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Dr. Angus on "Truth and Tradition."

THERE was a dramatic close to the discussion regarding Dr. Angus in the Presbyterian Assembly of New South Wales. By 174 votes to 83 the following resolution was carried:

"That this assembly, having earnestly considered the whole matter of the reference from the Presbytery of Sydney, and recognising that the Presbyterian Church, by virtue of the provisions of the declaratory statement, is wide enough in its outlook to hold men, both ministers and elders, of differing views in the bonds of a common loyalty to Christ, declares that, while not accepting Dr. Angus's theological statements as an official presentation of the church's standard of belief, it accepts Dr. Angus's assertion that he holds the essential substance of the church's faith and teaches the same, and that in view of the fact that the General Assembly of Australia has appointed a committee of creed revision, this assembly is of opinion that further action should be stayed until the General Assembly of Australia has expressed its mind on the matter."

So a controversy which has attracted a greater amount of attention than any other theological discussion in Australia during this generation has been advanced a certain stage. The resolution itself indicates that action is but postponed. Meanwhile the controversy continues to wage outside.

The resolution came before the assembly as a "compromise motion" and includes in itself the diplomacy, adroitness and weakness which are characteristic of such motions. The outstanding things are that the assembly did not approve Dr. Angus's statements, but on the other hand it accepted his "assertion that he holds the essential substance of the church's faith and teaches the same."

It is of course for Presbyterians to say whether, in view of Dr. Angus's statements, notably in his latest volume, "Truth and Tradition" (prepared originally for use as an address to the Assembly, but developed into a book), there is that which harmonises with the professor's assertion above mentioned. Presbyterians also have to say what kind of teaching may be given to students in their theological colleges. We are not impugning the rights of presbyteries or assemblies when we record our conviction that if the teaching of "Truth and Tradition" is regarded as fit for the purpose of training

student preachers, then the church of Calvin and Knox is in a parlous state.

Not clear.

Our readers will have noted that newspaper accounts of the debates have stressed the point that "several of the leading Presbyterians intimated that Dr. Angus had failed to make himself clear to them in either book or speeches concerning important matters of faith." Now, why should there be uncertainty? It does often arise when the views of men holding advanced or modernistic positions are in question. Suppose we ordinary preachers are asked, "Do you really believe in the Christ of the Scriptures? Do you consider that he died for our sins, and that through the shedding of his blood we have remission?" At once the unhesitating answer is given, "Why, of course we do. Our faith and hope alike are centred in the only begotten Son of God, who, leaving the glory which he had before the world was, became flesh and our Emmanuel (God with us). And blessed be his name, in him we have redemption through his blood, the remission of our trespasses." Whether the question relates to our Lord's divinity, his sinlessness, his

atoning death, or his resurrection, the answer comes clear and unambiguous. People may deny the reasonableness of the answer, but they cannot be in doubt as to the affirmation. It was so in apostolic days; folk might, and did, reject the message, but they had no doubt of the claims which were made on behalf of Jesus Christ, our Lord and Saviour. But challenged modernists often seem to find great difficulty not simply in explaining the mysteries of their faith but in making it clear whether or not they really believe in such fundamental things as those referred to!

A confused people.

The leaving of the case in its present position would mean that a great host of people would be left in a state of uncertainty and confusion. A Sydney paragraph in the "Argus" contained the following:

"Casual members of the community, who have never studied the subject, and have but a superficial thought about it, are concluding that, after all, they are the sensible ones. This is revealed in the talk general in the city. It is but rarely deep talk, unless it be by students of one religion or another, who do not form a large percentage of the people, and is notable mainly for the concluding remarks. They are usually something to this effect:—"I do not pretend to know much of the subject, but if these fellows, who have spent all their lives in the study, think each other wrong, what can I think about it?" They imply that, theologically speaking, they are left with their flank in the air. Some seem to experience a certain pleasure in finding that even the experts are not so well informed as they claim to be. Who is right, however, and who is wrong, is a puzzle most of them appear willing to leave unsolved."

Now, this confusion of mind and tendency to regard Christian fundamentals as things which cannot be settled because alleged experts differ, are apt to extend beyond the limits of Presbyterianism. It is easy to forget that the fundamental truths of our religion have been revealed by God and are not truths which have been discovered or reasoned out by wise theologians or philosophers. The ordinary man may read the Scriptures and understand them. The New Testament contains all we know of Christ, his birth, death and resurrection; his divine person and mission; his teaching and his incomparable character. We go

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direct to the Book which has come from God, and accept its guidance, whatever theologians may say and however much they may differ. The man of reverent mind who reads in order that he may know and do the will of God need not doubt his ability to understand what the truth is. Of course our appreciation of that truth will grow with the passing years and with our Christian experience. We may outgrow many an inadequate view entertained in days gone by; yet there need be no discarding of anything revealed in the New Testament, but only a deeper appreciation of the marvelous truths contained in it. William Tynedale, the great sixteenth century martyr and translator of the New Testament into English, once disputed with a certain learned man and said: "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." It is the knowledge of Christ and his word which counts; and that knowledge is within the reach of us all.

There is in the foregoing no depreciation of the value of scholarship. Nor is there intended any hint of objection to restating the fundamental truths of our religion in terms suited to the modern mind. So long as it is the old faith which is being restated we are content.

Some good things.

It is gladly acknowledged that there is much that is good and beautiful in the writings of Professor Angus. We think he has done good service in calling attention to the utter inadequacy of human creeds, and in his protest against demanding subscription to elaborate credal statements of the fourth century. That protest is congenial to members of Churches of Christ who use what we call "the creed of one article," and emphasise faith in Christ and loyal submission to him as the great desideratum. Such cases as the Angus controversy give striking illustration of the truth that very great divergences in doctrine are not excluded nor is unity preserved by the use of elaborate creeds and confessions of faith.

Mr. T. E. Ruth has published some selected sentences from "Truth and Tradition," including the following, which are amongst the best which could be quoted:

"... All Christians know God the Father; all Christians recognise Jesus as so supremely the Son of God as to lift men 'the partakers of the divine nature' into the privileges of divine Sonship; all Christians acknowledge the Holy Spirit as, in the credal phrase, the Lord and Giver of Life" (p. 29).

"Nothing could be more consistent with the highest conception of the Divinity of Jesus than the Gospel presentation. . . . None of his followers to-day has any doubt about his Divinity; and the more loyal the follower the more he recognises Jesus supremely as the Son of God who has so revealed the Father as to satisfy all religious needs" (p. 19).

"I hold firmly a doctrine of At-one-ment which I would designate Reconciliation or positive Salvation. . . . But the spiritual fact which is referred to as At-one-ment is one so rich and many-sided that none of us need be confined or tied down to any one particular aspect of it" (p. 14).

Then after the quotations Mr. Ruth triumphantly asks the borrowed question, "Should such a faith offend?" But it is not by such sentences that Dr. Angus has offended, but rather by a great host of other statements which are quite contrary to the revealed truth of the New Testament. The acknowledgment that some true and beautiful statements are made does not make it any the less right for believers to challenge other teaching which is out of harmony with the Word of God.

Conceivably some may wonder why those who are not Presbyterians should intervene. Why not leave the whole matter to the church of which Dr. Angus is a member? Two things have to be remembered: (1) that Dr. Angus in his "Truth and Tradition" evidently had in mind not the Presbyterian church alone. In his Foreword he expresses his conviction that "Christian teachers must once more attempt the herculean task of bringing within the church the world of thought—using the word 'church' in the most catholic and non-sectarian sense"; (2) the controversy affects us all, and, alas, books like "Truth and Tradition" make harder the work of all Christian preachers, because of the challenge or unsettling of men's faith.

Some of the challenged views.

Dr. Angus definitely rejects the deity of our Lord Jesus Christ, while yet he acknowledges his divinity. He declares that "neither Judaistic Christianity nor the first three generations of Gentile Christianity recognised Jesus as God, or in any way made him equal with God" (p. 17). This of course is utterly inconsistent with the Scriptures (e.g., John 1: 1-14; 10: 30; 20: 28, 29; Heb. 1: 8).

Dr. Angus says that he does not deny the "sinlessness" of Jesus (p. 32) but that he refrains from employing the term not because it asserts too much, but "because it asserts too little" (p. 33). The term, he holds, is too "negative." But no orthodox believer thinks that sinlessness is all that can be predicated of Jesus. From certain sentences of Dr. Angus it might at least be inferred that Jesus was both sinless and more than sinless. Yet we find in "Truth and Tradition" such sentences as the following: "Jesus submitted to a 'baptism of repentance for remission of sins' . . . without any consciousness of theological embarrassment." The implication of the closing phrase is rather dreadful. Jesus was certainly not baptised for the remission of his sins. Again we read: "He was so conscious of his short-comings from his own high ideals that he refused to accept the title of 'Good' on the ground that 'One is good, God'" (p. 18). Are "short-comings from ideals" compatible with sinlessness? Why should Dr. Angus be surprised if disciples of the Lord be hurt and indignant at his statement? Every Bible student should know that Mark 10: 18 need not be assumed to mean that Jesus repudiated the correctness of the epithet "good" when applied to himself. If he were really divine,

he could still be good in the most absolute sense. We may note that Jesus emphatically declared that God alone was the legitimate object of worship (Matt. 4: 10), but he received the worship of men (John 9: 38), and of angels (Heb. 1: 6). Again, Dr. Angus writes that "Jesus never appealed to men's loyalties on the ground of his sinlessness" (p. 36). The believer recalls Jesus' words in John 8: 46, "Which of you convicteth me of sin?"

Dr. Angus does not accept the truth of all the words which he admits to be words of Jesus Christ. He writes:

"Jesus believed that the present world order was threatened with dissolution and that the Kingdom of God was to be established within his own generation, but no one accepts this today, simply because it did not happen. . . . It is not even the words of Jesus that are authoritative in their literalness, but the spirit of Jesus" (p. 141).

Consider how much of the Scripture is rejected when Dr. Angus gives us the following atrocious passage, written in opposition to the view that Jesus was conscious of his deity or Godhead: "This God did not even know he was a God, or that he occupied a seat in the Trinity of orthodoxy 'from before the foundation of the world'; nor when he prayed to his Father in the temptations and crises of his life, did he know that he himself had created the worlds and that he himself held the universe together (Col. 1: 16, 17; Heb. 1: 3; John 1: 2, 3). This deficiency in Jesus' knowledge concerning his omniscient Deity is as inexplicable as the discovery of his Deity and pre-existence later by his followers in the Hellenistic world" (p. 19).

Dr. Angus does not believe in the bodily resurrection either of Christ or the saints.

