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## Anglican Manifesto on Church Unity.

IN 1920, it will be remembered, the Conference of Bishops of the Anglican Communion held at Lambeth sent out a famous "appeal to all Christian people," in which the desirability of union was declared and which contained the following very definite statement:

"We believe that the visible unity of the church will be found to involve the wholehearted acceptance of:—

"The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief;

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

The bishops went on to indicate "the episcopate" as, in their judgment, "the one means of providing such a ministry."

This Lambeth appeal yet remains the weightiest statement of the Anglican attitude to union. The appeal naturally aroused world interest, and especially amongst the Free Churches of Great Britain, where reunion proposals were keenly discussed. The 1930 Lambeth Conference of Anglican Bishops seemed to ignore the matter of reunion so far as free churches were concerned. For various reasons there was a considerable set-back.

Recently interest has again revived. A manifesto has been sent to the Free Churches of England and to the Church of Scotland signed by Anglican bishops (including the Bishop of Birmingham), deans (amongst them Dean Inge, and his successor Dean Matthews), professors, church dignitaries, headmasters, and parochial clergy. The manifesto was sent to the secretaries of the following bodies: Methodist Church Conference, Congregational Union of England and Wales, Baptist Union, Presbyterian Church of England, Free Church Council, Federal Council of the Evangelical Free Churches, and Church of Scotland.

Our readers will be interested in this manifesto, which is likely to become of historic importance; so we print it, as follows, without comment:—

"In view of the world's great need for unity, which we believe can be achieved lastingly only on a religious basis, and in face of the powerful disruptive forces in modern life, we affirm that there is no more urgent or inspiring task before the churches of Christ than the promotion of Christian unity.

"It is now nearly fourteen years since the issue of the call to unity in 1920, and we cannot feel satisfied with the progress which has been made in that period towards a better understanding and closer co-operation between the Church of England and the Free Churches.

"We therefore desire to assure the members of the Free Churches of Great Britain and the Church of Scotland that there is a large body of opinion in the Church of England which heartily and sincerely desires to press on towards what we believe is the high calling of God for this generation of Christians. To this end, and to remove as far as possible the misunderstand-

ings and prejudices which hinder us from godly union and concord, we make the following affirmations, in the confident belief that they are consistent with the official teaching and formularies of the Church of England, and that they represent the views of the majority of its members, and in the hope that they may form a sufficient and acceptable basis for mutual understanding and co-operation in promoting the unity of the church.

### I.

#### Membership of the church.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal church of Christ, which is his body."

"These words of the Lambeth Conference of 1920 were repeated, with solemn conviction, by the Conference of 1930. Further, the representatives of the Church of England on the Joint Conference at Lambeth, 1923, made the following statement:

"It seems to us to be in accord with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's word and administer the sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the church concerned, are real ministries of Christ's word and sacraments in the universal church."

"These statements represent an advance towards Christian unity in which we rejoice, and they appear to carry certain logical conclusions for which we are prepared to work with all our heart and power in the Church of England.

### II.

#### Holy Communion.

"It has already been pointed out by the Lambeth Conferences of 1920 and 1930 that a minister has no canonical authority to refuse communion to any baptised person kneeling before the Lord's table unless he be excommunicated by name. We also hold the rubric which requires Confirmation to be a domestic rule of the Church of England, which does not exclude other baptised persons from occasional communion, and it would, we believe, contribute to mutual un-

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understanding and sympathy if members of the Free Churches would realise that they would be welcome to the hospitality of the Lord's table in a large number of our churches.

Further, in view of the acknowledgment referred to above, that Free Church ministries are real ministries of Christ's word and sacraments, we acknowledge that divine grace is imparted not only through the sacraments of the Church of England, but also through those of the Free Churches. We do not recognise the distinction sometimes drawn in this connection between 'covenanted' and 'free' grace.

### III.

#### *Inter-change of pulpits.*

"We desire to see greater use made of the approval given by the Lambeth Conference of 1920 to the occasional authorisation of ministers not episcopally ordained, to preach in churches of the Church of England, and we emphatically dissociate ourselves from the protests which have been made when advantage has been taken of this approval.

"With a view to the promotion of mutual understanding and fellowship between the churches we, on our part, would be grateful to receive as well as ready to give invitations.

### IV.

#### *The historic episcopate.*

"In view of the misunderstanding which often arises as to what is implied by the episcopal system of the Church of England, and of the fact that acceptance of an episcopal ministry seems to some of our Free Church brethren a stumbling-block in the way of unity, we would make the following declaration:

"We accept episcopacy as of the *bene esse* and not as of the *esse* of the church, and we do not regard acceptance of this method of church order as implying any particular theory or interpretation of it, or any view of its dominical authority.

"We make no exclusive claim for it as regards the grace of God.

"We hope that it may commend itself to the Free Churches as a method of church order of ancient tradition and historic value, and we believe that with the devising of constitutional safeguards and the organisation of synodical institutions, in which the clergy and laity would play their due part, the system of episcopacy is still the wisest and most efficient form of church order.

### V.

#### *The establishment.*

"We are aware that the relations between church and state have contributed to the rise of the Free Churches, and that the establishment of the church is unwelcome to them. Without entering upon the advantages which appear to us to accrue to both church and state from their mutual relationship, we consider that the situation would have different aspects in the event (for which we pray) of the churches be-

coming more closely united. In such a case the whole question of the meaning and value of the establishment would have to be reconsidered from both sides, and we believe that it would be possible to work out a *modus operandi* which should insure the liberty of the church on the one hand and the official state recognition of Christianity on the other.

"In conclusion, we reiterate our belief

that our divisions are a hindrance to the work of Christ's kingdom, and that no Christian should rest content with our present disunion, but that all should find in our common loyalty to our Lord and Master the summons to unremitting effort for promoting that understanding and fellowship which must be the basis of our growing unity. To this work we pledge ourselves and invite your co-operation.

## The Cocktail Habit.

R. Ambrose Roberts.

Of late years the cocktail has steadily inveigled its way into the social world, and has clothed itself alluringly with the garments of much pleasant literary allusion—and illusion. Manufacturers, having a speedy eye to business, have been moved to put on the market fascinatingly cunning and clever devices and gadgets for the proper making and shaking and serving of cocktails. Many other subtle twists and turns of usage have been developed with a view to popularising the very name cocktail, and suggesting fascination and pleasure as belonging inevitably to the cocktail habit. At length we have arrived at the point at which to have a "cocktail party" to welcome a coming or to speed a parting guest is "the thing." To refuse to have such a party seems to be equivalent to writing oneself down as being hopelessly old-fashioned and narrow.

#### *The cost?*

However, well-marked signs of newly-awakened anxiety are manifesting themselves in the minds of many thoughtful hostesses and others. They are querying whether it would not be wise to eliminate the cocktail from their scheme of entertainment. This anxiety is not born of prudishness. It is rather being realised that the cocktail is taking a heavier toll than once was realised of those who have become habituated to it; whilst, at a meeting of the British Medical Association the other day, Dr. Watson Smith, president, outlined that a very heavy bill of the deferred payment type would surely be presented a little later on, and that the payments exacted would be in terms of cirrhosis of the liver, one of the most troublesome diseases known to science.

#### *Medical scientists' warning.*

Many medical scientists have sounded this grave warning. There are at least two peculiar sources of danger from which trouble arises.

In the first place even hardened old drinkers generations ago knew the danger of mixing one's drinks. It is hardly a secret that one drug which taken alone is comparatively innocuous, becomes more or less dangerous if another drug be introduced into the system before the first drug has been eliminated. Professor Dixon, M.D., F.R.S., of Cambridge, draws attention to this danger. Yet the "mixing" of a cocktail is of

the very essence of the thing. The more unexpectedness that the creator of a new cocktail can impart to his new mixture the more fascinating it is deemed to be. Thus gin, whisky, vermouth (Martini), angostura bitters, orange curacao, brandy, port wine, nutmeg, and many other ingredients, not excepting that deadly stuff, absinthe, are used in the fascinating but dangerous concoctions known to the initiated as cocktails.

#### *Concentrated danger.*

Coupled with the peculiar perils associated with the mixing of so many drugs is the further danger arising from the highly concentrated form of the alcohol so consumed. Professor Dixon says: "The amount of alcohol in a cocktail produces a far greater effect on the central nervous system than three or four times its alcoholic content administered in beer. That is to say, at a time when the concentration of alcohol in the blood of a beer-drinker is greater than that in a cocktail drinker, the degree of intoxication in the latter is more marked. The use of cocktails injures the stomach, and lays the foundation for a habit."

#### *A French doctor's opinion.*

Dr. Leon Daudet, of France, says: "I consider cocktails to be frightful poisons, equal to, if not superior in their harmful effects to morphine and cocaine. The medical world is turning its attention to this question. A new pathological type, cocktailosis, is on its way."

When science thus becomes not only vocal but eloquent in its warnings against the dangers peculiar to the cocktail, is it not wise to eliminate this fascinating but perilous liquid refreshment from one's scheme of social entertainment? Hostesses who ponder thoughtfully the above, and then decide to dispense for ever with their cocktail parties will be conferring a boon and a benefit upon the young folk particularly, without diminishing by one iota their capacity for whole-souled enjoyment. Mrs. Lance Smith, President of the Western Group of the N.S.W. Country Women's Association, recently strongly urged members of her association to help eliminate the cocktails from home and society functions. May her tribe increase!



## Prayer Corner.

He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2: 6.

⊙

To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take his advice. Ask yourself, in the moment of perplexity or temptation, what would he do if he were here? Nothing else will so surely lead us into the way of holy living.—George Hodges.

⊙

The work which we count so hard to do,  
He makes it easy, for he works too;  
The days that are long to live are his,—  
A bit of his bright eternities;  
And close to our need his helping is.  
—Susan Coolidge.

⊙

O Almighty God, help us to put away all bitterness and wrath and evil-speaking, with all malice. May we possess our souls in patience, however we are tempted and provoked, and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love. Oh, teach and help us all to live in peace and to love in truth, following peace with all men and walking in love, as Christ loved us, of whom let us learn such meekness and lowliness of heart that in him we may find rest for our souls. Subdue all bitter resentments in our minds, and let the law of kindness be in our tongues, and a meek and quiet spirit in all our lives. Make us so gentle and peaceable that we may be followers of thee as dear children, that thou, the God of peace, mayest dwell with us for evermore. Amen.—Benjamin Jenks (1646-1724).

### A HYMN OF WORLD PEACE.

Sound, ye trumpets of the Lord,  
Through the world the solemn chord:  
Peace on earth!—in holy peace  
May our fears and hatreds cease;  
Now all men as brothers stand,  
Holding forth a friendly hand;  
With adoring seraphim  
Loving God, beloved of him.  
O'er the wastes, ye trumpets, sound,  
Unto earth's remotest bound:  
In this fourth-watch hour of fear,  
Lo, the Friend of man draws near;  
And his voice rings clear, to still  
Earth's wild tumults of ill will:  
In his love each heart grow clean,  
In his faith our minds serene!  
Sound, ye trumpets of the Lord,  
Sound the passing of the sword:  
Christ, the Prince of Peace, in man  
Shall complete what he began;  
He shall come into his own;  
He shall reign, and he alone!  
In his peace the earth shall move  
Into God's new heav'n of love.

—H. Elvet Lewis  
in "Christian World."

## Girls and Boys of the Bible.

G. J. ANDREWS.

### A GIRL IN THE SERVICE OF SATAN (Matthew 14: 1-12.)

King Herod's thrilling birthday party came to a tragic end. On that day the great adversary—Satan—brought about the death of John the Baptist, the good servant of God, who called the people to repentance and prepared their hearts for the ministry of Jesus.

Because he had dared to denounce the wickedness of King Herod and the woman Herodias, John had long been a prisoner in the castle of Machaerus near the Dead Sea. But Herodias, in her hatred, wanted more than imprisonment; she was bent on having the prophet put to death. Very carefully, therefore, she laid plans to snare Herod into ordering John's execution, and her daughter, Salome, a beautiful dancing girl, was used as a bait in the trap.

