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"Obedience, the Organ of Spiritual Knowledge."

IN an interesting series of articles on "Turning Points of Life" in the London "Christian World" prominent men and women have been telling of their life experiences. One of the contributors was Miss Maude Royden, C.H., D.D., probably the most famous woman preacher in the world. One of her "turning points," and the chief of all, is set forth in a very impressive way. Miss Royden tells of her spiritual history, and conveys also a most important and far-reaching lesson.

"I trace back my spiritual history," she writes, "to a sermon preached by the vicar of the parish in which I lived—Dr. Diggle, afterwards Bishop of Carlisle. He was preaching a course of sermons on religious doubt, and this is the one that I remember. Dr. Diggle asked us how much we doubted of the teaching of Jesus Christ. How much did we doubt of the Lord's prayer? How much of the Sermon on the Mount? He went on to advise us, if we accepted any of it, to try to live up to it and see what came of that. This seemed to me reasonable advice. At the time I had no religious faith, in spite of my orthodox upbringing, but I did know a little about Jesus Christ, and I did see in him one at least of the greatest and most attractive figures in human history, and the supreme figure in the history of our western civilisation. I decided that I did accept a good deal of the Sermon on the Mount, though by no means all, as lofty, reasonable and true. I did decide to see how far I could go."

power which had enabled Jesus to live as he preached. I began to have some little insight into the beauty and truth of such parts of his teaching as I had originally rejected. I began to be aware that my Teacher was something more than a Teacher. I found in him my God."

Thus did obedience to recognised truth lead to an enrichment of faith and to a wider acceptance of truth. Once more did the Word of God provide its own attestation to a person willing to live by the truth which was appreciated.

Obedience has often been spoken of as the organ of spiritual vision or knowledge. To do the duty which lies to hand is the best way to discover new duties. It is so in other spheres. We learn by doing. With every genuine effort there comes both increased ability and wider knowledge. To embark on any course of study is to find innumerable bypaths inviting our research. In the realm of morals and religion the general truth holds. Some unbalanced or unwise people would demand to see the end from the beginning; else they would not commence the journey. The guidance we need is for the path which lies just ahead, and not for the far-distant road. Are we wrong in saying that there is always such light; or in declaring that where that light is followed, there will surely come the continuing illumination of the road which we are called upon to travel?

There is no one without ideals. Our ignorance is never absolute. Hence we can try for ourselves the method which Miss Royden found so effective.

It is by no means always true that it is the critical intellect which is unconvinced by the testimony which was intended to produce faith. Rather in many a case it is the depraved or undisciplined will which is the original infidel. It must never be forgotten that, while faith can truly be regarded as the result of testimony (for "faith cometh by hearing, and hearing by the word of God"), yet it is never simply the case that with so much testimony there must come so much faith. The inspired preacher on Pentecost won 3,000 souls. The inspired Stephen was stoned to death, and not one convert is recorded. There are moral conditions of faith. Where there is the open mind, the ready will, the sincere desire to do the right and follow the light wherever it may lead, there we may expect to find not only an initial acceptance of the Gospel of Christ, but a progressive development, a growth both in grace and in knowledge.

It is not honest to say that because we have a difficulty with a New Testament book, a doubt about a reading, a hesitation about the acceptance of a theory of inspiration, therefore we feel free to reject the whole Christian system. We should not act thus with other books or systems. A wrong figure appears in your railway timetable, a misprint is in the bottom line of page 65 of your guide book,—but you use these books, nevertheless. Even if current objections to the Scriptures were allowed to have much real weight, that would be no valid reason for our rejection of the whole. The Christ still appears as the world's leading figure, its noblest character and greatest teacher. We are, as honest men, bound to accept the highest when we find it. And the living—or attempt at living—up to that teaching of Christ which does compel our assent will assuredly bring us to an increasing appreciation of the Teacher and to a greater knowledge of his will. To have

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the will to do the right is the right way to learn his will.

"Light obeyed increaseth light;
Light rejected bringeth night."

"Another Jesus."

L. C. McCallum, M.A., B.D.

In one of his Corinthian epistles the apostle Paul speaks of the possibility of men preaching "another Jesus." They would speak of the same Jesus whom Paul loved and whom he proclaimed, but their conception of him would be so different that it would seem as though they were telling of quite another Jesus.

It is a far cry from the Judaizers of the New Testament, who would have made Christianity a religion of rites and ceremonies and works, to those who in our own day have much to say about Jesus. But the Judaizers of the first century and some teachers and preachers of the twentieth century are alike in this respect: they both present to the world "another Jesus." The Jesus whom they preach is not the Jesus of the New Testament. Important facts concerning him contained in the New Testament record of his life are denied; and facts which are retained are so handled that what they present to us is another gospel and another Jesus.

Miracles.

The Jesus presented in many pulpits to-day is a Jesus shorn of his power to work miracles. The ground upon which miracles are rejected is not a matter of evidence, for the evidence for the miracles is just the same as that for any other of the facts in the life of Jesus. The miracles are rejected because of materialistic tendencies. Thus those who deny the miracles of the gospels are more the disciples of Hume than they are disciples of Jesus the Christ.

Did Jesus work miracles? The gospels say that he did work over thirty miracles. Whom, then, are we to believe? the men of materialistic minds who stumble at the supernatural, or the men who accompanied with Jesus and who saw him perform the miracles recorded in the gospels? A Jesus from whose history miracles are deleted is no Jesus at all. The miraculous is so interwoven in the fabric of our Lord's life that it cannot be torn out without destroying the garment itself. Even if we delete from the gospels the miracles of Jesus, we are still confronted by a Jesus who in his teaching referred to his power to work miracles and who in the most uncompromising manner claimed that he did work such miracles. It is not the miracles that we want, but Jesus; and the only Jesus who ever existed was a Jesus who worked miracles.

The atonement.

The place and meaning of the death of Jesus is clearly stated in the New Testa-

ment. Our Lord Jesus said that if any man willeth to do God's will, he shall know of the doctrine. So obedience becomes the organ of knowledge.

ment. Jesus himself declared: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45). And again: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28). The apostle Paul in 1 Cor. 15: 3 says: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures." The death of Jesus according to the New Testament was a substitutionary and sacrificial death, a death which removed the sinner's sin and the sinner's curse, and made possible the forgiveness of the sinner.

The only way to escape the teaching of the New Testament concerning the atonement is to impugn the veracity of the New Testament and the honesty of its writers. In their eagerness to present to the world "another Jesus"—a Jesus shorn of his power to work miracles, of his deity and his sinlessness—a Jesus which to some modern minds seems to be more attractive than the Jesus of the gospels—men do not hesitate to cut to pieces the New Testament. In his recent book, "Truth and Tradition," Prof. Angus, in a sweeping statement (which is as untrue as it is sweeping), says concerning Mark 10: 45: "It is universally admitted that these words are from Mark or the editor, and represent not a teaching of Jesus, but the faith of the church." While the words of Matthew 26: 28, "For the remission of sins," is an example of how the first evangelist "in dogmatic interests" transferred a phrase from the Markian account of Jesus' baptism and affixed it to his account of the Lord's supper. Thus would some modern teachers rid themselves of the synoptic teaching respecting the atonement, and make it possible for them to present to the world "another Jesus."

Further, the teaching of the apostle Paul regarding the atonement is not to be accepted, for his conception of Christ is colored by Judaistic thought and language. To suggest that Christ's death had any relation to the removal of the sinner's penalty or any effect upon God is regarded as impossible and immoral; impossible because every man must bear his own transgression, and nothing done by another man can help him; immoral, because it is the innocent suffering instead of the guilty. For nineteen hundred years the church has been on the wrong road, for she has taught that Christ suffered vicariously; that he did bear our sins in his own body on the tree. But the

Jesus which some would present to us to-day made no expiation for sin. His death was simply the perfect example set for us to follow. Whoever this new Jesus may be he is not the Jesus of the New Testament.

The sinless Jesus.

A further stumbling block to some modern theologians is the doctrine of the sinlessness of Jesus. The term "sinless," we are told, is rejected not because it asserts too much but because it asserts too little. In the face of such a statement one would expect to find the sinless nature of Jesus defended, but such is not the case. After dismissing the term as a mere negative, and roundly condemning those who use it, as though it were a mere statement of negative goodness and did not include the possibility of infinite perfection, we find such statements as the following: "There is even evidence to make defenders of the sinlessness pause." What can such a statement imply other than that Jesus himself was imperfect?

All the writers of the New Testament held their Lord to have been without sin. It was a belief native to those who accompanied with Jesus, and cannot be explained as a later development of Christian thought. Jesus himself had no consciousness of sin. Had it been otherwise one so pure and holy as he would have betrayed the fact. The Jesus of the New Testament is holy and undefiled, and those who would question his perfection are presenting to us "another Jesus."

It is sad to study this preaching of "another Jesus" which is going on in Protestant circles to-day. The sooner believers in the inspiration of the scriptures and the deity of our Lord realise that "another Jesus" is being preached in many pulpits, the sooner will they awake to the danger of these modern thinkers and their pseudo-Jesus. A damaged Christ can do nothing for a damaged soul or a damaged world.

Christ's Good Enemies.

Christ's worst failures seemed to be with the best people. In spite of our historic prejudice, there is no doubt that the Pharisees, the Scribes, the priests and the lawyers were the saving salt of their times, people of real religious interests and with fine spiritual and ethical motives. Yet Jesus failed to influence or win them, with one or two instructive exceptions. In the same way, if we speak comparatively, he failed with such noble men as Nicodemus and Joseph of Aramathea, who at the best were only disciples in secret; and apart from tradition, we do not definitely know whether they ever became open Christians. But his most signal failure was with the best man of the whole bunch, the rich young ruler. How good and wonderful he was is worth noting.

On his own statement (and that must have been true, otherwise Jesus would have withered him with a glance!) we know that he had kept the whole law of God from his youth up. Please note that it was after he made this astonishing claim that Jesus looked on him and loved him! I question if Jesus ever met a man whom he was more desirous to win. This young man showed the real bigness of his nature by being that exceptional thing—one who could rise above his own class and his class-ideas. We are told that he came humbly—running and kneeling!—to ask help of One whom his social and religious class despised. He was willing and eager to receive help and light from an unschooled teacher, and that too on the deepest questions which the official rabbis debated.

And yet Jesus failed to win him. Watts's famous picture of him as a study of a man's back is true—he just walked away when Christ put his final test, walked away from the three biggest things in a man's thinking—his own dreams, his best self, his highest glimpse of God's will. I think that this must have been one of our Lord's saddest moments, when he failed to win a man of this quality and stature.

Why did Jesus fail? First and last, because he dared not have asked less! He might have lowered his demands, we say. But Jesus does not deal in accommodations. He does not want half-surrendered people. The test he put to this man represented the one thing that held him back from the full gift of himself. The Lord thy God is a jealous God!

The reason why Jesus fails so often with good people is that they are content with their good. In this sense "the good is the enemy of the best." When Christ offers his life and power to men who are down and out, conscious of sin and bitter failure, and distrustful of nothing more than themselves, he generally awakens a quick and full response. They hold out their hands and cry, "Give me, Lord, of thy fulness." But good people tend to rest and trust in

their goodness. They don't see that the little step from goodness to sainthood is bigger and harder than the big step from sin to sainthood. Hence, in that day as in this, our Lord's worst failures have been among good people. Actually, it was good people who nailed him to his cross—not sinners, rogues or villains, but the best people of their own generation. And I think it is generally the same. The publicans and the harlots go into the kingdom of heaven before the good people.—Dr. James Black, in London "Christian World."

Girls and Boys of the Bible.

G. J. Andrews.

A GIRL IN THE SERVICE OF GOD.

Luke 1: 26-35, 46-56.

Dear, pure and beauteous Mary! In the country village of Nazareth she spent her girlhood, manifesting a sweet nature, full of tender affection, and keeping herself unspotted from the world. As the years passed her knowledge of God became more definite, as did her devotion to him in the performance of life's common duties. In heart and mind she was enriched with joyous songs and glorious thoughts. Indeed, one of Mary's songs is amongst the oldest and loveliest in the world. We call it the Magnificat, and it begins thus:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my
Saviour.
For he hath regarded the low estate of his
handmaiden."

These things I command you, that ye love one another.—John 15: 17.

⊙

The habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought too. A resolution always to turn to some distinctly good thought when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.—H. L. Sidney Lear.

