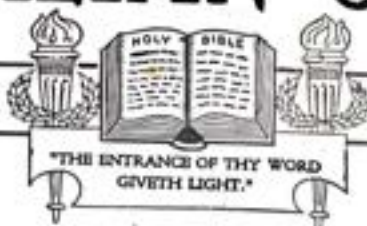


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

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

"Glorify God in Your Body."

THE New Testament lessons read in recent weeks at the worship services of most churches of Christ in Australia have been full of instruction and of warning. How sad it has been in the Corinthian epistle to read of the shortcomings of professed followers of the Lord Jesus—their party-spirit, lack of love, pride, standing on their rights while trampling on the rights of others, law-suits, and even immorality. It is shocking to think of such in connection with a Christian assembly. It has to be remembered that many of these people had recently been won from pagan idolatry. Some of the practices for which Paul condemns them had formerly been counted matters of indifference. It were worse if we with fuller knowledge and with centuries of Christianity behind us fell into their sins. It is heartening to note that while Paul corrects and condemns, he does not give the Corinthians up. He admonishes them as brethren, addresses the church generally as "saints," and urges all to live in harmony with their high calling.

Dealing with the worst of the temptations which assailed the Corinthians—the immorality which some sought to justify—the Apostle Paul penned a very striking passage. We trust that familiarity with it did not dim for us the wonder of this verse when it was recently read in our hearing:

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body" (1 Cor. 6: 19).

Gnostic extravagance condemned.

As we read this passage we are impressed by the contrast between Paul's statement and the Gnostic view of the body. There is no doubt that there was an incipient Gnosticism in Paul's day, and that some things in his epistles are written with that in view. Whether or not that heretical view was in his mind when he wrote the Corinthian epistles, at least the apostle reveals his wide divergence from Gnosticism when he refers to our bodies as temples of the Holy Spirit. For the Gnostic all matter, including the human body, was essentially evil. Because of this belief, the Gnostic found it impossible to accept the doctrine of the in-

carnation of our Lord. Gnostic ethic tended either to a very vigorous asceticism to subdue the body, or, as an opposite extreme, to unbridled indulgence to exhaust the body or, it may be, to show contempt for it. This is miles away from the Christian position.

Sometimes, as every reader of the New Testament is aware, there are apostolic warnings against an undue regard for the body. To those who would coddle and cosset it, the appropriate exhortation is to "endure hardness." Preparing the body is opposed to the training which enables the Christian athlete to run the race and receive the prize. Paul said that he kept the body under, buffeted it. Goodspeed translates his words: "I beat and bruise my body, and make it my slave" (1 Cor. 9: 27). The spirit must be kept on top at all hazards. We find the apostle condemning some "whose God is their belly and whose glory is in their shame." The body which is pampered or misused is strongly spoken against; yet the same apostle pays a wonderful tribute to the body and bids the Christian have a proper regard for it. There is no contradiction; for the condemned things are abuses and prevent the body's being the servant of the spirit and of God.

The most practical of doctrines.

We doubt if ever a more powerful plea were made for purity of life than that which the Spirit-led apostle presented to the Christians at Corinth. Why should a Christian man keep himself clean? For two reasons, writes Paul: first, because his body is a temple of the Holy Spirit; and, secondly, because of the redemption which Christ hath wrought; the man has been purchased at a great price, and is no longer his own. He is bound to use his body as a means of glorifying God.

Here is an interesting thing. Some people are apt to make a definite separation between the doctrinal and the practical. We find matters of theology uninteresting; and we sometimes say that we prefer the practical themes of Christianity. How foolish the separation can become! See how the apostle links the highest and most mysterious doctrines of the faith with the most practical of injunctions and duties. Yet some professing Christians even are unattracted by the doctrines of the Holy Spirit's indwelling and the redemptive work of Christ, preferring, as they say, to have to do with Christian action. Such people have not the mind of the apostle. He linked the highest with the lowest. He regarded the atoning work of Christ and the Spirit's work of grace as the most practical and helpful things.

A home for an honored Guest.

Temples of the Holy Spirit! Do we realise sufficiently that the possession of the Holy Spirit is the very badge of our Christianity? To have the Spirit of adoption is the highest token of divine favor. To be without the indwelling Spirit is to be without Christ. We live in the dispensation of the Spirit. When the first Gospel sermon proclaiming the offer of salvation to acceptors of the crucified and risen Redeemer was preached on Pentecost, then was made, to as many as the Lord will call, the glorious promise of "the gift of the Holy Spirit."

For an expected earthly guest, a host will make careful preparation. A friend receives a welcome, and a room well prepared. Were one of earth's great ones to visit our home,

PRINCIPAL CONTENTS.

	Page.
"Glorify God in Your Body"	481
Girls and Boys of the Bible	482
The Sacrifice of Thanksgiving	483
Christian Unity	484
Is It Worth While to go to Church?	485
At the Lord's Table	485
Home Circle and Family Altar	486
Prayer Meeting Topic	487
Our Young People	487
Here and There	488
News of the Churches	489
Foreign Missions	490
Religious Notes and News	491
Obituary	491

VOL. XXXVII, No. 31.
THURSDAY, AUGUST 2, 1934.

how we should seek to give him the best within our power. What a glorified spring-cleaning there would be, a refurbishing, and provision of anything possible to make a suitable habitation. Well, says Paul, surely a Christian man will try to give the divine guest, the Holy Spirit, a home which is as clean and pure and noble as at all possible. What of the deadly sins of drunkenness, gluttony, immorality, or other defiling sins?—to the Christian who thinks of the body as a temple of the Spirit, they are impossible.

Again, Paul reminds us that lives which are purchased belong to the purchaser. If Christ redeemed us, we are his and bound to serve him. Our bodies are not our own. We may (as we sometimes claim) have the right to do what we will with our own; but certainly we cannot do what we like with what is not our own. In view of all our God has done for us, the wealth of love he has lavished, the price he has given for our redemption, the greatest consecration of our bodies is but a reasonable service. So "glory God in your body."

How to Hurt the Church.

Frank Wade Smith, of Delaware, Ohio, gives ten ways in which you can hurt the church:—

Broadcast the faults of the minister. Assume that the silence of your hearers means that they agree with you—and so report it.

Repeat every rumor you hear about the way people are cutting down their giving to the church—and believe all you hear on the subject.

Attend church only when an "outside" speaker occupies the pulpit—then shake hands with everybody that day.

Lament about the "poor music" and the high cost of it, harking back to the good old days—when you did the same thing about the music then. Do the same thing about the preaching.

Tell everybody that the attendance at the services is falling off—though you never got a report of the official count.

Criticise fellow-members for things that you too are guilty of.

Give one-third of what you can give.

Report that the church lacks spiritual power, although your own life is like a dead cinder.

Park both your piety and intelligence at home when you attend church; then accuse the preacher of being "heretical."

Send your children to another church school and publish the fact.

God allures us to saintliness. Not giving us anything till we have dared to act, that he may test us. Not giving everything at first—that he may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw his last star?—F. B. Meyer.

Girls and Boys of the Bible.

G. J. Andrews.

GOD CHOOSES A BOY BY HIS HEART.

(1 Samuel 16: 1-13.)

God's good servant Samuel was well-nigh broken-hearted because of King Saul's sins and the nation's gloomy future which they seemed to portend. So the Lord gave his servant a cheering glimpse of the divine plan for the years to come. Samuel was sent to Bethlehem to conduct a religious festival, to which he was especially to invite a good man, Jesse and his sons, God promising to show his servant the boy whom he had chosen to be the future king.

At last the great moment arrived, when the proud father began parading his sons before the man of God. The first and eldest was Eliab, a fine, healthy young fellow, fresh-looking and dazzling in his uniform. Indeed, Samuel thrilled as he saw him, and was confident that this would be the lad of God's choice. But God told him quietly: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Jesse paraded seven sons before Samuel, but God had not chosen any of these to be king. It appeared that there was a mistake somewhere, but then the man of God learned that Jesse had one other boy, his

youngest son, who was out in the pastures with the sheep. So the whole festival was held up until the shepherd boy was brought in. When David arrived, he was quite a happy, red-haired lad, with bright captivating eyes. But he was certainly not ready to be put on show, for he wore only his rough work-a-day clothes. Then God told Samuel to anoint him with oil, an act which the Hebrew lad would never forget. It was one of God's great ways of encouraging a boy to live wisely and get himself ready for much usefulness to God and mankind in the years ahead.

THERE IS A GOD.

There is a God, I am sure, I know,
A God to whom I daily go,
And find redress in earthly strife,
And solace for my inner life.
A God whose loving care I feel
So gently o'er my senses steal.
And when to him I look for grace,
I seem to see him face to face.
Not flesh and blood, but Love Divine,
That through all nature doth entwine
With tendrils, of the Vine a part,
Extending to every human heart.
And if I, by sin, these tendrils break,
Then restitution I must make,
Else wither from the Vine away,
To desolation and decay.
Though, if in penitence I pine
To be reunited to the Vine,
And humbly seek redeeming grace,
Then again I shall see him face to face,
And tendrils will once more entwine
My soul to him, O Love Divine.

—J. E. Fisher in "Zion's Herald."

Prayer Corner.

O come, let us worship and bow down;
let us kneel before the Lord, our Maker:
for he is our God.—Psalm 95: 6, 7.

○

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in his light, and by his grace. Let us pray to him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to him who is the fountain and the centre of all mercy, loving-kindness, and joy.—J. H. Newman.

○

THREE PRAYERS.

I.—BEDTIME.

Ere thou sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thou puttest off thy dress;
Drop the burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss forgive;

All of good I've tried to do,
Strengthen, bless, and carry through;
All I love in safety keep,
While in thee I fall asleep.

II.—NIGHT WATCH.

If slumber should forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake.
There is a better way:
Let go the strife and strain;
Thine eyes will close again,
If thou wilt only pray.

Lord, thy peaceful gift restore,
Give my body sleep once more;
While I wait my soul will rest
Like a child upon thy breast.

III.—NEW DAY.

Ere thou risest from thy bed,
Speak to God whose wings were spread
O'er thee in the helpless night:
Lo, he wakes thee now with light!
Lift thy burden and thy care
In the mighty arms of prayer.

Lord, the newness of this day
Calls me to an untried way.
Let me gladly take the road,
Give me strength to bear my load;
Thou my guide and helper be—
I will travel through with thee.

—Henry Van Dyke.

The Sacrifice of Thanksgiving.

A. W. Connor.

I will offer to thee the sacrifice of thanksgiving.—Psalm 116: 17.

Brethren, I beseech you by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

"The sacrifice of thanksgiving"! The psalmist, in his great chapter on "Oh, that men would praise the Lord," appeals to all in the simple words, "Let them sacrifice the sacrifices of thanksgiving." This beautiful phrase expresses what is the central message in Romans 12: 1. The words occupy a striking place in the great epistle. They are Paul's great conclusion drawn from, and the practical application of the vast truth drawn from a review of the moral history of mankind in relation to God, and the eternal spiritual order. First, he had traced out the history of human failure, "All have sinned," Jew and Gentile alike, for "there is no difference." Then, against the dark background of human guilt and spiritual impotence, he had painted the radiant glory of the Christ, who by his life, death and resurrection, had become the redeemer of the race from the bondage of sin. With the second Adam, we are led back to the very gates of Eden. His dominant word is "grace," and around that word he allows his illuminated mind to play. He opened out the glorious results flowing to those who have faith. It is a salvation begun here in the blessedness of a soul forgiven, and completed in the redemption of the body. He looks forward to the time when the whole creation shall share in the glorious liberty of the sons of God. "God has locked all up in the prison of unbelief and disobedience," and for what? He answers with a note of triumph: "That he might have mercy upon all." In contemplation of that mercy he bursts out in a glorious doxology: "What a fathomless wealth lies in the wisdom and knowledge of God." "All comes from him; all lives by him; all ends in him; glory to him for ever, Amen."

It is in that atmosphere that he makes his plea for the sacrifice of thanksgiving.

A living sacrifice.

"I beseech you by the mercies of God that you present your bodies a living sacrifice." "Mercies of God"! Shown to men in manifold ways, but now much more in him who died for us, Christ Jesus our Lord. Here in the cross of Christ is the great dynamic. The appeal for a living sacrifice will fall unheeded, if there be no adequate apprehension of these mercies of God. Dr. John A. Hutton says: "The church of the beginning floated out for that long voyage, whose first haven is the city of God upon a sunlit sea of gratitude to Christ," and he goes on to express the fear that "the sentiment of sheer and even abandoned gratitude to Jesus

Christ, for something so precious and immense that sober speech fails to express it, has in a great measure died down." Perhaps we will all have to plead guilty to his charge. But whether it be true, and to the extent it is true, failure here is failure everywhere. Fruitlessly we plead for larger gifts unless there is the larger life born of the consciousness that we owe all to Christ. "All to him I owe." Yes, and here is a debt we can never repay.

HIS LIKENESS.

There is beauty nobler, richer far than man's
most wondrous dreams,
When the sun in morning glory floods the hills
and woods and streams.

And Nature has her music—hark! the blackbird,
robin, thrush,

Where the river's ceaseless singing breaks the
enchanted bushland hush.

And God who made this wondrous sphere
Himself must surely see and hear.

The common little sparrow in her huddling
brood will show
A fearless faithful vigilance, when faced with
threatening foe.

Within man's heart a deeper love—his life he'll
give for friend;

Then he who made his creatures love—his love
must have an end!

Oh, Source of life below, above
Our Father God! I know his love!