On the festive day lots of gay company was gathered at Machaerus and excitement ran very high. In the midst of his boon companions Herod became more and more recklessly merry. Then his favorite, Salome, was brought in, trained to fascinate him with saucy behaviour in a dare-devil dance. She at once captivated the company and

received loud applause. Herod in his boastful jibes roared out an extravagant promise to give her anything she liked to ask for a present.

Left to herself, Salome would doubtless have asked for a palace, jewels or money for gorgeous clothes, but she had been instructed beforehand by her evil mother what she should ask. So right at the moment of Herod's wildest delight she asked that she might be given at once the head of John the Baptist on a brazen platter. Herod's conscience immediately smote him, yet he feared to humiliate himself before the excited crowd by breaking his reckless promise. He gave the order for John to be beheaded, "and his head was brought in a charger, and given to the damsel: and she brought it to her mother."

Perhaps poor gay Salome did not really understand that she was baiting a trap; perhaps she imagined her asking for John's head was only a jibe at the prophet and a tremendous jest; perhaps she did not realise till too late that she had done great service for the devil. Satan delights to use a charming but frivolous girl to bait his terrible traps.

## At the Lord's Table.

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

### A MEMENTO.

And he took bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you; this do in remembrance of me.—Luke 22: 19.

A memento—that is what the supper is, for it serves as a reminder, and is a memorial of something we want to remember. I have seen the suggestion that the word in this text, translated "remembrance," really means a memorial before God, and carries with it the thought that the supper is intended, not so much as a reminder to his disciples of the death of Christ, but to remind God of that central fact in the history of our world. If that were so, every observance of the supper would be, on our part, a presentation before God, of the merits of Christ's sacrifice. Every time we came to the supper we would be saying in effect that the ground of our approach to God is the death of Christ, and we plead his mercy and favor, not on any right of our own, but for the sake of Christ our Saviour.

There may be truth in that thought, but I doubt if it was what Christ had in mind. This is the only direction he gave to his disciples concerning the supper, and it seems to have been intended primarily for them, that they might not forget him. It is a very simple requirement, and it was very human—this request that they

might meet to remember him. Using materials that were on the table for the passover feast, he lifts the bread, and then the cup. "I don't want you to forget me," he says. "When you take bread and break it and eat it thus, think of me. When you drink the cup, remember that my life was poured out for you."

Of course they never would forget. Dr. Marcus Dods beautifully said, "As the friend who is setting out on a long absence or is passing forever from the earth puts into our hands his portrait or something he has used or worn or prized, and is pleased to think we shall treasure it for his sake, so did Christ on the eve of his death secure this one thing, that his disciples should have a memento by which to remember him. And as the dying gift of a friend becomes sacred to us even as his own person, and we cannot bear to see it handed about and remarked upon by those who have not the same loving reverence as ourselves; and as when we gaze at his portrait and recall the many happy times we have spent together, and the bright and inspiring words which fell from his lips, or wind up the watch he wound for so many years, or handle the pencil-case worn smooth by his fingers, so does this sacrament seem sacred to us as Christ's own person, and by it, grateful memories of all he was and did throng into the mind."



# Some Notable Hymns and Authors.

No. 19. *One of the Greatest.*

A. M. Ludbrook.

On our recent visit to Victoria many friends expressed a warm interest in these articles. When, however, we enquired of such as to the "memory hymns" there was a distinct fall in the temperature, though it didn't quite reach zero! One chief aim in this series is to provide "spring roses for life's autumn," and that object fails to a considerable extent if readers do not take up the cultivation of these flowers by memorising the hymns.

We now come to one of the greatest names in English hymnody, HENRY FRANCIS LYTE (1793-1847). He was born at Ednam, near Kelso, just north of the Tweed, but of English parentage. It is interesting to note that also at the same small town James Thomson, author of "Rule Britannia," and Thomas Campbell the poet, who wrote "Ye Mariners of England," first saw the light of day. Lyte qualified for the Anglican ministry at Trinity College, Dublin, where in three successive years he won the English prize for poetry. After several curacies he became vicar of Brixham, on Tor Bay, Devon, and there, during a quarter of a century, his chief life-work was done. He loved the sea, and soon became popular among the fisher-folk, and presented a Bible to every skipper for use aboard his ship. He organized a Sunday school, which very soon had over 700 scholars and 70 teachers. He also took a number of gentlemen's sons as private resident pupils, among them one who afterwards became famous as the Marquis of Salisbury and Prime Minister of England.

While attending a brother-minister in his illness, Lyte's own heart responded more wholly to the truth which sustained the dying Christian. But his watchings by the sick one, and his subsequent labors for the bereaved family, overtaxed his system. His health gradually failed, and in 1847 he journeyed to Nice, in the south of Europe, where he soon passed away, a victim of that fell disease consumption. As he lay dying he said, "Oh, there is nothing terrible in death; Jesus Christ steps down into the grave before me." He died with the words "Peace! joy!" upon his lips, as he pointed upwards to the sky. In the English cemetery at Nice a white cross marks his grave. But "he being dead yet speaks," through his works, to the hearts of multitudes.

Henry Lyte ranks high among poets, and especially so as a writer of hymns. In his poem "On Dreaming of My Mother," he reveals his grateful love, especially in the line—"Light of my heart and guardian of my youth!" He wrote a number of songs for sailors, and a poem on the sea-heroin Grace Darling; and some of his nature poetry is very fine.

But it is as a hymnist that our author is, and ever will be, most renowned. For anniversaries he composed special hymns every year, and often the tunes also. Some 80 of his lyrics are said to be in common use, and are characterized by tenderness and beauty. Of one little gem, here are the first two stanzas:

My spirit on thy care,  
Blest Saviour, I recline;  
Thou wilt not leave me to despair,  
For thou art love divine.  
In thee I place my trust,  
On thee I calmly rest;  
I know thee good, I know thee just,  
And count thy choice the best.

Other good hymns are—"O praise the Lord, 'tis sweet to raise," "Jesus, I my cross have taken,"

"God of mercy, God of grace," "Far from my heavenly home," "Pleasant are thy courts above," "God is our refuge tried and proved," "Hasten, Lord, the glorious time," "There is a safe and secret place," and "Redeemed from guilt, redeemed from fears"—a prayer-hymn which has been termed "our Amen to God's grace." Two other hymns may be specially noted.

"Praise, my soul, the King of Heaven" is a paraphrase of the 103rd Psalm. The following, sometimes omitted, should be inserted as verse 4:

## MEMORY HYMN.

S. (1200 ed.)—297. B.—876.

Abide with me; fast falls the eventide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O thou, who changest not, abide with me!

Come not in terrors, as the King of kings;  
But kind and good, with healing in thy wings;  
Tears for all woes, a heart for every plea;  
Come, Friend of sinners, thus abide with me.

I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?

Who like thyself my guide and stay can be?  
Through cloud and sunshine, oh, abide with me!

Be thou thyself before my closing eyes;  
Shine through the gloom, and point me to the skies;

Heaven's morning breaks, and earth's vain shadows flee,  
In life, in death, O Lord, abide with me!

—Henry Francis Lyte.

Frail as summer's flower we flourish,  
Blows the wind and it is gone;  
But while mortals rise and perish,  
God endures unchanging on:

Praise him, praise him,  
Praise the high, eternal One.

Sir John Goss (1800-1880), for 34 years organist of St. Paul's Cathedral, London, composed the well-known tune, "Praise my Soul." "Both hymn and tune are deservedly popular," says J. G. Rotherham, "and if sung as printed in most tune books, some verses Unison, others Harmony, with one verse for Trebles only, it is very effective."

It was our author's earnest and laudable desire to write something that would be a lasting blessing to mankind, and he prayed—

O thou whose touch can lead  
Life to the dead! thy quickening grace  
supply;

And grant me, swan-like, my last breath  
to spend

In song that may not die.

That wish was wondrously realized. "Abide with me" has cheered and comforted thousands of drooping souls and wounded hearts, and surely will do so as long as the world lasts. Dame Clara Butt's expressed opinion is that the three songs most beloved by the people generally are,

"Abide with me," "The Lost Chord," and "Kathleen Mavourneen." The Toronto Christian Guardian asked its readers to name their favorite hymns: "Abide with me" led by some 2,000 votes, "Nearer, my God to thee" following. In the Sunday at Home plebiscite it stood second to "Rock of Ages." It has been translated into 68 languages.

As to the time and occasion of the composition of this hymn there is some conflict of evidence. The traditional story is that the author was moved to write these grand lines when, fast weakening physically, he had preached for the last time and was about to leave for his final home on earth at Nice. That is the account given at greater length in the London Times some years ago by the author's great-grandson. But writing later in the Spectator (Oct. 3, 1925), T. H. Binsley claims that the hymn was written in 1820:—"In that year Lyte . . . went to see an old friend, William Augustus Le Hunte who lay dying, and who kept repeating the phrase 'Abide with me.' After leaving the bedside Lyte wrote the hymn and gave a copy of it to Sir Francis Le Hunte, William's brother. . . . These details were given to me some years ago by Sir George Le Hunte, grandson of William Augustus, and I have recently had them confirmed by members of his family." That seems conclusive. Quite naturally, when Lyte felt his own end approaching, his mind reverted to this hymn, and then, maybe, he gave it its final form; and it was then it first became publicly known. A granddaughter of Mr. Lyte, and also his biographer, Dr. Appleyard, testify to that effect.

It is surely a mistake to place this famous lyric in the section of Evening Hymns. Almost every line reveals the wider scope of the hymn. It is the evening of life is in view throughout. It is more of a hymn for the much-tried, aged, and dying, than for those about to take a night's rest. Some publications—Church Hymns and The English Hymnal, for instance—recognize this, and place it elsewhere.

One little reference to detail in passing. The first line of the last stanza, "Hold thou thy cross before my closing eyes," savors somewhat of Rome. So in some hymnals it begins "Be thou thyself." An old friend of mine went one better, and sang it—"Reveal thyself before my closing eyes."

The original tune of Lyte's own composing is not now in use, having given place to Dr. Monk's fine "Eventide." The doctor was musical editor of Hymns Ancient and Modern, to which he contributed some 40 tunes, and remembering one day that there was no tune in the book to No. 27, he sat down and wonderfully supplied the need in 10 minutes.

As to special occasions of the use of this hymn, space will only allow of two or three references. A few years ago it was sung by 100,000 people, led by the Guards' Band, at the Wembley Stadium, near London; this by the King's wish, and he described it as "a most impressive experience."

On the 85th anniversary of the author's death it was sung in every Anglican church in England. In Brixham itself, at the evening service, the story of the hymn and its author was told, the hymn was sung, and hardly had the strains died away than the church-bells rang out the tune—as they do every evening at 8 o'clock, to follow the Brixham fishermen when they put out to sea.

A few hours before Nurse Cavell was executed she was visited by the British chaplain. She joined him in repeating Lyte's lyric, "Abide with me." As her visitor said good-bye, she smiled and said, "We shall meet again; Heaven's morn shall break, and earth's vain shadows flee." In that same confident hope let us enshrine in our hearts, and often take upon our lips, this matchless hymn!



## Love Is My Creed.

I believe only in love. God is love. Religious teachers are for ever stressing the need of faith. Faith is necessary, but faith without love will soon die. Faith makes the connection between God and my soul. Faith is like the wire connecting dynamo and motor. Across that connection must flow the very life of God into my soul. Love is the life of God in the soul of a man. Love is God's motive energy; it is the red blood of the spirit life.

I believe in Jesus Christ in whom love was incarnate and dwelt among us. I cannot love apart from him. I must contemplate the love of Christ until I love him; standing before him, I must drink in his love, being changed into the same image from tenderness to tenderness. Thus will I open the door of my life to God who is love. Now he is in me and I can love, though it is not I who love, but love liveth in me. Love is a flame that blazes up through me from the heart of all. Love enables me to see God. Through love interfusion of God and man is achieved. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

I believe in the church of Christ, born of his love, and the continuation of the incarnation of love in the world. We may feel a profound sympathy with all those, who, not having seen the cross, have shed the blood of brothers in the fight for liberty and justice. No society founded on the sword can endure. Revolution may break out to-morrow. A true society must subdue none, but hold all together by love; such a society is not imposed from without but springs from within. This society becomes one vast personality, each individual having some function within the personality. This is the ideal society, the church, the body of Christ.