Dr. Angus denies the necessity of the mediatorial and propitiatory work of our Lord Jesus Christ. He writes: "Some are deeply concerned about a doctrine of atonement by propitiation or expiation, which is to me as unethical as it is unnecessary" (p. 13). "I confess frankly that I cannot hold any expiatory or propitiatory theory of the atonement" (p. 14). It may be answered that we do not seek to bind any theory of the atonement on anyone; but to reject what the Scriptures say as to the death of our Lord is to reject more than a theory. To deny the propitiation and the truth that in Christ "we have our redemption through his blood" is to cut out the heart of the Gospel.

Every reader of the New Testament knows that it was not only apostles writing later but the Lord Jesus himself who spoke of his coming to give himself a ransom for many (Mark 10: 45) and who said that his blood was "shed for many" (Mark 14: 24). Such references in what is accepted as the earliest of the Gospels are difficulties to modernists. Mark 10: 45 being quite inconsistent with his views, Dr. Angus seeks to excise it from the Gospel narrative. He even dares to say of the verse: "It is universally admitted that these words are from Mark or the editor, and re-

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"For Your Sakes."

(2 Cor. 8:9.)

Margaret F. Bean.

To me those words are amongst the strangest and the strongest of the words of God.

When was it ever found that men made a change for worse and not for better intentionally? One would be considered mad nowadays to do so. On the contrary, men seek to better themselves at every point, and many of them "think it not robbery to be equal" with their superiors, think such a position a "prize to be grasped at," and, of course, many if not all when aiming at such long range miss the mark.

The conflict always raging in the human heart is that of spirituality versus self-seeking; therefore we know that our text springs from principles outside the radius of all human conception.

"For your sakes he became poor." If we out of the poverty of our resources do anything for others which entails a *little bit* of sacrifice we never forget it. The memory of it pats us on the back, and produces not a little self-satisfaction. Sacrifice, real sacrifice, is such a unique experience in our lives. But Christ—the Son of the Father, the beloved of the Father, the Creator of all, the One for whose "pleasure they are and were created," the One round whom all the beauty and harmony of heaven circled, he gave up *all*, and for your sakes became *poor*.

We know something of the awfulness of poverty in our midst; much of it the poverty begotten of sin and extravagance, for the poor also suffer from extravagance in their measure. But he, coming out from the purity and plenty of Paradise, surrendered all. The magnitude of this aspect of his surrender seems to me never to be adequately grasped. We weigh—that is, if we think at all—his renunciation of all that constituted the glory of heaven by the commonplace scales of our own base metal. Hence the depth of the poverty into which he entered is beyond our imaginings. Here is, I think, a reason for much of the lukewarmness of those who profess to be saved, aye, and for much backsliding which so deeply distresses the servants of God, not to mention the dishonor which it does to God himself and his gospel. Until we are one with Christ in his humiliation in every step of his life of sacrifice, we are not complete in him, nor are we giving true witness to the Saviour's character.

"For your sakes he became poor." For whose sake do you become poor? Do your friends and household know you as a "giving up" follower of Jesus? It is easier to give money, when one has such in one's power, to some laudable object, than to become "poor" when opinion differs from you, and words are spoken that are perhaps true

or, untrue, but which sting; to carry always the meek and quiet spirit in the face of hidden or open opposition. These and a hundred other tests will prove whether we have become "poor."

"For your sakes"—who are we that he should take upon himself the accumulated indignity and contumely that culminate on the cross? Why should he have been deprived of the silver cradle or the prettily draped and cosily arranged bassinette when he came a tiny babe to this proud earth? Why did he live in the self-same sphere of working men, roughing it as they did, and bearing the very same burdens that were common to them? Why, the second time in his life, did he become homeless, not having where—not even a stable—to lay himself down? It was "for your sakes."

Do not talk about being misunderstood, ignored, slighted, insulted. If you are so treated, possibly you have acted in some way so as to merit such aversion, or it may be you are called upon to have fellowship with him in his sufferings. But your Lord—what has he done to be so treated, spat upon, buffeted, scourged and mocked at by the lowest of the low? For your sakes he became poor, and suffered that, and "more than tongue can tell"; suffered for the sake of those who took active part in the foregoing cruelties, and for every one since who in the faintest degree has followed in their steps.

There is no reason that can be furnished

to account for Jesus becoming poor for our sakes other than our utter worthlessness. A friend may become surety for another in the expectation of that other being able to meet his own liabilities, but seldom, if ever, in the certain knowledge that he will have to make up the other's shortcomings. But here Jesus, in spite of the knowledge he possessed of us, deliberately chose to enrich us by taking upon himself our poverty. We can take to ourselves every sort of description applicable to the sinner. We can put on the magnifying glasses and examine our secret selves as well as our external selves, and even then we will not be able to fathom the full import of "for your sakes."

It is as if Jesus, knowing us through and through, said: "Theirs is a hopeless case. They are one mass of putrefaction from the crown of the head to the sole of the foot, but I, I am mighty to save." For your sakes then, there is recovery from sin, from every form of evil that flesh is heir to.

His poverty hath wrought nothing in us if we are not more gentle and pitiful, more courteous and kind, more sympathetic and forgiving towards those whom we have dealings with in our pilgrimage through this life. Just in proportion to our identification with Christ in his mission in its multitudinous aspects to the world, so far can we hope to be recognised by him hereafter as belonging to him at all, for, "if any man hath not the Spirit of Christ, he is none of his."

"For your sakes." May the words stimulate us to do all for the sake of him who hath done so much for us.

Nothing is lost. Things lodge somewhere and live on, not only in eternity but in the hearts of men.—A. J. Wells.

Prayer Corner.

Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.—Psalm 28: 14.

⊙

The whole duty and blessedness of waiting on God has its root in this, that he is such a blessed Being, full, to overflowing, of goodness and power and life and joy, that we, however wretched, cannot for any time come into contact with him, without that life and power secretly, silently, beginning to enter into us and blessing us. God is Love! God's love is just his delight to impart himself and his blessedness to his children. Come, and however feeble you feel, just wait in his presence. As a feeble invalid is brought out into the sunshine to let its warmth go through him, come with all that is dark and cold in you into the sunshine of God's holy, omnipotent love, and sit and wait there, with the one thought: Here I am, in the sunshine of his love. As

the sun does its work in the weak one who seeks its rays, God will do his work in you.—Andrew Murray.

⊙

There's not a craving in the mind
Thou dost not meet and still;
There's not a wish the heart can have
Which thou dost not fulfil.

—Frederick W. Faber.

⊙

Grant unto us, Almighty God, thy peace that passeth understanding; that we, amid the storms and troubles of this our life, may rest in thee, knowing that all things are in thee, under thy care, governed by thy will, guarded by thy love; so that with a quiet heart we may see the storms of life, the cloud and the thick darkness; ever rejoicing to know that the darkness and the light are both alike to thee. Guide, guard and govern us even to the end, that none of us may fail to lay hold upon the immortal life. Amen.—George Dawson.

What Jesus Christ Wants from His Church.

Very few words in the Authorised Version of the Bible baffle or mislead us. The language of 1933 does not differ greatly from that of 1611, save in a large addition of scientific terms. But here and there we may be misled unless we recognise that three centuries have brought a change of meaning. A conspicuous example is the word "peculiar." In Paul's epistle to Timothy and in Peter's first epistle we find it, and in both instances united to the word "people." For us it means something like eccentric. But what the translators meant may be conveyed better by our word "special." Distinctive, in origin and in character and in purpose—that is nearer the suggestion of the earlier use of the word "peculiar." A "peculiar people" means a people for Christ's own purposes, specially endowed and empowered. They are to be pioneers for mankind. They are to form a bodyguard protecting Christ's honor and furthering his aims. It is a most practical suggestion. Can we think it out? What does Jesus Christ want his church for?

A Hearthstone for Fellowship.

The church is meant to keep a warm hearthstone for fellowship, for it is God's family upon earth. Togetherness is to be one of its characteristics. "Within these walls let no one be a stranger" was a motto of the American Church in Berlin when I was a student there. That is a true interpretation of our Lord's intention for his people.

No one has stressed more emphatically than Jesus each man's own responsibility—but his emphasis on the importance of fellowship is as notable. He declared that his presence was accentuated when a few met together in his name. He himself was wistful for comradeship in his struggle in Gethsemane. One of the few reproaches his apostles heard from his lips was: "Could ye not watch with me one hour?" When he sent his apostles forth to be his heralds, he was careful to send them two by two. For the highest as for the humblest in the church fellowship is both a responsibility and a necessity.

There are two aids to this achievement which Christians can enjoy. We are all drawn to the same centre, himself. The nearer we come to him, the nearer we must come to one another. The spokes of a wheel unite at the hub. Besides, he has shown us how. None franker than Jesus and yet none more loving. "Get thee behind me, Satan," was his startling rebuke to Peter, but how he cherished that impulsive apostle. Frankness in an atmosphere of goodwill, loving kindness kept wholesome by sincerity, that is the fertile soil for fellowship. Candor need not be brutal. Principle need not be stated with rancor. "I am not the man to make bad blood," was an office-bearer's explanation of his presence at a new type of service, the introduction of which he had resisted strenuously. That was loyalty to Jesus' plan to keep a warm hearthstone in this cold world.

A School of Character.

Jesus insisted that his people were to be distinctive, like light, like salt, like a city on the hill-top. Their character was to be conspicuous, their influence positive. More than once he marked a decisive contrast by the phrase, "That is the pagan way," or "Be not as the pagans." He wished his people to be the aristocracy of the spiritual life, not only distinctive but distinguished.

What does that mean for us? Most men think of their rights first and their duties last. Often their secret hope is that they may get a little more than their rights and be able to minimize their duties. It has been suggested finely that

the mark of a Christian is to be content with less than his rights and to aim to do more than his duty. And the acid test is always, "Deeds rather than words." This is the Christian interpretation of "noblesse oblige." We are not to be surprised if other people act differently. That is what we are in the church for, to learn to be Christ's pioneers, beating out a pathway of behaviour for mankind.

Another way of defining the Christian attitude is by the question with which we confront a situation. The merely respectable asks, "Is it wrong?" The Christian asks, "Is it best?" Then love puts in its word as well as law. According to Jesus, the area of forgiveness is a crucial test. How often are his people to forgive? Seven times? No, "seventy times seven," which just means that we are not to count at all.

BLESSED.

He prayed for strength that he might achieve;
He was made weak that he might obey.

He prayed for health that he might do greater things;
He was given infirmity that he might do better things.

He prayed for riches that he might be happy;
He was given poverty that he might be wise.

He prayed for power that he might have the praise of men;
He was given infirmity that he might feel the need of God.

He prayed for all things that he might enjoy life;
He was given life that he might enjoy all things.

He had received nothing that he asked for—all that he hoped for;
His prayer was answered—he was most blessed.

—From "Quotable Poems."

What we can't attempt singly, we can attempt with comrades committed to the same high aim.