Thy Father hears, he cares, he loves! Life loses
all its sting,

For he who sends the parched earth rain, gives
rest to weary wings;

He knows thy sorrow, feels thy pain; gladly his
love forgives.

Discouraged, weary, broken heart—come to the
Isalm he gives.

He'll never fail—what'er betide
This loving Friend is by thy side.

—Marjorie Buckingham.

"A living sacrifice." In the Old Testament the dominant idea of sacrifice was the offering of an animal in the sacrifice of death. But that was not the only idea. There were the offerings of thanksgiving. The former were the offerings for sin, and the New Testament counterpart is the offering of Christ once for all. An offering never to be repeated, complete in itself, and adequate for a world's redemption. "We have an altar," but that altar is not in our churches where human priests officiate, it is the cross of Calvary itself. There remains for the disciple, and for the church, the sacrifice of praise and thanksgiving. Here we are all priests unto God, and the offering is the living sacrifice when we

Present our bodies.

Why the special emphasis on the body, when the state of the soul is the chief thing in view? It is true that spirit, intelligence

and will, with affection are to be yielded to Christ, but the apostle thinks of the body as the instrument through which these are expressed. So he is here, urging the yielding of our whole being to God. If we look back to chapter 6 we find the apostle referring to the spiritual significance of baptism. In its speaking symbolism he saw the same great appeal. There the surrender of will and soul found its expression in the "burial with Christ." It was the dedication of the whole personality to Christ. The vital thing in our baptism is that in it we are "buried with Christ," and rise to walk in "newness of life." So our sacrifice is a living sacrifice, a sacrifice of thanksgiving. The apostle goes further, and declares that such a sacrifice is

Our reasonable service.

But what does "our reasonable service" mean? Service here is not our usual word. It is the word *latreia*, and means worship. It has fallen out of use except in our phrase "divine service" meaning worship. So Weymouth renders: "Your reasonable worship," and Moffatt: "Your cult, a spiritual rite," and Rotherham, if I remember right: "Your rational divine worship." This, the true idea, is almost hidden in the common version. So worship is not a matter of times and places, or days and rites. It is not only praise and prayer. Nay, the whole content of the daily life in all its relationships lived as a sacrament of thanksgiving to God, in view of his abounding mercy, is our reasonable spiritual worship.

From these challenging ideas there emerge certain reflections on life that are far-reaching. We mention only two. The law of the spirit of thanksgiving will become the highest rule for life. Now, it will be a spur to activity and earnestness. Anon, it will be a check on carelessness and real worldliness of spirit. It will often point out the path of duty where no "Thou shalt" or "Thou shalt not" can be found.

Then again, the recognition of this truth will be an incentive ever to the spirit of evangelism. We will, if we love Christ, love what Christ loves, and that is that all men should be saved. It will raise our support of the gospel of Christ to the high Christian level as acts of worship. "The mercies of God!" "Oh, the depth of the riches of God in Christ Jesus!" Present your bodies a living sacrifice, the sacrifice of thanksgiving. Let us sacrifice the sacrifices of thanksgiving.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself: in burying aught that God has given you, you are burying part of your life.—Joseph Parker.

Christian Unity.

C. W. Jackel.

The peoples of the world recognise that the need of the present hour is to get together. Hence disarmament, peace and other world conferences, and united political movements, which aim at breaking down the walls of partition, sinking party differences, and working unitedly for the common good of all men. There is no doubt that the spirit of unity is in the air. It is too late to argue that man lives to himself, much less that nations do. Group-selfishness is group-suicide. Many an individual, as well as many a nation, has been buried too long in its own grave of narrowness, greed, and selfishness, with the evil results of inequality, jealousies, strife and warfare, which are most unchristian. In the midst of the evil days of the world situation stands the church—the greatest institution in existence. Many are asking what of the church? Will she stand? Has she a part in this great plan? Is she leading the way or lagging behind? Is she seriously preparing for, and sincerely planning for the unity of God's people? The searching question confronts us and demands an answer. All lovers and workers of unity will heartily agree with a recent writer who makes the following statement. "The churches that deliberately take the attitude of separation, or only grudgingly give way to the pressure for unity, forfeit their right to leadership in a world where, to-day, world tendencies are towards unity." The churches should get together and be one. To do so is reasonable and scriptural, and therefore not an impossibility as some think. The purpose of the gospel is to unite—to make of one blood all nations of men.

The gospel, if understood and accepted, would produce a brotherhood and make the world one. But that gospel has often been changed by men, softened down, added to, and even neglected, with the consequences of division and disruption. The world is thus divided into warring sects, and delusions flourish. Most claim to be first and right, and all claim that we are making for the same place. The heathen had an appreciation of the religious world when he turned to the missionaries and said, "Go home, and get united among yourselves, and then bring us your message." Dr. Plummer writes: "The divisions and animosities of sectarianism are a perpetual stumbling block to the world." Dr. Fitchett declared that "there will never be a converted world until there is a united church." Sectarianism is a sin and a waste. God is not the author of confusion and disorder, but the author of order and unity. Division is a tragedy and a shame.

The Church was United in the Beginning.

The New Testament recognises the existence of one church. This church had its origin on the day of Pentecost, 50 days after the death of Jesus, in A.D. 33. Pentecost brought men together, and under the preaching of the first gospel sermon by Peter the church was established at Jerusalem, on the foundation Christ Jesus, and men became one. As Stanley Jones puts it: "Men of diverse temperaments, clashing nationalities and deeply engrained prejudices were brought together in the deepest and most far-reaching unity the world has ever seen." The gospel brought unity and brotherhood, and can do the same to-day. However, there were

Early Signs of Division.

Before the apostles died, the party spirit was present among them. In Dr. Moffatt's new translation of 1 Cor. 1: 10-13, we have this rendering: "For Chloe's people inform me that you are quarrelling. By 'quarrelling' I mean

that each of you has his party cry, 'I belong to Paul,' 'And I to Apollos,' 'And I to Cephas,' 'And I to Christ.' Has Christ been parcelled out? Was it Paul who was crucified for you? Was it in Paul's name you were baptised?"

Here we have the first instance of Christians putting labels on themselves. The Cephas group probably stood for strict adherence to old forms and ceremonies, and would be apt to pride themselves on their ritualism; the Paulites stood for freedom and would probably boast in their freedom; the followers of Apollos were probably those who interpreted Christianity in the terms of Greek philosophy, and would look down on their fellow Christians from their intellectual altitude. But the apostle struck down all those human names under which they were ranging themselves, for that kind of thing brought schism. It narrowed their sympathy and isolated their souls in an insulation of service and prejudice. This sectarianism, Paul strongly condemns: "Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party cries. There must be no cliques among you; you must resign your common attitude and temper." If men had abided by these words, we would not have had our present divided state of Christendom. But alas, a departure was made from the ideal. Men loved the doctrines and traditions of men more than the commandments of God, and

The Church was Bent Askew.

and corruption and abuses were rife. This gave place to the reformatory movements of the sixteenth century, which aimed at lopping off the abuses unanctioned in the New Testament. The work was that of a reformation, and although much good was accomplished there arose various sects wearing human names and carrying doctrines not found in the New Testament. In the nineteenth century there began a restoration movement in England and America, which grew out of a desire for Christian unity. Restoration, not reformation, was their cry, and unity was their watchword. Men sought to restore the life, faith and order of the New Testament church. Now

The Way to Unity is Open.

It is found in an appeal to the revealed will of God, through his holy Scriptures. The scriptures are the only basis for union. The people of God cannot unite on human names, opinions or doctrines, or on error. Thomas Campbell, in his famous declaration and address in 1809, said, "that rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contention about such things; returning to and holding fast by the original standard; taking the divine Word alone for our rule; the Holy Spirit for our teacher and guide; and Christ alone, as exhibited in the Word, for our salvation." B. B. Tyler adds: "The real remedy for existing evils in the church is to go back to the beginning and build anew upon the one divine foundation, Christ Jesus. To believe and do no other things than those enjoined by the Christ and his ambassadors cannot be wrong—must be infallibly right and altogether safe." When Bible teaching is applied to the innumerable sects, it will fuse them into one. Division is opposed to its teaching and spirit. We must be prepared to

Go Back to Christ and His Apostles.

A. B. Abbot says: "Our stubborn sectarianism, our fond denominationalism, our errors, and our

pride, cannot hold out against that great blood-crimsoned, intercessory prayer of the Master who loved the church, and gave himself up for it." In his prayer prior to his death, Jesus prayed for unity, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Again he said: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10: 16). The inspired apostle, Paul, lays down a plan in Ephesians 4: 1-6: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace; there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all who is above all, and through all, and in you all."

James I. Vance has called the passage, "God's line against sectarianism." Paul reminds us that there is no unity without love and peace. These are the big things and must not be forgotten. H. G. Harward, summing up the scriptural position, logically put it, "There is one body" (Eph. 4: 4), which is the church (Eph. 1: 22). Jesus said, "Upon this rock I will build my church" (Matt. 16: 18). "In one spirit are we all baptised into one body" (1 Cor. 12: 13), not into many bodies. We are many members in one body. "Christ loved the church" (Eph. 5: 25). As Head of the church Jesus can only have one body. As bridegroom, he can only have one bride. As cornerstone, he can only have one building. There are no branches of the church. When Jesus said, "I am the vine, ye are the branches," he did not justify sectarianism. The branches are the individual disciples (John 15: 5). When the plural expression "churches" is used in scripture, it refers not to different bodies but to different congregations of the one body, separated geographically. We must keep an open mind, an open Bible, a truth-loving spirit, and be sure that in all things we give.

The Pre-eminence to Christ.

As the British Empire is held together around a king so in a far more fundamental way we are united around the person of Christ. Stanley Jones tells of a little girl who was trying to fit together the states of the United States in a puzzle game. She was distracted, for it was difficult to fit in the irregular boundary lines. As she was about to give it up in despair, she noted that on the other side was the face of George Washington. It occurred to her that she could fit that face together, for she loved the leader of her country. After she had carefully fitted his face together, she turned it over, and lo, now all the states fitted in. Men have tried to fit in doctrine with doctrine, creed with creed, sect with sect, human names with human dogmas, and have become distracted in their attempt. There is only one place where we can be unified—around the person of Christ. Then we shall be able to sing sincerely:

"Like a mighty army,
Moves the church of God,
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Is It Worth While Going to Church?

I had a vision once. I was in a great city, which might have been London, with broad squares and crowded streets. The river flowed through it, lined with noble embankments, wharves and docks. Great buildings, theatres, schools, banks, monuments, warehouses rose into the clear air of spring. Parks and avenues of trees mingled the green of nature with the countless colors of art. But as I wandered with delight through street and square, through boulevard and garden, I became aware that something very familiar was missing.

There were no churches in the city. No great dome like St. Paul's rose above the houses with a glittering cross to suggest something higher than shops and markets. No noble pile like Westminster Abbey stood in the life of today to remind one of the piety and the devotion of the past. No spires pointing to heaven suggested that man's life might not end here. No capacious buildings opened their doors to welcome in eager crowds of worshippers; no announcement of service or preacher met the eye.

I knew by an instinct that it was Sunday morning. There was no lin-lan-lone of bells floating through the air. No solemn tones of the organ or chant of psalms whispered of heaven or home. It seemed to be a holiday; the shops were shut, except that at all the corners drink-shops were open. People began to crowd into the open drink-shops. Presently theatres and houses of entertainment were open too. And I saw the multitudes of the city drinking, carousing, betting, laughing, shouting their approbation. Meanwhile I noticed that public servants went with inconspicuous carts to the houses of the dead and carried the corpses to the vast cemeteries of the city, where no prayers were uttered, no service was read, no hope of immortality was expressed. There were no little crosses on the graves, no pious epitaphs. There was no worship, no heaven, no God. The living buried the dead, and waited, drinking, carousing, betting, laughing, shouting, until their turn came.

Then I realised that in this city when men and women married—if it could be called marriage—they did not sanctify it by religion; when children were born they did not dedicate them to God. God was not. Christ was forgotten. No voice ever preached that God loved men or wished to save them. No assemblies ever gathered to comfort one another with the high words of hope and faith and love. There was no Bible, no revelation; there was no need, therefore, of any to study it, to expound it, to preach it.

There was no one to tell man who made him or what he was made for. The whole city was in the dark. There was no sin, for the grossest vice and fraud and violence were not sin since there was no God to sin against. There was no Saviour, no cross, no forgiveness, no welcome home, no home to be welcomed to.

And noticing the leaden countenances of the passers-by, unilluminated by hope, or the excited faces of youth flushed with wine and transitory pleasures, I ventured to appeal to them and to ask if I could find anywhere a church, a chapel, the meanest meeting-house, where I might worship, find God, be told of Christ, hear of heaven, and learn the way.

Everyone I asked stared with wonder or contempt; but in every countenance, after a moment, there seemed to appear a faint memory as of some almost forgotten thing. Everyone assured me that there was and could be no such place there; did not I know where I was?

But one, without telling me where I was, gave me the following account: "The people gradually gave up going to church; they did not think it worth while. The buildings fell into decay, or were turned into music-halls and saloons. The Being who once was worshipped was forgotten. The hope of the world was held to be a lie. We have now entirely forgotten. The working-classes threw away the old superstition; the upper classes put pleasure in place of worship; gradually the middle classes fell in with the humor of the time. Prophets and preachers died out. I forget what it was they used to say. I forget the name they used to preach. Anyhow, it is gone for ever."

I felt suddenly unutterably wretched, but curiosity for the moment mastered my misery, and I said to my informant, "And how does it work?"

