

time to make them understand that we visit these villages to preach about the Lord Jesus Christ; nevertheless, afterwards, we had an opportunity of preaching the gospel to them.

The preacher and I went to a village which had been visited previously, and when entering into it we commenced to preach to a few people; and while speaking, some more folk gathered around us and asked if we had met the patil (head man), also suggesting that we should see him. As we were going they all began to follow us, and some suggested that two of the men should go to call the patil, to which we consented, but to our surprise instead of the patil, two Gugers, and a Mahar (untouchable) arrived.

When the Gugers and the Mahar arrived they asked what we had come for, and in reply we told them we came to preach about the Lord Jesus Christ. On hearing that they began to use very bad language, and we were roughly handled as well as having clots of dirt, stones and cow dung thrown at us as we walked a mile up the road from the village. They also demanded money from us, but needless to say they did not receive it. Before leaving us they asked what was in our water bottle, and in the bag in which we carried our meal. After we had poured some water out of the bottle, and shown them that we had food in the bag, they were satisfied. The situation would have been much worse only for the Mahar man and another who took our side. I might mention that we had preached the gospel to these two men before entering the village. Certainly it was a very unpleasant moment, but it was in the service of the Lord, and we praise him for the privilege of suffering for Christ's sake.

Our prayer is that God will use that incident for the extension of his kingdom.

(Edgar is the son of Mr. and Mrs. Escott, of Diksal, and labors with the Poona and India Village Mission.)

LITTLE LIVES THROWN AWAY.

A LITTLE bundle wrapped in brightly colored padded quilts is carried into hospital by a young father. When it is opened up we see a tiny baby inside. It is only a few days old, its head drawn back, fists clenched. Now and then jerky convulsions shake it. A helpless, hopeless sight! The baby is a grandson of a leading man in the village. They ought to have known better, but have stubbornly followed the old custom of tying the baby in a bag of earth, which serves the purpose of a napkin. So tetanus is contracted from infected soil. This baby, who dies in spite of all we can do, is one of many thousands who die from this cause during the first few days of life.—Selected.

TAKE PROMPT ACTION

An impulse to save is a RIGHT impulse. Nail it down promptly by opening a Savings Account.

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OPEN FORUM

For "Christian" Readers.

"RIGHTLY DIVIDING THE WORD."

BRO. GIBSON surely has stronger support for his interpretation of the passages under reference than that it satisfies him. It is possible also to miss truth by looking for what we want. However, his suggestion is probably preferable to the one against which I have written previously, if the original permits such a meaning. I fail to see that Matt. 24: 34 does so. Had Bro. Gibson taken greater care he would have seen that a different word is used in Matt. 23: 33, though loosely translated in A.V. as "generation."—Andrew Hughes.

©

CHURCH REPORTS.

I AM one who is placed in an isolated town and being far away from the home of my childhood delight to receive the "Australian Christian" each Friday. We love to read of the churches we know, and see how the folks are getting on. But sometimes these reports bring sorrow to our hearts, for previous to the coming of the "A.C." we have received letters from the folks telling us the church news, and then we read the "A.C." report, and it is not—well, fair. Now, sir, perhaps reporters would be more careful if all reports had to be initiated. We love to read the reports of the churches, but we do want to know who sends them in, so we may be sure how to read them. By the way, do you ever get tired of "Bro. —" preached two fine sermons and the choir rendered an anthem. Lino has been placed on the kitchen floor by the guild. We do.—G. H. Newell.

[We are grateful for the suggestion re initiated reports. We cannot see, however, that there would be any special gain in its adoption. Reports as a rule come either from church secretaries or from reporters appointed by churches or officers. Occasionally preachers are responsible. The closing lines of our correspondent's note strike a very responsive chord. We do get tired of some stock phrasing and some reports of trivial importance. But what we omit makes the items complained of look excellent by contrast! We like news of general brotherhood interest. So we often repeat. Many reporters do well, and we are very grateful to all who so willingly help us.—Ed.]

TOLERANCE OR INTOLERANCE.