A Citadel of the Spiritual Life.

Even in a Christian land social and business life is only half-Christianised. Throughout the work days of the week there is a continual denudation of our ideals and convictions. For six days we are on the battle-ground or in the trenches. Ordinary friendship helps us often, but friendship may infect just as well as hearten us. We need a citadel where we can feel freed from the strain.

A living church supplies that need. In its fellowship we meet others who have been wounded but have fought their way to victory. We see more clearly what makes life worth while. We get fresh courage to endure and to advance. We hear our Commander's voice more clearly and realise afresh that he is our champion too.

And if we are willing, our convictions become sharp-cut again, and our ideals lose their dimness. A business man once said to me: "On Mondays I sometimes go trembling to my office, afraid I won't be able to apply the ideals to which I have been covenanted afresh on Sunday. But I wouldn't have it otherwise, and I win through." He not only saw more clearly, he had also been once more at the home-base for supplies and reinvigoration.

A Channel of Loving-kindness.

The Christian church has impressed itself upon society more decisively in conveying impulses of pity than in any other way. As was pointed out last century, one of the greatest contrasts between the East and the West is that, broadly speaking, the one is callous and the other compassionate. It is Christ through his church that has made the difference. The church's ideal has penetrated beyond itself. Many activities of kindness which once depended directly on the church are now discharged by the State or by non-religious societies.

None the less, the world is for many people a hard place to live in, both inconsiderate and unkind. Christ's people are most of all fitted to be his hands of helpfulness. That is one of our most distinctive marks, not merely charity but sympathy. A woman missionary, the first to enter a village in the depths of China, sat down under a tree and waited patiently for the women to gather round her from their huts. Slowly they gathered and were delighted to find she knew their language. Then surprise was added to delight, as they discovered she was willing to hear about their troubles. That was the new thing, sympathy. "She listens to us."

Especially when sickness and death strike the home, how desolate unless what the Christian church can offer is at hand! But still there is need for more loving-kindness. In this time of widespread disillusionment, there are many who take the first step toward the fulfilment Christ can give through the sympathy and understanding found in his church, when it functions rightly.

The Herald of Good News.

Supremely Christ wants his church to be the herald of good news. That is the essential need, to give the good news and to give it in such a way that people feel it to be good news.

Good news is quite different from good advice. Good advice by an archangel from heaven is not the same as good news from a stammering but rejoicing man. The church of Christ still makes men glad with the good tidings that the Father of our Lord Jesus Christ can give us permission to forget the deed that shamed, the word that tortures us, as we remember it.

Is that the impression a congregation makes as it scatters from the church door? Do these people fresh from worship appear like those who have a great treasure which can be shared? Unless somehow we convey a suggestion of joyousness as well as seriousness, we are failing our Lord. He wants his church to tell the good news by look as well as by voice, by way as well as by word. It must not be only the angels in heaven who are glad over the sinners who repent. There should be at least an echo of it on earth. Where is it to be had if not in the church of the world's Saviour?—Dr. R. C. Gillie.

FORGIVENESS.

Here is a son dismissed from college because of drunkenness and immorality. The father could take one of four attitudes: First, "I forgive you—it's all right." Second, "I turn you out and have nothing more to do with you." Third, "I forgive you, but I will send you away." Fourth, "I will take the boy back into my home, suffer with him and forgive him." That last would be atonement. If God is like that which we see in Christ, we know which way he will take. There was no other way for God to take and remain the kind of God he is. He being what he is, and we being what we are, the cross was inevitable.—E. Stanley Jones.

Human Dogma versus Divine Revelation.

Dr. A. Mackenzie Meldrum.

There is no little commotion here, in Sydney, in theological circles. The centre of the storm is within the Presbyterian church and the vortex in the person of Dr. Angus. The occasion of the present storm is a book written by Dr. Angus, entitled "Truth and Tradition." The book is written for all who profess faith in the Lord Jesus Christ. I have just read the book, and I must confess that if I believed its contents I could not believe in the Lord Jesus Christ. I have no quarrel with a Presbyterian when he sets himself to the task of toning down the Westminster Confession of Faith; I say Amen! tone it down until there shall remain nothing save the Christ, for, like the Greeks of old, "we would see Jesus." But when the subject is not a human creed, but the divine faith as revealed in the New Testament, we are in duty bound to protest. A human creed is simply the opinion of a man, or number of men, written or unwritten, and made binding upon people as a rule of faith and bond of union. As it is man-made, it may be amended by man, by adding to it or subtracting from it, or abrogating it tout-a-fait. All these human dogmas have been touched up at times to bring them into line with the sanity of men. There are more dead human creeds than living ones. History does not record that men mourned their demise, gave them a Christian burial, or ever erected a monument to their departed glory. You will find their unhonored remains mouldering on the neglected shelves of the bibliotheca of the world. One hundred and fifty years ago sceptics boasted that the Bible would be rele-

gated to museums within one hundred years. It must have been human dogmas they were thinking about. Voltaire was too shrewd a critic to believe that the Word of God should ever perish; he believed in God and dedicated a church to his glory.

But Dr. Angus is not satisfied in making war against the human dogmas of his creed, such as predestination, that wild chimera of Calvin, but he assaults the very foundation of the Christian faith, dear alike to every Christian whether in the Presbyterian church or any other church. He boldly takes issue with the incarnation and flatly denies the deity of Christ. In his own words he says: "I wonder do my opponents realise what they are claiming in asserting the deity of Christ, and of what religious dynamic they are depriving men? The cunning innuendo of the learned doctor is nowhere more apparent than in his Socratic method of pronouncement. In the first place man makes no claim to the authorship of the doctrine of the deity of Christ. God is the author. "This is my beloved Son, in whom I am well pleased." And again at the transfiguration: "This is my beloved Son, hear ye him." What "religious dynamic" I ask is "man deprived of" in taking God at his word and confessing that "Jesus is the Christ the Son of the living God"? Dr. Angus wonders again. This time the good doctor, after much thought and deep meditation no doubt, says: "I wonder if they do not mean the supreme divine Sonship of Jesus, the glory of which critical enquiry enhances, rather than diminishes or denies." One is more inclined to pity than to sting the good

doctor, for there are few things more pitiable than to see a strong man with a weak programme. He is slowly but carefully paving the way for one grand act, and we feel somewhat like the Master felt when he said to Judas, "What thou doest, do quickly." Judas did; and so does Angus.

Does It Matter?

Thomas Hagger.

Possibly we have reached the danger period in our history as a people. The movement with which we stand identified was born out of conviction, and in its earlier days all who became associated with it did so because of conviction. But through the lapse of time, convictions have a tendency to weaken. And possibly they are weakening with us now, and if so, we have certainly reached the danger period.

It may be that we think that culture can take the place of conviction, and that what we call "youth work" will do instead of the aggressive advocacy of the simplicities found in New Testament Christianity. If culture is viewed as a servant to serve the movement it is well, and if "youth work" is simply viewed as a means to an end, and that end the advancement of the church and the glory of God, it is well again. But both will be bad if they take the place of conviction.

There is no need to be unkind to other believers, but there is a need that we shall be what we are out of downright conviction that the position is right. If it does not matter whether we wear a denominational name or the name of Christ, if it does not matter whether water is sprinkled on infants for baptism or whether believers are baptised, if it does not matter whether we break bread on each first day of the week or at longer intervals, if it does not matter whether the converts made by our preaching link up with congregations that wear only the names given in the Word or with churches wearing party names, then we should not continue our separate existence, but we should close down all our work and join some stronger body. Brethren, let us have conviction, and be brave enough to stand up for such no matter what the cost.

Unless we make a big effort to teach our converts the "all things" of Christ, and to secure the continued loyalty to conviction, the day may come, and come very soon, when the restoration movement will need to be restored. It matters much whether we have conviction or not, and whether we are true to it or not.

With love towards all and malice toward none let us continue the good effort which seeks to restore New Testament Christianity, and to plead for the unity of Christians by such a restoration.

he hears snatches of happy laughter and jesting. No matter how hard the work, it cannot crush out the laughter in the heart of the girl in her teens.

As we think of this long procession of the girl in her teens which memory can so easily recall, and then see in imagination the host of those who call themselves her teachers, we are tempted to cry, "Her teachers! What manner of beings are they who pretend to instruct, enlighten and guide all this energy, this fascinating line of possibility and promise!"

So writes Margaret Slattery, as an introduction to the chapter, "Her Teacher," in the splendid book, "The Girl in Her Teens"—you must not fail to read this book if you are the teacher or mother of a girl in her teens.—W.G.

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

THE LORD'S GUESTS.

"The Master saith . . . where is the guest-chamber?"—Luke 22: 11.

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat."—Matt. 26: 26.

The disciples were the Lord's guests at the passover. The indications are that this love feast had been in his mind for a long while. He had arranged with some unnamed friend to provide the room for his guests when the time came. With that friend he had even planned the time and the place for meeting the disciples whom he would send ahead of the company to prepare the passover. "Go to such a place," he said to his disciples, "and there you will meet a man with a pitcher of water. Follow him, and in his house you will find the room ready for us. Prepare the passover there." It was as he said, and when, later, he met with his band, he told them how this meeting at the passover feast had been on his heart, and filled his desires.

It has always been the custom in the East to attach special significance to eating in company, and especially to the acceptance of hospitality at the meal table. That was esteemed as a sacred bond of friendship, which no man could lightly or honorably break. Dastardly as the act of

betrayal on the part of Judas was, from any point of view, the deed was stained a darker hue because one who had eaten of the Master's bread had lifted up his heel against him. Jesus showed that he felt this aggravation of the betrayer's crime. "I say unto you," he exclaimed sorrowfully as they sat at meat, "One of you which eateth with me shall betray me."

We are his guests to-day. This table is the table of the Lord. He invites us here. Common articles are these which are provided for us, yet we recognise that this table is "spread with more than angel's food." It is a spiritual feast to which we are invited, and as we take the bread and drink of the cup, we partake in a richer deeper sense of the provision of the Master's house. These emblems signify to us the Bread of Life and heavenly refreshment, which only he could supply. As we receive them at his hand, he welcomes us to a loving fellowship, and we pledge ourselves in loyal devotion.

And not alone to the Lord do we bind ourselves to-day. We partake in company, sharing in a fellowship that is holy, because it is formed in him. He receives us all. You are his guest, and so am I, and as we sit at the table with him, may his gracious spirit bind us to him and to one another in ties of loyalty and service.

Here and There.

The holiday on Monday doubtless interfered with mails. We have used all news which came to hand by time of closing formes.

Bro. A. W. Stephenson, M.A., will shortly complete a six and a half years' ministry at Parkdale, Vic. He has accepted a call from the church at Hampton.