"I do not understand you," he said.

"I mean," I exclaimed, "you have got rid of God, of heaven, of hope; you neither hear nor speak of the Gospel of the grace and love of God. How do you get on without these which we once thought the salt and savor of life?"

A strange light played over that sunken countenance as I uttered names which seemed to touch old memories.

"How does it work?" he said, like one in a dream. "It works death, ruin, despair, torment. Surely no wise man doubts that these are the doom, the eternal doom, of men."

made, bears its own testimony to the fulfilment of the promise. Every Christian man who reveals his inner experiences witnesses to the reality of the Saviour's presence. There are some circumstances in life which help us to feel our need in a special way, and in some of life's experiences the cheering presence of the Saviour is especially revealed.

There is one trysting place where our Lord has always met with his disciples, and where they have become conscious of his living presence. It is at the communion of the Lord's Supper. He has said: Wherever two or three are gathered together in my name, there am I in the midst of them. It would almost seem from the history of Christian experience that when the gathering together is for the purpose of remembering him in the breaking of bread, the realisation of his presence has been especially marked.

In those terrible days, when the Boxer rebellion was at its height in China, when many missionaries and native Christians were murdered, when the very existence of missionary work in China seemed to be imperilled and every hour brought news

a long unlovely street crowding into a little church. I entered with them. It was a dark and chill spring day; but through the gloom of the building I saw a great white figure of Christ with arms outspread, and I could read the words underneath, "Come unto me, all ye that labor

rd's Table.

B.A., Dip. Ed.

of fresh atrocities and dire forebodings, one of the missionaries, Dr. Ament, of Tientsin, wrote home to his friends: "We celebrated the Lord's Supper this evening, and our hearts and minds were soothed by coming in contact with the pure soul of Christ. The aroma of his life seemed to fill the room, and for a moment the sounds and turmoil of this world were lost in the growing glory of Christ." So it has always been.

Dr. Fairbairn has said: "In upper rooms, in catacombs, where the dust of the dead rested, and the spirits of the living met to speak to each other words of holiest cheer; in desert places and moorlands, where hunted fugitives assembled to listen to a voice which, though a man's, seemed God's; in cathedrals, where form and space spoke majestically to the eye, and in lofty music to the ear; in rude huts, in savage or heathen lands; in ornate churches in wealthy, busy and intellectual cities—men of the most varied types and conditions, saintly and sinful, ignorant and educated, rich and poor, peer and peasant, sovereign and subject, priest and people, forming a multitude no man can number, have for centuries met together to celebrate this supper, and be by it made wiser, happier, holier." And as we join in this age-long communion of saints we pray that this blessing may be ours.

The Home Circle.

G. F. PITTMAN.

Have you ever noticed that the fellow who is always whistling while he works, usually only whistles?

You'll have to give the prodigal son credit—he didn't wire his dad for money to come back home.

Longfellow, Tennyson, Kipling, and a few other authors we know of quite well; but who is this bird Anon?

FINISHERS.

Did you ever notice an advertisement in the paper—"Finishers Wanted"? Did you ever stop to think how badly they are wanted everywhere? Perhaps you know a girl who undertakes to do things around home on Saturday, and then when some of the girls call her up on the phone and invite her to go somewhere, she says: "Oh, mother, do you mind if I leave that just now! I'll finish it when I come back!"

She comes back too tired, or she has forgotten, or the thing is needed and some one else has to finish it before she arrives. There is the girl, for instance, who wants to take lessons on the violin, and after her father has spent considerable money on her lessons she decides that elocution is more in her line, so she wants to drop the violin lessons and take up elocution. There are a number of finishers wanted—at home, at school, and everywhere.—Selected.

Now, old Mother Earth heard these giddy young things, and smiled in her own wise way. She knew that her flowers would wear the same clothes they had worn every other Spring day.

And here let me whisper a secret to you: When you're wishing for something new, just stop and remember the lovely Spring flowers are wearing their same old clothes, too.—Ann Louise Thompson.

THE BEST.

Did a man ever build the best house it was possible for him to build? Did any man ever write the best book he was capable of? Did a merchant ever run his business to the ultimate best of his capacity?

Almost everyone gives a little less than he has. Some men come close to their limit, and they are the men we admire and look up to. But most men don't. They slouch through.

There is not so much difference between people as the greatness of Abraham Lincoln and the unimportance of John Smith would make you think. John Smith could be a rather big fellow, too, if he would buckie in and do the very best that is in him. Failure doesn't mean lack of ability; mostly it means a man doesn't use more than half the tools in his chest.

PITHY PARS.

The book that should never be "red" is the bank book.

The reason dictated letters sound more impressive is because a man when dictating feels free to use impressive words that he doesn't know how to spell.

Character is like the foundation of a house—it is below the surface.

It is all right to have an open mind if you are careful what you put into it.

Often it pays to make sure you are right—and then keep still.

HOW TALL?

Boys are always interested in the question of height. "How tall are you?" is a welcome question, especially if the one addressed happens to be tall for his age, or if he has been growing rapidly. It is fine, of course, to be tall, but no disgrace whatever to be shorter in stature. Many great men were short.

Anyway, if you are not as tall as the other fellow, why worry? There have been many men much taller than he. The world's tallest men are supposed to have been Hindus. They were of such great stature that they bestrode elephants with as much ease as we do horses. Tall men were the rule among the early Greeks. The heroes of the siege of Troy hurled with ease stones we could not budge. Even as late in history as the reign of Queen Elizabeth, men eight feet tall were not uncommon in England.

After all, height is of no great consequence. Even if it were, there is little that could be done about it. But mental and spiritual stature do count. Every boy can determine the height of his real self.—"Boy Life."

Father.—That young man of yours stayed very late last night.

Daughter.—Yes, daddy; I was showing him the photo album.

Father.—Well, the next time he wants to stay late, show him the electric-light bills.

The Family Altar.

J.C.F.F.

TOPIC.—"CHRIST THE ROCK."

Monday, August 6.

In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock.—Psa. 27: 5.

An expression of calm confidence in Jehovah. Enemies besieged the city, yet the psalmist was unafraid, for the Lord of Hosts was there as his protector.

Reading—Psalm 27.

Tuesday, August 7.

From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I.—Psa. 61: 2.

God is not confined to time or place. Though far distant from his tabernacle we have a way of access into his presence. However overwhelmed by loneliness, sorrow or suffering, the cry of penitent souls introduces them to the throne of grace, and plants their feet upon the Rock of Ages.

Reading—Psalm 61.

Wednesday, August 8.

Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us.—Psa. 62: 8.

Habitual confidence in Jehovah is required, because not for one moment can security be found in any besides. Before him we must pour out our hearts in prayer, always humbly submitting ourselves to his will; then, and only then, shall we rejoice in him as our refuge.

Reading—Psalm 62.

Thursday, August 9.

He shall cry unto me, Thou art my father, my God, and the rock of my salvation.—Psa. 89: 26.

Our Lord Jesus, in the days of his flesh, offered up strong cries to God, addressing him as his righteous Father, his God and the God of his people, and as the great Rock of his salvation, in whom he found absolute security, and was made a complete Saviour for mankind.

Reading—Psalm 89: 18-33.

Friday, August 10.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.—Psa. 95: 1.

Everlasting security in Jehovah is surely a cause for continual praise. With our voices we should express the thankfulness of our hearts; with spiritual songs we must praise God unitedly in his house; in our homes we should joyfully exercise our voices in thanksgiving.

Reading—Psalm 95.

Saturday, August 11.

The stone which the builders rejected, the same is become the head of the corner.—1 Pet. 2: 7.

A quotation from Psa. 118: 22, which prediction was fulfilled when the Jews rejected Christ, and "the same" became the foundation stone. This stone was laid in Zion (Jerusalem), where Jesus suffered and died, and where the gospel was first proclaimed and the church established.

Reading—1 Peter 2: 1-10.

Sunday, August 12.

For they drank of a spiritual rock that followed them; and the rock was Christ.—1 Cor. 10: 4.

The rock from which the water flowed to quench the thirst of the Israelites is used as representing the Lord Jesus Christ, and all the blessings which flow from him. Like the children of Israel, we are the recipients of continual tokens of the divine guidance and protection, and unlike them, we receive the fuller blessings which come from the finished work of the "Rock of Ages," cleft for us.

Readings—Exodus 14: 13-31; 1 Cor. 10: 13.

Prayer Meeting Topic.

August 8.

TIGHTLY TIED UP.

(John 11: 17-44.)

H. J. Patterson, M.A.

When you have read the above scripture reference will you please especially note verse 44? "He that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, Loose him and let him go."

Jesus had said to Martha, "I am the resurrection and the life," but she had not the beginning of a hope of seeing the things which did occur that day. What wonderful power was at the command of our blessed Lord. And Lazarus came forth to greet again his weeping sisters. He who was dead was alive again.

"He that was Dead."

Is not this raising of Lazarus an acted parable of the saving of the soul? Paul to the Ephesians (2: 1) said, "You did he quicken when ye were dead through your trespasses and sin." Have we recognised the deadly nature of sin; that "the wages of sin is death"? Now, only God in Christ can give life to the dead. The whole world would stand amazed if there were demonstrated to it in our day a resurrection. But thanks be to God for the raising again of those who were dead in trespasses and sin. No reputation of mine, no character, no goodness of heart, no respectability is sufficient to give us life eternal. Only God in Christ can do that. How thankful we should be! And we take it all as a matter of course, are not enthused, sing our hymns as if nothing wonderful had happened, as though there were no cause for rejoicing. Let us give thanks for this power to cause the dead in sin to live again.

Bound—Hands, Feet, Face.

In Lazarus there was life, and by awkward movement he had shuffled to the entrance to the grave. He was not free as yet, for the habiliments of the grave impeded progress. S. D. Gordon, in his book, "Quiet Talks on Power," makes use of this in interesting fashion. He believes many Christians are tied up as was Lazarus. Tied up with the grave clothes, with something they have brought with them from the other world, the world that is dead. Sometimes our mouth is tied up, and we cannot speak a word for Christ. Sometimes friends come in and tie up our feet so that on the Lord's day we cannot go to the Lord's house. Our hands may be tied so that we do not make a worthy offering to the work of God. A Christian may be so tied up with pleasure, and even a church with the love of it, that no spiritual work can be accomplished. An individual may be tied up by some habit or by some aspect of business and be powerless because of it. So many things there are which may be brought from the world and allowed to remain to fetter the new found life.

Loose Him.

Jesus said, "Loose him and let him go." I think I can imagine the ready response. And Lazarus would then be free. But when it comes to matters of the spiritual realm are we all free to help the other man who has just been made alive again from the dead? Because some do not receive the assistance they expect, they are disappointed and slip back again into the grave. There is life in that tenement of clay struggling to be free. "Loose him and let him go."

TOPIC FOR AUGUST 15.—GETTING READY FOR THE END.—1 Peter 4: 1-11.

Our Young People.

Christian Endeavor Interests and Activities.

A. W. Ladbroke, B.A., Dip. Ed.

Introductory.

During the past few years the Christian Endeavor movement has grown in numerical strength and in spiritual vitality. Because of its useful ministry in the church's life the editor has kindly consented to devote this young people's page once each month to C.E. interests. We hope its suggestions on plans and problems of Christian Endeavor work will be of interest and help to Endeavorers in all the Australian States and in New Zealand. The fact that "The Australian Christian" is a Federal and not just a State paper will be kept in mind throughout.

"Endeavour II."

Missionary sympathy and practical interest have always been a feature of C.E. work. An example of this is seen in the part played by Endeavorers in providing a new launch for Bro. and Sister R. J. Sandells in their work at Pentecost, New Hebrides. Because of the fact that travel by land is very difficult on the island of Pentecost, and also because many villages are accessible by sea, it is imperative for our missionaries to have a good launch. One has been built and shipped to the New Hebrides, and is now in use there. In a recent letter Bro. Sandells writes: "The new launch that we have, the 'Endeavour II,' is a beauty." The vessel, which was built in Sydney and launched on Dec. 26, 1933, is 25 feet long, 7½ feet wide, and has a 10 horse-power engine. It has cabin accommodation with two sleeping berths, and has a speed of six or seven miles an hour. The cost, including freight, has been £232/15/8, and of this amount £152 was contributed by Endeavorers. This amount was raised, not by a few large gifts, but by many individual sacrifices.

Historical.

Beginning near the West Indies the ocean current known as the Gulf Stream flows or drifts slowly across the Atlantic Ocean towards Europe. As it flows on it gradually widens, and it warms all the shores it washes. Because of its warming influence the shores of Great Britain are kept free from ice all the year round while the coasts of North America on the same latitude are ice-bound for many months in winter. The part played by the Gulf Stream in the history of the British Isles is difficult to estimate. What might have been the story of British history had it been possible for invaders from Europe to cross the English Channel and the North Sea on the ice!

The story of the Gulf Stream may be taken as a parable of the C.E. movement. Small and modest in its beginnings, it has widened in its influence till now its current washes all shores. Furthermore it has raised the spiritual temperature of all whose lives it has touched, and the spiritual vitality of many a local church has been given new life by a vigorous C.E. society. It is difficult for us to estimate the great contribution being made to the life of the Christian church by Christian Endeavor, but some church historian of the future may very well give the movement an honored place in describing the outstanding features of the church in the generation in which we now live.