I believe that the first business of the church is to realise this ideal in her own life. To say that it is a beautiful ideal, but impractical, is the blackest treachery against the cross of Christ. It seems to many of us desirable to have a religion but madness to act on it. If it is madness to answer insults with good-will and gentle speech, if it is madness to turn the other cheek, then "the cosmic lunatic is that God who was rich and for our sakes became poor, and prayed, with his dying breath, for those who nailed him to a shameful and bloody tree." Yet because just he did do this, I, to-day, am in love with love.

With acknowledgments to Toyohiko Kagawa and W. G. Peck, prophets of the living God.—W. W. Hendry in "The Christian Advocate."

### HOW CAN WE DOUBT?

No failure and no fear  
Can haffle spring,  
Nor quench the gladness  
That the thrushes sing.  
No heaviness of heart  
Can dim the sight  
Of wee green fingers  
Stretching to the light.  
Or dauntless courage  
In the dark earth's beds  
From which triumphant  
Snowdrops lift their heads.  
God keeps his promise  
To the smallest thing:  
How can we doubt  
In our immortal spring!

—Mary Eversley.

## Church Book-keeping.

G. W. Mitchell.

The interest of many church officers was stimulated in the question of accounting records for churches, at a recent meeting of the Christian Men's Association of Victoria, when the subject was brought forward in an extremely interesting address given by Bro. Robert Lyall. The remarks and enquiries made at that meeting and afterwards evidenced a need, and demand, for a simple and uniform system of church bookkeeping throughout our churches. A committee of accountants subsequently met, at the call of Bro. T. R. Morris, president of the Christian Men's Association, and set about the task of designing books which would be adequate for church purposes and at the same time quite simple in use. The opinions and assistance of several well-known brethren were sought, and with their usual helpful attitude the Austral Publishing Coy. promptly undertook the printing of the books. The system was explained at the annual meeting of the Christian Men's Association and taken up enthusiastically by those present, several orders being placed for sets to be put into immediate use in various churches in Melbourne suburbs.

The committee carried out its work in the belief that such a system would be helpful to many of our churches, not only in Victoria, but throughout the Commonwealth. The Victorian home mission committee has unanimously endorsed the system and commended the use of the books to the brotherhood generally, and qualified brethren in every State have willingly undertaken to act as referees and assist church treasurers in the various States who may desire help in installing the books, or some explanations regarding the system. These representatives are:—New South Wales: Norman Morris, 242 Pitt-st., Sydney; Queensland: Clive Burden, View-st., Woolloowin; South Australia: T. P. Richardson; Tasmania: N. J. Warmbrunn,

It is strongly urged that all our churches adopt this system of record, and arrange to instal it as soon as possible. The brethren in

(Continued on page 523.)

### CHURCH RECORD.

		Sunday, 19			
		Morning.	Evening.		
Name of Preacher.					
Total Attendances.					
Number of Communicants.					
		Names.		Particulars.	
Persons making Good Confession:					
Baptisms:					
Marriages celebrated during the preceding week:					
Funerals conducted during the preceding week:					
Transfers granted:					
New members welcomed:					
General remarks for the day:					
				Preacher.	
OFFERINGS.	Morning.	Evening.	Total.	No. of Duplex Envelopes Used.	
General Fund					
Building Fund					
Duplex Missions					
Social Service					
Home Missions					
Foreign Missions					
College of the Bible					
TOTAL					
Initials of Officers checking					

..... Secretary.



## The Home Circle.

Conducted by J. C. F. PITTMAN.

there were some way of acquiring health, wealth and happiness magically, those blessings would not give you half the pleasure that they bring when earned by your own brain and brawn.

Paying the price is an ideal system—good for us. Otherwise, where would our strength come from? If there were no reason for effort we would all be weaklings, no self-denial would destroy some of the finest elements of character.—"Sentinel."

### HER SUBSTITUTE.

A visitor to an orphanage witnessed a race for little girls. The prize was a doll. One little cripple looked wistfully at the competitors and the prize. The race was won by a bright-eyed child of eight. On receiving the doll, she rushed across to the little cripple, saying: "There! you've won!" "But I couldn't run," was the reply. "I know that, silly; but I ran for you." None of us could ever enjoy the eternal bliss of heaven if our Saviour had not made himself our substitute, and procured salvation for us at such a cost.

### A REGULAR CHAP.

It's easy to grin when you step in and win; it's a wonderful cure for the blues. But what do you say at the end of the day, when you've played every game but to lose?

Do you sit down and mope, and claim that the dope they handed you out was all wrong; that it wasn't your pluck, but only your luck, that came in too late for the game? Do you dwell on your sorrow, and thus discount tomorrow, by making a friend of your fears? If you do, it's a mess you'll make of success, for days one by one grow to years.

Of course, there's no doubt fate knocked you about, but say! that's the way she builds men. And the chap who's worth while goes down with smile, for he knows he can come back again.—"Speaker's Magazine."

### THE KING'S GRAVY.

Mark Twain once shocked the British public by the interview he gave the press after being entertained by Edward VII., in Buckingham Palace.

"His Royal Nibs and I," began the interview, "became quite chummy after awhile, and decided that we would dispense with formalities. He called me 'Mark,' and I called him 'Ed.' At dinner it was quite warm, so we took off our coats. When Ed started to carve the turkey, I said, 'Ed, they never allowed me to carve the turkey at home.'

"Ow's that?" asked Ed.  
"The gravy never matched the wallpaper," I said.

"Hi 'ad no hides' you Americans were so strong on hart as all that," answered Ed.

"But you surely carve the turkey before you heat it," Ed continued.

"No," I answered, "we heat it first; we don't even like cold turkey in the United States."

"Being a lover of art, and not to be outdone by the Americans, Ed ordered the wallpaper on the diningroom walls at Buckingham changed to a rich greasy brown, with little odd splatches here and there to resemble the gsblets.

"We ca'n't well change the color of the gravy," said Ed, "but we ca'an change the wallpaper."

### AN ALLEGORY.

A German allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother full of disappointment.

"The garden's a bad place, mother," she complained.

"Why, child?" asked the mother.

"I've been all around, and every rose tree has sharp, long thorns on it, and they scratch me." Soon the second little girl came in breathless.

"O mother, the garden's such a delightful place!" she exclaimed.

"How so, my child?" inquired the mother.

"Why, I've been all around, and every thorn bush has lovely roses growing on it, and they smell so nice."

And the mother wondered at the difference in the two children.—From "The Optimist's Good Morning."

### PAY THE PRICE.

When you see a desirable article in a store, you expect to pay a reasonable price for it or do without it. You can't keep your money and at the same time get the coveted object.

But the same person who recognises that as a truth, may try for an entire lifetime to gain health or happiness without paying the price.

It is true that reward requires effort. To "make" the school team you must train faithfully and follow the laws of health. The boy who declines so to live, expecting none the less to win success, is very apt to be disappointed. He is refusing to pay the price, trying to get something for nothing.

Don't be a "dodger," with reference to these natural laws. Countless numbers of people have spent their lives dodging—and wrecked those lives.

Pay the price, and do it willingly. Even if

## The Family Altar.

J.C.F.P.

### TOPIC.—WOMEN IN THE CHURCH.

Monday, Aug. 20.

Now this man (Philip) had four virgin daughters, who prophesied.—Acts 21: 9.

On the day of Pentecost, Peter quoted the prophecy of Joel: "And your sons and your daughters shall prophesy"—so that the office of prophesying was not limited to men. Whether the word denotes foretelling of future events, speaking in foreign tongues, or exhorting, it is clear that the gift was bestowed upon many females in the early church. It appears that, in this instance, the four daughters of the evangelist, Philip, were endowed with supernatural powers peculiar to the days in which they lived.

Reading—Acts 21: 1-9.

Tuesday, Aug. 21.

Let your women keep silence in the churches; for it is not permitted unto them to speak.—1 Cor. 14: 34.

The passage just considered proves that there is not the slightest ground for doubting the capacity of some women to exhort the church, yet here is a positive prohibition. Their gifts were to be used on other occasions than when the church assembled for worship.

Reading—1 Corinthians 14: 34-40.

Wednesday, Aug. 22.

But (which becometh women professing godliness) through good works.—1 Tim. 2: 10.

Paul exhorts women to seek primarily, not personal adornments, but to engage themselves in deeds of benevolence. For the performance of good works they are peculiarly adapted, being usually endowed with feelings of affection, pity and sympathy; good works are the natural fruit of such qualities.

Reading—1 Timothy 1.

Thursday, Aug. 23.

That they (aged women) may train the young women to love their husbands, to love their children.—Titus 2: 4.

"All happiness in the marriage relation is based on mutual love. Nature prompts love of children, yet it is possible for parents to become so depraved that affection even for their children departs.

Reading—Titus 2.

Friday, Aug. 24.

Whose adorning let it not be the outward adorning . . . but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3: 3, 4.

God looks within, and delights to observe the loveliness of a "meek and quiet spirit." This priceless treasure may be the personal possession of every Christian. "Outward adorning" is as mere dross compared with this pure gold.

Reading—1 Peter 3: 1-9.

Saturday, Aug. 25.

Wives, be in subjection unto your own husbands, as unto the Lord.—Eph. 5: 22.

This subjection, being required by our Lord, should be submitted to "as unto the Lord," or for his sake. Where a husband's wishes conflict with his wife's conscience or religion, sub-servience, of course, is not required.

Reading—Ephesians 5: 22-33.

Sunday, Aug. 26.

Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.—1 Cor. 11: 11.

In the Christian life, as in the natural, man and woman are "dependent upon each other, and in all things they are dependent upon God." There should in the married state be mutual consideration for each other, and willing subjection to our great Head, the Lord Jesus.

Readings—1 Kings 10: 1-9; 1 Corinthians 11: 1-16.



## Prayer Meeting Topic.

August 22.

LET JESUS ALONE.

(John 11: 45-57.)

H. J. Patterson, M.A.

Jesus' enemies said, "If we let him thus alone, all men will believe on him." And they didn't let him alone. Jesus had won many disciples. We can well understand that would be so after the healing of the man born blind and the raising of Lazarus. The chief men of the Jews were thinking hard, What will this lead to?

### Motive for Action.

They felt they could not allow it to go on unchecked, for soon the people would crown this man King, and, said they, "The Romans will come and take away both our place and our nation." There will be another terrible scene like those we have already witnessed, and the streets of our city will run red with blood. There was the fear of losing even the little prestige they now enjoyed. Present gain and enjoyment must not be sacrificed, however just the claims of the Christ may be. Paul at Ephesus found the tradespeople arrayed against him because they were being hurt financially. They could not let Christ alone. And those who traffic in the bodies and souls of men, the army of extortioners, the miserly, the dishonest, the deceitful, those who trade on the ignorance and credulity of the people, will never let Jesus alone. They will seek to discredit Christ and Christianity. There was fear of loss, and there was also a fear of their being superseded. All men will believe on him. Great reformers and revivalists have frequently had the experience of a strong opposition from those who should have helped. There is that green-eyed monster Jealousy. They must not let him alone.

### Fortification.

They did it just by taking counsel of the most conservative and selfish character. The world would be the better, if, instead of working in groups or parties, we could work together more, if we could be less conservative, and get something of the other man's point of view. Demetrius gathered those of like occupation. I suppose votes of thanks were passed, and Demetrius congratulated on the action he was taking. Taking counsel of those of like mind will never solve the problems confronting us.

It was expedient that one man should die for the people, said Caiaphas. Such decisions, national or individual, are doomed to failure. "Trample him underfoot," is the cry of the autocrat, but it is a short-lived cry.

### Surrender.

The superiority of Jesus Christ, if it be recognised, ought to be considered. Men ought to be prepared to let Jesus alone to do his work in the world to-day. We have failed as men, and we ought to confess it. Yet, I fear, we are not prepared to make way for Jesus. We still say of his teaching, "It is ideal and not suited for the world to-day." "Crush out the ideal," says the selfish man, "for what is practical?" Must we confess the teaching of Jesus to be impracticable? Let Jesus alone to do his work in the church and in us. We must surrender to him, and present Christ as lovely in character, friendly, forgiving, and willing for sacrificial service. Let Jesus alone to have his way with us in our business and in social intercourse. "Have thine own way, Lord," ought to be the resolve of every Christian. And then the world will believe on him. But the world doesn't believe because for us Jesus is not of sufficient importance. We can squeeze him out when we please, and our little world can't afford to allow him to have his way and to do his work.

