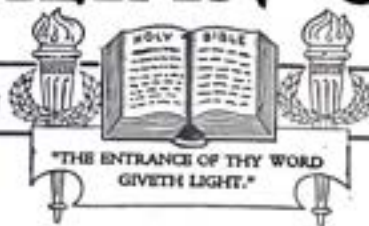


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Eucharistic Procession and Roman Catholic Propaganda

IN many churches on August 12 sermons will be preached on different aspects of the Protestant witness. Doubtless the forthcoming eucharistic congress and procession, to be held in Melbourne in December as the chief element in the Roman Catholic contribution to the centenary celebrations, will be the theme of a considerable number of the discourses. Provided opportunity be taken to give constructive teaching, and not merely declamation and denunciation, much good should be accomplished. Primarily, in relation to the community (whatever may be the appeal to the devout Roman Catholic) the eucharistic procession will be a glorified advertisement and well-staged piece of propaganda.

For Romanists such congresses are great events. First held in Lille in 1881, they have since gone round the world. The "Catholic Encyclopædic Dictionary" defines such a congress as "an international gathering, presided over by a papal delegate, which by means of solemn services and other religious exercises . . . gives honor to the Sacrament of the Altar and increases devotion thereto." To increase this devotion will be the ostensible aim of the forthcoming congress and procession.

The procession.

It is not our purpose now to discuss at length the procession or its legitimacy. Many churches have passed resolutions seeking that it be banned. The Victorian Presbyterian Assembly a few months ago carried the following resolution, the moderation of which has commended it to many outside the Presbyterian ranks:

"This church maintains its historic attitude of opposition to the doctrine of transubstantiation as a misconception of the teaching of Jesus, and refuses to concede that its members should be expected to offer reverence to the host carried in the public streets. Yet, because this church disclaims intolerant and persecuting principles, the assembly commends to its loyal people that self-restraint with which our church makes its witness, and declares that the responsibility for refusing or permitting and controlling public processions rests with the authorities of the city and State."

We think that the Victorian Protestant Federation has done well to call attention

to the fact that the Prime Minister of England in 1908, in connection with a proposed eucharistic procession in London, sent the following telegram to the then Archbishop Bourne: "Since your Grace refers matter to our judgment, I have to say that His Majesty's Government are of opinion that it would be better in the interests of order and of good feeling that the proposed ceremonial, the legality of which is open to question, should not take place. They much regret the inconvenience and discomfiture which its abandonment may cause—Assquith." The Federation says that what was done by the Prime Minister of Great Britain should be done here.

Again we find ourselves in agreement with those who call attention to the fact that the authorities here are giving preferential treatment to Romanists; for it is ludicrous to suppose that a less powerful communion, lacking also the strength of a solid vote, could get permission to do as the Roman Catholic church is planning.

What of tolerance?

We are not impressed by any Romanist outcry against Protestant "intolerance." A

cry of that kind is almost amusing in its daring. When ecclesiastics make it, they surely must be as Romish soothsayers of old, who when they passed each other in the streets were wont to put their tongues in their cheeks. Who is so superlatively foolish as to entertain the notion that Protestants in countries where Romanists have power would be allowed to hold processions and conduct their worship in the streets? Is there one so simple? Roman tolerance! Can we have forgotten the necessity of the struggle for freedom in Reformation days? Are we so ignorant of history as not to know that it is not the will but the power to coerce which Rome to-day lacks? If we have forgotten the history of bygone centuries, at least our minds may go back a few short years. It was in May, 1931, that the present pope was in the cabled news reported as having "formally protested against the new decree establishing liberty of worship in Spain." A few months before that the pope in an address to parish priests in Rome enumerated the outstanding evils in Rome; and included in the list was the "perilous tolerance of Protestant worship." We are far from suggesting that Roman intolerance should be answered by Protestant bigotry or constraint. Let us stick to our Christian task and set a better example. But it is well to see how absurd a charge of intolerance is when it comes from that church which has a sad pre-eminence in persecuting zeal and violence, and which, both by its express claim and (in this regard) by the experience of the ages, is "semper eadem." Such Roman intolerance is not a justification for an opposing coercion. We are of the Presbyterian Assembly's mind in that regard.

How we are concerned.

In the light of the propaganda, seeing that all people—our folk with others, Christians young in years or new to the faith, children in our schools and societies—are having Rome's claims and pretensions paraded before them with pomp and every possible display that will serve as attractive advertisement, it becomes not merely our privilege but our duty to give helpful direc-

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tion and teaching to the church. Preachers and church officers have a responsibility which cannot be discharged by ignoring the things which are being widely discussed. Elders particularly were warned by the apostle that they must tend the flock of God and be able both to exhort in the sound doctrine and to convict the gainsayers.

In the frankest discussion of Roman Catholic claims, and in the most definite condemnation of those Romish doctrines and practices which are altogether repugnant to Scripture, we should make it clear that we are not closing our eyes to the good which may be found in the Roman communion. With all her dreadful errors the Church of Rome has stood for fundamental doctrines dear to every lover of God's word. There have been true saints within its fold. No church has a monopoly of truth or goodness. The devotion of many Roman Catholics may well shame us. Yet appreciation of the good must not blind us to the utterly false doctrines and anti-scriptural practices of the church which claims to be catholic and under a universal bishop to whom (one of the greatest popes dared to say) "it is altogether necessary for salvation for every human being to be subject."

Rome's distortion of memorial feast.

There may be some uninstructed disciples who fail to see what the eucharistic procession, with its worship of the elevated host, involves. They should be enlightened and shown the contrast between the simple memorial feast of our Lord's appointment and the substitute for it in Roman Catholic churches. To say that Rome's is a caricature of the New Testament rite is too mild a statement. Rather, there is scarcely a recognisable resemblance between the two.

Two things stand out in Roman teaching. First, there is the doctrine of transubstantiation, viz., that after consecration the bread and wine have been changed into the literal body and blood of our Lord. The species (or appearance) remains, but the substance has been changed. This teaching is without foundation. It is not more opposed to commonsense than it is to Scripture. When Christ said, at the institution of the supper, "This is my body," there is no hint of a physical change in the bread. Had it been transubstantiated then into the Lord's body, there were two whole Christs in the upper room that night—one presiding, and one on the vessel which was passed round! When Paul wrote, "That rock was Christ," when Jesus said, "I am the door"—did either mean that there was in these cases transubstantiation? The idea is absurd. R. E. Welsh refers to the paschal formula, used by Jews in celebrating the passover. It begins: "This is the bread of affliction which our fathers ate when they came out of Egypt." They did not mean that that was literally the bread which had been eaten hundreds of years before!

"The sacrifice of the mass."

A worse thing in Romish doctrine is the insistence on "the sacrifice of the mass." In complete disregard of the New Testament view that in the only sense in which any Christian is a priest all Christians are priests, offering up "spiritual sacrifices," the Roman Catholic church has special priests who minister at an "altar" and there offer up sacrifice. The dreadful thing which is claimed had better be set forth in Romish words. Again we quote the "Catholic Encyclopaedic Dictionary":—"Sacrifice of the Mass. The.—The true sacrifice of the body and blood of Christ made present on the altar by the words of consecration; a representation and a renewal of the offering made on Calvary [italics ours]; in this divine sacrifice, the same Christ is present and immolated in an unbloody manner who once for all offered himself in a bloody manner on the altar of the cross; . . . only the manner of the offering is different' (Trent, sess. xxii., cap. 2)." The same dictionary notes that "priest and sacrifice are correlative terms," and that "an altar is that upon which sacrifice is offered."

The doctrine of Rome is so contrary to Scripture that we deeply regret to hear Protestants make use of the terms "altar" and "priest" with Romish meanings attached. Thank God, we need no human priest, for we have the "one mediator between God and man, himself man, Christ Jesus." We rejoice that his sacrifice of himself was ef-

ficacious and complete, made (as the Scriptures declare) "once for all."

It is no wonder that in her "Articles of Religion" the Anglican church should have referred to the dogma of transubstantiation as "repugnant to the plain words of Scripture," and that it has "given occasion to many superstitions" (Article 28); or that she should have used even stronger language concerning Rome's doctrine of the sacrifice of the mass: "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits" (Article 31).

When advertisement and propaganda so alien to the teaching of the Word of God are being so zealously displayed and pushed in our midst, it is to be hoped that, without undue heat or animus, there will be a careful instruction of people in the truths of the New Testament and the practice of the apostolic church.

A PERSIAN PROVERB.

Who learns and learns,
Yet does not what he knows,
Is one who ploughs and ploughs,
Yet never sows.

Girls and Boys of the Bible.

G. J. Andrews.

HOW A BOY SHOWS A GOOD HEART.

(1 Samuel 17: 12-58; 18: 1-5.)

Three of the soldier sons of Jesse the Bethlehemite went away in King Saul's army to fight the Philistines. After a time their anxious father asked David to go on an errand to carry to them some parched corn, loaves of bread and cheeses and also to bring back word as to their welfare. David responded to his father's request very promptly; rising early he set out for the distant encampment. After the journey he arrived at the camp to find that the army had gone out to battle, but so as to carry out his father's wish thoroughly he left his goods with a keeper of the stores, and at considerable risk carried greetings right to his brothers on the battlefield.

Presently David noted that a Philistine giant named Goliath was calling out insults to Israel's God and challenging any of Saul's soldiers to fight him, and no one dared to accept the challenge. David was astonished and disappointed at this, and

decided that he must let God use him to slay the boaster. The brothers scorned the idea, but King Saul decided to let him try, putting his own armor on the lad. Saul's armor was too big, however, and David had no idea how to fight in it, so at last, full of courage and faith in God, he went to fight armed only with a few stones and his shepherd's sling. Remembering some fights he had had with wild beasts, he said: "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

With the first stone from David's sling Goliath was hit in the forehead and killed. It was a great victory, but David behaved himself quite humbly, feeling that all the praise was due to God. Indeed, David showed himself so loveable as to win that day the admiration and lasting friendship of Prince Jonathan, the king's son, as well as the esteem of many others. A boy so promptly and thoroughly obedient to those who have a right to command, a boy so courageous, so trustful of God, so loveable, certainly shows a good heart.

Prayer Corner.

Seek the Lord, and his strength: seek his face evermore.—Psalm 105: 4.

Remember that your work comes only moment by moment, and as surely as God calls you to work he gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—Priscilla Maurice.

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To his own the Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.

—Karl Rudolph Hagenloech.

©
O heavenly Father, the Father of all wisdom, understanding, and true strength, I beseech thee, look mercifully upon me, and send thy Holy Spirit into my breast; that when I must join to fight in the field for the glory of thy holy Name, then I, being strengthened with the defence of thy right hand, may manfully stand in the confession of thy faith, and of thy truth, and continue in the same unto the end of my life, through our Lord Jesus Christ. Amen.—Nicholas Ridley (1500-1555).

"Oh, Sir, Give Us God."

George Borrow wandered into the fields of Wales and fell into conversation with a group of gypsies. He did not talk to them of religion, yet all unknowingly the virtue went out of him; so that when he made as if to go they besought him, saying: "Oh, it was kind of you to come . . . that you might bring us God." He made it clear that he was neither priest nor minister, but they entreated him the more: "Oh, sir, do give us God." Such is the age-long cry that the world lifts to its pulpits: "Oh, sir, do give us God." If the preacher has kept the white vigil of prayer, if he has made friends with the silence in which God speaks, that cry will be his joy; if not, it will be his inward doom. The preacher's best offering is the gift of God. For that men will still raise hungry hands even when our best social schemes have found fulfilment, even when prison-yards are gone, even when there is bread and to spare, even when tenements have yielded place to gardens. That is the deepest benefaction: "Oh, sir, give us God."—George A. Buttrick in "Jesus Came Preaching."

A Declaration of Intention.

Herbert Gingsbury.

"I will follow Jesus!" is the declaration of intention that we find in every Christian who seriously takes to heart the faith. And if it is true, "there is no determination without determination." The more we determine to follow Jesus, the more we make it the better. "I will follow Jesus!"

