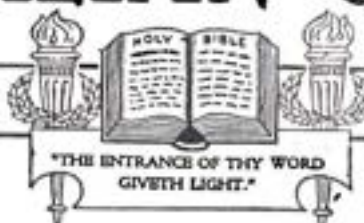


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A Novelist Caricatures Christian Missions.

THE Christian religion fears neither criticism nor opposition, and it receives a good deal of both. Christians may reasonably ask that the criticism be fair, not manifestly due to bias or without a basis of knowledge. There is much cheap criticism of missionary work which is manifestly not founded on fact, but which, confidently uttered by folk with a certain reputation, is calculated to do much harm.

We have been reading a novel by Louise Jordan Miln, extolled by some as having an intimate and extensive knowledge of China and the Chinese. An enthusiastic admiration for her subject is a characteristic of the writer, and many readers are interested in and impressed by her description of some of the superlatively noble characters of China's aristocracy. We think her cause somewhat weakened by a habit of pitching her notes too high. The author of "Peng Wee's Harvest" does not seem to us to be wholly free from a common defect which is colloquially described as being "one-eyed."

A novelist's missionary.

It is for another reason that we note Louise Jordan Miln's book. The writer extols the teachings of the Chinese sages, and has apparently no high regard for Christian work in China. Missionaries are referred to in depreciatory terms, though one is introduced who is evidently deemed passable. We read: "Paul Thompson was unlike the foreign missionaries of Chinese rumor, those of Quo Kin's preconception. The English he met socially in Shanghai always gave them a bad name. He had heard Rodger Warren speak of them with contempt. Quo Kin thought well of Warren's judgment of affairs and of international types." Thompson, however, was a man, though not "a sash-bearer by birth in his own country." We are not sure if the missionary doctor's expressed ability to lie for the good of his patients—"I couldn't hold my practice down, if I didn't"—is his chief title to commendation. Or possibly the fact that he sticks to his guns, attends to his doctoring rather than Bible-teaching

and soul-curing, and that he could say, "I don't believe in too much proselytising" is the reason for our author's more favorable opinion of Thompson than of the ordinary missionary.

A surreptitious "baptism."

Yet, how much does the writer really know of Christian missionaries and their work? After all Thompson's dislike of "too much proselytising" he is represented as surreptitiously—sneakily might be a better term—"baptising" the three infant children of Quo Kin. Here is how it was done: "Doctor Thompson got up and went to the pool, and filled his left hand with water. Kneeling down beside the unsuspecting child, Paul Thompson dipped his right fingers in his left palm before he touched Quo Yung's forehead lightly and said something very softly. There were tears in the big man's eyes. He had done his best. And he would pray." Quo Yung was not worried about the matter, for he "scarcely felt the big wet fingers' gentle touch"; he "looked up, and laughed sunnily." A pet monkey who witnessed the scene "shook with anger, bared his teeth viciously, and

flung a nut." Doctor Thompson—"an intrinsic gentleman"—had compunctions to the extent of regretting that "he had broached hospitality" but yet "he thanked God that he had done the little he could for a Chinese child." So the next chapter goes on to tell us how he "received" the other infants.

A Baptist!

Will the reader believe us when we say that the medical missionary whom Louise Jordan Miln depicts as behaving in this extraordinary fashion is an American Baptist missionary? We could hardly wonder at incredulity, yet so it is.

We presume that some Roman Catholic priests have conscientiously felt they could act as described. But it would be a libel on any Protestant minister or missionary to suggest that he would do so. Paedobaptists do not "baptise" infants whose parents are unbelievers, and it would be absurd to represent any such as doing what our author says caused the infant to laugh and the monkey to shake with anger. But a Baptist missionary!—to represent him as thinking he would save a little child's soul by putting some wet fingers on a baby's forehead! It is ludicrous—no wonder even the baby laughed! "Was it right? was it wrong?"—these rhetorical questions are asked regarding the incident. Cannot our author answer? The reply is that it is wrong, absurdly wrong, for a writer posing as an expert in Chinese life, including missionary methods, to pick a Baptist. It would be as sensible to represent a Quaker leader as carrying the host in a eucharistic procession, or an Anglo-Catholic divine as beating the big drum at a Salvation Army street meeting. But it is very right that when gratuitous slurs are being cast on Christian missionaries that there should be such incontrovertible evidence of the ignorance of the critic.

Whatever L. J. Miln's knowledge of China may be, she is manifestly not highly qualified as a judge of Christianity or of missions. It may be presumed that some other critics are not much better equipped.

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Changed Lives Attest Value of Missions.

In his biography of his father (Charles W. Abel, of Kwato, for 40 years a missionary in New Guinea), Russell W. Abel relates the following incident:

"Abel had occasion to speak strongly to the Papuans and to chide them for their failure to live up to Christian ideals. His words bore traces of disappointment. The meeting was being held just before a communion service. When Abel had finished speaking, Daniela, a one-time warlike savage chief of Lilihoa, rose to his feet and said:

"Your words are true, Tauboda. But remember that we are very weak. We do not forget what God has done for us. There are scars on my body that Paolo of Logea [and he pointed to another chief who had turned to Christ] inflicted, yet now he is my brother, for we are one in Christ. A few years ago I sought for vengeance and yearned for Paolo's life. I captured and ate his people, as he did mine, and as he did my wife. See the change to-day, for we shall soon kneel together and remember how Christ died for us. Because he died, there is no malice in my heart. We are brothers."

"IF"—FOR MISSIONARIES.

If you hear God's call, when those about you
Are urging other calls and claims on you;
If you can trust your Lord when others doubt you,
Certain that he will guide in all you do;
If you can keep your purpose with clear vision,
Bear lack of sympathy, yet sympathise
With those who fail to understand your mission,
Glimpsing his world task through your Master's eyes.

If you can work in harmony with others
Yet never lose your own distinctive aim,
Mindful that ever among Christian brothers
Methods and plans are often not the same;
If you can see your cherished plans defeated
And tactfully and bravely hold your peace,
Nor be embittered when unfairly treated,
Praying that love and goodwill may increase.

If you can trust to native Christian brethren
The church you've built in lands across the sea,
Seeing in them, as your growing children,
Promises of the men that are to be;
If you can lead these eager weak beginners
By methods indirect, your life, your prayer,
For failures and mistakes not judge as sinners,
But make their growth in grace your earnest care.

If you can share with the humblest folk your virtue,
If noble souls are richer for your touch;
If neither slights nor adoration hurt you,
If all men count with you, but none too much;
If you can fill your most discouraged minute
With sixty seconds worth of patience true;
Yours is the task, with all the challenge in it,
You'll be a missionary—through and through."

—With apologies to Rudyard Kipling,
Evelyn H. Walmsley, Nanking, China.

HEART GIVERS.

The seers have given the world its wealth
Of wisdom and science and art,
But men who walk in the common ways
Are giving the world its heart.

—Jewell Matthews.

Attained Unexpectedly.

Alan W. Garland.

I must also see Rome.—Acts 19: 21.

A cavalcade headed north along the Ap-
pian way approaches Rome. There is that
eager expectancy in the attitude of its mem-
bers usually demonstrated by those success-
fully nearing the end of an arduous and ad-
venturous journey. Julius and his band
are conveying prisoners to Rome. At least
one of these bears himself well, although
an aged man with whom fortune has dealt
hardly, buffetting him on many a stormy
sea. His attitude speaks:

"In the fell clutch of circumstance
I have not winced, or cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed."

He approaches the metropolis as the
royal Caractacus did a decade before. His
eyes are not cast down with shame; rather,
everything around has an appeal for him.
True, he does not look with such child-like
wonder as that other noble, unconquered
prisoner; but with the appreciative interest
of the learned and admiring scholar. All
along the way are reminders of the splendid
history and power of this city. There is
the tomb of Pompey the Great, who made
his native Cilicia a Roman province, and
whose triumphant expeditions left behind
perpetual benefits. Here the ostentatious
burial place of the Julian gens recalls to
his mind some great passages of the history
of this mighty empire of which he is a free-
born citizen. Others of the tombs that line
this important road bring to his memory
the splendor of Rome in government, ora-
tory and philosophy.

As they draw nearer the Porta Capena
the stream of traffic becomes more varied,
and he sees

"What conflux issuing forth, or entering in,
Praetors, praefects to their provinces
Hasting, or on return, in robes of state;
Lictors and rods, the emblems of their power,
Legions and cohorts, turns of horse and
wings;
Or embassies from regions far remote,
In various habits, on the Applan road."

Rome at last! This is the fulfilment of
a dream; and we can forgive him if, as he
views it all, those dreams and plans come
back to him. Yes, his long planned visit
to Rome is an accomplished fact. But how
different these circumstances from those of
his hopes!

Early aspirations.

On a Roman galley at the quay side at
Tarsus, a boy is in conversation with a sol-
dier. He has accompanied his father, who
has business with the captain of the vessel
—perhaps to supply new sail cloth, for
which his business house has a contract with
the government. While he waits the boy is
eagerly drinking in the tales which the sol-
dier has to tell him of Rome. Tarsus is no
mean city, but what city can compare with

that great city which is the centre of the
world's mightiest empire? Stories of the
great men who daily walk her streets, men
whose names are household words wherever
the city holds sway, fire his imagination. Pic-
tures of her great buildings and temples
fill his mind. The soldier, having an at-
tentive hearer, tells of the heroes who fight
in the arena, and of the skill with which the
charioteers handle their steeds in the circus.
A growing wonder fills the mind of the lad,
and with it a growing sense of pride that
he has been born into the citizenship of this
nation; until, as he listens enthralled, he no
longer sits on a Roman galley, but wanders
in that mighty city, seeing through the eyes
of his informant the glory that was Rome.
He is brought back to actuality by his
father's voice calling to him, "Saul!" but
before the splendor of it fades he says, as
though speaking to himself, "I must see
Rome!"

His mind leaps over time and space. He
is a student at Jerusalem, and under the in-
struction of the broadminded Gamaliel. Not
only has he imbibed the history, religious
and secular, of his own race, but he learns
of the philosophy and religion of the con-
querors of his race. The students are lis-
tening now to the history of the city, the
story of her marvellous expansion, the ex-
ploits of the mighty warriors of the past.
They are carried out of themselves and ac-
company the armies—now at the Scipios,
now of Julius Caesar, and now of Pompey.
But ever their minds are led back to the
city that is the centre, the driving power of
it all. Leaning over to the student next
to him Saul had said, "I must see Rome!"
Did he not later, as a young politician, a
member of the sanhedrin, desire to visit
this centre which had produced such law-
givers and rulers?

Campaigning for Christ.

A greater leap now. There had been
many experiences in between. That journey
to Damascus and the great change that had
resulted. He has become a follower of
Jesus the Christ, who had been crucified
by his people, the Jews. He is at Ephesus
now, having been set aside by the church as
an apostle to the Gentiles. Through the
years he has retained his pride in his Roman
citizenship, and has seen how it could help
in the spread of this great message of sal-
vation with which he has been entrusted.
He has travelled over one of the Roman
roads in Asia Minor, and has preached in
the cities along that highway as starting
points from which the good news might
spread through the province of Galatia.

He had then wanted to come here, to
Ephesus; but the Holy Spirit had guided
him into Europe, to the provinces of Mace-
donia and Achaia. Again he had travelled

on Roman roads and preached in Roman cities, always seeking to be in the centre of things, so that people moving to and fro might come into contact with the promised salvation. At last he is at Ephesus, centre of much of the caravan and maritime trade of Asia. This is a strategic point from which he can superintend the work in many outlying cities. Smyrna, Pergamos, Sardis, Philadelphia and Laodicea are in reach of his ministers. It is even possible to take ship across to Corinth on receipt of unfavorable news from that quarter. Much more can be done here than in a small, unimportant centre. But how much more could be done in that greatest of all centres, Rome! "Yes," thinks Paul, "I need to go to Macedonia again, and to Achaia, and to Jerusalem. After I have been there I must also see Rome." He is not now fired with the heroism of the arena or with the history of the city, but by the natural advantages as the centre of the empire for the spreading of his good news. His desire is the same, his design different.