"WE blame Knox for his intolerance. Well, surely it is good that each of us be as tolerant as possible. Yet, at the bottom, after all the talk there is and has been about it, what is tolerance? Tolerance has to tolerate the unessential; and to see well what that is. Tolerance has to be noble, measured, just in its very wrath, when it can tolerate no longer. But, on the whole, we are not here altogether to tolerate! We are here to resist, to control, and vanquish withal. We do not 'tolerate' and vanquish withal. We do not 'tolerate' Falsehoods, Thievery, Iniquities when they fasten on us; we say to them, Thou art false, thou art not tolerable! We are here to extinguish Falsehoods, and put an end to them in some wise way! I will not quarrel so much with the way; the doing of the thing is our great concern.—Thomas Carlyle.

New South Wales News-letter. J. Whelan, M.A.

Sunday Work.

THE Broken Hill Proprietary Co. Ltd. has applied to the Industrial Commission to continue for another year an award variation of last year, providing for Sunday work in some departments of the steelworks at Newcastle. The statement of the presiding judge is interesting. Mr. Justice Cantor said that the considered view of the Industrial Commission was that Sunday work should be discouraged, not facilitated. He added that the variation secured by the steelworks last year was exceptional, based on the national character of the undertaking and on the large number of employees in industry generally who were dependent for employment on the products of the company. He reserved his decision. While some Sunday work is unavoidable, it is good to know that the industrial bench seeks to discourage it in industry, as far as possible.

Sunday Sport.

There has been a considerable controversy during the month relating to Sunday sport. The main opposition is to organised and commercialised Sunday sport and the exploitation of the Lord's day for that purpose. It is felt that organised commercial sport is the thin edge of a wedge for the introduction of a Continental Sunday. Some have sought to cloud the issue by asserting a narrow Sabbatarianism. The Lord's day was designed for worship, rest and spiritual re-creation. There can be no spiritual dictatorship of the individual conscience. A section of the press has exploited certain verbose individuals to its own advantage; but one rejoices that there is a strong public sympathy behind many councils in their refusal to allow public parks to be used for organised Sunday sport.

Club Licences.

The Minister for Justice, Mr. L. O. Martin, has declared himself in favor of more liquor licences for clubs. Canon Hammond has pointed out that the club licence is the worst form of licence, being less under control owing to the semi-private nature of the club. Another thing Mr. Martin suggested was that existing licences of hotels could be distributed territorially to better advantage. This would be beneficial to liquor interests in that they could overcome their present handicap which forbids extra licences by transforming licences from congested areas into new suburbs. This would give greater opportunity for fastening the drinking habit on a new clientele. Any attempt to extend drinking facilities will be strenuously opposed especially in view of the conspicuous part the beverage use of alcohol has played in increased motor accidents.

Degree in Divinity.

The University of Sydney has decided to establish a degree in Divinity. Final arrangements have been made for the course to commence in 1938. There will be a three years' course and there will be two terms in each year. A Board of Studies has been appointed with the vice-chancellor, Dr. Wallace, as chairman. This will be a distinct advantage to this State, as men had to go abroad to seek University status for a degree in Divinity.

Evangelistic Activity.

There has been a considerable advance recently as the result of successful missions at Gilgandra, Marrickville, Hurstville and Kingsford. More encouragement might well be afforded to efforts of this character, that every church throughout the State may participate to

the fullest degree. Great hopes have been generated for the forthcoming mission at Bankstown which will be conducted by E. C. Hinzehsen. It is a very populous outer industrial suburb where conservative ideas are at a discount.

We are delighted that Albury is to have its long looked for mission before the end of the year. It is a key position and should make further advance in the Riverina possible.

New Preachers.

Burwood is rejoicing in the advent of R. L. Arnold, its new preacher, and a new zeal is noticeable in all departments. Burwood has been very fortunate in its past preachers.

After a long time without a minister North Sydney has called Ira A. Paternoster to lead them. He is no stranger to the State, having rendered faithful and efficient service at Enmore. North Sydney presents a big opportunity.

Thanks.