⊙

Thank God for love, the love of friends,
That golden cord that binds
Us each to each and links us on
To kindred human minds!
That Christ-like thing that reaches down
To depths of human woe,
And sheds o'er darkest paths and sad
A benediction glow!

There came the time when the heavenly Father made known to Mary his own good wish for her life. He would use her in revealing his love to mankind, in sending a Saviour to the world. Truly it would involve some sorrows for her, even the misunderstandings of folk, yet it would most certainly mean for her a great and unspeakable happiness. With confident trust and beautiful submission, Mary yielded her life to the will of God, saying: "Behold the handmaid of the Lord; be it unto me according to thy word."

So God gave Mary to mother the most marvellous babe ever sent to this world, the infant Jesus. For a while her babe had to be cradled in a manger, then later Mary had to flee to Egypt to escape the wrathful king who ordered a massacre of babies. Yet she was able to treasure in her heart many tokens of God's goodness: the coming of worshipful shepherds with their story of the angels' songs, also the gifts of wise men who honored her babe as a new-born King. With God's continual help and guidance Mary fulfilled her mothering task so that "all generations shall call her blessed."

How great must be the joy of the heavenly Father's heart when he finds some pure girl who loves and trusts him, so that he can safely commit to her some precious trust!

The mind of man is like a mill, which will grind whatever you put into it, whether it be husk or wheat. The devil is very eager to have his turn at this mill, and to employ it for grinding the husk of vain thoughts. Keep the wheat of the Word in mind: "Keep thy heart with all diligence."—Williams of Wern.

Prayer Corner.

But thank God most for his great love
That living source divine,
Which stoopeth down to earth, and cares
For your love and for mine.

—Mary Reed.

⊙

O Lord our God, who hast bidden the light to shine out of darkness, who hast again wakened us to praise thy goodness and ask for thy grace: accept now, in thy endless mercy, the sacrifice of our worship and thanksgiving, and grant unto us all such requests as may be wholesome for us. Make us to be children of the light and of the day, and heirs of thy everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole church; all who join with us in prayer; all our brethren by land or sea, or wherever they may be in thy vast kingdom, who stand in need of thy grace and succor. Pour out upon them the riches of thy mercy, so that we, redeemed in soul and body, and steadfast in faith, may ever praise thy wonderful and holy name. Amen.—Greek Church.

The Sword of the Spirit.

(Ephesians 6: 17.)

E. R. S. Ryall.

How else "may you always prove yourselves to be . . . irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them a message of life" (Philipp. 2: 15), unless "the very spirit which was in Christ Jesus be in you also?" (Philipp. 2: 5), and unless you "be transformed by the entire renewal of your minds, so that you may learn by experience (or habitually discriminate) what God's will is" (Rom. 12: 2)?

If God is to be symbolised by personal life, he should be symbolised by the best personal life we know. In this interpretation of the kingdom of God in terms of personality, we come to the Bible for the interpretation of personality in terms of Christ.

Let us examine the manner in which the Bible is used in private study and in devotional meetings. We when young are taught by our elders and by those in authority in the church to which we belong. But there comes a time for most of us to put away from us childish ways, and to talk, feel and reason as men, and so to search the sacred writings and to discover by study and practical tests if the doctrines we have been taught are in accordance with the plain teachings of Scripture. We still have lurking amongst us remnants of the old superstition that reading portion of the Bible, however little understood, is in itself a meritorious work, pleasing to God. The aim of Bible reading is the edification of the individual or of the faithful assembled for worship, and they are not in the least edified by what they cannot understand or of which they cannot see the relevance.

Again, the chief aim of language in communicating ideas being to be understood, words and expressions used only serve that purpose when they excite in the reader the same ideas as those for which they stand in the mind of the writer or speaker. Hence the use of modern translations of the Scriptures is much to be preferred, in which the sense of the sacred writings is brought out naturally as well as accurately in present-day English.

A comparison of the authorised and revised versions with the following extracts will show how the messages are made clear and may produce a satisfying glow of insight and inspiration.

1 Cor. 15: 35-40.

"How can the dead rise? And with what kind of body do they come back? Foolish man! the seed you yourself sow has no life given to it unless it first dies; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body of its own. All flesh is not the same: there is human flesh, and flesh of cattle, of birds, and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another" (Weymouth's "The New Testament in Modern Speech").

Rom. 3: 5-8.

"But if our unrighteousness sets God's righteousness in a clearer light, what shall we say? (Is God unrighteous—I speak in our every-day language—when he inflicts punishment? No, indeed; for in that case how shall he judge all mankind?) If, for instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to his glory, why am I judged all the same as a sinner? And why should we not say—for so they wickedly misre-

present us, and some charge us with arguing—'Let us do evil that good may come?' The condemnation of those who would so argue is just" (Weymouth's translation).

Rom. 4: 23-25.

"Nor was the fact of its being placed to his credit put on record for his sake only; it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in him who raised Jesus, our Lord, from the dead, who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us" (Weymouth's translation).

Isaiah 53: 1-5.

"Who could have believed," they cry, "what we have heard? Whoever had the Eternal's power so revealed to them? Why, Israel of old grew like a sapling from dry soil; he had no beauty to attract our eyes, no charm to make us choose him—disfigured till he seemed a man no more, deformed out of the semblance of a man. He was despised and shunned by men, a man of pain, who knew what sickness was; like

one from whom men turn with shuddering, he was despised; we took no heed of him. And yet ours was the pain he bore, the sorrow he endured! We thought him suffering from a stroke at God's own hand; yet he was wounded because we had sinned. It was our misdeeds that crushed him; it was for our welfare that he was chastised, the blows that fell to him have brought us healing" (Moffatt's New Translation).

The Scriptures are the concentrating lens by means of which the divine light is brought to bear on our life. The effectiveness of its illuminating power depends upon the intrinsic quality of the lens used to focus without aberration, and upon the skill with which the instrument is applied.

Let us, then, not be satisfied with less than the best of consecrated thinking, but strive with the help of every available means to enter into more abundant life.

"What can I give him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give him—
I give my heart."

The Appeal of the Cross.

Have you ever observed the kinds of suggestions which men make for the redemption of mankind? How futile they are! How superficial! If you think it out you will see that there was no possibility of saving sinful man, as he certainly is, unless God had borne his sin and showed man its real nature on a cross. There was no other way, and that way God took. Thus the cross continues valid for all time.

The cross is always calling men to repentance. It is always breaking down the hatred of men by the overwhelming love of it. The cross is always telling men how they need forgiveness, and how they may receive forgiveness. Even a symbol of the cross has an effect upon men. That symbol so familiar in the Catholic world, the crucifix, has a strange effect upon people. I remember James Denney once saying that there was only one thing which he envied the Roman church, and that was the crucifix, because he would like when he preached to hold up a crucifix. The crucified Lord appeals to the conscience and to the hearts of men. I do not think that Dr. Denney need have desired a crucifix, because that is only a very external symbol, and it becomes, with some, little better than an amulet.

The Preacher's Theme.

There is another way, and that way evidently Paul took. You can see from a passage in the Galatians when Paul preached he felt himself insignificant and unworthy; but what he did was to set forth Christ manifestly crucified before their eyes. The preaching of Paul was of the crucifixion because of the power of the cross. He fixed their eyes upon him whom they had crucified and pierced. You remember how, on one occasion, he said he determined to do nothing else than that. "I desire to know nothing among you save Jesus Christ and him crucified." That shows you why Paul was a great apostle, because of his power in showing forth Christ crucified to the world. And it is that which has shaken the world, and still affects us to-day. You want a preacher in the pulpit who preaches Christ

crucified, and who can make that crucified Lord stand out before the people who hear as vividly as if they had seen him when he died. You want a preacher who has many gifts, no doubt. There is much to be done. He has to expound the whole doctrine of God, the whole counsel of God. He has to interpret the Scriptures from beginning to end. He has to deal with the pressing questions of the moment, and to apply the gospel to the things that are before our eyes. All these things he must do as well as he can. But there is one thing needful. He must perpetually preach Christ crucified to a sinful world, for it is the only hope of that sinful world being cleansed.

The Unfailing Inspiration of the Cross.

Have you ever noticed that the appeal of the cross has always stirred the world afresh? Whenever there is a new movement in theology it either dies away, or it brings out the cross. It is either futile in this difficult world, or it becomes the power of God unto salvation.

There are stories which tell of the effect which the cross has had upon the lives of men. Let me remind you of one. In the thirteenth century there was a courtier at the court of King James, a gifted man, a singer, a poet, and one day in the court he was singing a song, addressed to a lady. He had his viol in his hand, and he looked up and he saw the crucified Christ at his right hand. He threw down his viol, he left the court; he gave himself to thought and study and prayer; he became one of the greatest schoolmen of the middle ages, and later on he became one of the greatest missionaries of all time. He passed over to Africa preaching Christ to the Moslems, until at last they seized him and put him to death. And Raymond Lull was martyred because he preached Christ and him crucified. What gives me joy this morning in this familiar place is the thought that there may be someone here who will see Christ crucified this morning in such a way that everything else will be thrown aside that he may go forth into the world to preach to mankind that great salvation of God.—Dr. R. F. Horton.

Religious Notes and News.

A CLEAN PRESS.

"Unless the popular press is somehow or other lifted out of its present mucky degradation," writes Sir Ernest Benn, "freedom, democracy, and all that makes life decent and desirable must in the end decay and disappear. It may be that the present scramble to excel in depravity and dirt is merely a passing expedient in the difficult work of promoting the reading habit, and, that being done, the creation of a general taste for decent reading will be made all the easier."

THE CHURCH'S MAIN BUSINESS.

"The church," said Dr. Paul Elmer More in an address at a theological seminary, "is neglecting its main business—that of its mission to the individual soul. We are in danger of adopting officially a sentimental socialism. The most effective weapon of the church in her campaign against the unnecessary evils of society, her one great instrument for bringing into play some measure of true justice as distinct from ruthless law of competition and from the equally ruthless will to power of the proletariat, is through the restoration in the individual human soul of a sense of spiritual values."

NOWT, LAD, NOWT.

Mr. Bernard Snell, a leading Congregational minister of England, recently passed away. A correspondent of the "Christian World" tells the following story of Mr. Snell's early life.

"It is nearly forty years since" (he writes) "I heard Bernard Snell as a Heckmohdwiwe Lecturer. The church was crowded. His text was: 'The Jews require a sign.' With passionate earnestness he asked towards the end of the sermon: 'What could we do without the cross?' The answer came at once from a male hearer: 'Nowt, lad, nowt.' There was no laughter; the man expressed what the preacher had made his hearers feel."

WHY MISSIONARIES ARE BETTER PAID.

"I have heard it said that missionaries are better paid than many ministers at home," writes Dr. George Howells, the veteran missionary, in an article in "The Baptist Quarterly" on "Christian Problems: Settled and Awaiting Further Exploration." "I grant it, but that is because the resources available for missionaries' salaries are pooled and distributed in a Christian way."

"Let the denomination at home go and do likewise, and the poverty problem in our ministry is solved. Have we among our leaders at home the Christian statesmen who will fairly and squarely face this issue without counting the cost to themselves?"

NEEDED AND POSSIBLE.

"Characteristic of our time," writes Dr. William Adams Brown in the preface to "God at Work: A Study of the Supernatural," is an enhanced sense of the need and of the possibility of a more vital personal religion. This appears not only in academic circles, in the keen interest aroused by the theology of Karl Barth, but in more popular movements like the Anglo-Catholic revival, the Group Movement. I believe that all these different movements are parts of one great movement in which God is recalling our generation to himself; and that the future of the church, if not of civilisation itself, will depend upon our rediscovery, in the midst of the confusion and heartbreak of our time, of the living God at work."

ROME'S GAINS AND LOSSES.

Mr. J. A. Kensit's report presented at the Protestant Truth Society annual May rallies at Kingsway Hall, London, was, as always, a hotly discussed document, covering multifarious activities. The incoming president is Lieut.-General Sir Arthur Phayre. Sir Robert Perks has become a vice-president. The total income for the year reached £16,245. The work of the Sect of Protestant caravans is so organised that practically every part of the country is being systematically reached year in and year out. Ordinarily each caravan is manned by two preachers. Speaking from the chair at the evening meeting, Mr. Kensit said: "We hear much about conversions to Rome, but what about the leakage? Rome boasts of 12,000 converts from Protestantism each year in this country, but she says nothing of the fact that she is losing about 15,000."

