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"The Mutual Praise Society."

UNDER the above heading a recent number of "The Christian Evangelist," U.S.A., contained a frank statement of an existing evil and an editorial determination. We have not been troubled by the bad business as have some of our contemporaries, but yet the "Evangelist" editorial may have a lesson even for Australia. Here it is:—

For many years we have limited somewhat the mutual praise included, at the expense of our readers, in messages sent us by pastors and evangelists to report meetings. Now we feel it is necessary to announce a definite policy of eliminating from such letters and telegrams everything but the essential news.

We can understand the spirit which prompts the use of such terms as "pastor much loved," "evangelist great preacher, wonderful personal worker," "should be kept busy all the time," but such evidences of friendship between minister and evangelist are not in their proper place in our news columns. From a journalistic standpoint it is absurd for evangelists to send one telegram advising the brotherhood what a great fellow the preacher is and the preacher another message, to be published in the same issue, informing us that the evangelists are the greatest ever to speak in his church. When duplicate messages are received, we shall simply withhold one from publication. The one which appears will be reduced to its simple news content.

Appreciative letters regarding this editorial note have since appeared in the "Christian Evangelist." One preacher wrote:

In the early days of my ministry I was taking the "Church Register," edited by James Creel, and Evangelist G. W. Pearl held a meeting for Pastor W. W. Weedon, of Taylorville, Illinois. For several weeks each issue of the paper contained a report of praise back and forth from pastor to evangelist and vice versa. My subscription was about to expire to the paper, so I wrote to the editor and told him not to stop my paper while that continued story of Pearl and Weedon was running.

The other side.

The "Evangelist" well deals with one side of the matter. It indicates no disparagement or disagreement with it to point out that encouragement and discriminating praise are good things which may have a rightful place in the ministry of every Christian. There is no reader of this whose life cannot be brightened or his Christian activity stimulated by an appreciative word. When one has been fighting a hard battle,

striving earnestly for the right and feeling the burden of the day, then a word of cheer may revive the drooping spirit and reinvigorate the will. The message of praise and appreciation may be included in that "word fitly spoken" which is "like apples of gold in filigree work of silver." To withhold the encouraging word may be to do an injury. There are times when the restraint might be included in those "sins of omission" pardon for which we at times devoutly pray.

"If you've roses to give."

How often we hear the complaint that appreciative words are uttered too late! It may be well to extol the virtues of a man when he has departed this life, but it would have done more good to say an encouraging word while he lived. It would be sad to pay for the memorial wreath with the money which might have kept a person from starving. The funeral oration cannot possibly make up for withheld encouragement.

G. W. Maxwell has put the familiar lesson in verse:

If you've roses to give,
Send them now, while I live,
While still I can see them and smell them,
If you've words of good cheer,

Speak them out while I'm here,

So I'll see your face beam as you tell them;
For when some day I stray
Down the broad Milky Way

There'll be heavenly flowers where I'm
roaming,

And the whispers of love
Of the friends up above

Will be music to me in the gloaming;

But down here, when I'm sick

I can still get a kick

From a rose or a posy that's sent me.

And when I'm all down

With my face in a frown,

I just love the good cheer that is sent me.

There must be some golden mean between the silence which chills and the fulsome flattery which the "Evangelist" editorial condemns.

Discriminating praise.

In the writings of the Apostle Paul, it seems to us, we have well set forth the virtue of encouragement and the Christian use of praise. In nearly every letter he wrote to the churches there is a section filled with thanksgiving at the remembrance of the good things which he knows to have been in the lives of those to whom he writes. Even when about to condemn serious error, he begins with the word of encouragement and appreciation. This was doubly right. It manifested that he had his eyes open to the good. It paved the way for the corrections which followed.

Paul illustrates the value of discriminating praise. Many passages come to mind, but the interested reader is referred to the sixteenth chapter of Romans for proof. We do not there find a common level of praise, but a gradation; a discrimination which is remarkable. "Them of the household of Narcissus, that are in the Lord." "Tryphema and Tryphosa, who labor in the Lord." "Persis, the beloved, who labored much in the Lord." The trouble with our praise of laborers is that it becomes conventional. We say just such things, with the same apparent cordiality, in the farewell to a man whose departure might justify a thanksgiving service, as we might use of the noblest servant of the Lord. This type of encomium is unwise and ineffective. There must be high notes and low in a hymn of praise. The pleasing address will not be one in which the speaker maintains

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his voice at greatest volume and highest pitch. The Apostle Paul could and did let himself go. Witness his exhortation to the Philippians: "Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." It is a noble verse; but its appeal to us would be much less if similar expressions appeared in every page of the apostolic epistles.

We reflect also that the apostle was ever aware that there was something better than human praise. The Gospels tell us of those who loved the praise of men more than the praise of God. So Paul both disclaimed the idea of seeking glory of men for himself and denied that at any time he used words of flattery regarding others. He thought it "a very small thing" to be judged of man's fallible judgment. The Lord, when he comes, will make manifest the counsels of the heart; and, says Paul, "then shall each man have his praise from God." Horatius Bonar well expressed the apostle's attitude:

"Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?"

Prayer Corner.

There is some power we have not yet discovered, some secret as yet unknown—but oh! what a marvellous power! what a blessed secret! that can make the Christian life a life of love, and trust, and bright serenity; something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—William R. Huntington.

⊙

"Would you know the peace that God has given?

Would you find the very joy of heaven?

Be careful for nothing,

Be prayerful for everything,

Be thankful for anything,

And the peace of God that passeth understanding

Shall keep your mind and heart."

⊙

O most merciful Lord, grant to me thy grace, that it may be with me, and labor with me, and persevere with me even to the end. Grant that I may always desire and will that which is to thee most acceptable, and most dear. Let thy will be mine, and my will ever follow thine, and agree perfectly with it. Grant to me, above all things that can be desired, to rest in thee, and in thee to have my heart at peace. Thou art the true peace of the heart, thou its only rest; out of thee all things are hard and restless. In this very peace, that is, in thee, the one chiefest eternal Good, I will sleep and rest. Amen.—Thomas a Kempis.

The Saturday Night.

Thos. Hagger.

The observance of the Lord's supper on the Lord's day is a very important thing for the child of God, and proper preparation for its observance should be made. There is a good deal to be said for the old Scotch idea of preparation for "Communion Sunday." A wise use of Saturday night would fit the disciple of Christ for the spiritual worship of the day which is to follow.

Unfortunately some of the churches are drifting into the use of Saturday night for social purposes, and still more unfortunately many members make Saturday night their picture show night. In either way late hours are kept, and the Lord's day is started with a feeling of being tired, and often it is hard to get out of bed, with the result that there is a rush at last for the meeting, and a frame of mind that is not the most helpful to those who are to remember the great tragedy of Calvary.

It would be good if we could learn to spend Saturday night at home, reading the Word or some other good literature, with perhaps some time spent in self-examination. If this were done, we would meet the Lord at his table the next morning with "not a cloud between."

Surely the Lord's supper is worth some preparatory effort. And if we make such there is no doubt that we shall get from its observance a vast amount of spiritual help, but if we treat it lightly there is a great

danger that it will only be a form to us. And besides, the warning given to the Corinthian church concerning eating and drinking in an unworthy manner may be needed for us too.

The writer would raise a plea for the proper observance of Saturday night as a fitting preparation for the sacred service at the table of the Lord on the Lord's day.

What Happiness Is.

If you should hear about some individual man that he had a million dollars a year and could buy what he wanted, what is the first question that would rise in your mind? I know the first question that would rise in mine: I wonder if he is happy? Suppose we heard that he had a town house and a country house, a yacht, a fleet of automobiles, and was served by all the ingenuities that science has devised; I still would wonder—Is he happy?

But if you should hear about some man that he had found his work and loved it, that he was creating some beauty, doing something useful, and would rather put himself into that than anything else in the world, you would not wonder. You know that is happiness. Happiness is not primarily a matter of the means by which we live; it is a matter of the spiritual end for which we live.—Dr. H. E. Fosdick.

Girls and Boys of the Bible.

G. J. Andrews.

A GIRL'S PART IN GOD'S PLAN FOR HER LOVED ONES.

(Exodus 1: 7-10, 22; 2: 1-10.)

Once, when the Hebrew people were slaves in Egypt, the Pharaoh decreed that all the baby boys born to them should be cast into the river to drown. But God wanted one of those boys in the years to come, to be a leader and to take his people out from Egypt to their own great land of liberty.

In working out his plan to preserve the boy, God put a fine idea into one Hebrew mother's loving heart. For some time she managed to hide her baby while she made a tiny boat out of rushes and made it watertight with pitch. Then, when she could hide the boy no longer, she put him in the strange boat-basket and placed it securely among the reeds which grew at the edge of the river. Next, she got her own little daughter, whose name was Miriam, to keep watch in the daytime and see that no harm befell the child until he could be taken home again in the darkness of night.

Now it happened that an Egyptian princess came with her servants to bathe in the river, and seeing the basket among the reeds, she had it brought to her. When she opened the basket there was a charming little baby crying for his mother. But what should Miriam do now? Well, the dear girl acted very wisely. She went to the princess and asked if she might get one of the Hebrew women as a nurse for the baby. When Miriam went for a nurse she went at once and secured the baby's own mother whom the princess paid to care for the child.

The princess claimed the lovely boy for her own. She called his name Moses, and afterwards took him to her own home and had him trained and educated as her own son. But although we will always remember Moses as one of the greatest servants of God in the world, we may never forget that by her loving watchfulness and thoughtfulness as a little girl, Miriam played a wonderful part in the plan of God for her famous brother.

The Story of a Forgotten Vow.

A. W. Connor.

And God said unto Jacob, Arise and go up to Bethel and dwell there, and make thee an altar unto God.—Gen. 35: 1.

Jacob, whose other name was Israel, is one of the great characters of the Bible. Many stones have been thrown at him. Cheat and liar, schemer and scoundrel, are the epithets hurled at him. And he deserved them, too. But let us not forget what he finally became, when, having passed through a purgatory on earth, he emerged a soul worthy of his new name. Jacob, the supplanter, became Israel, a prince with God. His spiritual victories are linked with two place-names—Bethel, the place of visions and vows, and Peniel, the place of surrender and victory. The text takes us to a third place, and tells how Jacob was at Shechem in the midst of failure, and in danger of becoming a real backslider, when God in mercy spoke to him, and commanded him to return to Bethel. Between the vow made at Bethel and this period lay about thirty years of varied experience. Let us see what this old story, so very human, has to say to us.

Bethel.

It had been known by a more prosaic name, Luz, but it became Bethel—i.e., House of God, because of the experience of the wayward youth as he left his home to escape his brother's anger. Genesis 28 should be read anew. It was for Jacob the place of vision. There he had dreamed of the ladder up to heaven. There he had seen the angels of God. But, chiefly, he became conscious of God. There God was revealed to him, and he knew that in spite of sin, failure and miserable scheming God had not forsaken him. Nay, even his scheming for the birthright was evidence of his capacity to appreciate higher things than those merely of the earth. What was his reaction to these appeals? The place of vision became, as was fitting, the place of vows. With soul awakened to the realisation of God he said, "Surely Jehovah is in this place." His vow has been criticised by some whose own vows are not too high. But in terms harmonious with the light he had promised to serve God. "The Lord shall be my God." "This stone shall be God's house," and "Of all that thou wilt give me I will give a tenth." There is something worthy here. Somewhere in the lives of most of us there has been a Bethel; our first real prayer, our confession of Christ, our baptism into Christ, our first communion at the Lord's table. It was very wonderful, and God was very real and heaven came very near to us, and in those high moments we like Jacob "vowed a vow." But the years have dimmed the vision, and fulfilment has hardly matched the promise. And though we hardly acknowledge it to ourselves, there has been a taking back of some things we promised. And some who

once knelt at Bethel, and who saw the ladder reaching up to heaven, now have no ladder at all; or if they have, it lies prone on the earth. Heaven is there, but the earthly claims our thought. We are men with a muck-rake. The divine voice speaks, but the clamor of the world fills our ears. We have not renounced our faith, but we are not giving in overflowing joy "a tenth of all thou hast given." Rather we are giving the scraps of our time and money to God. Like Jacob we are dwelling at

Shechem.