In such a resolution the individual's selfishness, for the person who follows Jesus will very soon become interested in the welfare of others. "If the gospel stops with the individual, it stops; but if it does not begin with the individual it does not begin." The faith that saves is a personal faith in a personal Saviour, and it is a first-personal faith, "I will follow Jesus!"

Any declaration of intention that amounts to anything involves the will. There may be thought; there may be emotion; there must be volition. "The Lord helps those who help themselves." One of the severest indictments Jesus brought against those who rejected him was this, "Ye will not come to me, that ye may have life." At some parting of the ways, where the wrong path seems attractive, it will help him go right who is able to say, "I will follow Jesus!"

What is the Christian religion, after all, but following Jesus? More profound definitions are not any more revealing. "Fol-

low not," Jesus said to his early disciples, and anything they achieved in his service resulted from their obedience to that simple command. He is still out in front! Who follows in his train? As yesterday he said, so today he says, "I am the light of the world, he that followeth me shall not walk in the darkness, but shall have the light of life." The light accompanies the following, "I will follow Jesus!"

There is no other leader like Jesus. The old hymn is right,

"There's no one can save you but Jesus,
There's no other way but his way!"

After setting forth the triumphs of faith in a chapter that has been called "The Westminster Abbey of the Bible," the writer of the letter to the Hebrews says, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." "Looking unto Jesus," that is the crux of it all. He is the secret and the solution of the life that is life indeed. "I will follow Jesus!"—"Christian Standard."

At the Lord's Table.

T. H. Scambler, B.A., D.Ph., Ed.

THE MYSTERY OF GODLINESS.

Yes, confessedly great is the mystery of godliness:

He who was manifested in the flesh,
justified in the Spirit,
seen of angels,
was preached among the Gentiles,
believed on in the world,
taken up into glory.—1 Tim. 3: 16.

It is suggested that Paul was here quoting the words of a Christian hymn, sung in the early churches in such cities as Rome and Ephesus—a hymn which is at the same time a confession of faith, setting forth some of the great facts of the incarnation, the resurrection and the ascension, and the success of the gospel in the world.

We, too, love to sing of the great facts of our gospel. We believe them, we rejoice in them. We know that because of them we are redeemed. We incorporate them in our hymns, and voice them in our praise. Yet we ever feel that there are mysteries here beyond our understanding. "O depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The Incarnation—who can understand it? Who can tell what it means to say that God is manifest in flesh? The creeds of the

Christian church have sought to express it. But great is the mystery of godliness!

The Atonement—who can set forth this wondrous truth? Ever since the Lamb of God came to bear away the sins of the world the keenest minds of the Christian church have sought to fathom its meaning, and bring forth its treasures to the gaze of mankind. But no adequate statement of the atonement has ever been made. Vicarious suffering! Expiation! Ransom! Satisfaction! Propitiation! Words which each express some aspect of truth concerning the death of Christ, as men have experienced it, but words which are difficult to reconcile in a regular system of thought, and when combined, are still inadequate to the task of setting forth the wonder of our redemption in Christ.

But thanks be to God! The power of his redeeming grace is a fact, which we know and experience, apart from any explanations that may be made about it. We may know but little of what transpired in spiritual realms when our Lord Jesus gave his life for sinful men, but we know that our redemption was accomplished, and Christ has made us free.

"I am not skilled to understand
What God hath willed, what God
hath planned;
I only know at his right hand
Is One who is my Saviour."

The Miracles of Unbelief.

A Sermon in Dialogue.

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

"Well, Mr. Freeman, are you still trying to establish your people on the uncertain foundations of faith?"

The speaker was Mr. Kirby, who prided himself on being a Rationalist, but who nevertheless found a good deal of pleasure in the company of Mr. Freeman, the minister of the Forest Glen church.

Mr. Freeman smiled as he acknowledged the combined greeting and challenge of his friend, and said,

"I always feel hopeful that I shall yet be able to plant your feet firmly on the rock."

"But candidly, now, Mr. Freeman," continued Mr. Kirby, "you must sometimes feel that it would be a wonderful thing if you could abandon the vague and unsatisfactory ideas that compose the teachings of religious faith and feed your congregation on the assured results of science."

Mr. Freeman laughed. "Are you trying to place the teachings of religion and the assured results of science in opposition to each other?" he asked.

"Surely it requires no effort of mine to bring them into opposition," replied Mr. Kirby. "What two things could be more definitely opposed to one another than science and religion?"

"I should say that the two are in most perfect accord," said Mr. Freeman. "They stand together to welcome new knowledge, from whatever source it comes, and together they stand opposed to all foolish and wild speculation."

"Well, you religious people take the cake," cried his friend. "Your Bible says you walk by faith and not by sight, and here you are trying to say that you stand with science and its assured certainty."

"But again I must ask you not to try to make enemies of two things that are very good friends," replied the minister. "Science and faith are not enemies. They are as essential to each other as are my brain and my heart for the welfare of my body."

"If I did not respect you so much, Mr. Freeman, I would say you are talking nonsense," said Mr. Kirby. "But let me show you where you are wrong. Take the matter of miracles, for instance. The Christian religion is founded upon miracles, and you know modern science does not accept miracles. That puts science and religion into opposing camps right away."

"Well now, let us look into that," was Mr. Freeman's reply. "You say that modern science does not accept miracles. Now what do you mean by that? In what way is it true that science does not accept miracles?"

"The foundation principle of modern science," said Mr. Kirby, "is the uniformity of natural law. There could be no science without it. Now miracles, if they ever took place, would break natural law, and it can't be broken. That rules out miracles. No one could be a believer in a religion that accepts miracles, and be a scientist too."

"You are certainly very strong in assertion, and if assertion were sound argument, you would have a good case. But what do you mean by natural law?" asked Mr. Freeman.

"I mean those principles of harmonious operation by which the whole universe is carried on."

"And do you mean that natural law operates through all space, and in the recesses of the atom—that there is nothing that is not subject to natural law?"

"Yes, certainly."

"How do you know?"

"Know what?"

"How do you know that natural law is universal and uniform?"

"That is a necessary conclusion from what we know of natural law as we have been able to observe it?" replied Mr. Kirby.

"But you haven't really observed all space through all time, in order to arrive at your conclusions?" enquired Mr. Freeman. "Is not this what you do? You observe natural law in operation in a rather limited sphere, and then by a great leap of faith you conclude that natural law is uniform. And here you walk by faith, not by sight."

"I wouldn't call that faith at all," said Mr. Kirby. "That is just a reasonable conclusion from certain facts that we know."

GOD SPEAKS.

God speaks

Through the verdant leaf,
Through the autumn sheaf,
Through the rippling brook,
And his Holy Book.

God speaks

In the booming wave,
In the silent cave,
In the waving palm,
And the eastern psalm.

God speaks

Through a mother's voice,
Through a manly choice,
Through the things we give,
And the lives we live.

—Jewel Matthews
in "Christian Evangelist."

"I grant you that that is reasonable," Mr. Freeman assured him. "And I want to help you to see that my faith in God is reasonable, too. But it is faith, nevertheless. The great Thomas Huxley said, you remember, that the principle of uniformity of nature, which is accepted by science unreservedly, must be held, not as a proposition that cannot be doubted, but as a great act of faith."

"But that is different," persisted Mr. Kirby, "from the kind of faith that believes that Jesus worked miracles."

"It is different in its object," agreed his friend. "It is much alike in its nature. But now I want to show you that science has its miracles no less renowned than religion."

"That will be interesting," was Mr. Kirby's rejoinder.

"Now, Kirby, you are an evolutionist; you believe that this world and all that is in it—indeed the whole universe—has evolved."

"Well, don't you?"

"Not in the sense that you try to. My idea of the evolution of this world from the original star-dust, and of the development of living organisms on this planet, is that the whole process is due to the creative power of God. I am not denying that it was an evolution, but it was an evolution with God in it."

"That's your faith," said Mr. Kirby. "You don't know that."

"And your faith is that out of nothing some-

thing came, despite the old proverb," was the reply. "You don't know that—whatever you or I think about it, it's all a matter of faith, and my faith is not greater than yours."

Mr. Kirby was silent for the moment, and his friend continued: "Let me suggest a situation. Go back to the earlier stages of our earth's existence. When first it was born, a child of the sun, it contained no life. Do you agree?"

"Oh, yes; there could have been no life at the first."

"But by-and-bye life came. It is here. Where did it come from?"

"You don't know where it came from any more than I do," said Mr. Kirby.

"I believe it came from God. That is my faith," said Mr. Freeman. "But what is your faith in the matter? How are you going to account for life?"

"There are different theories as to how life came," answered Mr. Kirby. "It may have come from another planet."

"What is involved in that notion? How could life possibly come from another planet?" asked Mr. Freeman.

"Well, it has been suggested that simple forms of life may have travelled in the crevices of a meteorite," said Mr. Kirby.

"They would need to be well wrapped up, don't you think, to stand the extreme cold of the journey through space, and the great heat as the meteorite approached the earth?" asked Mr. Freeman with a smile. "Do you believe that? Is that your faith?"

"No; I don't think that is the way life came," Mr. Kirby smiled back. "I have no doubt that life developed in some way from non-living matter."

"That is," enquired Mr. Freeman, "you accept what is called spontaneous generation?"

"Yes. There was a time, when the earth was cooling, and getting ready for habitation, when certain chemical changes took place, at certain temperatures, which resulted in the generation of life."

"What a wonderful believer you are," exclaimed Mr. Freeman. "What a man of faith you have become!"

"I never thought of that as faith," replied his friend. "We have intelligence, and we must use it. Naturally we use it in trying to determine how things came to be what they are."

"But spontaneous generation of life has never been observed?" asked Mr. Freeman.

"No."

"And there are no known natural laws that would account for it?"

"None that is known."

"In fact, according to natural law, there is no life except from life," said Mr. Freeman.

"That is so."

"Then spontaneous generation transgresses natural law?" persisted Mr. Freeman.

"It is not in accordance with any known natural laws," Mr. Kirby agreed.

"In that case it is what you call a miracle—for you said that a miracle was a transgression of natural law."

"But science is always increasing its knowledge of natural law," said Mr. Kirby. "We expect the time will come when our knowledge of natural law will be extended to such a degree that it will be known how life came to be."

"And at present you are content to believe it without really knowing? You walk by faith and not by sight?"

"Put it that way if you like," said Mr. Kirby.

"Would you still insist that faith and knowledge are in opposite camps, or would you agree that even a man who accepts the assured results of science must still be a man of faith?" enquired Mr. Freeman.

"You insist in trying to make our scientific hypotheses acts of faith," said Mr. Kirby.

"Do I make any mistake in that? Let me in-

vise you to study another of your 'assured results of science,' as you speak of them. The human eye is a strangely complicated and delicate piece of mechanism. Every normal child born into the world has these two wonderful instruments ready for use at birth. They are the result of evolution, you say. Think of the processes that have been going on to develop those eyes. For each eye there must be an optic nerve attached, which connects it with the brain, two delicate lenses exquisitely adjusted, two kinds of transparent substances, a number of muscles cunningly arranged to move it, several nerve layers co-ordinating with the delicate fibres of the optic nerve, and an automatic diaphragm for regulating the light. A wonderful thing—the eye. It receives certain vibrations that come to it from without, and conveys them to the brain, and the mystery of sight is the result."

"I certainly must admire your truly scientific statement of the wonder of the eye," said Mr. Kirby pleasantly.

"Now, according to your unbelieving hypothesis, there was a time in the history of our planet when there were no eyes. The lower forms of life, millions of years before human beings appeared, had no eyes. Is that not so?"

"Yes. If evolution by resident forces is a fact, as I believe, the first forms of life would have no eyes," agreed Mr. Kirby.

"If the theory is true our first ancestors must have been just mere floating atoms in the primordial sea," said Mr. Freeman. "And when these first forms had progressed far enough to have some form of body, there would still be no eye in the developed sense. Now how did it all begin, this wonder of eyes throughout the animated creation?"

"We can only surmise," said Mr. Kirby.

"Have you a notion? Have you any theory that you accept, as to how eyes came to be?" asked Mr. Freeman.