The especial thanks of all our brethren is due to Jas. E. Thomas for his splendid preparatory work for the foreign mission offering. His gracious personality, stirring messages and unbounded enthusiasm should prove a mighty factor in the cause.

S.A. Sisters' Auxiliary.

THE monthly meeting was held at Grote-st. on July 7. Devotions were led by Mrs. T. B. Fischer, who read a paper entitled "Christian Service." Mr. W. W. Saunders, of Hindmarsh, delivered a very helpful message on "God's Care" (1 Peter 5: 7.).

Mrs. Edwards presided over business session; 64 sisters were present, 53 of whom were delegates. Collection amounted to £2/6/8. Treasurer reported receipts for June 3; for home missions, £1/9/7; for overseas missions, £8/9/6.

Home missions committee reported receipt of £4/2/4 from various churches during past month.

Overseas missions committee had paid a visit to Minchin-st., Torrensville, where a lantern lecture was given by Mr. Hilford. Mrs. A. Anderson addressed a meeting at Saint Morris, and Mr. H. Clark addressed meetings at Maylands, Dulwich and York. Total receipts for past two months, £9/2/5.

Catering committee reported credit balance from recent missionary luncheon of £1/7/-.

Since last meeting the following sisters received the home-call: Mrs. Weeks, sen. (Hindmarsh), Mrs. Allan (Mooronta), and Mrs. Knightley (Nailsworth).

Next meeting will be held on Aug. 5, when Miss Grant will lead devotions.—H. B. Allan, assistant secretary.

FOR SALE.

A. NIGHTINGALE & CO. Nursery, Emerald, Victoria, for best fruit trees, 1/- each, 10/- doz., 75/- 100. Citrus Trees, balled, 3/6 each. Rhubarb, Grapes, 5/- doz. Strawberry, 6d. doz., 2/- 100. Gooseberry, Currants, Logans, 3/- doz., £1 100. 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, Birch, 2/- to 3/- each; small, 1/- each. Azalias, Boronia, Jacaranda, Canthos, 1/6 each; Berberis, Weigelia, Veronica, Buddles, Japonica, Genista, Broom, Hydrangea, Lantana, Ericas, 1/- each; Bleeding Heart, Peony Rose, 1/- each; Gerbera Daisy, 8d. each, 6/- doz. F.O.R.

News of the Churches.

(Continued from page 425.)

SOUTH AUSTRALIA.

Adelaide (Grote-st.).—Bro. Schwab spoke at good services on July 4. In the morning his address was on "Stalwart Christians." Evening subject was "The School of Christ." Three young girls and two young men made the good confession. One was received in who had followed her Saviour in baptism the previous Wednesday. Foreign mission offering, £99.

Colonel Light Gardens.—Mrs. H. R. Phillips has returned home after a period in hospital, and Mr. Poole is progressing splendidly after a recent operation. "Life and Its Burdens" was the topic at morning service on July 4. At evening service Bro. R. W. L. Crosby spoke on "Resisting God." A married lady made the good confession. Mesdames Grivell and Purdie rendered a duet.

Hindmarsh.—On July 4 Bro. W. W. Saunders preached to a splendid gathering on "Seeing the Invisible." F.M. offering, £17. In the evening the monthly youth parade was held, each auxiliary responding to roll-call with verse of scripture. Bro. Saunders' message was "The Name above Every Name." Choir sang an anthem, and a visiting soloist, Mr. McAllister, also contributed.

Aldgate Valley.—Recently Dorcas society annual meeting was held, when three car-loads of visitors from the city were present. Mrs. Edwards, president of Sisters' Conference, gave the address and Mrs. Lawton, of Unley, sang two solos. The sisters appreciate help given by the Unley sisters in relieving distress in this district. A good audience heard H. A. G. Clark's lantern lecture on June 18. All were pleased to have fellowship with Bro. and Sister Paternoster on June 27. For many months they have been prevented from meeting by the former's ill health.