That was the place of compromise and spiritual apathy. Shechem speaks of a vow forgotten and a vision dimmed. God had more than fulfilled his promise. Empty-handed the youth had gone out. Now the man in his prime is rich. He has cattle and herds, and wives (some of them, however, were a liability, not an asset), and children. But Bethel was a fading memory, and even Peniel, where he found victory in surrender, was becoming blurred. The man was in danger. We talk of the temptations of youth. They are real. But do not forget the perils of our prime. Here it is that materialism lays its cold hand on so many. Even God's blessings, instead of leading us closer to the giver, close our ears to the voice of the angels, and our eyes to the heavenly cross. Was it this fact that led the hymn-writer to say, in the prayer to be lifted nearer God, "E'en though it be a cross that raiseth me," and "out of my stony grief Bethel I'll raise"?

The saintly F. B. Meyer, to a man who came for counsel in an hour of difficulty, confided, "I have borne a cross all my life, and it has made me the man I am." Jacob at Shechem is a warning to many whom God has prospered. Once they knelt at Bethel they saw the vision of God and the angels, but the vision has faded, and "where there is no vision the people perish." One thing Jacob had lost, his power to witness for God. Are any of us so much of the world that our power to witness for Christ is gone? A young woman gave as her reason for not joining in some scheme that it was to be communion Sunday that week. "What!" they said, "are you a church member?" Was she living at Shechem? Here is a test of some of our recreations. Do they silence or vitiate our witness for Christ? Shechem is the foe of Bethel.

Back to Bethel.

Here is the divine directory. "Go back to Bethel, dwell there and make an altar to God." These were the essentials to a renewal in his experience of God, and a revived power of witnessing for God. There was a call and a challenge. So Jacob had a spiritual house cleaning. He put away the idols and strange gods that were being

tolerated. So he came back to the old trysting place, and called the altar he built El-Bethel, The God of Bethel. And "God appeared unto Jacob again." The broken fellowship was renewed, and in that fellowship he walked till the end; and when that end came it was with memory of the gracious hand of God on him that he spoke of "the angel which redeemed me from all evil." Yes, he was a redeemed soul. The kinks are out of his character, and the wrinkles from his face.

The lessons are not far to seek. Here is plain warning for us all if we are forgetting our vows to God. Here is helpful guidance. "Go back to Bethel," the place of vision, the place of vows, and live again the atmosphere of that "happy day that fixed our choice." Let us dream the splendid dreams of those early days.

"Jehovah's altars let us build once more,
And cease to bar the starward-swinging door."

Forsake the swamps of Shechem, and live on the uplands of Bethel the house of God. A spiritual house-cleaning is in order for us all; and with hearts made tender by the recollection of the place that became to us the house of God and the gate of heaven we may fittingly pray:

"Purer in heart, O God,
Help me to be;
May I devote my life
Wholly to thee.
Watch thou my wayward feet,
Guide me with counsel sweet,
Purer in heart, O God
Help me to be."

WHAT HALTS THE CHURCH?

What halts the church?
Is she bowed down by stress and times?
Is she beleagued with the fear of doubt?
Is she bewildered o'er the plan of war?
Or is there treachery, faithlessness and falsity
within?

What halts the church?

Forward!
It was the cry of ages long since past,
When men of godly faith rode forth
To conquer in the name of Christ.
It sounds to-day! The call is just as clear!
The challenge rings o'er hill and plain
With the same mighty vibrant blast!
Forward!

But whence come volunteers?
Are there not yet some whose hearts are stirred
to leave
Their hearths and enter in the fray?
Is there not yet some valorous spirit
Roaming earth and souls of godly men?
And will they not yet answer the great clarion
call
To enter into toil so needful, so designed
To pay its interest in the shape of great rewards
in heaven, not on earth?

Whence come the volunteers?
They come!
Ne'er has the church sought aid from men
But what that aid has come.
Ne'er has the call to arms been sounded
But what it has been answered with the
Brawny might of strength, the pledge of self.
There'll be no failing now.
What seems a lull shall soon be shown to be
But a short time when men shall get their
breaths
And back into the battle they shall come—to
conquer.

They come! —M. D. Blanchard.

Some Notable Hymns and Authors.

No. 18. Poet, Patriot and Philanthropist.

A. M. Ludbrook.

Carlyle has remarked—"The meaning of song goes deep. Who is there that in logical words can express the effect that music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that!" And who has not experienced the truth of Montgomery's lines:

Through every pulse the music stole,
And held sublime communion with the soul,
Wrung from the coyest heart the imprisoned sigh;
And kindled rapture in the coldest eye.

One of the most notable names in this series is that of JAMES MONTGOMERY (1771-1854). The Fellowship Hymnbook refers to him as "one of the greatest of English hymn-writers, and one of the first Englishmen to make a serious study of hymnology." This description, however, needs some slight modification, for our author was born in the Moravian manse at Irvine, in Ayrshire, but practically his whole life was spent south of the Tweed. Educated at a Moravian school in Yorkshire, he ran away from it at 17 feeling his unfitness for the ministry, and became a shop-assistant. He spent his spare time in writing poetry and cultivating music, and it was then he produced his first hymn. At 19 he obtained a clerkship in a newspaper office, and later established a weekly journal called "The Sheffield Iris." This he edited with marked ability for some 30 years. In early days he had one serious lapse from grace, writing and printing a series of articles (afterwards published in volume form) full of irrelevant references to, and quotations from, the Bible. Some ten years later he realised his wrong-doing, destroyed all the copies of his book that he could find, and expressed his penitence in the hymn—"I left the God of truth and light." These are the last two stanzas:

My suffering, slain, and risen Lord,
In sore distress I turn to thee,
I claim acceptance on thy word
O God, my God! forsake not me.

Prostrate before the mercy-seat,
I dare not, if I would, despair;
None ever perished at thy feet,
And I will lie for ever there.

During his editorship he was fined and imprisoned twice for the democratic principles he advocated—once for publishing a poem (not his own) on the Fall of the Bastille, and again for an account of a riot in Sheffield. Later, and perhaps partly by way of atonement, the British Government conferred on him a pension of £200 a year! He was the enemy of slavery and all oppression, and the friend of every scheme of philanthropy and popular progress. He also lectured on poetry at the Royal Institution, London, and advocated the claims of foreign missions and of the Bible Society. He referred to the latter as "This most noble institution, which is of all plans for the propagation of the Gospel at once the most simple, sublime and comprehensive, uniting all sects and denominations at one point, to promote the object by which we most sincerely believe that the greatest practical good will be effected that has been attempted by man since the Reformation." He himself was secretary of the Sheffield auxiliary from 1838 to 1854.

Montgomery wrote many poems as well as hymns—he was certainly the Cowper of the 19th century in that respect. Like Cowper and Dr. Watts he never married; but, though he lost both parents in his boyhood, he learned something of the joys of home, for he wrote of it—

There is a spot on earth supremely blest,
A dearer, sweeter spot than all the rest.

His first volume of poems appeared in 1805. The freeing of slaves throughout the British Empire on Aug. 1, 1834 (the centenary right at hand), called forth some beautiful verses from his pen, entitled—"Let there be light!" We should like to quote from them, but space forbids, and we have chiefly to do with our poet as a hymnist. In 1822 he published Songs of Zion, and in 1853 Original Hymns for Public, Private, and Social Devotion. Dr. Julian has this to say of him: "The secrets of his power as a writer of hymns were manifold. His poetic genius was of a high

MEMORY HYMN.

S. (1200 ed.)—917.

"For ever with the Lord!"
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
Nearer home, nearer home,
A day's march nearer home.
My Father's house on high,
Home of my soul; how near
At times to faith's foreseeing eye
Thy golden gates appear!
Ah, then my spirit faints
To reach the land I love;
The bright inheritance of saints,
Jerusalem above.
I hear at morn and even,
At noon and midnight hour—
The choral harmonies of heaven
Earth's Babel-tongues o'erpower—
That resurrection word,
That shout of victory.
Once more: "For ever with the Lord!"
Amen, so let it be!

—James Montgomery.

order, higher than most who stand with him in the front ranks of Christian poets. His ear for rhythm was exceedingly accurate and refined. His knowledge of Holy Scripture was most extensive. He has bequeathed to the Church of Christ wealth which could only have come from a true genius and a sanctified heart.

After our author's death—he died in his sleep—a beautiful monument was erected over his grave. On the west side of the pedestal is this inscription: "James Montgomery, born at Irvine, Scotland, died at The Mount, Sheffield, after a residence in the town of 62 years, April 30, 1854, in the 83rd year of his age. The teachers, scholars, and friends of Sunday schools in Sheffield, assisted by public subscriptions, have erected this monument in memory of their revered townsman." The east side reads: "Here lies interred, beloved by all who knew him, the Christian poet, patriot, and philanthropist. Wherever poetry is read, or hymns are sung in the English language, he being dead yet speaketh by the genius, piety, and taste embodied in his writings." The south side contains a verse of one of his hymns—"Prayer is the soul's sincere desire"; and on the north side is a verse of another—"There is a calm for those who weep." The monument is crowned with a fine bronze statue of the poet, who holds in his hand a copy of the Bible.

Montgomery was once asked, "Which of your poems will live?" To which he replied, "None, sir, except a few of my hymns." And so it is. He died just 80 years ago, but his memory has been kept alive by the spiritual songs which he left as a legacy to successive generations. He composed at least 400 hymns, and of these about 100 are still in common use. Like Bunyan he did some of his best work in prison, and Milton his when blind. Night brings out the stars.

Besides those already referred to, the following hymns may be mentioned: "Stand up and bless the Lord," "To us a Child of hope is born," "Angels from the realms of glory," "Now may the Lord our Shepherd lead," "The God of harvest praise," "Be known to us in breaking bread," "Go to dark Gethsemane," "Friend after friend departs." A few others may be specially noted. These are oft-quoted lines—

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

But the hymn as a whole is unsuitable for congregational use, referring to special circumstances which occasioned its production.

"Come in, thou blessed of the Lord" (Gen. 24: 31). Seeing there is so frequent occasion for a "welcome" hymn, why is this omitted from our new book, even though Abraham's welcome to Abraham's servant did include the camels?

"Hail to the Lord's Anointed" is really Psa. 72 rendered into beautiful English metre. The last line in the original, "His name—what is it?—love!" was altered by Keble to "His changeless name of Love"; but our H.B. Committee has gone one better, "That name to us is—Love!"

Taken for a drive into the country one day our author noticed seed being sown by dibbling, holes being made and two or three grains dropped into each. Economical of seed, but "Give me," he remarked, "broadcast sowing, for this dibbling is most unpicturesque," and before home was reached his thoughts took shape in the well-known hymn beginning—

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

"Songs of praise the angels sang" readers will recognise as an old friend—at least, we hope they will, for it was the Memory Hymn for No. 1 in this series. How many could now recall, and recite or sing, this apt series of references in rhyme to songs of the Bible?

In our new book two of this author's compositions—"This stone to thee in faith we lay" and "Lord of hosts, to thee we raise" appear under the heading of Opening Buildings, which section also includes six by other writers. What faith as to future church extension!—Only two hymns, we note, under Offerings, eight under Opening Buildings—a beggarly four, or even half-a-dozen, would soon pall on us by reason of frequent use!

That fine Communion hymn, "Obedient to thy gracious word," is surely imperishable. It will be interesting to compare with its present form the first two stanzas as shown in a facsimile of the original in my possession:

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

It will be noticed that changes have been made in the first stanza, and the second here is now generally omitted. "Obedient" has taken the place of "according"—a doubtful improvement.

But especially, and above all, there is that grand hymn of heaven, "For ever with the

(Continued on page 461.)

Christian Action Crusade.

[For some time Mr. James DeForest March has been conducting a "Christian Action" page in the American "Christian Standard." This has aroused much interest in the churches, and has stirred up many people to renewed service for Christ. In the following article on "What is Christian Action?" the originator of the crusade tells of the movement.—Ed.]