"Well," said Mr. Kirby. "Darwin in his 'Origin of Species' suggests that there was first a nerve, sensitive to light. This began to evolve in a certain direction, the nerve developed, transparent layers and fluids came to be, till in the course of time, there came the sensation of light, then the power of discerning objects in the light, and finally the perfected eye."

"Do you believe that was the way?"

"It is a likely hypothesis, I think."

"But are you scientists not supposed to subject a hypothesis, when you form one, to examination by the scientific method of observation and experiment, and thus determine whether it is true or not?"

"Yes; as far as it is possible that is done."

"Have scientists ever proved this theory of the origin of the eye to be true?"

"In the nature of the case they could not. It must have been a process that required millions of years, and thus it is beyond the reach of scientific demonstration," said Mr. Kirby.

"But you accept it? You believe it?" asked Mr. Freeman.

"You are trying to run me into a corner," laughed Mr. Kirby, "and I don't propose to run."

"You are well in the corner—have been there all the time," was the rejoinder. "You admit, don't you, that the development of the eye, by the processes you suggest, has never been a matter of scientific observation?"

"Naturally, I must admit that."

"There are no known laws of nature that could possibly have produced such a result?" insisted Mr. Freeman.

"That again is true, of course."

"Then, by your own hypothesis, the development of the eye does not belong to any 'observed sequences' that we call natural laws, and it was a miracle."

"It is all a matter of words," said Mr. Kirby.

"No, no! It's a matter of fact," said Mr. Freeman. "You must admit, you can't possibly deny, that the position you hold calls for the exercise of as much faith as does mine. More indeed. For my faith is centred in God. Accept him and all things that are become possible. But you, with your negation of God, have to accept a fresh miracle for every detail of our wonderful creation. The ear, the nostrils, the tongue, the vocal organs, the brain, the heart, the lungs—every one a new marvel, a fresh astounding miracle! It is quite different from believing in God. Given God, he the great Creator, becomes the Maker of each and all. But there is no God, you say, and every wonderful thing in the human body, every detail of perfection in the animal creation, every infinitesimal wonder in insect life, every exquisite marvel of flower, forest and field—all are so many separate and independent miracles, every one as surprising as the resurrection itself. Would I be right in calling these the miracles of unbelief?"

"I would not accept the word," said Mr. Kirby.

"Which word?"

"Miracles."

"And I," said Mr. Freeman, "would not grant you the other word."

"Which other?"

"Unbelief—the miracles of unbelief. I spoke a little while ago of your unbelieving hypothesis. I withdraw the word. You are a great believer. And yet—and yet, I am not sure. For faith is a reasonable thing, and your faith borders on credulity. Have you any idea of the method by which our universe came into being?"

"I don't quite understand what you mean?" said Mr. Kirby.

"I mean," said Mr. Freeman, "when the nebulous mass of which our world is composed first began to move towards the formation of a universe, what determined its direction? You think there was no directing will. Was it all chance?"

"Science speaks of the 'fortuitous concurrence of atoms!'" said Mr. Kirby.

"That is just chance, isn't it?" said Mr. Freeman. "Would you accept Mr. Bertrand Russell's statement that the laws of nature are statistical averages such as would emerge from the laws of chance?"

"I suppose that ultimately that is the case," agreed Mr. Kirby.

"Does that mean that if you threw a sufficient number of letters into the air a sufficient number of times you would some time or other be bound to get 'Hamlet' or 'Paradise Lost' by mere chance?"

"One could hardly believe that."

"Why not? You have read Sir James Jeans, I suppose?"

"Oh, yes, a little."

"He is a scientist, isn't he? One of the world's best-known scientists?"

"Undoubtedly."

"He would know all about the scientific method, and would be acquainted with all that is known of natural laws? Well, Sir James Jeans says that if six monkeys were set to strum unintelligently on typewriters for millions and millions of years, they would be bound sometime to produce a Shakespearean sonnet—the product of blind chance. Would you call that a scientific statement?"

"No," answered Mr. Kirby, "that is the scientist turning philosopher, and perhaps not a very reliable one at that."

"I didn't suppose you would accept that," said Mr. Freeman. "Yet you say that chance has wrought out this universe of ours. All its wonderful combinations are chance hits out of all the uncountable billions of other possibilities that there were. You believe all that! You cannot prove it; you cannot subject your theories to the scientific method, yet you accept

it. You see we are agreed about the assured results of science, but when we step out into the realm of faith, the things that you believe are so many and so tremendous in their significance that I do right to say your faith borders on credulity. You have been trying to



put faith and thought in opposition. But there is one thing that is inevitable and so indispensable that we forget they are acts of faith. I commend to you the words of J. Port Newton, who though a preacher, is also a man with a scientific bent: 'In literal fact we not only live by faith, but we think by faith, and if a man is unwilling to think by faith he will do no thinking at all—having nothing to think about. When we think we assume that truth exists, and that the mind is trustworthy to find it. We assume that the laws of thought are valid, but we cannot prove that they are valid—unless there is some way to do it without thinking. The basal premise of science is the reality of the eternal world. Of that reality proof is impossible. None is needed. It is an act of faith . . . faith of exactly the same kind which a religious man exercises when he trusts the moral order.'

"You deny God, my friend, but you hesitate to speak of bare chance—the only other alternative left to you—as the producer of the universe and all that is in it. You try to soften the assertion you make by speaking of a 'fortuitous concurrence of atoms.' But that is only another name for chance. In your heart you feel the necessity of some directing power which brought our world, and you and me, into existence. I feel like saying, in words of Scripture, 'Whom therefore you ignorantly worship, him declare I unto you.'

"A firemist and a planet,
A crystal and a cell;
A jelly fish and a saurian
And caves where cave-men dwell;
Then a sense of law and of order
And a face turned from the clod;
Some call it evolution,
And others call it God."

LOYALTY.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.
We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the way.

—Whittier.

The Home Circle.

Conducted by J. C. F. PITTMAN.

the rope and rang the bell of justice. The judge came to the place, but could see no one, so went back. But again the bell rang. This time the judge looked around and saw the serpent and the toad. He went back to the emperor and told him what he had seen. The emperor said: "Surely the toad is in the wrong, and must be punished." So the judge returned and forced the toad to go away. Not many days after this, when the emperor was lying in his bed, the serpent came into the room and went toward the emperor's bed. The servants wanted to kill it; but the emperor told them not to, but to see what it would do. The serpent then glided up the bed and put a precious stone, which it had carried in its mouth, upon the emperor's eyes. Then it slipped out and was gone. No sooner had the stone touched the emperor's eyes than his sight was restored, and he could see as well as other men.—Selected.

WHAT COUNTS.

It makes no difference, in looking back five years, how you have dressed or dressed; whether you have been lodged in the first floor or the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage or in a ridiculous truck; these things are forgotten so quickly, and leave no effect. But it counts much whether you have good companions in that time.—Ralph Waldo Emerson.

ADVERSITY WOULD TEACH.

"If, early in adult life, human beings were stricken blind and deaf for a space of time, darkness would make them more appreciative of sight; silence would teach them the joys of sound."

PONDER THIS.

When a garage man makes a mistake, he adds it on your bill.

When a carpenter makes a mistake, it's just what he expected.

When a preacher makes a mistake, nobody knows the difference.

When a lawyer makes a mistake, he gets a chance to try the case all over again.

When a judge makes a mistake, it becomes the law of the land.

When a doctor makes a mistake, one sends flowers.

But when the editor makes a mistake—Good-night!—Selected.

HABIT.

The surgeon's wife picked up the book her husband had just laid down.

"John," she said, "why have you torn out the back of this new book?"

He looked astounded at her.
"Oh, my dear," he sighed, "it was entitled 'Appendix,' and I took it out quite unthinkingly."

TAKE COMFORT.

Gretchen.—"The problem, mamma, that you helped me do last night was all wrong, mamma. But don't feel bad, mamma, none of the other mammas got it right, either."

"There's no harm in being a self-made man—but do finish the job."

A TRUE FRIEND.

A friend is one who is for you always, under all circumstances. He never investigates you. When charges are made against you, he does not ask proofs—he asks the accuser to clear out. He likes you just as you are; he does not want to change you.

Whatever kind of coat you are wearing suits him. Whether you have on a dress suit or a hickory shirt with no collar, he thinks it's fine. He likes your moods, and enjoys your pessimism as much as your optimism. He likes your success; and your failures endear you to him the more. He wants nothing from you except that you be yourself. Although you may sometimes seem to neglect him and forget him, he ignores the slight. Nothing can cause his faith in you to waver.

He keeps alive your faith in human nature. It is he who makes you believe it is a good universe. When you are vigorous and spirited, you like to take your pleasures with him; when you are in trouble, you want to tell him about it; when you are ill you want him near. You give to him without reluctance, and borrow from him without embarrassment. He is the elixir of hope, the antidote for despair, the tonic for depression, the potion beside which the doctor's pills are futile. He is your friend.—Pennsylvania Grit."

THE LEGEND OF THE BELL OF JUSTICE.

Once upon a time a Roman emperor lost his sight. He did not want his people to be the worse for his loss, so he hung a bell near his palace, and a law was made that any one who had a wrong to be righted or a complaint to file must pull the rope and ring the bell, and then a judge would be sent to hear the case and settle it.

It so happened that a serpent had its home under the end of the bell-rope. There were many little serpents also. And one day when the little serpents could leave the place the serpent brought them out for fresh air. While they were gone a toad came. He liked the place, and would not leave it, nor allow the serpents to come back. The serpent could not drive the toad away, so it coiled its tail about the end of

The Family Altar.

J. C. F. P.

TOPIC—FELLOWSHIP WITH IDOLATRY.

Monday, Aug. 13.

I am the Lord, and there is none else, there is no God beside me.—Isa. 45: 5.

Six times in this chapter alone, and very frequently throughout the scriptures generally, is the sovereignty of God asserted. There must be no rival.

Reading—Isaiah 45: 20-25.

Tuesday, Aug. 14.

To whom will ye liken me, and make me equal, and compare me, that we may be like?—Isa. 46: 5.

A challenge to idolaters. It is absurdity in the extreme to imagine that any created thing can represent the infinite and eternal Creator, or can be made equal to him, or be compared to him.

Reading—Isaiah 46: 5-11.

Wednesday, Aug. 15.

For as I passed along, in all things I perceive that ye are all very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God.—Acts 17: 23.

Several such altars were reared in Athens. One was seen by Paul, "and, with inimitable tact, made the text of a sermon."

Reading—Acts 17: 22-29.

Thursday, Aug. 16.

But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.—Rev. 21: 8.

Idolaters are placed amid this awful catalogue of evil-doers, who will obtain no entrance into heaven, but will experience the punishment of the doomed. Such cannot inherit the kingdom of God (1 Cor. 6: 9; Gal. 5: 19).

Reading—Revelation 21: 1-8.

Friday, Aug. 17.

We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is.—Acts 14: 15.

A comparison and contrast of idols with Jehovah, the former being vain, lifeless, impotent, useless; the latter, the living God, the Creator and Sustainer of all things. Paul and Barnabas, of like passions with the multitude, pleaded with them to turn away from "vain things" and turn towards "a living God."

Reading—Acts 14: 8-18.

Saturday, Aug. 18.

They that make them are like unto them; so is every one that trusteth in them.—Psa. 115: 8.

Those who make gods of images are as stupid and senseless as are the gods of their creation. Those who trust in them act unreasonably and absurdly. "We shall know where our God is, and so shall they; for their cost, when their gods are gone" (Jer. 10: 3; Isa. 44: 9).

Reading—Psalm 115.

Sunday, Aug. 19.

Wherefore, my beloved, see from idolatry—1 Cor. 10: 14.

Paul shows in this and the succeeding verses that partaking of the Lord's supper "is morally incompatible with partaking of idolatrous feasts. By partaking of the former they showed themselves Christians, having communion with Christ, and in him with one another; by sharing in sacrificial feasts in honor of idols they made themselves pagans, recognising the existence of false gods and forming a brotherhood with idol-worshippers."

Readings—1 Kings 8: 22-30; 1 Corinthians 10: 14-33.