Attained unexpectedly.

At last he had been ready for this great venture of his: the dream of boyhood, the plan of maturity. And then—was it fate that intervened? For two years he had languished in prison awaiting a fair trial; and at last, in fear of being sacrificed by one who sought to gain favor with the Jews, used once more his Roman citizenship and appealed unto Caesar. And so at last he is on his way to Rome. In his boyhood it had been in search of pleasure and adventure. In the schemes of young manhood it had been as a scholar and admirer of the history and philosophy of Rome. As a campaigner for Christ he had planned to make the city a centre for the proclamation of the gospel. But never had such a thought as this entered his mind.

As he thinks over this strange chance he sees in it the hand of God. The purpose is attained, but not as he had planned. Were there not other similar instances in his life? He had made up his mind to go to Damascus; but it had been as a persecutor that he had set out for, and as a preacher that he left, that city. He had been set aside to preach the gospel to kings; but it was only when as a prisoner he had stood before Agrippa that his message reached such august ears. He had determined to see Rome, and God had overruled that as a prisoner he arrives in that city. He cannot see the future. He had not planned thus. But here is Rome—his dreams have been fulfilled in an unexpected manner. He has retained his faith in the providence of God. He can still thank God and take courage. "And so we came to Rome," records Luke.

Probably some such thoughts as these stole through the memory of Paul the prisoner as he reached Rome. To-day, looking back, we can see how God was overruling all. His ministry in Rome, as a free man, would have been vastly different, and

the church in all probability would have been deprived of the gracious ministry of some of his epistles, and the contacts with Caesar's household may not have been made. His chains could not alter the fact that in his own planning and God's providence, as

expressed during the voyage, he had reached Rome.

In our own lives let us not look always on the chains of circumstance as imprisoning fetters; but search out the hand of God working in them for his greater glory.

Girls and Boys of the Bible.

G. J. Andrews.

A BOY WITH A MOTTO: "I'LL NOT DEFILE MYSELF."

Daniel 1: 1-21.

Daniel's motto was not just something inscribed on a badge or printed on a card; it was a real purpose in his heart to keep his life clean.

The city of Jerusalem where Daniel lived was surrounded by the soldiers of Nebuchadnezzar, king of Babylon. At last the enemy captured the city and carried away many people, as well as much treasure. Now the Babylonian king noticed some very bright and promising boys among the captives; he gave orders therefore that they should be given special help and education to make of them useful men. Daniel was one of the captive boys chosen to receive the favors of the king.

A serious difficulty arose for Daniel when there was placed before the boys certain foreign food and strong drink such as the king of Babylon used—flesh of unclean animals, food and drink that had first been offered to idols. For Hebrew boys to eat these things meant defilement of body and heart, "but Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the

wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself."

Because he had always been faithful and loveable in other things, Daniel's brave request was not regarded as being rude or foolish. The prince of the eunuchs was not anxious to change the king's plan and give the boys only vegetable food and water to drink, for he feared they might become weak and ill. However, he gave Daniel's plan a trial for ten days, and at the end of the time the lad's health was so splendid that he adopted the plan for all the boys in his care.

Right on through manhood Daniel bravely refused to defile his life. He was ready to be cast into a furnace rather than defile his life with idolatry and disloyalty to God. He preferred to be thrown among lions rather than be defiled by cowardice and cease to pray. By reason of his clean and trustworthy life God was able to bless Daniel wonderfully and use him mightily.

"Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands and a pure heart!"

Remember that the Lord Jesus says: "Blessed are the pure in heart, for they shall see God."

Prayer Corner.

In the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, "Thou art my servant, O Israel, in whom I will be glorified."—Isaiah 49: 2, 3.

The glory is not in the task, but in
The doing it for him.

—Jean Ingelow.

A great point is gained when we have learned not to struggle against the circumstances God has appointed for us.—H. L. Sidney Lear.

AN EVENING PRAYER.

Let me ask thee, ere I sleep,
To remember those who weep—
Those who moan with some wild sorrow,
That shall dread to meet the morrow;
Let me ask thee to abide
At the fainting sick one's side,
Where the plaints of anguish rise
In smother'd groans and weary sighs;

Give them strength to brook and bear
Trial pain and trial care;
Let them see thy saving light;
Be thou "watchman of their sight."

—Eliza Cook.

Almighty and most merciful God, the fountain of all goodness, who knowest the thoughts of our hearts, we confess that we have transgressed against thee. Wash us, we beseech thee, from the stains of our past sins, and give us grace and power to put away all hurtful things; so that we may bring forth fruits meet for repentance. O eternal Light, shine into our hearts; eternal Goodness, deliver us from evil; eternal Power, be thou our support; eternal Wisdom, scatter our ignorance; eternal Pity, have mercy upon us. Grant that with all our heart and mind and strength, we may evermore seek thy face; and finally bring us, by thine infinite mercy, to thy holy presence, through Jesus Christ our Lord. Amen.—Alcuin (A.D. 735-804).

What the Gospel Means to Me.

Dr. W. Graham Scroggie.

Looking towards the capital of the Roman Empire the thing which impressed the Apostle Paul was not the authority of the Caesar, but the power of the gospel, not the magnificence of the castle, but the glory of the Christ. How his soul would thrill as he wrote (or dictated) these words, "The gospel of Christ is the power of God unto salvation to every one that believeth" (Romans 1: 16), and with what wholeheartedness of heart he would add his personal testimony, "I am not ashamed of it." This is the evangel, defined as "power of God," designed "unto salvation," the scope of which is universal, "to every one," the reception of which is unchallengeable, Paul himself being an example and witness.

What is this Gospel

of which the apostle speaks? Was it the temporary answer to a passing need, or is it the final answer to an age-long and universal need? Is human nature what it was in Paul's day, and is God the same, or have both he and it changed, as all things else, in this kaleidoscopic world? On these matters we should have settled convictions, in order that we may know how to direct our lives and serve our generation.

In what follows we shall occupy ourselves, not so much with what present-day men and books say about the gospel, as with what Christ and his apostles have said about it. "To the law and to the testimony! If they speak not according to this word, it is because they have no dawned day." There are many gospels abroad to-day, and "by their fruits ye shall know them" (Matt. 7: 20); but we are left in no doubt as to what the New Testament means by the gospel. It is

Good News from God to Men,

touching the profoundest things of life, relative to time and eternity. All the gospel is truth, but all truth is not the gospel. It is truth that "he that soweth to the flesh shall of the flesh reap corruption" (Gal. 6: 8), but that is not gospel.

The gospel deals with the causes rather than with the consequences of sin, and occupies itself with the roots rather than with the fruits of evil. It is the glad tidings of redemption for a sin-enveloped race by the sacrifice of the living, loving God; it is the proclamation of justification for the guilty and of cleansing for the defiled by the death and resurrection of Jesus Christ.

The scriptures contain many

Summaries of This Evangel.

"Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isaiah 45: 22).

"Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

"God commendeth his own love towards us, in that, while we were yet sinners Christ died for us" (Romans 5: 8).

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

"Christ died for our sins according to the scriptures, and was buried, and rose again the third day, according to the scriptures" 1 Cor. 15: 3 and 4).

Now, this is not merely news; it is good news, faithful sayings, and worthy of all acceptance. The gospel according to the New Testament is a definite deposit of truth, in the terms of which is set forth "the way of salvation."

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38 and 39).

Aspects of the Gospel.

This is the evangel of God, because it originates in his love; of Christ, because it flows from his sacrifice; of the kingdom, because it tells of government based on redemption; of grace, because it is wholly unmerited by us; of peace, because it makes peace between God and the sinner; of salvation, because it secures this for all who believe; of uncircumcision, because it embraces all men and saves apart from forms and ordinances; of glory, because it unfolds and magnifies the glorious God; and it is everlasting, because it never loses its character or power.

It is this we are called upon to believe and preach; it is this which gives to the Bible its name and makes it the Book of books; it is this which illumines the darkness of every age and interprets for us the significance of life.

Oh, glad and glorious gospel!

With joy we now proclaim

A full and free salvation

Through faith in Jesus' name.

The proclamation of such a message as this assumes much. There are here great implications, the sum of which we find in

The Need of Men and the Claim of God.

Both these factors are declared in the familiar lines:

God loved the world of sinners lost

And ruined by the fall.

Deny or doubt either of these facts and you rob the gospel of its meaning and virtue. What we think of the sacrifice of Christ depends greatly upon what we think of that which made it necessary. It is news that "by nature we are children of wrath" (Eph. 2: 3), and it is good news that God in Christ "is able to save to the uttermost" (Heb. 7: 25). The divine claim answers perfectly to the human need, and it is the claim not of righteousness only, but also of love. God has a right to you and to me on the grounds of creation, preservation and redemption; his claim upon us is that of a Sovereign and a Saviour.

In all preaching worthy of the name the two questions we have to consider are, what is the need I am to address and what is the message I am to deliver? Evangelism, therefore, is the preaching of the gospel. The enslaved need deliverance, the guilty need pardon, the cursed need blessing, the hungry need food, the ignorant need light, the lost need guidance, and the dead need life. In this manifold need is found the warrant for evangelism, as in the sacrificial love of God is found the message of the evangelist.

The Only Commission.

This is the message which the church of God is under commission to proclaim. Of what use is a reprieve if it be not taken to the man under sentence of death? Of what use is abundance if it be not distributed among the starving millions? Of what use is the gospel unless and until it is communicated to such as "sit in darkness and in the shadow of death, being bound in affliction and iron?" This good news of redeeming love alone is competent to meet the deepest need of men.

Science has no gospel; it moves in the realm of natural phenomena, and has no glad tidings

for failure of any sort. Philosophy has no gospel; it moves in the realm of things behind phenomena, and at best, only guesses at truth; it cannot tell how a ruined race may be recovered. The religions of the world have no gospel; they postulate the need of men, display the yearning of men, and enjoin endless ways and means whereby men may find the ultimate good, but they cannot give peace to the troubled heart or joy to the songless soul. The warrant, therefore, for evangelism is in the power of the gospel to do what nothing else can do.

Circumstances Vary, but the Evangel Never Does.

Let it be granted that with differing temperament and in different times the methods of evangelism must differ, but everywhere and always it should be interesting, aggressive, and enterprising.

Whitefield preached from 40 to 60 hours every week, and in his lifetime delivered more than 18,000 sermons. But even this Wesley outdid, preaching 800 sermons a year, and in his lifetime more than 40,000. We may not be able to keep pace with these brethren, but at least, in such a cause, we should exhibit their zeal.

If the people will not come to the gospel, then the gospel should be taken to the people. During the great evangelical revival this was the method adopted, and it had been wisdom on the part of the church never to have departed from it. All ways and means which secure the desired end must be legitimate, and where one means fails another should be tried.

A Solemn Deduction.

Let me relate it as my deliberate conviction that unless the church of God returns to the preaching of the gospel, as that is set forth in the New Testament, her power to bless the world is gone. "Discussion which permits the theological and psychological by-products of the gospel to overtop its saving truths chokes the growth of the church and sacrifices its supreme opportunity."

Many are the calls and claims upon the church, manifold and multiplied are its activities, but if all these do not circle around and are not motivated by the cross of Christ, then we are only advertising our pretentious impotence. Whenever the church has gone forth in might it has been because her preachers "had a clear-cut evangelistic theology which fitted into the convolutions of a sinner's heart. They did not cultivate a mere moral scheme or attempt the portrayal of Jesus in such attractive psychological coloring that admiration might induce love for his personality," but they did believe and preach that

God loved the world of sinners lost

And ruined by the fall;

Salvation full, at highest cost,

He offers free to all.