The birthday of Christian Endeavor was February 2, 1831; the place of birth, Williston Congregational church, Portland, Maine, U.S.A.,

and the founder Francis Edward Clark, a young minister just fresh from college and engaged in his first pastorate. The story of the birth of the movement is well told in a book, "Francis E. Clark, Founder of the C.E. Society," by W. Knight Chaplin. Mr. Chaplin writes: "Towards the end of 1830 there was a spiritual revival amongst the young people of the church, and they were anxious to do something for the Christ they had come to love. It was felt that this was a very serious and critical time with them. They would receive impressions and form religious habits during the first few weeks after conversion which would never be lost. The first three months would set the stamp of consistent devotion to Christ or sluggish indifference to his claims on the whole of their subsequent Christian lives. Some of their brothers and sisters had in previous years attended Mr. Clark's church, and too many of them had taken back seats, folded their hands, and were seldom heard and not always seen in the prayer meetings of the church or in any of its spiritual activities. Should this be the history of these converts? Should they follow the example of the faint-hearted Christians who had gone before them? Should they add simply to the numerical strength of the church by placing their names on the roll without adding to its spiritual vitality? Frequent public confession of Christ and constant appropriate work for him Mr. Clark believed were the two remedies for spiritual idleness and inactivity. There was not in the church or any of its auxiliaries a sufficient opportunity for young people to express their devotion or to utilise their enthusiasm, love and bounding aspiration in their service for Christ. To solve the problem Mr. Clark drew up the constitution of a young people's society and invited the recent converts and others who had been longer in the church to meet at his house on February 2, 1831. After a little general conversation as to the importance of starting right, of working for the church and of showing one's colors for Christ on all occasions, Mr. Clark produced a constitution, the germs of which had lain in his mind for a long time, but which he had written out for the first time that day. . . . Once a month there was to be an experience meeting at which 'each member shall speak concerning his progress in the Christian life for the past month.' At the close of this meeting 'the roll shall be called, and the response of the active members who are present shall be considered a renewed expression of allegiance to Christ.' The high standard of the constitution, at first daunted these young people. Nothing like it had ever been heard of before, and for a while it seemed as though the society would die stillborn and be simply a creature of the pastor's imagination. Mr. W. H. Pennell, a Sunday school teacher, was the first to sign, and his class of young men did the same. The charter members numbered 57."

One thing that cannot be too strongly emphasised is the fact that Christian Endeavor has always been not a new religious body but a spiritual movement within the church and for the enrichment of the church's life. It is a child of the church, and the loyalty of its members is first for Christ, the church's Head, and then for the local church of which the C.E. forms an auxiliary.

Here and There.

We are glad to insert, free of charge, changes of addresses of preachers and church secretaries. In a few cases payment has been sent with notice.

A. J. Ingham has accepted an invitation to labor with the church at Balaklava, S.A., and expects to commence at the beginning of September.

On Monday the following telegram reached us from Toowoomba, Qld.:—"Wonderful service last night; tabernacle crowded; seven decisions; commence Lismore Sunday.—Hinrichsen."

Fred. T. Saunders, secretary of the committee arranging the testimonial to the Principal of the College of the Bible, advises that it is desired to close the appeal on Aug. 31, and asks that all contributions be forwarded so as to be in his hands not later than Sept. 10.

Amounts are still coming in from churches on account of the annual offering for the College of the Bible taken last year. The total shows an advance on the previous year, but the organising secretary is anxious to receive all the money given, and will appreciate remittances from churches which have not yet sent in.

Our Queensland social service committee is arranging to hold the first annual fellowship tea and rally on Monday, August 13. Great enthusiasm is being displayed by the social service auxiliary, which is a strong group of representative ladies from our metropolitan churches. Greetings for the rally should be sent to C. Burdeu, View-st., Woolloowin, Q.

On Monday we received a telegram from Bunbury, W.A., stating that Mr. Fitch, father of Mr. Harold Fitch, one of the students of the College of the Bible and preacher of Prabran church, had passed suddenly away after a few days' illness in hospital. Deep sympathy is felt for Mrs. Fitch and her family. All at the College have specially remembered them in prayer.

Members of Victorian churches are reminded of the appeal which is being made by the Victorian women's mission band committee on behalf of Mrs. Grace Waterman. Each member is asked to co-operate with the women of his church to make the appeal a worthy one. Contributions should be forwarded to the secretary of W.M.B., Mrs. C. C. Dawson, 25 Oswin-st., East Kew, E.S. by the end of August.

A letter from Mr. Herbert Paterson, F.R.C.S., senior surgeon at the National Temperance Hospital, London, is quoted in a recent number of "The British Weekly." "During 60 years," Mr. Paterson wrote, "alcohol has been administered to only 241 patients out of a total of 60,122 in-patients, i.e., alcohol was given in 0.4 per cent. of the cases. The mortality rate for the whole period of the hospital's existence is about 8 per cent., which compares favorably with that of any other general hospital."

The subject of cocktail parties is being much discussed. Great concern is felt at the rapid extension of a habit which is likely to be followed by very evil consequences. Those who are not ready to listen to arguments of moral reformers may give heed to doctors. The following paragraph appeared in the public press last week:—"The tendency of the cocktail habit to produce liver troubles and of face powder to aggravate nasal catarrh in women was pointed out at the British Medical Association's conference. The president (Dr. Watson Smith) predicted that the prevalence of the cocktail habit would result in a decided increase in deaths from alcoholic cirrhosis of the liver in the next 15 years."

For the first issue of each month, Bro. A. W. Ladbroke, B.A., Dip. Ed., will edit the columns devoted to "Our Young People," the department which in other issues will continue to be conducted by Bro. Wm. Gale. Bro. Ladbroke will once a month deal with matters of interest to Christian Endeavorers. We feel sure that our readers, and especially our young people, will appreciate the new feature, which begins with this issue.

Meetings at Bendigo, Vic., have been good during July. Endeavor societies, junior and intermediate, are functioning well, new members being added. Bible school increase campaign is bringing many new scholars. Bro. and Sister A. T. Lacy were welcomed on July 29 by letter from Pyramid. Bro. Hurren informed the congregation at the morning-meeting that he had accepted an engagement with the church at Subiaco, W.A., and would commence there at the end of his present appointment in November. Bro. Hurren will have completed seven years of very valuable service in Bendigo, and many expressions of regret were made at his impending departure.

The officers of east suburban churches of Melbourne held their second quarterly meeting in the Camberwell chapel on Monday, July 30. Bro. G. L. Murray, of Surrey Hills, gave a well-prepared talk on "How this Group of Churches could make a Greater Witness for Christ in the Community." A discussion brought forth other helpful suggestions. In order to give permanence to the meeting the following were elected:—Chairman, A. W. Connor; secretary and treasurer, C. P. Hughes; committee, Bren. Reid, J. Scarcebrook, G. L. Murray, J. E. Austin, A. Baker. It was decided to hold a convention of the churches on Labor Day, 1935. The ladies of Camberwell church served supper at the close.

The August 1 number of "The C.E. News," Victoria, is an enlarged issue containing a report of the recent convention held at Bendigo. In the list of newly elected officers of the Union we note the names of a number of our people. Mr. W. W. Saunders is a vice-president, Messrs. J. E. Thomas and A. W. Ladbroke are departmental superintendents, the former of citizenship and the latter of publicity. Mr. J. H. McKean is a member of the executive and chairman of the "C.E. News" committee. The notes on C.E. prayer meeting topics appearing in the "News" are arranged by A. W. Ladbroke, B.A., Dip. Ed. The convention report shows that our brethren had a prominent part to play at Bendigo. Reports are given of addresses by Messrs. W. W. Saunders, J. Methven, J. H. McKean and A. E. Hurren. It is a pleasure to see the revival of interest in C.E. work. Next to the Bible school, the Endeavor society is the best of the church auxiliaries.

At Paddington, N.S.W., a crusade has just concluded with a thanksgiving service on July 29. The aim was greater Bible knowledge and interest among youth, and to get definite decisions for Christ. Meetings were held on Sundays, July 22 and 29, and through the week after school. There were 23 decisions, 32 signed pledges against smoking, swearing, drinking and gambling. Junior C.E. society increased by eight. Bible competitions were held every day; those banding in a complete and correct set were presented with a neatly bound New Testament. Bren. Hagger, Arnold, McKittrick and Greenhalgh gave illustrated addresses, average weekly attendance being 45. All auxiliaries are working splendidly. Bro. Neville Stockbridge has re-

turned from hospital. The sympathy of church is extended to Bro. Avenell in the home call of his father.

Preparatory services in connection with the fiftieth anniversary of the Lismore church, N.S.W., were commenced on Lord's day, July 22. Sister J. Snow, of Bangalow, addressed the Intermediate Endeavorers on "Let Your Light Shine." Bro. Harward exhorted the church regarding "The Things Wanting," and to the Bible school assembly spoke concerning "A King Worth Imitating." There was a good attendance at the gospel service, when Bro. Harward took as his subject "The Place of the Church in the Purpose of God." 103 broke bread for the day. Throughout the week enjoyable services were held for the purpose of deepening the spiritual life of the members in preparation for the tent mission campaign. Bro. Harward's messages were concerning Christ, the Holy Spirit, the Bible, the church and the world in relation to the Christian life. These periods of spiritual refreshment were much appreciated.

During the month of July, the Victorian women's mission band committee arranged a series of group meetings, which were held at Balwyn, July 4; Malvern, July 11; Lygon-st., July 19, and Northcote, July 25. About 400 women attended these meetings, and showed by their enthusiasm and ready response that mission band work will be maintained. Miss Ellis, superintendent, presided, and spoke of the growth and aims of the W.M.B. movement. Mrs. Abercrombie, president of Victorian women's executive, conveyed a greeting from that body, and also spoke on behalf of the Grace Waterman fund. The chief speaker at each meeting was Mrs. S. J. Wilson, who inspired all with an account of her recent visit to our Indian mission stations. Mrs. F. L. Mitchell, Mrs. S. Frecker and Mrs. J. E. Webb were soloists, and Miss Rea Lawson contributed a delightful recital. Miss Sheehan acted as pianiste. Afternoon tea was served by our sisters at each place.

Bro. Geo. Mathieson, preacher of the church at South Wellington, N.Z., in a recent personal letter writes:—"The new feature by way of a New Zealand News-letter is regarded, in several quarters where I have heard it referred to, as a gracious act on the part of our Australian brethren and is highly appreciated. Your choice of Bro. Gebbie, in my opinion, is ideal; held in such high esteem by his Australian brethren and at the same time having such a wealth of experience of our N.Z. work. Quietly but constructively Bro. A. G. Saunders is making his presence felt to the encouragement and inspiration of the whole of our Wellington district. Prior to the arrival of Bro. E. Ray Vickery (preacher at Petone) I was feeling the strain being the only full-time preacher here. The commencement of a fortnightly preachers' fraternal is in itself a means of closer fellowship, and assists mightily in co-operative planning. Believing that the church is doing her primary work when she is winning souls, we set our aim at 50 for last year. We are happy to report that 55 have confessed their faith in Christ in the fourteen months from that date, of which number we can say that at least 52 are genuine conversions. Our weekly breaking of bread averages over 200 for the day, an ordinary Lord's day morning meeting being 170 to 180, which is a fine percentage of our membership. We had an interesting experience last week. Following upon the broadcasting of our evening service of April 29, a young couple commenced attending the services, having been out of touch with church life for many years. Both have now taken their stand together, and our faith in radio grows and some of our old prejudices fade away. We expect to have two representatives at the World Conference in 1935, in our esteemed elder, Bro. M. Vickery, and his good wife."

News of the Churches.

Victorian News-letter.
A. W. Connor.

"Money for Preaching the Gospel."

I have referred at times to large gifts of money given by citizens for various religious and charitable purposes. One of a somewhat different kind has just been made. The late Mr. W. D. Flatman, a timber merchant, and an estimable Christian man, out of his substantial fortune left monies for "The preaching of the gospel of our Lord Jesus Christ." The trustees are to be free, save that they shall see "that it is used to enable the gospel to be preached independent of the recognised churches." Stock of the face value of £15,000 (after duties, etc., are paid) is to go to the "Open Brethren Trust" for the same purpose. It is good to record such "concern for the preaching of the gospel." The giver was associated with the "Open Brethren," but was a helper in wider fields of service also.

Another gift of note is that of Mr. Connibere, who has given £3,500 toward the new building for the "City Mission Maternity Home." The unmarried mother still finds her chief helper in the followers of Christ.

Centenary Campaigning for Christ.

A united meeting held at Malvern inaugurated the series of special meetings to be held by Brethren A. A. Hughes and J. E. Thomas. Supplementary to this, missions are being arranged by most of the preachers and churches in the State. There seemed to be no weakening in the desire to win men for Christ, but an extra emphasis on leading the churches themselves to such a spiritual state of health that they would be centres of spiritual power at all times. All will agree that the twofold emphasis is needed.

Bible Texts in New Places.

We have become familiar with the "Texts in the Trams," and are glad of the reminder they bring. The Melbourne "Herald" has carried, for quite a while, each day a paragraph called "In the Bible To-day." In it will be from four to six verses of scripture. The one before me has a sub-head: "The Way to a Fruitful Life," followed by 2 Peter 1: 4-8 in full. A large portion of scripture will thus appear each month. This is a ministry that will be commended by all who believe in the power of the Word. It is good to find a leading daily giving space to such messages, and the editors may know it is appreciated.

A Visiting Preacher.

