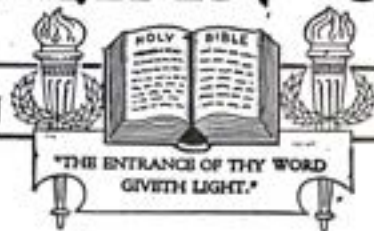


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Subscription: Posted direct, 10/6.
Through Church Agent, 9/-, Foreign 14/-.

To the Churches: A Plea for Our Preachers.

THAT was a very sad and arresting sentence in our Victorian News-letter of last week:

"I was rather startled to hear one [preacher] of a good many years' experience say, 'I am getting tired of competing for a place,' and that he 'felt like dropping out of the work.'"

Now, the writer of that news-letter is the President of our Federal Conference and also one of our honored preachers who has given very many years' service to the churches. If such a one feels it desirable to draw the attention of our people to what is a very serious situation, then we think that the churches should give heed. The whole question of preaching appointments, the reception of candidates, the placing and care of preachers, is under review in Australia, having been brought before several of our conferences in recent years. Committees are at work seeking a solution of the difficulties which confront us. In this short article we deal with one aspect of the case.

Preachers share difficulties with others.

The last few years have been difficult ones for men of all classes and in all kinds of employment. Professional and business men, employers and employees alike, have suffered financially; nearly all have reduced incomes, and many have been out of work. It is no wonder, then, that church finances have been affected to a considerable extent, and that our missionary committees have had to curtail their expenditure. Nor is it to be wondered at, or objected to, that the work of individual congregations has been affected, that expenditure has had to be adjusted to suit reduced incomes and that many economies have had to be practised.

We think we know our preachers well enough to declare that all have been quite willing to share the burden of the days, and to continue cheerfully to serve the churches on considerably reduced allowances. They could not well be Christian and do otherwise. No true preacher regards his work as a means of earning a livelihood. When he devoted himself to the work of the Gospel, he turned his back, once and for all, on the hope of material gain. He never repines because the riches which others may

acquire can never be his. Hence it is not surprising that our preachers have willingly shared with other members of the church reductions to the point of privation.

Returning prosperity.

May we remind our people that many preachers have suffered so much loss that the strain has been very great? A man cannot do his best work if harassed by financial cares; and many of our preachers have been called upon to bear a load unnecessarily severe. A preacher to be successful must be a student; he should be able to buy the books without which he is as a workman deprived of tools. Yet many of our preachers lack the means to purchase the books which they ought to be reading. May we be allowed to make a strong and affectionate appeal to the churches, in the returning days of prosperity, to make sure that the preacher and his needs are remembered? Let none be able to say that the church of God was the first to reduce allowances when difficult days came and the last to increase when brighter days appeared. It may not unreasonably be suspected that many professed Christians too lightly considered that their economies in a time of stress should be made in connection with

church contributions. Personally, we more than doubt if there were the need for all the drastic reductions made in the maintenance of our evangelistic work at home and abroad.

Competitive customs.

Put Mr. A. W. Connor's letter suggests another and a graver matter. He refers to a preacher's objection to continuing the competition for fields. Have the officers of churches considered where a practice, developing into an evil habit, is likely to lead us? This competitive business in church life is most objectionable and fraught with danger.

There are churches which advertise for preachers, who are supposed to send in applications with credentials and statements of terms. Surely there is a better way than this. The best preachers feel that they ought not to be treated thus. We cannot get the best results if we derogate from the dignity of the preacher's position and work in this way.

Even worse things are found than the advertisements. We think that as soon as church officers begin to appreciate the feelings of the great company of our preachers they will shun such things as the following. Here is a church which sends out many letters to preachers in different States asking if they would be willing to accept a call for service, if the church extended one. The letters are so worded that a number of the preachers are led to believe that but one man is being approached and that but one will be considered. To their surprise and horror they later find that they were being dealt with as are answerers of advertisements and entering the competition which honorable preachers as a rule abhor. There are occasionally even worse things than this. Letters have been so worded as to imply that engagement is certain, merely awaiting the fulfilment of some formalities; and yet the preachers have found the competitive system operating and rejecting them. We cannot conceive how any church with knowledge can countenance such proceedings. We respectfully suggest that all churches should eschew the evil practice.

The case becomes worse still when men are written to by church secretaries and are

PRINCIPAL CONTENTS.

	Page.
A Plea for Our Preachers	433
"Crowned with Many Crowns"	434
Goshen and Paradise	435
Plea for the Australian Aborigines	436
Religious Notes and News	437
At the Lord's Table	437
Home Circle and Family Altar	438
Prayer Meeting Topic	439
Our Young People	439
Here and There	440
News of the Churches	441
Foreign Missions—W. Morrow's	
Death	442
College of the Bible	446
Obituary	448

VOL. XXXVII, No. 28.
THURSDAY, JULY 12, 1934.

asked to state the smallest remuneration which they can take. There ought not to be the slightest occasion given for the suspicion that the lists of men and their minimum requirements are so dealt with by churches or officers that the cheapest man is the one most likely to be honored with a call. Yet there is at present somewhat more than a suspicion that this is so.

We venture to urge all our churches to place the work on a higher plane. An extension of the evil to which we refer will at least greatly injure our work if not lead to utter disaster. How can our preachers continue to endure such practices? How can we hope for the best men to enter into the work if such humiliation is to be their portion?

Use our advisory boards.

The conference committees to which we have referred may suggest solutions, making recommendations for our consideration

and discussion. In the meantime we may say that churches would do well to make use of the advisory boards appointed by conferences for the helping both of churches and of preachers. They may certainly be advised to refrain from advertising for preachers. Again, a church should know just what it can afford to offer a man. It may be that in times such as these only a small sum can be offered. Even so, let the brother, to whom an invitation goes in the belief that he could render good service, be told of the church's cordial invitation and of the sum which it is able to offer. That is a thousand times better than asking a man what is the least he can possibly take. Let us eliminate the evils of a competitive system such as the preacher alluded to by our Federal President had in mind. The brighter days will soon be here. Better and brighter times for the churches will come all the sooner if we can give a proper Christian solution to our preacher problems.

by God the Father, who addressing him said, "Thou art my Son," "Thy kingdom is forever." "Sit thou on my right hand until I make thine enemies thy footstool." And to the angelic hosts he said, "Let all the angels of God worship him." "Now we see Jesus . . . crowned with glory and honor." The crown of "all authority" has God placed on his head. But his kingdom is only made up of individuals. Only those who own his sway now shall enter his eternal kingdom. He waits for each of us to place our crowns upon his head. Then shall we see him coming forth wearing his many crowns.

The crown of manhood.

To say the very least, we can place this crown upon his head. He was a man. He was not a mere manifestation as some would have us believe. Born of the virgin Mary he grew in wisdom and stature, being subject unto his parents. As a young man he worked at the carpenter's bench. Entering into manhood he gave himself to a ministry of healing, helping, teaching, preaching and redeeming. He was subject to our temptations—"tempted in all points like as we are." He knew our sorrows—three times he wept. He shared our feelings—he was hungry, thirsty, weary, lonely. He was a man, but more. He was the man. None so gentle, yet none so strong as he. None so kind yet none so stern. None so pitiful yet none so terrible in rebuke. None so humble yet none so dignified. None so holy yet none so sympathetic. Whatever the angle we look at him we find him perfect. "Once in this world's history was born a man. Once in the roll of the ages, out of innumerable failures, from the stock of human nature one bud developed into a faultless flower. One perfect specimen of humanity has God exhibited on earth." Beside him all bards and seers, prophets, priests and kings are but moral and spiritual pygmies.

The crown of divinity.

Only he, among all who profess to believe on the Lord Jesus Christ, who sits upon the so-called St. Peter's chair in Rome, with a golden crown on his head, on which is the title, "The Son of God," would rob our Lord of his divine title, taking it to himself. The disciples knew he was a man, and something more than a man. As Peter expressed it, "Thou art the Christ, the Son of the living God." If he is not the Son of God, who is he? No son of Mary could turn water into wine, or walk upon the waves of an angry sea. No son of Mary could say "Come forth," and he who had been dead three days was resurrected to life. No; he who laid down his life for his enemies and had power to take it again was more than Mary's son. It alone will satisfy us to believe that he was the Son of God incarnate, begotten of the Holy Spirit, born of the virgin Mary, "approved of God by miracles and wonders and signs," proving himself to be the Son of God with power by his resurrection from the dead. We believe God when he says, "This is my beloved Son, in whom I am well pleased."

"Crowned With Many Crowns."

I. J. Chivell.

In Revelation, chapter nineteen, we have a delightful picture of a victorious Christ. It is one which encourages and inspires in these days when sin is rampant. The heavens are opened. The Christ rides forth upon a white horse. His eyes are as a flame of fire. His vesture is red with blood. The armies of heaven follow him, riding upon white horses and clothed in white linen. He comes forth to rule the nations with a rod of iron. On his vesture and thighs is the title written, "King of kings and Lord of lords." And on his head are many crowns. Whatever else that picture may signify it does signify a victorious Christ—"On his head are many crowns."

There are two crowns that we know have been placed upon his brow.

A crown of thorns.

The first was placed there by man. It bore no illustrious title. It was not placed there by gentle hands or loving hearts. There was no glitter of gems set in gold. 'Twas a crown of thorns. "He came unto his own, and his own received him not." In mocking triumph the soldiers placed it on his brow.

"Sinners in derision crowned him,
Mocking thus the Saviour's claim."

There is a picture painted with two angels standing at the foot of the cross, reverently handling the crown that has fallen from the Saviour's head. They are looking at it in astonishment. Never had they seen him crowned with such a crown. It was the first that man gave to him.

A crown of glory.

But there is another that has been given to him by God. He had come through earth's battle triumphantly. He had en-

dured the temptation in the wilderness. He had overcome the struggle on the mountain-top. He had won the soul-agonising battle in Gethsemane. He had humbly submitted to the cross. But on the third day he rose again, the conqueror of the grave. Satan's kingdom fell. The prince of this world, the ruler of darkness, was the bringer of death, and by it he ruled supreme. Jesus met man's deadliest enemy, and conquered. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." "If a man keep my saying, he shall never taste of death." "Now is the prince of this world cast out." "O death, where is thy sting? O grave, where is thy victory?" . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ." The risen Christ, resplendent in the glory of victory, led his disciples to Olivet from whence he was taken up into heaven. Two angels announced his going and his coming again. There the curtain is drawn. We must turn to prophet and apostle to learn what took place beyond. The Psalmist-prophet says that, as the attendant angels bore the Christ up toward the eternal city, they cried, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And there came back from the eternal city, "Who is this King of glory?" to which the attendant angels replied, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." And again the question, "Who is this King of glory?" "The Lord of hosts, he is King of glory." Thus was Christ ushered into the eternal city, being received

Crowned as Saviour.

He is our example. He did come forth from the bosom of the Father to reveal him unto us. But more than that—"the Son of man is come to seek and to save that which was lost." To those under the shadow of death he said, "I am come that ye might have life." It was to save he came. Perhaps we tried to work out our own salvation apart from him. It left an aching void, a sin-consciousness and a hopeless soul. Our eyes were opened to see him uplifted for us, bearing our sins, and in a flash there

came the realisation that "only by his stripes are we healed." Kneeling before him, with contrite spirits, with loving and grateful hearts, and with trembling hands upstretched, we placed the Saviour's crown upon his head.

Crowning him as the man of all men, the Son of God, and our Saviour, we make him the Lord of our lives. John saw a great multitude before the throne, "and on his head were many crowns." Will you be one in that multitude? Will your crown be one of the many?

Goshen and Paradise.

Is there any nation without its stock joke, pitying or pitiful, about some town or place within its own borders which it holds in friendly derision? England—who knows why?—always finds something irresistibly comic in the mere mention of Wigan. America grins broadly about Pittsburg. In my own land we have the hoary old gibe about the man who, on being examined in court and asked where he was born, replied, "In Paisley, sir; but as sure as death I couldn't help it."

Where do you live? Staying as I do in Edinburgh, I should not like to suggest that the gracious influences of environment and natural setting can be lightly discounted. But we all live in two environments—the one we have thrust upon us willy-nilly and the one we make for ourselves, the outer and the inner setting. One of these we cannot help, except to remove the tragedies and misfits of man's own making; but the other, and the more important, is our "personal" city where we can make our surroundings and our delights independent of local form and color. In this sense, where do we live?

There is an excellent story of an American poet who had been born and bred in a drab and dead-alive town, the Wigan of the United States, called Goshen, suggestive in more ways than one of slavery and makeshift. When twitted with ridicule about his native town, the poet made the following famous answer:—

I do not live in Goshen—
I eat here, sleep here, work here;
I live in Greece
Where Plato taught
And Phidias carved
And Epictetus wrote.
And so I live in Paradise,
Not here.

Where do we really live? The place where our bodies must exist, work and struggle is largely an accident: like the gulls, we have to go where the fish are! But unless we are really "gulls," we have another world and another city which we alone can fashion for ourselves. And I imagine that God's final judgment on us will be—the kind of city we have built for our dreams and thoughts.

Every Christian has two cities, Goshen and Paradise. Let us do our best for

Goshen; and it is wonderful what we can do. Beyond a certain limit, however, it will always be Goshen! But there is still Paradise, the land of our thoughts, the poet's "Greece," what we as Christians call "the City of God."

This is why the Christian can say in a very definite sense that his citizenship is in heaven, or that we are "colonists of God." We have our house and work in Goshen, our civic duties in which we ought to take a real share, our friends and interests, the hundred and one things of a decent man. But in spite of all this, we do not really "live" there: we live in our books, our thoughts, our dreams and our hopes. And the oddest thing of all is this—that apart from fanatics and narrowminded people, for whom there is no law except their own, the more a true man lives in "Greece," the better citizen is he of "Goshen," and the more Christians live in heaven, the finer people are they on earth.—Dr. James Black.

Girls and Boys of the Bible.

G. J. Andrews.

THE BOY WHO HEARD GOD.

1 Sam. 1: 9-20, 24-28; 2: 18, 19; 3: 1-21.

Long ago a good woman named Hannah prayed that God would give her a little child of her very own. God answered her prayer with the gift of a baby son whom she called Samuel. So thankful was Hannah that she declared her boy should be lent to the Lord for great, good purposes as long as he lived. When Samuel was old enough he was taken to the Temple of God at Shiloh, where he helped and was educated by Eli the priest. Every year, when the mother and father visited Shiloh, they took their boy presents, especially a fine new coat which Hannah made with her own hands.