MORAVIAN MISSIONARIES IN LABRADOR.

The Moravian church began its missionary work in Labrador in 1771, and the work has gone on uninterrupted. A new problem is now, however, being faced by the missionaries in the most northerly part of the peninsula. Eskimos no longer live in large villages where the children can attend day school, but in small clusters where the best hunting is to be secured. It has been found absolutely necessary, therefore, to establish two boarding-schools—one at Nain, the other at Makkovik. At each of these twenty or thirty little children are fed, taught, "mothered" during the whole of the long rigor-

ous months of winter. In the short summer they live with their parents, learning to become, eventually, good hunters and housewives. The cost of maintaining these two schools is £600 per annum, not a very large sum, but it is proving a heavy burden on the mission's slender

scope; what a picture of profits for good ends, squeezed out of the lives of men and women and children, would emerge!"

"RIGHTEOUSNESS EXALTETH A NATION."

"Blessed are they which hunger and thirst after righteousness."

It is found:

Not in apparent virtue, but in purity;
Not in immorality, but in true marriage;
Not in race suicide, but in family life;
Not in a smart deal, but in honesty;
Not in criticism, but in kindness;
Not in greed, but in giving;
Not in selfishness, but in service;
Not in fear, but in faith;
Not in creed, but in Christianity;
Not in materiality, but in spirituality.

—Doris Barlow.

At the Lord's Table.

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

THE SENSE OF SIN.

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1.

Such words as these we do not often hear to-day. It is not a popular form of speech. We are not accustomed to think or speak in such a candid way about the fact of sin. We have almost ceased to think of ourselves as sinners. It is many years since Mr. Gladstone, when he was asked what was the great want of modern life, replied thoughtfully, "Ah, a sense of sin; that is the great want of modern life." But with the passing of those years there has been an increasing loss of the sense of sin. Less and less do men seem to be conscious of the force of sin as disturbing the relationship of the soul with God.

Perhaps even in our best moments we would not be willing to restore that attitude of mind, so characteristic of some earlier periods, that led men to abase themselves at every thought of God. That excessive humility and contrition was born of two things—an over-sensitive consciousness of human unworthiness, and

an exaggerated idea of the terror of the Lord. In so far as we no longer dread undue harshness at the hands of our God, the change is for the better. But is it a healthy sign if we are no longer conscious of the guilt of sin, which has disturbed our relationship with God?

We recall our Lord's treatment of sin in the parable of the Pharisee and the Publican. There were many elements of good in the Pharisee: He was a man of prayer; he fasted regularly; he consistently practised tithing. But he cherished a lie in his inmost soul. Unconscious of his sin and his need, he congratulated himself even while he prayed to God. The other man, with down-cast eyes, beat upon his breast, and pleaded for the mercy of God. He it was who was justified before God.

Our presence at the table of redeeming love is itself a confession of sin. But that confession may be a purely formal one, unaccompanied by any real consciousness of sin, or of our need of forgiveness. It will be for our good if we can pray in sincerity, "Have mercy upon me, O God, according to thy loving kindness." It is the first essential of spiritual health to be aware of our need.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"FEAR OF POVERTY."

Fear of poverty has never been a spectre that troubled me. My heart would not be broken nor would I go about with my head down if I were forced to live in a shack in the woods. Sometimes I think what a glorious time one might have with a microscope, a few books, and paper upon which to write. There is no limit to the interesting things to study in the smallest doorway. As for food, how much does one really require? The life of the intellect and emotions is the only true life. Does the personal ownership of antiques, of paintings, of tapestries, or the holding of social or political positions of power, make a life rich? Was Thoreau poor in his shack on Walden Pond? Which is the greater, and the happier, Gandhi in his personal poverty, or Insull, the worshipper of material success?—Thomas Dreier.

IN THE HOUR OF NEED.

A man who has become very prominent was recently given a dinner. In the course of a speech which he made, he said that there had been a time in his life when he would have been overwhelmed with joy if someone had invited him to a dinner like this, but no one thought of it then. Now, when he didn't need such things, he had more of them than he could attend.

After Lindbergh made his famous flight to Paris, he was wildly acclaimed and honored wherever he went. But before he had won fame, it is said he tried to find some influential person to encourage him in his attempt, and encountered only discouragement. After his success the whole world came to his assistance, but he did not need it.

It happens that way in life. Too often we give the cheers when not needed, and withhold them when a little encouragement would be like a cup of cold water to a man dying with thirst. We cheer the winner in the game when he doesn't need the stimulus. The one who has made a good struggle and suffered defeat is the one to be encouraged . . . and how rarely he gets it.

When men and women face the difficulties of life, and the goal seems impossible, that is when a few words of praise and cheer will do wonders. And a quiet word of encouragement will be worth more than a roar of applause when the victory has been won.—Adapted from "Boy Life."

GIVE ENCOURAGEMENT.

A word of encouragement in the dark hour is often followed by a ray of sunshine that lights up a human soul.

Look at the burden bearers passing you, dust covered, sad eyed and weary, trudging through the cold and the heat, conscious only of their aching backs, tired feet and breaking hearts.

Give them a smile as you meet them. See their countenance brighten and their feet step more lightly as they catch the meaning of your lips, and know it is meant for them.

Encouragement makes people believe in immortality because it opens up new visions that reveal vistas and sensations never before seen or experienced.

It stirs new emotions, strikes new chords of music, gives new hue to the sky, and awakens thoughts which have been lying dormant in discouraged hearts since they first began to beat.

Instead of censuring the being who has made a mistake, give him a kindly word of cheer. Treat him as you would like to be treated when your soul is filled with doubt and sorrowing.

Try it on some of the human wrecks you may meet, scuffling along, groping in a dismal world of whose horrors you know nothing, and habitually shun as you would a pestilence.

And after you have tried it, look into your own soul and see the new light that has been born there to cheer you in the silent night when you are alone.

A little more friendly intimacy with one another, a few more benevolent smiles, a trifling bit of consolation, and a few small words of encouragement scattered here and there as you go along the beaten pathway would in a generation lighten sorrowing hearts, make the world brighter and better, and possibly move it closer to heaven.—F. A. Walker.

MAILS OVER MOUNTAIN BY ROCKET.

The ways in which letters are conveyed from one place to another in different parts of the world would make quite an interesting book. Even in Britain many varied means are employed for the transport of mails. Up to this day we have over a dozen districts where letters are delivered by postwomen and not men. The train, ship, motor-van, motor-cycle, tram, horse, donkey, and airplane—all are in regular commission by the G.P.O. Abroad the mails are carried in many primitive ways, as well as in modern fashion. Native runners are still employed in many parts, while in isolated districts of India and Ceylon the elephant comes to the aid of the Post Office. But the most up to date is the manner in which the post is sent from one parish in Austria to another on the far side of a high mountain. It is carried by rockets. They go off regularly at the specified hours, and each rocket carries approximately 200 or 300 letters. The rockets are so constructed that, having reached their maximum height, a parachute automatically opens and brings them safely to earth. The postal consignments are placed in a water-tight metal box, so that even if the rocket were to fall into a stream or a pond, no harm would be done.

NATURALLY.

The Jew entered the butcher's shop just before closing time. The butcher was practically sold out.

"What haf you got?" he asked.
"Mutton and venison," replied the butcher;
"which will you have?"

"Mutton, of course," answered the Jew.
"Why do you plump for mutton?" asked the butcher.

"Because," said the Jew, "I prefer that vat is sheep to that vat is deer!"

The Family Altar.

J. C. F. P.

TOPIC—THE LORD'S SUPPER.

Monday, Aug. 27.

And this day shall be unto you for a memorial; and ye shall keep a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.—Ex. 12: 14.

As long as the Jews should continue as a separate people the passover feast must be observed annually. It must be partaken of solemnly yet joyfully, in remembrance of their supernatural deliverance.

Reading—Exodus 12: 14-28.

Tuesday, Aug. 28.

And in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten.—Num. 28: 17.

For a full account of the various offerings specified, Exd. 12 and Lev. 7 should be read. The elaborate list of details concerning the necessary observances forms a striking contrast to the simplicity of the Lord's supper.

Reading—Numbers 28: 16-25.

Wednesday, Aug. 29.

And the disciples did as Jesus appointed them; and they made ready the passover.—Matt. 26: 19.

"The Lord's supper is here called 'the passover,' because in many respects it resembled it. It is not, however, certain that there was a lamb. Jesus himself was the Lamb, and as he intended to supersede the type by the reality, it was not absolutely necessary for the type to be present."

Reading—Matthew 26: 17-28.

Thursday, Aug. 30.

And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.—Heb. 9: 22.

Certain vessels were purified with the ashes of the red heifer, others by fire or water; hence the apostle uses the word "almost"; yet in all cases there was first consecration by means of a sacrifice of blood. Thus Christ's all-atoning sacrifice was typified.

Reading—Hebrews 9: 11-22.

Friday, Aug. 31.

Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3: 24.

With his own life Christ procured our deliverance from iniquity and its penalties, and brought us back to God. Sin separated us by a humanly impassable gulf. Christ, by the offering of himself, bridged this chasm.

Reading—Romans 3: 21-28.

Saturday, Sept. 1.

Who (Christ) was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake.—1 Pet. 1: 20.

Thus God's eternal purpose is indicated. From the beginning he prepared for the end. Looking down the ages towards the end of the Jewish economy, he planned the manifestation of the Christ, who should fulfil the law, procure redemption for a lost race, and inaugurate a new era.

Reading—1 Peter 1: 13-25.

Sunday, Sept. 2.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Cor. 11: 26.

The Lord's supper is thus retrospective and prospective. Two lights illumine this table, the light of Calvary and that of coming glory.

Readings—Exodus 12: 1-14; 1 Corinthians 11: 17-34.

Prayer Meeting Topic.

August 29.

SAVED WITH DIFFICULTY.
(1 Peter 4: 12-19.)

H. J. Patterson, M.A.

There are many things which, in a general sense, we accept as true, but their real significance is not understood. Many such things cannot be fully appreciated till we ourselves have experienced them. What is war to the mere reader of a newspaper? What is the meaning and significance of an earthquake to one who has never experienced the devastating effect and heart-rending scenes accompanying it? And when we read such a section as 1 Peter 4: 12-19 we may do so quite complacently. In effect it says that the ungodly and the sinner shall perish, and even the salvation of the Christian is accomplished with difficulty.

Righteous Scarcely Saved.

Is it not true, my dear fellow-Christian, that we have taken our salvation for granted? Have we a right to assume this when the apostle tells us it is a difficult salvation, and that the "righteous are scarcely saved"? Our salvation must never be looked upon as easy. Man had no possible chance of working out a scheme of redemption for himself. Indeed, he had tried, but not with satisfactory result. The offering of animals, or even of human sacrifice, could not avail. The best of which he was capable in life was no more than God expected, and therefore no meritorious work could be accomplished to make good for the defaults. Man had no way of securing his own release from the bondage of sin, and no way to avert the receiving of its wages in full. If man had a scheme of redemption Peter would never have written in the strain he did. There was only one way in which redemption or salvation could be secured, and it was a most difficult way. But God so loved that he gave. Yet we can never believe that for God or our Lord it was an easy way. It was with difficulty. That was God's part. On the other hand the salvation is difficult, for man, too, is not easily won. The salvation of souls is difficult. Christ, the world's best teacher, succeeded in securing but a handful of disciples in the course of his earthly ministry. Men, because of selfish interests, are not easily persuaded. Their eyes they have closed, and their ears have become dull. We may persuade, warn, or try to convince them with but little result. Again the salvation is difficult by reason of the hard fight that the Christian is called upon to make. Peter does not disguise the fact of suffering. Christians will be reproached; there will be a fiery trial; judgment begins at the house of God. The salvation of men is very costly. It is extremely difficult.

If That Is So.

If even the righteous are saved with difficulty, where shall the ungodly and the sinner appear? The obvious answer is that there is no hope of salvation for them. They must suffer the judgment of God (cf. Revelation 20: 11-15). What an opportunity, and what a responsibility is ours! And what are we doing about it? Difficult it is but not impossible. If a life here is endangered, and someone saves that life, the one saving or rescuing is recognised, and according to the personal risk or danger, applauded. What will our Lord have to say to us when the great day of reckoning comes? As one recognising the difficulty of saving man, is it not my duty, is it not yours, to do the very best for those who might otherwise be lost? The task is not impossible, but it demands our best endeavor.