Prayer Meeting Topic.

August 15.

GETTING READY FOR THE END.
(1 Peter 4: 1-11.)

H. J. Patterson, M.A.

"The end of all things is at hand," wrote Peter. It is evident that all of the early Christians were expecting at any time the return of the Lord. The persecution and suffering endured was to be but for a time. They were living in the last days. And it was the possibility of a quick return that largely determined conduct. If men to-day had that same mind, would not the type of conduct be a little different? Some might be seized with panic; some, like the Thessalonians, might give up their employment. The apostles never counselled anything like that. The Christians were urged to be quiet, not to be soon shaken in mind, but to be sober and watchful. There ought always to be for the Christian that possibility of the Lord's coming. What, then, should be characteristic? *Be Sober.*

The Revised Version puts it, "Be ye therefore of sound mind." We use the expression "Sound as a bell." No break or crack in the metal. Or we may say of one, "He is sound in body and mind." Such a one is not diseased, but is whole and healthy. Peter did not intend that Christians should be cranks. There should always be a sweet reasonableness about the Christian and his beliefs. "Be sober unto prayer." Cannot we see here a warning against all kinds of intoxication, and there is an intoxication other than through intoxicating beverages? There is such that comes by way of sensationalism. There is a possibility of drugged minds per medium of pictures, theatres, and, indeed, many kinds of pleasures. Let us keep our heads and be of sound mind unto prayer. Why doesn't that prayer meeting appeal? Do not expect the church to compete with the world from the point of view of entertainment value. That is not the function of the church, and that church will fail that attempts it. The church is engaged in a serious business. "Be sober unto prayer."

Place of Love.

In view of the possibility of the end there should be the exercise of love. And not love without qualification. This must be a fervent love. Dr. Jowett said this word meant tense. "Our love has to be tense, stretched out, extended to the utmost limit of a grand comprehensiveness." The kind of love in question will hide or cover a multitude of sins. Have you ever heard one Christian say to another concerning a third, "I never did like him; I quite believe all that has been said about him." But if one loves fervently it will be hard to believe the things we sometimes hear about our brethren. And if we discover for ourselves some sin in our brother why not keep it hidden? Will a mother tell the world of the misdeeds of her child?

This love also will afford hospitality without grudging or without talking about it. The Christian home should always be open to the brethren. Love provides a covering not only for the sinner but for the needy.

Our Ministry.

Soundness of mind in prayer and love will give rise to service, and that in view of the end. This service will be according to our ability. Christians should not serve irrespective of that. Let us be sound in mind in this. First discover the gift, and then use it that "God in all things may be glorified." Service is not for self-glorification. Let us prepare for the end of life by sound thinking, love for our fellows and Christian service.

TOPIC FOR AUGUST 22.—LET JESUS ALONE.—John 11: 45-57.

Our Young People.

Conducted by W.M. GALE.

More from Margaret Eggleston on Story Telling.

"THE CHILD AND THE STORY."

This article is being written in Ballarat, where the writer is conducting a four-nights' Sunday school workers' training institute, in conjunction with Mr. F. A. Leader. Quite a number have asked for lists of books to help them in their work. In almost every case we have recommended works on stories and story telling. We have often referred to Margaret Eggleston's "The Use of the Story in Religious Education." Here is part of a chapter full of practical hints for both primary and junior department leaders and teachers.

Prepare the Children for the Story.

It is always best to prepare the children for the story. Sometimes a cheery word and a pause for complete silence will do the work, but there are other times when questions concerning the things that are on their minds will have to precede the story in order to clear the atmosphere. A field day in a neighboring city was held on a certain Saturday, so, of course, the boys (in the junior department) were full of it when they came to Bible school on Sunday. The story for the day was Elijah. So I listened to hear how one of my teachers would introduce her lesson. "I haven't heard in how quick time the run was made yesterday. Can any of you tell me?" "Well, that was surely a fine run, and he deserved the medal. Do any of you know of a longer run than that that was made in very quick time that is told about in history? Elijah was up on Mount Carmel—" and then followed the story of Elijah running ahead of the chariot of Ahab, and the lesson brought out the fact that because Elijah was a man of the out-of-doors and clean habits, he had the wonderful powers of endurance. By linking it with their interests, she had caught their attention.

What is the Part of the Child in the Story?

First of all it is listening with a receptive mind. But not always can you tell the receptive mind by the eye that is fixed on your face nor the body that is still. You must learn to know by the subtle lights and shades in the face and postures. I was telling stories in the south end of Boston one night. In the front seat was a little red-headed boy, who had mischief written in every line of his face. Not by one sign, except the fact that he was not talking, did he show that the story was reaching him. He was a challenge to me, and I was trying to find a sentence I could speak next that he would like. I was telling the story of Jim, the drummer boy, and when I came to the part where Jim asked the great burly soldier if he would follow wherever his drum should lead, the

little fellow in the front seat stood right up and said, "Please hurry, I am afraid he didn't go into the icy water and get 'em across." Not only was he listening, but he was far ahead of the story.

Shall We Let Them Comment?

Sometimes but not often, for it will spoil the story for others. Oftentimes a child is not clear on a point and wishes to ask questions afterwards. This should always be allowed. But there are times when the comment in the story is quite involuntary, and shows how deeply the child is living in the story. In this case simply ignore it and go on with the story. Little children often like to join in when a rhythmic phrase occurs in the story. This is good, for all know the part, and all feel that they can help in the story.

Shall We Have the Story Re-told in the Class?

Not immediately. A story is the giving of a message, not the repeating of words. Teach the children to see that when they tell a story, they, too, are giving a real gift. Make them see pictures as they give, and not words. A Bible story can be repeated on the following Sunday as a review, though I am of the opinion that a few well-directed questions concerning the story will do quite as well. Reproduction as a task is not good for the future of the story.

How Shall They Reproduce It?

And if they reproduce it, what shall we expect of them? Should they tell it just as we have told it? Indeed not. That is mimicry and not the telling of the story. If you ask them to repeat the story they will struggle for words; they will mind the laugh of the rest when they fail; they will end by disliking the story unless it has been so well told that they have seen every picture distinctly. Be very sure that if the child cannot give the lesson of the story it is because you failed in telling it. As you gave the story you told what you thought was necessary to bring out your moral. Give him the same opportunity. If there are points left out which you deem necessary to review, let them be given by another after the teller of the story has finished. Do not stop him to remind him of these things.

Mr. Keith Jones has had an enjoyable voyage. Our last letter was written just prior to reaching Suez. His mind then was on the schools that he would see in Britain. He has not yet decided whether or not he will return via America. Dr. Oldfield is pressing him to visit the Dhond Hospital and see the work that is made possible by the young people of the Australian churches, schools, clubs and C.E. societies.



Albion (Qld.) Bible School Picnic.

Superintendent,
C. R. Burden.

Here and There.

On Aug. 12 Bro. S. J. Southgate, of Mount Eliza, Vic., expects to commence a part-time ministry with the church at Red Hill for a period of three months.

Correspondents are asked to note that the address of Mrs. W. Waterman until further advice will be care of Miss Crowe, 25 Hotham-st., Preston, N.18, Vic.

On evening of July 22 Bro. T. H. Scambler delivered "a sermon in dialogue" at Swanston-st., Melbourne, the subject being "The Miracles of Unbelief." Our readers will be interested in the report of that sermon contained in this issue.

By the death of Dr. Alexander Leeper the Anglican Church in Victoria has suffered a great loss. He was one of the finest classical scholars in Australia. A loyal churchman, he served for many years as Warden of Trinity College, which prospered under his direction.

The College Board of Management, in planning for the furlough granted to the Principal, Mr. A. R. Main, M.A., during 1935, has arranged for his classes to be divided among three brethren who have agreed to help in this way. H. J. Patterson, M.A., will take the New Testament class; A. W. Ladbroke, B.A., Dip. Ed., will teach the classes in Logic and Christian Doctrine; and A. W. Stephenson, M.A., will conduct the classes in Church History I and II.

We learn with pleasure that Bro. Ernest Southgate, son of Bro. S. J. Southgate, of Victoria, has most successfully completed his studies for Arts degree at Oxford University, England, having graduated with first class honors. It will be recalled that our brother went to Oxford after a most brilliant classical course at Sydney University, where he took first class honors and won many scholarships. We are glad that the promise of the earlier days has been so splendidly fulfilled.

The Victorian home missionary committee asks for the prayers of the brotherhood for the Centenary missions being conducted by J. E. Thomas and A. A. Hughes. On Lord's day next, Aug. 12, Bro. Thomas commences his period with the home mission committee in a mission at Red Cliffs, a Victorian home mission centre on the Murray. Bro. Hughes has just concluded a successful mission at Malvern. He will begin a series of meetings at Swanston-st., Melbourne, on Lord's day next, Aug. 12.

A Melbourne judge has been outspoken in his condemnation of Empire armament firms who foment war, or who for profits' sake sell arms to others who may use them against the Empire itself. In an address last Sunday, Mr. P. A. Hagenauer, a Presbyterian minister, said that "the practical thing for the church to do would be to create a Christian public sentiment against the manufacture and sale of munitions to other nations. The church should declare that Christian people cannot take part in this abhorrent traffic."

The twentieth anniversary of the beginning of the world war comes at a time when again there is turmoil and men's hearts are fearful lest another conflict be precipitated. The murder of Dr. Dollfus, the Austrian chancellor, and the death of the German president, Von Hindenburg, have not only been followed by wide expressions of deep regret but by apprehension as to the future. The daily press is full of details which need not be referred to here. Christians may be reminded of their privilege and duty to help the world by their prayers, their preaching, and their lives of service.

The Victorian General Dorcas meeting will be held on Wednesday next, Aug. 15, in Swanston-st. church of Christ lecture room, from 10.30 a.m. till 4 p.m. All sisters are welcome.

Readers are reminded of the meeting to be tendered to Miss Mary Thompson in the tabernacle, Stanton-st., Collingwood, next Wednesday evening. A large attendance of members, especially those from near-by churches, is expected.

Mr. L. V. Biggs, editor of the "Age" (Melbourne), who recently visited the Old Country after an absence of thirty-five years, occupied the pulpit one Sunday evening of St. Andrew's church, Enfield (says the Presbyterian "Messenger"). St. Andrew's was his home church, and here his father had served for forty years. In the course of his address Mr. Biggs said the best he had tried to do was based on the ideals and principles he had learnt in that ancient church. He did not fear the future of the race, he said, if all tried to hasten the coming of the kingdom of God. He spoke a wise word when, enjoining the grace of mutual helpfulness, he said that nine-tenths of the world only needed love and understanding to face life happily.

Delegates from 40 nations (including Australia) are attending the International Baptist Conference in Berlin. Monday's newspapers contained the rather extraordinary news that Dr. Engelke, who gave an address of welcome to the conference, said that Baptists in Germany ought to be included in the Nazi German Christian Church. Such suggestions were not left unchallenged for long. Mr. M. E. Aisley, general secretary of the Baptist Union of Great Britain and Ireland, replying to Nazi speakers at the congress, said that religious freedom had suffered reverses in Europe, but it would not be for long. He denied the right of any State to interfere with any church. If need be, young Baptists must be ready to die for their great heritage.

The animadversions of Judge Wells and also the remarks of a Darwin jury on the action of the authorities in "deliberately withholding" witnesses who should have been present at the trial of an aboriginal for murder have naturally attracted much attention. If the allegations are correct, then someone has grievously erred. As an offset, we note with pleasure the appointment of a noted Australian anthropologist (Mr. Donald Thomson) as a "patrol officer." Mr. Thomson will live among the Arnhem Land blacks for the purpose of making scientific observations which will be incorporated in periodical reports to the Government. These, said the Minister for the Interior (Mr. Perkins) will be extremely helpful to the Government in framing its new system of justice for the aborigines.