Now the people of Samuel's day were very wicked; they did just as they pleased without any regard for the wishes of God or the welfare of the nation. Nobody ever stopped to ask God's guidance and learn his will. Even poor Eli, who was very dili-

gent about many priestly duties, was not a listener to God.

One night, after Eli and Samuel had gone to bed, just before the temple lamps had gone out, God called Samuel, but the boy thought it was Eli who spoke, and promptly went to him. Eli said, "I called not," and sent Samuel back to bed. This happened three times, till at last Eli learned that it was God calling the lad, and told him when next he was called to say, "Speak Lord, for thy servant heareth." God did call again, and Samuel answered as he had been told, and God gave him an important message.

From that time, right on through his life, Samuel always listened for God's voice of counsel and guidance, and this was the secret of his greatness as a servant of God among the people.

Prayer Corner.

"Blessed are the pure in heart: for they shall see God.—Matthew 5: 8.

○

"The way to get over uncleanness is, in innumerable cases, not to fight against that only, but to contend for positive holiness all round, for Christlikeness, for purity of heart in the sense in which Christ used the expression; in the sense in which in the 51st Psalm a clean heart is coupled with 'a right spirit'—that is, a will set straight towards God, or simplicity of purpose. There is an old Latin proverb—'Unless the vessel is clean, whatever you pour into it turns sour.' It is so with the human will. Unless the human will is directed straight for God, whatever you put into the life of religious and moral effort has a root of bitterness and sourness in it which spoils the whole life.—Bishop Gore.

○

"This sanctuary of my soul
Unwitting I keep white and whole,
Unlatched and lit, if thou shouldst care
To enter or to tarry there."

○

I will say unto my God, my Lord, and my King, "O how great is the abundance of thy goodness, O Lord, which thou hast laid up for them that fear thee." But what art thou to those who love thee? What to those who serve thee with their whole heart? In this especially thou hast showed me the sweetness of thy love; that, when I was not, thou madest me, when I went far astray from thee, thou broughtest me back again, that I might serve thee, and hast commanded me to love thee. I would I were able, at least for one day, to do thee some worthy service. Truly, thou art my Lord, and I thy servant, who am bound to serve thee with all my might; and this I wish to do, this I desire; and whatsoever is wanting unto me, do thou, I beseech thee, vouchsafe to supply. Amen.—Thomas a Kempis.

A Plea for the Australian Aborigines.

One Appeals on Behalf of His People.

Shadrach L. James.

It is gratifying to know that there is a general awakening amongst the white people of this land for the amelioration of the conditions of my people. So far there has never been a vigorous, decisive or intensive effort to lift them up socially, morally, intellectually or spiritually. Whenever and wherever an effort has been put forth, we credit the missionaries with the experiment, and they have responded well, as is evidenced in many cases.

Some of the greatest authorities on the aborigine say that he is in that stage of life where he is sensitive to the least idea, be it progressive or degenerate, and for that reason acquires civilisation, be it good or bad. I know what an unmistakable contrast there exists between the aborigine who, after living under enlightening and uplifting influences, gives proof of it in his manners, deportment, and temperament, and the aborigine who has not had such advantages. He is a good imitator. Give him a wholesome surrounding and he will respond admirably, forming habits of good manners, cleanliness, thrift and other commendable things; but unfortunately many are removed from such surroundings. For every white man who comes to us as an angelic visitor, a score or more visit us only to prey upon our morals.

Neglect of our Island Continent.

The white man has been blessed with centuries of Christian civilisation, and his aim has been to pass the blessing on to others; and scores of missionaries have been sent to foreign fields, where thousands have been won for Christ, and we cannot but note the progress that other colored races have made, while we, the aborigines of this island continent, have been sadly neglected. Nothing in all the activities, feeding, clothing and housing, can be counted as of vital importance as to raise us to the dignity of citizenship.

The great commission spoken of in the Bible reads: "Go ye into all the world, and preach the gospel to every creature," "beginning at Jerusalem." "Ye are my friends, if ye do whatsoever I command you." This is a distinct command, and very few people professing Christianity realise the importance of it. The modern idea of Christianity is more concerned about its theory, but we are looking for something practical.

A mere profession is insufficient to cope with the needs of a sinner; it must be allied with a comprehensive effort to do something practical for the advancement of God's kingdom. We are God's creatures, and should have first claim and consideration to the blessings that may be derived from this land which by divine right belongs to us.

Many people are of the opinion that the aborigines are the lowest specimen of humanity, that they are incapable of receiving religious impressions, and that it is a mistake trying to teach them something that they do not understand and that is of no value to them. This I consider is unfair criticism, for I have seen many of our people live and die in the faith, and I say most emphatically that we do value what we have been taught, and pledge to stand by the principles of our creed. Paul the great apostle preached Christ and him crucified. Martin Luther adopted that faith on Pilate's staircase, and it has been handed down through all the ages until it finally reached us. We are now depending on that faith to carry us to heaven. So, then, how say some that it is of

no value to us? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This plain statement is unmistakable evidence that the great Creator of man is no respecter of persons.

Not Doomed to Extinction.

Now I wish to correct the general belief that our days are numbered. I say that our people are not doomed to extinction. They yet may be saved. Let the authorities secure the needed legislation for their protection, betterment and preservation, and undertake the work of caring for them, not as heretofore with the conviction that they are a dying race, but with confidence that the remnant can be saved.

Here I wish to offer some constructive ideas that may be of some help to our people. Our failures in the past have not been for want of ambition, but for lack of opportunities, wrong administration, lack of confidence and insufficient interest as well as financial disabilities.

More missionaries are needed to the aborigines. We value the efforts of these godly people, and their influence does more good to help our people than any other institution organized for protection of the native race.

Education should be a chief concern of those interested in us. We need better facilities for learning. Teachers should be classified for the position amongst them, and education should be made compulsory. Reading, writing, arithmetic and other suitable subjects should be taught. Technical education should be given, and suitable libraries provided to foster the love of reading. Amongst colored races in other countries there are higher institutions, and cannot similar institutions be provided here, that the most ambitious and capable ones may have the opportunity to aspire to higher things?

For the moral and spiritual care of my people I advise the appointment of itinerant white and aboriginal evangelists, who shall visit the aborigines who are not connected with mission stations.

In conclusion, I wish to bring a few facts concerning our people and what can be done for them if people were determined to help in some practical way.

Cummersgunja.

Cummersgunja is a mission station vested in the Aborigines' Protection Board, situated on the Murray River, 15 miles from Echuca, and has a population of between three and four hundred.

This place was first founded by Mr. Dan Matthews, a man from England, who selected here in the early days. This gentleman, an earnest Christian, worked hard in the interest of our people, and eventually gathered a number of the aborigines camped in the district into his own property and there a mission station was formed. This was known as "Maloga," and with the help of Christian people and voluntary contributions, this place was supported. During Mr. Matthews' term of management, my father, Mr. Thomas S. James, a missionary teacher, was appointed to the school; later on he classified and became the headmaster. The mission was then taken over by the Aborigines' Protection Board, and removed to the place where it now stands. It now is known as Cummersgunja.

For many years dad labored teaching, and preaching the gospel. Most of us received a

very fair education, and a good knowledge of the Scriptures. Then came a day when dad retired and left the station. It was then that the work began to languish. Those who professed Christianity grew cold and indifferent, and but for the efforts of one of our own native preachers, Mr. Edwin Atkinson, the gospel would never have been preached.

Appreciation of Mr. W. B. Payne's Work.

It is now just four years past since a remarkable change took place here. Mr. Payne, an earnest Christian gentleman, from the church of Christ, Echuca, paid a visit to the station and conducted a service or two. God moved him. He saw the sad condition of the place spiritually, and set his face like a flint to lift his people out of the miry clay. The progress made in those few years is unquestionable. Journeying to and from here regularly once a week, and in bad weather too, proves to us that our brother does not only possess a knowledge of the true God and his worship, but carries something practical in his ministry. Many changes have taken place since we first met Mr. Payne. Numbers have been converted, and I had the pleasure of witnessing several baptismal services by him. He has also brought to the people temporal blessings; many through his influence have received clothing and other blessings of which they were deprived. He has been most sympathetic to our sick, visiting them in the hospital, caring for them there, and doing everything in his power to win them. Many to whom Mr. Payne had the pleasure of ministering have gone to their great reward, and I am confident that his effort has been the means of winning them for Christ.

Our brother has just entered the dawn of his fifth year of gospel work amongst us, and at his first service in this year two souls were won for Christ, and an old lady renewed her vow to the Lord after many years of faithful service.

On behalf of my people I offer to Mr. Payne our thanks and appreciation for his untiring zeal, his earnestness, for the success that has crowned his efforts, and for his advent here which has brought to us many compensating advantages.

Our little church is again filled to its full capacity. We are established once more in the faith, and have a properly organized church with many faithful followers who break bread once a week in God's own appointed way.

A New Manager and Matron.

There is still another change to be recorded here. We have been blessed with a new manager and matron, Mr. and Mrs. Danvers, a very sympathetic lady and gentleman who have had a lot of experience amongst other colored races. Their hearts are set on lifting us up, and with their help and encouragement there is no reason why we should not come up to the white man's expectation. Already lots of improvements have been made to make the people happy. Young men are being taught to work, and the young women trained for domestic duties. Many of our people who were living in close proximity to the station have been brought in and cared for by these good people. What can be done here can be done elsewhere, and prove that God is no respecter of persons.

Our aborigines all over Australia are clamoring for the gospel, and it is up to the Christian institutions to send more missionaries and help them financially to carry on this work. When we learn to measure others not by their rank or station but by the worth of their spiritual nature, by their immortality, by the possibilities that lie in the most ruined life, it will no longer be humiliating for us to do even the humblest service for the least of God's creatures. Then there will be nothing in us that will seem too

(Continued on page 446.)

Religious Notes and News.

EXCITING THE WORLD'S DISGUST.

"The cause of religious liberty in Germany," says "The United Presbyterian" (Pittsburg), "is now receiving outside help."

"The Federal Council of Churches of Christ in America has cabled Reichsbishop Mueller expressing its grave concern over his use of force in setting aside constitutional guarantees in the German church, and in his wholesale removal from office of those who for conscientious reasons oppose his policy. . . . It is hard for a civilized nation to be contemptuous of world opinion. The efforts of the Federal Council, the Archbishop of Sweden and of the United Christian Council will have their effect and so will every other effort which causes Germany to feel the force of the world's disgust over her present attempt to suppress religious liberty."

ENEMIES OF PUBLIC WELFARE.

"Unless we pay the price for peace, we shall inevitably pay the costs of war," said Dr. Sidney L. Gulick, New York, on his retirement from the secretaryship of the Department of International Justice and Goodwill of the American Federal Council. "The problem of war and peace is one that belongs peculiarly to the churches, for at bottom it is moral and religious."

"It is high time that the people and the churches of America should realize that those who manufacture and sell to other lands for private profit the bayonets and bombs and poison gases with which our boys may be killed and our cities laid in ruins, should we become involved in war with the buying nations, are enemies of our public welfare. The traffic in arms and munitions is absolutely conscienceless and utterly devoid of patriotism, although it wraps itself in the national flag. The guns, explosives and war airplanes we sell to others may be used against ourselves. That has been the fate of the munitions-making countries of Europe."

MOTHER'S DAY AND THE CHURCH.

Mother's Day as an institution has come to stay. That the day chosen for its celebration is Sunday is particularly happy, for nothing has done so much to raise the status of home or mother as the religion of Jesus. By the celebration of Mother's Day on Sunday, the church is presented with a splendid opportunity of not only enthroning motherhood, but of teaching in no uncertain way the duties and responsibilities of the child to the mother and the mother to the child. We are forced to the conclusion, however, by our experiences of last Mother's Day, that there is a very definite tendency on the part of some churches to overdo the thing. A leading church in a large country centre had the following programme for the day:—Subject of children's morning talk: 'Mother'; subject of morning sermon to the church: 'Mother'; special Sunday school session in the afternoon on mother; subject of evening sermon: 'Mother.' Surely this is overmuch, and to the slighting of Christ, who was pushed, if not altogether out of the service, at least into the background."—*"Christian Messenger"* (N.S.W.).

SOUTH INDIA CHURCH UNION.

The joint committee on church union in South India, meeting in Madras, has made some further revisions in the scheme. To the clause accepting the historic episcopate in a constitutional form as part of the basis of union, an addition has been made to the effect that "the fact that other churches do not follow the rule of episcopal ordination shall not in itself preclude the United Church from holding relations of

communion and fellowship with them." In the section dealing with the consecration of bishops, a clause had been added that two presbyters shall join hands with the bishops in the laying on of hands "provided that if a diocesan council shall specially so determine, hands shall be laid on by the bishops only."

KAGAWA'S "DENOMINATION."

Toyohiko Kagawa, the noted Japanese Christian leader, is a Presbyterian. Curiously it is a fact that he had to discover; and how it happened he tells in an article in the June issue of the "Christian Graphic." He says: "When I became a Christian and was baptised, I thought there was only one church. It was two years later that I was informed that I was a Presbyterian Christian. And so Presbyterian I remain. However, when in America I said, in reply to a question as to my denomination, that I belonged to the New Testament."

MODERN JERUSALEM.

The ancient city of Jerusalem has developed in recent years, being no longer "the dream city" which appealed to the pilgrim or visitor through its Bible associations and Bible memories; it is a modern metropolis, possessing all the amenities of an up-to-date city.

Outside the ancient walls there have arisen splendid residential areas, with fine streets, public buildings, hotels, cafes and cinemas. Today we find a greater Jerusalem, a city worthy of its historic setting. Eighty years ago there was not a single building outside "the walls," now more than two-thirds of the population re-

sides there. For the first time since the Romans, Jerusalem has become practically a Jewish city, some sixty per cent. of its ninety thousand population being Jews. This will give some idea of its development.

How Jerusalem has grown is evidenced

Maccabees," "Isaiah Street," "John the Baptist Street," etc. Areas have been set apart for recreation grounds, markets, khans, residences and for business premises, on the most modern lines. The King David Hotel, built at a cost of £250,000, is a gem of architecture, its furnishings and appointments being equal to any establishment of the kind in Cairo or elsewhere.

One of the finest structures in Jerusalem is the Y.M.C.A. edifice, which Lord Allenby declared open; it occupies a commanding site on the high road, known as St. Julian's Way. A sum of somewhere about £400,000 was spent upon it.—W.H.A. in "A.C. World."

It is time to remember that the service of man is first of all a great service for God. This faith alone can keep us from the wilfulness, the crotchets and the insubordination, which spoil so many well-intentioned for their kind, and so woefully break up the ranks of progress.—G. A. Smith.

At the Lord's Table.

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

THE CUP OF SALVATION.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—Psalm 116: 12, 13.