TOPIC FOR AUGUST 29.—SAVED WITH DIFFICULTY.—1 Peter 4: 12-19.

## Our Young People.

Conducted by W. H. GALE.

### First Things in Athletics.

M. A. C. Clark, M.A., B.D.

Broadcast talk through 3DD, in "Monday School on the Air" conducted by the S.S. Council.

Athletics have found a place in the life of every country. The ancient Greeks were particularly fond of contests which demanded agility and strength. The fact that we call the greatest athletic carnival of modern times the Olympic Games is a reminder that the Greeks held their games on the plain of Olympia. Apparently for them the first thing in athletics was not the prize won, for the victor received merely a garland of wild olives. Nevertheless, no ambition so stirred the mind of the young Grecian as the desire to win that coveted prize. The victor's name was on everyone's lips. Poets wrote verse heralding his achievements. The Grecians used the term athlete in a wider sense than we do, since they included those who participated in musical contests for instance. When we use the term we mean some form of physical contest. Australians are known the world over for the interest taken in athletics. We are a sport-loving people. We pay homage to those who manifest athletic prowess. No columns in our papers are more thoroughly scanned than the sporting news.

### "That's Not Cricket."

What, then, are some of the first things in athletics? At the outset let us recognize that muscle and skill are basic things. And nothing that we say is meant to cover that fact. A well-developed body is one of the first things in athletics, but a person may have this and yet fall far short of what we mean by a true athlete. Among the first things required in athletics are certain qualities of mind. This is evident from some of the phrases that have passed into our daily speech. For instance, I was once watching a cricket match in Ceylon between a local team and an English test team that was on its way to Australia. Chapman was in aggressive mood, and we were stirred to rise to our feet to watch him. A young Ceylonese removed my chair from behind me, and my attention was drawn to the fact by the remark of another lad, who having seen what had happened, said: "That is not cricket." He recognised that the boy had violated one of the first principles of athletics. A true sportsman never takes a mean advantage of another. That is one of the first things in athletics. There must be nothing mean or unfair.

### A Rule in Football.

At present both cricket and football are very much under our notice. We read about our cricketers, we watch, or better still, play football. Both these games are essentially team games, and this is another of the first things that a player must learn. Sometimes a really able player falls as a team man. A batsman may be called upon to take greater risks than is usual because he has a limited time in which to get the runs required. He may go out earlier than he would have done had he played his usual game, but in lowering his own average in the interests of the team he has shown that he possessed one of the first essentials in a team game. Similarly a footballer may have the ball within shooting distance of the goal whilst a team mate is in a better position and unguarded. The player has to forego his chance of kicking the goal in the interests of the team. Both of these situations call for unselfishness. That

is a first thing in athletics. Every player must learn to play for his side and not for himself.

### Football and Bad Temper.

Self-control is another of the first things in athletics. It is because of this that the training received in athletics is of such great value in the game of life. During training an athlete is subjected to very rigid rules as to the food he eats, the hours of sleep he takes, and so forth. Unless a man has self-control he will find these conditions unbearable. This quality has to be manifested both in preparation for, and participation in, athletic contests. In football, for instance, one is sure occasionally to get a severe shaking. It is easy to lose one's temper in such circumstances. It must be remembered that you cannot play good football with a bad temper. Football demands more than muscle, it requires mind and character.

### When Your Luck is Out.

Courage is of great importance in athletics. The person who is easily discouraged is not a first-class athlete. One of the men in the team which is at present in England, who has this quality in a marked degree, is Mr. Wall, the fast bowler. It takes courage to bowl with little success on a perfect wicket to batsmen who are well set, but Mr. Wall has the heart of a lion, and keeps at it with rare courage. You have to be able to keep on going when defeat is inevitable. Cowardice is out of place anywhere, but especially on the field of sport. There is such a thing as luck in games, and it is necessary that a player should be able to keep cheerful when the luck is against him. You must be able to lose the toss and smile, draw the outside course and not lose heart, see a catch dropped off your bowling and still keep pegging on without feeling sore about it, see the wind drop or change, thus robbing you of an advantage your opponent has had, and yet not give way to whining.

### A Good Sport.

It is because athletics call for so many qualities of character that we have the saying that the battle of Waterloo was won on the playing fields of Eton. To be a good sport means more than having skill in some department of athletics. It means that you possess certain qualities of character, and these qualities are the first things in athletics.

### SOUTH AUSTRALIA'S BIBLE SCHOOL ORGANISER.

To inaugurate Bro. Beller's work as organiser and evangelist amongst the Bible schools of South Australia, a great united Bible school rally was held on July 31 at the Mile End chapel. E. W. Peet, acting president of conference, conveyed greetings, and good wishes were received from the men's forward movement, and F.M. committee. The chairman introduced Bro. Beller and offered a dedicatory prayer. Bro. Beller responded, and delivered an evangelistic address to the young people. The meeting was of a most enthusiastic nature, and much is hoped for from this forward move.



## Here and There.

The half-yearly conference of Bordertown-Kaniva district is planned to be held at Bordertown, S.A., on Nov. 11 and 14.

The following telegram reached us from Lismore, N.S.W., on Monday:—"Hinrichsen-Morris mission Lismore started well, drawing big crowds; five decisions.—Riches."

We learn with regret that Bro. W. T. Atkin, preacher of Dandenong church, Vic., has had to enter the Hamilton Russell section of the Alfred Hospital to undergo an operation. He expects to be there for about two weeks.

Mrs. C. B. Nance-Kivell, wife of our preacher at Calgary, Alberta, Canada, arrived in Sydney on Friday last by the R.M.S. "Aorangi," and left that evening for Melbourne. She is on a visit to her father, Mr. Vian, a retired Methodist minister of 9 Northern-ave., Brighton East.

Bro. Jas. E. Thomas commenced a mission at Red Cliffs, Vic., on Aug. 12, with a fine gathering of the church in the morning. His address on "The Waiting Harvest" was very helpful. In the afternoon, at central Bible school, a lad confessed Christ, and in the evening Bro. Thomas addressed a good meeting on "What's Wrong with the World?" Prospects are bright for a happy and prosperous meeting.

The churches of Christ choir competition for the shield donated by Mr. and Mrs. Dixon will be held in Lygon-st. chapel on Thursday, Oct. 11. It is expected that nine choirs will compete. The test anthem is "The Prince of Peace," by E. E. Mitchell. A piece, own selection, sacred or secular, and a hymn, tune "Rest," will also be rendered. Dr. A. E. Floyd is appointed adjudicator. All communications for the competition should be addressed to the secretary, E. A. Brown, c/o Department of Social Service, 318 Flinders-lane, Melbourne.

With loving care Bro. Robt. Lyall has prepared a beautifully printed booklet of 24 pages in memory of his dear friend, Bro. William Morrow, M.L.C., who was called home on July 3. Many tributes of appreciation are included. In a foreword Bro. Lyall states that "it has been the last loving privilege of one who enjoyed his personal friendship for 34 years and crept close in bonds of intimacy to the 'inner man' to gather these records, and their publication is also intended as an appreciation of Christian fellowship and association which cannot be effaced."

In the Scots church hall, Russell-st., Melbourne, the Victorian Branch of the League of Nations Union is holding the second of a series of four public lectures on Thursday, Aug. 23, when Dr. C. I. McLaren, of the Australian Presbyterian Mission in Korea, a graduate of Melbourne University, will speak on "Australia, Japan and the Will to Peace." Rt. Hon. J. G. Latham will preside. Admission, 1/-. Dr. McLaren is a keen student of the East, her cultural traditions, development of nationalism in China, Korea and Japan, and the importance of the Far East in world affairs.

At Shepparton, Vic., on Aug. 12, Bro. Doug. Nicholls, who was visiting Mooroopna with Fitzroy football team, exhorted. His message was very much enjoyed by one of the largest morning meetings in the local church's history. Included in the gathering were thirteen of Bro. Nicholls' team mates. There was another fine audience at night, when S. R. Baker spoke on "The Delivery of the Faith." Mr. Binney, of Melbourne, contributed a fine solo. Bro. Baker was recently the special speaker at C.E. anniversary rallies of the Methodist society at Numurkah and the Baptist society at Shepparton.

It is reported from Rome that the pope has again declared in favor of cleaner films. Addressing members of the Cinematograph Press Federation at Castel Gandolfo, where he is spending a holiday, he warmly associated himself with the American campaign for cleaner films, and adjured the press to help to purify an industry which, he declared, was terribly immoral. He said that reports on films had filled him with horror. The campaign should not be confined to Roman Catholics, but should be supported by members of all denominations.

The last resolution passed by the Baptist World Conference in Berlin, which has just closed, denied the state the right to interfere in matters of religion. It declared that any system of State establishment tended rather toward the secularisation of the church than to the spiritualising of the state. In a former session the congress by an overwhelming majority passed a resolution in favor of an international conference of Christian churches to discuss means of avoiding war. The congress condemned the persecution of Christians in Russia.

At Malvern-Caulfield, Vic., Bro. Graham spoke at both services on Aug. 12, observed as "orange and violet" day. A good quantity of each of these was received for distribution to hospitals, etc. Sisters Mrs. Hodgkinson and Miss Gwen Mitchell are suffering from broken ribs and a broken collarbone respectively, as a result of accidents. The church has received a great uplift spiritually as a result of the three weeks' "Crusade of the Cross" meetings, conducted by Bro. A. A. Hughes, which has just concluded. There were good attendances at a meeting for men on Aug. 13, when Bro. Hughes gave an instructive address on "Christ and the New Morality."

At last meeting of the Victorian Council of Churches the following resolution was passed:—"The Council of Churches in Victoria expresses its sense of shame at unduly severe penalties recently imposed on aborigines at Darwin. While recognising the seriousness of the acts of which the aborigines were found guilty, we feel that due regard has not been paid to the primitive mind, inevitable ignorance of our laws, and the tribal laws by which wrong is avenged and protection secured for themselves and their women-folk. We urge that steps be taken immediately to reduce the sentences to a degree which conforms to the public sense of justice, and further that speedy action be taken by the Government to remedy obvious defects in a legal system which in its application to these unfortunate remnants of the early race has shocked the people of Australia."

On pages 517 and 523 of this issue appears a short article on Church Book-keeping. This urges upon church treasurers and secretaries the desirability of keeping proper records, always up-to-date, and describes some books and forms prepared by a committee of accountants and issued by the Austral Publishing Co. A warm commendation can be given to the set of books. We print rough reproductions of the form of financial statement and also the church record. Secretaries perusing the latter can see how easily complete weekly records may be kept, and how valuable the data would be for future reference. We regret that it was not practicable for us to reproduce a page of the cash book, one of the most important books of the set. It will be understood that all the forms are fully ruled, with cross lines, etc. Particulars of the individual books, with costs, will be found in the Austral Co's statement on page 526.

### VICTORIAN HOME MISSION NOTES.

Mr. A. A. Hughes has just concluded a three-weeks' mission at Malvern. Attendances were very satisfactory, and many have been helped in their Christian life. Features of the meetings were the question and answer periods, which were of special help to the young people in their appreciation and understanding of present-day personal and religious problems. Mr. Hughes commented at Swanston-st. on Aug. 12, but during this effort will return to Malvern to conduct two group evenings with the young people—one for men and boys, and one for women and girls. Malvern church has accepted the suggestion of the home mission secretary that stronger churches should, in this centennial year, make a mission available to weaker causes which otherwise would not be able to afford one. The brethren at Malvern have made available £18 to the home missionary committee, who propose to offer one week's salary of the evangelist to three different churches, and so Malvern is able to rejoice in the possibility of three missions being held as a result of their liberality. Who will be the next to do the same? If £18 is too much, the committee will appreciate £5, or £12, which would pay the salary for one or two weeks respectively. We most heartily congratulate Malvern, and express to them the thanks of the brotherhood.