Bro. Y. M. Middleton, of Chatswood church, N.S.W., writes as follows:—"I read with amazement the paragraph on page 488 of the 'Christian' on the 2nd inst., intimating that contributions taken on behalf of the College last year were still coming in. In my humble opinion this position is absolutely disgraceful, and is a startling reflection on the business methods of some of our church treasurers. I wonder when some brethren holding this important office will realize that contributions of the nature indicated are purely 'trust' moneys so far as the local church is concerned, and as such should be remitted to the proper authorities within a reasonable period of receipt. I very much regret the necessity of having to write in this strain, but as a church treasurer feel aggrieved that in some instances this position is not being properly honored."

The following news item was published in the public press of last week:—"The flying doctor of the Australian Inland Mission (Dr. Rossell) has covered distances aggregating about 1,700 miles by aeroplane in the last fortnight. A wireless appeal for aid from the mission station on Mornington Island reached the mission's office at Cloncurry. Dr. Rossell at once left Cloncurry in the mission plane 'Victory' and arrived at Mornington, 303 miles away, in time for lunch. He spent Sunday afternoon and all Monday treating the sick aborigines, and after sending a message to Brisbane for medicine to make up a shortage in the supply at the island, he left on Tuesday on his return flight to Cloncurry, calling en route at Burketown and treating several Europeans there. Yesterday a call was received from the Elizabeth Symon Nursing Home at Innamincka (S.A.), and after a flight of 545 miles from Cloncurry the doctor operated successfully on a patient. The home, which is named after a daughter of the late Sir Josiah Symon, who contributed largely to its funds, is in the middle of a stony desert. On the return flight the 'Victory' flew at a height of 4,000 ft."

The fiftieth anniversary of the Lismore church, N.S.W., was celebrated on July 29. The day commenced with a prayer service at 7 a.m. Bro. H. G. Harward addressed a combined meeting of junior and intermediate Endeavorers, and later exhorted the church, his theme being "A Glorious Church." Bro. N. G. Noble spoke to children at morning service, and to an assembly of the Bible school and friends in the afternoon. The temple was comfortably filled for the evening service, when Bro. Harward gave a forceful presentation of "The Mission and Message of Churches of Christ." 140 broke bread for the day, and the thankoffering amounted to £47/19/3. On Tuesday evening a sacred entertainment arranged by the choirmaster, Bro. E. C. Savill, was enjoyed. The tea meeting on Thursday evening was followed by greetings and happy reminiscences. Photographs of past and present members and past preachers, reflected on the screen, added to the pleasure of the evening. Bren. E. Davis, L. Snow and W. Atkin, past members who are now preachers, supplied written messages. Endeavorers presented a pageant, prepared by Mrs. E. C. Savill, "The Three Kingdoms," and handed to the church treasurer towards building debt reduction a cheque for £52/13/9. The sisters also donated £10/10/- for the same purpose.

ADDRESSES.

- R. W. L. Crosby (preacher Colonel Light Gardens church, S.A.)—7 Milner-st., Prospect.
A. J. Fisher (preacher Preston church, Vic.)—63 Cramer-st., Preston, N.18. Phone, JW 3571.
J. C. Thomson (preacher North Sydney church, N.S.W.)—83 Ernest-st., North Sydney.
H. Watson (preacher Ivanhoe church, Vic.)—20 Valentine-grove, Armadale, S.E.3. Phone, U 1483.
C. Young (preacher Hamilton church, N.S.W.)—Jefferson-st., Adamstown, Newcastle.

COMING EVENTS.

- AUGUST 12, 19 and 22.—Ormond Bible School Anniversary. Sundays: Speakers, Bren. Youens, Mudge, Graham, Andrews. Annual concert by scholars, Wed., Aug. 22, 8 p.m. Admission, 1/-, children 6d. Come and enjoy the singing by the scholars under, Bro. J. Nichols.
AUGUST 12 to 26 (Week-nights, Mon. to Thurs.)—Footscray mission for the deepening of spiritual life. Missioner, Bro. S. Neighbour. Your prayers and presence solicited.
AUGUST 15 (Wednesday).—Public welcome to Miss Mary Thompson, our pioneer missionary to India, Stanton-st. Tabernacle, Collingwood, 8 p.m. All cordially invited.

News of the Churches.

Tasmanian News-letter. Ira A. Paternoster.

Citizens' Church Day.

In a previous letter we referred to the mayor of Launceston's not hesitating to show his attitude toward Christian principles. This has been further demonstrated in his call to the churches to observe what is called "Citizens' Church Day." In issuing this invitation Mayor Hollingsworth is reported to have said, "I have a strong conviction that we are in grave danger of losing sight of some of the fundamental truths of life. In the strife of life we are apt to see only the demands of the moment. While we differ very greatly in our views, I have no doubt that there is a general acceptance of the belief that the whole creation moves to one far-off divine event." A sub-leader in the "Examiner," commenting on this day, says, "Life has been so speeded up that to-day man needs more than ever the opportunity for periods of quiet thought."

Night of Prayer.

On Saturday night Christians of all the churches gathered in the Gospel Hall, Launceston, for prayer on behalf of the city. About 150 people assembled at 7.30 o'clock and continued until 11.30, definitely in prayer for a revival of spiritual interest on the part of believers in the various churches of the city. Brief exhortations were given, but most of the time was spent in prayer. Whatever else may have been accomplished, it was good to see so many believers thus united in prayer.

80th Anniversary.

The Launceston City Mission celebrated its 80th birthday with a tea and public meeting in Patterson-st. Methodist Hall. The function was largely represented, showing appreciation of the splendid work of the mission led by the secretary, Mr. Menzies. Margaret-st. church provided one of the tables.

Death of the Rector of St. Paul's.

The whole State was grieved by the sudden death of Mr. Geo. Rowe, B.A., rector of St. Paul's, Launceston. Mr. Rowe officiated at a funeral on the Monday, and was buried on the following Saturday. He was keenly interested in the welfare of the moral life of the city, and was deservedly popular at the City Hospital, where he was a regular visitor. He was for several years president of the Working Men's Club.

Policewomen.

Tasmania has, at the time of writing, no policewomen, although there is a woman officer whose duties take her over the whole State. A deputation of Christian and philanthropic women recently waited on the new Attorney-General at Hobart, urging the appointment of policewomen. Such a move is highly desirable, as constantly cases are arising among girls and women which only women police should be called upon to handle.

Captain F. Marriott Honored.

Whatever shade of politics we may wear, general satisfaction will be felt that honor has been done to one who, having lost his sight in behalf of the Empire, has been able to accomplish so much for those similarly situated as himself. In presenting the badge of a Companion of the Distinguished Order of Saint Michael and Saint George to Captain Marriott, M.H.A., His Excellency the Governor, at Government

House, Hobart, said, "To the youth and manhood of the State he was an example of patience, perseverance, fortitude, and above all, of cheerfulness in affliction—qualities which had endeared him to his friends, and should be an inspiration to his fellow-countrymen."

Feeding the Hungry.

The winter always finds many homes destitute of the food and clothing to withstand the biting cold of these trying days. In Hobart a splendid work is being done to assist those in need. Particularly is this so in the schools among the children. The mothers' service clubs of the Goulburn-st., Campbell-st., and Albuera-st. schools are providing a hot meal each day for children in need. At All Saints' Sunday school a soup kitchen supplies hot soup daily to 130 children, and since the beginning of June a Catholic canteen has been in operation at St. Francis Xavier's Hall, South Hobart. Here, without distinction of creed, all needy children are welcomed.

Tasmania.

West Hobart.—On Aug. 5 school and gospel service were well attended. At the close of Bro. Thurrowgood's message a lad from the Bible school made the good confession. The church now has very active junior and senior Endeavor societies.

Western Australia.

Bunbury.—Attendances during July were lower owing to influenza, and to the absence of Bro. Maiden on holidays. Church extension work has been placed in the hands of a committee of three. There were two additions by letter during the month.

Victoria Park.—A girl and a boy from the Bible school and a young woman confessed Christ during the gospel festival conducted by Bro. W. J. Thomson. Bro. Thomson gave his best, and the church received a rich blessing. On July 29 Bro. W. H. Nightingale immersed the first two, and welcomed three into fellowship—two by transfer and one by restoration. Bro. W. D. Lang exhorted helpfully.

Bassenden.—On July 15 a baptismal service was held. On morning of July 22 Bro. Peacock gave a helpful exhortation, and one was received into fellowship. In the evening Bro. Gray proclaimed the gospel. On July 27 the married ladies gave a very good concert, resulting in £8/6 being added to kindergarten renovation fund. An enjoyable surprise evening was held on July 28, at the home of Bro. and Sister Sealy, in honor of Bro. Groom's 70th birthday. A presentation was made from the deacons, and one from the members. On July 29 Bro. Gray spoke morning and evening, delivering fine messages.

Queenland.

Bundaberg.—Meetings on July 22 were in charge of Bro. Stirling. The church extends sympathy to Sisters Harris and Plack on the death of their husbands. On July 19 Sister Linderburg was called home after ailing for some time. On evening of July 29 an in memoriam service to our sister was held there being a wonderful gathering. All meetings are being well attended.

Roma.—Meetings are being well attended, local brethren continuing to carry on the work. Bible School is a very encouraging feature, and prospects are bright. On July 27 the ladies' guild held their annual sale of work, the result being highly satisfactory. On July 29 Miss Cox, of North Fitzroy, Vic., was present. Bro. E. W. Thrapp has sufficiently recovered to leave hospital after his accident.

Maryborough.—Meetings continue to improve. After Bro. Mason's address on July 15 a young man confessed Christ. He has since been immersed. Lord's day school is a splendid asset to the church. Children are greatly interested in Bro. Mason's five-minute talk to them at morning worship.

Victoria.

Hampton.—On Aug. 5 Bro. A. W. Stephenson's addresses were much enjoyed. Bible school started practice for anniversary, with Bro. J. Y. Buckley as song-leader.

Moreland.—At morning meeting on Aug. 5 Bro. R. Reaburn addressed the church. A young lady and young man confessed Christ at the close of Bro. Arnold's gospel address.

Wangaratta.—Attendances have been good. Bro. Stanford exhorted on July 25. Bro. and Sister Patrick, sen., have returned to the district. Mission hand evening on behalf of Sister Waterman realised £2/10/-. Bright song services and gospel meetings.

East Kew.—During July the church has experienced a period of blessing. Bro. Alex. Wilson has labored faithfully, meetings showing a marked improvement. On July 29 a young lady confessed her Lord. On Sept. 2 Bro. H. Hargreaves will commence his ministry with the church.

Frankston.—A lady who accepted Christ, and was baptised on July 28, was received into fellowship at afternoon meeting on July 29. Bro. Clark spoke at both meetings. The gospel meeting, the first held, was fairly well attended. On Aug. 5 both meetings were well attended, Bro. Clark being the speaker.

Fitzroy (Geelong-st.).—Fair meetings were held on Aug. 5, Bro. Holland speaking. His talks on the disciples were concluded; they proved most helpful. Sister Mrs. Mason, of Palmerston North church, N.Z., was present in the morning. Members were sorry to hear of the illness of Mrs. Baleman's sister in Tasmania.

Hamilton.—On April 5 the church welcomed Bro. Methven, senior, back after a fortnight's holiday. Bro. Methven, junior, acceptably filled the position during the preacher's absence. All meetings have been bright, with normal attendance. At the evening meeting on Aug. 5 one young lady made the good confession.

Blackburn.—Excellent meetings have been held lately. The gospel meeting on Sunday night was taken over by girls of the sunshine club, members of which rendered solos and special choir numbers; one made announcements and two read the Scriptures. Saturday night prayer meeting is still proving a great help to the church.

Caulfield (Bambra-rd.).—On Aug. 5 Bro. Youens spoke morning and evening. After the gospel address three made the confession. Sister Violet at Sunday school gave an appreciated address to the children on foreign missions. Morning meeting on July 29 was the largest recorded in the history of the church with exception of opening ceremony.

West Preston.—Appreciated messages were given by Bro. Beaumont and Robbins on Aug. 5. Members were glad to see Bro. Robbins back after illness; at the close of his sermon one confessed Christ. Foreign mission offering amounted to £4/14/2. Sister Grace Blackwell, who has rendered good service as superintendent of Y.W.L., has been succeeded by Bro. and Sister Grainger.