If we would have old-time results from our preaching we must declare old-time truths with old-time passion. We must believe that sin is a reality, that repentance is a necessity, and that regeneration is a possibility. We must believe in the unwearying love of God, in the sacrifice of Christ as atoning, and in the unceasing activity of the Holy Spirit. We must believe in the ethical inflexibility of the Godhead, and therefore in the certainty of judgment present and to come. And we must believe in prayer as a practical power.

The church of God dare not discard the essential truths which have proved their reality by their works in the past. Our methods and terms may, indeed must, change with changing conditions, but the old Pentecostal doctrines must remain for ever central if the church is to justify her existence and to demonstrate her sincerity. Social evangelism must be put back on the circumference, and personal salvation

(Continued on page 555.)

The Deity of Jesus Christ.

W. J. Way.

Thy throne, O God, is forever and ever (Heb. 1: 8).

In these days the deity of Jesus Christ is not only questioned; it is openly denied. Very learned men are teaching the human origin of our Redeemer. They regard him as the greatest of all men, but only a man, transcendent man. They deny that there was anything supernatural in connection with his coming into the world. If that be so, then where was the necessity or purpose of the prophecy of Isaiah: "Behold a virgin shall conceive and bear a son"? If Jesus came into the world in the usual course of natural generation then such prophecies are superfluous and misleading. We do well to remember that with God there are no superfluities. If Jesus could claim no higher origin for his physical and spiritual being than that of Joseph and Mary, then in what sense was he the Son of God any more than any other man? If Jesus were only a man, then why did the prophet assert that he would be called the Mighty God, the everlasting Father, the Prince of peace? Do such titles belong to mere mortals? No. And why does the prophet lift his coming One completely out of the circle and environment of mortals and designate him Wonderful, Counsellor, Mighty God, etc. (Isa. 9: 6)? Jesus Christ came to express the Father, and in the way best suited to our human conception. It was written of him: "A body hast thou prepared me." When he uttered these words he was with God, and was God. "All things were made by him, and without him was not anything made that was made." But if he had no existence before being born of Mary, then in what sense did he make the world? The fact is he was with the Father, in infinite knowledge, power, wisdom, ages before he came into this world. "God hath in these last days spoken to us by (or in) his Son . . . by whom also he made the worlds" (Heb. 1: 2). Jesus Christ is spoken of as "the first born of every creature, and the beginning of the creation of God."

All this is fiction if Christ was not the Son of God in an exclusive and absolute sense. That ethical and spiritual force which has changed the world is based upon the fact that Jesus Christ is the first and only begotten Son of God.

Passing over for the time his holiness, miracles, revelation, life, we will refer to three facts which to us are infallible proofs of his deity.

The Virgin Birth.

It was written: "The seed of the woman shall bruise the serpent's head." Not the seed of the man, but the seed of the woman. Jesus Christ was essentially the seed of the woman, and hence the prophecy, "A virgin shall conceive." It was through the woman as the unwitting agent that the curse came upon Adam's posterity, and the seed of the woman—Jesus Christ—has been the witting agent to bruise the serpent's head. Therefore it is written: "When the fulness of the time was come, God sent forth his Son" (not the son of Joseph) "made of a woman" "who came to be of a woman" (Rotherham's translation) (Gal. 4: 4, 5). The angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore even that which is born holy shall he be called Son of God" (Luke 1: 35). Jesus only is called "the only begotten Son" of God. Why the only begotten One? because the only one of his kind, and in his relationship with the Father.

"The seed of the Woman." If Jesus was not the Son of God, that is, Deity itself, then the

prophecy by Isaiah and others, as also the visit of the angel to Mary and all that transpired between them, is folklore, and unworthy of credence.

The Father's Testimony.

In distinguishing Christ from the highest angels the Father said: "Thy throne, O God, is forever and ever." Here the Father calls him God; dare we call him anything less?

"Thou hast loved righteousness, and hated iniquity." Perhaps this statement in its absolute and exclusive sense could not have been made of the highest angels, but it is made of Jesus Christ, because he loved righteousness and hated iniquity to a degree that no other being in the universe has done; and why? Because he was and is the Son of God, in a sense that no other can claim to be (Heb. 1: 8, 9). Matthew, Mark, Luke, John, Peter, the writer to the Hebrews, all testify to the Father's announcement from heaven: "This is my beloved Son"; that is, Son of the eternal Father, with a nature and origin such as none other has. Why the only begotten Son of God? Because miraculously begotten in human form through the virgin. The eternal Word was made flesh and dwelt amongst us, and we beheld his glory. If Jesus Christ had no existence before he was born in Bethlehem, then it follows that all the events of the ages previously were unknown to him, and in that case he did not make the worlds. But it is stated that "all things were made by him"; and "he is before all things and

by him all things consist" (Col. 1: 15-17, Rev. 7: 14).

The Sinless One.

Of all men who have appeared on earth Jesus Christ is the only one in whom there was no kinship or affinity with Satan. He could assert what no other could say: "The prince of this world cometh and hath nothing in me"—that is, no relationship in nature, origin, purpose. Even the high priests of old had to offer first for their sins, but never so with Jesus Christ. He never had to offer for himself, for if he had then his blood could not and would not have made atonement for our sins. He offered himself "without spot" to God. If he had been the natural offspring of Joseph and Mary, the taint of Adam's sin would have been in him as in all others, and in that case he could not have offered himself "without spot" to God.

Moreover, Jesus said: "Before Abraham was I am." "I and my Father are one." He only could say, "He that hath seen me hath seen the Father." But how was he before Abraham? how with God and why God? how the only begotten Son of God? and how does he hold the keys of Hades? why the beginning of the creation and the first-born of every creature? Because he was, and is, and ever will be the Son of God.

"We have no wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.
The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

—Longfellow.

At the Lord's Table.

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

THE NEED OF RECONCILIATION.

God was in Christ, reconciling the world unto himself.—2 Cor. 5: 19.

What was the need of it? Why should the world be reconciled to God? Why not allow the world to follow its natural instincts? Because God is the one source of goodness, and through sin men had cut themselves off from the supply. "There is none good, but One, that is God," Jesus said, and we cannot be good except as we are in harmony with him. Sin breaks the harmony; it disturbs the relationship between God and the soul. "How can any one be good who distrusts God, the one spring of goodness, who is afraid of God, who is hiding from God, who hates God?" asks James Denney. "To do wrong gives us a bad conscience, and a bad conscience paralyses the moral nature. We know this even in our relations to one another. The child who has violated his father's will does not wish to meet his father, or to look him in the face. There is something in his heart he wishes to hide. But his whole moral health, strength and happiness depend upon his having no secrets from his father; they depend, in fact, on his sharing with the father the common life of the family, without impediment or restraint. By his wrong act he has cut himself off from this, and till he overcomes it he is morally crippled. He fears his father, for he knows he must dis-

prove of what he has done; he distrusts him, for he very possibly does not know that though his father's love has been wounded by the wrong he has done, it is great enough to bear his offence and to love him through it; and if he fears and distrusts and hides long enough, he is likely at last to hate. All this admits of easy and exact application to the sinner's relation to God. The bad conscience means definitely the sense of being wrong with God—of being estranged from him by what we have done, yet unable to escape from him, at once alienated and answerable. It is the fundamental truth with which we have to deal, that a bad conscience, or the sense of sin, induces moral paralysis. It disables the moral nature on every side. It dulls moral intelligence. . . . It impairs even the power to repent, so that the more we need to sorrow for our sin with a sorrow which reaches the depths of our nature with healing pain, the less such sorrow is in our power. But, above all, it relaxes and ultimately destroys the nerve of moral effort."

Here, then, is the need of reconciliation. To remove the sense of guilt, to renew the sense of loving relationship with the Father, to dispel fear, and to restore the capacity for moral effort—this is the work of the Mediator between God and man—the man Christ Jesus.

The Home Circle.

Conducted by J. C. F. PITTMAN.

GOODNESS AND MERCY.

Goodness and mercy have followed our way
Each passing moment of each fleeting day;
Goodness and mercy are ours in the present,
Whether our pathway be thorny or pleasant;
And as we live in his glorious will
Goodness and mercy shall follow us still.

—Phyllis Skene.

"IN CONFERENCE."

This is a true incident, concerning the manager of one of the greatest manufacturing plants in the United States. He is known as a rather reserved, quiet, but most efficient executive:

One day a factory superintendent sought the manager in his office, and was told by the manager's secretary, who sat in an outer office, that the manager was "in conference," and was not to be disturbed.

"But how can he be in conference? There's nobody in the office but himself," expostulated the superintendent, an impetuous sort of man. He had seen the manager enter the office alone. "I must see him on a matter of great importance," insisted the superintendent.

"You may come back in fifteen minutes, if you wish," said the secretary, "or you may leave your message with me and I'll give it to him as soon as he is at liberty. At present he is not to be disturbed."

The irate superintendent pushed by the secretary and quickly opened the door to the manager's private office. Then, after a quick glance within, he just as quickly and quietly closed the door, and stared, red faced, at the secretary. "Why, he is on his knees!" he exclaimed, astounded.

"Yes, in conference, as I told you," said the secretary.

"I—I'm sorry. I didn't know he was that sort of a man!" apologised the superintendent; "guess there was one in there with him—of greater importance than I." And he went away, still with an amazed look on his face.—Fred. A. Barrow in "Good Business."

STARTING AND FINISHING.

There was once a boy who would come rushing into the house from school, hardly able to wait to tell his mother about some new idea he thought of for making a lean-to, or for playing football, or for making a rock garden. And he could hardly wait to begin doing the thing he thought of.

His ideas were always good, and the way he would start to carry them out was good, too. The only fault with him was that he never finished what he started. After starting to work, he would find himself face to face with some difficulty he had not foreseen, or the work was a little harder than he had expected, and he would get discouraged and lose interest. He lacked stamina to carry on his idea to the finish.

And that is the difference between success and failure in anything. If you can keep on going and not give up when you run against hard things, you will very likely be able to do anything you start to do.—Selected.

SARCAISM.

The dictionary describes the word "sarcasm" as follows:—"A bitter, cutting expression." Could anything more condemnatory be said about it? Unfortunately sarcasm is all too common. Such expressions as "Oh, he's good all right,"

when the exact opposite is meant are commonly heard on every hand. How much better it is to say what we mean in plain, simple English that will injure the sensitive feelings of no one.

The writer once had a friend upon whom the habit of sarcasm grew rapidly. Liking him for his many good traits of character, we were alarmed at the rapidity of this insidious habit's development. So we resolved to give him a dose of his own medicine, so to speak. In other words, we temporarily became more bitterly sarcastic toward him than he was to others. It had the desired effect. He began to see himself through the eyes of others. Remarks which he was fond of making sounded differently when directed against himself.

The time to conquer the habit of sarcasm, as is the case with other bad habits, is in the beginning, before they have become unconquerable. Mastering a bad habit is like treating a disease at the time it breaks out. The cure then is easier; but once it has gained a firm hold, the cure is much more difficult and uncertain. Many sarcastic people are obnoxious without realising it. They grow into the habit so slowly; and it takes real nerve to remind a friend of his shortcomings, hence few boys care to do so for fear of hurting his feelings. When it is realised, however, that in so doing one is being a real friend despite the unpleasant task, it should not be found impossible to attempt.—Selected.

ANALYSING OUR DISLIKES.

Frequently it is a good thing to analyse your dislike of certain people, provided you will be perfectly honest with yourself. Sometimes you discover that the dislike is not because of anything objectionable in the person you dislike, but because of some weakness in yourself. Sometimes we dislike people because they are more popular than we are, more witty, more attractive generally. If we investigate our feelings of resentment toward certain people, we shall find that it is merely jealousy.