TOPIC FOR SEPTEMBER 5.—THE POWER OF THE CROSS.—John 12: 20-26.

Our Young People.

Keith Jones in England.

"Since arriving in England ten days ago, my time has been fully employed. As yet I was a little bewildered with so many things which beckoned for attention. I am at present in residence at the Westhill Training College, Selly Oak, Birmingham, where I am taking a late 'end of term' course for theological students in Sunday school methods and organisation. This college is primarily a training centre in religious education. It was established 25 years ago to help young people who desired to become efficient workers in Sunday school and youth departments. Thousands of its students are now scattered throughout the world. Westhill is the only college of its kind in the British Isles, and students come from many parts throughout this land, and even beyond it. In some respects the

college is a league of nations, for there are Welsh, German, Indian and Swiss people, as well as students, here for training.

"The scope of the college has enlarged with the years, and now many teachers from secondary schools come here for studies in religious education. It is heartening to notice in this country an increasing demand for the inclusion of definite religious education in the curriculum of the so-called secular day school. Teachers are trained here to enable them to meet that demand.

"I am planning to attend a two-weeks' camp conference for Sunday school workers in August at Seaford, which is situated at the foot of the South Downs."



Westhill Training College, Selly Oak, Birmingham, England.

A MESSAGE TO VICTORIAN CRICKET AND TENNIS CLUBS.

The Victorian young people's department appeals to the young people of our tennis, basketball, cricket and other clubs to keep Saturday afternoon, Dec. 1, free from all matches and engagements. On this date will be held the Official Centenary Pageant of Sunday Schools, in a great procession through the streets of Melbourne from Batman's landing place to the Treasury Gardens. A feature of the march will be banners, pageants and bands. Station 3DB will broadcast the event. Upwards of 20,000 young people are expected in the procession. Every member of Bible classes, young men's and young women's clubs, and all associated with Sunday schools and youth organisations of the churches are urged to take part and make it the greatest Victorian demonstration of Christian youth for a century. This happens once in a hundred years; your young people's department and the Sunday School Council of the State appeal to you to loyally support this great Christian Official Centenary Youth Pageant. Preachers, Sunday school superintendents and club officials are asked to give this notice all the publicity possible. Club secretaries are requested to arrange with their associations for December 1 to be free from any engagements or matches.

C.E. ASSOCIATION, N.S.W.

The societies connected with Churches of Christ in metropolitan centres are being grouped into district councils. The following councils are now operating: Northern Suburbs, Western Suburbs and Illawarra (or Southern) Suburbs.

SCRIPTURE EXAMINATIONS, 1934.

S.A. Prize-Winners.

Scholars.

- Div. I.—1st, Elaine Cheney, Blackwood, 96; 2nd, Linton Jacobs, Mt. Compass, 93; 3rd, Laurel Lewis, Mile End, 92.
- Div. II.—1st, David Lewis, Mile End, 97; 2nd, Dorothy Milne, Mundalla, 93; 3rd, Dawn Hastwell, Nallsforth, 91.
- Div. III.—1st, Ron McLean, Cowandilla, 99; 2nd, Dorothy Cornelia, Bordertown, 99; 3rd, Alison Verco, Bordertown, 98.
- Div. IV.—1st, Audrey Morris, Semaphore, 88; 2nd, Jean McLean, Cowandilla, 86; 3rd, Alice Verco, Blackwood, 85.
- Div. V.—1st, Maise Burgar, Goolwa, 92; 2nd, May Skewes, York, 91; 3rd, Thelma Warner, Port Pirie, 90.
- Div. VI.—1st, Sydney Dunn, Balaklava, 88; 2nd, Albert Glastonbury, York, 86; 3rd, Robert Dunn, Balaklava, 85.
- Div. VII.—1st, Mary Webb, Balaklava, 92; 2nd, Carlton Johnson, North Adelaide, 83; 3rd, Sylvia Riches, Bordertown, 82.

Teachers.

- Div. VIII.—1st, Clem Gers, Broken Hill, 88; 2nd, Joyce Dixon, Cowandilla, 86; 3rd, Rodney Page, Saint Morris, 84.
- Div. IX.—1st, Mrs. Burgess, Grote-st., 95; 2nd, Alfred Mercer, Grote-st., 93; 3rd, Ralph W. Knight, Cottonville, 91.
- Div. X.—1st, Mrs. Stacey, Maylands, 87; 2nd, Mrs. J. Verco, Blackwood, 85.—Will. Bester.

Here and There.

The following telegram from N.S.W. reached us on Tuesday afternoon:—"Hinrichsen-Morris mission Lismore had crowded meetings Sunday; four decisions.—Riches."

A meeting of women delegates to the Centenary fellowship rally is to be held in Swanston-st. church lecture hall on Friday, Aug. 30, at 2.30 p.m. All interested sisters are invited to attend.

We are asked to state that the date of the Christmas gift afternoon for Indian boxes, in connection with the N.S.W. sisters' auxiliary conference, will be Friday, Sept. 21, and not the 14th as already announced.

It is not too early to bring under the attention of members the annual offering for the College, which, this year, will be made on October 7. Brethren are asked to keep the offering in mind through the special Centenary celebrations, and to make a worthy contribution to help prepare workers for the Master.

Deepest sympathy has been felt throughout the Commonwealth with the hundreds of homeless and desolate families at Port Pirie, S.A., where a great portion of the town was overwhelmed by tidal waters. Relief measures were quickly set in motion, though much distress will exist for some time. It was fortunate and surprising that the death roll was not very much greater.

The address of T. P. Richardson, one of those ready to give advice on church book-keeping, in connection with the new set of records explained in last week's issue, is 14 Port-rd., Croydon, S.A. Others who have promised assistance are J. L. Ward, secretary C.M.A. of Victoria, 8 Macpherson-ave., Carnegie, 'phone U 2612; and R. L. Leane, Federal treasurer, 566 St. Kilda-rd., Melb.; 'phone Wind. 297.

Three meetings are being arranged in Victoria to enable the brethren to hear the thrilling story which our missionaries from China have to tell. These will be held as follows: Thornbury, Wednesday, Aug. 29; Box Hill, Thursday, August 30; and Malvern, Saturday, Sept. 1. The meetings commence at eight o'clock, and it is desired that all who can will attend. The fact that Bro. Anderson has to go to Adelaide to take up his position as Federal secretary forbids any further meetings being arranged.

At Eamore, N.S.W., at the conclusion of the Lord's supper on Sunday morning, Aug. 19, the ordination of Bren. Argue, Gill and Dr. Verec as elders took place, Dr. Meldrum officiating in a very able manner. The only other previous record of such a service in connection with Eamore church was on August 25, 1878, when three elders, two deacons and four deaconesses were set apart, the only one now surviving being Bro. James Hunter, who was one of the deacons. The gospel service at night was well attended.

Some weeks ago a happy gathering was held at Dover, Tas., to mark the completion by Bro. W. J. Way of fifty years' evangelistic effort. Bro. Knight presided and welcomed the visitors; forty were from Geelong, some of whom Bro. Way ministered over twenty-five years ago. Addresses were delivered by Bren. F. Ashlin (Geelong) and H. Knight (Dover). Greetings were received from churches in Victoria, N.S.W., S.A., and Tasmania, speaking of Bro. Way's labors and wishing him many more years of service for Christ. Items of music and elocution were rendered by visitors and local brethren. A beautiful cake, around which were fifty lighted candles, was presented to Bro. and Sister Way, who responded feelingly.

The thirtieth anniversary of the church at Maylands, W.A., was celebrated on July 29 with a home-coming Sunday followed by a week of special meetings. Preparation had been made by prayer. Bro. L. C. Peacock was the speaker at the worship service, his subject being, "Not Ashamed of Christ." At night the evangelist, Bro. Willie Thomson, spoke upon "Life's Greatest Question." Bro. E. R. Berry led the singing. On Tuesday, July 31, past and present members met in happy fellowship at the anniversary tea. Speakers during the week were Bren. K. Robinson, A. Brooke, C. Hunt, H. Gray, F. Fewster and W. Nightingale. Bro. Fletcher led the singing. Forceful messages were delivered, and meetings were inspirational. One confession was made during the week.

The Council of Churches in Victoria, at its annual meeting held last week, decided to inform the Lord Mayor and the City Council that it was not satisfied with replies that had been made to protests against the proposal to carry the Host through the city streets in the Eucharistic Congress procession. "This feature is offensive to some three-fifths to four-fifths of the people," said the council in expressing its viewpoint. "It is bound to intensify sectarian feeling. Persistence in this matter in defiance of the unanimous protest of every church and of various organisations, together with the well-known intolerance of Roman Catholics toward Protestant sentiment and faith, is provocative. In view of these things and of the fact that steps have been taken to prevent other proposed processions, we again urge the City Council to prohibit the procession unless the offensive feature is eliminated."

The history of both Arctic and Antarctic discovery is filled with stories of heroic deeds. To the list must be added the tale of the four months spent by Rear-Admiral Byrd, Commander of the American Antarctic Expedition, in a lonely hut. Last week the news of the success of the rescue party in reaching Byrd was received with joy. Dr. Poulter, second in command, who led the tractor party to the rescue of Rear-Admiral Byrd, sent the following messages from Byrd's shack: "My observations here and remarks made by Rear-Admiral Byrd convince me that he has gone through things, particularly during the first three weeks of June and past two weeks, that must have been almost beyond human capacity to withstand. He was convinced that he had reached the limit of his endurance. A note was hung over his table, dated June 15, referring to letters he had written to various people, and where the letters would be found. He had also written as a note, apparently thinking the tractor would arrive too late."

Christmas boxes for India should be despatched in the course of a few weeks, in order to reach their destination before Christmas day. Mr. and Mrs. Percy Pittman are returning to India by the s.s. "Mooltan," leaving Adelaide on October 25, and if the boxes are put on that boat they will see to their safe delivery at Bombay. The "Mooltan" leaves Brisbane on October 10, Sydney October 19, Melbourne October 23, and Fremantle October 29. Will the States' F.M. committees please make immediate arrangements for the collection of the gifts? It will be remembered that patchwork quilts, old linen, woollen scarves, stocking singlets and the like are most acceptable, but clothing for the boys and girls in the homes, and articles used daily in the hospital, are far cheaper to buy in India. Money gifts would be preferable to these. Last year many schools and individuals sent gifts of money, with which Christmas gifts were pur-

chased in India. Please send at once your gift, either of goods or money, to cheer the hearts of the needy children on our mission stations.

To honor Miss Mary Thompson, our pioneer missionary, a public meeting was held on Wednesday, Aug. 15, at Collingwood, Vic., from which Miss Thompson went to her work in India in 1891. The acting-secretary of the Victorian foreign missionary committee, H. A. G. Clark, M.A., presided, and there was an excellent attendance. Greetings of Collingwood church were conveyed by Bro. R. Burns, secretary. Bouquets were presented; the Federal Conference President, Bro. A. W. Connor, read a scripture portion; musical items were enjoyed; and for half an hour Miss Thompson told of her experiences at Harda in a most interesting way. Prior to the meeting Collingwood officers entertained Miss Thompson at tea, to which members of the F.M. committee had been invited. The preacher of Collingwood church, Bro. T. A. Fitzgerald, called for several short speeches from representatives of F.M. committee, fellow-missionaries, the local church, and brethren who had had early association with the guest of the evening. Miss Thompson responded in a happy little speech.

QUEENSLAND'S FELLOWSHIP RALLY.

Realising that all great annual functions must have a commencement, the Queensland Social Service Committee arranged their first fellowship tea and rally for Monday, Aug. 13. Consequently, on the day of the rally members of the ladies' auxiliary were busy from 10 a.m. The decorations were in green and gold. Well before tea everything was ready. The weather was splendid, and a great crowd attended the tea at 6.30. Every seat at the tables was taken. Here Bro. Geo. Burns, the committee's president, took charge. Afterwards a hearty vote of thanks was passed to the ladies. This was well earned, for they had left nothing to chance, and had co-operated and toiled enthusiastically. At 7.30 Bro. Westwood, of Ipswich, took charge of the song service. At 7.45 the conference president, Bro. J. B. Ash, with the president of each conference committee, the speakers, and Ann-st. preacher, Bro. F. Collins, occupied the platform. There was a great spirit throughout the meeting. Items were rendered by Bren. Eric and Les. Eschelmaier and Misses Burnham and G. and P. Scrivener. These were of a high order, and contributed largely to the success of the gathering. Bro. Hallett read James 2. Bro. Noble led in prayer. Bro. Burns in an able manner introduced the greetings which came from the Federal president, interstate committees, Queensland committees, churches and friends. Two oral greetings which particularly appealed to the gathering were from Mrs. Baker, representing the Victorian sisters' conference, and Miss Tucker, of Charters Towers, cities 2000 miles apart. Two addresses were given. Bro. Burden showed that fellowship was the correct culture on which to cultivate a Christlike life, to inspire the proclamation of the gospel, and to bring about co-operation in the accomplishment of our aims. Bro. Geo. Tease gave a rousing and inspiring message on "The Royal Law." He showed that Dorcas must have been inspired by such a law and every Christian should be so inspired.