Some time ago I came to the serious conviction that our civilisation is breaking up and that a new order is impending.

This conviction is the result of my reading and observation and of a deep sense of the leadership of the Holy Spirit.

The "signs of the times" point directly to impending chaos. H. G. Wells, whose "Outline of History" has done more than any other book to guide the thinking of this generation, declares:

Destruction is not threatening civilisation: it is happening to civilisation before our eyes. The ship of civilisation is not going to sink in five years' time, nor in fifty years. It is sinking now.

David Lloyd George, Great Britain's World War Premier, following the London Economic Conference, said:

No one contemplating the position of the world at the present moment can be free from misgiving as to what may be in store for us in the future. . . . We are moving rapidly toward the next war. Armaments are more powerful than ever, more men are trained in arms, and the machinery of war is far more destructive than we should have thought possible in the early days of the war. . . . We are spending more money on preparation for war, far more money, in this and every country in the world, than in 1914. It is time there should be some new thought, some new idea, and an arresting appeal to some force outside and above the world.

Even America is Bankrupt.

Our own nation is bankrupt and heading toward ruin.

The editor of "The Nation," at Washington, has said:

We are living in a bankrupt world. The country has gone bad religiously, morally, economically and politically. It will never be restored in economics or in politics till it gets right in morals and religion.

The U.S.A. is now engaged in an effort to reconstruct its temporal prosperity by a programme which has no foundation in morality or religion. We are being despoiled of every moral law on the statute books of both State and nation. We used to have laws against Lord's day desecration, and that day was truly a "day of rest and gladness." To-day these laws are being wiped out or made of none effect. There are more murders, automobile accidents, drunks, rapes and burglaries on this day than any day in the week. We used to have laws against gambling, but they are rapidly being modified or repealed. The Eighteenth Amendment is gone, and it will be at least fifty years before another real temperance law will be written into the nation's statutes.

The Modern Church is Impotent.

Says William Cheney, editor of "Collier's Weekly":

If the church does not get back to God, and the nation experience a revival of religion to make us conscious of the upper forces, you will not only lose prohibition but every sabbath law on the statute books of each State, the laws against gambling and all the laws protective of social purity, as the "Mann Act," and they will place a tax on church property that will crush out all but the richer ones; and they are not the

ones that bring salvation to those most in need of it.

The modern church is absolutely impotent in face of this cataclysm. I do not mean the true church of God, but the ecclesiastical establishments parading themselves as the church! The nation and the world have little or no respect for our leadership. Says the editor of the Lansing "State Journal":

The time was when the people of this nation as a whole accorded pretty common acceptance to the general aspects of the teachings of the churches. For many years this was in very truth a Christian nation in quite a practical degree, though, of course, it never attained to the ideal degree. The followers of the faith were pretty much arbiters of moral standards in those days.

But the old condition has passed. This is now more a pagan nation than it is Christian. People of the churches have been very slow to realise the changed condition. They are no longer arbiters of morals and manners. Indeed, a good many of them appear quite swallowed up in more or less polite paganism, themselves.

This deep conviction sent me to my knees in prayer and the study of God's Word for a way out. And brethren, that is the only way out! We have tried conventions, institutes, rallies, commissions, research and campaigns, and with each succeeding man-made venture we have plunged deeper and deeper in distress.

What Did the Early Church Do?

I asked myself whether the early church faced a condition comparable to this, and right away the thought struck me, "That day was identically like ours: in its moral and spiritual bank-

ruptcy. Rome was in its ascendancy, but there were working at her vitals the germs of destruction which would soon lay her waste." I said to myself, "Did the Spirit, speaking through the apostles, have a message for the church which helped them meet the problems of the time?"

At the Lord's Table.

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

STRENGTH FOR THE JOURNEY.

Arise and eat, because the journey is too great for thee.—1 Kings 19: 7.

They are the words of the angel of the Lord to a very despondent and harassed man.

frame may be near the point of collapse through overstrain, while we are all unconscious of it, so our spiritual nature may be sapped of its vitality while we are unaware of our loss. It happens sometimes that the material blessings which bring us comfort and satisfaction, and make the way of life very pleasant, may endanger our spiritual health. Ease may be enervating, pleasure may tend to selfishness, and the very conditions of life that should be the means of increasing blessing may become the subtle influences that weaken the spiritual life. Frequently the invitation comes: Arise and eat, because the journey is too great for thee, and we dare not neglect this gracious call.

So we have come, and there is food here to strengthen us for all the journey of the week. He who spreads the table and extends the invitation is himself the feast. It is Christ whom we need to receive into our hearts. He is the living Christ. All power in heaven and in earth is his. From that source of divine energy we may constantly draw supplies for our need. In our business, in our homes, in social intercourse, in times of solitude, and in the path of duty and service we need him. Rise and eat! "Feed on him in thy heart with thanksgiving," and strength for the way will be given.

the gracious invitation: Come ye apart and rest awhile. Arise and eat, because the journey is too great for thee. And when the Master invites, he provides, and in the strength of the divine sustenance we go on our way.

But there are occasions when our strength is near to weakness, and our spiritual resources are depleted, and we do not know it. Just as our physical

The Home Circle.

Conducted by J. C. F. PITTMAN.

plaint book here, and I shall write down the things you say. And when I take the matter up with the official board, I shall tell them of your complaint.

The sight of the complaint book and the ready pen had its effect. "Oh, no, I don't care to have you write it down, nor that I made the complaint!" And no entry was made.

The preacher kept the book for forty years, opened it thousands of times before complainants, and never had occasion to write a line in it.

HOW TO AVOID TEMPTATION.

We have read a story of a man who once asked an Eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brimful of oil, and carry it through the streets of the city without spilling one drop. "If one drop is spilled," said the king, "your head shall be cut off," and he ordered the executioners, with drawn swords, to walk behind the man to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked: "Did you see any one while you were walking the streets?"

"No," said the man; "I was thinking of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind on God as you fixed it on the oil. You will not then be tempted to sin."—*Sunday School Messenger.*

THOUGHTS.

It is well for one to know more than he says.—*Plautus.*

A word once escaped can never be recalled.—*Horace.*

Behaviour is a mirror in which every one displays his image.—*Goethe.*

Rashness brings success to few, misfortune to many.—*Phaedrus.*

Books are lighthouses erected in the great sea of time.—*E. P. Whipple.*

Wherever there is a human being there is an opportunity for a kindness.—*Seneca.*

WHY MEN FAIL.

There is a cause for everything. Nothing ever "just happens." If a man is promoted to a better job, there is a reason. If a man loses his job, there is a cause.

There are many causes that lead to failure. Here is a list of the most common ones, as assigned by a noted psychologist. Look them over; if none of them apply to you, then you are to be congratulated, for you are a success:

1. Finding fault with the other fellow, but never seeing our own.
2. Doing as little as possible, and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points, and too little time correcting our own.
4. Slandering those we do not like.
5. Procrastination—putting off until to-morrow something that we should have done day before yesterday.
6. Deceit—talking friendly to the other fellow's face and stabbing him in the back as soon as he turns around.
7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.
8. Disloyalty to those who have trusted us.
9. Egotism—the belief that we know it all, and no one can tell us anything.
10. Last, but not least, lack of necessary training and education to enable us to stand at the head in our line of work.—*Selected.*

A COMPLAINT BOOK.

There was once a wise minister who kept on his desk a special notebook, which he had labelled, "Complaints of Members." But the book contained nothing but blank pages. When one of his people called to tell him the faults of another, he would say, "Well, I have a com-

The Family Altar.

J.C.F.P.

TOPIC—CONSIDERING THE WEAK BROTHER.

Monday, July 23.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—*Gen. 9: 13.*

In wrath Jehovah remembers mercy, for he deals not with man according to his deserts. Had he done so, the world would frequently have been deluged, and judgment would be meted out even now.

Reading—*Genesis 9: 1-15.*

Tuesday, July 24.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—*Rom. 15: 1.*

The particular reference is to opinions concerning meats and drinks, yet the injunction may be applied to Christian conduct towards weak brethren. Never should we seek only our own gratification or happiness, but chiefly the welfare of our fellows.

Reading—*Romans 15: 1-7.*

Wednesday, July 25.

In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—*Acts 20: 35.*

"Example is better than precept." Paul's practice was in perfect harmony with his teaching. He found great delight in helping the weak, and comfort in remembering the Saviour's example and gracious words—"It is more blessed to give than to receive."

Reading—*Acts 20: 28-35.*

Thursday, July 26.

For none of us liveth to himself, and none dieth to himself.—*Rom. 14: 7.*

Those who seek to live to themselves are strangers to godliness. In reality, it cannot be done. The teaching of our text, written to Christians, is applicable to all mankind. No man lives or dies to himself.

Reading—*Romans 14: 1-8.*

Friday, July 27.

To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some.—*1 Cor. 9: 22.*

Paul's great objective was the salvation of others. Every other desire was subsidiary. To save the weak in faith he complied with their customs; he became "all things to all men," constantly accommodating himself to them and their habits of life, so far as he could do so with a clear conscience.

Reading—*1 Corinthians 9: 19-27.*

Saturday, July 28.

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.*

Self-protection may be justifiable, yet under no circumstance should Christians seek to do harm to those who have injured them. Their primary motive should be to do good, even to their enemies. "This is the rule which God himself observes towards the evil and unthankful (*Matt. 5: 45*), and is one of the original and beautiful laws of our holy religion."

Reading—*1 Thessalonians 5: 8-14.*

Sunday, July 29.

Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, lest I cause my brother to stumble.—*1 Cor. 8: 13.*

Eating meat was to Paul of far less importance than the work of soul-saving. If, by eating meat, he should lead another into sin, he was willing to make the noble resolution to abstain from it "while the world standeth."

Readings—*1 Kings 3: 5-15; 1 Corinthians 8.*

SO HERE IT IS.

A poem nobody likes to read must be very poor indeed! That surely is the kind I write—at least, they all come back, all right.

Did I say all? The other day I wrote a verse that's gone to stay. I sent it forth, alack, alack, without a stamp to bring it back!

A poor old robin in a drizzly rain, cold and bedraggled was heard to complain: "This early bird stunt is not businesslike, when the sun and the worm are both on a strike."

Prayer Meeting Topic.

July 25.

NEEDLESS REGRET.
(John 11: 1-21.)

H. J. Patterson, M.A.

There are many people who go through life full of regret on account of the yesterdays. It may be for something they wish they had not done or it may be for something left undone. They now see clearly in the light of to-day what yesterday was shadowy and dim. And in our story we have the voiced regret of Martha, and later the same thought is expressed by Mary, "Lord, if thou hadst been here, my brother had not died." Why wasn't the Lord there? A friendship had developed between Jesus and the members of that Bethany home, and it seemed strange that Jesus, who could do such wonderful things, could work such marvellous cures for strangers, should not heal Lazarus. But now he was dead. Oh! if only he had come. And constantly mingling with the tears of sadness and sorrow was this word "if."

Our Needless Regret.

And the experience of the sisters is frequently the experience of men and women to-day. We reprove and reproach ourselves dreadfully and say, "Why didn't I call the doctor in sooner? Why couldn't I see that he was much worse?" "If only I hadn't been so foolish and put my money into that business?" "If only I had taken him from school sooner and let him get into some job." "If only I had made home more of a home for my children."

There are some regrets that are needless, but not all. Sometimes we may rightfully reproach ourselves in our foolishness. But even then such does us no actual good. Rather would it be better to set to work to make the matter right. It may be that the mischance or mistake will even yet work out for good. So it proved for the sisters. Very often we profit by the mistakes of yesterday. Our experiences though painful are producing a tried character. Life lived in ease, when everything goes right, does not produce the strongest men and women either physically or spiritually. And those things that seem to be against us may work together for good.

Many of our regrets are needless because now it is impossible for us to alter the fact. They may be positively harmful in that they breed discontent and lead to abuse and a belittling of self not to our good. It may even destroy trust in our best friends and spoil our spiritual peace. Let us not have needless regrets.

Trust in the Lord.