Again when we come to make a real study of a dislike, we find it unreasonable. Some people are disliked for being haughty, when, as a matter of fact, they are shy. Some are censured for unkindness when they are only blundering. Often when we go into the matter carefully, we find that the people we have disliked in reality deserve sympathy and a helping hand.

Sometimes, in analysing our dislike, we find it justified by some unlovely trait which cannot be explained away. Even then the time spent in investigation is not wasted, for at least it teaches us what qualities we should strive to overcome in ourselves.—"The Motor."

Worry always seems foolish to those who haven't a thing to worry about.

When a fellow is real nice to you, he is either a gentleman or you are a prospect.

No matter what you do, somebody always knew you would.

Someone suggests that the easiest way to get back on your feet is to get rid of your car.

"Sister Jones, I've takin' up a c'lection fo' de benefit ob our worthy pastor. Yo' all knows he's leavin' to take a church in Mobile, an' we thought we'd git t'gether an' gib 'im a little momentum."

The Family Altar.

J.C.F.P.

TOPIC—GIFTS FOR MINISTRY.

Monday, Sept. 1.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?—Exod. 4: 11.

This in answer to the excuse given by Moses that he was not eloquent, but of slow speech. He who created the organs of speech can give utterance; he who sometimes takes away gifts of sight or hearing can also restore them. Yet the Creator must not be provoked for "he who created the eye, the ear and the mouth, hath also made the blind, the deaf and the dumb."

Reading—Exodus 4: 10-12.

Tuesday, Sept. 2.

And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.—Exod. 36: 5.

"Much more than enough!" A splendid example of liberality, but by no means the only case on record. Indeed, when the need is clearly presented and hearts are right with God, such overscription frequently follows.

Reading—Exodus 36: 1-4.

Wednesday, Sept. 3.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle.—1 Sam. 18: 4.

These gifts were a token of friendship. Such presentations of respect were commonly made in the East. Ancient writers frequently refer to gifts of arms and clothing as tokens of friendship. Jonathan loved David "as his own soul." Indeed, they loved each other fervently and continuously, and no changes or dangers were allowed to interfere with their friendship.

Reading—1 Samuel 18: 1-12.

Thursday, Sept. 4.

Freely ye received, freely give.—Matt. 10: 8. The apostles were endowed with gifts of healing and preaching. Our Lord forbade them using either in money-making. They were not to stipulate for so much healing or preaching for so much money. This injunction was not intended to preclude them from receiving adequate support, as other scriptures, such as Luke 10: 7; 1 Cor. 9: 8-14; 1 Tim. 5: 18, teach that "the laborer is worthy of his hire."

Reading—Matthew 10: 1-16.

Friday, Sept. 5.

Having gifts differing according to the grace that was given to us.—Rom. 12: 6.

Every endowment is of grace, so none should boast. And none should stand all the day idle, for not one is ungifted.

Reading—Romans 12: 1-8.

Saturday, Sept. 6.

He gave gifts to men . . . for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.—Eph. 4: 8-12.

The Giver of every good and perfect gift, when bestowing favors upon his followers, has a great and glorious purpose in view. It is specified in our text, viz., "the building up of the body of Christ."

Reading—Ephesians 4: 7-24.

Sunday, Sept. 7.

But desire earnestly the greater gifts. And moreover a most excellent way I show unto you.—1 Cor. 12: 31.

To desire and pray for great gifts is proper, yet the best and greatest endowment, love, can be possessed by the weakest and most ignorant.

Readings—Psalm 115; 1 Cor. 12.

Prayer Meeting Topic.

September 5.

THE POWER OF THE CROSS.

(John 12: 20-36.)

H. J. Patterson, M.A.

The cross and its meaning is a fit theme for angels. It finds a unique place in song and story here upon earth. Politicians and statesmen have proclaimed their respective dogmas and held for a time the attention of the people of a nation, but what can compare with the unceasing proclamation of the gospel of Jesus Christ? To-day, millions are telling and millions are listening. Who that has heard and grasped the significance of it has not been stirred? Jesus had said, "I, if I be lifted up from the earth, will draw all men unto me."

In What Lies the Power?

Millions of men in the thralldom of sin have been helped to freedom. How is it done? In what lies the power of the cross? It could not be simply and only the death, for other good men, and leaders of men, have died tragically, heroically, sacrificially. But no one thought of them as saviours of the world, except in a very limited way. And surely it was not the life, though it was a life glorious in its example and teaching, a life beyond reproach. There is no answer to the question, save that Jesus alone through his sacrificial task had power to atone for sin. We must accept the statements of the scripture, interpret them how we will. "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). "Whom God hath set forth to be a propitiation through faith in his blood" (Romans 3: 25). Christ's sacrifice on the cross has had special significance for the race, and therein is its power.

Proof of Power.

Christ prophesied, and the fulfilment is being completed. Pentecost witnessed its beginning, and there was a rapid ingathering of souls in spite of terrible persecution. The cross and what it stood for was stronger than Roman arms and emperors. Christianity outlived and out-thought the Roman and pagan world. It demonstrated its power in changing, in transforming the unlovely and broken lives of men. It is doing that to-day, for it has still its power. Where men fail Christ succeeds. "Hath not the potter power over the clay?" The vessel marred and broken, if surrendered to him, he will make again.

Can We Negate the Power?

Yes, we can and do. What tremendous responsibility is ours! A deliberate choice of sin by the professing Christian will do this. It brings shame on the names of Jesus and Christian. Many have been held back from the Christian walk because of the unfaithful lives of the professing disciples. Indifference both of Christian and non-Christian will hinder the effective working of the gospel. There are times when we are all stirred to action, but there are times when we grow sleepy and adopt a complacent, don't-care, indifferent attitude. Is it due to a want of faith? It was said of Jesus, and in reference to one town, "And he did not many mighty works there because of their unbelief" (Matthew 13: 58). Will the power of the cross of Jesus fail to-day because we have not that full trust and confidence in him? Christ was lifted up—died for us. What are we prepared to do for him? The gospel is "the power of God unto salvation" to all that believe, but much depends on us for the presentation of the message, and we can negate its power, and we may destroy, by our indifference or sin, the man for whom Christ died, and perhaps forfeit our own claim to life eternal.

TOPIC FOR SEPTEMBER 12—JOSEPH IN PRISON.—Genesis 40.

Our Young People.

Conducted by WM. GALE.

That Anniversary Question.

THE PRESTON CLUB.

The Sunday school anniversary! Let's ask a little more about it, for the subject is one that is of special interest to all Sunday school teachers and young people generally.

It is on the subject of the week-night recalled demonstration, that I have been asked to make a few suggestions.

The Week-night Demonstration.

This night or event should demonstrate to the community just what the young people are taught, trained to do, and of what they are capable.

The only sane method is to review the Sunday school curriculum, revise mentally the fundamental aims of our school, and then seek the best methods of demonstrating our work.

Cut Out the "Rippling Funny Dialogue!"

Why, then, should we feverishly seek to add to our programme a "rippling funny dialogue for girls of 18," "some hilarious farce for the lads" (which undoubtedly gives its performers 50 per cent. of pleasure and 50 per cent. of worry—these requests have been actually written in an appeal for assistance).

Think not that I would decry all such ventures in entertainment—our clubs, dramatic classes and other bodies have far more scope to use these avenues of reaching people. But we must surely consider the object of our demonstration, appreciate fully its dignity and significance, and consequently exert our efforts in appropriate celebration.

A Good Suggestion.

I would suggest something in the nature of an exhibition and demonstration of work. One such was suggested to the Geelong Sunday school at Latrobe-ter, a year or two ago, and the resulting experiment with the two ensuing anniversaries, while calling forth much comment and diversity of opinion, was definitely acknowledged as successful when measured by the fulfilment of our aim. Competitions were arranged for the several divisions of scholars and teachers, the ages in many sections coinciding with the grading suggested by the Austral committee, but in others, determined by a sub-committee. It was thought wise to allow the kindergarten and primary superintendent to arrange her own sections and methods of award. The following sections were attempted:

1. Handwork lesson books;
2. Map drawing;
3. Model-making—
(a) Cardboard,
(b) Wooden,
(c) Any other medium;
4. Poster picture;
5. Essay writing;
6. Hobby work;
7. Sacred solo—hymn of own selection;
8. Hymn recital—hymn of own selection;
9. Scripture reading—prepared on passage set two weeks previously.

Sections 1 to 5 restricted entrants only in so far as they must choose a subject from, and display the handwork book of the quarter immediately preceding the date of the anniversary. The teachers' division in each section proved to be a highly interesting one.

A Demonstration that Demonstrates.

The week-night programme consisted of the efforts by the entrants in sections 7, 8 and 9. (Possibly winners in section 5 could contribute by reading their essays.)

In a large school extra divisions, such as singing, drama, recital, quartette, public speaking, etc., could be introduced, but even with the school above mentioned, two evenings were necessary to deal with the entries received.

With due care and forethought the divisions can be so arranged as to produce an excellent programme, more indicative of the scholars' individual concentrated efforts, more exemplary to younger folk who are in the junior departments, more inspiring to indifferent and casual visitors, more stimulating to workers, more gratifying to eager parents and more truly satisfying as a demonstration of our Sunday school work.

The exhibits in sections 1-6 were prepared and attractively set up in a room apart from the building needed for the evening's effort, and the hour of opening was a little earlier than that set for the judging of sections 7-9.

The exhibits were previously judged, and in some cases judges' comments were attached to the work. In cases where definite objections are entertained as to any kind of competitive element introduced into Sunday school work, exhibits could even then prove most instructive and worth-while.

One cannot but think of the great opportunity here afforded one or two skilled teachers who could tactfully discover ways of reaching minds and hearts of onlookers as the silent work of the children and teachers stands as an inspiring, and let us hope, thought-provoking record of the year's work.

With regard to both the exhibition and platform sections, it is remarkable to note the readiness with which adjudicators (preferably chosen from those distinctly apart from the church congregation) accept the invitation to assist an effort of this type.

A choir-master, leader of one of Geelong's largest choirs, judged the vocal sections; a State school head teacher, well versed in biblical studies, judged the essays; an infant mistress in a public school, the handwork sections. It was my privilege to assist in the elocutionary and scripture reading sections.

How About Expenses?

And now a word on the expense. Attractive certificates were printed—small, neat and in a design appropriate to the dignity of the occasion—and presented in all sections on the night of the demonstration. First and second prizes were printed in blue and red respectively (and in addition special or merit certificates could be issued in popular sections or meritorious cases), and this cut the expenses down to a minimum, solved the problem of prize-money, and inculcated in the child-mind a far better motive for effort—"to set the game beyond the prize."

A Word to the Y.P. Departments.

It would greatly add to the unity and fellowship among us if an annual exhibition and demonstration of Sunday school work were held, where prizewinners of the various suburbs contributed to a grand programme, and where the best of all local efforts, teachers' aids and devices, graphic displays of ideas and children's responses to teaching, were displayed in a big central hall.

Even if the system were carried out in a few of our schools, how worthwhile would be one exhibit—a record of the Sunday school's work artistically compiled with pen, brush, pastel and camera, to be kept as a permanent history of the school's activities within its four walls.

Here and There.

The following telegram from N.S.W. reached us on Tuesday: "Hinrichsen mission Lismore wonderfully blessed; seven welcomed yesterday; marquee crowded last night, many outside; ten confessions; twenty-eight to date.—Riches."

There were splendid congregations at City Temple, Sydney, last Lord's day, that in the evening being the largest during the present ministry. A married lady confessed Christ. The morning service of Sept. 9 is to be broadcast by the national station 2BL.