The Collins-st. Independent church is having the service of an Australian back home from London, while its own preacher is on holiday. He is in a high position in the Alliance for liquor reform in England. He came out to Doncaster one afternoon, and gave of his best to about forty boys and girls in a junior Rechabite meeting, with a few adults. It was good to hear him, and the young people were greatly delighted. Not all overseas visitors would accept such a humble task. The gentleman was Mr. C. Bernard Cockett, M.A., of London. His visit was appreciated, and in return he was shown our wonderful views.

Our Centenary and Religion.

The Pocket Testament League is trying to get money to distribute 180,000 Testaments during our celebrations. That task will not be so difficult as to get one-tenth of that number to read them. Home goes on making her arrangements for her eucharistic congress, and getting plenty

of publicity. We may expect to be flooded with propaganda. The Protestant Federation is inviting ministers to use Protestant Sunday, Aug. 12, as an occasion for showing the true teaching of the scriptures on this subject. There is ample room for such teaching, and this event may well be the occasion for giving it. We may disagree with Rome's teaching on this matter, but can only admire the willingness of men and women to witness to a deep religious belief. A united service representing the Protestant churches is to be held in the Melbourne Cricket Ground on a Sunday afternoon. This writer confesses to no great love for those frequent "Back to Blank" and "Home-coming" days which lots of churches hold on the slightest provocation, but on a special occasion—and a centenary is surely special—we hope to welcome lots of folks "back to Victoria."

Victoria.

Hampton.—On July 29 the morning speaker was Bro. H. T. Pittman. Bro. Percy Whitmore was received by transfer from Ivanhoe. At night, after Bro. Stephenson's address, a young woman confessed Christ.

Emerald.—On July 29 Miss May Jones was immersed, having made the confession the previous Lord's day. Sister A. Legg, nee May Aisbett, has come to live at Emerald. She was previously a member at Hartwell.

Gardiner.—Bro. H. J. Patterson spoke at both services on July 29, his evening subject being "Do Dreams Come True?" A children's choir, under leadership of C. R. Brough, helped at the service ("A Sunday School on the Air") broadcast by 3DB.

Pyramid Hill.—Owing to Bro. A. T. Lacy's removal to Bendigo, a speaker from Boort church is coming over each week. Meetings are being held in the afternoon to make this possible. The church has suffered the loss of the Birnie family, who have left for Black Rock.

Swan Hill.—On July 22 Bro. Martin gave an excellent address on "The Grace of Giving." In the evening Bro. C. Mott preached the gospel. On July 29 Mr. Hardeastle, Baptist minister, addressed the church. In the evening Bro. Martin gave a forceful sermon to a large congregation.

West Preston.—"The Foundation and the Structure of the Church" was Bro. Beaumont's subject on the night of July 29. Studies from Colossians, conducted by Bro. Beaumont on Wednesday evenings, are very helpful. The church sympathises with Bro. Robbins in his illness, and all hope he will soon be restored.

Fitzroy (Gore-st.).—Fair meetings were held on July 29. Bro. Hollard spoke at both services. His morning talks prove very helpful. At evening service two brethren sang a duet. All auxiliaries are working well. J.C.E. has commenced a competition which is proving both a success and enjoyable to juniors.

Melbourne (Swanston-st.).—Good meetings on July 29. Bro. Scambler spoke morning and evening. Several visitors were present. On Wednesday, July 25, Mr. J. C. Martin, secretary of Baptist F.M. department, delivered a lecture on "Is a Christian Social Order Practicable and Desirable?" which was followed by an interesting discussion.

South Richmond.—On July 22 Bro. McIlhagger spoke in the morning. Bro. Dudley in the evening. A solo was rendered by Bro. McIlhagger. On July 29 Bro. Dudley delivered two fine addresses, and a violin duet was given by Brethren Tippling and Griffiths. C.E., junior and senior, are in healthy condition. Sunday school teachers had a door-to-door campaign for new scholars, and a number were sent along.

Essendon.—There were fair attendances on July 22. Miss Jessie Rowe was received into fellowship. On morning of July 29 Bro. Saunders spoke on the needs of the College, and Bro. Neighbour preached at night on "Is there a Hell?" The church has adopted the G.M.A. books and helps for the treasurer.

Dandenong.—The intermediate and Y.P.S.C.E. enjoyed fellowship with members of Berwick and Parkdale churches last Saturday at a social evening. The Endeavor society held its second anniversary on July 29, members taking part in the gospel service. Bro. Atkin gave a stirring address on "Christ for the World."

Chelsea.—On July 22 the church had fellowship with Sister Mrs. W. Waterman and family, also Bro. and Sister Waterman, sen. Sister Miss Augustine is still on the danger list in Alfred Hospital. Bro. A. Munro is improving. Bro. Warne is indisposed. A great deal of sickness accounts for small attendance.

Northcote.—Bro. and Sister Brownrigg, from Collingwood, were welcomed on July 22. At the annual business meeting fine reports were presented by all auxiliaries. Many strangers attended gospel meetings, and one has made the good confession. On July 29 Bro. W. H. Clay gave an address on "Departures from the Ideal."

Montrose.—Meetings have been fairly good. Two exchanges of preachers have taken place—Bro. Manning, of Boronia, and Bro. Hart, from Pakenham, both giving very acceptable addresses. Bro. F. T. Saunders has also visited, and gave a very interesting address to the Endeavorers, collection at this meeting being given to College funds.

Parkdale.—On July 25 a successful "snowball" afternoon was held at Sister Mrs. Rees' home. About 40 members attended the church special business meeting on July 26. Bro. Gandy gave very fine messages to fair attendances on July 29. Members are pleased to hear of the confession of Christ by Miss E. Hogan at Hampton on July 29.

Carlton (Lygon-st.).—On July 25 Mr. T. Grogan gave an interesting lantern lecture on "City Mission Work in Melbourne Slums." The young people's committee of the church held an interesting concert on July 28 for church renovations fund. Bro. Ralsbeck was the preacher on morning of July 29. Dr. W. A. Kemp's gospel address at night was on "Jesus, the Life Giver."

Cheltenham.—Bro. Allan continued his series of addresses on "Modern Dangers" as the topic for the gospel services, the final subject being dealt with on July 29. Interest has been well maintained, and meetings have been good. During the past week Valma Mary Judd, aged four, daughter of Bro. and Sister Os. Judd, died following prolonged illness. The church sympathises with the parents and family, also with Brethren Will and Geo. Organ in the death of their brother.

Doncaster.—On the evening of July 15 Bro. Connor answered a number of questions submitted to him through a question-box. On July 24 there was a splendid gathering at the devotional meeting of the young people's club; several of the young men gave short addresses. Bro. Combridge, of Surrey Hills, last Sunday morning addressed the church. In the evening Bro. Connor spoke on "A Study on Doors." Bro. Frank Smedley, who has been ill for some time, is a little improved in health.

Mildura.—Mr. West, of Trymple, addressed the church on July 15. The Orange Lodge was in attendance at evening service, when Bro. Macnaughtan spoke to a large audience on "The Worst Kind of Theft." The half-yearly business meeting of the church was held on July 25. The limit of the church overdraft is to be reduced, and a special offering as a Christmas gift to the church is to be made for the ensuing half-year. On July 29, at conclusion of Bro. Macnaughtan's address at night on "Playing the Fool," a lady made the good confession.

(Continued on page 492.)

Foreign Missions.

Conducted by G. Percy Pittman.

ANNUAL OFFERING.

We gratefully acknowledge the receipt of the following additional sums:—From State treasurers: Victoria, £350. From churches: Grote-st., S.A., £71/1/7; Bordertown and Mundalla, £157; Central Eyre's Peninsula Circuit, £6/6/6; Warrnambool, £2. Total receipts to July 25, £1,713/9/10. Last year, at the same date, we had received from treasurers, churches and individuals a total amount of £2,512/18/4, being £799/8/6 more than this year. Will all treasurers kindly send money in at once?

A BEAUTIFUL MEMORIAL.

A brother and sister who recently lost their son have sent the sum of £78 to support a native evangelist. They do not wish their names to be mentioned, and they write, "Our prayers go with the gift and our gratitude to him who has enabled us to do this for him who has done so much for us." The money is given in memory of their beloved son—a far better and more appropriate memorial than one of brass or stone. It is a living memorial, and if the young man is now aware of things happening on the earth he will surely rejoice that a voice is being heard preaching the gospel in a heathen land on his behalf. Instead of material memorials we would like to see many more living and active ones of this kind, especially just now when native evangelists are having to be dismissed from the mission field because of the lack of funds.

THE GIRL SOONDRI.

The case of the girl Soondri, for whom prayer was asked, is still pending. Miss Blake writes, "Soondri's father was summoned to Poona (to the civil court) for May 25. He got there to find the case was postponed. Again on June 29 a summons came, and again a postponement after his arrival there. Certainly the government officials have no conscience about the expense to which they put people. Here are ten rupees gone for nothing on two trips to Poona and back." It will be remembered that this girl, who has been brought up in our Shrigonda home, was betrothed as a child, before she came to us, to a heathen man who is now demanding that she be handed over to him. She is now a fine young Christian woman; and if the courts decide that she should be handed over to this man, her lot will be a deplorable one. Prayer is asked for her deliverance from this peril.

DR. HSUEH OF HUEILICHOW.

On June 3 Dr. Walter S. Hsueh writes from Hueilichow: "By this time you must have heard that Mr. and Mrs. Anderson and their children, Mrs. Waterman and her children, all left for home since eleven days ago. They must be in Yunnanfu now. We have word from friends who just arrived from Yunnanfu saying that they met them on the way, and they were all safe and well. Very probably they will reach you before this letter. Now I am entrusted to keep the work going for the present few months, waiting for the C.H.M.S. missionaries to come and hand over to them the work and property. In the first night after Mr. Anderson and the whole family had gone I received word from the C.H.M.S. board saying they will send their workers out here the next September. We trust they will do their best in keeping our work here going for good. They are the only Chinese organization for gospel preaching in inland places in China. It is established since before 1919, now they have mission stations in three different

provinces in China interior. Our work here in Hueilichow will be their first station in Szechuan province. Sorry to tell you, I am a man of advanced age, finished my medical course in 1911, have been long in mission field service, now I am thinking to retire from mission work and go back to Peking. I quite realize that to look after my children in their age of 'up bringing' is an important portion of my duty. I have to give up my career and have to look for other positions. I must see my children on a way of safety during their young life time. I hope you people at home will not accuse me for leaving the work at this crisis."

We are very sorry to hear that Dr. Hsueh has decided to leave Hueilichow, but we are deeply grateful to him for holding the work in the interval between the departure of our missionaries and the arrival of the C.H.M.S. Dr. Hsueh has done a fine work in Hueilichow, and the results of his efforts will be seen in all the future developments of the work in that place. We sincerely hope the C.H.M.S. will be able to locate another doctor there.

MISS VERA BLAKE.

Miss Vera Blake, writing on July 1 says, "I am back at Baramat, and expect to get into proper harness from to-morrow. My holiday at the seaside did me a great deal of good. I did enjoy it. The temperature didn't go up above 90 degrees. It was often under that, and there was always such a beautiful fresh breeze. I would gladly spend another summer vacation at Dandi-Maroli. I think I needed the sea air more than hill air this year. It did the girls a great deal of good."

"One unfortunate accident happened. I slipped on a wet rock and fell on my hand, fracturing the wrist. We immediately went to the nearest doctor, three miles away. He assured me that it wasn't a fracture, and just put the arm between splints for six days and then left them off. I am afraid I am going to carry the memory of my vacation with me all through the rest of my days. I have a crooked arm; and though it is now eight weeks since the accident, I still get some pain in the wrist and hand, and have not as yet the full use of it. X-ray pictures have revealed the fact that it was a fracture. One feels one could say volumes about that Parsee doctor. But he so assured me that there was no break (I went every other day for a week to him), and he was supposed to be a good doctor from one of the big Bombay hospitals, that it didn't seem to be the correct thing for me to

disagree with his diagnosis. I had had no experience of fractures."

We are sorry to hear of Miss Blake's accident, but trust Dr. Oldfield's opinion may prove correct, that the hand will get quite right with regular massage. We ask for prayer for her complete recovery.

BEFORE THE LAUNCH CAME.

We have praised God many times that he so signally answered our prayers for a launch. One experience I had before the launch came was not an enviable one. I had gone down to Banmatmat on the Saturday, having four men from Banwadi as a boat's crew, and was intending to return on the Monday, when on the Monday the barometer began to drop rapidly. There was no wind, and the sea was calm, and I began to think that the glass was playing tricks, when about 10 a.m. on the Monday I saw another white man, who had been to the neighboring French priest, walking home. The reason he gave for his walking was that the priest refused to let his launch out, as his barometer was dropping. When my boat's crew heard that in all probability a hurricane was coming, they naturally wanted to go home, so home they went. The blow came, a gale, but not had enough to be a hurricane. So you see I was left without a boat's crew. I left Banmatmat on the Friday afternoon, and on the Saturday afternoon arrived at Banwadi sunburnt and tired. Friday night I stayed at Mr. Newman's. The distance is under eighteen miles, but the only way to go was along the beach, and for nine-tenths of the way that consisted of large stones or boulders. At one part I had to walk through a foot or so of water, as the tide was coming in, for about three-quarters of an hour, and one time a baby shark, about two feet long, came within six inches of my legs.—R. J. Sandells.

ALL THE YEAR ROUND.

A brother in Queensland writes to say he will give a shilling per week for twelve months, payable quarterly in advance to the F.M. funds. He would like to see many others doing the same, and suggests that a subscription list should be published on this page. We shall be glad to hear from others willing to give similarly. In the true spirit this brother adds, "My money will be forthcoming whether or not."