Neither Martha nor Mary could understand. They saw only dimly through their tears. There was a resurrection, but it seemed so far off. The situation was impossible of any present peace and comfort or of any real help. But we all need to learn the lesson that there are no impossible situations with God. Such wonders there are recorded of his grace that following the darkest night we may expect the brightest day. Can we trust God? Can he not mend the broken thread? Will he not help us make the wrong right? It needs courage. The courage of an Apostle Paul, who though he suffered a thorn in the flesh, yet was made to realise that it was given not without reason. Peter might have lived those years after his denial of Jesus in remorse. But why allow that to spoil and retard the whole spiritual development? On the contrary it was probably made to count to the glory of God in that he learned to trust n't self but God. Look up, trust God.

TOPIC FOR AUGUST 1.—OUR CONVERSION.—James 3.

Our Young People.

Conducted by WM. GALE.

Thornbury's Experiment.

An experiment in Sunday school teaching methods is being made at Thornbury, Victoria. It is an experiment on a large scale. This school has the biggest enrolment and average attendance in Victoria, and possibly in Australia, as far as Churches of Christ are concerned.

At a Bible School Institute at Thornbury a year ago by the Bible School and Young People's Department, it was strongly recommended that a separate junior department be organized, and that in this new division modern junior methods be employed. At the Bible School Institute an extensive exhibit of work done in a Victorian junior department was on view and



Thornbury's New Junior Department at Work.

created considerable interest. So impressed were several of the leaders that it was agreed to "try it out."

Tried Experiment with One Class.

A class was selected that had recently come up from the primary department into the main school. After overcoming several initial difficulties, it was evident to all that it was going to succeed. However, the trial was continued for six months, to see if the improvement noticed was likely to become permanent, or whether the novelty would soon wear off. If for no other feature alone, it had justified the attempt—for the six months of the trial this class had one of the best averages for attendance of any class in the school. Thus the "pull" of the school had proven greater than the competitive influences outside.

Following this successful experiment, it was decided to give it a trial on a much larger scale. In this change-over many difficulties were encountered, and perhaps some are still being experienced.

Working Under Difficulties.

Unfortunately, a separate building was not available, but not to be deterred, the school authorities found a way of dividing by curtains one-third of the chapel. This portion, furthest from platform, is devoted to the new junior department. The seats are turned round alternately, and spaced so that small tables can be placed in position between two rows of seats. The teacher's chair is set at one end of the table.

The Use of Curtains.

For the opening of school the curtains are drawn back, leaving a clear view of the platform. Junior and intermediate departments open as one, and the programme proceeds until lesson period, when at a given signal the curtains are drawn and each junior class settles down to

the lesson, which is told as a story by the teachers, the Scripture lesson having been read earlier in the programme.

Teaching by Doing.

Then follows the expression period, and as far as we could see, at each table a different form of expression was in use—and these varied considerably—plasticine, paper-cutting, paper-folding, sand-tray, frieze work, etc. We did not see essay work and written answers to questions, which we deem an excellent form of expression for the older juniors.

Usually this department requires a little extra time to complete the expression work, and as a consequence the intermediate department closes independently, leaving the junior to conclude its session when it has completed its work.

The department is in charge of Miss N. Baker, who is a State school teacher. One night each week the teachers meet in training class work with Miss Baker, who helps them with lesson story and different forms of expression work. We could see that to make the afternoon session a success a weekly training class is essential.

Best Average in School.

It was delightful to see so many happy children sitting at their tables all keenly interested in their work, and all busy—there was something for each to do. We counted about twelve tables, with an average of about eight scholars at each table. There are over 100 enrolled in this department, with an average attendance of between 85 per cent. and 90 per cent., which is 10 per cent. better than for all the rest of the school.

The flashlight illustration on this page was taken at the close of the session, with some of the frieze work showing.

We congratulate Mr. P. N. Lee, the general superintendent, Miss Baker, her teachers, and the Thornbury school on its enterprise, and commend the same idea to all our schools.

A common bane of Sunday school teaching has been the haziness of the teacher's own ideas concerning the truths of religion.—Weigle.



Teachers and Scholars of Bible School at Bundaberg, Queensland.

Here and There.

R. J. Clow, of Queanbeyan, N.S.W., is spending a brief holiday among his relatives in Melbourne.

We are informed that after nearly four years of service with the church at Kadina, S.A., Bro. J. Warren will close his ministry there at the end of September. He is open for engagement with any other church desiring his services as preacher.

We regret to report the death early yesterday morning of our Sister Mrs. F. M. Ludbrook after a long period of illness. The Ludbrook family has rendered inestimable service to the cause we love. Deepest sympathy is felt for the sorrowing family.

Bro. A. M. Bell has a very suggestive word re the rate of exchange which we say is such a hindrance to our foreign missionary work. Readers are recommended to note it on page 458 of this issue. Thanksgiving for recent beneficial rains would also be appropriate, and might well manifest itself in gifts for the Lord's work.

To the newspaper reports of deeds of horror in Germany are now added tales of strikes and violence in America. If ever there was need of co-operation in a spirit of helpfulness, now is the time. America has been passing through very difficult days, and it was hoped that the depression had been lifted. A setback through strikes is greatly to be deplored.

At Lismore, N.S.W., much interest is shown, particularly by the young people. The preacher, Bro. S. E. Riches, recently held a few meetings at Tyalgum, 75 miles distant, where three decided for Christ. En route, a meeting was held with isolated brethren at Commissioner Creek, Uki, there being one restoration and one decision for Christ. Bangalow continues to have happy fortnightly services for breaking of bread, and enjoys a monthly visit by Bro. Riches.

Two Australian churches of Christ are about to celebrate their jubilees. York church, S.A., is arranging for special services to be held from July 21 to 28. Bro. H. P. Manning is the present preacher. Lismore church, N.S.W., where Bro. S. E. Riches is preacher, is planning for preparatory meetings from July 22 to 27, with Bro. H. G. Harward as speaker, for these dates and also for the jubilee day, July 29. The jubilee services are to be followed by an evangelistic campaign conducted by Bro. E. C. Hinrichsen, with Bro. Morris as song-leader.

The following paragraph is from the "Sydney Day by Day" column of the Melbourne "Argus": "It is argued that instead of the censorship of films being relaxed it should be strengthened. There is something more than 'gangster' and gross sex themes to be guarded against, it is said. There should be considerations of general morality. It is admitted that film plays influence the public mind and particularly the thoughts of young people. It is said that the flask habit observable at many dances in the country as well as in the city has been copied from American films. There are other manners and customs that may be introduced in the same way. 'I spent Saturday afternoon at a first-grade theatre,' said a professional man. 'There were two plays in the programme and a Mickey Mouse cartoon. In each play there was a divorce pending. An item in the first play was 'gangster' work. A wife in this play received a black eye from her husband; in the second play the wife got two black eyes from her husband. These happenings were taken as a matter of course. There were also situations of coarseness. The audience accepted it all as being quite in order.'"

The third annual girls' rally, organised by our Victorian Women's Conference Executive, was held in Swanston-st. chapel on Tuesday, July 10. The president of the Women's Conference, Mrs. J. Abercrombie, was in the chair. About 150 were present, and representatives from 23 churches responded to the roll-call. Musical numbers were given by an orchestra made up of young people from several of the churches, and solos were beautifully rendered by Miss Edna Forbes, Brighton, and Miss Nicolls, Carnegie. The main feature of the meeting was an address by Major Anderson, of the Salvation Army women's hostel, who related some of the cases that had come under her supervision during her twenty-one years connection with the hostel and her rescue work at the city court. Her very helpful and impressive address stirred the hearts of all the listeners.



H. R. Coventry.

Our foreign mission page this week contains an announcement by Dr. G. H. Oldfield of the honor paid to Bro. H. R. Coventry, one of our faithful missionaries in India, who has been awarded the Kaiser-i-Hind medal. Many will join in sending congratulations to our brother.

Bro. K. A. Macnaughtan, preacher of the church at Mildura, writes with reference to the subject of preachers and churches:—"Has the thought occurred that, if there were more churches, there would be fewer preachers needing employment? There are still a great many towns of considerable size and importance in our State which have not yet been entered by Churches of Christ—towns in which the restoration plea is unknown. For a considerable time past most of our mission work has been confined to the extension of already existing churches, rather than to the establishment of new causes. The latter work is often left to the local churches—not with the best results. Most churches are laboring under difficulties too great to allow them to release men and money to establish causes in other towns; and sometimes there are no churches sufficiently near. Perhaps our need is for a Paul or two, and an imitation of his methods, so far as that is possible, in our modern conditions. Places which now are unacquainted with our position and plea will thus have churches with which our preachers can find the work to which they have been called."

Christian Men's Association, MELBOURNE.

About 100 officers of churches had tea together in Swanston-st. lecture hall on Monday, July 16, the occasion being the annual meeting of the Christian Men's Association. After a few choruses led by W. H. Clay, and prayer by Jas. E. Thomas, Bro. Geo. Mitchell (State treasurer) presented the series of books prepared for church treasurers, and explained their use. A number of treasurers at once put in orders for the series. Bro. Lyall spoke of the splendid work done by the committee of accountants, and remarked on the low cost to the churches, a complete series for 20/- covering requirements for four years. He also urged that treasurers should make a practice of banking the whole of their receipts from every source, and to make payments by cheque only, remarking that a number of small accounts could be drawn on one cheque, and in this way the bank passbook would be a perfectly correct record of all receipts and expenditure. Treasurers are invited to write regarding any of their bookkeeping problems, and the replies will be given by Mr. Mitchell.

The public meeting was largely attended. At it the annual report was presented, showing that the work of the year had been satisfactory. Many of the smaller churches had been supplied with speakers, and at peak periods of Christmas and Easter, and College vacation, students and preachers have been relieved, and many messages of appreciation have been received by Bro. Ward, the secretary, and Bro. Webb, who has so efficiently administered the fixing of appointments. A number of men's organisations have been formed in the churches, which will mean much in the development and interest of the man-power of the churches.

Professor Woodruff's lecture on "The Christian Church and Social Questions" reviewed world conditions, and brought his hearers back to the place where the Master stood in the work of world emancipation. He taught, said the professor, that besides our prayers we must add our service, using to the full every talent entrusted to us. He suggested that the great hindrance to world peace and blessing was fear, both in the individual and nation, and without question a revolution was brewing. What kind of a revolution that would be was going to depend on the Christian church. Christ Jesus began his revolutionary work when he rode into Jerusalem, and his message of peace to men was a very different peace to the interpretation given to that word by many people. It was his opinion, not that we should uproot the existing systems of commerce and banking, but rather to put a new spirit and motive behind these and every other activity of man, making the necessary sacrifices of ourselves, our jobs, and if need be our very lives, in order that the ideals of Christ and the principles of love and righteousness might permeate mankind. Many took part in the discussion which followed. A very inspiring meeting concluded with a hearty vote of thanks to the professor.

A NEW DISCIPLE QUARTERLY.

THE CHRISTIAN QUARTERLY.

Editor: Wm. Robinson, M.A., Principal Overdale Theological College, Selly Oak, Birmingham, England.

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News of the Churches.

South Australian News-letter. H. R. Taylor, B.A.

Diamond Jubilee of S.A. Conference.

Steps are being taken to celebrate during the next conference year, ending September, 1935, the sixtieth anniversary of the inauguration of the annual conferences in our State. In 1875 a few brethren representing city and country churches met in Adelaide to discuss the possibilities of unitedly supporting an evangelist to assist weaker causes. A few months later Bro. Jesse Colbourne was sent to Strathalbyn as the first home missionary supported by the group churches. It is most fitting that one of the features of the proposed campaign is a series of tent missions among the churches assisted by the home mission committee. "Loyalty" has been chosen as the watchword of the 1935 general conference, and the themes at all the meetings will centre around this thought.

Appeals for Help from Country Towns.

Several of the largest country towns have been sending requests to the Y.W.C.A. to open branches for work among the girls on a community basis. Willing as the Y.W.C.A. always is to provide opportunities for social contacts under religious influences, this splendid organisation has so far been unable to respond to the urgent appeals owing to lack of funds. It is surprising that local committees cannot be formed without seeking outside aid.