In Churches of Christ in N.S. Wales the annual offering for social service work will be taken next Lord's day, Sept. 2. A generous response is asked for, to enable the committee to carry on its work. An extended statement of the needs was made in last week's issue.

We learn that Bro. A. C. Rankine, preacher of Norwood church, S.A., has intimated that he will be relinquishing the work there at the end of November. Bro. Rankine has labored with this church for twenty-seven years, his present engagement having continued for four years.

It has been officially announced that, owing to lack of time and the contentious nature of the measure, no bill for the closing of liquor bars on Good Friday will be introduced during the present Victorian parliamentary session. Now will some frank member of the cabinet tell us the real reasons?

"The New Zealand Christian" states that a happy luncheon party assembled at Auckland Y.M.C.A. on July 27 to bid Godspeed to Mr. and Mrs. W. A. Wright, of Manawatu (parents of Sister Alf, Bowen), who were leaving by the "Marama" on a visit to Shabani, South Africa, accompanied by Ruth, eldest child of Bro. and Sister Bowen, who is returning to her parents.

This is the last week of the Mrs. Grace Waterman fund appeal. It has been arranged that the appeal will close on August 31. Secretaries or collectors who have amounts in hand, or individual subscribers who intend to support the appeal, are urged to send donations without delay to the secretary of the women's mission hand committee, Mrs. C. C. Dawson, 25 Oxwin-st., East Kew, E.S., Melbourne.

Northcote church, Vic., suffered a great loss through the death on Thursday last of Bro. Joseph Collings, an esteemed member of the church. Our brother was a faithful follower of the Lord. At Northcote and Hawthorn he was of very great assistance to the cause, serving as officer in the church, and proving a tower of strength in the school. Our brother was ever greatly interested in Bible school work.

According to "The New Zealand Christian," the church at Ponsonby-rd., Auckland, has unanimously invited Bro. Gebbie to a further term of service at the expiration of his present engagement in May, 1935. Bro. Gebbie has acceded to the wishes of the congregation. Bro. Sivyer recently accepted a further term of two years' engagement with the church at Nelson, and promised to consider a still further extension at the end of that time.

"2,500 at prayer meeting." The words made an unusual newspaper heading. The reference was to the first of a series of revival meetings to be held in connection with the Victorian centenary celebrations. Last Monday evening the Melbourne Town Hall was filled. For an hour before the doors were opened a throng stood in the street singing hymns. Mr. W. F. Hettis, convenor of the gathering, said he anticipated a revival in Melbourne equal to the great Welsh revival of 1904.

We regret to learn of the death of Mrs. Mary Gard, widow of the late W. J. Gard, mother of Alfred J. and the late William and John B. Gard, who passed away on morning of Aug. 27 in her 90th year. Bro. Schwab, who sends the news, describes our sister as "a gracious Christian with over 60 years of fellowship at Grote-st. church," and adds that "all who knew her will sympathize with her devoted son, whose labors for Christ at Grote-st. and the brotherhood are so faithful and noteworthy."

Whilst deeply regretting the Victorian Cabinet's decision regarding the bill relating to Good Friday closing of hotels, we note with pleasure the announcement of the Premier's attitude towards lotteries, as indicated in the following brief paragraph in Tuesday's press: "There will be no lottery while I am Premier, Sir Stanley Argyle said yesterday when he was commenting upon suggestions that the ministry should consider the establishment of a lottery for the support of charitable institutions which were finding it hard to raise funds by means of appeals."

Dr. W. Graham Scroggie has held successful meetings in Sydney and Brisbane. As we write his visit to Adelaide is drawing to a close. The Melbourne meetings are to begin on Sept. 9. In this issue we print an address by Dr. Scroggie, one which will show the nature of the missionary's messages. It is very much regretted that owing to Mrs. Scroggie's ill-health the return to New Zealand after the Melbourne meetings, which had been planned, has been absolutely forbidden by the medical men consulted. Dr. Scroggie will therefore remain in Australia. He is planned to visit Geelong, Ballarat and Bendigo, and will probably also go for a time to Tasmania.

Bro. F. T. Saunders writes: "Preparations are now in hand for the annual offering to be taken on October 7, and during this week supplies of envelopes and folders will be forwarded to the secretaries of churches throughout the Commonwealth. It is desired that every church shall have a part in this offering, as every church gains from the service of the College. More than one-fifth of the churches failed to report on the offering made last year. It would be good to make College support unanimous in the brotherhood. It will help if every member seeks the information that is printed in the folders issued—the result will be expressed in the increased offering. Seeing that the tide in economic conditions has turned, let all unite to keep the trend upward, and to make a much bigger advance this year."

Under date Aug. 27, Bro. C. J. Robinson writes as follows regarding the mission at Red Cliffs, Vic.:—"We have only three nights left. The church has been greatly blessed and inspired by the messages from Bro. J. E. Thomas. On Aug. 26 a young woman confessed Christ and was baptised the same night with her mother and married sister and a little girl from our Bible school. So far we have had six decisions for Christ, and many others have been influenced by the mission. Red Cliffs is a difficult field, but Bro. Thomas has made a great impression on the community. A brother very kindly loaned his car, which has proved to be a great asset in the personal work in so scattered a district. Bro. Thomas commences at Merbein next Sunday."

This is Boys' Week in Victoria. In opening the campaign at Melbourne Town Hall on Monday, the Premier (Sir Stanley Argyle) said that the Government was completely in sympathy with the work of the movement, and was pre-

pared to grant £2,500 to assist in any plan, approved by the Cabinet, which the executive might submit to find work for the 1,500 boys still on its register. The most unfortunate feature of unemployment was its effect on the boys themselves. Leaving school they were faced by a blank wall of unemployment, and by the age of 17 many of them had lost the desire to work. Praising the work performed by the movement since its inception in 1931, Sir Stanley Argyle said that 11,000 boys had been registered and employment had been found for more than 7,000 of these by the movement. Not only had the boys been placed in work, but they had proved satisfactory to their employers. About 80 per cent. of the boys had retained their jobs. The Minister for Labor (Mr. Kent Hughes) said that besides finding work for the 1,500 unemployed boys it was the duty of all citizens to inquire into the causes of their inability to find work.

Mr. George Tait, M.A., is one of the oldest and most highly esteemed of Victorian Presbyterian ministers. The Presbytery of Melbourne South at its recent meeting adopted a special minute, in commemoration of which reads as follows:—"In congratulating the Rev. G. Tait, M.A., on the attainment of his 90th birthday, the members of the Presbytery of Melbourne South herewith place on record their heartfelt gratitude to the Giver of all good for the many and valued services Mr. Tait has rendered to our church during all the years he has been granted to us. In the various positions of honor he has been called to fill, he has given abundant proof of his wisdom in dealing with church affairs of many kinds, and not least in meeting situations of difficulty which have from time to time arisen. Towards the solution of such difficulties he has always shown the master mind, both in his firm grasp of Christian principles, and in the application of these to each particular case. Many times his words have pointed out the good and the right way. And even when some have differed from him they have never questioned his sincerity, nor found him lacking in true courtesy. And further, those of his brethren who have approached him concerning this or that personal difficulty, as has been the case with not a few, have always found in him a wise and willing helper."

Much criticism has been evoked by the Victorian Ministry's decision not to introduce in this session a bill providing for the closing of hotels on Good Friday. It has been pointed out that this Parliament is finding time to put through a licensing act amendment bill which will confer benefits upon the liquor trade. The best that the Premier has been able to say in his weak reply is as follows: "The Ministry is in favor of the Good Friday Closing Bill. I have voted for it, and I will do so again. If it were reintroduced now it would be fought violently, and might endanger the passing of much valuable legislation. It has been said that the Licensing Act Amendment Bill now before the House is a concession to the liquor trade. It was introduced at the request of the Licences Reduction Board, and not at the request of the trade. It provides for a change of licensee from one spot to another. Its objects have been grossly exaggerated." In an editorial note "The Argus" says: "The Bill was defeated last year by an unworthy subterfuge. It is practically certain that a majority of the House was in favor of the bill, and would have voted for the second reading had the issue not been complicated. The highest licensing authority had declared compensation to be not only improper but also impracticable. The ministry should make an effort to have the question decided on its merits. In March, 1930, 43 per cent. of the electors voted for no-licence, and in the majority against it were many persons of moderate views who would have favored closing on Good Friday. The wishes of hundreds of thousands of the community's best citizens should not be disregarded because of one tactical setback."

News of the Churches.

Western Australian News-letter.

J. K. Robinson.

New Preachers.

We are delighted to hear that Bro. A. Hurren is to come to Subiaco from Victoria, and Bro. J. Gordon to Northam from South Australia. These two brethren, with Bro. A. Brooke, H. Gray and E. Miles make five additions to the preaching staff over a period of twelve months. The brotherhood generally will be glad of their coming.

Science and Religion.

Under this title Hugh Paton, acting minister of St. Andrew's Presbyterian church, addressed a meeting of men in Perth recently. The address was a great help, the general drift being that while science puts man in possession of wide and great powers, religion shows him how to use them aright for the benefit of the whole world-wide community. The speaker enforced the point that the only true religion was personal surrender and loyalty to the Lord Jesus Christ, who, through the cross, purchased for us eternal salvation, which science could never give. Mr. Paton has made his presence felt in the city of Perth, and that for good. He leaves us at the end of September. We wish he could stay.

Home Missionary Activities.

The committee is busy preparing for the special financial appeal, to be taken this year on the first Sunday in November. The date is one month earlier than in previous years. The committee feels that Dec. 2 is too near to Christmas time, and that a larger offering will result if taken earlier.

The committee is at present paying subsidies to seven churches, amounting to £8 per week. This is a commitment of some magnitude, and a generous offering from the brotherhood is appealed for.

In addition the tent missions campaign, with Bro. F. E. Buckingham as missionary, is being vigorously pushed forward. The committee subsidises this campaign to the extent of £78 per annum.

The annual tea and rally held by the women's auxiliary as its special home mission effort is to take place on September 25.

Youth Department Doings.

The annual Bible school teachers' conferences were held during August in three centres, good attendances and interest being recorded.

Youth week takes place this year from September 16 to 22. The combined functions are a central rally on September 20, and the annual hills excursion on September 22.

Bro. Garland on a recent visit to Kalgoorlie represented the committee, and spoke to youth gatherings, also pressing the claims of the Dhond Hospital, India, of which he is the W.A. representative.

Bro. Smith, Robinson and Prince journeyed to Northam for a youth rally on August 13. A very happy time was spent, and much enthusiasm generated.

Bro. V. Whelan's Departure.

Realising a long-cherished ambition, Bro. Vic. Whelan left Fremantle on August 25 for Edinburgh, there to study medicine in preparation for medical mission work. A brotherhood farewell was held at Fremantle, his home church, on August 16.

Western Australia.

Victoria Park.—C.E. societies provided oranges and violets for the Home for the Blind on Aug. 12. The church tendered Bro. and Sister M. Deen a farewell social on Aug. 16. Sister Mrs. J. K. Robinson and Bro. E. Nielsen also spoke. Miss S. Walton was welcomed into fellowship on Aug. 19.

Harvey.—The preachers' fraternal of Harvey held a back-to-church week extending over five nights. Each building was filled to overflowing. On Aug. 16 the church extended to Bro. Fitch a welcome home social. He spoke of "College Life" and on Aug. 19 he spoke morning and evening to a full house, giving simple and convincing messages.

Perth (Lake-st.).—Bro. and Sister Stone were received by letter from North Perth on Aug. 19. At evening service Bro. Edwards, of Rossmore, was soloist. The last meeting of the series of young people's fellowship was held, taking the form of a lantern lecture on "The Passion Play." The whole series has been very successful. During August week-night prayer meetings have been conducted by the young people, the following taking one meeting each: girls' club, Intermediate Endeavourers, boys' club and Y.P.S.C.E. Bro. Brook has won his way into the hearts of the young folk, who are responding wonderfully. A training class has been started, meeting on Tuesday evenings. A conference of the teachers of suburban Sunday schools was held at Lake-st. recently. Bro. Maston Bell was chairman, and Bro. Fewster, W. Smith and J. K. Robinson were speakers.