It may help us in our meditation this morning if we think of our Lord and his disciples singing these words before they left the supper room to go to the mount of Olives. The group of Psalms (113-118) in which these words occur, forms the Hallel, or Hymn of Praise, so called because of the frequent use in them of the word Hallelujah—Praise ye Jehovah. This hymn was regularly sung at the Passover, and

the thought is, I will take this paschal cup—the cup of memory, of salvation, and thus come into the sphere of blessing as I attend to the Lord's appointment.

But, of course, the ancient singer in Israel may have used the word as a figure of speech, and by "the cup of salvation" may have meant all that he received at the hand of God. Many things come to us in the experience of life. Sometimes the cup overflows with sweetness and joy (Psa. 23: 5). Sometimes it is full of bitterness (Mark 10: 38). But whatever comes, he will receive it in gratitude as a cup of salvation from the good hand of God.

"Jesus took the cup, and gave thanks, and gave to them." It was the paschal cup, but he invested it with new meaning. Henceforth, to the men who received it, it would be a memorial of a greater redemption than it had been before. It now became the symbol of the blood of the new covenant. The apostle Paul called it "the cup of blessing." It is a "cup of salvation" too, because it is a medium for the impartation of saving grace, when by means of it we come into communion with our risen Lord and Redeemer. Let us receive the bread, and take the cup, with gratitude and joy, remembering all his benefits, especially the spiritual blessings of pardon and power which God bestows upon us through our Saviour.

fits toward me? I will take the cup of salvation, and call upon the name of the Lord." If he means that he will faithfully observe the passover, with all its sacred associations of gratitude and joy,

The Home Circle.

C. F. PITTMAN.

ALONG THE WAY.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

The soul is dyed the color of its leisure thoughts; "as a man thinketh in his heart, so is he."—Dean Inge.

Every earnest, noble life leaves its fibre interwoven forever in the work of the world.

Genius may begin great works, but it is earnest, courageous labor that finishes them.

It is not wise to meet troubles halfway. The day's work is all that really counts.

The simplest way to live more than an average life is to add an hour to the fresh end of the day.

Amusements help one forget things; religion helps one surmount things.

Give cheerfully with one hand and you will gather abundantly with two.

One of the surest marks of greatness is accessibility and the appearance of having an unstinted allowance of time. Extreme busyness is a symptom of deficient vitality.—Stevenson.

When Alexander the Great was asked how to conquer the world, he replied, "By not delaying."

Let the man who has to make his fortune in life remember this maxim: "Dare, and the world yields; or, if it beat you sometimes, dare it again, and it will succumb."—Thackeray.

The happiness of your life depends upon the quality of your thoughts.—Marcus Aurelius.

THOSE WHO THINK.

From time immemorial, political governments notwithstanding, the world has offered its rewards to those who dare to stand apart and alone, if need be; to those who can think for themselves, to create a thought or a picture that does not necessarily meet the exact views of the great masses.

Anyone can be one of the sheep—and all sheep jump over the fence exactly alike. All the other sheep are jumping over the fence, so each one thinks it is the proper thing to do.

If one is determined to be one of the sheep and wait to see what the other sheep think about his ideas and plans, then he should not complain because the world does not treat him like a ram.

The greatest achievement one can make is to reach the point where he can think for himself. When one stops to wonder what others think, he accords them a position as Supreme Judges—when they are but common folks.

Those who let others make their decisions have simply quit trying—they have become like sheep; they have taken the broad, easy road, and these are the people who indulge in self-pity, and complain because the world does not bring them what they wish.—Selected.

DOG IN THE MANGER.

One morning last winter, when the ground everywhere was covered with snow, we put out part of a loaf of bread on a pedestal among the bushes for the birds to peck at. Soon a great flock of sparrows and starlings congregated around the pedestal, crowding each other for a chance at the loaf.

Suddenly a big jay bird zoomed down from his perch in a near-by tree, and the entire flock of small birds made a quick getaway, leaving the jay all alone with the food. The loaf was too big for the jay to carry away, for he tried to pick it up, but could not. So he ate and ate, until he could eat no more. Finally he left it, and flew back to his perch in the tree.

Soon some of the little birds picked up enough courage to fly back, and started to eat of what was left of the loaf. Immediately the big jay flew back, and angrily attacked the little birds, who again escaped.

Now, the big jay bird had eaten all he could hold, yet he was so selfish that he did not want the little birds to have any. Isn't that just like the fable of "The Dog in the Manger"? And isn't that also just like some people? We ought to be better than a bird or a dog in things like that.—Selected.

LIFE AS A BOOK.

Have you ever thought of life as a beautiful book, bound, but waiting for what you would put upon its clean white pages? Or that what you wrote there bespoke your own character and influenced some one else as well? And yet it's true, and the more beautiful because it is true.

Think of each day as it draws to a close, and be able to say to yourself: "Have I written right? Can I look back through the pages—and be glad—and unashamed? I have wounded no one willingly or knowingly; I have given of time and energy to help some one else; I have studied diligently and tried to succeed, using defeat only as a measure to success."—"The Sentinel."

FRIENDSHIP.

Life offers us many beautiful gifts, but perhaps the gift we prize most, as the years come and go, is the gift of friendship.

What sweeter gift does life offer than friends, friends who share our joys, who sympathize with us in our sorrows, who understand and trust and love us, who inspire us to nobler, happier living. Every material thing is subject to change, but true friendships only grow sweeter and stronger and deeper and richer with every passing year.—"Girlhood Days."

Little Harry came running into the house crying, and at the top of his head showed a bad bruise.

"What fell on your head?" his little sister asked him.

"I did," sobbed Harry.

The Family Altar.

J.C.F.P.

TOPIC.—NON-RETALIATION.

Monday, July 16.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord.—Lev. 19: 18.

Those under law had frequent glimpses of grace. Here we have the very essence of New Testament teaching with regard to our attitude towards others.

Reading—Leviticus 19: 11-18.

Tuesday, July 17.

Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.—Prov. 20: 22.

When injured we must "wait on the Lord." Instead of seeking to avenge ourselves we must refer the matter to him whose right it is to judge, being content to know that we ourselves are saved. Never must we say or think "I will recompense evil," but rather, "I will forgive, and try to forget."

Reading—Proverbs 20: 14-22.

Wednesday, July 18.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, resist not him that is evil.—Matt. 5: 37, 38.

The "eye for an eye" law was given to regulate the decisions of old-time judges. Our Lord does not say that magistrates are not now to be guided by this rule. He strongly objects, however, to the Jewish custom of extending the judicial rule to individual conduct. We are privately regulated by higher principles.

Reading—Matthew 5: 38-48.

Thursday, July 19.

Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

Injuries received from others must not be allowed to overcome us. Our Christian principles must be maintained, however we are opposed. Instead of being overcome, we must overcome evil, showing our enemies "the loveliness of a better spirit; the power of kindness and benevolence; the value of an amiable, Christian deportment."

Reading—Romans 12: 9-21.

Friday, July 20.

See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.—1 Thess. 5: 15.

Such frequent reiteration of the Christian law of "good for evil" emphasizes its imperative nature. Disciples of Christ must be "different." The "evil for evil" spirit is of the evil one, and must find no place in our hearts or lives.

Reading—1 Thessalonians 5: 9-15.

Saturday, July 21.

Let him turn away from evil, and do good; let him seek peace, and pursue it.—1 Pet. 3: 11.

A passive attitude is inadequate; forbearance of injuries is insufficient. The true follower of Christ must go about doing good. "He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken, and pursue it where it seems to be flying away."

Reading—1 Peter 3: 1-12.

Sunday, July 22.

What, cannot there be found among you one wise man who shall be able to decide between his brethren?—1 Cor. 6: 5.

Differences will arise even in churches, and there they should be settled. Surely in every congregation there are those who would arbitrate impartially. If, under such circumstances, members have recourse to law-suits, they prove themselves of the world and not of Christ's kingdom.

Readings—Psalm 38; 1 Corinthians 6.

Prayer Meeting Topic.

July 18.

GATHERED ONE BY ONE.
(Isaiah 27.)

H. J. Patterson, M.A.

In the concluding verses of the chapter, it appears that the prophet is expecting a day when Israel will be gathered again to the home land. Her sons will not always be held captive. They will return home, and as one would pluck fruit, they shall be gathered one by one. Let us as Christians make this a beginning place for our talk together. "He shall be gathered one by one."

Exiles from Home.

Abraham, the grand old patriarch, "the friend of God," looked for a city which hath foundations, whose builder and maker is God." He was a wanderer; earth had no abiding place or home for him.

While that was true of Abraham, it is surely doubly true of the Christian. Are we not reckoned as strangers and pilgrims on the face of the earth? We are sojourners. Our experience will confirm this. We are as a shadow, a vapor which appeareth for a little while and then vanisheth away. Life here is altogether uncertain. And even if our days be three score years and ten yet it appears but a little while. Let anyone but glance backward and how short is the time till the present.

We are exiles. Yes, but do not forget we are exiles from home. Ye shall be gathered one by one. Jesus promised a home-coming. Paul looked for it, and John believed it. There is a heavenly home. Whatever the true nature of it, it will be heaven and home.

The Gathering.

Day by day, year by year, they are receiving the home call. Is not that the experience of every church? Here a wife, there a son, again a father, all loved and dear and more loved of God. The most urgent need is that one be ready when the call comes. And no one knoweth the day nor the hour when he comes. Some fruit falls from the tree to the ground because it has a diseased heart. Some grub has found its way into the apple and it falls before it can be plucked by hand. Such is not worthy the care of the gardener nor to grace a shop window. Some lives are unworthy the Master Gardener. It is not his fault if we be found with sin, for he can cleanse and keep clean the heart of man. The fault is with us if there be no harvest home.

With Jesus.

Spurgeon used to say, "The music of the heavenly harmonies as yet lacks certain voices. Some of its needful notes are too bass for those already there, and others are too high for them, till the singers come who are ordained to give the choir its fullest range . . . they are streaming in: the orchestra is filling up, but yet there is room, and yet there is demand for other voices to complete the heavenly harmony." But the singers are being gathered one by one. And other great preachers tell of service for God, and yet others of a sweet resting. But whether singing, or serving, or resting, it will be eternity with Jesus.

What is going to be for those who love him we do not know. But eternity with Jesus will be eternity with all the sons and daughters of God. That means reunion. What rejoicing there is here upon the return home of the one who has been absent some time! What rejoicing will there be when we are all gathered home in the glory land!

TOPIC FOR JULY 25.—NEEDLESS REGRET.
—John 11: 1-21.

Our Young People.

Conducted by WM. GALE.

"Jimmie, James and Jim."

A DIAGNOSIS.

This is the rather promising title of the first chapter in a book entitled, "Boy Life and Self Government." It is so interesting that I propose to give you some of it.

These names all refer to one and the same boy—each stands for a different phase. James is the boy whose "polite life is controlled largely by civilised sanctions, especially within his home. Externally he may be the pink of propriety, the acme of civilised progress. This is the side he keeps trained towards his unsuspecting mother. This is the nice little man James."

"But for a certain period, the root of the matter is not this manikin, but Jimmie, the rollicking savage within, the boy as the gang knows him. . . . Both boys are real; only one is more so. Let us rather find the truth in the strange duality of boyhood. Every natural boy is more or less clearly two boys, both James and Jimmie; the prim little Puritan, and the saucy, rough-and-tumble heathen, struggling together for the mastery for several busy years. If the good angels are propitious, the resultant, emerging from this seething retort, will be neither James, the Pale Face, nor Jimmie, the Mohawk Brave, but Jim, a manly boyish fellow, frank of face and sound at heart."

"Meanwhile, let us not be too fearful for James. Jimmie probably won't hurt him; he'll do him good. Were it not for Jimmie, Jim might never be. In that event the 'nice little man James' would just become a colorless, weakened-up, highly proper and harmless person for the rest of his life. At least he would never set the world afire, for he hasn't got the brimstone. Nor let us trouble, lest, after the smoke of the conflict clears, only the young barbarian is left. The danger is much less than we think, for James has a good effect on Jimmie meanwhile. He tones him down and clips his claws, and sometimes rings his conscience on him! And, besides, Jimmie has a mother."

"Right here is the storm centre of the boy problem. Find here the key to that strange fickleness of boy life which insides many a boy the despair of his mother and of all who know him—or fancy that they know him. The peculiar irresponsibility of Jimmie is entirely normal. He is not a finished product. He has a right

to be treated as a growing boy. Boy feelings are changeable, fitful, mercurial. . . . Utterly blind to Jimmie, his mother grieves sorely because she 'simply cannot understand James.' Neither does his busy father. So James suffers many a whipping on Jimmie's account."

"The boy problem is really 'The Making of Jim'; developing a kingly young man, a manly, Christian citizen, out of the irrepressible and irresponsible boy. To do this we must first let Jimmie have his fling—with no 'wild oats,' but all innocent, rollicking fun."

"It will be important to consider later the question, 'What if Jim comes too soon?' This is the tragedy of precocious little-manhood. It is a great misfortune, for the boy and for the race, thus to cheat Jimmie."

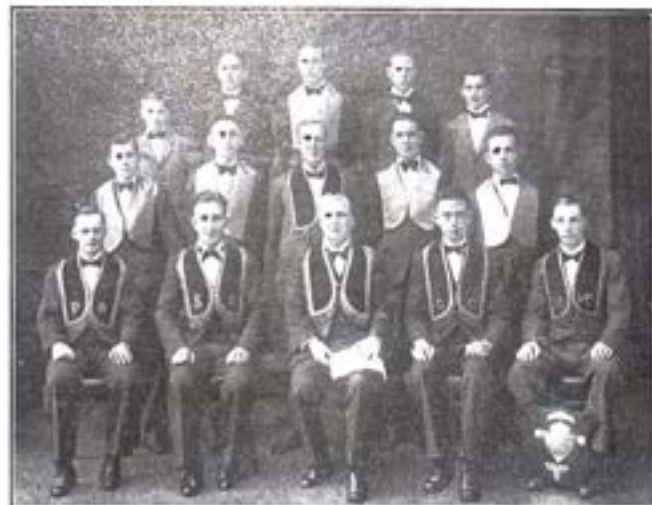
"Equally serious is the question, 'What if Jimmie hangs on too long and our manly Jim fails to appear when due?' . . . Here we find comedy turning to tragedy. Too often we find the boy who is suffering from too much Jimmie, his real manliness delayed by a persistence of the barbarian spirit, the horseplay, the laziness, the general lack of purpose of belated boyhood."

"Let childhood and boyhood be prolonged. Let manhood be postponed. But let manliness be promptly developed. Manhood should not come till Nature rings the bell; if it delays until sixteen all the better. Civic manhood will not come until twenty-one."