Bro. William Morrow.

The recent loss sustained by our brotherhood, the South Australian in particular, is incalculable. In the councils of our conference Bro. Morrow seemed to be able always to see every point under discussion in the light of the big concerns and issues of the kingdom of God. His broad outlook and comprehensive grasp of affairs gave high value to his advice. Big as he was in mind, his brotherly spirit made him the friend and encourager of the younger and less experienced. Many can testify to the inspiration received from his kind words and warm hand-clasp. We have not sustained such a loss in this State since the passing of Bro. D. A. Ewers. That is saying much. We were really proud of William Morrow.

Movements of Preachers.

Bro. H. L. Davis has accepted a twelve months' engagement with the home mission committee to labor at Wallaroo, where the church has not had a full-time evangelist for several years. We learn that Bro. A. J. Ingham goes to Balaklava at the completion of Bro. McCallum's ministry there. He was stationed at Wallaroo several years ago, and will be heartily re-welcomed to the State.

A Methodist Awakening.

In the last issue of the "Australian Christian Commonwealth," the organ of the Methodist church in S.A., a writer deals in quite an optimistic strain with the signs of a spiritual revival among the churches of that connection. He particularly stresses the increasing activities in the Sunday schools, the League of Child Worshipers and the Order of Knights. He says: "It is a great advantage, in this order, that its high vows and stately ritual make an immediate appeal to idealising youth." As for evangelism, he announces that three or four ministers are achieving great success by means of quiet personal interviews, and he would not ask for any-

thing better than the spread of this persuasive evangelism throughout the ranks of ministers, teachers and the leaders of the church.

Our Demoralised Youth.

The annual report of the Commissioner of Police discloses a painful fact which supplies food for serious thought. Juvenile offenders, those under 18 years, have increased during the year. Unemployment is having a disastrous effect upon the middle teen-age boy. This, with the stimulus of some of the picture films, leads to the search for adventure in forbidden paths. Whilst the Youth Occupational Scheme is reaching some of the boys who feel their position keenly, evidently there are hundreds of others who illustrate the adage, "The devil finds work for idle hands to do." The Attorney-General, Mr. Jeffries, has recently brought back from Sydney more up-to-date methods of dealing with juvenile delinquents in special courts, where the main consideration is not the actual offence committed, but the offender's future welfare. It is proposed to have a home for the detention of the child between his arrest and the hearing of the charge. Efforts will be made here to discover his motives and general attitude to life. Adelaide was the seat of the first Children's Court in the world, but of recent years we have lagged behind.

South Australia.

Milang.—F.M. offering has reached £24/13/-. A brother was received by faith and obedience on July 8. Meeting on July 15 were well attended, and good addresses given by Bro. Wilson.

Queenstown.—On July 15, at the morning service, Mr. Philip Lewis gave the exhortation. In the evening Bro. Brooker preached the gospel, and one girl confessed Christ. On July 8 two other girls from the Bible school confessed Christ. On July 11, at the sunshine club annual meeting, items were rendered by members, and Mr. S. E. Matthews gave a splendid talk.

Kadina.—On July 8, at the close of Bro. Warren's gospel message on "One Mediator," a man confessed Christ. Meetings were well attended on July 15. Bro. H. J. Andrews addressed the church, and at the gospel service a lad decided for Christ, Bro. Warren preaching. Two were baptised at the close of the gospel meeting. Bro. Warren has intimated to the church officers that he intends closing his ministry with the church at the end of September.

Strathalbyn.—On May 20 a C.E. rally was held, and on 21st there was an evening meeting, with a supper following. Mr. E. Miller (president C.E. Union) was the speaker. Proceeds were for Dhond Hospital, India. On May 28 Bro. Russell showed beautiful lantern views in interest of foreign mission work. Bro. Filmer (one-time missionary) was speaker for both meetings on July 15. A combined prayer meeting is held weekly, Bro. Wilson being the much-appreciated leader.

Port Pirie.—On July 10 the J.C.E. and Y.P.S.C.E. held their first rally in the chapel, when a happy time was spent. Items were given by the societies. Invitations were given to all societies in north-western district union, and greetings were given at roll-call. The secretary, Bro. R. H. Robinson, gave a good report of the work of Y.P.S.C.E. Miss M. Green gave a report of J.C.E. Adj. Drew, Salvation Army, gave a splendid talk on "Heaven on Earth." On July 15 Bro. Killmister spoke at well-attended meetings; morning subject, "Christ our Passover." In the evening the male voice choir rendered "Remember me, O Mighty One." Young worshippers' league was well attended. Bible school is making favorable progress.

Glenelg.—Sister Maddern, from Kaniva, Vic., was recently received into fellowship. At the annual business meeting on July 10 there was a good attendance of members. Reports showed much encouraging work done during the year. Bro. Theo. Edwards will shortly enter upon his eighth year of service with this church. Ladies' guild held a successful function on July 13 in aid of manse fund. Anniversary services were held on July 15, a fine address being given in the morning by Bro. Ron Graham. Two confessions for last two Sundays. A good spirit exists between all workers.

Victor Harbor.—A welcome social was tendered to B. W. and Mrs. Manning on July 9. Bro. A. H. Parker occupied the chair. The mayor, Mr. S. D. Bruce, extended a welcome on behalf of the townspeople. Other speakers were Mr. C. R. Wherret (Anglican); Capt. Denny (Salvation Army); Mr. Skewes, Mt. Compass; Mr. Harris, Goolwa; secretary, Victor Harbor; Mr. Fullston, Sunday school. Opportunity was taken to say farewell to Bro. Oram, who has been a great help to the church during his three months' ministry. Bro. Manning thanked the speakers for the welcome accorded him, and also gave a nice address. Musical items were rendered, and supper was served by the ladies.

Tasmania.

Invermay.—Good meetings continue, with one decision, one restoration, and one baptised. Bro. T. Wright has removed to N.S.W. Sisters Mrs. H. V. Clements and Mrs. C. Lea are both sick. Y.P. class has formed into three divisions—junior, intermediate and senior; these are growing rapidly. Bro. Brown's subjects on July 15: morning, "Spiritual Discernment"; evening, "Setting Our Affections in the Right Place."

Western Australia.

Bassendean.—On July 1 Bro. Gray was the speaker at both services, his messages being much appreciated. In the evening a young lady made the good confession. On July 8 Bro. Thompson gave a timely exhortation, and Bro. Gray conducted gospel service.

Queensland.

Gympie.—On July 1 Bro. Bowes spoke at both meetings. At evening service Monkland and New Veteran members joined with Gympie. Bro. Herimann gave an interesting illustrated lecture on the work in India on June 27; also at Monkland on June 28. On morning of July 8, fifty broke bread. Bro. Bowes spoke at each service, his evening theme being "The Smiting of the Rock." Bro. Geo. Jensen preached at Monkland, and Bro. B. Anderson at New Veteran. Our aged Bro. Turner was called home on July 4. Sympathy is extended to his wife and family.

Victoria.

Brim.—On July 15 Bro. Garland was preacher at afternoon service, which was well attended.

North Richmond.—Splendid meetings on July 15. Messages from Bro. Bischoff (Bet Bet) at both services were greatly enjoyed. Bro. R. Nugent was welcomed by letter from Ormond. Attendances at clubs, etc., are encouraging to those in charge.

Box Hill.—Special family services were held on July 15, every available seat being filled by church members. At night also a large congregation assembled. Bro. H. A. G. Clark addressed both meetings. Steady progress in all departments of work is maintained.

South Richmond.—At the church business meeting satisfactory reports were presented by all departments. Good progress has been made, and the financial position is sound. The church is pleased to have Bro. Dudley back after illness. On July 11 a social was held to aid renovation fund. At gospel meeting on July 15 a fine duet was given by Miss Waite and Mr. Tipping.

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Foreign Missions.

Conducted by G. Percy Pittman.

F.M. LORD'S DAY OFFERINGS.

The Federal treasurer has received, to date of July 11, the following amounts:—From State treasurers: Victoria, £250; South Australia, £232/19/6; Queensland, £38/18/5. From churches: Unley, £89/10/11; Kerabrook, £1/18/6; North Adelaide, 12/4. From individuals: "In His Name," £10; Miss Leeson, 10/-.

SAVING INTEREST: A WORD TO TREASURERS.

The interest on our overdraft at the bank is calculated on the daily balance, so that the smallest sum paid in saves money to the funds. Will treasurers therefore please send any amounts received at once? Do not wait for more to accumulate, but kindly forward what you have. There is a good deal of money at present in the hands of treasurers in all the States which should be in our bank in Adelaide. "Wherefore then gavest thou not my money into the bank, that I might have received mine own with interest?"

A PENSIONER'S FLOWERS.

In one of our Victorian churches an old-age pensioner has been selling her flowers, and hoped to have over ten shillings to give to the F.M. annual offering. Those flowers were surely "an offering of a sweet-smelling savor unto the Lord."

A THANKOFFERING FOR THE EXCHANGE.

Bro. A. M. Bell, of W.A., in a letter to the churches writes:—"The overseas rate of exchange has embarrassed the Board, it recently having paid £1,370 to send £5,380 abroad. This exchange, which acts so detrimentally to the Board and our missionary work, operates advantageously to Australia. It increases the price of gold £1 per ounce, wheat 6d. per bushel and wool about 4d. per lb. This permits a higher scale of wages to be maintained. Shall we thank God for this in increased offerings to foreign missions?"

H. R. COVENTRY HONORED.

Dr. Oldfield, writing on June 11, says, "I am sure that the brotherhood will congratulate Bro. H. R. Coventry on his being awarded the Kaiser-i-Hind medal. His work in the Criminal Tribes Settlement has always been of good quality, and we knew that his work was being appreciated by the authorities concerned. When the Sholapur settlement needed a man to guide it while Mr. Hieb was on furlough, Mr. Starte specially asked that Mr. Coventry should be loaned for this work. While he was there a critical position developed due to the mill strikes, and Mr. Coventry had to act with great discretion. I suppose that it is due to the careful work done in that connection that he was recommended for the decoration. We rejoice that even a purely secular government realises the value of the work of missionaries in the social and religious uplift of the degraded criminal tribes. We believe that an even better decoration than the Kaiser-i-Hind medal will be the "stars in his crown" which will be awarded by the King of kings for lives remade and souls reanimated as they have come to know of Jesus Christ as a result of this difficult mission work."

CHINESE HOME MISSIONARY SOCIETY.

Mr. T. E. Tong, general secretary of the C.H.M.S., writes on June 4: "Your kind letter dated April 26 came to hand last week. Regard-

ing the work at Huellichow, when our committee met, they took much time and had an unburied discussion of all questions involved. Finally they accepted the proposal, and promised to take over the work and property according to Mr. Anderson's offer; but as our financial condition is not very good at present, the committee asked me to write Mr. Anderson and your Board and say that we would take over the work on condition stated in Mr. Anderson's letter with the understanding that your Board continue the subsidy of £200 annually for at least five years.

"We are already considering to send Mr. K. Y. Kyng to Huellichow in September. Both Mr. and Mrs. Kyng graduated from the seminary of the Oriental Missionary Society in Korea, and have been pastor of the churches in Nanking and Shanghai for over eight years. Mr. Kyng is a very able, enthusiastic and spiritual man. As he cannot leave his society until August, he and his family will not be able to go to Huellichow until the beginning of September. We hope also to get a doctor to go with them, but it is very difficult to get a doctor with missionary spirit."

Mr. Anderson, who is expected to arrive in Sydney on July 17, will tell us what arrangements were made for carrying on the work between the leaving of our missionaries and the arrival of Mr. and Mrs. Kyng. We are glad to know that such well-trained and consecrated workers will follow on at Huellichow. Let us remember these new workers and our converts in prayer.

KINDNESS SHOWN TO A MISSIONARY.

Miss Cameron writes: "Though the W.A. foreign mission committee sent me to Kalgoorlie, they gave me a sleeper, and Mr. Bell has been as considerate as a secretary possibly could be who wanted to make the most of one's visit; he also arranged for people to take me to and bring me from the meetings. All such considerations have made it possible for me to do all they wished me to do—to do it without fatigue."