On Tuesday morning the following telegram reached us from Queensland:—"Services again crowded Ma Ma Creek Sunday; great day, six decisions, members loyal.—V. Boettcher."

June issue of "The Balwyn Messenger" (Vic.) says that "the church has been asked to release Mr. Thomas to hold missions for six or nine months in order to commemorate Victoria's centenary."

Next week we hope to print our annual foreign mission number. The thoughts of the brethren are being turned to the opportunities and needs of our work in other lands. The annual offering will be taken on the first Lord's day in July.

Throughout the Commonwealth on Sunday expressions of loyalty were made, and prayers were offered for our King and his advisors, the Empire generally, and our own country. The wider interests of the world, and particularly the necessity of maintaining world peace, were not forgotten.

The Melbourne City Mission is making a "centenary winter appeal" for help. In poorer localities especially, "grim poverty still knocks at the door." The superintendent states that at least £1,400 will be needed to carry through this winter. The missionaries and sisters are doing a splendid work.

A speaker at the recent Presbyterian Assembly, Victoria, is reported to have said that ministers in former times expected conversions, prayed for them, and got them. "We modern ministers," he added, "do not expect conversions, do not get them, and would not know what to do with them if we did get them."

Bro. H. C. Stitt is terminating his work with Erskineville church, N.S.W., at the end of June, after two years and three months in that difficult field. Having experimented with kerstone Sunday school classes, Bro. Stitt purposes extending that work, and also holding open-air gospel meetings during church hours. He would be pleased to hear from assistants.

The Victorian C.E. Convention at Bendigo was largely attended. On Monday, the closing day, a "procession of witness" took place in the streets, 600 delegates carrying banners. At the afternoon session an address on "Preparing for Witness—the Devotional Life," was delivered by A. E. Hurren. An address was also delivered by Superintendent Kitchen, of the 10th Legion, on "Widening the Witness—Stewardship." Mr. Kitchen said that the 10th Legion was composed of members who pledged themselves to give one-tenth of their income for God's work.

The foreign missionary committee of Churches of Christ in New Zealand has appointed Mr. and Mrs. Garfield Todd as missionaries to the Southern Rhodesian fields, South Africa. Bro. Todd is a graduate of the Bible College, Glen Leith. "The New Zealand Christian" of May 11 states: "Bro. Todd is to leave before the end of May, and so it will be impossible for him and his wife to visit many of the Dominion churches. After the "Ascantia" on June 2 from Sydney there will not be another boat for two months, and he is needed to relieve Bro. J. H. Hay at Mashoko for six months or longer. Bro. and Sister Hay are to come home on furlough, and we hope to have them back in New Zealand by the beginning of October."

Among the loyal friends of the College of the Bible from its inception have been Bro. and Sister F. T. Stubbin, of Boonah, Qld. Before her call from this life late last year they were planning some special help for this work; and though this plan was defeated by her death, F. T. Saunders, secretary, has now received a bequest of £100 from the estate of Mrs. Stubbin for the endowment fund of the college.

Essendon and North Essendon churches, Vic., held a combined service on the evening of May 27, at Essendon, as a special tribute to the memory of Bro. R. P. Williams, beloved preacher of the church at North Essendon, who was called to his last rest on May 16. Bro. Will. Clay, representing the home missionary committee and North Essendon church, spoke to a crowded meeting comprising relatives, fellow-students from the College of the Bible, and many friends. Eulogistic reference was made to the manly Christian character of Bro. Williams, expressed so fully in the life he lived, and his devotion to his self-appointed task of winning souls. Our brother's outstanding personality and Christian influence will long remain with those who knew him.

Bro. J. A. Wilkie writes: "When visiting Hamilton brethren last month, I was again impressed with the hopeful signs in our new cause in that important centre, especially in the young life in touch with Bro. Methven and the Sunday school and Endeavor workers. An attendance of forty at communion service is gratifying, and there are about 15 other members at Glenthompson and other outlying places hindered by distance from frequent attendance. Bro. Methven is already well and favorably known by his hospital and day school visitation, and I feel confident that, with the wholehearted support of the members, we shall see steady progress that shall gladden the hearts of our brotherhood whose contributions to home missions make this advance possible and practicable."

In our issue of May 10 we gave a statement culled from "The New Zealand Christian" regarding the recent conference and the work in the Dominion. In arranging the matter, by an inadvertence two brief paragraphs were made to follow one another in such an order as to convey to some readers an erroneous impression. The one paragraph referred to a conference vote of confidence in the Board and Faculty of the Bible College at Glen Leith. The following one mentioned the setting up of a committee to deal with "certain disturbing factors concerning interpretation of Scripture." We had ourselves no thought that the second paragraph had anything to do with the former one. To remove any possible misapprehension, we gladly state that there was no connection between them. Two quite distinct items of conference business were covered by the two short paragraphs.

Newcastle churches, N.S.W., have been pleased to have the co-operation of a number of Sydney brethren in the past fortnight. On morning of May 27, Bro. Corlett, of Granville, spoke at Hamilton in the morning. In the afternoon and evening he addressed well attended anniversary services at Merewether. Bro. P. J. Pond, B.A., organising secretary of the Y.P. work, and nine members of the State P.B.P. executive, were present at all gatherings on June 3, and also at a special installation service on Saturday night, 2nd inst. Miss Simpson, State chaplain, installed the newly-elected officers of the P.B.P. club. The executive initiated eight members of the club to the second degree. On Sunday night a special youth service was held, the club members taking a prominent part. At prayer meeting on

May 31, Bro. A. Smith baptised two more sisters from the Jesmond Lay Methodist church.

At Grafton, N.S.W., a fine gathering of members and friends of the church witnessed the dedication and opening ceremony of the new chapel, and the dedication of the stone in honor of memory of late Sister Ellem, and in honor of memory of the land). The ceremony was performed by Bro. T. E. Hofe, of Sydney. The local press commented in complimentary terms on the new structure, which is of a distinct type. The tea and concert on the following evening, attended by a large company, were most successful. On the first Lord's day evening in the new chapel, and on the Monday evening prior to Bro. Hinrichsen's coming, seven were added to the church—two by baptism, five were added to the church—two by baptism, five by restoration. On Tuesday evening the mission commenced, continuing until the Friday, attendance increasing each evening, until the final, when two sisters confessed Christ, and on the Sunday evening were baptised. Bro. Hinrichsen and his soloist, Mr. Morris, were much impressed with the town, and the opportunities awaiting, and have promised to return at a later date to conduct a six-weeks' mission.

An editorial article in the "Christian Evangelist" (U.S.A.) for April 12 contained the following paragraph from the pen of Mr. B. A. Abbott, the editor: "I came into the editorship of 'The Christian Evangelist' nearly seventeen years ago; with this issue, I pass to the list of those who hold only honorary connection with the old journal which has had such a fine career. I have nothing to say about the achievements of this period. They are an open book, and who ever will may read. The work has been hard but pleasant, and I am retiring only because of ill-health. I believed in the paper before I joined it, I believe more strongly than ever in its value, nay, necessity to the church. If the idea of the apostolic church, which it has sought to promote, is kept, it will be far more useful to the brotherhood in the future even than in the past. It is a paper set for the defence and the spread of the everlasting gospel of Jesus Christ." Many Australian brethren have appreciated the valuable services of Bro. Abbott. His books as well as his articles in the "Evangelist" have been very helpful. The kindly Christian spirit which always was manifested by him endeared our brother to a wide circle of readers. He retires with honor and with the best wishes of an appreciative brotherhood.

Bro. and Sister F. Collins, with their son Ernest, arrived in Brisbane on May 25. They were met at the station by a goodly number of Ann-st. church members and other representatives. After laboring for over five years with the church at Margaret-st., Launceston, Bro. Collins is taking up the work at Ann-st., Brisbane. Splendid meetings were held both morning and evening on May 27, Bro. Collins speaking at both services, morning subject being "Christ Magnified." Bro. and Sister Collins and their son received the right hand of fellowship, as also did four young sisters and two brethren. Bro. Collins's evening subject was "God be merciful to me, a sinner." A youth confessed Christ. On Tuesday, May 29, Bro. Collins was tendered a public welcome, the chapel being well filled. Bro. Campbell, conference secretary, occupied the chair in the absence of the president, Bro. Young, who was ill. Bro. Campbell tendered a welcome on behalf of conference executive and home mission committee, Bro. Payne for the preachers, Bro. Sanders for foreign missions committee, and Bro. Clothier for Ann-st. church. Bro. Collins was inducted to his new work, Bro. Payne conducting the induction service. Bro. Collins responded feelingly on behalf of his wife, son and self. Ann-st. church is looking forward to a happy time of service with our brother and sister.

News of the Churches.

Victorian News-letter. A. W. Connor.

A Missionary Gift.

The convener of the foreign mission committee of the Presbyterian Church in Victoria had a heartening announcement to make the other night. Following two addresses, in which the need for sending two missionaries to Korea to relieve the overburdened staff was stressed, a listener who prefers to remain anonymous promised to find £3,500 to cover the cost for five years. On the eve of our own F.M. offering perhaps 3,500 of our folks will give a pound each to the great task before us.

Presbyterian Assembly.

This gathering as usual has claimed a good deal of public attention. We, I suppose, are all interested in the proposal to resume negotiation for the union of three churches. It was finally negated by 44 votes to 41 in a thin assembly. There were three parties at least—those in favor of union, those opposed to re-opening negotiations while their own position on creedal questions was in a state of flux, and those opposed to union at all. An interesting view was given by one recently in touch with the effort at co-operation in Canberra. He declared that such co-operation was not successful unless it looked forward to corporate union, and averred that co-operation created a desire for union.

Church News About Ourselves.

Bro. A. A. Hughes has concluded a special effort at Horsham, where the chief result seems to have been to swing the church itself into line for a real forward movement of aggressive work. He is in an interesting crusade at Balwyn. With another preacher on a mission of evangelism and spiritual up-building, and a large number of volunteer missions, we hope to make a contribution to the State's spiritual life in this centenary year. The Town Hall has been secured for one big meeting during the celebrations, and this will be on the official programme.

Children and Children's Courts, etc.

A recent visitor, well informed on such subjects, who saw our children's courts at work, gave very high praise. Naturally we were very interested as our own esteemed Dr. W. A. Kemp occupies an honored place in this work. He is one of our men who is doing a good share in seeking to solve the problems of young folks who have erred on the way. Our daily papers all now run a junior paper in the interest of the children, which is a good sign if it is used in the right way. Unfortunately most of them at the same time run "competitions" which are such only in name. They are really an incentive to the spirit of gambling, and related to the question of sport in which youth is interested. Another medical man, Dr. Weigall, president of past students of Melbourne Grammar School, is reported to have said that the public school spirit is essentially religious, and is at war with the idea that some cultured people have, that "religion is a bogey and chastity a myth." Such messages from such men are a real help in these days. Other groups of men are seriously working at the problem of the unemployed young people, which is a nightmare in all the States.