Surrey Hills.—On July 29, services were well attended, Bro. Connor speaking in the morning. Bro. Combridge in the evening. At the close of the evening service Sam Barber, a Bible class boy, made the good confession, and was baptised the following Sunday. On Sunday evening, August 5, two lads confessed Christ. The kindergarten staff have been making successful attempts to raise money to complete kindergarten hall.

(Continued on page 506.)

Foreign Missions.

Conducted by G. Percy Pittman.

OUR NEW CHAIRMAN.

Subject to the endorsement of the Federal Conference Executive, Bro. A. L. Read has been appointed chairman of the Federal Board of Foreign Missions. Bro. Read is well known to the brethren everywhere as a capable and consecrated Christian worker. He has been a member of the Board for 20 years, ever since it was located in South Australia. For the past 25 years he has been secretary to the church at Maylands, of which he is a foundation member. As Under-Secretary for S.A., Clerk of the Executive Council, and official secretary to the Premier, he occupies an important place in the public regard. His marked abilities and enthusiasm for the world-wide interests of the kingdom of Christ will be of great service to the Board, and to the brotherhood at large.

THE NEW MEMBER.

In order to fill the place on the Board, rendered vacant by the passing of the late beloved Bro. Wm. Morrow, Bro. R. J. Finlayson, of Adelaide, has been elected a member. This appointment also is subject to the approval of the Federal Conference Executive. Bro. Finlayson is a well-known Christian man of high integrity and ability. He is a prominent figure in the business world, and a faithful and earnest member of the church, and is deeply interested in the cause of foreign missions. The Board is to be congratulated on securing the services of a brother of such standing in the church and the community.

THE NEW SECRETARY.

A third appointment was made at the last meeting of the Board, and one which we are sure will meet with the approval of the brethren everywhere. Bro. Albert Anderson has accepted the position of secretary to the Federal Board of Foreign Missions. Bro. Anderson's long experience on the foreign field, his platform ability, and his earnest and sincere Christian character, mark him out as a man eminently fitted for the position he has been called to occupy. We ask for the prayers of the brotherhood on his behalf, that he may be given all needed grace in the performance of his important work. Further notice will be given of the date when he will enter upon his official duties. At present all correspondence for the Board should be addressed as at present—to G. P. Pittman, 74 Edmund-ave., Unley, S.A.

THE ANNUAL OFFERING.

Further sums have been received as follows:—From State treasurers, £292/1/10; from churches, £30/10/6. The total amount of the offering to date is £2,036/2/2, which is £967/9/11 less than at the same date last year. We are thankful to all donors, and shall be glad to receive any further sums from treasurers and individuals as early as possible.

A REDUCED OFFERING.

So far the indications point to a smaller annual offering for foreign missions than last year, and last year's offering was not sufficient to maintain the work. Our Indian missionaries have again agreed to accept a 5 per cent. cut on their salaries, and a 10 per cent. cut on all departments of the work. We are sure it is not the wish of the brethren that this should be done, and it need not be done if all will give something towards the annual offering. We

write this for the sake of some few churches which have not taken up the offering at all, and for those who have not yet sent in the money they have collected. Our accounts are not yet closed, and we are open to receive further gifts. We feel sure that when the brethren realise the situation they will contribute towards the work. Churches which have already given might perhaps be able to do a little more if our needs were laid before them. We want to advance and not retreat; and if the brethren will give us the money, we will at once send out more missionaries and spread out in all directions on the various fields. Candidates are waiting to go out, the fields call everywhere for more native workers, and only money is needed. Who will "go a little farther," as the Saviour did in the garden, and extend to us the help we so urgently need?

A. J. INGHAM.

Bro. Ingham, the secretary of the Victorian F.M. committee, left that State for South Australia on July 6. He rendered excellent service on the foreign mission committee in Melbourne for four and a half years. His work in preparation for the recent annual offering was highly appreciated. His new district at Balaklava, South Australia, will benefit by the influence of his kindly personality and zeal for the spread of the gospel at home and abroad. Bro. H. A. G. Clark is acting as secretary to the Victorian committee at present.

MISS CALDICOTT AT BARAMATI.

"Since I have been at Baramati every morning the Bible-women, the doctor, Indian Christian nurse, the langshaw gardener, the bullock-driver and the home servants, all meet regularly for a half to three-quarters of an hour's Bible study and prayer. It does my soul good this time of fellowship with these dear children of God in their various stages of spiritual growth.

"Dr. S. Zadhav, the Indian Christian doctor who came to us from Jalna in February last, is fitting in nicely, and so far has proved faithful in his work. He is one of the old school, and had his training in Miraj many years ago. He has not his L.C.P.S., but does very good work in the medical branch. We hope he will be able to build up the work here at Baramati again."

Dr. Zadhav reports on March 20: "I had a meningitis case. The baby was brought to the dispensary in an unconscious state, suffering from

broncho-pneumonia with high fever, constipation and sore head. It began to improve slowly after a week, and it took three months to recover. Now it is all right so we all, and baby's parents, are thanking God. On May 15 I visited one of the settlement pleuritis patients. He was suffering from dry cough, high fever and severe pain in right side of the chest. I treated him for two days, and he began to feel much better, but meantime in my absence they gave him black marking nut mixed in hot milk to eat, and the poor man died within four days. He left his wife and children in sorrow. We all are very sorry for them." Miss Caldicott adds, "You probably know behu, a black marking nut these Indians use to relieve pain which really causes more pain because, wherever it is applied or taken, it burns the skin severely."

MISS FOREMAN IN N.S.W.

Miss Foreman is expected to be present in Sydney in September, and is planning to speak at the Christmas gift evening to be held there on September 14. She will also visit a few of the other churches in the State. She conducted 20 meetings in Victoria in connection with the preparation for the offering, and was well received everywhere. We ask for prayers for a blessing on our sister wherever she goes in the interests of foreign missions.

MISS A. BAKER AND THE CHINESE MISSION IN MELBOURNE.

Miss A. Baker is one of the most devoted workers among the Chinese in Melbourne. For many years she has been the mainstay of the Chinese school and church in Queensberry-st., and she does a great work in visiting the women and children. She reports encouraging services there. Two Christians have returned from China, greatly enthused spiritually, and eager to help in the work. Efforts are being made to get absentees back to the school. Miss Crouch, a trained nurse and member of East Kew church, has offered to assist in visiting the homes of Chinese. The property is being repainted at a cost of £14/10/-, and the Chinese are doing their part to meet the cost. The work among the Chinese in our midst is one of the most promising forms of foreign mission work, and we are pleased to hear from time to time of the devoted efforts of the workers in all the States.

OUR INDIAN FIELD.

Miss Cameron is again in charge of the children's home, Shrigonda, Miss Blake has returned to Baramati to take charge of the women's evangelistic and medical work there, and Miss Caldicott has returned to Dhond as matron of the hospital.

A WEEKLY VISIT.

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ALEX. COOCH, General Manager

Jubilee of York Church, S.A.

The jubilee of York church was celebrated by special services held from July 21 to 26.

On March 18, 1884, in the home of the late Bro. Wm. Brooker, senr., a few members residing at York met to hold a Bible class and prayer meeting. The church at Hindmarsh took an interest in the meetings, Bro. H. D. Smith, preacher at Hindmarsh, and A. Glastonbury, father of the present Bible school superintendent of York, assisting.

On July 20, 1884, meetings were commenced in the Rechabite Hall. H. D. Smith was the preacher. 47 were present. These included 17 foundation members of the church, of whom only two remain in membership with the church, Bro. and Sister Wm. Simons. Sister Miss Norman is now in membership with the church at Grote-st. These three at various times have been a great help to the cause at York. The Bible school was organised in October, 1884. It was in April, 1889, that Hindmarsh church granted formal letters of transfer to the 17 members referred to above.

The Rechabite Hall soon became too small for the congregations. In October, 1888, land was purchased, and building commenced in 1890, the membership having reached 83. The new building was opened for worship on March 29, 1891. Vestries were later added, and three class rooms were erected in 1907. By January, 1915, the church was free from debt. In that year a larger class room for the growing kindergarten department and a social room were erected. Extensive renovations and some additions were made in 1923.

During the years numerous evangelists have served the church, the present preacher being Bro. H. P. Manning, who began his work at the beginning of this year. Faithful men have served as trustees, elders, deacons, etc., and loyal and capable brethren and sisters have carried on the work of the Bible school and other auxiliaries. A Dorcas society has rendered good service since 1894.

An attractive souvenir, copiously illustrated, outlines the work of church and auxiliaries. In it we note the statement that Bro. H. J. Horsell became a member of York church in 1899, and that Bro. W. C. Brooker grew up as a boy there, and later became secretary. Bro. Chas. Hunt, now of Inglewood, W.A., was in membership here, as also was Miss Edith Terrell (now Mrs. Henderson), missionary in India.

The church has helped other causes, Croydon being an offshoot from Hindmarsh and York, and Flinders Park church taking some of York's finest workers when it was established.

During the 50 years 1,802 were received into fellowship—615 by faith and obedience, 340 by transfer, and 45 by restoration. The present membership is about 300, including some isolated members.

JUBILEE MEETINGS.

The celebrations opened on Saturday afternoon, July 21, with a dinner to honor the old members, about 56 sitting down to the great feast. A birthday cake holding 50 candles was on the table, candles being lit by Miss Norman and cake cut by Mrs. Simons, the two remaining foundation sisters. Two other foundation members were present, viz., Mr. Simons, senr., and Mrs. Hubbard. In the evening reminiscent talks were given by old members, and an honor roll of foundation members was unveiled, this honor roll being made from a tree grown on the church property.

Many beautiful gifts have been made by members to the church in honor of the occasion, and great sacrifices have been made not only by the givers but by those brethren who gave time in renovating rooms and property generally.

On July 22 forty attended 7 a.m. prayer meeting. At 11 the building was full. Offering amounted to nearly £9 and £10/3/- for the thank-offering for building debt reduction. W. C. Brooker, son of our late Bro. Wm. Brooker—a foundation member, was the speaker. Back-to-Bible-school meeting in the afternoon attracted a great crowd, and the past superintendent, Bro. R. E. Mossop, gave a message.

Gospel service at night was taken by a past evangelist, Bro. P. R. Baker. This was a great meeting, and there were two confessions.

On Monday, July 23, the Bible school celebration was presided over by a past teacher and officer of the school, Bro. Fred. Harding. A message was given by another past preacher of the church, Bro. E. J. Pateroster. The school gave a splendid item entitled "God's Wireless."

Tuesday, 24th, was Endeavor night. Junior society and Y.P.S.C.E. rendered items. The Endeavorers have been trying for some years to raise sufficient money to place an open baptistry in the chapel. This task has been completed and Bro. Lampshire (preacher of the church during the time most of the money was received) declared the baptistry open, and also gave an address.

On Wednesday afternoon, July 25, at Dorcas meeting, the chapel was practically full, when two former members—Miss Norman and Mrs. Fred. Harding) gave addresses. In the evening a brotherhood meeting was held. Greetings were received from sister churches, conference committees, and others. Bro. R. J. Horsell, another past preacher of the church, presided.

Thursday, July 26, was the final public meeting. This took the form of a tea and thanksgiving meeting, and it was a great time. Bro. Davie and Killicker (past preachers) gave messages. The thanksgiving offering amounted to about £7.

The meetings were all well attended, it sometimes being difficult to accommodate those who came. A great time of fellowship was enjoyed.

The church will certainly be benefited spiritually and built up generally in consequence of the gatherings.

The clubs held their social on Saturday, July 28. Bro. Ingham, who is taking up the work at Balaklava, spoke on Sunday night, July 29, and the youngest son of the evangelist, Bro. H. P. Manning, made the good confession. Bro. Manning has worked exceedingly hard to make the jubilee the success it was.

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Church Buildings, York, S.A.

News of the Churches.

(Continued from page 505.)

Victoria.

Noble Park.—On Aug. 5 special youth services conducted by Bro. G. R. Stirling were well attended, and at night a scholar from the Bible school made the confession.