FROM DR. OLDFIELD.

Dr. Oldfield writes from Dhond: "In a recent 'Christian' we saw that Bro. Keith Jones is going to England for a visit before taking up the full-time organising work in connection with the young people's work in Victoria. This is going to be a very important position so far as foreign mission work is concerned, and especially so for the Dhond hospital work, as the young people are the ones contributing to it. I therefore took the opportunity to write him at Colombo,

asking him to stay a fortnight on his way back to Australia, and offered on the part of the mission to pay the extra expense incurred, so that he might get some first-hand information which he can pass on to the young people. I am sure that whatever expense is incurred it will be well worth it for the influence he will have on our future contributors when he gets back to Australia.

"Miss Blake reported to me that during her stay at Dandi during the hot season she injured her wrist. I advised that she should get it X-rayed in Poona. It was found that there had been a fracture (Colle's), but that the position was fairly good. The probabilities are that it will get quite all right with regular massage.

"If we had about double the number of beds in the hospital we could do with very little increase in the staff, though we cannot very well cut down as the men for the various work being done are necessary. As the hospital grows and its activities increase, we can look for it to be self-supporting; but when we are continually thinking of finance, its usefulness is correspondingly decreased, as many patients whom we would like to be able to treat are having to be sent elsewhere as we have not money to pay for any special kinds of treatment.

NO CLOTHES TO COME TO CHURCH IN.

Mr. R. J. Sandells writes from Ranwadi: "The wisdom of locating here has been manifested in many ways. Not only is it the geographical centre of the work on Pentecost, but we are in closer touch with the heart of things. Even the short time we have been located here we have been able to do work of such a nature that it was impossible for us to have done at Baumatmat. The medical work can now be followed up much more closely, and very much more can be done. Another thing that we have found out is that the people here, and this applies to all our people on Pentecost, are too poor to buy even a loin-cloth. Their only means of revenue is copra, and the price of that commodity is so low that for ten days or a fortnight's work on their coconuts they get about 2/- from the copra made. Can you wonder that they simply refuse to work? This means additional work for us, as suitable clothing has to be provided for many of them to enable them to come to church. There is a village about five miles away which is willing to listen to the gospel, but they want clothes that they will not be ashamed to come to church."

MISSIONARIES' BIRTHDAYS.

To Mrs. Dorothy Boddman for July 13, Mr. Reg. Boddman for July 28, and Miss Mary Thompson for July 26, we send our best wishes for a happy birthday and many years of service for the India they love so well.

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrif comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

THE BEST PLACE FOR YOUR SAVINGS IS THE
STATE SAVINGS BANK OF VICTORIA

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager

Christian Action Crusade.

(Continued from page 453.)

poed, and indifferent Christians are too fear-some, or indifferent to take Jesus at his word. Spinoza was right when he said: "Men believe a thing when they behave as if it were true." We Christians behave as if we think God's programme is a lie.

The Christian Action Method.

Through the "Restoration Herald," for October, 1933, I proposed a Crusade for Christian Action. It is built on the three points of Rom. 12: 1, 2. We ask Christians to take this simple pledge:

I believe with all my heart that Jesus is the Christ, the Son of the living God, and I accept him anew as the Master of my life.

Trusting in my Lord for strength, I present myself to him a living sacrifice, and I will strive to do whatsoever he would have me do, as the Holy Spirit reveals his will to me in the Word.

(1) This is a pledge between the individual and God. There is no pledge signing, no roll to be kept, no organisation to be set up. Christian action is essentially a spiritual programme.

(2) The pledge having been made before the throne of grace, the Christian turns to God's Word and begins a fresh restudy of that sacred volume, promising that he will put aside all preconceived interpretations, traditions and creeds and allow himself to be led by the Holy Spirit into all truth.

Realising that some stimulant to study will be necessary to guide the average man, we have prepared a series of pamphlets: "Studies in Christian Action." They can not be used without the Bible. They are not an end in themselves, but a means to an end.

(3) The Christian, having learned the will of God from his Word, must then practise it just as he has received it.

If God's people were regenerated, if they were truly consecrated, and if they truly practised what they believed, they could (as did the apostles of old) "turn the world upside down." I claim for this programme of Christian Action that it will solve every problem in the church and in the world if put into operation. This is no idle boast. If it were my programme it would be a boast; but it is the Lord's. Christian Action is simply a clarion call to Christians to do what they have supposedly (but not actually) been believing all along.

An Amazing Response.

Immediately the proposal struck a responsive chord. I began to receive the greatest response to any editorial suggestion I had ever made in my nearly twenty years as a journalist. Every mail of the four which come to my desk each day bears many letters from Christians who say this is our only hope. They are starting little study groups in their homes, introducing the pamphlet series in Christian Endeavor societies, Bible classes, missionary societies, men's clubs, ladies' aid societies, midweek prayer meetings, etc., etc.

Hundreds Silently, Secretly Waiting.

The most touching thing to me is the fact that hundreds have been silently and secretly waiting for someone to lead out in just this sort of thing. One good brother in Pasadena, Calif., now in his eighties, says it is the first ray of hope he has seen for years. An Illinois preacher says he has received inspiration enough to last him six months in his pulpit work. A Chicago preacher says, "I'm putting you on my prayer list." An Iowa church was so stirred by it that its elders are endeavoring to put our studies in every home. And so on and on.

But I must tell of two particularly personal incidents which I recall from this correspondence.

In Uncle Sam's Pacific Fleet.

A navy man stationed on one of the U.S. battleships lying in the harbor off San Pedro wrote me that he picked up a paper in Long Beach telling about Christian Action. Its message so gripped him that he got down on his knees and promised God that he would consecrate himself fully to his service and upon the expiration of his commission would become a minister of the gospel.

A "Church Member," but not a "Christian."

A good sister in Maryland wrote, pledging her co-operation, and told of her spiritual experience of eighteen months ago. She said, "I had been a church member for twenty-five years, but I have been a Christian only eighteen months. It came about in this way: A friend came to me with a trying problem which only God could solve. In humility and despair we were driven to our knees, where we gave ourselves in full surrender on the altar of sacrifice. Before that day I had never won anybody to Christ. Now I have had the pleasure of leading many to him. Before, no one thought of coming to me for spiritual aid and comfort; now my home is an outer office to that of the great physician."

The letters I get are a cross-section of life. Here is something which appeals to all who love the Lord and put him first in their lives. It may be the thing that can eventually regenerate and unite the Christian world.

What is Needed.

If the churches of Christ had the conception of Christian consecration which Paul had (Phil. 3: 12-16—read the whole chapter) we would be the most marvellous power for righteousness the world has ever seen. We need to accept Jesus Christ as our all and in all. We need to give up the world, its wisdom, our conceits, our organisational prejudices, our selfishness—everything that we are and possess—lay all on the altar a living sacrifice! His thoughts need to become our thoughts, his love our love, his will our will. Then we need a restudy of God's Word that we may realize his way in the freshness of newly-discovered truth. It is only when we can be overmastered with its perfect adequacy that a rebirth of passion and power will grip us. And finally we need to go out and do what we know and feel! Thus, and thus only, will pulsating and revitalising life be infused into the dead body of our faith. Thus, and thus only, will the churches be regenerated.

Will you join us in this venture? You will tremble at the consequences before you. Its implications are full of dynamite. But if you have the courage—let go and let God!

Obituary.

BOND.—Ellen Spendlove Bond was suddenly called home on June 13 in the midst of her self-denying labors for the Master at Unley church, S.A., being stricken down with a hemorrhage at the meeting of the Phi Beta Pi girls' club on the previous evening. She was a daughter of the late Collingwood Newham, an early member and worker of Prahran church, Vic., and was baptised at Prahran on Sept. 18, 1881. Sister Bond removed to South Australia in 1892, being identified with the churches at Grote-st. and Norwood before she took membership at Park-st. in 1898. Her life was full of good works, all of which it is impossible to record. In the local church she was identified with the Dorcas society and mission band. She taught a senior class of the Sunday school for 34 years, and for three years acted as chaplain of the Phi Beta Pi girls' club, and became the State chaplain of the same organisation a few months ago. Sister Bond served for twenty-five years in different capacities in the sisters' conference, being, at the time of her death, the treasurer. She was a member of the State foreign mission and prohibition and

social problems committees. Probably her greatest work was done as a member of the Christian ministry league, in association with which and with the sisters' conference she was a regular visitor at many of the hospitals. As president of the civilian T.B. and cancer fund she assisted in raising money for the work in the city and country. No call on her sympathy and strength was left unheeded. She gave herself for others. The funeral at Mitcham on June 14 was attended by a large number of friends and fellow-workers. Bro. H. R. Taylor, assisted by Bro. C. Schwab, held an impressive service. Thirty of the girls of the local Phi Beta Pi lined the path to the grave.—H.R.T.

BRETTARGH.—Some time since John Robert Brettargh, who had been a member of the church at East Kew, Vic., came to live near Balwyn church and regularly attended it. He was a young man, 22 years of age, afflicted with epilepsy. Despite all that could be done, he passed away on Monday, July 2. The writer conducted the service at Fawkner Cemetery on July 3. We know he was a faithful Christian, and that he is with Christ, which is far better. We sympathise with his mother and all his loved ones.—J. E. Thomas.

GREEN.—Bro. Charles Joseph Green, of Church-st., Boonah, Qld., passed to be with his Lord on Thursday, May 31. He was born at Samford, Brisbane, 50 years ago, and came with his parents to reside in the Fassifern district 46 years ago. At an early age he decided for Christ, and was baptised during the ministry of Bro. R. Glow, being one of the first-fruits of the gospel in this district. Our late brother engaged in dairying until a few weeks before his call, when as a result of continued illness he had a beautiful home built in the town that he might be near the church he loved, and be able to take an interest in the work. His life was spent in service for his Master. For many years he held the honored position of deacon of the church, and for some time as president of the committee. He loved and was loved by those who knew him. An impressive service was conducted in the chapel by evangelist Davis and the writer, after which a large company congregated at the graveside to pay their last tributes. The service was conducted at the grave by the writer, assisted by Bro. Davis and members of P.A.F.S. On Sunday night, June 18, an in memoriam service was held in the chapel, the building being taxed to its utmost capacity, showing the respect and esteem in which our brother was held. Among those who mourn their loss are his widow, one daughter, one son, one brother and five sisters, all of whom we commend to him who comforteth the sorrowing and bindeth up the broken-hearted.—S. Jenner.

MEE.—With the passing away, on June 13, at the advanced age of 88 years, of Bro. James Mee, there is removed from the church on earth one grown old in the faith of Jesus Christ, loyal unto the end. Bro. Mee, with his wife (who predeceased him four years ago), and family, came from Newmarket church to Footscray, Vic., some 22 years ago, and since that time he has continued in faithful association, never failing to be present at the Lord's table when health permitted, and when declining health necessitated his absence he never failed to discharge his financial obligations. His body was laid to rest on June 18 in Footscray Cemetery, in the presence of children, grandchildren and friends. Father and mother have been thus reunited, and wait with us for the coming of the Lord and the trumpet call to be partakers of the "glorious resurrection."—D.D.S.

NOACK.—Bro. J. C. Noack, of Unley church, S.A., passed to his eternal reward on May 9 after a long period of poor health. A few months previously he had relinquished the headmastership of the Unley Central school. His whole life was spent in the Education Department of the

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News of the Churches.

(Continued from page 457.)

Victoria.

Black Rock.—Morning meetings have been well attended. This month Bren. Veal, T. R. Morris and H. E. Paddock have addressed the church. On July 15, 22 broke bread, and at night a Sunday school scholar made the good confession. The school is growing.

Meredith.—A fortnight ago Bro. Lowne preached his first gospel sermon. On July 15 Bro. Goldsworthy exhorted the church, and at night preached the gospel. The singing at song services is helpful, Bro. Laird proving his ability as a leader of song.

Camberwell.—Total amount received for foreign missions, £30. Seventeen scholars entered for scripture examination. Sister Baker and Bro. Cox have been received into fellowship from Hartwell. Mission band meetings have been well attended; Sister Violet spoke at July meeting.