Kadina.—On June 23 at monthly inspirational rally, Bro. K. Dyster, of Moonta church, gave the address. He also spoke at ladies' guild on June 24. Bro. E. A. Arnold's subject on morning of June 27 was "Paul's Forbidden Vision," and at night, "Light after Darkness." K.S.P. club has good meetings. Gymnasium has begun under Bro. C. D. Whyatt. On June 29 Y.P.S.C.E. held its quarterly social. On June 30 Bro. Ingham, of Balaklava, gave a lantern lecture on behalf of overseas missions. On July 4 Bro. E. Arnold spoke in morning on "Thoughts about the Christ Child's Birthday," and at night on "A Sure Religion." Work at Willamulla is progressing. Mrs. Lamming is again very sick. Sister Wilton, sen., is still laid aside. Mrs. Cook is slowly recovering. Bro. P. H. Oakley lost his father last week; sympathy is extended to the family.

Moonta.—Addresses on "Stewardship" were completed on June 13. A memorial service to late Sister Mrs. Allan was conducted in the evening. Bro. Doley sang a solo, and Bro. Dyster spoke on "The Divine Invitation." The church organist, Mrs. Lang, has been laid aside with sickness for a fortnight. Sunday school anniversary services were held on June 20, 21 and 27. Bro. Beller addressed meetings on the two former dates. Good interest in public tea and meeting of 21st, when children received prizes. Bro. Beller spoke to the teachers in between tea and meeting on "Our Work and How to Do It." Bro. Dyster spoke at all meetings on June 27. Young people's work is progressing—the club having 19 and J.C.E. 27 members respectively. Messages on July 4 were "Separation" and "The Father's Welcome." Sunday school showed increase in membership.

Queenstown.—On June 27 Bro. Brooker was welcomed after vacation. He gave the morning exhortation, and at night preached the gospel. On July 4 Bro. Brooker again gave the addresses. Attendances have been good, and all departments seem to be progressing favorably.

TASMANIA.

Invermay.—On June 20 Bro. Turner, representative of foreign missions, was preacher. Social gatherings have been held recently by Senior and Junior C.E. societies. On June 30 the Bible school annual tea and concert was held. Sister Lorna Dowde and Bro. Dawkins are in hospital.

Launceston (Margaret-st.).—F.M. offering reached over £16. On July 4 good meetings were held. Bro. Paternoster speaking in the morning on "Hazarding Life for Christ," and at night on "The Will of God." J.C.E. entertained Y.P. on June 29. An enjoyable evening was spent. Mrs. Chas. Nicholls has returned home from Melbourne.

Hobart (Collins-st.).—The visit of Bro. Turner, of East Kew, Vic., representing Federal F.M. Board, was greatly enjoyed. Cricket club held a social on June 29 to celebrate their winning premiership of South District Protestant Churches Association. Shield presented by Bro. W. R. C. Jarvis was on view. Other trophies were also presented.

QUEENSLAND.

Albion.—On morning of July 4 the building was crowded. F.M. offering, £52. At a splendid meeting at night, after a stirring address by Bro. Stirling, a lady made her confession. Miss Grouch, of Melbourne, was a visitor.

Mt. Walker.—During Bro. L. Larsen's absence at Charters Towers, visiting and local brethren are carrying on the work. Bro. H. W. Hermann delivered a lantern lecture in the interests of overseas missions. On following Sunday morning, Bro. Hermann exhorted.

Townsville.—Efficiency is increasing. Bro. F. O. Irwin was elected Y.P.S.C.E. superintendent on June 24. Sisters' guild recently paid the church rates of £2/5/-. Bro. Noble conducted wedding of Bro. J. W. Northey and Sister Hilda Giezendanner on June 26. Bro. Noble has been re-elected secretary of Townsville Ministers' Fraternal. On June 27 Sister Esther Giezendanner, of Charters Towers church, spoke to J.C.E. society and was present at Lord's table. Bro. and Sister Noble left on June 28 for holidays on Magnetic Island.