Fremantle.—Bro. R. Raymond, S. Thomson, S. Taylor and O. Fielden have recently been appointed elders. A special appeal to the church brought a response of £17 on Aug. 5 and 12. The church is losing a number of valued members. Mrs. Elsie (kindergarten superintendent, Palmyra) has moved to Kalgoorlie, and Miss I. Wright (assistant organist and secretary of girls' club) to South Perth; while Bro. H. Cole (church officer) goes shortly with his wife and family to Wembley. Recently the church presented Bro. S. Thomson with a travelling rug on his departure for a holiday trip to Singapore. On Aug. 16, a combined Fremantle and general brotherhood farewell was given to Bro. V. G. Whelan, prior to his departure for Edinburgh to continue his medical studies. The sisters of the church provided supper for about 150 visitors and members. Bro. R. Raymond (conference president), F. Hood (Cottesloe church), M. Bell (F.M. committee), S. G. Taylor (Fremantle and Palmyra churches), W. Smith (Y.P. dept.), W. Lang (preachers' fraternal) and C. A. G. Payne (former superintendent of Sunday school) spoke messages of appreciation and farewell to a large gathering.

Tasmania.

Invermay.—On Aug. 26 there were good attendances. In the morning Bro. A. E. Brown exhorted; his evening subject was "God's Obstacles." Miss Leona Doude rendered a solo. Bro. Leo Pitt was received into fellowship after being absent for some months through an accident. Bro. Max Laling is in hospital, having undergone an operation for appendicitis.

Devonport.—The farewell subject of Bro. Waters' and Bro. Street's first theme to the church was "The Name of Jesus." Sister Street rendered a delightful solo. At prayer meeting held at Bro. and Sister Nenzle's on August 14, twenty-two members were present. At a meeting of the church on Aug. 16 Bro. Cooke and Reynolds (elders) and auxiliary leaders wel-

comed Bro. and Sister Street. Sister Bernice Price is on the mainland with her father. Sister V. Hyard is convalescing at the home of her mother, Sister Harvey.

Queensland.

Rossmore.—The work is progressing steadily, and meetings are well attended. On Aug. 19 Bro. A. S. Cooke conducted gospel service, and gave a good address on "The Prodigal's Brother." A husband and wife made the good confession. Bible school is very enthusiastic, and is engaged in a special campaign for new scholars.

Rockhampton.—Since last report several have been baptised. Bro. Vanham is visiting Toowoomba, and in his absence several local brethren have carried on the work. The church regrets to report the death of Sister Mrs. Head. This year, instead of having a sale of gifts, the church adopted a plan of direct giving, and a month of giving amounted to £21/10/- towards the building debt.

Toowoomba.—Bro. Vanham, preacher of Rockhampton church, conducted well-attended services at the church on Aug. 19, speaking on "The Essential Cross" and "The Royal Guest." Meetings at Harlaxton and Harritown were conducted by local brethren. Bro. H. Spieker, who recently met with an accident, is very ill in hospital. Sister Witherspoon has recovered from her long illness.

Rossmore.—Progress is shown in all departments. Bible study meetings on Tuesday nights are much appreciated. Sister Mrs. T. Jenner, who has been ailing for some time, passed away on Aug. 12. The church's sympathy is extended to her husband (Bro. T. Jenner) and members of the family. A memorial service conducted by Bro. L. Larsen was held on Aug. 19. The large number that gathered was a splendid tribute to the esteem in which our sister was held.

Annerley.—The church was greatly helped by the four-weeks' ministry of Bro. Tease, after the departure of Bro. Young. Bro. Bell, Jenkins, Burdeu, More and Lovelock have helped with messages. On Aug. 19 there was one confession. Midweek prayer meetings are being conducted by the auxiliaries. Women's guild took charge of a delightful social evening on Aug. 3, which netted £3. Sunday school is planning a rally. Bro. Tease has charge of a teachers' training class. Bro. Ethelbert Davis will begin his ministry on Sept. 2.

South Australia.

Henley, Beach.—Keen competition is being shown between the girls and boys of the Y.P.S.C.E. in an effort to gain new members. Special addresses have been given by Mrs. Burdeu and Mr. Beller. An exchange of preachers was made at the morning meeting on Aug. 26 between Mr. Tilbrook (Methodist) and Mr. Graham.

Queensland.—On morning of Aug. 19 four sisters were baptised and received into fellowship. At night Bro. Brooker preached the gospel. On Aug. 20 Mr. R. W. Bovey was present at Band of Hope meeting, and showed some splendid lantern views. On morning of Aug. 26 Bro. Brooker spoke at both services. Deepest sympathy is extended to the relatives of the late Sister Smith, who was called home suddenly during the past week.

Semaphore.—The church celebrated its 24th anniversary on Aug. 19. Bro. H. R. Taylor's address in the morning and Bro. Graham McKie's at evening service were most impressive. At 3 p.m. Mrs. L. V. Mathews and friends contributed a programme of vocal and instrumental items. All services were well attended. At tea and public meeting on Aug. 21 the speakers were Mr. H. Bray (Mayor), and Bro. Horsell (conference secretary). On Aug. 26 Bro. J. Warren conducted services morning and evening. Bro. and Sister Warren rendered a duet. Two were received in by transfer.

(Continued on page 556.)

Foreign Missions.

Conducted by G. Percy Pittman.

TREASURERS PLEASE NOTE.

Last year the total receipts for foreign mission day offering to August 22 amounted to £4,044/11/8. This year to the same date the total receipts are £3,245/12/5, being £798/19/3 less than last year. We shall be glad if all treasurers will kindly forward money in hand immediately.

MR. AND MRS. SANDELLS VISIT OBA.

This is just a hurried note to let you know we are paying our first visit to Nduindui since our return. We left Ramwadi last evening at half past ten and arrived here at eight o'clock this morning in the "Endeavour II." We made the trip coincide with the arrival of the "Morinda" here, which is due either to-morrow or Sunday morning. It was a calm sea and full moon, very important factors in making the journey at night. We had a fast and an excellent trip, the engine functioning very well, stopping only on two occasions, due to the presence of some dirt in the carburettor, I think. The first time it stopped was about half past three this morning, when we were nearly half way between Pentecost and Oba. A bit of sea was running, as it nearly always does in localities such as that, and for the few minutes spent in re-starting the engine the launch rolled abominably.

We are staying in the mission house, and the school boys at our request willingly scrubbed out the diningroom, and generally tried to make things pleasant for us, chopping wood, etc.

Mr. Purdy took me around the house, pointing out the places where the white ants had made havoc. I am going to send over some beams from the old house which will replace the white ant eaten ones, and strengthen it considerably. There are also several verandah posts rotten, but I think that I can furnish some which belonged to the old house at Banmatmat to replace them. I am going to send them across by the next steamer, and Mr. Purdy says that he will superintend their erection.—R. J. Sandells.

MORE OBA NEWS.

Bro. Sandells and his wife arrived to-day to meet the "Morinda." They came in the launch, which is working well, and looks very nice. They had breakfast and lunch with us and then went up to the mission house. The natives greeted them cordially. Bro. Sandells is going to send over a piece or two of timber, so I can fix the mission house up somewhat, after the natives get some piles. We have been treating quite a lot of natives for sickness lately. The S.D.A. were here on Wednesday giving injections again.

Recently the people here had a big meeting. They had asked every district to attend, and some came from Longana and Lolopuepue, though Walaha, Vilakalak, Waluriki and other places were not represented. There is some rivalry between the head men here, and other places. However, we had a good meeting at the seaside, and Ngwero and Viruina baptised three people. I have never seen two baptise before; but it is quite in order here—Ngwero on one side and Viru on the other. After that we all went up to the chapel for the breaking of bread. They asked me to take the service, and there were 300 present. I spoke from Heb. 12: 1, 2, and welcomed the three new members into fellowship. It was a very nice meeting, and a fine spirit was manifested. To-morrow they are to have their big meeting to talk matters over. James from Longana is here—a very fine boy. I baptised him years ago.

Since writing the above they (Loom and Ngwero) brought me £20/1/9 which they asked me to send to the Board. They are all working well now, and pushing the church work ahead, and the Lord is blessing them. We shall probably be returning to New South Wales about October or December. If we did not feel the hot season so much we would stop on—J. J. Purdy.

BARAMATI NEWS.

We have made a good start with the school, and the attendance has increased again, mainly due to natural increase in the settlement and free colonies which goes on apace.

Our first and foremost need is for more missionaries. If only a lady educationalist could be sent we might be able to manage the district work until others can come out.

Yesterday was our annual offering. I presided and preached to a good audience. After 6 p.m. the Assistant Registrar of Co-operative Societies called to discuss some local problems, and it was 8.30 before we were through with a very strenuous discussion. This morning, before 7, Mr. Barsi, of Bori, was waiting outside my door to see me. We had a good time on Saturday with the bazaar and raised about 25 rupees. Yesterday the cash offering amounted to 87 rupees, and we expect more will come in during the month. The cut of 10 per cent. on workers' salaries has a very serious effect upon the giving of even our best people.

The church conference reopened the school at Shirsuphal. We have a good number of children attending, but there is some opposition, and we need your prayers.

It has been very dry here until yesterday, when light rain fell. It is evidently very wet up in the hills, so the girls report from Panchgani.

Isaac Rathed has made an excellent start at Indapur with 90 children on the roll.—H. R. Coventry.

MISSIONARIES' CHILDREN AT SCHOOL.

The Western Ghats contain many beautiful and refreshing hill stations. Panchgani, although situated only 12 miles from Mahabaleswar, has an average rainfall of about 75 inches. The consequence is a climate suitable for children the whole year through. As a result we find three schools for European children teaching up to the matriculation standard, as well as Parsi, Hindu and Moslem high schools.

Kinnins' Girls' High School is conducted by the Zenana, Bible and Medical Mission. Trained English women educators—Miss Lee, the principal, Miss Pearson, seek to give the girls entrusted to them a thoroughly good Christian education.

The Cambridge level examinations are the basis of the studies. This includes a very extensive scripture course, domestic science, etc. The children attend the local church services where the principal of the neighboring European boys' school is the minister.

Margaret has had practically all her education in Kinnins' school. She recently completed the Cambridge junior examination, and is now studying for the senior. She is now a prefect in one of the dormitories. Vera is in the fourth standard, and Muriel is in the infant class, having just started this year. The three sisters are together, although away from home, and can help each other.

We at Baramati are fortunately situated, only 70 miles across country from Panchgani. Poona is 63 miles north of Panchgani. During the cold season the school has holidays from mid-December till mid-February. Thus we have the children with us for Christmas. Another short holiday is given in May, when we are able to be near them, as we are then having hot weather holidays. They also have a fortnight in September. Last year our river was flooded, and in trying to cross in the evening, after taking them back to school, Mr. Coventry and Muriel had a nasty experience. They attempted to cross the river in a bullock cart, and when in mid-stream the bullocks broke loose, and but for the promptness of the driver, who held the pole, they would have been thrown into the flood. They finished their journey on the shoulders of river porters, and arrived home rather wet but none the worse. They were wonderfully preserved.

We are happy that our girls can get such a good training so near to us. Many lives are brought under the influence of Christianity through this school. We praise God for such institutions.—E. Coventry.

Lord, when I am weary with toiling,
And burdensome seem thy commands,
If my load should lead to complaining,
Lord, show me thy hands,
Thy nail-pierced hands, thy cross-torn hands,
My Saviour, show me thy hands!