Red Hill.—The new year commenced with the church on July 1. The feature of the past year was the generous effort financially to keep Bro. Les. E. Baker in residence as preacher. Contributions were about doubled. Membership has been maintained. Gospel meeting on July 15 was well attended.

Hartwell.—Good attendances at meetings. All auxiliaries are active. The church has appreciated messages from Bren. Whately and Candy. One confession on July 8. Sister Edith Carroll and Sister May Aisbett have been married and have left the district after many years of faithful service in church and school.

Hamilton.—Meetings on July 15 were definitely spiritual. The morning subject was "Risen with Christ." Bro. and Sister Rowe, of Morella, 30 miles distant, had fellowship with the church. In the evening the subject was "Seeking the Lost." The audience numbered 40. The church is looking forward to a mission.

Fitzroy (Gore-st.).—Fair meetings on July 15, Bro. Hollard speaking at both services. In the evening Bren. Shephard and Hollard sang a duet. On June 30 the cricket club held a successful social. Trophies won during the year were presented. Bro. Bates, of the College, has taken over the superintendence of the Bible school.

Dunolly.—Meetings are well attended. On July 8 two young girls were baptised. On July 12 the losers of recent C.E. rally entertained the winners at an enjoyable social evening. On July 15 Bro. Lewis spoke at both services. After his evening address on "The Lord is my Shepherd" two young men decided to follow the Master.

Gardiner.—Services on July 15 were largely attended. On July 14 members of the choir and some friends enjoyed tea and a happy evening together. Bro. Davidson (choir master) being host. A good programme was presented and highly appreciated. On July 10 Bro. C. C. Dawson, M.A., delivered an informative lecture to the members of the Kappa club (second degree).

Red Cliffs.—The church annual business meeting, held on afternoon of July 14, was followed by a tea provided by the ladies. Reports indicated that the work generally was in a healthy condition. It was decided to hold a mission for three weeks during August. Good attendance at the meeting for worship on July 15. After the evening service a young man was baptised.

Ascot Vale.—Interest is shown in all meetings. Bro. Martin, from North Essendon, spoke at morning meeting on July 15, Bro. Snow at night. On July 14, at the chapel, Bro. Frank Stirling and Sister Jean Thomas were married. Bro. Snow officiating. Sisters E. Kirby and Lea George, with their Bible school scholars, held a sale of gifts in aid of the new Bible school, £10 being raised. Bro. A. Burdeu, spent the week-end at Cammergunja.

Brunswick.—On June 15 Bro. Pittman spoke to well-attended meetings. Two more confessed Christ. The mission started on June 16, Dr. Geo. Moore's address being well appreciated.

Hampton.—A social was held on July 12 to welcome the new preacher and his wife, Mr. and Mrs. A. W. Stephenson. On July 15 Bro. Stephenson spoke at both services. He has accepted superintendence of Bible school. Sister Miss Rowan, after much suffering, passed away on Sunday. The church extends sympathy to the bereaved.

Balwyn.—Good meetings on July 15. Jas. E. Thomas spoke morning and evening. R. J. Clow, of Queanbeyan, N.S.W., was present at the morning service. After the evening service an hour of singing and social fellowship in the school hall was greatly enjoyed. The church has agreed to release Bro. Thomas for mission work, and arrangements to fill his place were left with the officers.

Kaniva.—Interest is well maintained in all departments. Foreign mission offering amounted to over £78. The chapel was full at evening service on July 15, when Bro. Withers delivered a convincing message on "A Man Approved of God." The recent series of addresses has been much appreciated. Sister A. Williams and Bro. G. Champness rendered a message in song acceptably.

Carnegie.—Very well attended meetings on July 15. Bro. J. E. Shipway spoke at both services. Sister Vera McDowell, who has been ill in hospital, is improving. A red and blue rally in junior C.E. is creating much interest. J. E. Shipway has been elected president of the new Oakleigh and districts C.E. union. Splendid delegations have visited Ormond mission on several occasions.

Carlton (Lygon-st.).—The Sunday school held a successful social for all scholars during the past week. Miss Craigie entertained a large number of members and friends on July 14. Specially good attendances at all services on July 15. Bro. Enniss spoke at both meetings. The young men's Bible class had tea together in the afternoon to welcome back from China their leader, Bro. Norm. Jansz.

West Preston.—On morning of July 15 Bro. L. R. H. Beaumont brought a message to the church from 1 Corinthians. At night Bro. H. B. Robbins preached to a large congregation. Attendances are increasing steadily, average for June being: morning 61, evening 70. Foreign mission offering to date is £3/14/1, including 10/- from J.C.E. A K.S.P. club is being organised with Bro. A. Scaife as chaplain.

Brighton.—Thirty members attended Ormond mission on July 11. On July 15 there were large audiences morning and evening. Bro. Jas. E. Webb speaking. An anthem by the choir, with Miss Edna Forbes soloist, and a solo by Bro. R. P. Morris, were enjoyed at gospel service. The audience was intensely interested in the address on "Barabbas," and five adults—two men and three ladies—confessed Christ.

Cheltenham.—Bro. J. E. Allan has commenced a series of addresses on "Modern Dangers." On July 8 the subject was "Forgetting God"; on the 15th, "Forgetting God's Word." Meetings were good on 15th, and much profit was derived at both services. Morning address was on "The True Vine." On July 3 a successful musical and elocutionary recital was given by Miss Elsie Allan and Mr. Val Weff, assisted by Mr. Geo. Murray, flautist; proceeds for kindergarten extension.

Footscray.—Sisters Mrs. May and Clarice and Edna May have been received by letter from Shepparton. On July 8 Bro. Mitchell exhorted, whilst Bro. D. Stewart was evening speaker at the "in memoriam" service held for the late Bro. James Mee. The first issue of a monthly circuit paper has been issued. Bro. D. Stewart gave splendid messages at both services on July 15. In the afternoon Sunday school scholars went to the 3DB studio for the "Bible School on the Air" session.

Melbourne (Swanston-st.).—Good attendance last Lord's day. Bro. Scambler addressed meetings morning and evening. On Wednesday evening last Bro. H. J. Patterson delivered an interesting Bible exposition on Psalm 68: 13.

Thornbury.—The special series of addresses at gospel meetings by Bro. W. Jackel continue to be helpful and inspiring. Attendances are very good. Special items by young ladies of the church, solo singing, and items by the choir, add to the enjoyment. On July 15 three were immersed. Four have made the confession, making nine during the special services. The annual business meeting of the church showed auxiliaries to be in healthy condition. Bro. W. Jackel has been re-engaged as preacher for a period of three years.

Shepparton.—Meetings continue to be well attended, and a fine spirit prevails. On July 15, 91 broke bread, a record since Bro. Baker commenced his ministry. At gospel meeting the chapel was well filled. Many visitors are attending regularly. Services at Shepparton Park maintain interest. On July 11 the half-yearly rally of Goulburn Valley Christian Endeavor Union was held in the chapel, when a large and representative gathering assembled. Sister Mrs. Alice Smith, who has been a patient sufferer for many months, has passed away.

Parkdale.—July 11, a new district C.E. union was formed, to be known as Mordialloc-Bentleigh and District C.E. Union. Bro. Ladbroke (South Yarra) gave a fine message on "The Holy Spirit" at prayer meeting on July 12. At 10 a.m. on July 15 Miss F. E. Hogan (Malvern) gave a helpful message to a good attendance of young people and juniors on "What J.C.E. Is and Does." Bro. Manning, of the College, gave helpful messages at both services; good attendances. For twelve months to July 15, £21/15/- has been contributed to penny-per-week fund and paid off church building account.

Chelsea.—Bro. M. T. Lawrie, from the College, is giving every satisfaction. His addresses morning and evening are of a high order. Some members have been laid aside. Sister Miss Bickford is practically convalescent. Miss W. Augustine is in Alfred Hospital in rather low condition. Bro. A. Munro is in a private hospital at Ormond, and Bro. T. J. Warne expects to undergo an operation shortly. At the Bible school monthly conference and tea, held on July 15, 20 teachers and visitors were present. A feature was the wireless reception of 3DB's Bible school service, all present joining in the hymns broadcast.

Swan Hill.—On July 8 Bro. Cockroft addressed the church. In the evening the C.E. first anniversary was celebrated. Bro. Martin preached to a good congregation. On Monday evening the C.E. anniversary was continued with a social. Woorinen and Methodist Endeavorers were present. Items were rendered, and the address given by Bro. Martin. On July 12 the annual meeting was held, when Bro. Martin was elected president, Sister Fulford vice-president, Sister Judd secretary, Sister Mott treasurer. Committees were also re-formed. On July 15 Bro. Martin exhorted the church and preached the gospel. During the month the Bible school received four new scholars.

New South Wales

Emmore.—A service in memoriam of Sister Bardsley was largely attended on July 15. Dr. Meldrum read letters from former preachers (Bren. Illingworth, Paternoster and Walden) eulogising the Christian life and practice of our sister. The choir rendered special singing, and included solos from Miss Jeffrey, Miss Daphne Frood and Mr. Raymond Beattie. In the morning three young men, who were recently baptised, were welcomed to fellowship. F.M. offering is now £118.

Taree.—On July 8 Bro. V. C. Stafford gave helpful addresses. Good interest is being shown in Bible school and young people's work, a

feature being the splendid meetings of the C.E. society. It was decided at last meeting of the society that Bro. Stafford, who is district president this year, should be a representative at the convention to be held in Sydney in September, and that Endeavorers, as a mark of appreciation, be responsible for travelling expenses. Bro. Henry Edwards, one esteemed highly in the gospel for his work in connection with the churches in the district, has returned to the Manning after recent serious illness in Sydney.

New Zealand News-letter. Ralph Gebbie, B.A.

A Stirring Up.

Dr. Norwood addressed 90 ministers of Auckland at luncheon recently on "The Church's Attitude to War." Of all his Auckland addresses this was the most powerful. Making an interesting review of the present international situation, he did not formulate a conclusion, but asked, "What are we to do about it?" The non-Anglican ministers' fraternal has taken up his challenge, and is discussing the issue. Opinions on the question are divided. Some urge that it is useless to teach the high ideals of peace, because they will be forgotten immediately the war tocsin sounds. Others are feeling that it is not ours to hesitate because of possible failure, but to give new emphasis to the principles of Christ, who came as the Prince of peace. Our preachers, claiming to "speak where the Bible speaks," should be of all the most prepared to enter with enthusiasm into this propaganda of peace. This is a live question. Our young men are asking, "What are we to do in the event of war?" The church should be prepared to give them a definite lead. Dr. Norwood by his visit has stimulated us to clearer thinking, and we trust to a definite course of action.

Change of Field.

G. Fretwell has accepted an invitation to labor with the church in Wanganui. Mr. and Mrs. Fretwell have labored most successfully in Invercargill for six years, and have both enlarged and spiritually strengthened our most southerly church. By their love and devotion they have endeared themselves to the Dominion brotherhood as well as to the Invercargill members. Mrs. Fretwell, as Dominion president of the Christian Women's Auxiliary, has inspired great enthusiasm among the sisters. Mr. Fretwell was president of the 1934 conference, when his grip of business and gracious tact proved very helpful. They go to a church that is full of enthusiasm because of recent revival experiences, and will find there a happy field of service.

A Prosperous Church.

Wanganui church (referred to in previous paragraph) has sent three of its young men to American colleges. Each of these has returned to help the home church for a longer or shorter period. Howard Pagan, now preaching in Wiltshire-ave. church, Los Angeles, first returned, and began the work of revival. Frank L. Purnell then followed by holding a mission with over a hundred confessions. Harry Bell next returned on a nine-months' leave of absence and added many more to the church. Now F. L. Purnell is again spending a year there, greatly confirming the church by a strong and deeply spiritual ministry.