ADDRESSES.

- L. J. Chivell (preacher Gilgandra church, N.S.W.)—Hall-st., Gilgandra.
- E. Griffiths (secretary, pro tem, Bambera-rd., Caulfield, church, Vic.)—52 York-st., Caulfield, S.E.S.
- E. V. Lawton (secretary Unley church, S.A.)—167 Napier-ter., Westbourne Park.
- H. P. Manning (preacher York church, S.A.)—21 Main-st., York.
- L. Pittman (secretary Henley Beach church, S.A.)—25 Henley Beach-rd., Henley Beach.

News of the Churches.

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

Youth Week.

August 5 marked the beginning of youth week in the Dominion. On that date youth was largely responsible for the conduct of services both morning and evening in all our churches. In Dominion-rd., Auckland, 130 young people were present at a special rally, and similar gatherings were held in Invercargill, Dunedin, Christchurch, Nelson, Wellington, Wanganui and probably also in smaller towns where we have churches. We have over 1,000 adolescents in our youth forces, and to these was issued the 1934 "souvenir" to emphasize that youth is the time to step out on the pathway to usefulness. On the front of this attractively colored folder is pictured a pair of gates bearing the sign, "Big gates swing on small hinges." On the back are these words, "A fruitful life hinges upon the choices, decisions, habits and friendships we make during adolescent years." Inside the folder, with other interesting material, is the appeal, "Swing wide the gates to the Prince of Leaders." This was the theme suggested as the central point of all youth week activities. The combined offering for Bible school and youth departments was taken on August 12.

An Aggressive Church.

For many years a few brethren faithfully struggled to maintain a cause in Greymouth. This group was greatly strengthened by a Hinrichsen-Morris mission about four years ago. The church now numbers 150. S. Lowe, one of our Glen Leith graduates, is doing a good work as evangelist in their midst. The official board, with two or perhaps three exceptions, is composed of mission converts. They have outlined for themselves an ambitious programme. Since the beginning of the year they have made monthly visits to help some members in Hokitika, a town 30 miles to the south and the capital of Westland. Now, at their own charges, they are putting F. L. Purnell as missionary and A. W. Grundy as song-leader into the town for a six-weeks' campaign commencing on Sept. 2. They are most optimistic about the success of this enterprise, and have decided that the thank-offering at the end of the mission will go towards the cost of a suitable building for the new church. One of their officers says, "We are not an inert but a kinetic force."

Feeling Responsibility.

The Greymouth church is feeling a strong sense of obligation in regard to the religious needs of Westland. They find so many places where services of any communion are rarely held, as, for instance, one township in last April had its first religious service in 14 years. Another had been nine years without a meeting for either the worship of God or the preaching of the gospel. This enterprising church, by working first in the larger towns, is seeking to meet these needs. In June they commenced a monthly visit to assist nine members in Reefton, 60 miles north from Greymouth. They talk of next reaching Westport, and following the main highway till the work is linked up with that of Nelson. This church is to be commended for its vision, and all most devoutly trust that the Lord may prosper them till they see its abundant realisation.

Only a Rumor

but it caused very considerable concern to many who heard it. The rumor was that F. J. Silyer

had resigned his work in Nelson. Knowing that so recently a new term of engagement had been entered into, it was felt that ill-health must have been the cause. A private letter to a Nelson church officer brought a prompt denial. Their preacher was in excellent health, and had at their urgent request expressed his willingness to stay for an unlimited term. The work of Mr. and Mrs. Silyer is such that the church would not readily part with them. They have made for themselves a very large place in the lives of the people of Nelson district.

Protestantism.

Stuart Stevens had a great gathering in Morryhouse-ave., Christchurch, on July 8, when the district Loyal Orange Lodge was present. The local press next morning gave a very full report of his address. As reported, he spoke on the value of the Reformation and the attitude of the Anglo-Catholic movement. A newspaper correspondence has followed, which will do good if it brings people to consider actual facts of history. We are inclined too often to forget the lessons history would teach us, and to be at ease in Zion, when we should be active in the cause of truth and right.

Western Australia.

Victoria Park.—A good spiritual tone pervaded meetings on Aug. 12. Bro. F. D. Pollard and W. H. Nightingale addressed the gatherings. There was one decision from Bible school at Carlisle at afternoon service.

Bassendean.—Our aged Bro. Organ has passed away. On Aug. 5 Bro. Dawson exhorted the church, and Bro. Gray preached at night. A solo was rendered by Sister Burrows. On Aug. 10 a foreign missionary afternoon was held at Sister Bishop's, when Sister Suter's seventieth birthday was remembered. On Aug. 12 Bro. Gray spoke at both services. Sympathy was extended to Sister Haynes in the loss of a lad of sixteen years. Endeavorers distributed oranges and violets at Perth Hospital. Bro. Nelson sang a solo at evening meeting.

Brookton.—At Sunday school anniversary on Aug. 5, a good programme was rendered by scholars afternoon and evening. Bro. Taylor's gospel address on "Building Battlements" was delivered to a large assembly. On Monday a tea was given the children. The building was packed at 7.30, when a programme was presented by the children, also a dialogue by some scholars of long ago. Prizes were awarded. One for the scholar who brought the greatest number of new scholars was won by Miss Stella Seaby. Mr. Whittle, Methodist minister, gave an interesting address on the duty of parents to their children. All work is in good condition. Foreign mission offering amounted to £5/0/7.

Queensland.

Teewoomba.—F. Collins (of Brisbane) was the speaker for two broadcast services on August 12. Large congregations heard uplifting addresses. Evangelist S. Vanham (Rockhampton), holidaying in the city, assisted. Bro. Robt. Burns, an esteemed officer, teacher and member of the choir, has left for Sydney.

Bundaberg.—At breaking of bread services on mornings of Aug. 5 and 12, the chapel was crowded, upwards of 140 members attending. Services at night are also attended very well. Bro. Stirling speaking at all meetings. At church half-yearly business meeting on Aug. 9, reports from all auxiliaries were favorable, and the church was shown to be in a satisfactory condition.

Gympie.—Bro. and Sister Bowers and family are spending a vacation at Pialba. Sister Bowers has not enjoyed good health lately. Meetings on Aug. 12 were conducted by Bro. E. Trudgian at Gympie, Bro. S. Jensen at Monkland, and Bro. Anderson at New Veteran. C.E. society was visited by church officers, and an enjoyable time was spent.

Albion.—On Aug. 12 Bro. Keith Gerrard spoke to a fine gathering at morning service. At the gospel service Bro. Payne gave a great answer to the question, "Was Adam a Myth?" Visitors were Bro. and Sister Baker, of Brighton, Vic. In afternoon the kindergarten gave a display to parents and friends. Bro. Hermann gave the second of a series of lectures on his tour of the East.

Kingsley.—On July 15 Bro. Ethelbert Davis commenced a three-weeks' mission in the chapel, which proved very successful, several deciding to follow Christ, and members receiving much spiritual inspiration. Average attendance was very good. On Aug. 5 the mission concluded with consecration and thanksgiving services. Interest is well maintained in all auxiliaries. Bro. H. W. Payne resumed on Aug. 12; his addresses are of a high order.

Roma.—On Aug. 2, at C.E. society's annual demonstration, members gave an interesting programme. Newly elected officers were introduced. Bro. A. S. Cooke, re-elected president, gave a helpful address on "The Lure of the Heights." The building was over full. On the Sunday previous, services were conducted by young people. Bro. Guy Pittman gave an address to the church; Bro. Harold Thrupp conducted gospel service; Neville Cooke took charge of Bible class. At gospel service young people took part in special singing. Recently the church tennis club decided to transfer to the court at residence of Bro. L. R. Pittman, and on Aug. 4 the opening took place. Bible school has received an enlarged photo. of Dr. Killmer, which has been framed and hung in kindergarten hall. A pleasing feature is the number of children who attend Sunday morning services, the speaker usually giving a few minutes' talk to them.

South Australia.

Queenstown.—On Aug. 12 Bro. J. Hall exhorted the church. In the evening Bro. Brooker preached, and one sister confessed Christ. On Aug. 8 the sunshine club held an enjoyable concert.

Balaklava.—On Aug. 12 the Bible school anniversary was held with fine singing and crowded meetings. Bro. McCallum spoke at all meetings. At the close of his evening address on Aug. 19, a young married woman confessed Christ.

Forestville.—Work has been going on steadily, with fine messages from Bro. Train. On Aug. 14 a farewell was extended to Sister A. Harrison on her departure to work amongst aborigines at Ooldea. A great time was experienced on Aug. 19, when mission services commenced in the tent. Bro. Clarke is song-leader, and Bro. Fitzgerald missionary. A stirring message was given by Bro. Fitzgerald to the church, and at night nearly 200 people assembled to hear his message. Sympathy is extended to the wife and family of Bro. E. W. Mortimer, called home on Aug. 18.

Geolwa.—Meetings are very encouraging. At a recent meeting of officers and members it was suggested that a three-months' trial of Sunday afternoon gospel services be made, so that Bro. Manning would be able to be at Victor church for every Sunday evening gospel service. A young people's meeting is held each Sunday evening, when a helpful and interesting letter from Bro. Manning is read. Meetings on each of the two afternoons held have been well attended. Bro. Manning is creating active interest in all departments of work both at Noonta and at Victor Harbor. An effort is being made to commence a senior Endeavor society at Pt. Elliott.

(Continued on page 540.)

Foreign Missions.

Conducted by G. Percy Pittman.

A LITTLE BETTER.

The following sums are gratefully acknowledged, received for the annual offering since August 8. From State treasurers: New South Wales £152/16/5, Queensland £100/10/7, Victoria £100. From churches, £3/11/11. Total to August 15, £3,113/2/3. Last year, at the same date, the total received was £3,887/3/3, so we are still £774/1/- behind. This is, however, an improvement of £257 on the amount reported last week. Will all treasurers and secretaries please send in all money in hand at once, so that we may know just where we stand?

CHRISTMAS GIFTS FOR THE NEW HEBRIDES.

R. J. Sandells writes: "Re Christmas gifts for the mission. Will you please publish in the 'Christian' that any goods for Christmas from the brethren or mission bands, etc., must leave Sydney by the October boat, in order to ensure their arrival before Christmas? If any come by a later boat, we will not get them until about February of next year. I do not know the exact date the 'Morinda' leaves in October. Would you please find that out? It would also bring much happiness to the boys here if some club or persons would send out a cricket-set for the school-boys, or a football. It would also help me very much in the work if some Sunday school would send me their used roll of pictures. I do not know the exact name of them, but they are used to illustrate S.S. lessons. I have not got anything like that."

The "Morinda" will probably leave Sydney about October 11, but the papers should be watched for the exact date.

BLOOD-FEUD ON PENTECOST ISLAND.

"My trip to Narua last week was in the nature of a trial trip, to see if it was feasible to walk there from here. I am glad to say that I found the journey quite a reasonable one. Narua is geographically about the centre of the island, and all my previous trips were made from a starting-point called Batnapnee, a point about seven or eight miles north of Ranwadi, and then a three-hours' walk inland. On this occasion I left home about 9.30 a.m. with my party of four boys, and two women, who were desirous of making the trip, and stopped to have lunch on the crest of a big hill after walking for nearly two and a half hours. After a short spell we were off again, and after negotiating a rocky cliff-like descent into a dry creek bed and climbing up its other bank during the course of the trip, we finally arrived at Narua at 3.35 p.m. My old hut had been repaired, and a bed of wild cane had been made. As the walls of the hut are made of wild cane interlaced, there are plenty of ventilation holes. A strong S.E. wind blew all day Saturday, and it was rather cold. Naturally hot and tired after the walk, I felt the cold keenly after I had cooled down, as the wind blew through the chinks of the walls. I had only brought one blanket with me; so after I had made myself tea I wrapped myself up in the blanket, and was soon fast asleep.