Christ, if ever my footsteps should falter,
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me thy feet.
Thy nail-pierced feet, thy cross-torn feet,
My Saviour, show me thy feet!

Oh, God, dare I show thee
My hands and my feet?

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.

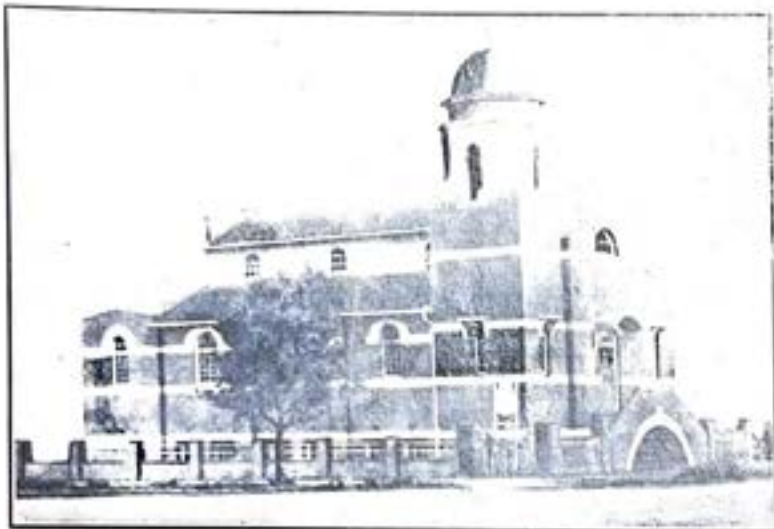
ALEX. COOCH, General Manager

Jubilee of Lismore Church, N.S.W.

Successful jubilee services held at Lismore have already been reported in the "Christian."

In July, 1884, J. P. F. Walker whilst at Bungawallym attended a service conducted by Geo. Day, evangelist. Bro. Walker then invited Bro. Day to spend a week or two in Lismore, where

persons confessed Christ. In December, 1919, the Conway-st. Tabernacle was totally destroyed by fire. For a time services were held in the Masonic Hall and Temperance Hall. In March, 1920, the site at present occupied by the Temple, together with adjoining lands upon which stood



The Temple.

Corner of Keen and Magellan-sts. Opened for services August 3, 1923.

there were two young disciples, the Misses Ellen and Elizabeth Cottey, who had been received into the Newtown church. On July 27 Bro. Day, Bro. J. P. F. Walker, and Sister E. Cottey met for the first time at 11 a.m. to break bread. Gospel meetings were held in the Protestant Hall, the Crusade Hall, and Bro. Walker's house, with the result that three became obedient to the faith. The first convert was Bro. Geo. Davis, senr.

Early in 1885 G. B. Moysey labored for six weeks at Lismore, twelve being added to the membership. Numerous evangelists (including Bren. R. C. Gilmour, Henry Berry, D. McCracken, T. H. Jennings, D. A. Ewers, W. J. Way, T. B. Fisher, G. H. Browne, Hugh T. Morrison, F. T. Saunders, Thos. Hagger, S. Stevens, W. J. Taylor, T. J. Jones, P. J. Pond, B.A., N. G. Noble, and S. E. Riches (the present preacher) have since labored with the church. In the early days Bren. Walker and Furlonger, esteemed elders, carried on the work of preaching and teaching. Successful special missions have at different times been held, notably by Bro. T. Bagley, T. Hagger and Gilbert Chandler.

During Bro. T. B. Fisher's successful ministry, from March, 1904, to July, 1907, there was a period of great blessing, 246 persons being baptised. On Jan. 8, 1905, the tabernacle in Conway-st. was opened, the church having for many years met in the Crusade Hall.

In 1909 and following years, a good work was done by Mesdames Copeman and Dyer and Messrs. Herman and C. Furlonger among the aborigines at Dunoon-rd. The Richmond and Tweed District Conference was formed in 1910, and W. A. Strongman and C. T. G. Rose were engaged as district evangelists, the former to minister at Tweed and Bangalow, the latter at Casino.

P. J. Pond had a long and faithful ministry with the church, extending from December, 1919, to August, 1927. During that time over 200

of the demolished cottages on the land adjoining the present Temple site.

On March 19, 1929, the foundation stone of the present building was laid by Bro. T. E. Rofe, of Sydney. The total cost of the building, furnishings and fees amounted to £4,600.

Bro. S. E. Riches began his ministry in January, 1933. The membership of the church at the time of the jubilee included 139 local and an additional 100 isolated members.

Bro. H. F. Howard, as has been reported, conducted social services in preparation for the jubilee celebrations, which are being followed up by the evangelistic mission conducted by Bren. E. C. Richardson and V. B. Morris.

What the Gospel Means to Me.

(Continued from page 548.)

must be brought back to the centre if we are to see in our day and generation the triumphs of the gospel which were characteristic of the apostolic age. We must catch again the vision and share again the passion of them who have said:

Oft, when the Word is on me to deliver,
Lifts the illusion, and the truth lies bare;
Desert or throng, the city or the river,
Melts in a lucid paradise of air.

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who
should be kings—

Hearing their one hope with an empty
wonder,

Sadly contented in a show of things.

Then, with a rush, the intolerable craving
Shivers throughout me like a trumpet call;
Oh, to save these. To perish for their saving.
Die for their life, be offered for them all.

—"A.C. World."

three cottages, was purchased for £2,400. In August of the same year, land was purchased in Diadem-st., and the following March a manse property was completed thereon, being a re-erected building from material contained in one

Extend forgiveness to those who have trespassed against you if you would be sure that your prayers will ascend to heaven and bring back answers of holy peace!—Joseph Parker.



The Present Official Board.

Seated: Elders G. M. Davis, S. E. Riches, W. Atkin.
Standing: Deacons L. M. Hancock (treasurer), R. R. Wotherspoon (secretary), H. J. Taber, W. Bytheway, R. P. Volkman.
Absent: Elders C. L. Savill, E. C. Savill.

News of the Churches.

(Continued from page 553.)

South Australia.

Hindmarsh.—Morning and evening services were well attended on Aug. 26. At night members of the Freemasons' Lodge of Temperance were present at a special service. The worshipful master, Bro. L. Weeks, read the scriptures, and Bro. W. Hall was soloist. Bro. Illingworth delivered an appropriate address on "The New Order of Men." An offering was taken up for the alleviation of the distress at Port Pirie.

Norwood.—On Aug. 12 the conference president, Bro. E. W. Peet, presided at Lord's table. Bro. Rankine was speaker at all services. After four years' of service with the church Bro. Rankine has resigned. On Aug. 25 the Bible school held its prize-giving night, when the scholars gave a concert, and prizes were distributed. Bro. Rankine was speaker at all services on Aug. 26. At night he referred to the late Sister Miss H. Bristow. Bro. A. J. Ingham was welcomed.

Prospect.—At Sunday school anniversary services the attendance was the highest on record. Great credit is due to Bro. A. E. Mauger for training of children. Bro. McClean and W. Beiler gave fine addresses on the opening Sunday. On the second Sunday, kindergarten and primary departments provided the programme in the afternoon, and received prizes. At night Bro. A. J. Ingham spoke. On Wednesday night a choral service was held, and the intermediate school presented excellent reports, also items by individual scholars. The past year has been an exceptionally happy one, and the work is very encouraging. On Aug. 16 and 23 Bro. Russell spoke at all services. In spite of much sickness good attendances are maintained. Bro. Black and Furler have addressed young men's class.

Cottonville.—Attendances average 100 at breaking of bread and 110 at gospel service. On Aug. 8 C.E. societies held a combined annual meeting. Bro. A. J. Ingham was the speaker, and gave a greeting from Victorian C.E. Union. The new officers of the C.E. society were recognised at morning service on Aug. 12. Bro. Hollams' message on the relationship of the society to the church was instructive. After four years as L.C.E. superintendent, Bro. E. Shearing has relinquished that office. Miss L. Jones and Bro. B. Coventry have been elected as co-superintendents. At gospel meeting two young ladies from the Bible school confessed Christ. The Bible school has had a record quarter, several new scholars, and the highest average, 133, for some years. The ladies' guild has been busy. At a recent social afternoon 30 were present and 12/- raised for funds.

Victoria.

Ivanhoe.—Bro. Youens addressed the morning meeting on Aug. 26, it being the church anniversary. Members' special offering for church funds exceeded £20.

Dandenong.—The Y.P.S.C.E. members have taken the mid-week services for the past two weeks. Bro. Ruff gave very interesting addresses at both services on Sunday, August 26.

Frankston.—Meetings each Lord's day are continuing favorably. Attendance at the Bible school is growing. The Bible study and prayer meeting on Saturday night is well attended. The C.E. society reports good meetings.

Carnegie.—On morning of Aug. 26, Bro. Shipway spoke on "God in Christ." One young lady was received into membership. There was a large gathering at the evening service. Beautiful solos were rendered by Bro. Smith, and Sister E. Nichols. Bro. Patterson's subject was "When the Books are Opened." At the close of the service the appreciation of the church to the missionaries was expressed by Bro. Shipway, and book tokens were presented to each.

Carlton (Lygon-st.).—The church was delighted to have Bro. Ennis back on Aug. 26. Bro. Morton, of Sydney, was a visitor at the morning meeting. At night Bro. Ennis' subject was "Where We Fail and Where We Must Not Fail." Keen interest is evident in chapel renovations and alterations.

West Preston.—The church enjoyed a visit from Bro. Ladbroke (South Yarra) on morning of Aug. 26. Bro. H. B. Robbins gave an interesting message at the gospel service, his subject being "The Re-valuation of Life." A pleasing feature at the evening meetings is the increased attendance of members of Y.W.I.

Fitzroy.—Fair meetings were held on Aug. 26. Bro. Holland spoke at both meetings. The evening subject was entitled "The Curse of Stupidity." A very enjoyable quartette was given by Bro. Holland and Sheppard and Sisters Turner and Kitto (S.A.). Mrs. Turner was present after being absent for some time from illness.

Preston.—A series of studies on Revelation, conducted by Bro. Fisher and extending over a period of four months, closed on Aug. 26. One sister was welcomed into fellowship by letter. The final social to assist talent appeal funds was successful. J.C.E. society is inaugurating a rally. A youth drive is also being formulated.

St. Kilda.—On Aug. 19 Bro. Alcorn was the morning speaker. In the evening Bro. Stirling, from the College of the Bible, delivered a fine message. Bro. Alcorn spoke at both meetings on Aug. 26; his evening message was on "Why I am a Member of the Churches of Christ." The church is looking forward to the coming mission.

Melbourne (Swanston-st.).—Special services Sunday, Aug. 26, to celebrate Bible school anniversary. Scholars sang selections at morning and evening meetings. Many visitors present. Bro. Scambler delivered an appropriate address; subject, "Great in the Sight of God." Tea meeting and entertainment were held on Tuesday evening, August 28.

East Kew.—The Bible school held a successful conference on Aug. 13. The increase campaign resulted in forty new scholars being added to the school roll. Bro. Alex. Wilson concluded his services with the church on Sunday; his addresses have been helpful and instructive. We are looking forward to the coming of Bro. Hargreaves next Sunday.

Cheltenham.—Interesting meetings continue. Bro. Allan is now much improved in health. His morning subjects have been "Strength for Fainting Hearts" and "Christian Principles," and in the evenings he spoke on "Shackled Hand versus Shackled Heart" and "Moral Cowards." Bible school Children's Day offering was £4/5/6. Practice for anniversary has commenced.

Ringwood.—Work is going along well. On Aug. 8 the sisters' class had an enjoyable visit from the Surrey Hills class. Sister Mrs. Wilson gave a splendid talk on "our India." On Aug. 22 the C.E. had a visit from the mountain C.E. group. Bro. Stirling spoke to the church in the morning on Hebrews 12: 2, and in the evening on "Noah's Faith in God," after which one sister confessed Christ.