F. L. Purnell, B.A., B.D.

Frank Purnell is spending himself energetically in our Dominion activity. He has not sought in any way to impose himself or his methods on the churches, but is most generously sharing himself in our work. He has been assiduous in striving to lead his young people to prepare for leadership by holding classes, camps, etc. In South Dunedin he co-operated with Bro. Ad-

man in a most inspiring educational mission. He gave a week or more to assisting in Wellington with a special youth campaign associated with W. R. Hibbert. The brethren at Greymouth have him booked for a mission at Hokitika. Other missions are suggested, if possible, before he goes back with his wife and family to the First Church in Honolulu.

A Christian Governor.

Lord Bledisloe, our Governor, is very much at home in speaking of God and the religion of Jesus Christ. Asked to read the Scriptures at the Spurgeon centenary celebrations in the Auckland Town Hall, he requested permission also to speak. He had heard Spurgeon, and with enthusiasm paid a glowing tribute to his power as a preacher. At a mother's day gathering in the same building, under the aegis of the Y.M.C.A., he addressed the three thousand present as "fellow Christians," and pleaded for the fostering of Christian relationships in the home. He outlined the parent's work as safeguarding the physical, mental, moral and spiritual well-being of the young. "As God has endowed those made in his own likeness with a moral sense and spiritual immortality, this protective instinct, if motherhood be faithful to its trust, must extend beyond mere physical protection, to be a shield against moral degradation and spiritual atrophy."

ADDRESSES.

Miss E. Birnie (secretary Pyramid Hill church, Vic.)—Kelly-st., Pyramid Hill.
Will Beller (organiser and evangelist for Bible School Department in South Australia)—2a Northcote-st., Torrensville. Phone, L 4640.
B. J. Combridge (preacher Surrey Hills church, Vic.)—4 Elyvean-st., Surrey Hills, E.10.
J. Warren (preacher Kadina church, S.A.)—11 Railway-ter., Kadina.

Some Notable Hymns and Authors.

(Continued from page 452.)

Lord." In the original, of which also I have a facsimile, it is a poem of 22 four-line stanzas, in very minute calligraphy, and with no refrain. It is headed—At home in heaven. 1 Thess. IV, 16, 17. At the end is the writer's signature, and the date—May 4, 1829. At the author's funeral this hymn was sung over his grave, and at how many another has it brought comfort to sorrowing hearts! If we all memorize this beautiful lyric (three eight-line stanzas are all we have room for here), on many an occasion it will serve ourselves—and others—well!

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BIRTH.

BANKS.—On July 9, at Sister Stevens' private hospital, Wattle Tree-rd., Drumcondra, to Mr. and Mrs. R. A. Banks—a son, Trevor Albert.

DEATHS.

ROWEN.—On July 15, at 7 Hastings-st., Hampton, Mary, beloved sister of Mrs. F. R. Austin. Interred privately at Coburg, July 16. A patient sufferer at rest.

—Inserted by Mrs. Austin and family.

WILLIAMS.—On July 3, at her residence, 176 Victoria-st., Ballarat East, Isabella, relict of the late F. R. Williams, dearly beloved mother of George, Maggie, Arthur (deceased), Grace (Mrs. Bodge), Carrie (Mrs. Bowd), Frank (deceased), Alice (Mrs. Welch), Harry, Albert (deceased), Ernest (deceased), Emma (deceased), aged 82 years.

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

IN MEMORIAM.

McINTOSH.—A tribute of love to the memory of my much loved son, Alec. D. McIntosh, who was called home on July 23, 1932.

—Inserted by his sorrowing mother.

WATERMAN.—In loving memory of our son Will, called home July 17, 1933, loved missionary of Churches of Christ. His grave at Huellichow, China, a silent reminder that we all, in our own possible way, must help to spread the gospel in foreign fields. The fragrance of his life remains. —Inserted by his parents at Nonbulk, Vic.

BEREAVEMENT NOTICE.

To the Brotherhood far and near: Mr. B. J. Kemp, sons and daughters, and the immediate relations of the late Mrs. B. J. Kemp, tender their sincere thanks for expressions of sympathy and love in their bereavement. They also esteem highly the words of appreciation of the life of her for whom they sorrow, but not as those without hope. Please accept this acknowledgment.

—24 Braemar-st., Essendon.

COMING EVENTS.

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.

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

JULY 29.—Lismore Church Jubilee. Preparatory services, July 22 to 27—Bro. H. G. Harward. Past members invited. Souvenir booklet with photographs obtainable through Miss E. Carlow, Orion-st., 1/1 posted.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

July 25, Open Forum Night.

Mr. J. C. Martin.

Subject: "Is a Christian Social Order Practicable and Desirable?"

Soloist: Mr. P. Jenkin.

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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 cabs, planes, large, 2/- each; boobyalls, hardy hedge, evergreen, 6/- doz.

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OBITUARY.

(Continued from page 459.)

State. For many years he was an inspector of schools. Then he successively became headmaster of the important schools at Wellington-road (North Norwood), Westbourne Park and Unley. A high value was placed on his services as an educator. He had an intense love for children. His association with Churches of Christ began at Maylands. For over three years he was in membership at Unley, where he was a regular attendant. He was a quiet, devotional and thoughtful Christian man.—H.R.T.

RICH.—On May 7 Bro. W. H. Rich, of Unley church, S.A., died in London at the advanced age of 82 years. For several years he had been in failing health. He and Mrs. Rich accompanied Dr. P. S. and Mrs. Messent to England early in the year. An incurable complaint developed on their arrival. Attended by the loving hands of his wife and daughter, our brother bore his sufferings and increasing weakness with Christian fortitude. Bro. Rich was a godly man who loved his Bible. For several years he served as a deacon at Park-st., and taught a class in the Sunday school until his advancing years made his resignation necessary. Liberal contributions were regularly made to the work of the church at home and abroad. The funeral took place on July 3 in Mitcham cemetery, Adelaide, where a few of his relatives and immediate friends gathered to pay their tribute of respect. Bro. H. R. Taylor, assisted by Bro. G. T. Walden, conducted a brief service.—H.R.T.

UNCLE.—Sister J. Uncle, for nearly thirty years a member of the Unley church, S.A., fell asleep in Jesus on June 11. She was a most devoted Christian woman, her main interest in life being the work of the church. In her the poor had a great friend. She was continually engaged in seeking out the distressed and meeting their needs with clothing and other charitable help. Her spirit was faithfully described by the words of the Master, "Inasmuch as ye did it to one of these the least among my brethren, ye did it unto me." The funeral took place on June 12 in Mitcham cemetery. Bro. R. Harkness, G. T. Walden and H. R. Taylor conducted the services at the house and the grave. Bro. Walden in his remarks paid a beautiful tribute to the life of Sister Uncle. "Blessed are the dead who die in the Lord, yea, from henceforth, saith the Spirit, for they rest from their labors, and their works do follow them."—H.R.T.

WILLIAMS.—On Monday, June 25, the home-call came suddenly to Arthur Ernest Williams, at Thurston-st., Box Hill, Vic. He had been unwell for some time, but seemed better till this last seizure came. Bro. Williams was once with his wife, Bertha, a very earnest worker at Geelong church, but in recent years circumstances had prevented his entering into active service. He was a faithful worker for Christ, and in a life of humble service he was greatly beloved by all who knew him. He had reached the age of 47 years. The writer conducted the service at the house and at Box Hill Cemetery, assisted by the Salvation Army captain, who had kindly visited him. His beloved wife shares the hope of a glad reunion that belongs to all who are trusting in Jesus.—Jas. E. Thomas.

Vic. Women's Conference Executive.

Mrs. Abercrombie, president, presided over a large gathering on Friday, July 6; 150 present. Mrs. Millis conducted devotions. Apologies were received from several unable to attend through illness. Our hearts are saddened by the sudden passing of Mrs. B. J. Kemp, our loved friend and co-worker, who since 1894 had taken a very keen interest in the work of the Victorian sisterhood. Mrs. F. Lee made sympathetic reference, and paid loving tribute to the life and

work of Mrs. Kemp. We appreciate the letter of sympathy received from the women's executive, Western Australia.

A welcome was cordially given to all visitors. We were pleased to have with us Mrs. Killmier and our beloved missionary Mary Thompson.

Mrs. Abercrombie was appointed to act on the committee of the "World Day of Prayer."

Owing to the resignation of Mrs. Ingham on F.M. committee, Mrs. F. Lewis was appointed to act until conference.

Mrs. C. C. Dawson spoke on the topic, "How Best to Create and Maintain Interest in Our Girls." This was a practical and interesting address, followed by discussion.

Home Missions.—Prayers are asked for the mission now being conducted by Mr. A. A. Hughes at Ormond, to be followed by a mission at Malvern-Caulfield. Much can be accomplished by united prayer.

Prayer committee visited Surrey Hills, Middle Park and Hartwell. These meetings of inspiration were well attended.

Women's mission band visited Dandenong, Carnegie, Oakleigh, Prahran, Northcote, Essendon, Glenferrie, Lygon-st., Cheltenham, Brighton, Thornbury, Surrey Hills, Moreland. The first group meeting was held at Balwyn on July 4, with a fine attendance.

General Dorcas.—There was a good attendance at the usual monthly meeting. Generous gifts were received from several workers, also cash donations gratefully acknowledged. Parcels, including 144 articles, were prepared for seven private cases, and two executive committees and three institutions, and 20 cases assisted from the Margaret Goodie fund. Many kindly references were made to the passing of our loved co-worker, Mrs. B. J. Kemp. We thank God that her life touched ours.

Hospital committee paid 50 visits to the various institutions. We acknowledge with thanks one parcel of clothing from General Dorcas; Phi Beta girls, Parkdale; Mission Band, Surrey Hills; Endeavor Society, Gardiner, Jam, etc.; Executive, £2.

Isolated Sisters.—52 letters written, four replies received.

Social Service Department received 910 garments, 14 pairs boots, hats, rugs, linen, furniture, fruit, vegetables, honey, firewood. Distributed 249 garments, 25 pairs boots, groceries £4/13/11, furniture, etc. 66 families assisted.

Temperance.—The superintendent will be pleased to help any church organise a temperance meeting, will assist in arranging programme and will provide a speaker. Write to Miss Anderson, 1 Royal-cres., West Brunswick, N.12.

Next meeting of executive, August 3, at 2.30 promptly. Mrs. W. Hinrichsen leads the devotions. Speaker, Mr. A. P. A. Burden; topic, "The Mission at Cammeragunja."—Miss Rometch, sec., 11 Florence-ave., Kew.

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TOPICAL DAILY READINGS.

The following reading lessons are suggested for daily use among our people. Each week of readings leads up to the topic of the coming Lord's day.

TOPIC FOR AUGUST 5.

"Self-denial."

- July 30—Gen. 22: 1-13.
- " 31—2 Sam. 24: 18-25.
- Aug. 1—Mark 10: 28-34.
- " 2—Luke 9: 23-27.
- " 3—Luke 14: 26-33.
- " 4—Rom. 13: 7-14.
- Aug. 5.—1 Kings 8: 12-21; 1 Cor. 9.

TOPIC FOR AUGUST 12.

"Christ the Rock."

- Aug. 6—Psalm 27.
- " 7—Psalm 61.
- " 8—Psalm 62.
- " 9—Psalm 89: 18-33.
- " 10—Psalm 95.
- " 11—1 Pet. 2: 1-10.
- Aug. 12—Exodus 14: 13-31; 1 Cor. 10: 1-13.

TOPIC FOR AUGUST 19.

"Fellowship with Idolatry."

- Aug. 13—Isa. 45: 20-25.
- " 14—Isa. 46: 5-11.
- " 15—Acts 17: 22-29.
- " 16—Rev. 21: 1-8.
- " 17—Acts 14: 8-18.
- " 18—Psalm 115.
- Aug. 19—1 Kings 8: 22-30; 1 Cor. 10: 14-33.

TOPIC FOR AUGUST 26.

"Women in the Church."

- Aug. 20—Acts 21: 1-9.
- " 21—1 Cor. 14: 34-40.
- " 22—1 Tim. 2.
- " 23—Titus 2.
- " 24—1 Pet. 3: 1-9.
- " 25—Eph. 5: 22-33.
- Aug. 26—1 Kings 10: 1-9; 1 Cor. 11: 1-16.

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