Victoria.

Gardiner.—On June 3 a brother was welcomed into fellowship after baptism, and Sister Violet Callanan was received by letter of transfer. A. B. Main was morning speaker, and Bro. H. J. Paterson preached at night.

Blackburn.—A young man was baptised and three took their stand for Christ on June 3. The power of prayer is being revealed. All meetings are breaking records, and the prayer session before the gospel service on Sunday was the largest on record.

West Preston.—Large attendances on June 3. Bro. T. A. Fitzgerald, of Collingwood, spoke in the morning, and Bro. B. L. Rough at night. Sister Miss M. Hiron, who has rendered faithful service as superintendent of J.C.E., has been succeeded by Bro. H. Turnham.

Preston.—At the close of the gospel service on June 3, four who had previously made the confession were baptised. Several members are laid aside with illness. The training class held a cottage prayer meeting at the home of one of the members. On June 4 P.B.P. and K.S.P. clubs held a picnic at Belgrave.

Chelsea.—Bro. Methven closed two and a half years' ministry on May 13. Since then the platform has been filled by visiting speakers, who are thanked for their help. Attendances have been very fair. There are many visitors, Bible school and C.E. societies are well maintained. On May 31 the ladies' guild held an Australian tea.

Doncaster.—The Bible school held the annual entertainment and distribution of prizes on May 29, in the Athenaeum Hall. The superintendent, Bro. Les. Petty, welcomed the very large audience, which enjoyed the splendid programme provided by the scholars. £4, the result of a collection, was forwarded to Melbourne Hospital appeal.

Fitzroy (Gore-st.).—Good meetings were held on May 27. Mr. Mrs. and Miss McLean (N.Z.) were received into fellowship. In the evening, to celebrate J.C.E. anniversary, Juniors rendered special singing which was enjoyed. Bro. Holland gave an interesting message to the children. On May 29 members of cricket club held an enjoyable concert for club funds.

Carlton (Lygon-st.).—Enjoyable meetings were held on June 3. Mr. Ennis addressed the church on "The Marks of a Christian" and at night preached on "Reciprocating the Love of Christ." Visitors included Bro. Blair, from Kaniva. All were pleased to welcome back Mr. and Mrs. F. T. Saunders. In addition to the anthem at evening service, Miss Jean Stahl sang a solo.

Moreland.—Morning and evening meetings were well attended on June 3. Bro. R. L. Arnold was the speaker. Bro. Frankveitch, one of the elder members of the church, passed away last week. On June 4 a party of 60 C.E. members and friends journeyed to Greensborough to help brighten and entertain the children at the Sutherland Homes. A very enjoyable day was spent.

Bentleigh.—Meetings continue bright and well attended. Bro. C. Curtis addressed both services May 20 and 27; Sisters Hands and Wheat soloists; Church anniversary was held on June 3, with good attendances and impressive addresses by Bro. W. H. Clay and C. E. Curtis. A fellowship tea was enjoyed by visiting friends and members. Special solos were rendered at gospel meeting by song-leader C. Smith and Mrs. Black.

Shepparton.—There is a continuation of good attendances at both morning and evening services. On June 3 a young woman made her confession. There has been an increase of eight new scholars in Bible school. Services have been recommenced at Cosgrove, and in response to many requests from residents for a religious service, Bro. Baker is on June 10 commencing a regular weekly service at Shepparton Park, where a Bible school has been carried on for a number of years.

Melbourne (Swanston-st.).—Improved attendances at each service on Sunday, June 3. Bro. Scambler's messages were appreciated.

Geelong.—After conducting a two-weeks' spiritual campaign Bro. Hagger held his final meeting on May 28, his subject being "A Glorious Abandonment." Mr. Clipstone presented to Bro. Hagger a nicely bound morning hymn book. On June 3 Bro. Clipstone conducted the services. Some visitors were present.

Ormond.—June 4, fair meeting for worship. Fine attendance at Bible school. Good meeting at night, Bro. Andrews giving a fine message. One young lady decided for Christ. The church was saddened by the sudden home-call of Bro. F. Tuck. His presence at the door for many years, and as usher, will be missed. Sympathy is also extended to Miss D. Fitton in the loss of her father. The ladies held a meeting on May 31 to get to know each other in their guild. Bro. Andrews gave an address.

Ballarat (Dawson-st.).—The mission at Mt. Clear, which Bro. J. Wiltshire has just conducted, was fruitful in five decisions (four scholars from Bible School). The baptismal service and reception into fellowship took place on June 3. Bro. Wiltshire is planning a fuller service to this centre for a building up in the faith. The work of the Bible school is under guidance of Bro. Collings and Geo. Jones. During the mission Bro. Lindsay Smith and W. Feary were gospel preachers at Dawson-st.

Parkdale.—On May 30 the women's mission band visited Cheltenham Benevolent Home and distributed 200 bags of dainties, and Bro. Stephenson conducted a service for inmates. The mission band also conducted the mid-week meeting. On June 3 Bro. Thompson, late of Ballarat, addressed both services, giving fine messages in Bro. Stephenson's absence, and a brother was received into fellowship, baptised the previous Thursday at Cheltenham. After six and a half years' ministry at Parkdale, Bro. Stephenson has resigned.

Boort.—On May 27 Bro. Burt gave the morning address. Bro. Hargreaves gave a splendid gospel message at night, and a young girl accepted Christ. On May 29 the Bible school tea meeting was held, and a concert followed. The mission Bro. Hargreaves conducted the previous week was continued to the end of week, making ten days of very helpful gospel effort. On June 3 Bro. Hargreaves gave the morning address, and at night gave a splendid message to a good congregation. A quartette, and a solo by Mrs. Leech, were appreciated.

Caulfield (Bambra-rd.).—On June 3 Bro. Youens addressed morning meeting, and at night gave a splendid address on "Religion and Reason." Visitors included Bro. and Sister Burdeu, of Queensland. On May 30, at annual business meeting, the following were elected as officers: Elders, Bro. Griffiths and Nicholls; deacons, Bro. Sercombe, Frencham, Fraser, Staley and Cairns. The Phi Beta Pi club have completed payments for the stained glass window in the new chapel, the sum required being raised within six months.

Swan Hill.—Attendances at the mission last week were good, and meetings interesting and helpful. Thanks are expressed to Bro. Anderson and Fisher for help during college vacation. Bro. Silas Harrop, of Woorinen, has been song-leader since Bro. Anderson's return to college. On Tuesday evening Bro. Martin preached a fine sermon on "Faith of Our Fathers," after which two decided for Christ. On Wednesday evening three converts from Murrawee Bible school were baptised, and after the sermon on Friday evening another accepted Christ. Open-air meeting was held on Saturday night. Bro. Aurisch, of Berwick, addressed the church on Sunday morning. Bible school received a fine mission talk from Miss Dodds. In the evening Bro. Martin's topic was "Step Over the Line." Two were immersed.

(Continued on page 364.)

Foreign Missions.

Conducted by G. Percy Pittman.

A WEEK OF PRAYER.

We would like to know that all our readers are praying every day for the success of the offering on July 1, but in addition to that we wish to suggest that the last week of June especially should be set aside as a week of prayer for foreign missions. Wherever it is possible for brethren to get together each day, we should like this also to be arranged, but whether in gatherings or alone, let us all observe the week beginning June 26 as a week of waiting upon God for his blessing on the work, and on the annual offering, upon which so much depends. Without the divine blessing nothing will come of all our efforts, but through prayer and faith all things are possible.

THE MRS. GRACE WATERMAN FUND.

The Victorian Women's Mission Band Committee has sent an appeal on behalf of this fund to all the sisters in Victoria. It is not their intention, as was previously stated in error, to extend the appeal to the sisters in the other States. We shall therefore be glad if the sisters' executives in all other States will take the matter up and adopt whatever measures they deem advisable for the raising of money for this fund. We note that the Victorian W.M.B. Committee has fixed the end of August as the date of the close of the appeal, in order to avoid clashing with the annual F.M. offering on July 1.

FU CHENG CHANG.

Bro. Anderson writes as follows: "We are sorry to have to report that Fu Cheng Chang is very near the border. You will recall that he was one of our first Christians here, did a good deal of preaching; acted as language teacher for all the missionaries, and whilst we were home in Australia during our furlough it was due to his efforts that the flag was kept flying. He seems to have played his part in the drama of life. He lived faithfully, and now he is ready to die faithfully. I saw him this morning and had a word with him. It costs him an effort to speak and he appears to be waiting the end. His last words to me this morning were 'Pray that God will receive my soul.' We expect this to be the last time we will see him on this earth, but we are assured he will number among the ransomed and the redeemed in heaven."

DR. G. H. OLDFIELD.

Writing from India on May 7 Dr. Oldfield says, "I had a severe attack of malaria since coming to Mahabeshwar. In fact I haven't felt really well for the last seven or eight months. This will explain why I haven't been sending letters to the committee. I've been shirking all letter writing, hoping to be all right soon. I'm now feeling better than previously, but am not right yet. Possibly before the end of the month I will be feeling better." We ask for the prayers of the brethren everywhere for Dr. Oldfield's recovery, as so much depends on him.

TO CHURCH SECRETARIES.

The posters, circulars and envelopes relating to the foreign mission offering on July 1 have been despatched to the churches in all the States. If by any chance they have not come to you for your church, please write at once to the Manager, Austral Publishing Co., 528-30 Elizabeth-st., Melbourne.

NEW HEBRIDES.

"Since writing my last letter we have established ourselves at Ranwadi. The house is not finished yet by any means, but it is at least habitable. We are planning a big combined meeting for next Saturday week, to celebrate the opening of the mission bungalow and to dedicate the launch. The house will not be finished then, but it will be completed sufficiently to have the meeting. I shall have to make a journey to Banmatmat and kill a beast or two, as we expect a big muster of the brethren from nearly every centre. We have sent out word, and the fact of the day for the opening having been fixed has kept us very busy, for the front verandah, which is to be made mosquito proof, has a lot of work to be done on it yet. Then I have to make a bathroom, after which the house has to be painted. I have made a dining room of one end of the back verandah, and a kitchen has been erected apart from, and a few feet to the rear of the house. For the kitchen, and the extra rooms of the house, I have used the old timbers of the Banmatmat house. If there is sufficient timber left I want to build a dispensary, for the medical work.

"About a fortnight ago we had a bout of very severe wind and rain. Altogether it lasted about a week. I could hold no services that Sunday because of the very strong wind and heavy rain that fell. The wind made the rain sweep under the verandah to the walls of the house, and the only dry places were inside the rooms. I thought we were in for a hurricane, but fortunately it passed off.