"Our missionary problems will be solved when our spiritual problems are solved, when you and I live daily as in the sight of God. Our budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, our lands, our cars, our books, our stocks, our bonds. We count everything and everybody but we do not count God."—McLean.

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrift 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

Religious Notes and News.

NATIONAL VIRTUES.

Marshal Chang Hsueh-liang, after eight months in Europe, set forth a list of the national qualities which impressed him most deeply in the West—British liberty, French patriotism, Italian progressiveness, German industry, Dutch cleanliness. Every nation has some special and precious gift to add to the common stock of human progress and happiness. It is tragic to think of the barriers which prevent the commingling of nations in co-operation and friendly emulation; still more tragic to think of the nations ranged against each other in a warfare for which their peoples have no desire and for which they see no reason.—"Christian World."

THE SAME GOSPEL.

"It is a wonderful thing that we do not have to tinker with the old gospel. It is always fresh, always new, always powerful. A friend of ours was preaching a trial sermon. One who heard him said to us: 'He might have preached that sermon fifty years ago.' We answered: 'It was not worth much if he could not have preached it 1,800 years ago.' Truth does not become less truth—and certainly not untruth—by the testing of the centuries.

"Dr. Joseph Parker once, in laying the cornerstone of a church, said:

"I do not want every man to preach in the same way, but I want every man to preach the same gospel. Believe me, nothing but the gospel will stand the wear and tear of experience and evolution and rivalry. The gospel is best when most is expected of it. Omniscience cannot be over-strained, the ocean cannot be exhausted. Nor can the cross of Christ give way under assault or under any pressure. Ministers of London, be faithful to your Saviour, and he will be faithful to you! Invent some superficial gospel of your own, and your efforts will end in disappointments and mockery. Preach the gospel of the Son of God, and you will find that it is the power of God unto salvation."

BRITAIN'S BREWERS HAVE BEEN PLOTTING.

This is Their Plot.

"To get the beer-drinking habit instilled into millions of young men who do not at present know the taste of beer." That is the statement of Sir Edgar Sanders, who presided over the special brewers' meeting when this plot was hatched.

How Do They Propose to Carry Out Their Plot?

1. By inducing athletes to say that beer, ale, stout, etc., help them to keep fit. (Victor Smith, the airman, was offered £1,500 for this purpose but refused it.)

2. By advertising in every conceivable way to induce young people and others to start strong-drinking. They are spending at least £3,000,000 a year to tell us that "Stout is good for you," or "Beer is best," etc.

3. By threatening the press, and trying to get them to boost all kinds of beers, ales and stout.

Why are They Doing This?

Is it because they want to help our young men and women? or is it because they want to increase their own profits?

Do You Know,

That the brewers' and distillers' profits have gone up enormously during the last few years. In 1914 they were £9,970,000; in 1929 they had gone up to £24,500,000.

Not satisfied with these huge profits they are using every possible means to get our young

folk to become strong-drinkers. What fair way surely to increase their profits. Do the brewers care what becomes of our young folk after they have become drinkers? Not they; but surely you do.—"Joyful Tidings" (London).

"IT IS ALL PUFF AND DOES NO GOOD."

A Scottish correspondent of the London "Christian World" sent a copy of an unpublished letter by C. H. Spurgeon, written sixty-four years ago to a Mr. Sharp, in Edinburgh. It was read by Dr. Donald Davidson at the recent Spurgeon commemoration at Leith:—

My Dear Mr. Sharp.—It is quite out of the question for you to arrange any public breakfast, as I must leave for Dingwall by the earliest train in the morning of Monday, and besides, the two sermons on the sabbath will be quite as much as I can manage. Never mind about collecting money; that will come well enough; my whole thoughts in this journey are taken up with the spiritual result. Now be sure not to take a penny in the form of payment for tickets, or I certainly will not come. Let me be as quiet as you can on the sabbath. I don't think it is at all the fit thing to invite friends on that day. It is a time for quiet and holy rest.

You are so earnest and pushing that the only need is to say "Softly, softly." Do not let them praise me in papers if you can help it; it is all puff and does no good, I am just nothing except as the Lord helps me.

Yours very truly,

(Signed) C. H. Spurgeon.

Queensland News-letter.

H. G. Payne.

Dr. Graham Scroggie's Life and Service Campaign.

These meetings have been well attended; in proportion to population better than in Sydney. The Ann-st. Presbyterian church proved too small, and the gatherings were transferred to the Salvation Army Temple.

Dr. Scroggie has the face of a mystic and the voice of a seer. The simplicity of the arrangement of his addresses is equalled by that of his diction, for he rarely uses a word that is not familiar to all in his audience. Clarity of thought and expression are outstanding. His sermons are expository, his style didactic. His sentences are short and carefully constructed with a pause between each long enough to enable one to mentally repeat what he has said, yet there is no feeling of disconnection or monotony. He is quiet, earnest, with little display of physical force but impressive, convincing, effective. In one address ("What is Midway?") his style was more oratorical, gestures more frequent and the studied slowness of speech abandoned; but always the simplicity of arrangement and quality of language remained. His voice is not powerful, but is pleasing and penetrating, but as it becomes emphatic it rises into less musical tones.

His teaching ministry has been wonderfully helpful. His missionary address ("What is Midway?") was very instructive, intensely practical and inspiring. His is the art that conceals art, and one left the meetings knowing he had achieved his purpose but wondering how.

The Lord Mayor's "Dry" Cupboard.

For the first time the Lord Mayor's cupboard is dry. Alderman A. Jones (Labor Lord Mayor) makes no claim to be an abstainer or temper-

ance reformer. He made the reform at the request of the ladies' addresses at the first meeting of their union after the elections. Nine out of a total of 175 are abstainers. We congratulate the Lord Mayor on doing what one would have expected at least one of his predecessors to have done. It is stated that this is the first instance of a capital city in Australia to do this.

Two Distinct Churches.

The mother church of Methodism in Queensland (Wesley church, South Brisbane) was organized in 1865, and recently celebrated its 68th anniversary.

The City Congregational church held its first service in 1858. Included in the ministers who have served it is Edward Griffith, father of Sir Samuel Griffith, Chief Justice of the Commonwealth. Their first church building was in Wharf-st., and then in more recent years in the church hall in Adelaide-st. Funds are being raised to erect a place of worship in Queen-st.

Council of Religious Education.

At the annual meeting of this body Dr. Kerr Scott was elected chairman, M. E. DeB. Griffith (Church of England, Director of Religious Education), vice-president; N. F. Nelson (secretary Presbyterian Welfare of Youth Department), secretary; and H. W. Prouse (secretary Methodist Y.P. Department), treasurer. It was decided to invite the Australian National Council to hold the next Australian Sunday school convention in Brisbane. A resolution was passed directing the attention of the churches to "the constant stream of indecency directed against young minds in advertisements, books, films and radio, both directly and by insuendo."

Y.M.C.A. and Unemployment.

One of the association's contributions to the solution of the economic problem is the formation of special classes for unemployed young men in order to assist them in maintaining their morale under unemployed conditions. The classes include gymnastics, first aid, book-keeping and agriculture. There are debates, visits to industries and lectures.

Our North.

The north so often comes under hostile criticism that the other side should be presented. The president of the Methodist conference, after visiting the north officially, said there had been too much said about its godlessness, and that there was no justification for the cry of empty churches. He found that church attendance compared favorably with Southern Queensland. The organising secretary of the Methodist Young People's Department, who has just completed 1,800 miles tour of the north, states that North Queensland presents greater opportunities for church development than any other part of the State. He spoke highly of young people's work, and stated that the C.E. movement is growing, and that Methodist Sunday schools in the north showed marked advancement in comparison with those in South Queensland.

Christian Union.

In different quarters one finds evidence of the desire for union. Bishop Dixon, when presiding over the annual meeting of the British and Foreign Bible Society, spoke of its urgent necessity, and advised an approach to the problems involved via faith and prayer. Then at the 75th anniversary of the City Congregational church, H. M. Weller (Albert-st. Methodist church), said that the time had come when the Presbyterian, Congregational and Methodist churches ought to cease to talk about union and endeavor to consummate it; and declared that the differences in the way are minute compared with the principle involved and the benefits to be gained.

News of the Churches.

(Continued from page 483.)

Victoria.

Red Cliffs.—Good attendance at morning meeting on July 29, when Bro. Brooke, of Merbein, gave the address, as Bro. Robinson was at Yarrara for the monthly meeting in that centre, and at which a young girl made her decision for Christ. A successful concert was held last week by the church cricket club.

Caulfield (Bambra-rd.).—On July 29 Mr. Ashby Swann (Presbyterian) exchanged platforms with Mr. Youens, and addressed morning meeting. Attendance for the day was well maintained. During the week the ladies of the church gave a most successful concert. Sister Violet, of social service department, gave a fine address to ladies' class.

Merbein.—The annual meeting of the church was held on July 18. Reports of work were given and plans for the future made. On June 28 Sister Copper, one of the early members, passed away. Bro. Arrowsmith, of Red Cliffs, exhorted at morning service on July 29, Bro. Brooke being at Red Cliffs. Women's mission band is functioning well under presidency of Sister W. Oakes.

Geelong.—Good meetings on July 29. The morning service was largely attended. Two young ladies, who were baptised during the week, were welcomed into fellowship, also Mrs. and Miss Hocking, of Essendon, who now reside in Geelong. Bro. Clipstone delivered inspiring addresses morning and evening. On July 28 Bro. Eastwood, an elder of the church, celebrated his 81st birthday. Working bees are still in progress.

Castlemaine.—Bro. Pratt commenced his ministry with the church on July 15. A welcome social, attended by both civic and religious representatives of the town, was held on July 18. Both Bro. and Sister Pratt responded to the welcome. The Christian Endeavor society held its tenth anniversary on July 22. Endeavorers conducted the evening service. A social was held on the Monday in continuation of the celebrations. 71 broke bread on July 29. Bro. Pratt spoke in the morning on "The Marks of the Lord Jesus." Endeavorers visited Mrs. Irvine on Sunday afternoon.

Balwyn.—On July 28 the Endeavorers held a combined rally. W. W. Saunders spoke in the afternoon; Leighton Sharp presided; the juniors formed the choir. Keith Wale, of Sudan United Mission, gave a lantern lecture, and Jas. E. Thomas presided, at the evening meeting. S. E. Dorman, of Northcote Baptist church, being the speaker. A march of Endeavorers, headed by Box Hill Home boys' band, was a good witness in the community; 150 marched. On Sunday A. L. Gibson spoke in the morning and Jas. E. Thomas at night. Meetings were good. 12 Endeavorers helped in the services, and the Endeavor choir led the singing. Six were welcomed by letter at morning service. Jas. E. Thomas expects to start his mission work at Red Cliffs on Aug. 12.

St. Kilda.—Meetings on July 15 were well attended, Bro. Alcorn speaking at both services. On morning of July 22 Mr. Roberts, of Prohibition League, gave an interesting address. Evening service was very good, a sermon by Bro. Holland, of Fitzroy, being much enjoyed. Sunday school attendances are keeping up well. The first birthday of the Y.P.S.C.E. was celebrated on July 25. Many visiting societies responded to roll-call. Bro. A. Searle led the singing and the society rendered two anthems. Bro. Ladbrook, of South Yarra, gave a helpful address. On the morning of July 29 Bro. Alcorn was the speaker. In the evening the anniversary services were continued together with the junior society, which is six years old. Bro. Mellhagger led the sing-

ing, and to a very good congregation Bro. W. W. Saunders delivered a fine message on "The Love of Jesus."

Malvern-Caulfield.—Week-night meetings during first week of "The Crusade of the Cross" series were well attended, messages of Bro. A. A. Hughes being greatly appreciated. On July 24 the building was packed, excellent addresses being given by Bro. J. E. Thomas, A. W. Connor and Hughes, whilst the Harmonic Choristers greatly assisted with musical items. In connection with this special effort a prayer meeting was held at the home of Sister Mrs. Gerrand on evening of July 28, Bro. Hughes giving a helpful short talk. Large attendances on July 29. Welcomes were extended to Sister Mrs. Conning, who has been unable to attend services for many months, and to several visitors. At morning service the church was moved by a stirring address by Bro. A. Anderson concerning the position in, and the needs of China. Bro. Hughes preached to a packed meeting at night. 169 broke bread for the day.

Brighton.—Services were well attended on July 22. At the morning service Bro. T. H. Morris made reference to the beautiful life of the late Mrs. F. M. Ludbrook, and Bro. A. E. Forbes gave a helpful address. In the evening Bro. Webb spoke on "The Baptism that Jesus Commanded," after which there was one confession of faith and four were baptised. At the annual business meeting on July 21 splendid reports were presented from church and auxiliaries. The balance sheet disclosed that the church debt had been reduced by £47 during the year. Election of officers resulted as follows: Elders, T. H. Morris and Jas. E. Webb; secretary, W. R. L. Rodgers-Wilson; assistant secretary, Norman Arnott; treasurer, R. Wigley; auditor, J. H. Charlesworth; Bible school superintendent, R. P. Morris; deacons, N. Arnott, E. Baker, H. Chambers, S. Frecker, C. Hall, R. Hillbig, A. C. Lanaway and P. Luke. On July 29 there were splendid meetings. Six were welcomed into fellowship. Anniversary of the Joy Society was held in the afternoon, when Miss Mary Thompson and Miss Linda Foreman gave suitable messages. At evening service the choir, with Mrs. S. Frecker and Mr. R. P. Morris soloists, gave a splendid rendering of the cantata, "Penitence, Pardon and Peace."