Mr. Jas. E. Thomas began a mission at Red Cliffs on August 12. He is made available by the kindness of Balwyn church in freeing him for a season of evangelism under the direction of the home missionary committee. Representatives of the Balwyn officers and the home missionary committee were at Spencer-st. station to wish him Godspeed. It was largely on the recommendation of Mr. Thomas that the home missionary committee entered Red Cliffs, and it is fitting that his first mission should be there. The committee has subsidised the work there during the past ten years, besides arranging for the erection of a chapel and manse by the church extension committee. It will be interesting to receive from Mr. Thomas his impressions of the advancement in church and district since his last visit, when he opened the building.

### PRINCIPAL MAIN'S TESTIMONIAL.

The committee that is working with the College Board to further the resolution of Federal conference to send our College Principal to the World's Convention next year, has received an encouraging response. It is hoped that we will be able to send Mrs. Main with Mr. Main, and that both will be able to visit the churches in England, Scotland and America. They will also visit many of our colleges and universities in America, where they will surely receive a royal welcome. Some of the churches have responded as well as some individual brethren. While it was stated that October would be time enough for the response, yet the committee would like to have some idea of what the churches are able to give at some earlier date if possible. It is difficult to make definite arrangements until there is some indication of the amount at the disposal of the committee. Will churches and brethren everywhere please let F. T. Saunders, our College organiser, have the kindly gifts as soon as possible?—Jas. E. Thomas.

### SOCIAL SERVICE DEPARTMENT.

Domestics Wanted.—Girls and women of our churches are requested to register with the Social Service Department. Positions in good homes waiting.—Will. H. Clay, 318 Flinders-lane, Melbourne. (Tel. M 3683.)

### WANTED.

The acting-secretary of the cause at Reservoir would be glad to hear from any who can make gifts of hymnbooks.—H. Trathen, "Trawalla," 4 Gladstone-st., Reservoir, N.19, VIC.



## News of the Churches.

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

### Prayers for Rain.

The chief topic of conversation during the month has been the prolonged period of little rain. Our registration for this winter is far below the average. Hope for a fair harvest has revived as the result of the downpours at the end of July. The reservoirs which supply Adelaide are almost empty. In the churches prayers for rain have been offered at most of the services.

### Hospital Lotteries.

Up to the present we have been free from the pernicious effects of public lotteries, but a determined effort is now being made by the Local Government Association to have a bill carried through parliament to allow a lottery to be conducted for the assistance of public hospitals in the state. Municipal bodies contribute a large proportion of the funds needed for their support, and they are trying to shift the responsibility. Besides the appeal to the cupidity of the people the motive of charity is to be used. The spirit of kindness towards the suffering is strangely enough to be unobtrusively linked with the most unbrotherly vice that we contend against—organised gambling. As the "Advertiser" points out, "One strong objection to the lottery system has always been that the moral pestilence of gambling in this form has power to infect people whom the blandishments of the turf are apt to leave entirely unmoved." In other words, the finest type of citizens is apt to be drawn in through the specious plea of charity. The care of the sick and helpless is at present a charge upon the whole community. As far as we know, it has never complained that the burden is too heavy.

### Betting Shops.

Six months ago a wholesale registration of betting shops, under the control of a special board constituted by act of parliament, to give effect to new, experimental legislation, aroused much fear and strong feeling. A detailed report from the Betting Control Board on the first six months' operations has just been published. We are simply astounded at the amount of money that has passed through the hands of the bookmakers on and off the racecourses. For the half year the public spent £1,304,068 with licensed bookmakers, and received back in winnings £1,184,262. The net profits accruing to the bookmakers was £22,626, an average for the 362 bookmakers in the State of £63 each. The revenue of the government from betting has increased by nearly 59 per cent., and the racing clubs have received an increase from this source of nearly 24 per cent., compared with 1932-33, when only the totalisator operated. To help the "poor bookmaker," who apparently has not been making a living (by the way, nearly all have sought re-registration in August), it has been suggested that the government tax on turnover should be reduced. Other public leaders are advocating an increase in the number of race meetings in the metropolitan area. Now that gambling is being sponsored by the government, it is thought that they should foster the evil that their legislation was designed to curb, to enable the new class of "business men," wearing the badge of respectability, to make a living.

### Six O'clock Closing of Liquor Bars.

A large and representative deputation waited on the premier on July 16 in the interests of

the retention of six o'clock in view of the attempt of the liquor people to extend the evening hours of trade. The reply of the premier was very gratifying. He agreed that there should be no alteration of the present law except by referendum, a point strongly urged by the deputations. His government had no intention to introduce legislation for the extension of trading hours this year. However, he has since stated that if a private bill is introduced to the House the members of his government have the liberty to act as they please. Licensed victuallers are hemoaning the fact that the social reformers got the ear of the premier and secured a favorable reply before they had time to act.

### The Bible in State Schools.

A private bill is now before the legislative council with the object of restoring the Bible to the schools. It was put out half a century ago, and in spite of all efforts to open the way for its return, our State educational system still finds no place for either Bible reading or scriptural instruction during school hours. Advocates of the Bible in the schools have been divided on the point whether we should have the reading of the Scriptures by the teachers without instruction from ministers and other accredited teachers, or the latter without the former. The present bill provides for both. The last private bill for Bible reading in State schools was almost carried through the house of assembly. We have reason therefore to be encouraged as to the outcome of the present effort. Our hopes are strengthened by the strong support being accorded the bill. Our late Bro. Morrow, M.L.C., was an earnest advocate of the full measure in 1924.

### South Australia.

**Henley Beach.**—A young lad was received into fellowship on July 29. J.C.E. work is very encouraging, 31 being present on August 5. Bro. Graham is preaching encouraging messages.

**Semaphore.**—On Aug. 12 W. G. Oram gave interesting addresses morning and evening, and was attentively listened to by good congregations. Singing by choir, anthem and solo, much enjoyed.

**Norwood.**—On July 28 Bro. Beiler visited Bible school and spoke to the various departments. Bro. Rankine was speaker at gospel service, when a married man was baptised. On Aug. 1 Bro. Philip Lewis gave the address at the mid-week prayer meeting. Bro. Rankine spoke at all services on Aug. 11. C.E. society visited Grote-st. society on Aug. 12, an enjoyable meeting being held.

**Hindmarsh.**—The monthly youth parade took place on Aug. 5, when representatives of societies responded to roll-call with a "proverb," and A. E. Hingworth delivered an interesting address. On evening of Aug. 12, at a gospel temperance meeting, Bro. Hingworth gave a stirring address on "The Stranglehold of Alcohol." An offering was taken for S.A. Alliance. Sunday school has commenced practice for anniversary under conductorship of Mr. G. Trevaakis.

**Bordertown.**—Work in all departments is well maintained. On July 27 the women's mission hand held a successful social. At Bordertown-Mundalla annual business meeting on Aug. 1, all retiring officers were re-elected with the addition of Bro. E. L. Milne as elder and Bro. E. H. Tilley and T. B. Dodd as deacons. Reports from all departments were encouraging. Sister Dulcie Howell, of Walseley, was farewelled, prior to her departure for Adelaide, where she has taken up nursing.

**Williamstown.**—The work is progressing steadily. Sickness throughout the district has affected attendances, which are now improving. With regret the church will shortly be losing Bro. Miles, who has accepted a call to W.A. He has preached the Word faithfully, and will be much missed. All sympathise with Sister Vinall in her continued illness.

**Kadina.**—On evening of July 29 the ladies' guild anniversary service was held; Mrs. J. Warren ably presided, and Mrs. Vonthehoff, a visiting speaker, delivered a fine message to a large assembly. The anniversary pleasant evening was held on Aug. 8; Mrs. Warren again presided, and a programme was contributed by local and other performers. On Aug. 5 Bro. J. Warren conducted both services, and also addressed the church on Aug. 12. Bro. F. Filmer, who is on a visit to Kadina, being the preacher at the gospel service. His message was greatly appreciated, and a young lady decided for Christ.

### Tasmania.

**Invermay.**—Good meetings continue. Last Thursday the officers held a social, which was well attended and enjoyed. On Aug. 12 Bro. A. E. Brown gave an exhortation on "Blindness of Vision," and in evening on "When Man goes Home with the Lord." A young man was baptised.

**Derwentport.**—Attendances are good at all meetings. On Aug. 5 Bro. Waters spoke to the church on "Standing on Holy Ground," and gave a stirring gospel address on "The Shepherd and the Sheep." Sisters Harvey and Nothrop and Bro. Waters rendered a trio. Regret was expressed at the early departure of Bro. and Sister Waters to the mainland. They have done great work. The esteem in which they are held was expressed at a meeting of the church on Aug. 1. Bro. Cooke presided, and tokens of love were given from the school (to Peter), C.E. women's mission hand and church. Bro. Cooke and Don. Price, Mrs. Price and A. Nothrop spoke words of appreciation, to which Bro. and Sister Waters responded. Musical items were given by Sisters Cope, Price and Nothrop. Bro. and Sister Street, of Mole Creek, will commence with the church on Aug. 19. Bro. I. J. Price, who is on the mainland, is greatly missed. Mrs. H. Byard, of Mayberry, is in hospital.

**Launceston (Margaret-st.).**—Marked increase in attendances at Lord's day services, especially evening gospel meetings. The splendid messages of Bro. Ira A. Paternoster on the second coming of our Lord attract much interest. On Aug. 5, at monthly question night, the chapel was well filled. Questions of vital interest in religion and everyday life were splendidly dealt with by the evangelist. The choir gives great assistance at all gospel services. The men's brotherhood met for annual meeting and tea on Aug. 5, a fine number of brethren being present. A full discussion of the work of the brotherhood took place, and plans were made for future work. The church was delighted to have fellowship again with Bro. W. Tyson on Aug. 12 after long and serious illness. Bro. Paternoster was called to Kelleve during the past week to officiate at the funeral of the late Bro. August Clifford. Average attendance at the Lord's table since last report, 94.

### Queensland.

**Charters Towers.**—At church annual meeting all departments presented satisfactory reports. Office-bearers for the previous year were re-elected. Bro. Weir is delivering helpful addresses.

**Toowoomba.**—Local brethren, J. Wilson and R. Draney, preached on Aug. 5. Suburban morning services are carried on at Harlaxton and Harlaxton. Sister R. James (Melbourne), who has been on a visit, returned to Victoria. Her mother, Sister Saunders, remains on holiday.

(Continued on page 524.)



## Foreign Missions.

Conducted by G. Percy Pittman.

### STILL FAR BEHIND.

We have received the following sums since last week for the annual offering: From State treasurers—West Australia, £245/5/-; South Australia, £212/18/4; New South Wales, £167/17/10; Victoria, £80. From churches: Owen, S.A., £14. Total to Aug. 18, £2,756/3/4. This is £1,001 less than at the same date last year, and, as was mentioned last week, that offering proved much less than was required to carry on the work, and during the year we got deeper into debt. What are the brethren going to do about it?

### WELCOMING FRIENDS.

At Brisbane, Sydney, Melbourne and Adelaide our returned missionaries, Mr. and Mrs. Anderson, Mrs. Waterman, and their children, were met by representatives of the State committees and other friends, who gave them a hearty welcome, helped them with their luggage, and entertained them during their stay. For all these evidences of Christian love, and practical helpfulness, the Federal Board desires to express grateful thanks. It is by acts like these that we realise our oneness in Christ, our membership of his body, and our mutual interdependence in the bonds of love and fellowship.

### OUR WORK AT HUEILICHOW.

Bro. A. Anderson, missionary from China, met the Federal Board on August 2, and was cordially welcomed. He gave further particulars of the work at Hueilichow. He stated that Dr. Hsueh was left in charge till the arrival of the China Home Mission Society's workers in September next. The deeds of all the properties are in the hands of Dr. Hsueh, who will hand them over to the C.H.M.S. These documents are at present in the name of the West China Baptist Mission, but they are registered in the American Consulate. The property is worth about £800. The China Home Mission Society has been in existence about 20 years. It is undenominational, and receives support from any of the churches. Dr. Hsueh was among them before coming to our mission. It is one of the strongest and best-managed indigenous societies in China. Our converts will be well cared for, and the work ably prosecuted. They are sending an evangelist to Hueik, and hope to send a medical man later on to take the place of Dr. Hsueh, who will probably return to his home.