"Last Sunday we travelled to Mr. Newman's, where we held service. The village of Barrabet is about a mile away from Lonororo, the name of Mr. Newman's place. Barrabet was where we intended to go, but as they have no building in which to hold service, and as one of Mr. Newman's workboys wanted to get married, arrangements were made for the Barrabet people to go to Lonororo for the service. I picked up the aged teacher and some of the women folk in the launch, and took them. We had a very nice service, and I married the boy, who is a heathen, to one of our Christian women. This boy is being taught by the teacher at Barrabet the way of God, and I think that he is to be baptised when the Barrabet people open their new school, or chapel, which will be in about three weeks' time, or a week after we have the big services here.

"Being so close to the villages, we are able to

do a fairly large amount of medical work. Apart from the usual cases of fever and colds, I have injected quite a number for yaws. It costs the mission about 2/3 for each injection, but the average Pentecost native is so poor that he cannot pay that price. I am trying to get them to pay 1/- for each injection, but they find it hard to pay that.

"We are gradually getting into working trim again. Mrs. Sandrells is not feeling in the best of health, has been off color for several weeks now. I myself have had a slight bout of fever which kept me low for a couple of days. In fact, as I was commencing the Good Friday service, I had to ask David Bulicasso to carry on after the second hymn, as I felt too weak to either speak or sing. Baby Winnie still continues to progress."—R. J. Sandrells.

FROM THE PRAYER CIRCULAR.

"Some day we may be able to shake off the habit of annual appeals. That will be a red-letter day in the experience of our brotherhood. When grateful hearts find their natural expression in regular, systematic, sacrificial giving; then spasmodic generosity will give place to an every day setting apart of our funds for the continuous service of Christ and mankind. Then, instead of a hardly earned pound once a year, a shilling or two shillings a week will be placed in our envelopes, and at the end of the year we will have given £2/10/- or £5 to foreign missions, without feeling the expense. And then, instead of overdrafts that maim our faith and lame our gait, we will step along in the service of the Lord and the proclamation of his good news, with hearts blithely singing the songs of the redeemed. O Lord, redeem us from debt!"

WHAT JESUS DID NOT SAY.

No, Jesus Christ did not say, "I will be with you if you organise many societies, set up many communions, convene many conferences."

What, then, did Jesus say? He said, "Go and make the world Christian. Go and make disciples, and I will be with you until the end of the world."—Daniel Poling.

WHEN FOREIGN MISSIONS ARE CLOSED DOWN.

The day that the church closes her foreign missions down will be the day on which she will lose all her enthusiasm for the spread of the gospel. We cannot maintain enthusiasm for evangelism at home and shut our ears to the call of the regions beyond.—B. A. S. Chambers.

LORD'S DAY, JULY 1.

ANNUAL FOREIGN MISSION OFFERING.

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Up North.

T. H. Seambler, B.A., Dip. Ed.

Thanks to the college vacation, and to the kindness of his officers, the Swanston-st. preacher and his wife recently had the opportunity of taking a trip through some of the northern sections of our State. The weather was delightful for travelling. Pity that such genial sunshine day after day should be the cause of grave anxiety to the man on the land!

We sent word in advance to the preachers in Bendigo and Echuca that we would arrive in their respective towns about lunch time on certain days. Not that we mentioned lunch. Indeed, we urged them not to make preparation for our coming lest the exigencies of travel should interfere with our arrival. But we made no provision for lunch ourselves, well knowing that these brethren and their wives would gladly welcome visitors from the city, and treat them with generous hospitality.

Years ago we had visited Bendigo, and had had fellowship with the church there. That was in the days of the Temperance Hall, in which for many years the services of the congregation were held. About seven years ago a commodious church building was erected in a central part of the city, and Bro. A. E. Hurren was called to the work there. Recently a large hall, not very much inferior in size to the chapel itself, has been built—evidence of the progress the church is making, under the capable leadership of Bro. Hurren. The completed structure, with the hall built transversely to the chapel, and adjoining it at the rear, gives a handsome substantial appearance. The debt is not excessive, and the Bendigo church should enjoy days of prosperity and progress. Bro. Hurren brings to his work a conspicuous platform ability, and in conversation with him concerning his work, one soon senses that he is a real pastor. He feels that he still has a work to do in Bendigo.

The Echuca church, many years ago, was the centre of an extensive circuit which it was my privilege to superintend, under the direction of the home missionary committee. The building was a poor one, though the location was good. The congregation had few elements of strength. Echuca is now one of our self-supporting churches. The building which suffered my early attempts at preaching has now been relegated to the rear, and a graceful chapel and hall have been erected. All round the building is a garden, tastefully laid out, and well kept. The preacher is Bro. W. A. Wigney. He can do many things well, and one of those things is gardening. Every Monday is spent in the garden, and the result is delightful. Bro. Wigney is in his sixth year with the church at Echuca. He feels that the work is a growing one, he is happy in it, and expects to continue there. He holds a secure place in the regard of the community, and the ground is cleared for a steady progressive work in the future. Last year the church ran behind financially, as so many churches have been doing in these strenuous times. The preacher led the church in a special effort to lift the debt in current expenses, and believing that the church should not run into debt, then proposed that he should continue without definite salary. He would receive what was available when the running expenses had been met. Some of the brethren were afraid for his sake, but yielded to his wish. At the end of three months, it was found that the salary the preacher received had not been less than it had previously been—indeed, it was a few pence more. Bro. Wigney feels that this is a more scriptural arrangement, and he and his people go on in faith.

We were able to spend a night with the Castle-

maine preacher, Howard Earle, and his family. Bro. Earle has been the minister of this church for six years. There is no doubt that the extended periods of service which the preachers have given in each of these churches have contributed to the growth and stability of the work in these centres. Both as preacher and citizen Bro. Earle has impressed the community. He has been a leader in many ways in community affairs, and thus has done much to give the church a standing in the district.

The long evening's conversation gave us an opportunity to be inquisitive. We have long known that Bro. Earle gave an unusual amount of attention to his preparation for the pulpit, and we sought to learn something of his methods of work. He once introduced me to a leading city preacher as "the man who taught me to preach," and, as instructor in homiletics at the college, I was anxious to know to what extent he had availed himself of the instruction he had received. He showed us his filing cabinets, with more than five hundred sermons. The sermons were not fully written, but the notes were comprehensive, averaging about a dozen octavo sheets each. Each set of sermon notes was in a neat folder, with an index tab indicating the subject. Every outline gave evidence of earnest preparation. Talk about a preacher's "barrel"! But then Bro. Earle hardly ever turns to his barrel—he has lots of old sermons which Castlemaine has not heard.

When I was but a youngster I was taken into Castlemaine one evening to the opening services in connection with the new chapel. There was a tea meeting, I think—I am not clear about that. One distinct impression was made on my boyish mind. A speaker, in facetious vein, referring to the building, said, "This—this—what is the word, Mr. Chairman?" "Edifice," said the chairman, which word the speaker accepted, and continued his speech. The building has been extended in length and width since that day, and now has a fair-sized auditorium. The little chapel that once stood at Elphinstone has also been brought to Castlemaine, and is used as a kindergarten hall, so that the church has good accommodation for her work.

A number of things interested and gratified us as we studied our work in these centres. To see these young men, who were prepared for their work in the College of the Bible, standing patiently by their work through periods of five, six and seven years, seeing the work grow under their care, and growing with their work, is certainly a pleasant sight. To see these churches, some of which we had known years ago as struggling home mission causes, steadily going on—slowly it may be, and with many a halt and over many a difficult pass—but going on, is also very gratifying. God bless our churches, and give wisdom to their officers, as they face the larger possibilities of the future; God bless our preachers, in these and in all our churches, who with patience and courage, with diligence and hope, suffer hardship, do the work of the evangelist, and seek to fulfil their ministry!

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News of the Churches.

(Continued from page 361.)

Victoria.

Brighton.—A large delegation of members attended Halwyn mission on May 29. Youth month, which was very successful, was brought to a close last Saturday night with an entertainment and social. June is being observed as missionary month. An early morning prayer meeting last Lord's day was well attended. At morning service, when a young man was welcomed to fellowship, Dr. Killmier gave a missionary address. In the evening there was one confession at close of Bro. Jas. E. Webb's address on "The Great Commission." Sympathy is extended to Mr. and Mrs. Munterley and family in their bereavement through the death of Mrs. Hubber.

Tasmanian News-letter.

Ira A. Paternoster.

In this my first letter, please let me say "Thank you" for this further opportunity to serve the brotherhood. Also I would express my grateful thanks to Tasmanian brethren for a very hearty welcome. On arrival at Hobart we were met by one of our old students of the Adelaide-training class of over 21 years ago, Bro. W. Cooper, and by Bro. Thurrowgood, of West Hobart. We hope to serve the whole of the churches here in every way possible.



Jubilees.

L. A. Paternoster. May seems to have been jubilee month here. Your correspondent celebrated one the day after arrival! There have, however, been others attracting wider notice. The Baptist church celebrated its fiftieth anniversary during the month, Mr. Jackson, of Collins-st., Melbourne, being the special speaker. At the jubilee tea the usual birthday cake was cut, but in this instance the trowel used to lay the foundation stone was used as a knife. Mr. Dobbingson, the minister, is doing a splendid work here.

The Lawrence Vale Methodist also celebrated, and had as special speaker Mr. J. A. Gault, O.B.E., also of Melbourne. At one function the Premier of Tasmania, Sir William Lee, said, "The old doctrine of an eye for an eye had turned the world into one of fighting nations, and races clamoring for their rights, when Christ said, 'Love your enemies.'"

Christian Endeavor.

Our first impressions of C.E. in Launceston were very encouraging. At a district union rally held a few days after our arrival some thirty societies answered the roll-call. Over 350 young people crowded the Frederick-st. Methodist building. One of our young men, Geoffry Foot, is secretary.

H. G. Harward.

May saw the close of H. G. Harward's brief visit to Tasmania, during which time he did much to stir the hearts of the people. His loyalty to the Book, together with his untiring zeal and genial personality, endeared him to all. Sincere regret was felt that he could not remain longer.

A Christian Mayer.

Mayor Hollingsworth, of this city, is not afraid to show his attitude toward the churches and the Christian faith. He very graciously extended a civic welcome to Mr. Jackson in connection with his visit, and also included your correspondent in the same function. He is actively identified with the Methodist body.

The Missing Link.

Much controversy has raged in theological and scientific circles on this question, and still it has not been solved. Here in Tasmania it has become a political question, and as the election is on hand, has become a very pressing problem. In this case, however, the missing link is not something to bridge the gap between man and the monkey, but is a road to bridge the gap between Bronte and Swan Bay on the Great Lake. By its construction the road from Launceston to Queenstown would be shortened by 80 miles. But Hobart says this would take much of the trade to Launceston, and so the road remains unbuild, and the missing link is still unsettled. Perhaps, when political vote-catching is ended, the road will be built. It is 18 miles, and we are told presents no engineering difficulties.