"To be sure there is a kind of manikin manliness which attacks mere 'kids' like the chicken-pox, when they try to assume the toga virilis by way of the first cigarette, the first load bet, the first quiet gamble, the first dash at profanity, and the first beer. But if Jimmie is sound at the core, he will discover ere long that mere manliness is only fake manliness, and he will quit every sort of imitation which fails to satisfy a really manly Jim."

"To be sure, Jimmie's spinster auntie says it's all impossible from the start, for he is bound to go to the bad anyway! But you and I have faith in the whole boy family, Jimmie, James and Jim—especially Jim."

If the rest of the book is like this, then I'm in for a good time. There will be more thunder for lectures on "The Boy Problem." The book is in the library, and you may read it later. —W.G.



SOUTH KENSINGTON,
N.S.W.
Kappa Sigma Pi Club.

The shield in the picture was won by Albert Ward, at whose feet it rests, at the inter-club sports last Eight Hours Day. His achievement was remarkable, securing first place in all the following events:—100 yards, 220, 440 and 880; high jump; broad jump; hop, step and jump; and shot putt. When the photo was taken the chaplain was Mr. D. Wakeley, who is now preacher at Marrickville.

Here and There.

The following telegram reached us on Monday from Toowoomba, Q.:—"Big meetings yesterday, both broadcast; one man decided. Giving Lismore mission August.—Hirrichsen."

We received the following telegram from Boonah, Qld., at noon on Tuesday:—"Last night enthusiastic close Davis campaign; two further decisions; total thankoffering fifty-four pounds; foreign mission twenty-four; start Kingaroy Sunday.—Jenner."

On June 29, at the kiosk in the Botanical Gardens, the preachers of Brisbane, Q., entertained Bro. Chas. Young at lunch prior to his leaving for the south. After lunch an enjoyable meeting was held in the gardens, when the guest of the occasion was made the recipient of a present of books from his brethren in the ministry in Queensland.

From every quarter messages have come expressive of sorrow and sympathy because of the death of Bro. Wm. Morrow, president of our Federal Foreign Missionary Board. The churches throughout Australia, and particularly the State of South Australia, have suffered a great loss. In this issue loving tributes are paid to his worth and work.

On Monday we received a message from Bro. E. J. Hilder, secretary of Enmore church, N.S.W., conveying the sad news of the death that morning of Mrs. John Bardsley, of Manly. The names of Mr. and Mrs. John Bardsley are highly honored in the brotherhood. Mrs. Bardsley was a patient sufferer from asthma for many years. Deepest sympathy is extended to Bro. Bardsley in his sorrow.

At the annual meeting of the Christian Men's Association of Victoria, to be held at Swanston-st. next Monday evening, the special speaker will be Professor H. A. Woodruff, of Melbourne University, whose theme will be "The Church and Social Questions." Attendance at meetings of the C.M.A. is usually confined to men, but on this occasion seats will be reserved for ladies, as it is believed that many of our sisters would be glad to hear Professor Woodruff's lecture on such an important topic.

At Geelong, Vic., on morning of July 8 Bro. Clipstone spoke on "A Model Church," and in the evening on "The Simplicity of the Gospel." Mr. E. Mitchell rendered a solo on July 5. Dr. Cook gave a lantern lecture of his world tour, pictures of Churches of Christ in America being very interesting. The chapel was filled with an appreciative audience. Ladies' aid members are making garments for the needy, and the girls' club are knitting rugs. Working bees are making improvements. The fence has been replaced by rockery and cement paths, making a nice entrance. Both young men's and girls' clubs are progressing favorably. Bro. Clipstone has entered into his seventh year of ministry.

Mr. Geo. E. Peart, secretary of the Sunday School Council of Victoria, writes: "The committee of the church vacation schools is anxious to secure helpers for the four schools it is hoping to conduct in January, 1935, viz., at Clifton Hill, Fitzroy, Richmond and North Melbourne. Hundreds of children are anxious to attend these schools, and if helpers can be secured it will confer a great benefit on the children especially in the industrial areas. The schools are held from January 7 to 17, mornings only, 9.15 to 12.15. The programmes include worship, Bible study, expression work, organised games, missionary talks, pictures and singing. Miss A. E. Callander, 28 Kerferd-rd., Albert Park, will be pleased to hear from those who will be willing to assist in this worthy cause."

The Victorian General Dorcas will hold their meeting on Wednesday next, July 18, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

At Chatswood, N.S.W., on July 8, both services were particularly fine. At communion service the speaker was Bro. Wakeley, from Marrickville, whose message was inspiring. Bro. Whelan at gospel service spoke helpfully to a good attendance on "A Stranger Here." Bro. Jackson rendered a solo. There was an increase in Bible school. After a well-attended midweek service on July 4, a social cup of tea was partaken of, and reference made to Mr. Whelan's completion of sixteen years' service with the church. Appreciation for blessings received and help given was expressed.

At North Sydney, N.S.W., the efforts of local speakers and Bro. Caldreot have been greatly appreciated. Following a splendid gospel address by Bro. Larcombe on July 8, two adult decisions were taken; others are keenly interested. Members of Dorcas class and P.B.P. club are actively engaged in a works programme. Arrangements are being completed for Bro. J. C. Thompson, late of Ballarat East, to take the oversight of the work at an early date. On July 8 the return of treasurer Bro. Brydon was noted with pleasure after long absence through illness. Others recently ill have also returned to service.

The mission conducted by Andrew A. Hughes at Balwyn, Vic., closed with a thanksgiving service. J. G. Hare, one of the deacons, expressed the hearty appreciation of the church of the excellent service given by the missionary. He made a suitable presentation on behalf of the church. H. P. Head expressed the warm thanks of the young people of the church, who, he said, had been helped greatly to a desire to go on in the Christian life. Seven confessed Christ during the mission. The great work of Bro. Hughes was to help all to think more seriously and really of Christ and find a richer experience in his service. The meetings were well attended, and neighboring churches came and enjoyed the services and encouraged the church at Balwyn. The church wishes much blessing for the missionary as he continues his work for the Master among the churches.

After nearly seven years of service, Bro. W. Beiler concluded his ministry with the church at Semaphore, S.A., on July 8 with splendid farewell messages. Attendances at all services showed appreciation of his faithful efforts. On June 30 the J.C.E. tendered a surprise evening to Miss Gwenda Beiler, and presented her with a camera. On July 3 a farewell social was given by church and auxiliaries, and presentations were made to Bro. and Sister Beiler from the church, to Bro. Don Beiler from church and auxiliaries, to Mrs. Beiler from ladies' guild, and to Bro. Beiler from Y.P.S.C.E. There was a large attendance of members and friends, and words of love and good wishes were expressed. Bro. Beiler also received a presentation from junior and senior Bible classes. The church wishes him much blessing and success as organizer and evangelist of the Bible schools department of S.A. During his ministry at Semaphore 124 were added to the church by faith and baptism, and 11 by restoration.

The popularity of Charles Dickens's "Life of our Lord" has been amazing. It is now issued in book form after having added enormously to the circulation of the newspapers which published it. It would appear that some readers have failed to appreciate the causes of its success. Witness the following from Mr. P. W.

Wilson, who has been giving, in "The New York Times Book Review," his opinion of Dickens's "Life of our Lord." He is unable, he says, to discern any reason why any competent reporter or parent of average education should not purchase a Bible for a few cents and write from it a life of Jesus equal in intrinsic merit to this. No ideas are presented in these pages that have not been atmospheric for generations in Sunday schools of a conservative type. According to Mr. Wilson this book, in its serial publication, has been read by 20,000,000 persons in the United States alone, and on issuing a third instalment, a newspaper received 76,000 requests for the earlier two of them.

The German situation looks blacker with the passing days. What an ominous statement that is from the London "Daily Telegraph":—"The great danger will be attempts on the lives of General Goering and Herr Hitler. At the first move the Blackshirts will begin a massacre of storm troops, Catholics, and monarchists so terrible that the Reichswehr will come into the streets to stop the bloodshed. This can mean only civil war." Again, the London Labor newspaper, the "Daily Herald," has the following despatch from its Berlin correspondent:—"Herr Hitler is facing a threat of famine throughout Germany. Plans for food rationing are being feverishly completed, and the government presses are working at high pressure to turn out food tickets, and millions of cards are waiting orders for their distribution. Already Berlin has seen the first food queues since the World War." Hitler's ruthlessness and savagery have received world condemnation. In an address at Collins-st. Baptist church, Melbourne, on Sunday last, Mr. W. D. Jackson denounced the brutalities recently reported. "The brutal Hitler, or the gentle Christ"—he said,—"these are the alternatives that face the world." It is significant that Hitler's personal bodyguard is reported to be greatly increased. With his resort to violence, there will be need of it.

H. G. EARLE COMMENCES AT ALBURY.

Good meetings marked the beginning of the ministry of Mr. H. G. Earle at Albury on July 1. Mr. W. Gale, Victorian home mission secretary, representing the home missionary committees of both States, presided at all gatherings. On Monday, July 2, a public welcome was tendered to Mr. and Mrs. Earle, Marjorie and Leslie. Many greetings were read and welcomes extended, including messages from the Methodist, Presbyterian and Baptist preachers; also one from the Anglican preacher, who was himself being "inducted." Mr. Earle will work under direction of the Victorian home missionary committee, for and on behalf of the New South Wales home missionary committee, which is heavily subsidising the work; Victoria also paying a weekly subsidy. Albury is a large centre with a population of many thousands. The little brick chapel is in David-st., just off Dean-st.



The Chapel at Albury.

News of the Churches.

Tasmanian News-letter. Ira A. Paternoster.

Last month we mentioned some jubilee celebrations being held in Launceston. This month it is of centenaries we write. One of our local citizens, Mr. Walden, has just celebrated his 103rd birthday. He is hale and hearty, attending to his own business affairs.

The Longford Methodists have celebrated their 100th anniversary. Their records show that "in 1834 a small band of men and women were met by Rev. J. A. Manton, M.A., from Launceston and were enrolled." "It was not long before the newly-formed society decided to build a chapel (the word 'church' was not then used)." The first Bible school scholar, a lad of nine years, was enrolled in 1846. This is a fine record. Who can tabulate what it has meant to the kingdom of God!

Henry Reed.

One of the most interesting characters associated with the early history of Launceston was Henry Reed, the founder of what is known as "The Christian Mission Church." This place of worship was built on the site of an old public house, and is to-day one of the strong factors for righteousness in the city. From its "doctrinal basis" we learn, "Any member having failed (in business) who afterwards, by the blessing of God, shall have acquired property, is to demonstrate his integrity by paying all former deficiencies as early as possible." "All office-bearers (including the pastor) must be total abstainers from intoxicating drinks, also from the use of tobacco in all its forms, and be free from the stigma of not paying his debts."

F.M. Offering.

Most Tasmanian churches will make their offering on August 5 instead of the usual date. To those not yet having contributed may we urge this final word of appeal: There is a wonderful spiritual reaction to loving, consecrated giving of money to the Lord. The trouble is, too few have experienced it. To save your own soul as well as that of others remember the call of those lands overseas.

"The Bible and Antiquities."

We have recollections of once seeing a book bearing this title. It was brought to mind the other day during a visit to the museum here. Above one of the doors we read, "Lo! these are parts of his ways, yet how gentle a whisper is heard of him? But the thunder of his power who can understand?" (Job 28: 14). There is an excellent museum here, but sadly placed are those "antiquities" of convict days. They stand as a solemn reminder of a past generation's sense of justice, and of a tragic blot on our historic records. An India rajah on a recent visit offered to purchase many of the exhibits, but was readily told they were not for sale.

Greater Launceston.

The development of modern cities is an interesting study, as gradually their boundaries are extended to embrace those areas which spring up just outside the city limits. Thus control is centralised, and the power of the few increases. Such a change is taking place here, and Launceston is now a much larger city than when we arrived a few weeks ago! Several outlying districts now enjoy (7) living under city conditions and paying accordingly.

Prayer.

The work in Tasmania presents unique problems just now. Brethren here would be glad to

know that their brethren on the mainland are remembering them in prayer. Especially do we ask your prayers for the work in the country churches. Recently members of the home mission committee visited almost all the churches in the island, and in many instances had a splendid reception. Their visit revealed the need for more laborers in the vineyard. For this reason we ask for much prayer.

Western Australia.

Harvey.—As a result of a month's preparation by the various church departments, aided by fine addresses from Bro. Hutson, the F.M. offering on July 1 amounted to £23. More is expected.

Queensland.

Toowoomba.—"The Man they Couldn't Hang" was Bro. E. C. Hinrichsen's subject on the night of July 1, the theme being Mordecai's life. Good attendance. Women's mission band held a conversation on July 4. Much sickness prevails.

Kedron.—There are good winter attendances. On June 24 Bro. Noble conducted morning service of Newmarket Baptist anniversary, and Pastor C. J. Kajewski spoke at Kedron. A prayer meeting study of Romans began on June 27. A record Kedron offering for foreign missions was made on July 1. Redcliffe gladly made a separate offering. 18 scholars sat for Scripture examination. Bro. Les. Enchelmaier at gospel service rendered a solo.

Maryborough.—Bro. T. G. Mason commenced his ministry on June 17 with good attendances. On morning of June 24 a brother, baptised on previous Sunday, was received into fellowship. On July 1, after Bro. Mason's address on "Ashamed of Jesus," a Bible school scholar made the confession. Young people's society held a successful welcome social on June 22, and ladies' guild welcomed Mrs. Mason at their weekly meeting on June 21. Meetings are growing in interest and attendance weekly.

Bundaberg.—Meetings are all well attended. On June 21 the F.M. rally was in charge of Mutual Improvement Society and Bible class. On June 24 Bro. Arthur Deoberitz exhorted. At night Bro. Cyril Williams was preacher. One young woman confessed Christ. On June 25 Bro. Hermann, F.M. secretary, gave a lantern lecture. F.M. rally on June 25 was in charge of Sunday school and Band of Hope. Bro. and Sister Stirling are back feeling well after holiday. Bro. Herb. Brogden and Sister Olive Nielson were joined together in matrimony on June 30, Bro. D. R. Stirling officiating. Bro. Stirling spoke at both services on July 1, there being good attendances. Several members are still sick.

South Australia.

Cheltenham.—July 8, worship, Bro. A. G. Hinde exhorted. Four brethren from Flinders Park church assisted in the service. Evening, Bro. R. H. Lamphire's subject was "Have you Paid your Taxes?" One young lady confessed Christ.