Rockhampton.—The moving pictures of the mission fields, shown by Bro. A. Anderson in Rockhampton and Moongan, were greatly appreciated. Y.P.S.C.E. society, recently inaugurated, promises well. On June 23 Pastor Wilson, native evangelist from British New Guinea, ably addressed prayer meeting. On June 27 Bro. Campbell preached on "The Cleansing Blood." Solos by Miss Gray, of Brisbane, are very helpful. Attendances keep up well, and the church is enthusiastic regarding the approaching mission to be conducted by Bro. Hinrichsen.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Both morning and evening attendances are increasing, and Bro. Brooke's messages are much appreciated. On June 24 Bro. Riches gave a splendid lantern lecture on our mission work overseas. Goodwill centre is proving a worthy expression of practical Christianity. Fifty or more people continue to be helped by it. All auxiliaries are in good heart. 39 S.S. scholars entered for annual examinations.

Fremantle.—On June 29 two young girls from Cottlesloe were immersed by Bro. Raymond. On June 23 a representative and appreciative audience gathered to do honor to Bro. Raymond

in recognition of conclusion (in March) of five years' ministry. A large gathering paid tribute to his services, and a handsome copy of Scofield's Reference Bible was presented him on behalf of the church. Bro. Raymond's engagement was extended previously to cover another two years. Sister Cole passed away in the Home of Praise, Subiaco, on June 24, and was interred in Fremantle Cemetery on June 25. Bro. Raymond officiating. The new Bible school at North Fremantle has 66 on roll.

NEW SOUTH WALES.

Rockdale.—On July 4 Bro. Priestley gave a stirring exhortation on "Moses before Pharaoh," and at night spoke on "Acting the Fool."

Marrickville.—Bro. Wakeley spoke to good meeting on morning of July 4. Bro. and Sister Alan Crane and Master Ron Allen were received into fellowship. A record number sat for Bible school examination in the afternoon—74 scholars and a goodly number of teachers. Bro. Wakeley gave a good address on the defeat of the prophets of Baal by Elijah.

Chatswood.—Dr. Meldrum was morning speaker on July 4. There was a good attendance. Bro. W. H. Hall expressed the goodwill of the church to Mr. and Mrs. Whelan as they commenced the 20th year of ministry here. Bro. Whelan's evening theme was "Refusing to Enter." Two confessed Christ. Sympathy is felt for Bro. M. Purkiss in the loss of his father. F.M. offering, £89 to date.

Grafton.—Church still suffers much sickness. Three families had children in hospital with diphtheria. Bro. Newell visited members at Corindi, Coff's Harbor and Coramba. Bro. J. E. Thomas interested all during his visit on F.M. work. On June 27 Bro. Newell used halopticon to give illustrated talk on the life of Christ. Meetings are numerically weak, but spiritually strong. One young man reconsecrated his life to Christ.

Broken Hill.—On morning of June 27 Pastor C. W. Smith (Methodist) gave an inspiring message on missions. At night a foreign mission service was conducted by senior C.E. society; subject, "Do Not Say." Mrs. Joyce Button was the missionary and answered the objections to missions. A number of young people entered into the discussion. Others also helped in service. Bro. E. G. Warren sang in Chinese and spoke on "Why Should I?" It was a splendid service.

GEELONG RE-VISITED.

THE big tent mission had come and gone. Three months had passed. The churches had gone back into their chapels and settled down to the regular life. The period of stir and exhilaration associated with the Hinrichsen-Morris tent mission was now only a memory. It was the desire to see how these churches fared that prompted a visit to the brethren at Drumcondra and Latrobe Terrace, Geelong.

We had heard the comment that goes the round about evangelistic missions upsetting churches and of converts that vanish at the same time as the missionaries. We desired to see things first-hand, after a lapse of a quarter of a year.

We arrived before Drumcondra morning service began on Sunday, June 27. The chapel was tastefully decorated with flowers. A goodly number of young worshippers were present. The service was conducted in a most reverent and orderly manner. Very fitting were the few words spoken at the communion table by the presider. Seventy-eight broke bread in this service. It was a treat to be there. It is not long to look back to 1925 when the cause was opened with a little handful of local members. It is true the home missionary committee is

heavily subsidising the work, and has since its inception, but isn't it worth while?