Apples.

Who dare write a Tasmanian letter at this time of the year and not say "Apples"? The last shipment to England is expected to leave within the next few days. Last year over two and a quarter million bushels went home. It is expected the total will be about the same for this year. Prices have not been the best; but then, they never are!

Tasmania.

Devonport.—Meetings are fair; speakers, Bren. Stanford and Waters. Bro. Waters spoke powerfully on May 27 at gospel meeting on "The Convincing Christ." Cottage prayer meeting held at Sister Cope's was well attended. A home mission rally was held on May 26, when Bren. Foot and Stevens, of Launceston, spoke. Keith Taylor, a Bible school boy, who recently underwent a serious operation on one of his eyes in Melbourne Eye and Ear Hospital, is progressing very well, and has retained his sight.

Western Australia.

Kalgoorlie.—Mother's day services were held on May 13. In the morning Sister Miss Florence Cameron gave a stirring message on India. She also spoke to children of the Bible school in the afternoon both at Kalgoorlie and Boulder. Special items were given by Bible school scholars. At evening service Bro. Hinrichsen's address appropriate to mother was much appreciated.

Baselstedeau.—On May 16, at an enthusiastic gathering, Sister Miss Cameron spoke of mission work in India. On May 17 the S.C. Endeavor visited the tent mission at Midland Junction. On May 20 and 27 Bro. Gray was speaker at all services, when fine addresses were given, and meetings well attended. The church sympathies with Sister Freer in the sickness of husband and children.

Perth (Lake-st.).—An inspiring meeting was held on May 2, at which Miss Cameron spoke of her work in India. Mother's day, splendid attendance morning and evening; Bro. Brooke's subject, "An Old-fashioned Mother." A father's day was planned for May 27. Choir practice after mid-week prayer service has resulted in improved attendance at both. Many young folk in the church take active part in various auxiliaries. With a desire to bring all together, and to help the young folk generally, Bro. Brooke has arranged a series of after-church social gatherings, to be held in the church hall, with carefully planned programme, and supper.

Queensland.

Roma.—On May 13 mother's day was observed. Bro. A. S. Cooke addressed the church suitably in the morning. Bro. L. R. Pitman's subject at night was "A Mother's Influence." All meetings were well attended. At C.E. consecration meeting on May 10 local officers of Salvation Army were present, and a splendid address was delivered by the captain. Keen interest is maintained in C.E. work, and greater numbers attend than since its inauguration. All church work is healthy, and meetings are well attended.

Boonah.—The Davis evangelistic campaign has continued a second week. Meetings have been well attended from the beginning, and interest is increasing. The church is being strengthened. Missions of a week's duration in each of the outer centres, Aratula and Silverdale, have been arranged. Bro. C. Green, an officer of the church and highly esteemed brother, is in a very low condition of health.

Kedron.—Sister Pearl Sugars, immersed on May 16, was received into fellowship on May 20. A visit was paid to Bedcliffe by Kedron officers on the same day. A successful ladies' guild building fund fete was held in the chapel grounds on May 26. Three new Bible school scholars were added on May 27. In the evening a mother accepted Christ. It was an excellent service. Bro. and Sister Noble left on May 28 for a fortnight's rest at Palm Beach.

Marburg.—A fortnight's mission, conducted by Bro. L. Larsen, closed on May 28. Attendances throughout were large. There were six confessions, and three were restored. The church has been richly blessed. Sister T. Kickbusch and Bro. H. E. Feldbahn were organists. The 40th anniversary of the church was held on May 25. The building was taxed to utmost capacity. Representatives were present from churches in West Moreton circuit. Bren. Alb. Hinrichsen (president of circuit), F. Lacey (secretary), W. Mundt (Rosewood), A. R. Pieper (Fernvale) and V. G. Boettcher (preacher Ma Ma Creek church) brought greetings. Bro. J. Boettcher responded on behalf of Marburg church. Bro. Larsen gave a stirring message, after which a husband and wife came forward for reconsecration. Refreshments were served by the sisters. The church is planning for jubilee a year hence.

South Australia.

Naracoorte.—Record meetings were held in May. Two were received into fellowship after baptism. At quarterly business meeting on May 29 all reports were very encouraging. Bro. Doug. Wilson, from Strathalbyn, had fellowship with the church. Mrs. M. McNicol has returned to Adelaide after a short stay, during which she rendered much help, especially with solos.

Kadina.—On May 13, attendances were very good. Bro. Warren being at Owen, the services were conducted by Bren. S. R. Trenwith and A. P. Russack, whose messages were much enjoyed. On May 30 Foundation Day was commemorated, and Bro. Warren delivered appropriate addresses to splendid gatherings. On the evening of May 21, the church choir rendered a service of song, "Pentecost," arranged by Bro. Warren. Good meetings on May 27, Bro. Warren speaking at both services.

Benley Beach.—The young people's socials held fortnightly are arousing keen interest. A father's day service was observed on May 27. Fathers helped in the evening. At the annual business meeting on May 30, good reports from all committees were read. A presentation was made to Bro. and Sister F. Clark, who have left the district. Bro. S. Pettman has been elected secretary of church in Bro. F. Clark's place. Bro. R. Graham has commenced a series of gospel addresses on "Christ and the Crisis."

Unley.—One has confessed Christ and three have been received by letter of transfer. On May 27 Bro. H. R. Taylor conducted a Bible service, old and interesting Bibles being on view and explained. A lantern lecture by G. P. Pittman on foreign mission work was given on May 30. Ladies' mission band held a successful social evening in aid of home and foreign missions. Bro. H. R. Taylor has been appointed president of Council of Churches of S.A. for ensuing year. A strong deputation to Unley City Council, in opposition to the granting of a licensed betting premises near the chapel, was received most favorably, and the council supported the deputation's claim and opposed the licence. The church regrets the death of Bro.

J. G. Noack (recently retired headmaster of Unley public school), and of Bro. W. H. Rich (who was on a visit to England), for many years a deacon and worker in the Sunday school.

VICTORIAN WOMEN'S EXECUTIVE.

The monthly meeting was held on Friday, June 1; 140 present. Mrs. Abercrombie, president, in the chair. Devotions were led by Mrs. W. A. Kemp. Miss A. Baker gave a most interesting and informative address on the work being done amongst Chinese women of Melbourne. A cordial welcome was extended to all visitors, including Mrs. Burden, of Queensland, and Miss Callanan (Sister Violet), of social service department, who told of the work she has undertaken to do. We are very pleased to have fellowship again with Mrs. Forbes, of Brighton. Apologies were received from Mrs. Shipway, Mrs. Barneden, Mrs. White, Mrs. Bath.

Sympathy was extended to Mrs. Trinnick, Mrs. Hamilton and Mrs. Whittington. Decided to hold a meeting for women during this centenary year. A girls' rally will be held on Tuesday, July 10. Speaker, Major Anderson, of Salvation Army. Ushers were appointed for executive meetings—Mesdames Jeffrey, Whittington, Smedley, Westcott.

General Dorcas met on May 16; 19 workers present; several apologies received through sickness. We gratefully acknowledge material and garments from Mesdames Carr, Lawson, Oliver, Baker, Bound, W. A. Kemp, the Misses Crichton, Smedley and friends. 91 parcels of goods were forwarded to three private cases, convalescent home, hospital committee, social service department, Sister Patterson, Eye and Ear Hospital. With the approach of winter months we solicit your practical help, that we may be channels of blessing to the Master's needy ones.

Isolated Sisters.—29 letters written; 5 replies received.

Benevolent Home.—The women from Parkdale church visited the home on May 21. Wards were visited, and words of cheer spoken to the old folk. Mr. Stephenson conducted a meeting in the hall which was much appreciated and enjoyed by the inmates. Many kinds of home comforts and books were distributed. All were very grateful for these gifts.

Social Service.—Goods received; garments, 596; 30 pairs shoes; 72 hats; pillows, quilt, rug, tea cups; groceries, £9/5/9 from Christian Endeavor societies; 1 case apples. Distributed 119 garments, 21 pairs shoes, 3 hats, groceries worth £2/11/3. With the winter months our requests are increasing rapidly. We cannot say no to our needy cases.

Prayer Meeting.—Visited Essendon and Carnegie during May. Some very fine papers were given by members of committee. Soloist, Mrs. Nash.

Women's Mission Band.—Members of committee have visited Brunswick, South Yarra, East Camberwell, W. Preston, Malvern. The mission band has been reorganised at Mont Albert. The appeal for the Mrs. Grace Waterman fund will close at end of August. Group meetings will be held at Balwyn, July 4; Malvern, July 11; Lygon-st., July 19; Northcote, July 25.

Hospital committee have paid 62 visits to the various institutions, and have distributed many kinds of comfort and cheer to the sick and lonely. Thanks to General Dorcas, Mrs. Oliver, Gardiner mission band, Hartwell, Swanston-st. Dorcas, South Yarra. Mrs. Meyer, superintendent, would be grateful for gifts of golliwogs for Children's Hospital. Please forward, c/o Swanston-st. church.

Next meeting of executive, July 6. Mrs. Mills leads devotions. Speaker, Mrs. C. C. Dawson; topic, "How Best to Create and Maintain Interest in Our Girls," to be followed by discussion. —Miss Rometch, secretary, 11 Florence-ave., Kew.

Dr. Angus on "Truth and Tradition."

(Continued from page 354.)

present not a teaching of Jesus but the faith of the church" (p. 7). How any scholar could have the temerity to write the words "universally admitted" in this connection is beyond our comprehension. Dr. Angus's statement is a wild one. Even in Gore's "New Commentary"—a most recent one (first published in 1928)—and one often criticised for its too "advanced" views—the comment is made that there is no ground for questioning the authenticity of this saying!

Whatever Presbyterians may ultimately decide regarding Dr. Angus as a teacher of future ministers of their church, there is no doubt that on vital issues his published writings are quite out of harmony with the Word of God. The Gospel which the apostles preached, and which is still the power of God unto salvation, is not that expounded by the author of "Truth and Tradition."

ADDRESSES.

A. W. Ladbroke, B.A., Dip. Ed. (preacher South Yarra church, Vic.)—1 Yarra-st., South Yarra, S.E.1.

H. E. Paddick (acting-secretary Black Rock church, Vic.)—College of the Bible, Glen Iris, S.E.6.

DEPARTMENT OF SOCIAL SERVICE, VIC.

The sunshine committee associated with the Victorian Churches of Christ Christian Endeavor Council contributed a "grocery evening" toward the social service department on Saturday, May 24, which resulted in groceries to the value of £9/5/9 being forwarded to the department. The social service committee desires to express its very sincere thanks to the Endeavorers who assisted toward this very creditable donation.