Middle Park.—Excellent attendances on July 29. At gospel service scholars of Bible school rendered special singing under leadership of Bro. L. Brooker that was much appreciated. At the close of Bro. Westwood's address a young lady made the good confession. On July 26 the Bible school scholars held an enjoyable social. Good meetings on Aug. 5. Bro. Westwood delivered helpful addresses.

North Richmond.—The Richmond district C.E. rally was held in the chapel on Aug. 4, Mr. Dennis and Mr. W. W. Saunders being the speakers. A pleasant time was spent with C.E. members from various churches. Good meetings on Aug. 5. Bro. Sparks at 11, and Bro. R. Burns (Collingwood) at 7, gave interesting and helpful messages. Attendances keep up to average. Y.W.L. song service is helpful and successful.

Hartwell.—Attendances keep up well. On July 22 Bro. McKiltrick, of Baptist College, presided at Lord's table, and also gave a stirring gospel address in the evening. Bro. Robbins (conference president) gave a fine message to the church on Aug. 5. C.E. enjoyed a visit from Camberwell society recently. Sister Hancock, of Footscray, was soloist at evening service. All departments are in a healthy condition.

North Williamstown.—At the church half-yearly business meeting Bro. Hunt's salary was increased, and the secretary was presented with a Church of Christ hymn book. On Aug. 4 Bro. Gale and Patterson, of B.S. and Y.P. Dept., were present at tea with the teachers, after which they delivered a splendid lantern lecture on school methods. On Aug. 5 two young ladies and two young men made the good confession.

Drumcondra.—On July 26 Mr. Hitch, of B. and F. Bible Society, presented an interesting lantern lecture. Junior Endeavor third anniversary was celebrated on July 30 by a birthday tea. Attendances of late have been very encouraging. Bro. R. A. Banks continues to labor faithfully. As a young people's service on Aug. 5, a young woman made the good confession at conclusion of Bro. R. A. Banks' address on "How Shall We Know God?"

Ormond.—On July 29 Bro. Fitzgerald, from Collingwood, gave the morning address, which was enjoyed. Good meeting at night, the gospel being preached by Bro. Andrews. One was baptised. Good meetings on Aug. 5, with one confession at night by one of the scholars of Bible school. First day of return of money boxes for building fund brought in £8/5/3. Scholars are practising for anniversary under baton of Bro. Nichols.

South Yarra.—For the last three Lord's days there have been confessions. Four young people (adults) have received the hand of fellowship. C.E. has given the programme for local Baptists, and women's guild has paid a visit to Sister Davidson's, at Footscray. Sister Graham is still very ill at Austin Hospital, but showed signs of improvement when visited a fortnight ago by the guild. Bro. Alec. Wilson addressed the church on July 29.

Boort.—Meetings for July were very good. On 29th Bro. Hargreaves gave a fine morning address. At night he gave a very good message. A quartette was rendered. On July 29 Bro. Hargreaves handed in his resignation, which was accepted with much regret, as he has done a very good work in the twelve months he has been with the church. On Aug. 5 Bro. Hargreaves' morning exhortation was very helpful, and at night he gave a splendid message.

Melbourne (Swanston-st.).—There were good meetings on Aug. 5, which was made the annual orange and violet day. After the evening service the fruit and flowers were distributed to city hospitals and some sent to sick members. Bro. Scambler delivered two very helpful and interesting sermons. Mrs. F. L. Mitchell sang "How Lovely are Thy Dwellings" at evening service. Mrs. Ernest Lawson arranged the gifts of fruit and flowers very beautifully on the platform.

Warracknabeal.—On July 29, meetings were well attended. Bro. Garland speaking in the morning on "Christian Liberty," and in the evening on "The Pre-eminence of Christ." On July 31 the J.C.E. gave an excellent programme to Y.P.S.C.E. Mid-week prayer meetings are encouraging. Bro. Garland is giving a series of addresses on the book of Revelation. On August 5, in the absence of Bro. Garland, Bro. Moneriff addressed the church in the morning; in the evening Bro. Garland spoke on "The Saving Power of Christ."

Thornbury.—The serial sermons from "Pilgrim's Progress" have drawn large attendances, and a keen interest is taken. Average attendance at breaking of bread for July was 189. There were five decisions during that period. C.E. continues to prosper, new members being added every month. Attendances at Bible school have increased during last quarter; 59 new scholars enrolled during that period. New hymns are being learnt, and a short song-service is held prior to school proper; this is successful in providing a suitable atmosphere for opening exercises.

Carlton (Lygon-st.).—The mission band enjoyed a visit and message from Mrs. W. H. Hinrichsen at their meeting on Aug. 1. On morning of Aug. 5 Bro. Abercrombie brought an interesting message to the church based on the early days of our work in Melbourne. At night Bro. F. T. Saunders preached on "The Basis for Christian Unity." The church was glad to have a letter from Bro. Euniss, who will be away a while longer. This was the last Sunday in the chapel for a time; meetings will be held in school hall while chapel is being renovated.

Dandenong.—A successful social afternoon was held recently at the house of Mrs. Howlands, proceeds in aid of Mrs. Waterman fund. On Aug. 2 Mr. Burden gave an interesting talk on the Cumeragunja work. Mr. Gale gave an interesting address at morning service on Aug. 5. Bro. Atkin spoke at evening service, which was well attended. The church celebrated its thirtieth anniversary on Sunday. Many of the members who were present at the opening service were able to be at this anniversary. A choir has been formed under leadership of Bro. J. Tinkler.

Carnegie.—Annual business meeting of church was held on July 25. All reports revealed progress, and the church is united and happy in service. As the result of special offering in May, it was decided to pay £75 off building debt. A satisfactory response has been received through the ladies' aid talent fund. Bro. Shipway began his ninth year of ministry with the church on Aug. 5. There were very good congregations for the day. Bro. A. R. Bean acceptably addressed church in the morning. With deep regret we record the passing away of Sister Mrs. Gordon on July 26.

Footscray.—Bro. F. T. Saunders, secretary of the College of the Bible, addressed the morning meeting on July 22. The women's mission band held a special meeting on July 31, Miss N. Ellis being the speaker. The annual business meeting took place on Aug. 1, new deacons appointed being Bro. R. and I. Buckley, W. Easton and W. Jackson. Bro. D. D. Stewart addressed both services on Aug. 5. Sunday school has commenced anniversary practice under leadership of Bro. G. Swallow. Weekly prayer meeting shows improvement in attendance. A mission for the deepening of spiritual life has been arranged.

Branwick.—Three have been added by faith and obedience. The ten days' evangelistic campaign conducted by Dr. G. E. Moore, M.A., concluded last week. The church experienced spiritual enrichment, and a fresh impulse for further service has been received. At a thanksgiving service, followed by a social hour, appreciation and thanks, with suitable gifts, were made to Dr. Moore, to J. H. Barrett, song-leader, and local members who gave special service. Last Sunday there were larger congregations at both services. In the morning Bro. Lydiard exhorted. Bro. Pittman's evening topic dealt with the Lordship of Christ.

North Essendon.—At annual business meeting of the church on July 26, healthy reports were given by church secretary and treasurer, and by leaders of auxiliaries. All retiring office-bearers were re-elected. It was resolved that a record be placed in the church minute book of the faithful, loyal, Christ-like ministry of the late Bro. R. P. Williams. A church anniversary was held on July 22, with roll-call at morning meeting, and special singing at gospel service, when Bro. Martin gave a splendid address. Fair attendances on Aug. 5. Bible school is practising for anniversary under baton of Bro. Thomson, of Ascot Vale church.

Parkdale.—Members of Y.P.S.C.E. attended Ormond Methodist rally on July 31 and inaugural rally of new Mordialloc-Bentleigh District C.E. Union on Aug. 4. On Aug. 2 Bro. R. Hills gave a fine message on "The Holy Spirit." Bro. Ritchie (Fairfield) gave helpful messages on Aug. 5. At worship service Miss E. Hogan was welcomed into fellowship, having been baptised by Bro. A. W. Stephenson at church prayer meeting on Aug. 2. During the afternoon S.S. teachers and members of Y.P.S.C.E. canvassed streets for new scholars with encouraging results. A quartette was beautifully sung at gospel service. There are still a number of members sick.

Gardiner.—There were excellent meetings all day on Aug. 5, when K.S.P. anniversary was celebrated. The Kappas helped at all services, from prayer service at 7.30 a.m. Bro. R. L. Arnold, of Moreland, gave a stirring address at worship meeting. Bro. Ron. Strongman presided over evening service, Bro. H. J. Patterson preaching. A Kappa choir assisted under leadership of Bro. J. W. Nicholls. Bro. Cecil Watson rendered two solos. The K.S.P. club continues to do good work under the leadership of Bro. Watkins. On Aug. 1 about 70 were present at meeting of women's mission band. Miss Foreman, from India, was the speaker. Miss Mary Thompson was present, and, indeed, had a birthday celebration, receiving best wishes and being presented with a beautiful birthday cake with 74 candles. The mission band recently invited the church to help the Mrs. Grace Waterman fund, and a response of over £20 was made. Annual P.M. offering amounted to £60.

Malvern-Caulfield.—Average attendances for July were, communion 143, gospel services 2,0. Foreign mission offering to date is £33, of which C.E. members contributed £12/10/-. Bro. Bren. Brenner, Bond and Collier have been appointed official washers for church. Y.P.S.C.E. held a successful "grocery night," goods being forwarded to social service department. Sister Violet gave a helpful message. Sister Mrs. Trost has transferred to Oakleigh, and Sister Mrs. Steele to Hartwell. Bro. and Sister Henry Watson and family are attending services during their stay in the district. Sister Miss Swift, Sister Mrs. Simmering, Bro. Munro and Sister Miss Denton are laid aside with illnesses. Splendid meetings with good attendances, both week-nights and Sundays, in connection with the "Crusade of the Cross" series. Bro. A. A. Hughes' messages being helpful and inspiring. Appreciated musical assistance has been given by many, including Brighton church choir, Prahran male quartette party, and the Harmonic Chorists.

Ascot Vale.—There were good meetings all day on Aug. 5, Bro. Snow being speaker. On July 25 the women's mission band held its eighth birthday meeting. Mrs. Dawson was the speaker. At a special business meeting on Aug. 1, the following officers were elected: Secretary, Bro. Burdeu; assistant secretary, W. G. D. Brown; deacons: Bren. Burns, Brown, Campbell, White, F. Sterling; treasurer, Bro. Burns; organist, Mrs. White. On Aug. 4 a combined tennis and cricket social was held. The new church record books are being used. Bro. Lang is due to commence his labors here on Sept. 2.

South Australia.

Mile End.—During past month Bro. Arnold Brown has been assisting the work. Meetings have been well attended. Bro. and Sister W. Beiler and family have been welcomed into fellowship from Semaphore. Two scholars have also been received into the church. Bro. L. C. McCallum, M.A., from Balaklava, is due to commence his ministry early in September.

Queenstown.—On Aug. 5 Bro. L. Partington exhorted the church. In the evening Bro. Brooker preached the gospel. On July 30 the annual meeting of Bible school teachers was held, and on Aug. 1 Bro. Myall, leader of the sunshine club, arranged for a visit to be paid by several members to Escourt House at Grange, where a good programme was given to the crippled children.

Balaklava.—On July 15, in the presence of a large gathering, a tablet provided by the family of our late Bro. H. M. Tuck was unveiled. The church has suffered a further loss in the home-call of Sister Mrs. H. Roberts. Christian love and sympathy are extended to the husband and his family. After almost five and a half years of service with the church, Bro. McCallum will be leaving at the end of August. Good meetings continue.

Glenelg.—In place of the usual service on evening of Aug. 5, the choir, assisted by friends, gave the cantata, "David, the Shepherd Boy," interspersed with scriptural recital by Sister Winnie Woodroffe. Chief soloists were Mrs. K. M. Leak and Miss Fay Kitto, Messrs. Bell, Bartlett and Callow. The chapel was filled to overflowing. The rendering of the cantata reflected great credit on the conductor, Mr. A. N. Haddrick. Bro. Colin Inverarity was recently received into fellowship, following confession of faith and baptism.