Queensland.

Aldbon.—Communion services are always well attended. By request Bro. Payne has exposed the spiritist movement at gospel services. F.M. offering exceeds £50. Bro. Hermann recently lectured in the chapel to a large number of sisters from Brisbane churches. J.C.E. have received their sixth successive yearly efficiency award from the district union.

Maryborough.—On June 26 Bro. H. W. Hermann gave an interesting lantern lecture on India. Sisters' guild held a successful afternoon on July 5, 70 being present. After Bro. Mason's gospel address on July 15 a young man confessed Christ. He was baptised the following Sunday. Increased meetings are gratifying. The church extends sympathy to Sister and Bro. Scheibrowski in the death of their father.

Kedron.—There is relief from the improvement of many members seriously ill. The wedding of Sister Mavis Green and Mr. E. R. Hutton took place in Bundamba chapel on June 23, Bro. Noble officiating. On July 10 Mr. E. A. Wells, President of Brisbane City and Valley C.E. Union, addressed Y.P.S.C.E. anniversary. Sister Mrs. J. W. Ball, beloved by all who knew her, passed away on July 16. Mr. A. Jones, a State school kindergarten expert, gave a demonstration at teachers' tea on July 15. Alterations to the chapel, now completed, will greatly help the growing work. On July 22, Bible school commenced anniversary practice under the leadership of Bro. G. W. Kollmar.

Annerley.—On June 17 the church had helpful messages from Bro. P. Rieck and Geo. Tease. There was one confession at night. On June 24 and July 1 Bro. Young was with the church for the last two Sundays of his ministry in this place, conducting a baptismal service on morning of July 1. Bro. J. B. Ash (vice-president of conference) presided at farewell devotional meeting to Bro. Young. There was a large representative gathering. Bro. Geo. Tease has been engaged by the church for four weeks. 36 scholars sat for annual Bible School examination. The church wishes Bro. and Sister Young God's richest blessing in their new field.

Boonah.—The church experienced a great uplift from the Davis mission. A number of former members have been restored. Meetings are well attended, and interest is keen. Bro. Jenner has commenced cottage prayer meetings in the country. Aratula meetings are well attended. Interest at Silverdale has increased considerably. C.E. society is to be formed. Mrs. Jenner, sen., mother of the preacher, is ill in Brisbane hospital. Fine morning meeting on July 22; Bro. Jenner spoke on "What is a Christian?" and at night on "Telegrams from Heaven." On July 24 Christian Endeavor society was formed at Silverdale. On July 25 the half-yearly business meeting of Boonah church was held. Reports were encouraging. A presentation, on behalf of the members, was made by Bro. S. Jenner to Sister Miss L. Stubbins for valuable assistance and loyal service rendered to the church for many years as organist. The church regrets the loss of Bro. and Sister Arthur Schneider and family, from Aratula, who have gone to reside near Brisbane. Bro. Schneider was an officer of Boonah church.

South Australia.

Gawler.—Meetings for past month have been good. Spiritual messages have been delivered by Bro. Miles. We regret to report his departure from this church at the end of September. Bro. Miles has accepted a call to labor with Collie church, W.A. It will be Gawler's loss and Collie's gain. The church wishes every success in his new sphere of labor.

Semaphore.—On July 15 inspirational addresses by Bro. F. Harris in the morning, and W. E. Thiem at night, were much appreciated by a good congregation. On July 22 Bro. Pittman, from India, spoke both morning and evening to large congregations. 70 had fellowship, and 15 were received by letter. Choir is rendering excellent service. Bible school and auxiliaries are enthusiastic; nine additional scholars.

Ungarra.—C.E. society recently held a social and a kitchen evening to Miss Jean Lawrie. On July 4 Miss Jean Lawrie and Mr. Eric Eyward were married by Bro. Durdin. On July 11 a large attendance was present at the farewell to Mr. and Mrs. Lawrie, who are now residing in Sterling. They will be missed in church, Sunday school and Endeavor work. C.E. work is progressing very favorably; over 40 members are now on the roll.

Fullarton.—The work is at present in good heart. The messages of Bro. F. Banks are much appreciated. At half-yearly business meeting Bro. Fipps and Bro. Welsh were elected deacons; six deaconesses were also appointed. Bro. J. Meyer has been appointed leader of young men's Bible class. The Bible school is showing a marked progress under the leadership of Bro. G. Phelps, and attendances are good, 99 being present on July 22. On July 15 Bro. W. Beiler (organising evangelist of B.S. department) gave a helpful address at a teachers' conference. After this tea was taken and a happy social time was spent, followed by a powerful address on "Is it well with the child?" J.C.E. work is encouraging. A young man made the good confession last month. A gymnasium class has been commenced under the leadership of Bro. H. Mauser. Bro. Will Ewers, jun., is ably acting as secretary pro tem.

North Adelaide.—Work in every department is progressing satisfactorily. Meetings lately have been well attended. On July 17 three made the good confession, and on July 22 four more took their stand. These are all young men and women. Bro. McLean's subjects were "The Sufferings of Christ," and "The Good Shepherd." The young people are showing a keen interest in all the auxiliaries of the church. Band of hope held its jubilee last month.

Queenstown.—Sunday, July 29, marked the commencement of Bro. Brooker's thirtieth year of service with the church, and good services were held all day. In the evening the boys' football club took charge. There was a men's choir, and various members of the club took part in the service, the message being delivered by Bro. J. Partington and A. Holmes, and altogether a very inspiring and helpful service was given. The church rejoices to have had Bro. Brooker so long, and prays that he will be abundantly blessed during the coming year. On July 25 the boys' club held a concert, which was very well attended. A splendid programme was thoroughly enjoyed.

Tasmania.

West Hobart.—Meetings show keen interest, and Bro. Tharrowgood's messages are much enjoyed. Over 80 were present at Bible school on July 22, and one new teacher (Miss F. Murray) was enrolled. Sixteen sat for examination. The church building has been renovated inside and out.

Invermay.—Good meetings on July 27. Bro. J. J. Hodgson gave the exhortation in the morning, and Bro. A. E. Brown the gospel address. The men's brotherhood meeting was well attended, and an enjoyable time was spent round the tea table. Sister H. V. Clements is still very sick.

Western Australia.

Brookton.—Interest has been greatly increased by the coming of Bro. C. Taylor. His addresses are greatly appreciated and very helpful. The church is endeavoring to be self-supporting. The school is busy practising for anniversary.

Victoria Park.—Ladies' guild held a service at Nurse A. Wadd's home for aged people. Bro. A. Brooke, H. Gray, F. Fewster, L. C. Peacock and J. K. Robinson each recently contributed splendid spiritual addresses. Bro. W. J. Thomson is conducting a series of evangelistic meetings.

Kalgoorlie.—On July 1 and 8 Bro. Hinrichsen spoke morning and evening to good attendances. Miss Malacari was received by letter from Northam on July 1. Visitors included Bro. Davidson, from Victoria. A concert organised by Y.P. society in aid of building fund realised £7/10/-, P.M. offering to date amounts to £41/14/4. The Bible school is preparing for anniversary. 185 were present on July 8. Bro. Hinrichsen spoke at both services on July 15. Bro. A. Bousley was received by letter from Lake-st. Bro. J. McDermid conducted gospel service at Boulder.

Cottesloe.—Steady progress is being made, and all auxiliaries are working well. On June 8 the new hall was officially opened, representatives from sister churches being present. Since the commencement of Bro. Fewster's labors with the church, there have been twelve decisions. Morning and gospel services are well attended. On July 17 the young people's society entertained North Perth young ladies' club, in recognition of their assistance to Cottesloe in raising funds for the hall. C.E. society has affiliated with Fremantle District Union, of which Bro. Fewster has been elected vice-president.

Subiaco.—There were good meetings on July 22. In the morning a memorial service was held in honor of the late Sister Preston and Sister Crowhurst. Bro. A. Brooke had charge of the service, and referred to the good work of Sister Preston at Fremantle and Subiaco, and in women's auxiliaries, and to the faithful service of Sister Crowhurst at Subiaco, and at the Bible school at

Toodyay. At the close of the service the eldest daughter of Sister Crowhurst made the good confession. The men of the church took charge of gospel service. 24 men gathered for tea to the hall, and afterwards had devotional service. There was a choir of 30 men. Bro. Pollock delivered a splendid message. Other departments are in a healthy condition.

New South Wales.

South Kensington.—On July 27 Bro. Einar Arnold conducted morning and evening services, speaking at night on Matt. 5: 18. Attendances continue to be good. On July 29, Bro. Arnold spoke morning and night. The evening message was entitled "What is Your Life?" and W. J. Fox rendered a solo.

Rockdale.—On July 18 a special day of prayer was held, the chapel being open from 1.30 a.m. till 10 p.m. Four sessions were held during the day. The women's fellowship was in charge of the 11 o'clock session. The 2 o'clock session was taken by the prayer meeting committee of the women's conference, and the evening sessions by the officers of the church and the men's fellowship. A very helpful day was experienced.

Wyong.—The church is showing progress. Bro. Phillips, from North Sydney, was present on July 15, when two young people made the good confession. The fellowship of Sister I. Bobley (home on vacation from Bible College) was much appreciated. Our sister gave the gospel message on July 1, and also addressed the ladies on "The Sanctified Life" on July 19. Bro. Mervyn Pankhurst gave an interesting address on July 22, when three more made the good confession.

Auburn.—The 26th anniversary of the church was celebrated on July 14 and 15. About 140 sat to tea on the Saturday, and after tea a meeting was addressed by Bro. W. L. Ewers. On morning of July 15 Bro. Adams and Clydesdale were visiting speakers. Bro. Lloyd spoke at night. On July 21 the church tendered a kitchen tea to Miss L. Arrowsmith and Bro. R. Hicken, who were married the following Saturday. Morning service on July 29 was broadcast through 2CH. The work of the choir is much appreciated. Clyde Bible school is preparing for its second anniversary.

ADDRESSES.

F. M. Fewster (preacher Cottesloe church, W.A.).—6 Dean-st., Cottesloe.
T. D. Maiden (preacher Bunbury church, W.A.).—8 Beach-rd., W.A.
A. C. McLean (preacher North Adelaide church, S.A.).—140 Molesworth-st., North Adelaide.

BOOKS OF UNDOUBTED APPEAL.

"Thinking Missions with Christ," Samuel M. Zwemer. A new book carrying a powerful challenge on the aspects of world-evangelism; paper 5/-, cloth 7/6.

"Commentary on Galatians," Martin Luther, corrected and revised by Erasmus Middleton; cloth 10/6, posted 11/-.

"The Bondage of the Will," Martin Luther. The masterpiece of Luther, being his reply to Erasmus, and giving details of their controversy; cloth 9/6, posted 10/-.

Inspect our large Stocks of Everything Evangelistic.

KESWICK BOOK DEPOT

315-17 Collins Street, Melbourne.
(Cent. 3013.)

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

COOKING EVENTS.

AUGUST 5 and 6.—Dandenong 30th Anniversary of Entrance to Chapel St. speakers, 11 a.m. Mr. W. Gale; 7 p.m. Mr. W. T. Atkin, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th. Service, 8 p.m.; speaker, Mr. A. W. Gibson.

AUGUST 15.—Beginning of two-weeks' special services at Swanston-st., Melbourne, conducted by Mr. A. A. Hughes. Sundays, and Tuesday, Wednesday and Thursday evening of each week.

AUGUST 12.—Queensland's First Annual Fellowship Rally, Monday, Aug. 13, at Ann-st. Chapel, Brisbane. Tea, 6.20 p.m.; song service, 7.30 p.m.; 7.45. Speakers: G. O. Tease and C. R. Brainerd. Greetings invited.

AUGUST 15 (Wednesday).—Public welcome to Miss Mary Thompson, our pioneer missionary in India, Stanton-st. Tabernacle, Collingwood, 8 p.m. All cordially invited.

OCTOBER 13 and 14.—Preliminary Notice, Back to Cheltenham celebrations. All past and present members are invited to book up and reserve these dates.

BETWEEN SUNDAYS.

SWANSTON-ST. LECTURE HALL.

August 8.—Visitor's Night.
Sister Violet: "A Domestic Christianity."
Soloist: Miss E. Dickens.

IN MEMORIAM.

ANNETTS.—In ever loving remembrance of our dear father, who fell asleep in Jesus on Aug. 2, 1930.

Loving memories, true and tender,
Until the day breaks.
—Inserted by his son and daughter-in-law, Albert Park.

SHEPHERD.—In fond and loving memory of our dear mother, who passed away at Balaklava, S.A., Aug. 6, 1932.

So dearly loved, so sadly missed,
With God through all eternity.
—Inserted by her affectionate children.

BEREAVEMENT NOTICES.

Mrs. H. Bolduan, Dandenong, expresses sincere appreciation to all who sent telegrams, wreaths, cards or letters of sympathy in respect to her recent sad bereavement. Would each accept this return as a personal acknowledgment of thanks?

The family of the late Mabel Eva Turnham desire to express their heartfelt thanks to their many kind friends and relations for letters, cards, telegrams and beautiful floral tributes in their recent sad bereavement, specially thanking Dr. Parer, Dr. Bessie Denney, sisters and nursing staff ward of Queen Victoria Hospital, and Mr. R. L. Arnold. Will all please accept this as a personal acknowledgment?
—"Myrtle Bank," 87 The Avenue, Coburg.

FOR SALE.