Employment.—Positions for our girls 16 or 17 years of age are available in reputable factory—light work. Girl wanted for boot shop—southern suburb. Women wanted for housekeeping (15/-), live in. Boys are invited to register with the boys' employment bureau. Application form obtainable in office. Tradesmen and laborers should register with the department.

Food.—While all kinds of food would be acceptable to the department, contributions of dripping in any quantity, a commodity so common to every household, and usually in excess of requirements, would be particularly useful.

Clothes.—Winter garments, blankets, etc., and boots and shoes are in heavy demand. Please send to Churches of Christ Mission, 318 Flinders-lane, Melb. Free on rail if addressed to the mission, Flinders-st. Ask for labels.

Organs.—Suitable for church and kindergarten, for sale; £7 each.—Will. H. Clay, secretary, 318 Flinders-lane, Melbourne, C.I.

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315-17 Collins Street, Melbourne.

MARRIAGE.

ELLIOTT—RANKIN.—On March 27, 1934, at Brighton Church of Christ, by Mr. A. W. Ladbroke, B.A., Dip. Ed., Maurice John, fourth son of late Mr. F. Elliott and Mrs. Elliott, of Bendigo-st., Prahran (late of Tasmania), to Jean Amelia, eldest daughter of the late A. S. T. Rankin and Mrs. Rankin, 313 New-st., Brighton (late of Heathcote, Vic.).

DEATH.

BOLDUAN.—On May 26, at private hospital, Dandenong, Herbert, the loved husband of Alice (nee Moysey), late of State Savings Bank.

Life's race well run,
Life's work well done,
Now comes rest.

IN MEMORIAM.

HOVEY.—In loving memory of our dearly loved parents, also our sister and brother. Ever remembered. For ever with the Lord.

PRATT.—In loving memory of our dear son, Kenneth Arthur (student of the College of the Bible, Glen Iris), who was called to higher service by accident on June 12, 1933.

Kenneth, dear, thy beautiful life,

With all its zeal and power,

Sheds o'er our lives and others

Sweet fragrance like a flower,

Winsome, loving, buoyant, true,

All could see Christ's love in you;

Light, love and joy of our home,

We wait with patience till He come.

(1 Thess. 4:14-17).

—Inserted by his devoted parents, Arthur and Emily Pratt.

COMING EVENTS.

JUNE 10 and 12.—North Melbourne Bible School Anniversary. June 10, 3 p.m., speaker, Mr. H. B. Robbins; 7 p.m., Mr. F. G. T. Turner. Special singing under leadership of Mr. E. Tippet. Tea provided. June 12, 8 p.m., demonstration and distribution of prizes. Spend a happy day of fellowship with your friends at North Melbourne.

JUNE 17.—Back to Box Hill Church Services. 11 a.m. 2.45 p.m., special talks from past members. 7 p.m., gospel service. Hospitality provided. Past members please send names to R. Ward, 44 Victoria-st., Box Hill.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

June 13—Bible Expositor's Night.

Principal A. R. Main, M.A.

Subject, "The Rehabilitation of Peter"

(John 21:15-17.)

Soloist, Mrs. F. L. Mitchell.

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Obituary.

FOX.—John Fox finished his course on May 18 at the age of 79 years. He was a successful homoeopathic practitioner in Sydney for more than fifty years, and as such was the helper of many. But it is chiefly with him as a Christian that we have to do here. In his earlier years he was associated with our Congregational friends, serving as a deacon for a number of years in the Pitt-st. church of that body. In 1904, having become convinced that the immersion of believers was the baptism taught in the New Testament, he and his good wife were baptised by the late Thomas Bagley, and united with the Paddington church. For some years he served as deacon, presiding brother, Lord's day morning speaker, and in other capacities in that congregation. But he and his son Walter had been fathering a work at what was then known as Lilyville (now South Kensington), so he transferred his membership to that place. Later he united with the City Temple assembly, and among the members there he was held in very high esteem for his sterling Christian character and willing service. For a number of years he filled the office of deacon in that congregation, and held that position at the time of his passing. His sympathies were wider than the one congregation, and so he was a liberal supporter of our missionary enterprises, and he served on both the foreign and the home missionary committees of N.S.W., retiring from the latter at his own request at last conference. He will be greatly missed in church circles, and by many sufferers, but his memory will be cherished, for he was a good man and full of the Holy Spirit. A widow, a daughter and two sons, all of whom are active in the work of the churches in N.S.W., have been left to mourn their loss. But it is not loss for him, as he has fought a good fight, he has finished his course, he has kept the faith, and there is laid up for him a crown of righteousness which he will receive at the appearing of our Lord. May the Lord Jesus grant all needed grace and comfort to the one now a widow after over 50 years of happiest married life, and to the children who have had set before them a magnificent example of a true Christian father.—T.H.

DAVEY.—On May 11 there passed away at Bendigo, Vic., a very devoted and loyal member of the church in the person of Sister Mrs. Davey, of Mt. Korong-rd. Our sister had been ill for some months, and her home-call was not unexpected. Sister Davey was baptised at the Baptist church at Castlemaine many years ago, and came into membership at Bendigo at the time of the Hinrichsen-Brooker mission in 1927. Since then she has served faithfully in the church. As a member of Dorcas and church aid society she was always ready to do what she could, while her deep spirituality and faith were a blessing to all who knew her; and though she has gone from us in person, her sweet influence will long be felt in our midst. Sincere sympathy is felt for all the members of the family. May the Lord grant them abundant comfort.—A.E.H.

TRINNICK.—In the early hours of Sunday, May 13, Sister Mrs. Mabel Trinnick passed to higher service, after a lengthy period of illness. Our sister was the youngest daughter of the late Bro. and Sister Cowley, of North Fitzroy, Vic. Her early days were spent in the church there. For the last fourteen years our sister was actively associated with the church at Hampton. In all these years she spent herself freely in the service of the Master. She possessed a cheery, beautiful disposition, and very many were blessed and helped by her kindly ministries. For many years she was most active in the women's work in the church, and there her pre-

sence will be sorely missed. Assisted by J. W. Baker, we laid the weary body to rest in the Melbourne Cemetery in the presence of a large company. She leaves a husband, son and daughter to mourn their loss. We commend the dear ones to the mourner's Friend.—K.J.

Carnegie Church, Vic.

COMING-OF-AGE CELEBRATIONS.

On May 24, 1913, an attempt was made to erect a church building at Carnegie, Vic., in a day. The building was completed sufficiently for the holding of services on May 25. About ten years ago the building was altered. There is now a commodious auditorium, with a seating capacity for 250 people. During the twenty-one years the following have served the church as preachers:—Bren. A. P. Wilson, C. Hall, W. Hilbert, E. Eaton, Clive Taylor, Fred. T. Saunders, P. A. Dickson, Heg. Sparks and J. E. Shipway. The latter has served almost eight years, and has enjoyed a very happy ministry. The present secretary of the church is Bro. Merton Ryall, and treasurer, Bro. Percy Luke. Bible school has grown from a small enrolment twenty-one years ago to about 270 scholars. Bro. Walter Organ is the present superintendent, and Bro. Arthur Galletly secretary. There are forty-two teachers giving consecrated service. Other auxiliaries of the church have done splendidly for work at home and abroad. A number who began with the church twenty-one years ago are still with us.

The services held in connection with the anniversary were splendidly attended. On May 22, the ladies planned the meeting, and Mrs. Jas. Abercrombie gave a splendid address on "Treasures." A ladies' choir also assisted most acceptably with the singing. The meeting on May 23 was arranged by the young people. A splendid programme was presented, and Bro. Arthur Baker brought a challenging address. The church officers arranged the meeting for May 24. Bro. E. F. Ryall, a foundation member, delighted the audience with reminiscences and Bro. J. E. Webb gave a convincing address on "The Church that Jesus Built." Services on May 27 were largely attended. Many past members returned for the day. Bro. Connor in the morning acceptably addressed the church from Romans 12: 1. In the afternoon the Bible school held a session. Helpful items were rendered. Bro. T. R. Morris gave an enjoyable address on "Chips that Come from the Carpenter's Bench." Extra seating had to be provided for the evening service, and Bro. Shipway spoke on "This Same Jesus." A boy and a young man decided for Christ. A thankoffering of over £80 has been received towards the liquidation of the debt. It was perhaps the greatest anniversary day in the history of the church. On May 30 a reunion and thanksgiving service was largely attended. Bro. W. Quirk presided. Greetings from far and near were received, including one from Bro. M. J. Modral, former church secretary for six years. Reminiscences were indulged in. The following visiting brethren spoke: Bren. Kestle, Box Hill; A. Boak, Malvern; and Sisters Mrs. Meyer, North Richmond, and Brownley, Thornbury. Some local brethren and sisters also spoke. Supper was provided by the sisters.

A word of praise must be said for those who so splendidly helped in the services with songs and eloquent items. Other than our local members who ably assisted were: Mrs. Holloway, Bunyip; Misses Edna Forbes, Brighton; and Elsie Allan, Cheltenham; Bro. Frank Whittington, Gardiner; A. Jones, Hartwell; and Mr. A. R. Davey, Hughesdale. The church has received a great spiritual uplift.—J. E. Shipway.

CONSIDER THE PRICE JESUS PAID!

"And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."

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Nothing we can do can be too much, too difficult, or too exacting, if it adds to his honor and glory.

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Full Assurance of Faith.

The writer of "Tasmanian Notes" in "The Australian Baptist" had the following note in a recent issue:—

"Of late we have been in touch with two instances of fine Christians being without any definite assurance of salvation. We suppose there are many such. They could not see that their calling and election were sure. Neither were of the Baptist faith. Why should two admirable Christians, through long lives of gracious Christian ministry, be in doubt of their acceptance with God, through Jesus Christ? Then our own experience came to the rescue. We were long truly converted, but had no assurance until we had obeyed the command of baptism. Since then, however much we have faltered our Lord in our Christian walk, we have never had doubt about our position of sonship with God. Was not one of the divine purposes of baptism, that young believers' faith should be crystallised and focussed in the act; so as to give it concrete form and substance? On talking it over with a couple of very experienced Christians, they agreed with us that few cases of want of assurance were met with amongst baptised believers, and that it was due largely to the psychological effect of the ordinance."

COLLEGE OF THE BIBLE.

Following is a corrected honours list of students securing a grade of at least 80 per cent. in Ancient History for the first term's work:—G. R. Stirling, 85; Miss M. W. G. Payne, 82; D. G. Hammer, 81; G. R. Clark, 80, 13 others passed.

In Homiletics III.—In addition to others already mentioned, M. T. Lawrie secured a grade of 80 per cent.

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