Henley Beach.—Five were received into fellowship with the church on July 1. On July 8 a young lad staying at the beach on account of his health confessed Christ. The young folk are enjoying Endeavor meetings and Saturday night social evenings.

Queenstown.—On July 8 three brethren were welcomed from the church at York, one of whom presided and the other two read the lessons. Bro. Brooker exhorted the church, and in the evening delivered the message. On July 3 the girls' wattle club had a splendid meeting, when Mrs. Munn gave a talk on Africa which was greatly enjoyed.

Hindmarsh.—Bro. Illingworth spoke at both services on July 8. In the morning his subject was "The Christian in the Theatre" and in the evening, "The Story of Veronica." At the latter service the various auxiliaries of the church were represented, and responded to roll-call with a verse of a favorite hymn. A social evening was tendered to Miss M. Howitt and Mr. K. Caudle on June 29 prior to their marriage. At a meeting of the church held recently Messrs. Trembath and Magor were appointed as additional trustees to the church.

Cottonville.—Good progress is being made: 16 additions to membership for half-year. Bro. Bond has resigned as Bible school superintendent after two years' faithful service. Bro. L. Curtis has been appointed to the office, and is proving his ability as a leader. School attendance has grown consistently, July 1 being highest for three years, 144 present. A successful teachers' tea and conference was held during June, and a profitable discussion took place. Morning meetings have been well attended, and good interest is maintained at gospel services. Ladies' guild is doing a good work helping those in need.

Maylands.—Meetings continue full of interest and blessing. Bro. Fitzgerald has finished a series of week-night addresses on the book of Daniel which were appreciated. Two previously immersed have been received back to membership and three by letter. On June 27 the ladies' guild held a home and foreign mission rally, when the president, Mrs. A. L. Read, occupied the chair. Mrs. A. C. Garnett gave an instructive address to over 70 women. F.M. offering amounted to £70 exclusive of duplex giving, and is higher than usual. Bible school is doing good work, and had a satisfactory sitting in the scripture-examination. A teacher-training course is in progress on Wednesday evenings during July. Bro. Fitzgerald is giving the lectures, and 56 teachers and friends attended the first. The superintendent, Bro. Langlois, presided over the meeting.

Victoria.

Hampton.—Bro. A. W. Stephenson commenced his work with the church on July 8. He spoke at the morning meeting, talked to the Bible school, and preached the gospel at night to a good audience. The services were very helpful.

Surrey Hills.—Helpful meetings were held morning and evening on July 8, Bro. Combridge speaking. At the evening youth service the chapel was filled to capacity, when representatives of all clubs, Endeavor and Sunday school were present and took part in the service.

Dandenong.—The ladies of the church held a successful social afternoon at the home of Mrs. Nankivell on July 5. Bro. Atkin spoke at both services on July 8. At the close of the gospel service a brother confessed Christ. Intercessory prayer meetings have been blessed and successful.

St. Kilda.—On July 1, at the morning service, seven were received into fellowship by letter. On July 8 Bro. Curtis, from the College, gave the address in the morning. At the gospel meeting Bro. Alcorn spoke on "Why Not Seventh-day Adventism?" Both services were fairly well attended.

Noethote.—Meetings maintain a fair average attendance. Four new members were welcomed in on morning of June 10. Bro. Watson, of West Preston, gave a fine address on morning of June 17. Sunday school average attendance for June was 200. Preparation is being made for anniversary.

Kyneton.—Addresses and a violin solo from Bro. A. R. Jones, of the College, were much enjoyed on June 24. The mutual improvement societies of Drummond and Kyneton had an interesting debate at Drummond on June 20. On July 8 Bro. D. Butler gave an excellent address on "The New Code and the New Kingdom." A duet was rendered by the Misses J. East and C. Ross.

(Continued on page 444.)

Foreign Missions.

Conducted by G. Percy Pittman.

WILLIAM MORROW, M.L.C.

Nowhere will the presence of Bro. W. Morrow be missed more than in the councils of the Federal Board of Foreign Missions. As a member of the Board for over twenty years, and as president for about fifteen years, he has shed the influence of a wise and gracious spirit on all their deliberations. In him the missionaries had a staunch and understanding friend. He loved



William Morrow.

the cause of missions, and rejoiced in the spread of the gospel among the heathen. He brought conspicuous gifts of experienced statesmanship to bear upon the problems of the work. He was a large-hearted and broadminded advocate of world-wide evangelism. At all public functions he represented the Board with dignity and grace. A master of assemblies, he gave of his best to the cause of the dissemination of the truth and the establishment of the kingdom of our Lord among all peoples.

His Last Meetings with the Board.

At the cost of much physical discomfort, all through his illness, except at the very end, Bro. Morrow continued to act as chairman, and gave of his best, in counsel and direction. As he could not go out, a number of the meetings were held in his home. Chiefly through his genial personality, the meetings of the Board were more like family gatherings than business sessions, and yet his parliamentary experience and thorough knowledge of the work of the Board gave weight to all the proceedings. His practical mind, gifts of public speech, and prominent position in the political world were a tower of strength to the foreign mission work of the Churches of Christ in Australia.

His Last Public Appearances.

When Miss Thompson and Mr. and Mrs. Davis were welcomed at a luncheon in Adelaide, Bro. Morrow rose from his sick bed, and in spite of much pain and weakness attended the function in honor of our pioneer missionary, and spoke feelingly of some of his experiences among the missions of the American Disciples in India. A little later, when Miss Cameron was farewelled at Maylands, he felt that he must be present; and although he was then a very sick man, he addressed the gathering in his usual sympathetic

and pleasing way, and put forward a strong plea for a deeper interest in what he considered to be the greatest task of the church, the spread of the gospel and principles of Christ among all the unevangelized races.

His Last Message to the Churches.

A few days before his death, when his dear ones were called to his bedside to say good-bye, he sent a message to the churches throughout the States. He said, "Tell the brethren everywhere that I trust the offering next Lord's day will be a record one, as a memorial to our late beloved Bro. Will Waterman, who gave himself and his all to the cause of foreign missions." It was too late on Saturday to get this message through to all the churches, but as many as possible in South Australia were reached by telephone. Bro. Morrow's last thoughts were for the cause he loved so well and for which he had labored so faithfully, and his unselfish and deeply sympathetic spirit expressed itself clearly in this final message to the brethren.

His Pride in the Brotherhood.

When it became necessary on account of Mrs. Anderson's ill-health for our missionaries to be recalled from China, Bro. Morrow said more than once that he was glad to know that the brotherhood had responded so nobly to the China reinforcement appeal, and therefore that it was not due to any failure on the part of his brethren that the work in West China had had to suffer the loss of our missionaries. This pride in the brotherhood was a marked feature in Bro. Morrow's character, and he was wholeheartedly loyal to the churches with which he was associated, and served them with all his powers. As a result of his travels in England and America he had a wide outlook on the brotherhood as a whole, and especially on the world-wide interests of the churches in all lands.

A Visitor to the Mission Fields.

Bro. Morrow, in company with Bro. Ira Paternoster, the secretary of the Federal Board, paid a visit in 1916 to the station in North India, where my wife and I were working under the British F.M. committee. They took the long and tedious journey of 46 miles from the railway station to Duddhi in native bullock-carts, and endured much discomfort in order to pay us a visit. Their genial, friendly ways endeared them to all the Indian brethren, and their genuine interest in our problems in that lonely outpost were a great encouragement to us. It was a joy to meet with Australian friends of bygone days

who were beloved brethren in the Lord, and so deeply interested in our work and aims. Their visit to the Australian and American mission stations at the same time were greatly appreciated by all the missionaries.

Statesmen and Foreign Missions.

Statesmen of the type of Bro. Wm. Morrow will doubtless be attracted more and more to the cause of foreign missions because of the world-wide implications of the gospel of Christ. There is something so big about it that politicians of the right type will ultimately be compelled to take it into account. The deep principles underlying all true statesmanship are exemplified by foreign missions; and amid the tremendous changes which are taking place among all nations, Christian members of parliament and public leaders in all departments will see in the spread of the principles of Jesus among all peoples the only hope for a troubled world.

A TRUE FRIEND.

William Morrow came into my life over twenty years ago, when we were associated together on the home missions committee in Adelaide. He then lived in Port Pirie, and many of his less-important engagements I was able to fill for him. Later, he came to Adelaide to reside, when I was able to interest him in the work of foreign missions. It was at the time the Federal committee was removed to Adelaide, and we were seeking out a group of leaders for that committee. He agreed to accept a seat on the committee, and on the removal of J. E. Thomas to Victoria, William Morrow became president of the board, and he has held that position with dignity and honor ever since. Our visit to India in 1916-1917 cemented a friendship which has been a most treasured possession ever since. Bro. Morrow often talked of the influence of the church in his life, and more than once said to me, "I will never allow my political life to prevent my giving my very best to Christ and the church; for all I am to-day I owe to the church of the Lord Jesus Christ." Last week I received from him what was, I believe, his last letter. One page he had typed himself, but the effort was too much. It is dated June 17. The rest was written at his dictation by G. T. Walden. Bro. Morrow concluded his typed sheet with this sentence, "I have learned to believe that whatever is must be best." He expressed his sublime confidence in Christ and the assurance that though we should probably not meet here again, we should hereafter. I valued his friendship as that of a strong man who loved his Lord sincerely, and who was loyal to his friends. My life was enriched because of him, and I think it would be a fitting act of the brotherhood to establish in India, or in some practical way, a memorial to William Morrow that will keep his memory ever green.—Ira A. Paternoster.

LESS THAN YOU EARN

IF you have foresight and good judgment, you spend less than you earn, and you keep a State Savings Bank account. If you are **CONSISTENT**, your account grows steadily. The sure road to financial security is via the State Savings Bank. Regular deposits soon grow into a worth-while bank balance—and money in the bank saves worry!

STATE SAVINGS BANK OF VICTORIA

ALEX. COOCH, General Manager

Hon. William Morrow, M.L.C.

On Tuesday, July 3, at 4 p.m., after more than six months of painful illness, Bro. William Morrow passed from this life to the realms that are eternal. His body was laid to rest in the beautiful cemetery at Mitcham in a plot of ground on the lofty hillside that looks out over the city to the sea. Around the open grave, in the breeze and the sunshine, stood a company of hundreds, mostly men, including scores of those numbered among the most active leaders in church and State, paying silent tribute of love and respect to one of God's good men, who, while still in the prime of intellectual vigor, had been called upon to lay aside his work on earth and pass to higher service.

Bro. Morrow was sixty-one years of age on the fifteenth of last September. He was vice-president of the World Conference of Churches of Christ, and would in the natural course of events have been president when the conference meets in Australia in 1940. For fifteen years he had been president, and for twenty years he was a member of our Federal Foreign Mission Board. He was a member of the board of Ellerslea College, our girls' collegiate school, from its inception, and president for the past eight years. He has served as president of the State conference of Churches of Christ in South Australia and also as president of our Federal conference. On the home mission committee and in numerous other capacities he has continuously rendered able and consecrated service. His influence has been felt in every department of our church life, and always it has been inspiring, ennobling and wise.

All the States have benefited from his work and his generosity, but three share the honor of having been his home. He was born at Bairnsdale, Victoria, and went to Brisbane, Queensland, at the age of ten, when his father, Mr. James Morrow, moved thither with his family. It was in Brisbane that he was brought to Christ in an interdenominational mission conducted by Mr. Telfer. He was then eighteen years of age, and in the same year, 1891, he journeyed to South Australia where, after a brief stay in Adelaide, he settled down in business as a tailor at Port Pirie. There he became an active worker in the Methodist church, and in 1895 married Miss M. L. Bunney, daughter of Mr. Joshua Bunney, a leader in local Methodist work and a member of the municipal council of Port Pirie. In 1899 he and Mrs. Morrow were baptised by F. C. Hawkins, and became members of the Church of Christ. From that time until his leaving for Adelaide he was a pillar of the church in Florence-st. In 1904 he was elected a member of the municipal council of Port Pirie, and in 1910 and 1911 served as mayor. He retained his seat on the council until he entered the wider sphere of State politics in 1915, when he was elected member for the Northern District of the Legislative Council of South Australia. That seat he kept until his death, being highly respected in the political life of the State as a man of strong principles, standing always for righteousness, a powerful debater, a clean-fighting and kindly opponent, a zealous representative and an able administrator.

Since 1915 his home has been in Adelaide where, after a brief connection with the church at Grote-st., he assisted in the establishment of the church at Dulwich, of which he was a member until the end. He was dearly loved by the people of the church. His personality was so genial, his heart so genuinely kind, his interest in the welfare of others so real and his zeal for Christ so strong and true that all who knew him recognised in him a friend, trusted him implicitly, and followed his tactful leadership gladly. His gospel preaching, his messages to the church and his addresses on public occasions were always full of interest and delivered, not

only with a fine command of language and a resonant and well-modulated voice, but with that power which belongs only to a consecrated character.

In 1909 he suffered the loss of his first wife, a sweet and gentle soul who was the mother of three children. For twelve years thereafter he made his home together with his widowed sister, Mrs. Overland, and then married Miss Iris Shepherd, whom Grote-st. members know so well as their kindergarten leader for a number of years. She and their little boy William, aged eight, are left to mourn the loss of husband and father. But it is a parting from which much of the sting was taken by the beautiful spirit and the magnificent faith with which, in the closing weeks, he faced the end. Those weeks were hallowed, too, by the faithfulness and loyalty, the loving thoughtfulness and tender care with which she watched over him in his days of trial. To those of us who were near to these two during this difficult period it was an inspiring epic of faith and hope and love.

Others who mourn him are the two surviving children of his first wife, Dorothy (Mrs. Edwards), and Reginald Robert. His elder daughter Gladys (Mrs. N. Morphett) passed away suddenly a few years ago. Also among those near and dear to him are his sisters, Mrs. Overland, Mrs. F. Bray, Mrs. H. Bray and Misses Rachel and Isabel Morrow and his brother John. To these and all other relatives the sympathy of the church goes out for the loss of one who, greatly though he will be missed by us, will be missed much more by them.

But those who will cherish the memory of our Bro. Morrow are not confined to Australian shores. He visited America three times and Britain twice, and everywhere he went he has left behind him firm friends, with many of whom he has maintained an active correspondence. He was a world figure in our brotherhood, and his departure is a world loss.

But this memorial notice would not meet with his approval if it spoke only of him and his loved ones on earth. It was his desire, expressed on his death-bed, that in all that was said of him after he was gone, not he but Christ should be exalted. He ever felt and taught that he owed all he was to the saving power of our Lord. It was Christ that was his guide and inspiration through life. It was Christ that buoyed his spirit up in the days of pain and weakness when the hand of death was steadily and relentlessly closing its grip upon him. It was Christ that gave him power to soften the blow to his loved ones by the manifest joy with which he looked forward to meeting his Pilot "face to face," and asked that there should be "no sadness of farewell." It was the Spirit of Christ in him that made those closing weeks a time of virile witness to the Lord of love and made his sick-room a sanctuary whence those who came to comfort him departed themselves inspired and comforted.—A. G. Garnett, Dulwich Church of Christ.