"I had good meetings on the Sunday, as word was soon sent round that I had arrived. At the morning service there were 56 men and boys and 88 women, girls and children. These were practically all church members. Most of the afternoon was taken up with a meeting with the teachers discussing a big trouble that confronted them, and during the discussion I realised how great a grip the old customs still held.

"The trouble is as follows. A few years ago one boy abducted and married a girl from Narua. Lately, at this boy's village, a big feast was held in honor of the marriage of the chief's daughter. This boy was the son of the chief, but whether the girl is his sister I do not know. As a wedding gift to the daughter her mother desired to give her 50 mats, but had only 20. Through some cause or other she was unable to get the other 30 mats, and in consequence bitter feelings were aroused in her breast. She assuaged her feelings by taking advantage of the absence of the men of the village (who were preparing the food for the feast) to burn down a house of one of the men. When the men returned and the crime was discovered, all their efforts to discover the perpetrator of the deed were fruitless, as the women who witnessed the burning were so afraid of the chief's wife that they averred they did not know who had done it. Evidently the chief had a good idea who it was for he told his younger son, 'You must kill your mother who has done this or kill your brother.' The elder brother happened to hear his father say this, and as he naturally wanted to live, and did not want his mother to be killed, he killed his wife, who was the girl from Narua. By doing this he apparently was convinced that justice had been done.

"When the news of the murder was received at Narua, a heathen chief summoned a meeting of the men and demanded that the girl be avenged. As a result a party of men from Narua went down to this other village and shot a man, wounding him without killing him. This man has sent word to Narua that when he is able to walk he will go to Narua and shoot the first person he sees, whether it be a man or woman, boy or girl.

"You can realise how the community at Narua are living in fear, expecting every day that someone will be shot. The teachers at the meeting requested me to write to the British Government agent, asking him to remove the chief who commenced the trouble, as he is a notorious trouble-maker. One of the older teachers said to me, 'I have been a teacher here for 27 years, and all the time this chief he make trouble among Christians.' He also told me that if the chief is not removed then the Christians at Narua would continue the feud. It was in vain that I pointed out it was not Christ's way to return evil for evil—they were obdurate. I very much fear that the chief will not be removed. Naturally, I am going to make every effort to induce the Government to remove him.

"From the foregoing you will realise that the

Christianity of the people is not very deep. The greatest work to be done here is not the winning of new converts, but the upbuilding in the faith of those who have entered the new life.

"On the return journey home we took a different route. This was due to the fact that the men who were coming back with me were afraid to go near the village of the man who had been shot. However, some good came out of the altered route, for we passed a village whose inhabitants desired to hear the Word. I was going to have a meeting there and then, but that was impracticable, as all the men were away at their gardens. I promised them that I would soon return and have meetings with them.

"It was a mountainous walk from Narua to Ranwadi. It occupied about five hours, and all that time we passed only one village, mentioned in the preceding paragraph, and near to Ranwadi we passed some men clearing ground for their garden. Following the tortuous path through the forest, hearing nothing but the sound of our own footsteps, with an occasional remark from one of the boys, without hearing or seeing any evidence of kind or other life, I was glad when I arrived home. Six boys came back with me to attend school, and as another half dozen came from the village of Barabet for school, there are now 20 scholars attending, which is the largest number we have ever had.

"There is another matter which I have to clear up concerning one of our villages down the coast. A Frenchman had two girls from this village working for him, and to them he entrusted the keys of his store. They took advantage of this and stole some print worth 6/-, filled a hurricane lamp with kerosene, and took a box of matches. The Frenchman called the father and mother of the girl who had stolen the goods, and demanded either payment of £3/15/- or one of the girls. The parents told him they would pay the money, although they had not the slightest means of doing so, but the Frenchman said he did not want the money, but the girl. He made the father and mother consent to the girl remaining, threatening that he would report the matter to the French Government if they did not. He also made them sign a paper, and another man of the village, evidently signing the girls on. I went to the village in question, and after hearing the story, was going to the Frenchman's house, when they told me that he was away. I shall be going to have service there next Sunday, and then I shall see this man.

"Last Sunday we had our harvest festival. It is just at the season when the yams are ready. Mrs. Sandells decorated the platform of the chapel with yams and fruits that the people brought down. We had told them to bring plenty of things of what they ate, and one man in the excess of his zeal killed a fowl, and brought that. The chapel was filled, the people coming from the nearby villages for the occasion."

A WEEKLY VISIT.

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

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

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager

Social Service in New South Wales.

A. G. Illingworth, Sec. Social Service Committee.

The social problems in this State, as in any other I suppose, are of two kinds, those that have to do with the individual and those which, while concerning the individual, are also the concern of the State. The evils with which we are grappling can be best dealt with in the individual life and character. This is not only the teaching of the Scriptures, but has been the experience of great and good men in years gone by. In all our social endeavor our great aim must be the changing of the individual by the power of the Holy Spirit through the gospel of Jesus Christ.

Most good citizens, and certainly most good Christians, are fully aware and alive to the tremendous social problems confronting our Christian civilisation.

There is the problem of the unemployed, some at least of whom, through circumstances over which they have no control, are willing but unable to work. The greatest and best man that ever lived gave a golden precept to the world: "Whatsoever ye would that men should do to you, do ye even so unto them." It is too plain to be misunderstood; we know exactly what we would have others do for us if we were in similar circumstances. Doubtless we all accept the golden rule in theory, and readily quote it as a great and wonderful principle. "Jesus of Nazareth went about doing good." The teacher's life was the life of his teaching. It is gratifying to know that the spirit of helpfulness, self-sacrifice, fellowship and reciprocity, is growing amongst members in New South Wales, and we are at last doing "our bit" in this tremendous problem of unemployment.

There is the problem of the unwanted and neglected children. Surely every child should have a home. Every child should be fed and loved, and have a real childhood full of joy and gladness. Certainly every child should be told of our Saviour. What of the orphan and the child who is not loved and cared for by parent or guardian? It seems to me that missing love should be supplied by those who profess to follow the One who said, "Suffer the little children to come unto me." All honor to the Christian gentlemen who now comprise a separate board of management for our boys' home at Dundas. The boys' home is undoubtedly a great financial responsibility, but splendid work is being accomplished. We are indeed fortunate to have the services of Bro. and Sister Wardrop at the home, and of Bro. Albert Smith as home board secretary.

There is the problem of drink and the ever-increasing problem of gambling. In this, as in medicine, prevention is better than cure. In spite of the great temptations surrounding young Christians there are still many who have never had a drink or a bet. What a testimony to the value of the correct environment and training! As Christians we must do our part in educating our boys and girls and fighting these evils. We surely have a responsibility, too, for the one who badly needs a guiding hand. We plead for Christian love and sympathy for the prodigal son. "Serves him right," some say. Well, perhaps it does, but you don't help him much by saying so. Jesus had sympathy and love for the most degraded. Little wonder that the common people heard him gladly. Hitherto they had associated religion with a stern and repulsive severity, hollow shams and make-belief, but as they listened to Jesus as he spoke of the good Samaritan, and caught the tenderness in his voice, they surely would become conscious of a new and better life in him.

There is the problem of the sick, of the aged

and the dying. "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction." What a wonderful opportunity there is for Christian people to win for Christ those who are lying sick or in public institutions.

Ah! there are no end of social problems. Jesus surely intended us to be concerned about them; and when we are, the world will have cause to take knowledge of us that we have been with Jesus and learned of him.

The annual offering of Churches of Christ in New South Wales for social service work will be taken on Sunday, September 2, 1934. The committee elected at conference helps the needy, secures trade and employment for church members, promotes Christian fellowship, finances and controls the benevolent depot, combats social evils, supports the boys' home at Dundas, and in many other ways serves the brotherhood in demonstrating practical Christianity. All workers serve in an honorary capacity, and they now make an earnest appeal to members generally to help them continue and extend this Christ-like work.

MORE ABOUT LEICESTER CONVENTION.

The general secretary of the World Convention, Mr. Jesse M. Bader, who visited Australia prior to the Washington Convention, has gone to England in company with Mr. Holloway, the transportation secretary. They will attend the British Conference and assist in setting up the many committees necessary for entertaining the convention.

Mr. Bader expects that the programme of the Leicester Convention will even surpass the one at Washington. He expects soon to be able to send to the subjects to be taken by the Australian speakers who will appear on the programme.

He states there are indications that the American churches will have 1,000 on the "Britannic" when it sails on July 29 of next year. Mr. Holloway says quite a few have already made the first payment on their tickets.

After visiting Britain, Mr. Bader will go to Paris, where he is to speak in the American church on August 19. From there he will visit Oberammergau, and will witness the Passion Play on August 22, en route to Kobryn to attend the convention of our Polish brethren, who expect to have a good delegation at the Leicester Convention.

Mr. Keith Jones, the new Victorian youth leader, who is visiting Great Britain, is charmed with what he has seen. In his last letter he writes: "Each mile impresses me more favorably. The cities, of course, are wonderful and are choiceful of sentiment, tradition and historic interest—but they are shockingly crowded, especially the older parts."

Only about 25 have replied to our last circular dated July 5. It is impossible for your committee to do anything to help you if you do not reply. Unless 100 travel on the "Largs Bay," leaving Melbourne on May 25, there will be no concession.

If there will not be sufficient to secure the concession, and some want to travel earlier, or by other lines, or via America or Canada, it would be nice to travel in parties. Please let me know early what are your proposals. We have received a request to book berths in the "Largs Bay" for one family. It is not necessary to book berths yet, if sailing on the "Largs Bay"; but if sailing in the "season" it is advisable not to delay making enquiries, at least.

News of Leicester Convention, information respecting sailings, and the intention of the brethren

respecting routes of travel, will appear in the "Christian" from time to time.—W. Gale, transportation secretary, Churches of Christ Office, T. & G. Bldg., 145 Collins-st., Melb., C.I.

PROGRESSIVE REDCLIFFS.

Impressions of Jas. E. Thomas.

It is nearly eleven years since I came first to Redcliffs, Vic., and joined in the opening services of the chapel here on behalf of the Victorian home missionary committee. The church really started in a chaff store exactly eleven years ago on Aug. 12. That opening day brought a band of faithful workers together, conveyed by various primitive vehicles, and many walked miles to be present. In the town there were four stores and two or three boarding-houses. These people had come after the grim conflict of the great war to carve out a new city in a new and arid land. The Water Commission has wonderful pumps by which the waters of the Murray, Australia's greatest river, are distributed through hundreds of blocks, and the people depend on this for their living. How beautifully we have illustrated man's need for water and that greater need for that living water that can for ever satisfy the thirsty soul!

It was wonderful to come again to what now is a very beautiful town. In the centre is a picturesque square, and around this the town is being built. There are rows of shops along splendidly made streets, Hex-st. and Ind-st. being planted in the centre with trees. The roads are of bitumen, with well-made side walks on either side. They even have signs announcing one way traffic in the main streets, giving it quite a city tone. The post office, and office of the Trust, are fine buildings, and there are several splendid stores. A large hotel recently erected is a fine building, though it helps to make a place of temptation for those who deserve the very best from the community. There were seven or eight motor cars at the front of the church Sunday morning, and rows of cars along the main street on Saturday night. Surely there has been a very wonderful transformation in this northern settlement, and Redcliffs has grown beyond all I could imagine. It seems to be a solid town, and will doubtless continue to grow, for it has the highest birth rate and lowest death rate in Australia.

Our chapel is as nice a structure as any here, and has just been renovated. C. J. Robinson and his wife are working happily, and there is a great future for the work. I went to a Sunday school in the south-east of the settlement as well as the local school. It has been a great joy to see the result of the labors of those who have been here, some of whom have gone, and of those who happily continue in our Master's work here.

CORRESPONDENCE.

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

Dear Sir,—

I was much surprised at the remarks of your correspondent K.C. in Aug. 9 issue of "The Australian Christian," re anniversary services in different Sunday schools. K.C. says that instead of some of the so-called "hymns" there might as well be patriotic and minstrel State school songs, the words being as good and the music far better. I have been to numerous Sunday school anniversaries in different churches and have always been greatly impressed with the lovely hymns, sung so beautifully by the children. I have great praise for the way these anniversary services are carried out, and for those who put so much effort into them; and I feel quite confident that we can quite justify our existence, by continuing our anniversaries; and I believe quite a lot of people come along to the services after the anniversaries are over. All praise to the children's anniversaries.—R.J.C.