Plant now, fruit trees, 1/- each, 10/- doz.; balled citrus, 3/6 each; grape vines, rhubarb, 5/- doz.; gooseberry, currants, 3/- doz.; raspberry, 1/- doz., 6/- 100; strawberry, 6d. doz., 2/- 100; pot grown sugar gums, wattles, cypress, pines, 6/- doz.; privet hedge, green, 1/8 doz., 10/- 100; golden, 2/- and 12/-; variegated, 2/6 and 16/-; choice roses, bush, climbing, poly., 9/- doz.; scarlet, English oaks, planes, large, 2/- each; boobyalls, hardy hedge, evergreen, 6/- doz.
A. NIGHTINGALE & CO., NURSERY, EMERALD.

WANTED.

Young married man wants position, urgently; 13 years' experience as motor mechanic and engineer; work guaranteed; driver-mechanic for 18 months; conscientious worker. Please ring Brunswick 2077 for particulars.

Obituary.

BARDSLEY.—On July 9 the spirit of Mrs. J. E. Bardsley, of Manly, N.S.W., passed into the presence of the Lord. Her parents were distinguished for their sterling Christian character and their devoted service to the Methodist church. Mrs. Bardsley's early years were spent in the country, but on her marriage she came to the city to reside, and soon afterwards linked up with Emmore church. Unfortunately she contracted asthma, and that affliction burdened the rest of her days. For many years she was not able to lie down to sleep, and was seldom free from pain. In spite of all this disability, she maintained a happy disposition, and her cheerful smile was an inspiring ministry to all who came within the sphere of her influence. Always of a retiring nature, she did not seek any office in the church, but her support and help were generously given to any worthy object. It was in the home, however, that her beautiful character was most clearly portrayed, and her care and tender love for her husband and her three children were a delight to behold. The tradition of the Bardsley hospitality was worthily upheld by her, and in this she was ably seconded by her husband. She was an ideal hostess, always able to make her guests feel quite at ease. She was a faithful member of the church, who regularly attended its services whenever possible, and she will be greatly missed by a large circle of friends. The funeral service at Emmore Tabernacle was very largely attended, and was conducted by Bro. Harward, Meldrum and Foreman, the latter being the Methodist preacher at Manly. Many friends journeyed to the Necropolis, where the body was interred.—E.J.H.

CARR.—Bro. William Carr passed from this life into the eternal habitation on Thursday, June 14, at the age of 88 years. He was associated with the Methodist body in his earlier Christian life, but decided to join the church during the H. J. Patterson mission held at Dandenong in 1927, and was baptised by Bro. S. R. Crouch on October 31 of that year. Although our brother was unable to attend the services of the church for the past 18 months due to frailty of body, he maintained an interest in the work, and his faith in Christ increased with the passing of the days. His body was laid to rest in Dandenong cemetery on June 16, the writer conducting the service. He is survived by a widow, two sons and two daughters. We commend these to God and pray his strength for them in their days of sadness.—W. T. Atkin.

LUDBROOK.—On the morning of July 18, after some weeks of illness in a private hospital, Sister Mrs. Ludbrook received the home-call. Her whole life bore testimony to the fact that she was well prepared. In her teens she felt her need of the Saviour, and under the preaching of the late Sydney Black she made her decision in Yorkshire, England. When she arrived in Australia it was the same preacher who performed the ceremony uniting her in marriage with our late Bro. F. M. Ludbrook. They were first in membership at Malvern, then at Brighton, and for the last twelve years or thereabouts Mrs. Ludbrook had been in fellowship at Gardiner. Our sister was very highly esteemed for her works' sake. As she came to Australia Miss Mary Thompson was proceeding to India, the first of our Australian missionaries abroad. Mrs. Ludbrook has always shown a keen interest in missions, and it was at her suggestion that the sisters in conference in Victoria first considered the formation of women's mission bands. Two of her own daughters were for a time at work on the mission field in West China. No one could be long in her presence without realising that her heart was in the work of evangelising the world. She herself visited China on the occasion of the marriage of a daughter to Bro. H.

A. G. Clark. Mrs. Ludbrook served for years on the Victorian foreign missionary committee, and for varying periods frequently entertained missionaries in her home. She was a member of the women's conference executive and was also honored by being elected president of the women's conference. In addition to many other duties, she found time actively to participate in the work of temperance, and from early days was a member of the W.C.T.U. at Brighton. For many years she was able to serve as a Sunday school teacher, and also was keenly alive to and liberally supported the home church work. Hers was a life of witness through her faith in and service for her Lord, for whose coming she looked. We deeply sympathise with all the dear ones, but there are granted them many sacred memories and the sure hope of the glory yet to be revealed.—H.J.P.

QUEENSLAND WOMEN'S EXECUTIVE.

The executive held its annual foreign mission prayer meeting on July 12, in Albion chapel. There was a splendid gathering of sisters, representatives from eleven churches being present. Mrs. A. Feurigal (F.M. superintendent) presided, and led the devotional session, giving an uplifting message from John 14. Scripture lesson was read by Miss Olive Encheimaler.

Mr. H. W. Hermann gave a most interesting and enlightening address on his travels in China and India, and spoke very highly of the work being done by our missionaries, specially mentioning the work of Dr. Oldfield in Dhond Hospital. Mrs. W. Keeble rendered a pianoforte solo, and Miss E. Blackett sang. A collection taken up for foreign missions amounted to £3/15/6. The president, Mrs. W. Wendorf, moved a vote of thanks to Mr. Hermann for his fine address. Almondaleys provided afternoon tea.—G. Partridge, Secretary, Baron-st., Annerley.

TYPEWRITING.

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

"THE BUNGALOW," CLEMATIS

IDEAL GUEST HOUSE.

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

Phone W 4283.

DULCIE LAWSON

Art Florist

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

"OLINDA,"
HUNTER RD., EAST CAMBERWELL, E.6.

RUPTURE.

Martin's Solid Comfort Pads are a positive blessing.

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

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

PRENTICE AND MARTIN,

Specialists in Trusses for Rupture,
477 CHAPEL ST., SOUTH YARRA, VIC.
Phone, Windsor 1442.

Over 40 years' experience.

Send for self-measurement form, etc.

College Offering

October 7

Book the
Date Now

A Centre of  Faith & Culture

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Fred. T. Saunders, Secretary & Organiser,
259 Tooronga Rd., S.E.6, Melbourne, Vic.
Phone, U 2964.

Ring up J1441 Ex.
Private Funeral Parlors

LE PINE & SON Funeral Director

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

PREACHERS' PROVIDENT FUND.

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

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

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

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

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

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

The Objects of the Fund are:

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

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

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

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

FOREIGN MISSIONARY OFFERINGS From Victoria

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

WANTED—Gifts Small and Large.

3rd Floor B. J. KEMP Phone 8604

Book Building, 288 Little Collins St. MELBOURNE

Manufacturing Jeweller

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



Radiators Repaired. New Cores.

MOTOR RADIATOR Mfg. Co.
Cent. 5758. 255 LATROBE ST., MELB.

W. J. Aird Pty. Ltd.

The RELIABLE OPTICIAN
FOR SATISFACTORY SERVICE
AT MODERATE COST

ALTON'S BUILDING,

1st floor, 82 Elizabeth St.

(Cr. Collins St.), Melbourne

Phone 6937

Awkwardness of Apologies.

"Having often apologised to other people, I have recently had the experience of receiving an apology. I didn't like it at all. The speaker's fault was a small enough matter, but the apology itself seemed to arise out of an abstract sense of duty rather than a real feeling of the heart towards myself; and—most important of all—I realised how uncomfortable it is for one faulty being to be set upon the verdict of another so to speak, and to receive the pronouncement of another faulty being" (writes John Goodenough in the "Christian World").

"No more apologies for me! if anybody thinks he owes me one, let him pay it in some new friendly office, showing me that he would like my friendship—not my forgiveness. There is a sense in which we can never really forgive. The fault is a fault, even when years have passed; we are bound to hold it still in reprobation whenever we think of it. And we know that our own faults are equally unforgivable. Even when we have apologised and been formally forgiven, we cannot feel that the evil is undone. A secret shame remains.

"There is a mystery here, and it brings us very close to the cross. Somewhere there is a secret whereby an evil can actually be undone and 'all be as before.' We draw near to the secret when we try to forgive; but I think we can neither forgive nor be forgiven until we address our apologies to a deeper love than anything of which the human heart is capable."

THE SIN OF SLEEPING IN CHURCH.

A good Baptist brother (says "The Christian Standard") has been doing some research work on a very important matter. His name is Dr. J. E. Dillard, and he presents his "findings" in a recent issue of the "Alabama Baptist." Subject: "Sleeping in Church."

Who has not been guilty of drowsing in church? Let us not hide behind the alibi of "a hard week," or a "dry sermon," or "abominable ventilation." We may as well confess our sins.

In some churches it is a besetting sin of rather wide practice. It has evidently reached such proportions among our Baptist friends that the denomination's journals feel it necessary to give up their loins and speak out boldly on the subject. Dr. Dillard's pronouncement is a gem. You will be interested in a few choice lines:

"It is said that when Henry Ward Beecher became pastor of Plymouth church, Brooklyn, the sexton asked if he should go through the congregation during the sermon and wake people up, as had been his custom. Beecher answered, 'If you see anybody asleep in the congregation, you wake up the preacher.'"

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

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

LEWIS - - Undertaker
PHONES: J 1066, J.W. 1579 and 3029.

WARD BROS. Established 1880



EXPERT REPAIRERS,
KNITTING MACHINES,
WASHING MACHINES,
Also All Kinds of New and Used
SEWING MACHINES

At Lowest Prices.
Terms, to Suit.

Same Old Addresses over Forty Years—
124 St. Erol St., NORTH MELB. Phone F3955;
222 Chapel Street, PRAHRAN;
232 Smith Street, COLLINGWOOD;
216 Bridge Road, RICHMOND (opp. Markets);
195 Barkly St., FOOTSCRAY (next Hooper's)

THE

"Foolishness of Preaching"

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

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

Hence the

NEW CAMPAIGN OF EVANGELISM

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

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

— Pray for these Brethren. —

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

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

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

All Communications to Above Address.

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

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

DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- tops verse
allowed in Deaths and Memorials. Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.

LYALL & SONS PTY. LTD.

39-51 Leveson St., North Melbourne
1-5 Victoria Market, Melbourne, C.1

CASH CHAFF, HAY, GRAIN, PRODUCE, and

HARDWARE MERCHANTS

Exporters of Pressed Hay, Chaff, and Colonial Produce

Seed Out and Grain Specialists—Grass,
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.

Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES—

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

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

For Service, for Quality,
for Price, try

LYALL'S**DEPARTMENT OF SOCIAL SERVICE,
VICTORIA.**

Selby House (6th Floor),
318 Flinders Lane, Melbourne, C.1.
Phone, M 3083.

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

Donations in cash or kind are earnestly invited.

Please address all correspondence to—

WILL. H. CLAY, Sec. and Supt.

J. FERGUSON & SON

J. Ferguson E. J. Collings

Funeral Directors

712 HIGH ST., THORNBURY

Phone JW 3037

140 Johnston St., Collingwood

Phone J 4984

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

USE
Australian **PAULINE** Made
Reliable Paper Patterns

For Simplicity, Economy and Accuracy.

Be Your own Dressmaker.

These Patterns are truly

"A Mother's Help."

Write for Catalogue, 3d., post free.

PAULINE Reliable Patterns PTY. LTD.

195c Smith St., Fitzroy, Vic.

Agents Wanted—

Country Towns and All States, also N.Z.

Thought for the Week.

IT is a very easy thing
to lower our ideals to
the level of achievement.

—Dr. F. W. Beeham.

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

LEARN BY POST

(Pittman's Correspondence Courses.)

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

These lessons help towards efficiency in service, which should be the aim of all.

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

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

Fill in above, and post to

J. C. F. PITTMAN,

90 Athelstan-rd., Camberwell, E.6.
(Enclose 2d. Stamp for postage.)

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

Teacher of Singing

"Breedwood,"
147 Hampton Street,
Hampton, S.7

Also at
Lygon Street
Christian Chapel.

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 Queen St., Melb.

Phone F 1862

Also Queen Victoria Wholesale Markets.

TAILORING

LADIES' OR GENTS'

Our New Prices Suit
Reduced Incomes

CRAIGIE & CO.

265 LITTLE COLLINS STREET
Four doors from Swanston St.

A Home for Neglected, Orphan and
Fatherless Boys.

HOME PHONE:
WX 1558

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

Burwood Boys' Home

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

PRESIDENT:

Mr. R. Campbell Edwards.

VICE-PRESIDENTS:

Mr. W. C. Craigie.
Mr. A. Cromie.

HON. TREASURER:

Mr. John Hunter,
10 Peverell St., Balwyn, E.8.
Phone, W 3020.

ORGANISING SECRETARY:

Mr. A. E. Knight.

OFFICE BEARERS:**HON ARCHITECT:**

Mr. Chas. H. Hoskin.

HON. AUDITORS:

Messrs. Hooke & Graham, C.A.

HON. CHAPLAIN:

Mr. L. E. Stevens, B.Met.E.

HON. PHYSICIAN:

Dr. W. A. Kemp, Phone, WX 2415.

HON. OPTICIAN:

Mr. W. J. Aird.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. T. M. Ward, Surrey Hills.

HON. SOLICITOR:

Mr. D. S. Abraham,
Court Bldg., 422-8 Collins-st.

STOCK EXPERT:

Mr. L. Hunter, Hawthorn.

COMMITTEE:

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

Minute Secretary: Miss Landman.

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

Phone
CENT. 9179