⊙

A PERSONAL FRIENDSHIP.

For many years a close friendship existed between Bro. Wm. Morrow and Bro. Robert Lyall of Melbourne. This commenced in Easter, 1901, when Bro. and Sister Morrow visited the Victorian conference for the first time. Finding they were strangers to Melbourne, Bro. and Sister Lyall invited them to stay at their home, and since that time Bro. Morrow was a welcome guest on all occasions when in Melbourne. For many years a weekly correspondence was conducted between them, each telling the other of church news; and this continued till about a fortnight before Bro. Morrow passed away. The following letter sent as a farewell message was greatly appreciated by Bro. Morrow, and at his

request is published as a testimony to a most beautiful friendship.

Royal Park, Melbourne,
June 27, 1934.

My dear William,—

I was so glad to hear your voice yesterday morning, but so sorry you had to say "Good-bye." I will not easily forget your message in reply to my saying, "We have had a beautiful friendship, and you said, 'I shall take home the sweetest memories of it.'" Then last night, when I said "Good-bye" again, you said, "I will meet you in the presence of the King."

Shakespeare's words came to my mind later: "Ah, but they say the tongues of dying men enforce attention like deep harmony. When words are scarce, they're seldom spoke in vain; and they speak truth who breathe their words in pain." I read yesterday and this morning the 121st Psalm. They are beautiful words, and the statement in seventh verse ("He shall preserve thy soul") is very assuring. I also read John 14, verses 1 to 3: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." Our dear friend Leslie Baker thought that was the personal coming of Christ to each of his people, and I agree with him.

That is a beautiful verse in Revelation, 22nd chapter, verse 4: "And they shall see his face." The hymn by Miss Fanny Crosby came into mind:

"Some day the silver cord will break,
And I no more as now shall sing,
But, oh, the joy when I shall wake,
Within the palace of the King;
And I shall see him face to face,
And tell the story, saved by grace."

Miss Crosby was blind from childhood, and she thought of the great joy of "seeing" Jesus face to face. In many of her hymns she speaks of "seeing" Jesus, and also of being "clothed in white." The story is told of her that she always dressed in white.

Then we are told, "We shall be like him, for we shall see him as he is."

We send our best love from all the members of the family. We shall continue our warmest friendship for Mrs. Morrow, William, Jun., and the other members of your family, and they will ever be welcome to our hearts and homes. My last message will be that of the early Christians "who were accustomed to bid their dying friends 'Good-night,' so sure were they of their awakening on the resurrection morn."

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast:
We love thee well; but Jesus loves thee best—
Good-night! Good-night, Good-night!
Only "good-night," beloved—not "farewell!"
A little while, and all his saints shall dwell
In hallowed union, indivisible—
Good-night!

Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known—
Good-night!

You will be most affectionately remembered by all of our household and family. You have "served your generation by the will of God," and now are to "fall on sleep." May we all merit that approbation.

As we and all your loved ones continue our journey may our prayer always be:

"Meanwhile along life's narrow rugged road
thyself hast trod,
Lead, Saviour, lead us home in childlike faith,
Home to our God,
To rest forever after earthly strife,
In the calm light of everlasting life."

Affectionately and with fondest and kindest remembrances of our happy fellowship and friendship,

Very sincerely yours, Robert Lyall.

News of the Churches.

(Continued from page 441.)

Victoria.

Wangaratta.—Two car-loads of church members journeyed to Albury to the welcome of Bro. and Sister Earle. Visitors on July 8 included Bro. and Sister H. Pang, from Lygon-st. church, and Sister Price, from Devonport, Tas. Attendance is well maintained, Bro. Stanford, Tas., leading bright song services.

Yarrawonga.—A wonderful worship service was held on July 8, a fine number being present, and a most helpful message on "Let not your heart be troubled" was given by Bro. Searle. Bible school attendance was good. At the gospel meeting Bro. Searle's powerful address was on "The Bridgroom Cometh."

North Richmond.—Good meetings on July 8. A sister from Burnley was welcomed by letter of transfer. The sunshine circle had a pleasant afternoon on July 3. Dr. Kemp gave an interesting talk on the Children's Court. Solos were rendered and afternoon tea was handed round. Visitors have been noticed at meetings.

Parkdale.—On July 5 members of Y.P.S.C.E. conducted the church prayer meeting. A pleasant time was spent at the social on July 7, held at Bro. and Sister Burrows' for funds for sunshine committee of Y.P.S.C.E. On July 8 Bro. and Sister Southgate were present. A happy day of fellowship was spent. Bro. Southgate gave helpful messages.

Essendon.—Bro. S. Neighbour delivered splendid addresses morning and evening on July 8. Mr. and Mrs. Strack and Mrs. Dron were received into fellowship. There was one confession at evening service. On July 9 Bible school teachers enjoyed tea and helpful evening with a school of methods team (Bren. Arnold and Combridge), representing the B.S. and Y.P. department.

Castfield (Bambra-rd.).—Appreciated messages were given by Bro. Youens on July 8. On July 1 there were record attendances, 218 breaking bread for the day. It was the third time within a month that previous records had been eclipsed. Mr. F. Lewis, Chief Inspector for Fisheries and Game, has given an appreciated lantern lecture. Money derived from this entertainment is for Sunday school funds.

Middle Park.—Bro. and Sister Westwood have returned from holidays. At morning service on July 1 Bro. Westwood spoke on behalf of foreign missions, and at the conclusion of his gospel address a young man made the good confession. On July 8 the gospel service concluded with a baptismal service. Foreign mission offering amounted to £6/2/3. Sympathy of the church is extended to Bro. and Sister Ritchie in the loss of their daughter.

Carlton (Lygon-st.).—Bro. A. A. Hughes addressed the mission band at its monthly meeting. Mrs. Dixon entertained a number of the members and friends on July 7. On morning of July 8 Bro. Ennis brought a message to the church from Psalm 116. At night he preached on "God's Gift and Ours." Two who had previously made confession were baptised. Bro. W. Trivett was able to meet with the church on Sunday after a period in hospital.

Oakleigh.—Very fine meetings on July 1, Bro. Mudge being the speaker. All departments in the church have a very bright and encouraging outlook. Sister Mrs. Mudge is back after a health holiday to Western Australia. There was a happy gathering of sisters to welcome her home. Splendid meetings on July 8. Bro. Benn gave an appreciated address at morning service. Bro. Mudge preached in the evening, and one young man responded to the invitation. All regret the passing of the esteemed Bro. Bish. Members were glad to have Bro. J. Skinner, sen., back after illness. Bro. J. E. Allan gave a helpful message to the men's fellowship club. Foreign mission progress report—£17/10/6.

Melbourne (Swanston-st.).—Good meetings last Sunday morning, when the service was broadcast. Bro. Dawson presided, and Bro. Scambler preached the sermon. At evening service Bro. Scambler answered several questions previously submitted. His subject was the problem of pain. Miss Bea Lawson recited a passage from the "Sky Pilot." Offering for foreign missions amounts to about £88.

South Yarra.—The first two Lord's days of the new attendance scheme have been successful. Special ante-service hymn tunes are played by the organist, Miss Greenhill. Bro. Ladbroke is preaching and exhorting. One young man has been received after baptism. Some of the sick ones are about again, including Mrs. Fred Lewis. The brethren are pleased to learn that she has been appointed to the F.M. committee.

Warracknabeal.—Work in every department progresses happily and unimpeded. The golden circle club held two successful social evenings during June. On July 1 Bro. Garland gave an inspiring address on "Clouds Without Water Carried about of Winds." On July 8, in the absence of Bro. Garland, Bro. Rawlins ably addressed the church on "The Test of Life." Bro. Garland gave an excellent address at the gospel service on "The Character of Jesus."

Ararat.—The month of June was set aside for self-denial. There has been a good response. Miss Foreman has given a delightful talk on "Our Work in India." The church regrets the resignation of Mr. Lang as preacher of the church after a period of seven years. United prayer meetings are being held once a month in the various churches. On July 3 a successful pasty supper was held. On July 1 a hymn service was held. We regret to report the death of Bro. Chas. Walsh on July 6.

Doncaster.—Bro. Ingham paid a visit to the young people's club, and gave a talk on foreign mission work. At the ladies' sewing guild on July 5, Sister Violet described the work carried on by the social service department. By special request Bro. Connor gave his lecture on "The Bridge of History Between the Old and New Testaments." Splendid attendances at the breaking of bread. Bro. Connor's addresses are much appreciated. Our aged Bro. Frank Smedley is seriously ill.

St. Arnaud.—Bro. Jackel has concluded a series of addresses connected with Bible school examinations. Bro. G. Goudie, of Kyneton, is meeting with the church, being resident in the district. Sister Jean Dickson, of Oakleigh, is also meeting with the church. Foreign mission offering on July 1 was £1/15/-. On July 8 Bro. Jackel's morning address was entitled, "And Peter," and at night he preached a thrilling sermon on "God's Marvellous Love," after which a baptismal service was conducted.

Balwyn.—On June 24 E. J. Plenderleith, pastor of the Memorial Church, spoke morning and evening. He gave splendid messages. July 1 was the twelfth anniversary of the church. Jas. E. Thomas spoke morning and evening. On July 8 Percy Alcorn, of the College, gave a fine address at morning service. Jas. E. Thomas preached at night. Two were baptised at the close. F.M. offering has reached £45. Ernest Nelson has been re-elected president of the men's brotherhood, which is doing a good work.

Brighton.—Twenty-four Bible school scholars and teachers sat for the annual examination. Good meetings on July 8. It was the commencement of "Praise Month," and Jas. E. Webb was the speaker morning and evening. Bro. and Sister Wilkie, of Ballarat, were visitors at morning service. At the gospel meeting two anthems by the choir, with Mrs. J. Plummer and Miss A. Regis soloists, were appreciated. Bro. Webb answered questions, and based his address upon "A Notable Conversion." A young man and a Bible school boy confessed their Lord. After Bible school about 60 members of the school went to the studio of 3DD to assist in "The Bible School on the Air" session.

Brunswick.—Good meetings have been held during past few weeks. One senior scholar made the confession, and three others have joined by letter. All auxiliaries are preparing for the mission to start July 16. The ladies of the church realised over £5 at a novel social; this money is for benevolent work. There is much enthusiasm in regard to the cricket team's premiership. The season concluded with a splendid banquet, at which numerous trophies were presented.

Preston.—A crowded audience enjoyed a splendid concert rendered by the married ladies. On July 7 the church officers and deaconesses paid a surprise visit to Sister Mrs. Symes on the occasion of her 85th birthday. She was presented with a very nice bouquet. The second talent appeal social was held on the same evening, as a result of which the fund will be augmented. Over £6 has been received for the foreign mission appeal to date. Meetings on July 8 were well attended. Two confessions at the close of gospel service.

Malvern-Castfield.—Attendances during June averaged; communion 127, gospel services 130. Sister Miss Jessie Stevenson, an isolated member, was present on July 8. Four were received into fellowship by faith and baptism. Mrs. Simmering is laid aside with a fractured thigh. Miss B. Bremner has left hospital, and is making slow progress. Foreign mission offering to date is £31/10/6, including £12/10/- from Endeavorers. An excellent concert in aid of church funds was given by the Harmonic Choristers, who recently came third in competitions at Bendigo.

Pyramid Hill.—A large number of friends gathered on July 1 after Bible school to bid farewell to Mr. and Mrs. A. T. Lacy before their departure for Bendigo. Bro. E. Broad presided and spoke words of farewell. On behalf of church members and parents of Bible school scholars he presented them with a wallet of notes. Mrs. Lacy was presented with a small gift from the W.C.T.U., of which she had been an officer since its commencement in Pyramid in 1928. The secretary of the Band of Hope presented Mr. Lacy, its superintendent for about ten years, with a gift from its members.

Castlemaine.—Bro. Earle gave farewell messages to large congregations on June 24. On the Monday evening a public farewell, attended by mayor, mayoress, councillors and ministers' fraternal, was tendered Bro. and Sister Earle and family. Bro. Earle was presented with a wallet of notes from church and citizens. Bro. Byard conducted all services on July 1 and 8, giving splendid messages. Bro. A. H. Pratt commences his ministry on July 15. Auxiliaries are working well. Bible school "stars and stripes" campaign finished on July 8. Sisters Mrs. Combridge, Mrs. Irvine and Miss Marj. Beaton are recovering from sickness, but Sister Mrs. Swallow is not well. Mrs. Baker, senr., and Mrs. Baxter are fairly well; the Endeavorers visited the former on July 1.

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

Welcome to New Preachers.

The advent of E. A. Arnold to South Kensington, C. Young to Hamilton, and H. Earle to Albury will give added potency to our witness in this State. The first-named was welcomed at our last preachers' fraternal, and he created a favorable impression. Charles Young has built up an enduring work at Annerley, Qld., besides serving the brotherhood generally. He has just relinquished the office of conference president. Given time, he will do splendidly at Hamilton, where his strong social sympathies will have ample scope for expression. H. Earle has the reputation of possessing homiletic skill. We wish him every success in the strategic centre of Albury where our college contemporary, the late C. H. Pratt, led in the erection of the new chapel.

The co-operation of the Victorian home missionary committee is most commendable. Albury has closer geographical and commercial affinities with Melbourne than Sydney. Interstate fellowship in the service of the kingdom should be fostered.

Hon. W. Morrow, M.L.C.

While writing this letter we learned of the passing of our beloved brother, W. Morrow, The N.S.W. brethren unite with our world brotherhood in deepest sorrow in the loss of this fine Christian statesman and inspiring leader of our foreign missionary enterprise. His consecrated ability, wide vision and gracious personality won the love and admiration of all. A former Federal President, he was an outstanding figure at every conference he attended. Deepest sympathy is felt for his dear wife and all the loved ones in their great bereavement. Truly he, being dead, yet speaketh, with challenge to all to carry on the imperial task.

United Intercessory Services and Scots Church.

The services held every Wednesday in the basement of the Sydney Town Hall seem to strongly impress overseas visitors. The late Dr. F. B. Meyer said it was the world's largest prayer meeting, and Dr. Scroggie described it the other day as the greatest prayer service in Christendom. Two sessions are held in which either one of the two leaders, W. (Cairo) Bradley or Canon Hammond, present before the throne of God prayer requests which have been forwarded by a great variety of people from near and far. Notes of praise and thanksgiving for blessings received are also offered. Some of these are most remarkable. An address is given at each session and the size of the audience is determined by the novelty, prestige or ability of the speakers. The audiences vary from 200 to 1,500. R. B. S. Hammond also conducts a united Bible class on Monday evenings, which is most prized by young men from many communions.