After breaking of bread we hurried off to the Terrace, where the brethren were awaiting our arrival. We were permitted to give a greeting on behalf of the brotherhood, as we had at Drummondra, mentioning the purpose of our coming. Here, again, was a delightful service, orderly, reverent, and well-conducted. One hundred and nineteen broke bread in this service, and 31 at the evening after service, making 150 for the day. We were assured by the presider that most of those who united in the mission were regular in attendance; not only so, but some were taking keen interest in the Bible study and prayer meetings and were asking questions which the preacher was answering in his platform addresses at the various services.

Of course, not all of those who came into fellowship through the mission will remain. Some already have moved to places where we are not represented as a people. Some will drop out, it is true, but the percentage is small. Suffice it to say these two churches are making special efforts to hold, train and use these new additions. The preachers, D. D. Stewart and C. W. Jackel, are alive to their responsibilities and opportunities. The mission was well worth-while. The churches are lifted to a higher level of spiritual life and zeal.—W.G.

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

THE monthly meeting was held on Friday, July 2; attendance, 148. Mrs. McGregor, president, occupied the chair. Mrs. Sandells conducted devotions. We were pleased to welcome Mrs. Knott, who responded with greetings from the church at Los Angeles, U.S.A. Sympathetic reference was made to the passing of our esteemed Sister Mrs. Maston, who for several years gave faithful service to the women's work in Victoria.

Correspondence included thanks from Mrs. Pang, and a request that two representatives be appointed to attend the League of Women Electors. Mrs. McGregor and Miss Anderson were appointed.

A most interesting discussion on the topic, "Do Outside Activities Lessen our Interest in Church Work?" was opened by Mrs. Scambler. Several took part in the discussion.

Apologies were received from Mesdames McCallum, Washfold, Pettigrove.

General Dorcas Committee are having a busy time in caring for the wants of the needy. 157 articles were despatched to City Mission; Port Melbourne; Convalescent Home; hospital visitation, special hospital assortment; five private cases were helped with clothes and material; 17 homes were cheered with cash contributions for fuel from Margaret Goudie Fund. Rugs, scarves and jumpers are already coming in for overseas Christmas boxes.

Overseas Missions.—Reports of special meetings held in June are very gratifying from all the States. We regret the loss of Mr. Pang, who has been such a help in connection with the work in China. We sympathise with Mrs. Dudley, who is ill in hospital at Vila. Sunshine, Northcote and Thornbury have been visited by Mrs. Kemp and Mrs. Turner.

Prayer Meetings.—The committee visited Middle Park and Essendon. Helpful messages have been given. We thank God for his wonderful kindness and the many privileges we have for prayer.

Isolated Sisters.—55 letters written, no replies. Women's Mission Band visited South Yarra, Carnegie, South Richmond, Camberwell. Suggestions have been made to help the bands place worth-while programmes. Arrangements for group meetings have been completed.

Benevolent Home.—16 ladies with Mr. Beaumont, of Parkdale church, visited the home and distributed 250 bags of dainties. Mr. Beaumont gave a very fine talk. A special visit was made to Mr. and Mrs. Stafford, both inmates from Kyneton.

Temperance Committee visited Burnley and Bayswater mothers' meetings and Boronia girls' club, Moreland mission band and Carnegie women's meeting. Mrs. Morris giving the address, urging Christian women to take an active part in the coming poll and link up in temperance work. Box Hill and Bamber-rd. are arranging meetings.

Social Service distributed over 300 garments, rugs, shoes, and groceries. The need is great for men's overcoats and babies' wear. Girls of Preston church were thanked for their gift.

Next meeting of executive, Friday, August 6. Mrs. F. Barden will lead devotions. Speaker, Mr. J. G. Hare; topic, "C.F.A." All women cordially invited.—Miss Rometch, secretary, 11 Florence-ave., Kew.

Obituary.