News of the Churches.

(Continued from page 537.)

South Australia.

Unley.—Three have been received by transfer, and one by baptism. A young people's service was held on evening of Aug. 12. H. R. Taylor preaching on "Loyalty." Phi Beta Pi girls' club formed the choir, and a large number of the football club attended. C.E. society won efficiency cup for second place in S.A. C.E. Union. Sunday school teachers held a tea and conference on Sunday afternoon, when Mrs. Barbour, of Congregational church, gave an address on S.S. social activities. At half-yearly church business meeting, promising reports were received from all departments, and a resolution passed to hold a mission in the chapel early next year. E. V. Lawton has been appointed secretary in place of A. Verco, who was thanked for past services.

Murray Bridge.—At the annual business meeting of the church on Aug. 7, all reports were of a progressive nature. Additions for the year, 14 by faith and obedience, 5 by letter; 2 transferred to sister churches. Total membership is now 117. Reference was made to the good work being done by the sisters' guild, young worshippers' league, and girls' club. Bren. Randell and Davis were elected elders, and Bren. Mitchell, Harper, Swift and Sharp, retiring officers, were re-elected to diaconate, with Bro. F. Mitchell secretary and W. Harper treasurer. On Aug. 11, anniversary services of the church were held. Bro. Randell gave appropriate addresses. Special singing by the choir; Sisters Mrs. Randell and Nathalie Grundy soloists. On Monday evening a tea meeting was followed by a public meeting. Addresses were given by Bren. John Davis and W. Downing. Aug. 18, good meetings.

York.—Since the church jubilee, good meetings have been held. Bible school quarterly teachers' meeting was held on July 30. Preparations are in hand for Bible school jubilee. At hand of hope on Aug. 2 Mrs. Green, from Mile End, gave an interesting talk. Y.P.S.C.E. held a social on Aug. 4. The new baptistry was used for the first time on Aug. 5, when four were baptised. The building was almost full. Bro. Manning's message was splendid. The Bible school, although at present without the superintendent, Bro. Glastonbury, who is working on the West Coast, is doing well. Increase campaign concluded with 69 new scholars, the school gaining first for S.A. Two scholars gained prizes in scripture examination. At J.C.E. annual meeting on Aug. 16 an enjoyable time was spent. Meetings on Aug. 19 were good. At evening meeting four Bible school scholars decided for Christ. We regret the passing away of a foundation member, Bro. W. Simons, at the age of 84 years. Bro. Manning laid his remains to rest on Aug. 19. For coming season two teams are being placed in Church of Christ tennis association.

Victoria.

Dandenong.—In the absence of Bro. Atkin, who is progressing favorably after operation in Alfred Hospital, Bro. W. H. Clay was the speaker at both services on Aug. 19.

Hampton.—Bro. Stephenson's addresses on Aug. 19 were enjoyable. After Bible school a party visited the local convalescent home, taking oranges to the little invalids.

Preston.—On Aug. 5 a Bible school scholar made the confession. One sister has been added by restoration. At the request of the West Preston church the mothers' club repeated their recent concert.

Moreland.—At morning meeting on Aug. 19, Bro. Arnold's address was on "Prayer." After the gospel address two young ladies confessed Christ. Preparations are being made to celebrate the church's 25th anniversary.

Rochester.—On Aug. 19 several visitors from Shepparton church were welcomed. Bro. Squires' address at morning service was appreciated. Bro. Binny rendered a solo at gospel service. Bro. Muddford's address was on "Heaven."

Monbulk.—Each Lord's day a few disciples meet around the Lord's table. Bro. Griffiths, from Emerald, on Aug. 5 and 19 gave helpful messages. Interest is growing, and at each gospel service some non-members are present.

Wangaratta.—Two young ladies were baptised on Aug. 19, having confessed their Lord on the 12th. Miss Bernice Price rendered a solo. During the week the ladies of guild and mission band have been catering for golf tournament, proceeds to be for the work of the Lord.

North Williamstown.—On Aug. 14, at a men's fellowship meeting, Bro. W. Clay spoke concerning social service work. On morning of Aug. 19, five young people, baptised the previous Sunday, were welcomed into fellowship. Bro. Hunt spoke at both services. All auxiliaries are doing well.

Surrey Hills.—On Aug. 12 Bro. Combridge spoke to good congregations morning and evening. At the gospel service two lads were baptised. On morning of Aug. 19 Bro. G. Andrews addressed the church. Three were received into fellowship, two by faith and obedience, one by transfer.

North Richmond.—Bro. Sparks gave helpful messages at 11 a.m. and 7 p.m. on Aug. 19. The officers' board have accepted the resignation of Bro. Sparks. A call to full-time work has been accepted by Bro. Bischoff. Bro. Sparks will continue till Bro. Bischoff takes up his duties on Oct. 28.

Middle Park.—On Aug. 16 Bro. F. Lewis delivered his lantern lecture on "Australia's Wonder Birds and Animals." Several members have been laid aside through sickness. Sister Emily Boyce is progressing well in hospital after operation. The church is preparing for a series of special services on "The Second Coming."

Carnegie.—At a very well attended meeting on evening of Aug. 19, Bro. Patterson gave a splendid address on "How I Came to Real Faith in Christ." He also answered several questions. Bro. Smith sang effectively a sacred solo. There was one baptism at the close. The mission continues during the week, and next Sunday night.

Collingwood.—On Aug. 15 a welcome home was tendered to Miss Mary Thompson, of India. Special singing was rendered by four sisters in solos and duets; excellent attendance. Miss Thompson gave a talk on the work in Harla. On Aug. 19 Bro. J. C. F. Pittman spoke in the morning. At gospel service Bro. T. A. Fitzgerald spoke on "We would see Jesus."

Kyneton.—Bro. Brown, of the College, gave excellent messages on July 22. Drummond M.J.S. was victorious in a debate with Kyneton society at Kyneton on Aug. 11. Ladies' aid is pleased with response to Grace Waterman fund. A parcel was sent to social service department. Bro. Butler gave inspirational addresses on Aug. 12. His solo was also enjoyed.

Blackburn.—On Aug. 12 a young lad took his stand for Christ. At the night meeting on Aug. 19, two young people (brother and sister) gave their lives to Christ. The numbers meeting for breaking of bread are growing, and gospel meetings will soon outgrow the present building. Sunshine club is proving a great help in bringing the girls to closer contact with the church.

Melbourne (Swanston-st.).—Excellent meetings on Sunday, Aug. 19. At morning service Bro. Scambler baptised three young ladies from Bible school, who were later received into membership. Bro. Andrew Hughes preached earnestly and powerfully morning and evening. The meetings continue during the week, and end on Thursday evening with a social gathering of members and friends to conclude the special series.

Carlton (Lygon-st.).—A successful social was held at the chapel on Aug. 18. Meetings on Aug. 19 were affected by sickness amongst members. In the morning Dr. E. R. Killmer spoke on "Fellowship with Christ." Bro. C. C. Dawson gave an interesting message at gospel service. The church is looking forward to Bro. Enniss's return in time for services next Sunday.

St. Arnaud.—On Aug. 15 the women's mission band held an Australian tea, proceeds for church management fund. Recently three new members were received into the church, two by baptism and one by transfer. Bro. Gordon Gray is recovering from illness. Practice for Bible school anniversary has commenced. On Aug. 12 Protestant Sunday was observed with appropriate addresses.

Parkdale.—Members of W.M.B. conducted church prayer meeting helpfully on Aug. 16. Y.P.S.C.E. combined with Cheltenham Methodist society and visited Heatherston Sanatorium on Aug. 18, sang hymns, and distributed oranges to the inmates. 106 oranges were received in response to local appeal. Bro. Beaumont (West Preston) gave fine messages on Aug. 19. A number of members are sick.

Drumcondra.—On Aug. 19 fellowship was enjoyed with Bro. F. T. Saunders, who gave an address. At the gospel meeting a young lady was baptised at conclusion of Bro. R. A. Banks' message "The Significance of the Cross and Its Title." In preparation for a mission, prayer meetings are being held in homes of church members. Half-yearly business meeting of the church was held on Aug. 16.

Yarrowonga.—The church is having a time of spiritual blessing, with splendidly attended meetings and uplifting addresses by Bro. Searle. Bible school is well attended; new scholars are being enrolled, and another teacher has been added to teaching staff in kindergarten. At the close of a stirring address by Bro. Searle on Aug. 19, a young lady made the good confession. Prayer meetings are well attended.

Malvern-Caulfield.—Monthly meeting of the women's mission band, held at the home of Sister Mrs. Gerrard on Aug. 15, was addressed by Mrs. Meyer. Sister Miss Biney Bremner has gone to W.A. for a month or so to convalesce. Sister Miss Marj. Mitchell is doing well after minor operation. Sister Miss Denton is improving after some weeks' illness. Good meetings on Aug. 19, with excellent addresses by Bro. Graham.

Mildura.—On July 29 a lady made the good confession. She was baptised on Aug. 5, when another lady confessed Christ, and was baptised on Aug. 12. Protestant Sunday was observed on Aug. 12, Bro. Macnaughtan speaking at a special communion service in the morning on "Meet, and Remember Me," and at night on "Why Protestants Protest." The church has sustained a great loss in the home-call of Bro. F. C. Bromley, one of the elders of the church. A memorial service was held in evening of Aug. 19, the address being on "Dying in the Lord."

South Yarra.—The local guild was visited by members of the mission band committee and Prahran guild. Mrs. White received gifts to mark her silver wedding. Two of the brothers Illingworth, from N.S.W., have had fellowship with the church. One youth was welcomed to fellowship on Aug. 19; another Bible school scholar made the confession. On Saturday the three C.E.'s celebrated their anniversary with basket tea, street preaching and an evening gathering addressed by Bro. A. A. Hughes. J.C.E. was congratulated on its efficient work, nearly all its members having been added to the church. On Lord's day, with good meetings, members took a prominent part in all services. Bro. Ladbroke giving impressive addresses. Sister Hancock, of Prahran, gave valuable help at the piano and organ.

Caulfield (Bambra-rd.).—Good meetings were held on Aug. 12. Bro. Youens spoke at both services. On Aug. 19 Bro. Hughes, of East Camberwell, exchanged platforms with Bro. Youens in the morning, and his message was much appreciated. During the week sisters of the church held a happy afternoon at the home of Mrs. Williams, proceeds in aid of mission box.

Ormond.—Bible school anniversary was continued on Aug. 19, at 11 a.m., with good meetings and fine message from Bro. Combridge, of Surrey Hills, on "Youth, the Nation, and God." Afternoon, good singing by scholars, and good talk by Bro. Graham, of Malvern. At night splendid singing was rendered by school under Bro. Nichols, and a good message on "Rest Houses" was given by Bro. Andrews. One of the parents of Bible school children made the good confession.

Geelong.—On Aug. 19 there were good meetings. In the morning Bro. Clipstone spoke on "Yield Yourselves unto God." A service for men was held in the evening, the subject being "Show Thyself a Man." The men's club formed the choir, and the club also took part in the service. Mr. Ted. Simper was soloist. One young man made the good confession. Ladies' aid held a successful gift afternoon on Aug. 8. Girls' and boys' clubs are making splendid progress. Sunday school is flourishing.

Wedderburn.—The church recently enjoyed the help and fellowship of Bren. Jackel and McDermott during Bro. Bird's absence at his mother's bedside. The good congregations appreciated the splendid messages. On Aug. 13 meeting for worship was well attended. At close of Bro. Bird's gospel message one young lady made the good confession. Margaret Pratt completed eight years' unbroken attendance at Bible school on June 5. Preparations are being made for the 70th anniversary of the church.

Warragul.—During the past month five new scholars have joined the Sunday school. Three new members of the church have been received by transfer. On Aug. 8 a farewell social to Bro. and Sister G. Holloway, who are leaving the Warragul district, was held. Bro. Johnston has concluded an interesting and instructive series of addresses at Sunday evening meetings on "The Creation Story in the Light of Modern Science." A literature and book department has been started in connection with the tea rooms.