Cheltenham.—On July 28, at morning service, Bro. Lampshire gave the exhortation. One sister was received into fellowship. "That Question About Jesus" was the theme of Bro. Lampshire's excellent gospel address. Aug. 5, church tenth anniversary, 11 a.m., at roll-call of members, each responded with a favorite text. An address by Bro. W. C. Brooker was appreciated. At night building was crowded out. Special singing. Les and John Black played hymns on xylophone. Bro. Lampshire spoke on "Life's Sacred Trust." There was one confession. Bro. Lampshire's mother is still in hospital very ill.

Semaphore.—On Sunday, July 29, there were good congregations both morning and evening. Bro. Garfield Bootes' interesting addresses were greatly appreciated, as was also the choir item and solo by Sister Terrell at the gospel meeting. The Bible school and other auxiliaries maintain interest and strength. The ladies' guild is making preparation for 24th church anniversary services. On Aug. 5 A. P. Mann addressed the church, and Bro. H. H. Holmes preached at night to fair congregations; 69 communed. Anthem and solo by choir and member were appreciated. Four members have been restored. In the scripture examination seven scholars gained certificates, four of which were certificates of merit, and one first prize for the Stat.

New South Wales.

Enmore.—Improved weather helped attendances on Aug. 5, Dr. Meldrum's addresses being of an inspiring character. The church has appointed three elders in the persons of Bren. W. H. Argue, E. W. Gill and Dr. Verco.

City Temple (Campbell-st.).—There were good attendances morning and evening on Aug. 5. In the afternoon 19 were present at adult class. 36 attended men's Fellowship at 4 p.m., when Raymond G. Wells spoke on "Australia's Part in the Fight for Peace." There were two confessions at night.

Hamilton.—Bro. C. Young has completed his first month's ministry. All auxiliaries have been met and plans laid for future work together. Attendances at both morning and evening meetings have improved, Bro. Young giving series of addresses on "The Furtherance of the Gospel" and "The Church." Sister Young has been appointed president of the women's guild.

South Kensington.—On July 25 a successful combined reunion of the K.S.P. and P.B.P. past and present members and church officers was held in the schoolroom. On Aug. 5 Bro. D. J. Fox spoke in the morning. Bro. Elliott Arnold's evening subject was "Egypt's Darkest Night." Preparations are being made for Bible school anniversary. The men's fellowship is again in operation.

Mosman.—On July 29 Roy Acland's exhortation was "Quench not the Spirit"; at night he continued the series, "The Bible the Word of God." On Aug. 5 L. Harbutt's subject was "My Father Knows"; R. Acland, in continuing the evening series, described Tynedale's life and sacrifice. Sisters Harbutt, Allen and Owen are laid aside by sickness. The K.S.P. was successful in debate against Lane Cove K.S.P.

North Sydney.—On July 31 a well attended and impressive recognition service was held, when Bro. and Sister J. C. Thomson commenced their work with the church. W. V. Lacombe presided, charges being given by W. L. Evers to the church, and by J. Winton to Bro. Thomson. Brief responses were given by A. Allen for church and by Bro. Thomson. This service was followed by a social hour, when greetings were received from Mrs. Hagger for sisters' conference, district conference executive, city and suburban churches, and P.M. committee. On Aug. 5 three adults were received into fellowship, and two adults were baptised by H. V. Lacombe. Bro. Thomson addressed both services. The work promises well.

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IN MEMORIAM.

CLYDESDALE.—In loving memory of our son Jack, who died of wounds in France on August 9, 1918. "Beyond earth's shadows we shall meet again."

—Inserted by J. and J. Clydesdale.

HAMILTON.—In ever loving memory of our darling mother, who fell asleep on Aug. 7, 1931. Also our dear brother James Leslie (Jim), who was drowned in the Somme River in France, Aug. 22, 1918.

—Inserted by their loved ones at Hampton, Vic.

MCGREGOR.—In loving memory of our dear wife and mother, who fell asleep in Jesus on August 13, 1933, at Ascot Vale.

Safe now in Jesus' keeping.

Leave we now our loved one sleeping. —Inserted by her loving husband and daughter.

RYAN.—Loving memories of Mabel Eileen, the dearly loved daughter of G. and S. Black, and loving sister of A. Quirkie and W. Black, of Annerley, Q., called to rest August 18, 1928.

The link that bound us here below,

Still binds our hearts to thine.

A memory that will never fade,

Of one we loved but could not save.

Sadly missed by all at home.

BEREAVEMENT NOTICE.

Mrs. Bray and family desire to thank sincerely all their kind friends, relatives and clubs for letters, telegrams, cards, floral tributes and personal messages of sympathy in their sad bereavement. Will all please accept this as a personal expression of their sincere gratitude? —14 Blair-st., Coburg.

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Bayswater church reports having taken twenty tickets at 2/6 for the Centenary fellowship rally to be held on October 15. It is expected that many brethren from country and interstate churches will be present owing to Centenary attractions.

Correspondence.

(The editor is not responsible for the views of his correspondents.)

THE PRICE OF AN ANNIVERSARY.

The thoughts expressed in the page, "Our Young People," of your issue of July 26, are long overdue. Sunday school teachers and officers in many cases are slipping back (if they ever were progressive) when they arrange for the Sunday school anniversary. Some of us find time to criticise other religious bodies who conduct Pleasant Sunday Afternoon concerts and entertainments, but what are our own S.S. anniversaries? A crowded platform of children, assisted in many cases by an orchestra, entertain the "once-a-year church-goers" with a selection of hymns. Instead of some of the so-called "hymns" they might just as well sing the patriotic and negro minstrel songs that are taught by the State schools, the words being just as good and the music far better.

Then, when the children are tired some visiting minister is asked to speak, when it is almost time to close the service. He is afraid to deliver all that he has prepared because he will be disliked for making the service too long. The result is a short, half-hearted apology for a sermon. What a splendid chance is lost of preaching the gospel to these "once-a-year church-goers."

I recently heard of a Church of Christ Sunday school teachers' meeting where arrangements were made for the week-night celebration programme. They were trying to fill it up with second-class items because there was only a little more than a fortnight before the anniversary. Consequently, there was not sufficient time for preparing first-class items. They were determined not to have a speaker at this service, because "they were all too dry." Is it not a sad state of affairs when those who have accepted positions as teachers of the Bible are so ignorant as to be unable to appreciate a good speaker, and sadder still when they are so ignorant as to have no desire to learn?

There is room for improvement in all of us, but let us not think that the remedy is to return to some old-fashioned ideas. Christ is ever new, and our primary obligation is to preach his story to both young and old, at all times and places. If anniversaries are allowed to overshadow this motive we cannot justify our existence.—K.C.

CHRISTIAN CO-OPERATION AND UNION.

May I be permitted to add a viewpoint to the leading article, "Christian Co-operation and Union," in the issue of July 26. With the contention that greater co-operation between the various Christian bodies is desirable many will find themselves in accord. The suggestion, however, that the cause of Christian union is likely to be aided through the drawing together of those bodies of believers with the greatest number of common beliefs and interests needs qualification, as the writer of the leading article apparently recognises in further remarks. Much as we might desire to work more closely with our Baptist brethren it does not follow that with this immersionist body, or with any other immersionist body, we will find the greatest community of interest. Further evidence, and that of a kind not yet made available, is necessary before such a conclusion may be reached.

That the ordinance of baptism should be singled out as a connecting link is easily understood when we give heed to the development of our practice and thought in Australia. It is not contended that we do not rightly insist upon the importance of baptism. Rather it might be said that in some directions we have fallen short in the place we have given baptism as an entrance to the Christian life. To me it seems that baptism can be placed correctly in focus only in relation to our Lord.

Jesus Christ must be central in any movement which strives to add Christian union. Our Lord spoke of two ordinances, baptism and the Lord's table. One was intended as an entrance to the Christian way of life, while the Lord's table was intended as an indispensable means of continuance in the Christian life. Both ordinances are integral elements of New Testament Christianity, and that fact we have so readily accepted. But the implication has not been so readily recognised. It is that there is no logical reason to suppose that we will find a greater community of interest among those who agree substantially with us in the observance of one ordinance rather than in the observance of the other. To suggest so would be a species of modernism which detracts from the fulness of Christ, and a type of thought which I trust will not find acceptance among us.

Our zeal for union may impel us toward a superficial comparison in the observance of baptism, but to attempt to base our thought upon such lines would be a compromise and the precursor of later disillusionment.—C. C. Dawson.

[This letter is interesting and calls attention to some important points which will have to be kept in view in any proper discussion of union proposals. Our article was elicited by two things (a) the N.S.W. union conferences, and (b) Dr. Wheeler Robinson's article; hence its general trend. With practically everything in our correspondent's letter we are in cordial agreement. The centrality of Christ, and the consideration of the ordinances in relation to him, are vital matters. Nothing can be settled if these are ignored. Our people have often said they would be willing to unite with any people at any time, but on a scriptural basis. Our article was far from suggesting that mere agreement on the action of baptism would lead us far. What we wrote regarding the Greek church, Christadelphians, and open-membership Baptist churches, definitely ruled out that view. Nothing in our leader was intended to suggest that an agreement in an enumerated number of beliefs and practices—few or many—would determine the movement. Weight as well as number would have to be noted. We therefore do not fear this any will charge us with "a species of modernism"—it would be a novelty for the editor to be thus suspect. We welcome our correspondent's letter with its helpful and constructive remarks. We still think, however, that union proposals may well be discussed, in the first place, with our Baptist brethren, who are in agreement with us on a great number of evangelical views as well as on the subjects and action of baptism.—Ed.]

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Obituary.

BISH.—A loyal member in the person of Bro. Bish was called home on June 20. Our brother had been in poor health for some time, but latterly had enjoyed rather better health. On the morning of the 20th he had been into Melbourne with his son-in-law, but had not long been home when the call came. The writer had been associated with Brother and Sister Bish in Swan Hill, and grew to admire the calm sincerity of their faith, and on renewing fellowship with them at Oakleigh that admiration deepened. Once more we are made to appreciate the Christian's hope. Our brother has gone to be with Christ. The consciousness of this will sustain our sister in her great sorrow. To God we commend her and the family.—S. H. Mudge.

HAYES.—On Friday evening, June 29, Sister Mrs. Hayes passed peacefully away after being confined to her bed for some weeks. She was laid to rest in the old Cheltenham Cemetery on Monday, July 2, the date of her 82nd birthday. Our late sister became a member of Cheltenham church, Vic., 67 years ago, with which she remained in membership until her removal to Hawthorn, where she resided for the last 16 years. Although unable to attend church regularly, nor at all during the closing years of her life, she retained a confident faith, and was ready to go when God called.—E.L.W.

SMITH.—After 53 years of Christian service, Bro. William George Smith, of Minyip church, Vic., was called home on Saturday, July 21, at the age of 71 years. Buried at the age of 18 years by Bro. G. Lawson, of Murooa, our brother became a pioneer of the church at Dumunkle, which later was transferred into Minyip. A man keenly interested in the affairs of the kingdom, he has shored up the larger sphere of direct work, showing his sympathy by the donation of a sum of money to erect a kindergarten hall at Warracknabeal. He was an elder of the church at Minyip for many years, conducting his last service there on July 1, the day after his 71st birthday, and nine days before his last illness. His interest in the community was expressed in many ways, including representation on the Borung Shire Council, from which he withdrew some years ago on account of an accident. He had taken a leading part in the Farmers' Union, the wheat pool, and in the local agricultural society. The large number who assembled both at the church and at Minyip cemetery attest the high esteem in which he was held for his honesty, integrity and good citizenship. His wife, five daughters and three sons, who live in assurance of a future reunion, we commend to our heavenly Father's care.—A.W.G.

WALKER.—Bro. David Walker fell asleep on March 29. He was baptised in 1883 by Bro. Parks, and transferred from Shepparton to Brunswick in 1909. He has been an active member save for the last three or four years when he was unable to take active part on account of illness. Bro. Pittman conducted funeral services.—A. Mann, secretary.

[We regret the late insertion of this notice, which reached us on Aug. 1.—Ed.]

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