HARDING.—After a brief illness Bro. Edgar C. Harding, of the church at Hindmarsh, S.A., was called home to be "forever with the Lord" on the morning of July 1 at the age of 59 years. He was a faithful and conscientious Christian. He was baptised on July 27, 1904, during the ministry of Bro. J. C. F. Pittman. He was a deacon, doorkeeper and welcome officer, and all that he undertook was done to the best of his ability. He was a constant attendant at the house of the Lord. His remains were laid to rest in Hindmarsh Cemetery on July 2. The love and esteem in which he was held were shown by the large attendance. The church's sympathy goes out to the family.—G.J.O.

HEFFERNAN.—In the death of Bro. Thomas Josiah Heffernan, which occurred at the home of his daughter, Mrs. Triplett, Oakleigh, a link with the early days of the work in Ballendella district has been broken. He became associated with the church during the days of Bro. Hagger's ministry in Echuca circuit. Our late brother was a consistent worker in the church, taking his turn regularly in presiding at Lord's table, and heartily supporting the district work. Later Mr. Heffernan moved to N.S.W., where he was isolated, but a few months before his death he came to live with his daughter in Oakleigh. The words which seem most suitable at the close of his life are: "Servant of God, well done."—S. H. Mudge.

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CHRISTIAN FELLOWSHIP ASSOCIATION.

(Victorian Conference).

Members of the C.F.A. are hereby advised of the annual meeting of the Association to take place in the Swanston-st. Church of Christ on Monday, July 19, at 8 o'clock. Business: Consideration of the Annual Report and other matters relevant to the Association. All members are invited to attend.—Will H. Clay, secretary.

COMING EVENTS.

JULY 18.—North Essendon (Berry-st.) Church anniversary services. Speakers: 11 a.m., Bro. R. L. Williams (a former preacher); 7 p.m., Bro. T. G. Westwood. All past members and friends invited. Tea provided by ladies, 5 p.m. in schoolroom for members and friends who intend remaining for gospel service. Come early and enjoy the hospitality. Special musical items at gospel service.

JULY 20.—Swanston-st., 8 p.m., Meeting in the interests of world peace. Speaker, H. Palmer Phillips, delegate to the Peace Conference, Brussels. All interested friends invited.

BROADCAST SERVICE.

JULY 18 (Sunday Week).—Swanston-st. Station 3AR. Preacher, T. H. Scambler.

BRIGHTON'S 77th YEAR.

HOME-COMING SERVICES.

JULY 11.—11 a.m., 3 and 7 p.m. Hospitality provided.

Old members and friends, come in the morning and stay for the day.

LYGON ST. CHURCH.

NEW CENTURY BIBLE CLASS.

EACH SUNDAY at 3 P.M.

This great Class is appealing to large numbers who are finding in it social and spiritual fellowship.

JULY SOCIAL FIXTURE.

SATURDAY, JULY 17.

COMMUNITY ENTERTAINMENT.

Community singing conducted by Mr. ALF. POLETTA, of radio fame, with Miss EFFIE HODDA at the piano.

Assisting artists include Mr. ALEC. WALKER, Australia's bird mimic.

Tickets, 6d. (Phone W 5787.)

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North-Western District Conference, Vic.

FOR some time past the N.W. District Conference has held in mind the opening of the work at Dimboola. This place is on the Melbourne-Adelaide line, and would serve as a link between Kaniva and Horsham churches, which are seventy miles distant. A central block of land had been secured at Dimboola, and Pimpino chapel was available for removal. Bro. A. Raggart removed the building safely with his team of bullocks. It was gratifying to all concerned for 30 delegates to meet on a wintry night on June 29 at the Dimboola chapel to discuss the opening of the work in this field. Brethren from Kaniva, Mingip, Warracknabeal, Brim, Hamilton and Horsham churches were present with Dimboola brethren. It was resolved to have the opening service on Saturday, July 31, and to continue with a mission for the following week. The speakers for the weekly services following the mission will be selected from those available from district churches and Dimboola. A working bee has been arranged for July 10 to paint the building and erect a front fence. £18/4/6 was contributed at the meeting towards the cost of material. We believe the opening of this field to be a forward move in extending our operations in this district.—G.M.

Tasmanian News-letter. Ira A. Paternoster.

Relief Workers Strike.