### MR. AND MRS. T. ESCOTT.

Mr. and Mrs. Escott are coming home on *furlough* by the s.s. "Narkunda," sailing from Bombay on October 11. We can assure them of a very hearty welcome from the churches in all the States, wherever they may go. In a recent letter Bro. Escott writes: "We have recently held our Shrigonda church anniversary, which proved a very helpful time. Our Christians came in from the out-stations, also delegates from Barnamati and Dhond. We had quite a number from the town who attended the services, among them being two sadhus with whom we are in touch; one lives in a temple in the town, and has on several occasions attended our church services. We have given him the scriptures and other literature. In fact, both the sadhus have the scriptures. We invited Mr. Deshpandi, from Poona, and Mr. D. N. Tilak, Advocate High Court, Nasik. Both gave some splendid addresses, and the Holy Spirit was working in our midst. Tilak is the son of the renowned Christian poet, many of whose hymns we use in our church services. We had four meetings on the Sunday and the closing meeting on Monday. At one of the afternoon meetings on Sunday we

took up what one might call a harvest festival offering; it was open to anyone to bring whatever they might have and offer it on a table in front of the platform. It was a beautiful sight to see the different ones taking up their gifts. The offering comprised grain, vegetables, money, vessels, ornaments, etc. One Hindu who attends the services brought some grain, and if anyone needed grain I think this man needed it more himself. One touching gift was that of a little girl who gave a little bag with a handkerchief and some safety-pins. The whole offering realised 20 rupees.

The work here at present is very encouraging, especially amongst one caste, the Mangs. We have baptised several from amongst them, and now the wife of one baptised man is asking for baptism. We have done a good deal of work amongst them. On Sunday evenings we hold meetings in their wada, and help them in all their troubles and sicknesses. This month we were able to get a number out of the hands of the police who trouble them for no reason at all. The women come regularly to a meeting Mrs. Escott holds in the church. They are coming on splendidly, and are getting a good knowledge of that which is taught them. We have other interesting cases amongst the high castes; I often feel sorry to have to leave them. We were pleased to have Miss Cameron back again, and I am sure Miss Blake hailed her arrival with delight, as she was very tired."

### MRS. ESCOTT AT WORK.

Last Sunday afternoon we had a class of 40 children from the highest castes. Just as we started, along came two bullock-carts loaded with bags of grain—all to be emptied on the verandah near where the children had gathered. Now, I thought, shall we have to move, or the attention of the children be attracted to the unloading of carts? (past experiences caused these thoughts to come)—but no, the children were attentive, even the "full of mischief" boys, and as soon as the six men (Marathas) had unloaded their carts they, too, came and sat with the children, right through the lesson, and listened very attentively. Then we went to another class among the Shoe Makers Caste. A number of women came along bringing their children with them. Twenty-one children, nine women and a number of men listening near by. "Jesus Loves Me" is the favorite hymn with all the classes just now. The teaching was in full swing when down came the rain. A wide verandah near by was offered, and accepted, and so we continued our lesson, with the texts of scrip-

ture and hymns. We wondered about going to the far end of the village to the Leather Bag Workers Caste. It was still raining, and besides a wedding band was passing through the place. We went and had a splendid time. After the children's class had been held, a number of men and women still sat, and they looked as if they wanted more, so we had a meeting especially for adults. The wedding season is at home. Far into the night we can hear the beating of the drums. Coming home from work the other morning, our bullock-cart was stopped by a crowd of people who wanted to tell me about their troubles. While listening to them I noticed two bullock-carts pass; they were packed with people—a wedding party. In a few minutes we moved on, and our driver called to someone to allow us to pass. Then I saw the carts were empty, and the wedding party were all gathered around the old tumble-down wall, within which are their idols of stone. Flowers and eolors abounded. The little bride was being carried on the hips of one of the women. My heart ached as I saw the bride so nicely dressed and decorated, but only a child. The marriage age has been raised, but the brides are still only girls. Many of our little Sunday school village girls have been married. Girls I taught three years ago, in the children's classes, attend a women's class now, and they are mothers. In our village class work we endeavor to teach the children as much scripture as possible as well as gospel hymns, gathering as many girls as we can, because we know it will soon be time for them to go to their husbands' homes, and who knows whether there is any witness to the truth, anyone to tell them of the wonderful love of God that gave Jesus to die, in the village to which they will be taken; and because we long for these children living in heathen darkness, to know the love of Jesus for themselves, we ask you to pray, and to "continue in prayer and watch in the same with thanksgiving."—Flora Escott.

### "PRAY MORE AND BORROW LESS."

At the patriotic welcome to His Excellency the Governor of South Australia, held in the Adelaide Town Hall on August 1, Mr. Justice Angus Parsons, in the course of an excellent address, referred to the way in which all public functions in the early days of the colony were opened with prayer, and added, "I am not sure if it would not be better for us nowadays if we prayed more and borrowed less." If that is true of the State, how much more so of the church! If we prayed more we should need to borrow less. Prayer for money is included in the "everything" for which we are expressly told to pray. Let us not be ashamed to ask the Lord for definite sums which are needed to carry on his work, and then let us borrow less, or better still, "owe no man anything, save to love one another."

### A WEEKLY VISIT.

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

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

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager



## College Notes.

The examinations are in progress this week, and the winter term will end on Saturday, the 18th inst. A number of the students will go home for vacation. The third term will begin on Tuesday, Sept. 4.

The annual College reunion was held on July 31. A large company of former students gathered to enjoy the fellowship of former days, and to make the acquaintance of the present students. Mr. B. J. Combridge presided, and an interesting series of pictures was presented by Mr. H. A. G. Clark. Musical and elocutionary items were given by the students. The members of the faculty were present. Mr. J. T. Pittman enjoyed the distinction of being present both as an "old boy" and a member of the faculty.

August 2 was the annual photo day. Mr. W. C. Craigie, who has so often fulfilled this task for the College, was again the photographer.

The chairman of the Board of Management, Mr. Robert Lyall, gave an address at the literary society on August 7, speaking especially on the subject of keeping the books and handling the financial affairs of the church.

Mr. H. R. Fitch was called home to Western Australia last week, owing to the death of his father.

Valuable gifts of books have recently been made to the College library by Dr. James Cook, of Bendigo, and Mr. H. Colleti, of Gardiner.

Mr. H. C. Bischoff has accepted an engagement with the church at North Richmond, and will enter upon his duties there towards the end of the College year.

Many expressions of appreciation have been heard of the programme presented by the students on July 23. The dialogue from the Book of Job was especially enjoyed.

A framed photo. of the late Bro. R. P. Williams has been presented to the College by Mr. and Mrs. R. M. Williams and family of Kaniva in memory of their son and brother. This gift is greatly appreciated. The photo. will hang in the library.—T.H.S.

### VIC. WOMEN'S CONFERENCE EXECUTIVE.

Mrs. Abercrombie (president) presided over another large gathering on Friday, Aug. 3. Mrs. W. Hinrichsen conducted devotions. "The Aborigine Woman and Aboriginal Problems" was the subject of an interesting address given by Mr. A. P. A. Burdeu. Mrs. R. Morris spoke sympathetically of the life and work of Mrs. F. M. Ludbrook, especially her work with Mr. Ludbrook in connection with the church at Brighton. We were pleased to have in our meeting Mrs. Grace Waterman, who was accorded a very warm welcome.

Home mission committee visited Hartwell mission band, and was represented at group meetings held by mission band committee during the month. Mrs. Youens spoke to the Endeavorers at Bambra-rd. on home missions.

Prayer committee visited Oakleigh, there being a fair attendance. The addresses and solo were much appreciated.

Women's mission band committee have visited Footscray, Ormond, Lygon-st., St. Kilda, Bambra-rd. Members of churches are invited to contribute to the Mrs. Grace Waterman fund, contributions to be forwarded by the end of August to the secretary of W.M.B. committee, Mrs. C. C. Dawson, 26 Oswin-st., E. Kew.

General Deccas committee and friends held their usual monthly meeting, and had a busy time. Parcels of splendid work were received from Mesdames Carr, Martin, Tyrell, Bound, Skinner, Ploogh, Oliver, Flood, the Misses Hunter, Middleton, Emliss and an anonymous donor. 136 garments were despatched to three institutions and two executive committees. Two cases have been assisted by Margaret Goudie

Fund. Contributions of goods and cash for Christmas Indian box promptly well.

Members of Hawthorn church visited benevolent home. Words of cheer were spoken to the sick. A service in the hall was conducted by Mrs. Scarcebrook. Solos and duets were much enjoyed. Many comforts were distributed.

Hospital Visitation.—71 visits paid to various institutions. Parcels are acknowledged with thanks from Gardiner mission band, Oakleigh junior band, Doncaster sewing class, Glenferrie, Swanston-st., General Deccas and Mrs. Oliver.

Isolated Sisters.—60 letters were written, and four replies received.

Social Service Department.—800 garments were received, 13 rugs, G/17/4 worth of groceries, furniture, one truck of wood, fruit, etc. Endeavorers at Red Hill sent to the department a truck of firewood; Moreland Endeavorers took charge of it and distributed it to needy cases in that locality.

Next meeting of executive will be held on Sept. 7. Miss Christensen is to lead devotions, and the speaker will be Miss Payne; topic, "Our College."—L.B.

### Correspondence.

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

Dear Bro. Editor,—

I have been an interested reader of the "Christian" for years, and have been much helped by articles appearing therein from time to time. With your permission I should like to voice my appreciation just now of the helpful contribution made by Bro. Jackel in his article on "Christian Unity" which appeared in your issue of Aug. 2. In these days, when wise men seek to propound schemes for Christian union by so

much human theology, it appears most commendable when men like Bro. Jackel have the right perspective and make their plea for Christian unity according to the plan of the divine mind as revealed in the scriptures. Then, too, as it sometimes happens, when Church of Christ preachers would seem almost to chide their people for being a bar to Christian union, it is soul-refreshing to have it brought to our minds at times that the faith which we profess is founded upon the infallible Word of God which needs no amendment.

Yours,  
"A Grateful Reader."

### Church Book-keeping.

(Continued from page 517.)

various States, whose names are mentioned above, will gladly afford all assistance possible, but the books are practically self-explanatory and designed on such simple lines that no difficulty should be met with in putting them into use. There are accountants or accountancy students amongst the young men of very many of our congregations, and doubtless they would be glad to render any help in this direction should it be so desired.

The co-operation of all church officers and preachers, and particularly church secretaries and treasurers, is confidently invited in gradually introducing these books into all our churches throughout the brotherhood. It will be of great assistance in keeping the business side of church activities on a satisfactory footing, and should make the task of secretaries and treasurers somewhat simpler and easier to carry out in a manner satisfactory to themselves and the church.

### FORM OF FINANCIAL STATEMENT.

.....(Name of Church).

Statements of Receipts and Payments during the period from..... to.....

RECEIPTS.		PAYMENTS.	
Cash at beginning of period—		Overdraft at beginning of	
In Hand		period (if any)	
In Bank			
Own Church Purposes—		Own Church Purposes—	
Ordinary weekly offerings		Preacher's Salary	
Offerings for building fund		Cleaning and Caretaking	
Other receipts		Rates, lighting & insurance	
		Printing, advertising,	
		stationery and supplies	
		Repairs and renovations	
		Interest and bank charges	
		Other expenses	
Brotherhood and Other		Brotherhood and other	
Purposes—		Purposes—	
Social Service		Social Service	
Home Missions		Home Missions	
Foreign Missions		Foreign Missions	
College of the Bible		College of the Bible	
Bible School Department		Bible School Department	
Church Extension Committee		Church Extension Committee	
Hospital Sunday		Hospital Sunday	
Other Receipts—		Other Payments—	
Overdraft at end of period		Cash at end of period—In Bank	
(if any)		In Hand	
Total		Total	

Unpaid accounts at the end of the period totalled £

Audited and found correct.

Date..... Auditors..... Treasurer.....



## News of the Churches.

(Continued from page 521.)