Hawthorn.—On Aug. 11, at a combined meeting of junior and intermediate C.E. societies, there was an attendance of over 60. Bro. E. L. Williams addressed good meetings on that date. On Aug. 15 Bro. A. P. Burdeu spoke at C.E. society about the work at Cammeragunja. Two splendid addresses were given by Bro. E. L. Williams on Aug. 19. The church is losing the fellowship of Bro. W. Collings and family, who are moving to the country. Bro. Collings has been treasurer of the church for a number of years.

Essendon.—Aug. 12 was observed by C.E. as orange and violet day, when distribution was made at Melbourne Hospital by members. Bro. Neighbour, the preacher, commenced a fortnight's special services at Footscray. Bro. W. Gale, H.M. secretary, spoke at morning service. Bro. Mitchell, of Footscray, preached the gospel. On Aug. 22 Essendon members visited Footscray, the choir rendering an anthem. On Aug. 19 Bro. Pletsch addressed the church on "Stumbling-blocks." Bro. Smith, of Essendon, was evening speaker.

Footscray.—On Aug. 12 a good start was made with the mission for deepening of spiritual life. Meetings continued during the week, splendid messages being given by Bro. Neighbour. Visitors included a strong delegation from Essendon on Wednesday. Owing to Bro. Neighbour's indisposition on Aug. 19, Bro. D. D. Stewart spoke at both services. Bro. W. Mitchell spoke at Tottenham. Soloists who have assisted during the mission have been Sisters Miss H. Cous-

ins and Miss A. Hancock. Continued prayer in the church has been offered for recovery of Sister Miss K. Ivory, who has been in hospital ten weeks.

Bentleigh.—Meetings were well maintained in attendance last month. Bro. Morris addressed morning meeting on July 29, Bro. Curtis preached the gospel. On Aug. 4 the tennis club held an enjoyable social. On Aug. 5 Bro. Burdeu, from Ascot Vale, was morning speaker. Bro. C. Curtis preached the gospel to a large gathering. Local boy scouts and cubs were in attendance. Sister Hands was soloist. On Aug. 12 Bro. E. Paddick, from the College, addressed the morning meeting. Mr. W. Marriot, from Methodist church, gave an address to Sunday school on the B. and F. Bible Society. Bro. Curtis preached the gospel. Speakers on Aug. 19 were Bren. Quirk and Curtis. Soloists for evening were Mr. Russell, from Oakleigh, and Mrs. R. Shearer. The church is enjoying fellowship with Mrs. V. Roberts, from S.A. Work in Bible school is progressing favorably.

New South Wales.

Lismore.—The Hinrichsen-Morris tent mission, commenced on Aug. 5, is having good attendances. Five decisions to date. All auxiliaries are in healthy condition.

South Kensington.—On Aug. 19 Bro. Arnold's evening subject was entitled, "Life's Glories and Regrets." A tea meeting was held in the school-rooms on Aug. 21, followed by a concert by church entertainers.

North Sydney.—On Aug. 19 Bro. Caldecot addressed morning meeting and was much appreciated. Gospel message by J. C. Thomson was followed by three decisions. Bro. and Sister Thomson have already won a warm place amongst members and many friends, and encouragement is taken by maintained attendance and interest.

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GROUP MISSIONARY RALLIES.

Thornbury.—Wednesday, August 29, 8 p.m. **Box Hill.**—Thursday, August 30, 8 p.m.

Our missionaries, Bro. and Sister Anderson and Sister Waterman, have a stirring story to tell.

Come, welcome, and hear them.

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Malvern-Caulfield—the home-church of Bro. and Sister Anderson.

Saturday, Sept. 1, at 8 p.m.

Make these meetings worthy of our missionaries.

BIRTH.

CHIVELL.—On Aug. 13, to Mr. and Mrs. I. J. Chivell, Hall-st., Gilgandra, N.S.W.—a daughter.

DEATH.

RAY.—Fell asleep on August 9, 1934, Mrs. Charles Ray, dearly loved friend of Mrs. G. Emmerson.

She is not dead,
Her deeds of love still linger;
She is not here,
But, oh, she is not dead.
A wonderful friend.

IN MEMORIAM.

LIGHTOWLERS.—In loving memory of John Henry, beloved husband of Ethel Lightowlers; beloved father of Alma, Rene, Doll, Jessie and Phyllis; died suddenly Aug. 27, 1933; baptised by Bro. Ferd. Pittman Nov. 21, 1897 at Collingwood. Faithful unto the end. Forever with the Lord.

MOORE.—In loving memory of mother, departed this life Aug. 24, 1933. "Who knew us best but loved us still." Asleep in Jesus. —Inserted by Jack, Edna, Alma, Richard and Albert Moore.

OLDFIELD.—In sweet and precious memory of our darling baby Dorothy (aged 11 months), who passed to our Father's keeping August 24, 1931. "And he shall gather the lambs to his bosom." —Dr. and Mrs. G. H. Oldfield, India.

SAWYER.—In loving memory of our dear mother, who passed away on August 28, 1932. Too dearly loved and missed to ever be forgotten. —Inserted by her loving daughter and son-in-law, Linder and T. Follett.

COMING EVENTS.

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.

AUGUST 30.—Thursday. Donolly church is conducting in Donolly Town Hall a Jumble Stall at 3.30. Public tea meeting, commencing at 5.30, two sittings. At 8 p.m., elocutionary recital by Mr. R. Vincent, A.L.C.M., assisted by visiting artists. Tickets, tea and concert, 2/6. Tea or concert, 1/6. All are welcome.

SEPTEMBER 2.—Sunday, 3 p.m., a missionary rally will be held (D.V.) at Mont Albert. Bro. A. Anderson will tell of our work in China. Further particulars next week. A hearty welcome to all.

SEPTEMBER 2.—Gardiner church. All past members please come home for the 26th 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.

SEPTEMBER 9 and 12.—Surrey Hills Bible School Anniversary. Sunday speakers: 3 p.m., Mr. H. A. G. Clark, of Box Hill; 7 p.m., Mr. B. J. Combridge. Annual concert by scholars, 8 p.m. Wednesday, 12th.

OCTOBER 7 and 8.—Wedderburn 70th Anniversary. Visiting speaker, Bro. W. Gale. Past members cordially invited.

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Obituary.

CLIFFORD.—Bro. August Clifford, of Kelleve, Tasmania, at the age of 81 years passed to be with Jesus on Monday, August 6. He suffered a stroke, and lingered only a few hours. Bro. Clifford was a member of the Church of Christ for more than fifty-three years, and was always loyal to his profession. The day before his death he attended both services, participating in the F.M. offering which was taken on that day. He was an interesting figure in the conference meetings, and last year enjoyed the Federal conference and fellowship with brethren from all over Australia. At the request of the family the funeral was conducted by Ira A. Paternoster, of Launceston, and the large company of church members and residents of the surrounding district testified to the high regard in which he was held. His large family, who are all members of the church, together with his widow, rejoice in the hope of a blessed reunion. To them the loving sympathy of the whole Tasmanian brotherhood is extended.—I.A.P.

MILL.—The church at Middle Park, Vic., has lost one of its most honored and loved members in Bro. John Mill, who passed from this life on July 18 at the age of 87 years. Baptised 67 years ago at Lygon-st., our brother has lived a life of devotion to the Lord Jesus Christ. A foundation member and life officer of the church at Middle Park, he was an inspiring example to all who had fellowship with him. We will remember him with gratitude, and though we regret his passing, yet we rejoice in the knowledge that he has gone to be with the Master he loved so dearly, and in whose service he was glad to "spend and be spent." To our aged Sister Mrs. Mill, the loving wife of our brother, and to her family, we extend heartfelt sympathy, and commit them to the One whose love never faileth.—T.G.H.W.

W.A. WOMEN'S AUXILIARY.

At the auxiliary meeting on Aug. 7, Mrs. Jeffery (isolated superintendent) led devotional. Psalm 91 was read by Mrs. Manning. Special prayer was offered for isolated sisters, the sick and the bereaved, after which Mrs. Black and Mrs. Pollard sang a duet, "God shall Wipe All Tears Away." Mrs. Jeffery reported that 31 letters had been written to isolated members, and 29 replies received.

The business session was presided over by the president, Mrs. J. K. Robinson, who welcomed Miss Laura Jones and Mrs. Rowan from S.A., who gave a greeting. Apologies were received from Sisters Peters, Rhodes and S. Thomson. Correspondence included letters from Mrs. Fishwick, Mr. and Mrs. Hunt, Miss Rometch (Vic.), Mrs. A. G. Saunders (N.Z.), Bren. Preston, Bell and Yelland. Mrs. Vallance, from women's service guild, gave an address. Arrangements are well in hand for the Mrs. Waterman and Mrs. Leach fund, also for home mission rally.

We regret to report the passing away of our beloved Sister Mrs. G. Preston, who has been a member of the women's auxiliary of sisters' conference almost since its inception. She has served the cause most nobly, being for several years superintendent of general dorcas committee, for a time vice-president and treasurer, and latterly was made a life member of the auxiliary. She was most faithful in all her duties until unable to attend the meetings on account of ill-health. To the last she took very keen interest in all the activities. The sisters pray that God will abundantly bless her loved ones.

The sisters also extend loving sympathy to Mrs. Fishwick and Mrs. Lushey, in the death of their daughter and sister (Mrs. Crowhurst); also to Mr. and Mrs. C. Hunt in the passing of their mother.

The home mission committee will have charge of the devotional on Sept. 4, when Mrs. Les. Peacock will be the leader and Mr. A. Brooke the speaker.—A. C. Elliott, secretary.

NORTHERN DISTRICT SISTERS' EXECUTIVE, SOUTH AUSTRALIA.

The meeting held at Wallaroo on Aug. 9 took the form of a foreign mission meeting, presided over by Mrs. Durdin (Wallaroo). A good programme had been arranged. Missionary letters were read, prayer was offered, and an address was given by Mr. Davie, of Wallaroo. The soloist was Mrs. Davie. Business session was in charge of Mrs. Warren, of Kadina (president). Fifteen answered roll-call. Reports were read by Miss Bennett, of Kadina. Wallaroo reported good work done by dorcas. Moonta dorcas presented a splendid report. Kadina is doing a little. Isolated superintendent reported three letters written. Decided to hold a home mission meeting at Kadina on Oct. 31. An offering for foreign missions was taken and goods were sold, proceeds for foreign missions. Afternoon tea was provided by Wallaroo sisters.—A. L. Bennett, Sec.

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TOPICAL DAILY READINGS.

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

TOPIC FOR SEPTEMBER 1.

"The Lord's Supper."

- Aug. 27—Exodus 12: 11-28
- 28—Numbers 29: 10-12
- 29—Matthew 26: 17-29
- 30—Hebrews 9: 13-25
- 31—Romans 3: 21-25
- Sept. 1—1 Peter 1: 13-25

Sept. 2—Exod. 12: 1-14; 1 Cor. 11: 27-29.

TOPIC FOR SEPTEMBER 5.

"Gifts for Service."

- Sept. 3—Exodus 31: 10-15
- 4—Exodus 26: 1-6
- 5—1 Sam. 18: 1-12
- 6—Matt. 10: 1-16
- 7—Rom. 12: 1-8
- 8—Eph. 4: 7-24

Sept. 9—Psa. 115: 1 Cor. 12.

TOPIC FOR SEPTEMBER 16.

"Christian Charity."

- Sept. 10—Deut. 6: 1-9
- 11—Lev. 19: 1-18
- 12—John 13: 31-38
- 13—Gal. 6: 1-10
- 14—1 John 4
- 15—1 Peter 1: 1-14

Sept. 16—Proverbs 10: 1-16.

TOPIC FOR SEPTEMBER 23.

"Prophecy and Preaching."

- Sept. 17—Acts 2: 16-31
- 18—Mark 1: 1-15
- 19—Matt. 11: 19-29
- 20—Acts 3: 12-26
- 21—James 5: 7-20
- 22—2 Tim. 4: 1-8

Sept. 23—Psa. 48: 1 Cor. 14: 1-19.

TOPIC FOR SEPTEMBER 29.

"Order in the Church."

- Sept. 24—1 Tim. 3: 1-11
- 25—1 Tim. 1: 5-17
- 26—Eph. 4: 7-16
- 27—Phil. 4: 8-19
- 28—Rom. 12: 1-8
- 29—Rev. 3: 1-6

Sept. 30—Isa. 45: 1-17; 1 Cor. 14: 20-40.

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Readers everywhere are asked to assist the great work of saving the boys.

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