The weekly lunch-hour service at Scots church is on a different plane with a different audience. It is a beautiful devotional service with a chaste, simple, yet informative, message from the visiting Scotch divine who happens to be fulfilling the special half-yearly ministry. Hundreds attend regularly and must be spiritually invigorated as a result. Many preachers find the atmosphere and diet stimulating.

The State Lottery.

The Minister for Health, Mr. Weaver, bemoans the fact that there has been a drop of £500,000 in receipts from the State lottery during the past few months. Possibly Queensland competition is partly responsible. One could have wished it had been due to a lessening of the gambling fever. Quite a boast is made of the fact that £700,000 was raised for the hospitals by this means last year. But this was but a small percentage of the amount received from the public. State lotteries are costly to run in prizes and other expenses, but costlier in adverse effect on the higher morale of the community. It is a travesty on democratic principles which should aim at the greatest good of the greatest number to make a few capitalists at the expense of the needy. It is appalling to note the economic condition of many devotees of the god of chance.

Ministers and Economic Studies.

Particularly among the Anglican ministers an intense interest has been generated in the study of economics. A special course of lectures has been arranged with university lecturers. While this will be only partial as compared with a full university course, it will certainly be advantageous. Economics as a science is concerned with man's material welfare, and no true minister of Jesus Christ can be indifferent to his congregation's material needs. There is no doubt that all ministers would be more efficient if they could receive some training in the social sciences, particularly psychology and economics.

New South Wales

Enmore.—Dr. Meldrum's evening address on July 8 was on "The Morning Star of the Reformation." Three young men confessed Christ. F.M. offering is now £111. After a severe illness Mrs. John Bardsley passed away on Monday morning. She was a great sufferer for many years, enduring with Christian fortitude, and will be greatly missed.

Mosman.—On July 1 L. Harbutt edified the church on "The Grace of God"; at night Roy Acland concluded the series on "The Divinity of Christ." Sixteen teachers and scholars sat for examination in the afternoon. On July 8 Roy Acland's subject for the church was "Spiritual Food"; at the evening service he commenced a series on "Positive Proof that the Bible is the Word of God," arousing much interest. The church has invited Bro. Acland to take up the full-time ministry which, it is expected, will commence in September.

Sydney (City Temple).—Attendances are steadily increasing, and the work generally is on the upgrade. A men's fellowship has been formed, and 29 were present at the first meeting, when D. R. Hall delivered a most interesting address on "Our Prisons." An adult class has been organised in connection with the school; at the first meeting there were eight present, at the second 13, and at the third 15. One result of the men's fellowship is that a brother generously offered to paint the lecture hall free, if the materials were purchased. This is being done, one brother voluntarily providing part of the cost of the paint. Others have come offering to help provide new hymnbooks.

Lismore.—Meetings during May and June showed increased attendance. A record attendance of 103 broke bread on three occasions. Three lads received the right hand of fellowship, and three young ladies confessed Christ and were baptised. Interest has been maintained in a series of four gospel chart address services by Bro. S. E. Riches on "The New Testament Church." On June 3 Mr. Morley, of Murwillumbah, gave a fine exhortation on "Power." Other messages during June were given by Bro. E. C. Savill and Bro. H. Taber. On June 24 Bro. H. Snow, of Bangalow, preached. Bro. S. E. Riches conducted a week's successful mission at Tyalgum. Meetings were increasingly large, and four decided for Christ. On June 17, at Bangalow, the mother of Bro. J. G. Snow passed peacefully away in her 94th year.

KESWICK BOOK DEPOT

OUTSTANDING BIOGRAPHIES.

"C. T. Studd, Cricketer and Pioneer," by Grubb. The Test Cricketer who created a stir in the secular world by renouncing wealth and position to follow Christ. 5/-.

"Something Happened," by Cable and French. Aggressive Evangelism by three noble women. China and Chinese Turkestan. 6/-.

"George Muller of Bristol," by Pierson. Great example of boldness of faith and cheerful self-surrender. 3/9.

"Sister Eva of Friedenshort." A graphic account of ministry in Germany to all classes, even to the Kaiser himself.

See special table of REDUCED BOOKS.

315-17 Collins Street, Melbourne.

FOR SALE.

Plant now, fruit trees, 1/- each, 10/- doz.; balled citrus, 3/6 each; grape vines, rhubarb, 5/- doz.; gooseberry, currants, 3/- doz.; raspberry, 1/- doz., 6/- 100; strawberry, 6d. doz., 2/- 100; pot grown sugar gums, wattles, cypress, pines, 6/- doz.; privet hedge, green, 1/6 doz., 10/- 100; golden, 2/- and 12/-; variegated, 2/6 and 16/-; choice roses, bush, climbing, poly., 9/- doz.; scarlet, English oaks, planes, large, 2/- each; boobyalla; hardy hedge, evergreen, 6/- doz.

A. NIGHTINGALE & CO., NURSERY, EMERALD.

ADDRESSES.

A. H. Pratt (preacher Castlemaine church, Vic.).

—The Manse, Doveton-st., Castlemaine.

A. W. Stephenson, M.A. (preacher Hampton church, Vic.).—96 Thomas-st., Hampton, S.7.

IN MEMORIAM.

ANDREWS.—In loving memory of Mrs. Andrews, our late president, who fell asleep in Jesus on July 13, 1933. Until the day dawn, and shadows flee away.

—inserted by ladies' guild and mission band, Shepparton, per Alice Dudley.

BENTON.—In affectionate memory of my wife, Marion, who was called home at Maryborough, Victoria, on July 15, 1930.

Asleep in Jesus; peaceful rest,
Whose waking is supremely blest.
No fear, no woe, shall dim the hour
That manifests the Saviour's power.

—inserted by R.R.

RUST.—Imperishable memories of our dear son, Thornton Wallhancek, who was accidentally killed at Temora, N.S.W., in the "Love-bird" aeroplane on July 14, 1931. Sincere pal of Andrew Marshall and Steve Park, of Ascot Vale.

Grieve we not for our loved one sleeping.

For his radiance ever gleams.

An abiding and beautiful memory

Of a wonderfully sweet and pure life.

A heaven son from this world taken,

But the light of his cheerful countenance

Shall shine, as the stars, for ever.

RUST.—In ever loving remembrance of my dear grandson, Thornton Wallhancek, who was accidentally killed at Temora, N.S.W., in the "Love-bird" aeroplane on July 14, 1931.

As I loved you, so I miss you,
In my heart you are ever there;
Loved, remembered, longed for always,
As we pass the third sad year.

COMING EVENTS.

JULY 16—26.—Mission to be conducted at Brunswick (Glenlyon-rd.) by Dr. G. E. Moore, Friday and Saturday excepted. Neighboring churches are asked to help with their presence.

JULY 16 (Monday).—Annual Meeting C.M.A. of Victoria, Swanston-st. lecture hall. Election of officers. Address by Prof. H. A. Woodruff on the attitude of the Christian church to the social problems of the day. Tea for church officers, 6.30, at which representatives of committee of accountants will report on book-keeping system for church treasurers.

JULY 23.—The annual concert by students of the College of the Bible will be held in Lygon-st. chapel, Carlton, on Monday, July 23 at 8 p.m. An enjoyable programme is being arranged. All friends of the College are cordially invited to attend.

BOARD AND RESIDENCE.

Church member in Essendon has a vacancy for a gentleman boarder, near tram and train. Further particulars 992 Mt. Alexander-rd.

WANTED.

Richmond South church, Vic., requires an organ, which must be in good condition. Send particulars of price, make, etc., to secretary, G. B. Thomas, 13 Hamburgh-st., Richmond, E.1.

Wanted, two furnished rooms and use of kitchen or kitchenette, or S.G. flat. Handy to city. From beginning of August to end of October. Church members preferred. State particulars and price to Social Service Dept., 318 Flinders-lane, Melb., C.1.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

July 18, Minister's Night,

T. H. Scambler, B.A.,

Subject: "The Charm of the World of Words."
Soloist—Mrs. Leane.

TYPEWRITING.

Typewriting. Miss Minnie Mitchell.
Duplicating. 31 Queen St.,
Melbourne, C.1. Tel. F 6433.

College of the Bible.

It is the custom of the members of the College to set apart one day in the middle term for conference and spiritual refreshment. On July 4 the faculty and students responded to an invitation from the members of the church at Berwick to meet at their church building for the annual retreat. A service was held both in the morning and the afternoon. The principal presided at each gathering, and Bro. J. E. Thomas, who was the special speaker for the day, addressed both meetings. His friendly counsel and inspirational messages were much appreciated. The members of the College were guests of the Berwick people at tea, and the hearty good-fellowship of that hour contributed much to the pleasure of the day. Bro. A. B. McDiarmid is the student preacher at Berwick.

The student body has enjoyed visits from a number of visitors recently. Mr. A. D. Shaw, the minister of the Union church at Upwey, gave an illustrated lecture, at the literary society, on the wonders of the heavens. Sister V. Callanan, who is engaged in social work around the city, in connection with the social service department, addressed the students at the morning devotional service. Miss Natalie Grushenkova, representing the Russian Missionary Society, in an address to the students, told of her experiences during the Russian revolution, and of the work that is being attempted to bring the salvation of Christ to the Russian people.

Representatives of the theological colleges in Melbourne held a debate in the Assembly Hall, Collins-st., on June 27, the subject being, "That the task of the church is to preach a social rather than an individual gospel." Representatives from Ormond College, the Congregational College, Ridley College, the Baptist College, Queen's, and the College of the Bible took part. Mr. P. C. D. Alcorn was our representative, and his team won.

The tennis tournament which is conducted each year by the theological colleges is now being contested. Our team has been victorious in each match thus far, having defeated the Baptist, Congregational and Ridley Colleges. Our tennis players are M. T. Lawrie, F. H. Manning, C. E. Curtis, A. B. McDiarmid and C. G. V. Thomas.

The following appointments of student preachers have recently been made: M. T. Lawrie, Chelsea; A. B. Clark, Frankston; D. G. Hammer, Bayswater; T. B. Fisher, Sunshine; E. H. G. Martin, North Essendon.

The annual concert of the College of the Bible will be held in the Lygon-st. chapel on Monday evening, July 23. A good programme of musical and elocutionary numbers will be presented by the students.—T.H.S.

PLEA FOR THE AUSTRALIAN ABORIGINES.

(Continued from page 436.)

rich or too sacred to be poured out for the sake even of the most despised. We may honor ourselves and may be conscious of all the power and dignity of our lives as God's children, and yet not think ourselves too good to minister to the smallest and the least.

My last thought is that, if Livingstone's slow and hazardous penetration into the heart of Africa as a pioneer explorer paved the way for Central African missions, surely this lightning cleavage of this island continent by motor travel will yet have a definite bearing on the final triumph of the gospel in Australia.

I feel sure that we are in the dawn of a new day for our people. I feel that the influences and prejudices that have been operating against us for a century, keeping us in a servile condition and withholding from us our natural rights, are now giving place to genuine sympathy for my people and a willingness on the part of rulers to yield some substantial good to them.

Obituary.

TUCK.—When Bro. Frederick Tuck passed suddenly away on June 2, at the age of 65 years, the church at Ormond, Vic., sustained the loss of one of her loyal foundation members. Originally from Cheltenham, where he was baptised as a youth, presumably by Bro. Moyses, our late brother had resided in various places, but has been at Ormond for many years. He was predeceased by his beloved wife, and besides the loneliness of the past four years, he has suffered ill-health. Nevertheless, he was a man of a merry heart, always exhibiting a simple and constant faith in the Lord Jesus. He usually greeted folk as they entered the house of worship, and will be remembered by many friends for his acts of kindness and timely words of encouragement. In the presence of a large company of sorrowing relatives and friends, his body was laid to rest in Cheltenham cemetery, Bren. Ernest Allan and W. H. Clay assisting the writer in the service.—G.J.A.

SPECK.—Sister Mrs. Speck passed away at her home on June 14. She had been in failing health for some time, and her passing was not unexpected. She and her husband, who predeceased her about three years ago, were devoted members of the church at Ma Ma Creek, Qld., since its foundation. Our sister was of a kind and loving disposition, and was highly respected by all. She leaves five daughters and one son (all of whom are members of the church at Ma Ma Creek), to whom we tender sincere Christian sympathy. Bro. V. Boettcher conducted the service in the home, and also at the cemetery in the presence of a large gathering.—E.W.B.

"THE BUNGALOW," CLEMATIS

IDEAL GUEST HOUSE.

Beautiful Surroundings. Every Comfort.
Good Table. Own Farm Produce.
Player, Tennis, Sewered, Hot Baths.
Moderate Tariff. Mrs. McFarlane.

Phone W 4283.

DULCIE LAWSON

Art Florist

Specialist in Wedding Bouquets,
Funeral Designs, Bon Voyage, etc.

"OLINDA,"

HUNTER RD., EAST CAMBERWELL, E.A.

RUPTURE.

Martin's Solid Comfort Pads are a positive blessing.

We fit these pads to both our spring or elastic trusses.

We are also sole makers of Martin's Combined Spring and Elastic Trusses for Scrotal Rupture.

PRENTICE AND MARTIN,

Specialists in Trusses for Rupture,

477 CHAPEL ST., SOUTH YARRA, VIC.

'Phone, Windsor 1442.

Over 40 years' experience.

Send for self-measurement form, etc.

A Sympathetic and Efficient
Understanding, achieved by
Long Years of Experience.

We would appreciate an opportunity to
serve you when in need of a competent
FUNERAL DIRECTOR

LEWIS - - Undertaker

PHONES: J 1066, J.W. 1579 and 3029.

COLLEGE OF THE BIBLE

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions, during the month of June:—

Churches.

Forestville, S.A., D.E., 15/3; Mount Compass, S.A., 11/-; Burwood, N.S.W., D.E., 11/1/10.

Young People's Organisations.

Victoria.—Kaniva Y.P.S.C.E., £1; Caulfield Y.P.S.C.E., 7/-.

Sth. Aus.—Men's Bible Class, Croydon, £1.

Bequest.

Estate late Mrs. S. M. Mooney, West Hobart, Tas., Final Payment, with accrued interest, £55/12/6.

Individual Contributions.