### Queensland.

**Ma Ma Creek.**—Attendances at breaking of bread continue to be large. 90 broke bread on Aug. 5, when Bro. V. G. Boettcher gave a great message on "Running the Race." At night he spoke on "The Cross of Christ." P.M. offering amounted to £11. Bro. J. Metcalf is sick in hospital, but expects to return home shortly. Bro. A. Nicholls and Sister E. Thorne were married on Aug. 8, Bro. Boettcher officiating.

**Kedron.**—At a well-attended meeting of the church on July 26, Bro. N. G. Noble accepted another twelve months' engagement. The evangelist, back from Lismore (N.S.W.) jubilee services, spoke to good meetings on Aug. 5. Bro. David Smith preached at Redcliffe. Brev. H. G. Payne and C. R. Burdeu kindly took services on July 29 during Bro. Noble's absence. A gospel solo was received from Sister J. Saunders.

### Western Australia.

**Kalgoorlie.**—On July 22 Bro. A. N. Hinrichsen spoke to good attendances both morning and evening. Sister Donald was received into fellowship by letter from Bordertown. Bro. Will Hill conducted gospel service on July 29. Bro. Hinrichsen exhorted in the morning, and conducted evening service at Boulder. Owing to prevalence of influenza, attendance was small on Aug. 5. Bro. Hinrichsen's addresses at both services were much appreciated.

**Perth (Lake-st.).**—Despite much sickness average attendances for June and July were: morning, 133; evening, 124. Bro. Brooke had influenza but is now quite well. He missed one Sunday, when Bro. K. Robinson spoke at morning service, and Bro. Lex. Peacock in the evening. Bro. Garfield Todd, N.Z., travelling to Rhodesia, spent one Sunday with the church. The ladies held a jumble sale on July 28. Meetings of the young people's fellowship, held after church on Sunday evenings, have proved popular and helpful. The programmes included lectures, discussions and musical programmes, followed by supper and fellowship.

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

#### Induction Service.

Another new preacher. This has been a monthly announcement. J. C. Thomson, formerly of Peel-st., Ballarat, is the latest arrival. He faces a big challenge at North Sydney. A warm welcome was extended to him and his wife on July 31. Several churches were represented, and W. H. Hall brought greetings from the H.M. committee. At the beautiful induction service which preceded the welcome social, W. L. Ewers gave a strong charge to the church, and it was the writer's privilege to deliver the charge to the new minister. It was a happy occasion, for he was baptised during our ministry at Fostercray, nineteen years ago. At the social T. Hagger testified to the high value of such induction services. Certainly they do magnify the office of the Christian ministry, and lift the whole co-operative service to a higher level. All wish our young friends, under the blessing of God, a very happy and successful ministry.

#### Jubilee Services at Lismore.

A season of rich edification and inspiration marked the jubilee celebrations at Lismore. S. E. Riches and the officers of the church had planned wisely and well. H. G. Harward gave of his best to the uplift of all. E. C. Hinrichsen has entered upon a great evangelistic campaign which should help the church to equate to her palmist days. A splendid story of faithful witness for New Testament Christianity is unfolding in the

history of the church at Lismore. Three disciples met around the Lord's table for the first time on July 27, 1884. They were the pioneer evangelist, Geo. Day, J. P. F. Walker and Miss E. Cottee. It is interesting to note that the first convert in Lismore was Geo. Davis, the father of the well-known preacher, Ethelbert Davis. He was baptised by G. Day in 1884. E. Davis was the first of a number of students to enter the College of the Bible from this district. Hundreds of people have been won for Christ here during the last fifty years, and a fine honor roll of faithful service could be recorded. Many of our honored preachers have served this church. Following Geo. Day and J. P. Walker were G. B. Moysey, R. C. Gilmour, H. Berry, D. McCrackett, T. H. Jennings, D. A. Ewers, W. J. Way, T. B. Fisher, G. H. Browne, H. T. Morrison, F. T. Saunders, T. Hagger, S. Stevens, W. J. Taylor, P. J. Pond, B.A., N. G. Noble, and S. E. Riches, the present minister. This district presents a golden opportunity for extension work.

#### Closer Fellowship with the Baptists.

The forthcoming interchange of pulpits arranged by the joint committee between the Baptists and ourselves should strengthen those fraternal links which already bind so many members of both communions. Baptist churches, particularly in the Newcastle area, contain a large percentage of those formerly associated with our churches. We, too, although not to so large an extent, have absorbed many of their people. Organic union may be some distance off, but this should not prevent either communion from practising the fullest measure of Christian unity. Keen observation leads one to the conclusion that ministerial rather than doctrinal questions are a stumbling block, and one would not minimise questions of faith and practice. The united service at Scots Church on November 1, with its emphasis on the pre-eminence of Christ, should be very helpful.

#### Correspondence Schools.

An invaluable work is being done by our Y.P. department in caring for the religious education of children in remote centres throughout the State. Classes are conducted either in homes or in small school groups. Between forty and fifty teachers are enrolled, and about three hundred children are taught. The whole work is controlled from Sydney. Materials are forwarded and work is returned inspected, examined and recognition made. Our work compares very favorably with that of the Anglicans, Presbyterians and Methodists, who also serve in this capacity. It keeps isolated families in touch with brotherhood activities, and has led to several scholars, parents and friends becoming obedient to the faith. The organiser, P. J. Pond, B.A., is to be highly commended.

#### Sunday Broadcasts.

The Council of Churches had before it this week a motion of protest against the action of the leader of the State Labour party, Mr. J. T. Lang, in hiring and using eleven of the N.S.W. broadcasting stations on the last three Sundays for party political propaganda, this being regarded as a desecration of the Lord's day. It was pointed out that other political leaders also use Sunday for political broadcasts. It was therefore agreed to request the leaders of all political parties to confine broadcasts of political addresses to week days. One speaker suggested that a good political speech on Sunday might be better than a bad sermon, and might contain just as much truth and justice. While this may be so, it is advisable to keep the Lord's day as free as possible from the jarring notes of political rancor and bitterness.

#### New South Wales.

**South Kensington.**—On Aug. 12 Bro. Caldecott was speaker at morning service. Bro. Elliott Arnold's evening message was entitled "The Wheel of Fortune."

**Chatswood.**—Good meetings on Aug. 12. P. E. Thomas gave a helpful message at morning service. G. White spoke on "The Ethics of Gambling" at men's fellowship tea; it was most informative. Keen interest was manifest at evening service, when Mr. Whelan's theme was "Growing a Soul." A married lady made the good confession.

**Canby Vale.**—On Aug. 5 Bro. P. Field exhorted on "Thankfulness." Sister Thelma Stimson fellowshiped after many months of ill-health. Sister Mrs. T. Burling's health is also improving. P.M. offering, £5/11/6. On Aug. 8 the third anniversary of the sisters' mission band and sewing class was a great success. Sister Mrs. Corbett and Sister Mrs. Steer (sisters' conference president) gave inspiring addresses. Aug. 12, Children's Day was observed, a collection realising £1/14/-. Bro. J. Clydesdale gave an excellent address on "In thy light shall we see light."

**Taree.**—The church enjoyed the visit of Bro. H. G. Harward (home mission organiser), who addressed members on Aug. 1. There was a splendid attendance at church annual business meeting and election of officers on Aug. 8. A ladies' committee, in charge of Sister H. Burkhead, provided tea in the kindergarten room prior to business session. Retiring deacons were re-elected. Sister A. Carpenter has resigned as deaconess owing to ill-health; Sister F. Chave was elected to fill the vacancy. The year (ending June, 1934), has been one in which God blessed the church in great measure. A detailed account of activities was presented in reports by preacher, treasurer and secretary.

### Victoria.

**Brim.**—On Aug. 12 Bro. Garland gave a helpful message at the afternoon service. Attendance has been good of late.

**Collingwood.**—On morning of Aug. 12 Bro. R. Burdiss gave an excellent address from the prophet Hosea. Bro. T. A. Fitzgerald spoke at gospel service.

**Gardiner.**—Bro. H. J. Patterson addressed morning meeting on Aug. 12. At night he began a fortnight's special services at Carnegie. Bro. J. McGregor Abercrombie kindly preaching in his stead at Gardiner in the evening.

**North Richmond.**—On Aug. 12 Bro. Sparks at 11 a.m. and Bro. R. Burns at night gave interesting messages. On Aug. 7 the sunshine circle had a pleasant afternoon, Mrs. Wilson giving an interesting travel talk. All auxiliaries report active interest.

**Doncaster.**—Young men of the triangle club and Bible class have decided to form a cricket club for the coming season. On morning of Aug. 12, Bro. Connor's address on the prophet Isaiah was much appreciated. Attendance roll shows splendid congregations, with much interest in church work.

**Fitzroy (Gore-st.).**—Good meetings were held on Aug. 12. Bro. Holland spoke at both services, in the evening giving a special Protestant sermon. Bro. H. Shephard sang a solo. J.C.E. society is progressing favorably since commencing a rally. Cricket club held an enjoyable social at the home of Mrs. Copeland on Aug. 11.

**St. Kilda.**—Meetings were well attended on Aug. 5. Bro. Alcorn addressing both meetings. Children's day was celebrated in Sunday school with an enjoyable special service. Good meetings continued on Aug. 12. At evening service Bro. Alcorn continued his series on "The Church," speaking on "The Authority of the Word of God." The church is preparing for a mission.

**Melbourne (Swanston-st.).**—Good meetings were held on Aug. 12. Bro. Andrew Hughes commenced special meetings, and was morning and evening speaker. Further meetings are being held Tuesday, Wednesday and Thursday evenings for two weeks. At the close of the evening address, Margaret Wilson and Merle Goldsworthy, from the Bible school, made the good confession.



**Reservoir.**—An effort is being made to commence a church. Some members have been meeting every Lord's day morning for the past four weeks in the local hall in Epping-rd. Meetings have been greatly blessed, and it is felt that there is an opening in the district for great work.

**Minyip.**—On account of the long illness of the daughter of Bro. and Sister A. V. Parsons, the Y.P.S.C.E. on Aug. 3 held a very good meeting at their home. On Aug. 5 a large congregation attended the service held in the memory of the late Bro. W. G. Smith. The service was conducted by Bro. A. W. Garland, who gave an inspiring and comforting address on John 11. Two new scholars in Sunday school.

**Chelsea.**—On Aug. 1 Bro. E. Mellhagger, from the College, gave an appreciated address to the church. Bro. Snow and family, from Ascot Vale, have moved to Chelsea, and Mrs. Snow is meeting with the church. On Aug. 12 Bro. Lawrie spoke to the church. His addresses are greatly appreciated. Bible school is keeping up to usual attendance. Ladies' guild is also going ahead nicely. The sick folk are all improving.

**Cheltenham.**—Many members have suffered from colds. Bro. Allan, himself a sufferer, maintained each Lord's day service under heavy strain, but has been compelled to cancel arrangements for a mission at Oakleigh. On Aug. 12 he addressed church on Paul's prayer for Christians (Eph. 3). His evening subject was "The Glory of Protestantism." The alternate monthly offering for social service department totalled 12/5/3.

**Dandenong.**—On Aug. 9 the church celebrated its 30th anniversary by a tea meeting, at which over 150 attended. Four members were present who were at opening service. After tea a gospel service was held, at which Bro. Connor delivered a fine address. Bro. Atkin spoke at both services on Aug. 12. The church regrets that Bro. Atkin has entered the Hamilton Russell section of the Alfred Hospital to undergo an operation.

**Ormond.**—On Aug. 12 Bro. Andrews gave a good message at worship service on "The Child." At 3 p.m. Bible school anniversary commenced. Splendid singing by scholars under Bro. Nichols. Fine talk by Bro. F. Youens on "The Sword of the Spirit." At 7 p.m. good singing was again rendered by the school, and a message to scholars, and a gospel address, were given by Bro. Mudge. A good number of visitors attended for the day. Kinder prizes were given in the afternoon.

**Carnegie.**—A well-attended meeting of the mission band was held on Aug. 8. Sister Violet gave a helpful address, and a number of gifts were received for social service. On evening of Aug. 12 the church commenced a "Crusade of the Cross." Bro. H. J. Patterson gave a splendid address on "Accepted Standards Challenged." Bro. Clarrie Smith rendered a solo, and led the song service; there was a very good congregation. The church deeply sympathises with Bro. and Sister Hargreaves and family in sorrow caused by death.