BECAUSE one of their number was asked by a foreman to remove his overcoat while working, relief workers in Hobart went on strike for several days. The Government refused to consider the grievance until the men returned to work. This opened the whole question of the purpose of relief work, and some interesting opinions were expressed. The Chief Secretary is reported as suggesting the possibility of the Government providing relief work at award rates and conditions. "It might be possible to provide work all the year round," he is reported to have said. One paper commenting on this says: "At the risk of incurring some odium on the score of lack of sympathy with the unemployed, it seems necessary to make it an essential condition of relief work that it shall not be so good as to remove the incentive to look for another and a better job."

Employment of Youth.

A very commendable work is that of seeking to train young men between the ages of 18 and 25 who, owing to conditions during the depression period, were forced to swell the ranks of the unemployed. Tasmania, in conjunction with other States, is organising for this work, and the co-operation of every department of life is being sought to this end.

Baby Clinic.

During the month His Excellency the Governor, Sir Ernest Clark, opened in Devonport a clinic costing £467. The clinic was opened as a memorial to King George V. His Excellency in congratulating the people of Devonport said that already 1,164 visits had been made to the institution. "There was no greater work," he

said, "either state or national, than seeing that children had sound and proper care."

Chinese Joss-House.

An interesting addition has been made to the Launceston Museum in the form of a Chinese joss-house. Brought from China in 1884 by Chinese miners on the north-east coast and established at Weddborough, it has been renovated and assembled in picturesque form at the museum.

Gift to University.

To purchase special apparatus for the departments of physics, chemistry and engineering at the University of Tasmania, nearly £1,000 has been made available by the Electrolytic Zinc Co. of Australasia Ltd. This is the largest gift of its kind ever received by the University.

91st Anniversary.

This is the record of the Launceston Church of England Grammar School, Launceston. Actually the first meeting to consider the formation of the school was held on May 14, 1838, but it was not until June, 1846, that the school was opened. The following August Hutchins' School in Hobart was opened. These facts were revealed by the bishop at a special service to celebrate the occasion of the opening of the school.

Furnishing Hospitals.

Hobart and Launceston are being provided with new hospitals, which, when completed, will meet an ever-increasing need. The problem of furnishing the wards has arisen, and in Launceston at least some doubtful means are being used to raise the money. A "Golden Apple" appeal called forth strong condemnation by one of our most esteemed Christian citizens, Mr. Ockaby. The reply from the organiser of the appeal was scarcely worthy such a cause. The Ministers' Fraternal, in support of Mr. Ockaby, also protested against resorting to gambling under the guise of "sweet charity."

Women's Conference Auxiliary, Queensland.

THE annual foreign mission "day of fellowship" was held in Albion chapel on Tuesday, June 22; 69 sisters were present. Mrs. Collins (president of women's conference) welcomed all and introduced the new foreign mission superintendent, Mrs. Berlin, who then presided at morning session. Mrs. Berlin welcomed Mrs. Hodson, of Sydney, and Mrs. Lewis, of England.

Mrs. Ethelbert Davies read a very fine essay entitled "The Great 'I Haves' of Jesus." Special prayers were offered for India, China and the New Hebrides. Mrs. Wendorf delivered an excellent F.M. address based on "The Great Commission." Letters received from Miss Foreman, Miss Edna Vawser, Miss Cameron and Bro. Escott were read and enjoyed. Luncheon was delightfully served by Albion sisters.

Afternoon session was presided over by Mrs. Collins, who welcomed the speaker, Bro. Anderson (Federal F.M. secretary). His address was based on Ezekiel 3: 15, "I sat where they sat," and gave an insight into difficulties and triumphs on the mission field.

During the day vocal items were rendered

by Mesdames Feurriegel, Smith, Hermann and Miss Hackett. Mrs. Feurriegel gave a report of an afternoon held at the home of Mrs. Wendorf to obtain frocks for Mr. Dow's converts at Pentecost: 47 frocks, several pairs boys' pants, linen for bandages, and cash were the result. Bren, Collins, Stirling and Hermann were also present. Collection amounted to £4/7/6.—D. Harlen, secretary, Queensland Women's Conference Auxiliary.

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