Victoria.—S. Hocking, 5/-; Miss L. E. Ryall, 5/-; Mrs. J. S. Hood, £1; "Swanston St.," £10/10/-; Mrs. N. Floate, 10/-; Mrs. C. Thompson, 2/6; T. Murphy, £1; "A Sister," Carnegie, £1; Mr. and Mrs. W. A. Brown, £2/2/-; Miss E. Hosking, 10/-; C. F. Houston, 10/-; Miss B. M. Jacobsen, 10/-; G. Seater, 2/6; A. A. Haddow, £2/2/-; Mrs. M. Baxter, £2; Mr. and Mrs. F. E. Rogers, 5/-; Mrs. E. Hyland, 10/-; R. E. Anderson, 5/-; Mrs. F. Tolson, 2/6; Miss I. Tolson, 2/6; Mrs. H. B. Wyatt, 5/-; H. C. Perkins, 10/-.

New South Wales.—I. F. and I. J. Torode, 5/-; Miss M. Kingston and Nephews, £1; Miss E. Burns, 4/-; Mrs. D. A. Furnell, 5/-; R. J. Pieton, £1; Mrs. A. E. Mowar, £1/1/6; Miss E. Robinson, 10/-; Mrs. E. Meredith, £1.

South Australia.—Miss E. E. Crouch, 10/-; Mr. and Mrs. D. McAdam, 10/-; Miss M. E. Manning, 5/-; Miss A. McMartin, £1; A. Tomkins, 5/-; D. K. Beiler, 2/6; Miss A. Donnell, 2/6; Mr. and Mrs. J. McLaren, 5/-; Mrs. H. Woodroffe, 2/6; Mrs. E. A. B. Jessup, 10/-; Mrs. S. W. Jones, 2/-; Miss E. M. Young, 2/6; Miss F. M. Young, 2/6; Mrs. R. W. Young, 2/6; R. W. Young, 2/6; Mrs. A. E. Wood, 2/6; J. Barr, £2/0/3; Mr. and Mrs. R. Gillett, 5/-; R. P. Hunt, 5/3; L. Carslake, 5/-; Mrs. J. A. Storer, 10/-; C. Bradley, 2/6; Mrs. C. Bradley, 2/-; Miss T. Paterson, 2/6; Mrs. A. R. Paterson, 2/6; E. L. Milne, £3/3/-; Mrs. R. Richards, £1; Miss J. V. Richards, 5/-; Miss A. McL. Richards, 5/-; Mr. and Mrs. A. Roberts, 5/-; Miss C. B. Simons, 2/6; C. R. Young, 5/-; Mrs. S. J. Crannaford, 2/6; Mrs. J. G. Jericho, 2/6; Mrs. H. Greaves, £1; H. J. Lawrie, £5; Mrs. M. Worden, 5/-; T. P. Richardson, 10/6; H. Lutyens, 2/6; "A.J.," 7/6; D. J. Daniel, £5; Miss O. Metcalf, 2/-; R. Cooper, 2/-; J. Harkness, £1/1/6; Mrs. J. Harkness, 5/-; H. E. Howell, 5/-; Mrs. S. M. Howell, 5/-; G. E. Howell, 5/-; Mrs. H. P. Verec, £1; N. Chivell, £1; W. Morrow, £3/2/-; D. Patterson, £1; Miss E. E. Bradshaw, 3/-; Miss G. M. Penney, 5/-; G. D. Parker, 5/-; G. A. Hurcomb, 5/-; Miss M. Moore, 15/-; B. Nichols, 10/-; W. N. Chapple, 5/-; Miss E. J. Pearce, 10/-; Miss J. V. Pearce, £1.

Western Australia.—F. Thomas, £2; Mrs. A. M. Robinson, 2/6; Mr. and Mrs. J. W. Potter, £1/1/-; Mrs. C. Burkett, £2; Miss I. Luerft, 5/-; Mrs. M. Way, 5/-.

Per W.A. Local Committee.—Misses V. and E. Langford, £1; J. Marshall, 10/-; A. J. Maloney, 10/-; T. E. Peacock, £4; L. C. Peacock, £1.

Queensland.—R. E. Robson, 2/6; Mr. and Mrs. J. Boettcher, £1; A. E. Boettcher, 5/-; A. W. Boettcher, 2/6; W. Argow, 3/-; P. Schumann, 2/-; L. Berlin, 5/-; Miss I. Berlin, 2/6; G. Berlin, 2/6; M. Berlin, 2/6; J. C. Jenkins, 2/6; F. Winter, 4/-; Miss B. Neil, 5/-; Mr. and Mrs. J. Paradine, £1; F. G. Clark, 5/-; W. Maikie, £1; Miss M. Price, 5/-; Mrs. H. Costin, 6/-; Mr. and Mrs. J. W. Furlonger, 15/-; Mrs. W. Coward, £1; Miss J. Mills, £5; A. A. Chappell, 2/-; J. R. Harling, £1; L. Johnson, 5/-; Miss M. Fischer, 2/6; Miss A. Lobgeiger, 2/6; Miss E. Lobgeiger, 2/6; Mr. and Mrs. C. Stabe, 10/-; F. W. Norwood, £1.

New Zealand.—D. H. Hay, 10/-.

W. C. Craigie, Hon. Treas.

Fred. T. Saunders, Sec. and Org.

Ring up J1441 Ex.
Private Funeral Parlors

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: H. Belz, A. Morris, T. E. Hofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Secty. and Treasurer).

Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

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

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 115 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

FOREIGN MISSIONARY OFFERINGS From Victoria

Should be sent to the Treasurer, D. E. Pittman, 530 Elizabeth-st., Melb.

All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E4.

WANTED—Gifts Small and Large.

3rd Floor **B. J. KEMP** Phone 8604

Book Building, 288 Little Collins St.
MELBOURNE

Manufacturing Jeweller

DIAMOND RINGS, MEDALS, WATCHES, TROPHIES
YOU CAN DEPEND ON ME



Radiators Repaired. New Cores.

MOTOR RADIATOR Mfg. Co.

Cent. 5758. 255 LATROBE ST., MELB.

W. J. Aird Pty. Ltd.

The RELIABLE OPTICIAN
FOR SATISFACTORY SERVICE
AT MODERATE COST

ALTSON'S BUILDING,

1st floor, 82 Elizabeth St.

(Cr. Collins St.), Melbourne

Phone 4337

"Believe It or Not."

RIPLEY IS MISTAKEN NOW.

In his "Believe It or Not," Ripley recently declared that Smithers, W. Va., is the largest town in the United States without a church. That was too much for two "Christians only" living there and doing business. It was a challenge, as a red rag to a bull. They proceeded to canvass the town for other members of the church of Christ. They arranged for meetings in the "Sons of Italy Hall." They are Mr. and Mrs. Earl Epling, formerly members of the church at Montgomery, W. Va. They called upon the church at Princeton, W. Va., to release the minister (Frank L. Stuck) for a two-weeks' meeting, and Princeton brethren rose proudly to the occasion.

On April 15, there were 130 in the Bible school, and there had been thirty-four additions. On the last Lord's day, elders and deacons were ordained and Bible school organized, and at the close of the meeting seventy-four members had signed the charter.

Monday, April 23, a plot of ground was purchased—the most desirable in town—for a church building, and a modest frame structure is to go up at once.

There is not another church to serve this community of two or three thousand. The "Booster Chorus" contained 122 boys and girls, a sign of the responsiveness.

Earl Epling is a Bethany graduate, and he will shepherd the flock and preach for the present. It is hoped that full-time ministry will soon be possible.

Of course, the Montgomery church backed him up, too. They gave and lent hymn books and communion service, and many Montgomery members attended.

Perhaps it would be a good thing for Ripley to point out some more unentered communities. —American "Christian Standard."

VALUABLE BIBLE FOUND IN PAWNSHOP.

A Bible, which is believed to have gone to Australia with the first fleet of pioneers, is now in the possession of the British and Foreign Bible Society, at Sydney. Published in 1775, it bears on its fly-leaf the name of "Captain John Hunter" who was commander of the "Sirius," flagship of the fleet. The Bible was lately found in a pawnshop in Melbourne. It will take its place in a library shortly to be added to Bible House. The library will contain about one thousand historic Bibles, and it is hoped that it will be opened by the Duke of Gloucester during the Melbourne Centenary celebrations this year. —"A.C. World."

The Christian Walk

A Thirty-two Page Pamphlet with Tasty Cover.

By S. Russell Baker.

Chapters:

Introductory.
How Did This Walk Begin?
How Is This Walk Maintained?
The Fruits of This Walk.

Single Copy, 3d.; posted, 4d.

12, 2/6, posted 2/10.

Austral Publishing Co., Elizabeth-st., Melb.

WARD BROS. Established 1888

EXPERT REPAIRERS.

KNITTING MACHINES,
WASHING MACHINES,

Also All Kinds of New and Used
SEWING MACHINES

At Lowest Prices.
Terms, to Suit.



Some Old Addresses over Forty Years:—
16 & 38 Errol St., NORTH MELB. Phone F2905;
222 Chapel Street, PRAHRAN;
252 Smith Street, COLLINGWOOD;
216 Bridge Road, RICHMOND (opp. Markets);
195 Barkly St., FOOTSCRAY (next Hooper's)

THE

"Foolishness of Preaching"

Many people still judge it to be so. But the Victorian Home Missionary Committee pins its faith to Paul.

"It pleased God by the foolishness of preaching to save them that believe."

Hence the

NEW CAMPAIGN OF EVANGELISM

with A. A. HUGHES and
JAS. E. THOMAS.

Special Missions are being planned by the Victorian Home Missionary Committee.

— Pray for these Brethren. —

SEND YOUR GIFT

for Regular and Special Home Mission Enterprises to W. GALE, Home Mission Office, T. & G. Bldg, 145 Collins-st., Melbourne, C.I.

Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Postage Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (page verses allowed in Deaths and Memorials). Coming Events, 18 words, 6/-, every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

LYALL & SONS PTY. LTD.

39-51 Leveson St., North Melbourne
1-5 Victoria Market, Melbourne, C.I.
**CASH CHAFF, HAY, GRAIN, PRODUCE, and
HARDWARE MERCHANTS**

Exporters of Pressed Hay, Chaff, and Colonial Produce
Seed Oat and Grain Specialists—Grass,
Clover and Other Seeds.
All kinds of Poultry Feed and Meals supplied.
Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES:—
Galvanized Iron, Spouting, and Ridging. Fencing
Wire, Galvanized, Black, Baling & Barbed Wire,
Wire Netting, Chicken Netting, and all other sizes.
Galvanized Water Piping and Fittings.
Cyclone Gates and Fencing Supplied.

We stock and can supply everything required for
the Poultry Yard and the Farm.

For Service, for Quality,
for Price, try **LYALL'S**

DEPARTMENT OF SOCIAL SERVICE.
VICTORIA.

Selby House (6th Floor),
318 Flinders Lane, Melbourne, C.I.
Phone, M 3083.

Parcels to Churches of Christ Mission, Flinders-
st., Melbourne, free on Railways. Ask for labels.
Railways supply "Perishable" labels, to ensure
urgent delivery of perishable goods.

Donations in cash or kind are earnestly invited.

Please address all correspondence to—
WILL. H. CLAY, Sec. and Supt.

J. FERGUSON & SON

J. Ferguson - E. J. Collins

Funeral Directors

712 HIGH ST., THORNBURY
Phone JW 3087

140 Johnston St., Collingwood
Phone J 4984

Orders promptly attended to. Up-to-date Motor Service

USE
Australian **PAULINE** Made
Reliable Paper Patterns

For Simplicity, Economy and Accuracy.

Be Your own Dressmaker.

These Patterns are truly
"A Mother's Help."

Write for Catalogue, 2d., post free.

PAULINE Reliable Patterns PTY. LTD.
195c Smith St., Fitzroy, Vic.

Agents Wanted—
Country Towns and All States, also N.Z.

Thought for the Week.

"**DRINKING** makes
thinking impossible;
some day thinking
will make drinking
impossible."

MOTZOS UNLEAVENED BREAD
FOR THE LORD'S SUPPER
1/3 lb. Postage Extra.
Austral Co., 528, 530 Elizabeth-st., Melb.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible
Study, Bible Analysis, Bible Doctrine, Church
History, Christian Evidences, Grammar and Com-
position, Teacher Training, Elocution, Church
Efficiency (for Presidents, Officers, Secretaries
and Treasurers), Paul's Life and Work, Women
of the Bible. Terms: £2/2/- per Quarter.

These lessons help towards efficiency in ser-
vice, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

98 Athelstan-rd., Camberwell, E.S.
(Enclose 2d. Stamp for postage.)

Miss M. E. Pittman, (L. Mus. A.,
(Univ. of Melb.))

Teacher of Singing

"Beechwood,"
147 Hampton Street,
Hampton, S.T.

Also at
Lygon Street
Christian Chapel.

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 Queen St., Melb.
Phone F 1862

Also Queen Victoria Wholesale Markets.

TAILORING
LADIES' OR GENTS'

Our New Prices Suit
Reduced Incomes

CRAIGIE & CO.

265 LITTLE COLLINS STREET
Four doors from Swanston St.

A Home for Neglected, Orphan and
Fatherless Boys.

HOME PHONE:
WX 1558

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT:
Mr. R. Campbell Edwards.

VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. A. Cromie.

HON. TREASURER:
Mr. John Hunter,
30 Peverell St., Balwyn, E.S.
Phone, W 3040.

ORGANISING SECRETARY:
Mr. A. E. Knight.

HON. ARCHITECT:
Mr. Chas. H. Hoskin.

HON. AUDITORS:
Messrs. Hooke & Graham, C.A.

HON. CHAPLAIN:
Mr. L. E. Stevens, B.Met.E.

HON. PHYSICIAN:
Dr. W. A. Kemp, Phone, WX 2415.

HON. OPTICIAN:
Mr. W. J. Aird.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

HON. SOLICITOR:
Mr. D. S. Abraham,
Temple Court Bldg., 422-8 Collins-st.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.

COMMITTEE:
Mrs. R. C. Edwards, Misses Alt,
Landman, M. McAlister, Smedley,
Messrs. D. S. Abraham, Cr. J. K.
Archer, J.P., W. Cust, Will. H.
Clay, J.P., R. D. Edwards, C. Ed-
wards, Dr. W. A. Kemp (Life
Governor), R. T. Morris, Geo. L.
Murray, W. R. F. Macrow, H. J.
Patterson, M.A., E. R. S. Ryall,
B.E.E., F. T. Saunders, W. J. A.
Smith, Thos. W. Smith.
Minute Secretary: Miss Landman.

All Correspondence to be addressed **The Secretary, Burwood Boys' Home, 1 Queen St., Melbourne, C.I.** Phone CENT. 8179