**Brighton.**—Good attendances are reported at all meetings during past fortnight. Bro. R. T. Pittman gave a very instructive address on "The Apostasy" on morning of Aug. 5. At evening service Miss Edna Forbes was soloist, and Bro. Webb's subject was "The Unity for which Jesus Prayed." On Aug. 12 Bro. T. H. Scambler gave a much appreciated morning address on "The Reformation." Bro. Webb's illustrated gospel address on "The Cause of a Divided Church" created considerable interest. Thirteen Brighton churches are participating in a "go-to-church campaign," Bro. Webb being the secretary of the effort. A young men's training class is being formed with about 15 members. Endeavorers observed last Sunday as orange and violet day, gifts being distributed to the inmates of the blind home at Brighton Beach.

**Carlton (Lygon-st.).**—On Aug. 11 a large number attended church motor outing in the Dandenongs, arranged by men's committee. Meetings on Aug. 5 were held in school hall, as all meetings will be during the next few weeks, during renovation of chapel. Bro. A. W. Stephenson, of Hampton, addressed the church on "The Wings of God." At gospel service Bro. W. Gale spoke on "Jesus our Teacher." The church appreciates the kindness of those filling platform during Bro. Emmiss' absence.

**Swan Hill.**—Bro. Martin has commenced a series of studies in the Book of Acts. On Aug. 5 Bro. M. Smith addressed the church. Bro. Martin's evening subject was "The Book of Conversions." During the week Sister Ansell was called upon to part with her beloved husband. Much sympathy is extended to her. On Aug. 12 Bro. Martin spoke in the morning on "Knocking at the Gates," and at night on "The First Church." Both were stirring discourses. Bible school has commenced practice for anniversary.

**Ballarat (Dawson-st.).**—There was a large attendance at business meeting, and encouraging reports were presented. Bro. J. Wiltshire's efforts at Mt. Clear and Peel-st. were much approved. Aug. 5 was promotion day at Bible school. Church officers were present by invitation. Bro. A. E. Bailey (a former secretary of school) expressed their good wishes. The procedure was well planned by Bro. H. Reed, secretary, and Bro. J. A. Wilkie, superintendent. Sisters Mrs. Smith, of Sabastopol, Miss Crump and Mrs. Doncaster are very unwell.

**Parkdale.**—Members of Y.P.S.C.E. attended Glenhunting Methodist rally on Aug. 8, and on Aug. 9 conducted church prayer meeting. On Aug. 11 a kitchen tea was tendered Sister Rita Toyne. Members and friends from Bentleigh, Dandenong, North Essendon and Parkdale were present, and a happy time was spent under leadership of Bro. A. A. Hughes. J.C.E. hold helpful meetings. Both Bro. Bates (morning) and Bro. Brown (evening), of the College, gave fine messages. Some members who had been sick have recovered, but others are still laid aside.

**Oakleigh.**—Good meetings are being maintained. On Aug. 5 Bro. Mudge spoke both morning and evening. The choir is rendering excellent service under the leadership of Mr. Brown. Bro. Janner is back after illness. Splendid meetings were held all day on Aug. 12. Bro. F. T. Saunders gave a splendid message to a large gathering concerning the College. Sunday school has commenced anniversary practice under the leadership of Mr. F. Russell. At evening service Bro. Andrews, from Ormond, gave a very helpful message. Choir rendered an anthem; soloists, Miss H. Skewes and D. S. Inman.

**Fairfield.**—On Aug. 9 an enjoyable gathering, to celebrate the 81st birthday of our esteemed Sister Phillips, wife of an honored elder, Bro. Phillips, church treasurer, was arranged by the women's mission band in conjunction with the Y.P.S.C.E. Addresses were given by the president (Bro. Ritchie); Sister S. J. Northeast, representing women's mission band; Bro. Davis, Thornbury, for visitors; Bro. J. Northeast, for Sunday school; and Bro. R. C. Beard, for Y.P.S.C.E. and J.C.E. societies. Elder S. J. Northeast also spoke for church officers, and presented Sister Phillips with an eiderdown rug. Sister Phillips thanked the donors, and Bro. Phillips responded for Mrs. Phillips and himself. Bro. and Sister Phillips are the only surviving pioneers of Fairfield church.

**Mitcham.**—Attendances have been well maintained during the past few weeks, and all auxiliaries are in a thriving condition. On Aug. 11 a social was given to Bro. A. B. Clark as an appreciation of his services, and a presentation was made on behalf of the church by Bro. Reg. Bullen. Services on Aug. 12 were well attended. Bro. R. J. Anderson addressed the worshippers. C.E. society distributed oranges

and violets to sick and needy folk in the afternoon. Bro. R. L. Arnold, of Morland, addressed a large gathering at the special children's service in the evening; subject, "Everybody Welcome." A young lady decided for Christ.

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## DEATHS.

**THOMAS.**—On August 10, 1934, at her residence, Manifold-st., Camperdown, Isabella, dearly loved wife of A. J. Thomas.

**RAY.**—On Aug. 9, at Queen Victoria Hospital, Mrs. N. Ray, dearly loved friend of Elsie Bowley. Sweet to remember one who was here.

Who, though gone, is still just as dear.

**RAY.**—A tribute of love and esteem for Sister Mrs. C. Ray, who was called home on August 9. She was "full of good works and alms-deeds which she did."

—Inserted by sisters of Victorian Social Service Committee.

## COMING EVENTS.

AUGUST 19, 21, 22 and 23.—"Crusade of the Cross." Remember the special services conducted by Mr. A. A. Hughes. Sunday, Aug. 19, 11 a.m. and 7 p.m. Tuesday, Wednesday and Thursday evenings next week, Swanston-st. chapel.

AUGUST 19, 26 and 29.—Northcote Bible School Anniversary. Aug. 19, 11 a.m., L. Viney; 3 p.m., W. Jackel; 7 p.m., W. Saunders. Aug. 26, 11 a.m., G. Delaney; 3 p.m., R. Edgar; 7 p.m., W. Saunders. Aug. 29, demonstration and prizes. Singing under conductorship of A. Musgrove.

SEPTEMBER 2.—Gardiner church. All past members please come home for the 20th anniversary. First meeting held at College, 1914. Public meeting Saturday evening, Sept. 1, 8 p.m. Sunday, Sept. 2, 11 a.m., Bro. A. R. Main, M.A., who addressed the first gathering, 7 p.m., J. E. Shipway. Special series of evangelistic services in chapel, corner Scott-grove and Malvern-rd., Gardiner, Sept. 2 to 16 (excepting Saturdays). Missioner, J. E. Shipway. Come.

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## SISTERS' AUXILIARY, S.A.

There was a good gathering of sisters at Grote-st. on Aug. 2. Included in the 83 present were 51 delegates. Mrs. Fitzgerald led devotional session, taking as her theme, "What is that in thine hand?" There were some splendid reports read, proving that some committees are working hard. H.M. committee has been busy visiting a number of suburban churches, also several in the country. All the meetings have been well attended and much enjoyed. The appeal for blankets and warm winter clothing for distress cases in Central Eyre Peninsula district has met with a very ready response.

Home mission money received for June was £8, and July £8/4/4. F.M. committee has also been doing good work. They have visited some churches, taking with them soloists and good speakers. The amount received for foreign missions for June was £8/0/2; July, £13/5/9; Aug. 4/3.

272 visits have been paid by hospital committee since last report, and the usual comforts distributed. The following sisters have been called home since last meeting: Mrs. Jones, Stirling; Mrs. Stephens, Owen; Mrs. Roberts, Balaklava; Mrs. Yarrow, Col. Light Gardens. Letters of sympathy were sent to Mr. Roberts, Balaklava, and Mrs. Worden, Maylands.

Treasurer reported following receipts and expenditure:—Home Mission: Collection by committee, £8/15/4; balance in hand, £37/6/8. Foreign Mission: Special collection, £1/16/6; collection by committee, £11/5/11; balance in hand, £36/15/7. General Fund: Special collection for foreign missions, £1/16/6; collection, £1/9/9; Expenditure: Paid to F.M. superintendent, £1/16/6; balance in hand, £4/18/4. The collection for the afternoon amounted to £1/7/7.—F. M. Bristow, asst. sec.

## QUEENSLAND WOMEN'S EXECUTIVE.

The executive held its monthly business meeting in Ann-st. chapel on Aug. 2, nine churches being represented. Mrs. G. Buraham (who is leaving for Sydney) led devotions, and gave a farewell message on "Love one another." The president (Mrs. Wendorf) took the chair for business session and welcomed Mrs. W. Coward and Miss Tucker from Charters Towers. The treasurer (Mrs. Coward) reported £1/6/- in hand.

Mrs. Sanderson (hospital superintendent) reported 231 visits paid to hospitals and sick since June meeting.

Mrs. Howard (obituary superintendent) reported that six letters of sympathy had been written. We regret to report that our loved Sister Suchting is ill.

A donation of £10 was made to M.H. committee.

Preparations are being made to hold H.M. tea early in October. Mrs. W. Coward gave greetings from Charters Towers. Farewell speeches were made by Mesdames Wendorf, Sanderson and Brown to Mrs. Buraham, who suitably responded.—G. Partridge, sec.

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## Obituary.

**GORDON.**—On morning of July 26, Sister Mrs. Gordon entered into rest. She associated herself with the church at Carnegie, Vic., at the time of the Paternoster mission, being received by letter from the Baptists. She was a faithful and lovable Christian lady. For the last four years, because of serious heart trouble, she had been unable to attend services. She loved her Lord, and lived closely to him. At the service held in the home, Mr. Fred P. Morris, a lifelong friend of the family, paid a gracious tribute to our sister's Christian influence, and radiant personality. In the presence of a goodly number of friends, we laid her body to rest in the Brighton cemetery. We commend her husband and dear ones to the gracious comfort and love of our heavenly Father.—J. E. Shipway.

**HUNTER.**—Sister Mrs. Tom Hunter, who has been a faithful member of the Berwick church, Vic., since she surrendered her heart to Christ under the preaching of Bro. Stephen Cheek, was called home to her reward on June 15. Her long life of 77 years has left a record of Christian faithfulness. She will be long remembered by those who knew her because of her gentleness and consecration. She is survived by a widower and two sons and a daughter. Her brother, Mr. George Funston, of Clyde, is the last of the family so well known in connection with the church in that district.—A.M.

**LINDERBERG.**—Early on July 19 Sister Mrs. Linderberg fell asleep in Jesus. She had been ailing for a long time. Our sister was a faithful member of the church in Bundaberg, Q., since its inception, and until her illness a most regular attendee at the services. A service was held at the chapel and also at the graveside by the writer, a great many friends and sympathisers being present. Many expressions of sympathy have been received by Bro. Linderberg and family. We will miss the sweet smile and kindly disposition of one who has endeared herself to many hearts. To Bro. Linderberg (who is a church officer) and family we express our loving sympathy.—D. R. Stirling.

**YARROW.**—As the consequence of a stroke on the previous day, Mrs. J. Yarrow suddenly passed from this life on July 14 at Colonel Light Gardens, S.A. She was in her seventy-sixth year, and was still in fairly good health. Our sister was born at Bowden-on-Hill, S.A., and had spent practically the whole of her life in this State. Over 40 years ago she obeyed her Lord, and during her long life she was an enthusiastic worker. She was early associated with Grottest. church, where she assisted in the Dorcas work and in the teaching of the Chinese. About 20 years ago as the result of a fall, she had both her legs amputated, but she continued to attend services. She had been a member of Colonel Light Gardens church almost since its inception. Her life was characterised by a sympathetic and a very generous nature. Her husband predeceased her some 15 years ago. Three sons and four daughters remain to cherish the memory of a good Christian mother. On July 16, after a brief service at her late residence, we laid her body to rest at West Terrace cemetery. An in memoriam service was held on the evening of July 29. We deeply sympathise with all the sorrowing ones, and prayerfully commit them to the God of all comfort and grace.—R. W. L. Crosby.

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