Moreland.—On Aug. 26 Bro. R. L. Arnold was the speaker morning and evening. Meetings during the last month have not been so well attended as usual owing to much sickness in the membership. Sister Harold Brown, daughter, and son received into fellowship from Red Hill. A successful half-yearly church social was held on Aug. 21. Plans for the coming silver anniversary were discussed.

Parkdale.—On Aug. 22 the ladies held a pleasant snowball afternoon at Sister Mrs. Coleman's. Miss L. Foreman gave an interesting message on "our India" at prayer meeting on Aug. 23. Band of Hope continued meeting fortnightly, with encouraging prospects. Bro. Beaumont (West Preston) gave very good messages to small attendances on Aug. 26, many being absent through sickness.

Ascot Vale.—Since last report the J.C.E. had an orange and violet Sunday, and paid a visit to Greenvale sanatorium with their girls. On Aug. 25 a farewell social to Bro. and Sister Snow was held. Words of appreciation from different societies were made. The church made a presentation of a case of cutlery. On Aug. 26 good meetings. Bro. Snow preached his last gospel message to a large congregation.

Ormond.—On Aug. 22 a concert was given by the Bible school scholars to a packed house. The church was saddened to hear of the passing of Bro. Collings (Bro. Andrews' father-in-law). Bro. Gale spoke on morning of Aug. 26 on Paul's letter to Romans. Bro. Andrews has been laid aside through influenza. Bro. Gale gave the gospel address in the evening. The church has adopted the new church treasurer's books.

Castlemaine.—Members have enjoyed Mr. Pratt's messages and are pleased to know he is home from hospital and well on the road to recovery after his illness. 75 broke bread on Aug. 26. Bro. Sims and Philip spoke on Aug. 19, and Bro. Sims and Lawrence on Aug. 26. Messages were very helpful. District C.E. Union held its quarterly rally at the chapel on Aug. 15. Endeavorers visited Mrs. Baker, Sen., on Aug. 26.

Northcote.—Fair average attendances. A lantern lecture by Mr. Crawshaw, of Mission to Lepers, was much appreciated. One new member was welcomed at the morning meeting, and a young man confessed Christ at the evening service on Aug. 12. The Bible School anniversary meetings on 19th and 26th were well attended. Helpful messages were delivered, and the singing of the children was greatly appreciated.

Swan Hill.—On Aug. 19 Bro. J. Anderson addressed the church on "The Greatness of Our Salvation." In the evening Bro. T. Harrop, of Woorinen, preached. On Aug. 23 the C.E. journeyed to the home of Bro. Anderson, and a happy time spent. On Aug. 26, Bro. T. Fisher gave a very fine address to the church. In the evening Bro. Martin's topic was "The Man Who came a Thousand Miles to Church." His sermon was a stirring one. Miss Dodds gave the talk to the Y.W.I.

Yarrowonga.—The young people of the church gave a surprise evening to Bro. and Sister Chappell, and presented Sister Chappell, who has been unable to attend the services for eight months on account of sickness, with a crystal set. A beautiful worship service was held last Lord's day. C.E. anniversary was held at night, with special singing by the young folk and a fine address by Bro. Searle. At this service Bro. Searle was presented with a small gift from the Endeavorers as a token of esteem. A baptismal service was held.

Gardiner.—Bro. A. E. Forbes and W. H. Clay preached on Aug. 19 and 26 respectively, in the absence of Bro. Patterson at Carnegie. On morning of Aug. 26 Bro. B. K. Whately addressed the church. With deep regret we report the death of Bro. Black, a faithful member and former officer of the church. On Aug. 15 Mr. F. J. Roberts, a missionary from Amazonia, gave an illustrated address on work amongst the Guajajara Red Indians of Amazonia. In this district Miss Kitty Lee-Archer, of Gardiner, and Bro. R. Story, of Footscray, have been laboring.

Doncaster.—On Aug. 23, at ladies' sewing guild meeting, about 40 were present. Mrs. S. J. Wilson gave a very interesting talk on her visit to mission fields in India. It was a gift afternoon to raise funds to assist the Mrs. Waterman fund, and there was a good response. On Aug. 26 special services all day celebrated the 71st anniversary of the church. There were good meetings. Bro. J. Tully presided in the morning, Bro. Connor speaking at night. Bro. Connor spoke on "To whom shall we go?" A solo was given by Bro. Don Petty, and the choir rendered an anthem. Bro. Frank Snedley is improving after his recent severe illness.

Doncaster East.—Sunday school and church anniversary was held on Aug. 19. The speakers for the day were Messrs. Hite, Morris and Billington. Mr. Thomas conducted the special singing by the children. On Aug. 26 Bro. H. Head, of Balwyn, was the speaker at both services.

Caulfield (Bambra-rd.).—On Aug. 26 Bro. Watson, of Ivanhoe, addressed the church. After gospel address by Bro. Youens, three persons who recently confessed Christ were baptised. During the week a social was held in aid of the Grace Waterman fund. On Aug. 27 Sister Violet, of social service department, addressed senior Endeavorers.

Drummond.—On Aug. 11 the M.I.S. visited Kyneton and were successful again in a debate. On Aug. 19 Bro. McIlhagger, from the College, addressed the church at both meetings. On Aug. 25 the M.I.S. held community singing in the local hall. A social followed, and an enjoyable evening was spent. On Aug. 26 Bro. Jones addressed the church. His subject for the gospel meeting was "The Folly and Guilt of Neglecting Salvation."

Brighton.—Smaller meetings on Aug. 19. At the morning service Bro. Abercrombie spoke on "The Origin of the Restoration Movement." At the gospel service Bro. Webb's subject was "Christian Union: Why?" On Aug. 26 meetings were well attended. Bro. Jas. E. Webb was the speaker morning and evening. At the gospel service his subject was "Christian Union: How?" Bro. and Sister Lock, from the Brighton Baptist church, were received into fellowship. Thirteen churches are participating in go-to-church Sunday, next Lord's day.

Malvern-Caulfield.—At the mid-week meeting on Aug. 22, two young ladies were immersed. Speakers on Aug. 26 were Bro. Wilson, of the Victorian Local Option Alliance, and Bro. Graham. Mrs. H. Watson, Misses N. and F. Watson, and Bro. Hy. Watson, jun., were received into fellowship. Visitors included Bro. L. Roberts, of W.A., and Balaklava, S.A. Four new members were initiated into the K.S.P. club at their last meeting. Instead of their usual meeting members of the P.B.P. club visited 3DB studio. Miss Swift is laid aside with illness, and Bro. Graham's three children have all been unwell.

Becontree.—On Aug. 12 Bro. Hargreaves was speaker at morning meeting. In the afternoon the Bible school held Children's day. Bro. Hargreaves addressed the school, and at night gave the gospel address. On Aug. 14 an afternoon was held at the home of Sister Mrs. S. G. Lacy, in aid of the Mrs. Waterman fund; £3 was raised. On Aug. 19 Bro. Hargreaves spoke morning and night. Sister Mrs. H. Lacy and Bro. Hargreaves sang a duet. On Aug. 22 members and friends met to say farewell to Bro. Hargreaves. A presentation of a nicely bound Sankey's hymn book was given from the church. An ink-stand and wallet were presented by the young people's league. Several speeches were made in reference to the splendid work of Bro. Hargreaves. On Aug. 26 Bro. Hargreaves spoke at morning meeting, this being his farewell message to the church; and at night he gave a splendid message on "The Mute Appeal of Jesus." A quartette was rendered.

New South Wales.

Grafton.—Since opening of new chapel 22 new scholars have been added to the Bible school. There is a forward movement in this department, especially in kindergarten, where a new class is being formed, and new equipment purchased.

Hamilton.—Bro. Young has been delivering a series of morning addresses urging upon members the necessity of a larger Sunday school. On evening of Aug. 26 he delivered a moving sermon on "What the Church has Meant to Me." The new Church of Christ hymn books are now in use.

Lismore.—The Hinrichsen-Morris mission continues to attract growing congregations, tent being frequently crowded, 13 further decisions; total to date, 18.

North Sydney.—On Aug. 26 fellowship was enjoyed with Sisters Miss Mary Thompson and Mrs. Thompson, from Gardiner, Vic. Bro. Blackburn exhorted. Before gospel service three candidates were baptised. The aged Sister Mrs. Spockman was called home on Aug. 23. Sincere sympathy is felt for the large family circle. Bible school has commenced practice for anniversary.

Rockdale.—On morning of Aug. 26, there was a good meeting, and Dr. Meldrum gave a splendid exhortation on church government. At night Bro. Alcorn spoke on "The Man who Returned." On Aug. 26 the Y.P.S.C.E. held its anniversary. A splendid tea, prepared by the young people, was followed by a public meeting at which Dr. Baring Deck gave a devotional address and musical and elocutionary items were rendered.

Burwood.—On Aug. 19 there were good meetings, and a young man confessed Christ; and on Aug. 26, at broadcast service at night, another young man made the good confession, after which both were baptised. Meetings of late have been full of inspiration, and Bro. Ewers has given convincing addresses. Large attendances and special singing by Miss Nance Margaret have been special features at gospel services.

Inverell-Delongra.—Bro. Fred. Button has been giving some good addresses. On Aug. 12 he took both services, Bro. Newell being ill. On Aug. 19 Bro. Newell spoke in the morning on "Paul's Triumphant Faith," and at night on "Christ Forsaken." Bro. Button spoke at Fernhill. On 20th a surprise party visited Bro. Newell's home and presented him with a silver-mounted umbrella as a birthday gift. Meetings in the country have been good.

Marrickville.—Attendances at morning meetings are the best for a long time. Efforts are being made to increase evening attendances. There were five confessions on Aug. 26. Miss Marley has commenced a class for voice production which promises well. Bro. Meldrum and Caldwell have been visiting speakers during the month. The newly formed Bible class is making good progress. Bro. A. Rae has been appointed Bible school superintendent.

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IN MEMORIAM.

CARLOS.—In loving memory of our dear one, Charles Ernest, son and brother, who was taken from us August 27, 1931.

In nobler form he ploughs the sea.
His voice rings with the homeland song;
The fireside pastimes that are gone,
Return with richer joy to me.
—Inserted by his loved ones.

SAWYER.—In memory of our darling mother who fell asleep Aug. 28, 1932. "To live in the hearts of those you love is not to die."
—Inserted by her loving daughter and son-in-law, Florence and Norman Copeland).

SAWYER.—In fond memory of my darling mother who was called to higher service on Aug. 28, 1932.

And with the morn, that angel face shall smile,
Which I have loved long since, and lost awhile.
—Inserted by her loving daughter, Ella.

SKINNER.—In loving memory of my dear husband, Charles Henry, who passed away suddenly, Aug. 31, 1929; loving father of Olive and Myrtle. "Until the day break, and shadows flee."

BEREAVEMENT NOTICE.

W. C. Ray, of 73 Empress-rd., Surrey Hills, desires to express thanks to all those friends who sent to him by letter, telegram and card the expression of their sympathy to him in his grief and sorrow occasioned by the death of his late beloved wife.

COMING EVENTS.

SEPT. 2 and 9.—Collingwood Bible Class Anniversary, 11 a.m., 3 p.m., 7 p.m. Sept. 4, prize distribution. Sept. 11, grand concert; splendid programme.

SEPT. 2-10.—St. Kilda church, Pakington-st. A week's special meetings for spiritual uplift. Speaker, L. E. Burgin. All cordially invited.

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.

SEPT. 9, 16, 19.—Ivanhoe Bible School Anniversary services. Sept. 9, at 3 p.m., L. E. Brooker; 7 p.m., H. Watson. Sept. 16, at 3 p.m., H. F. Julien; 7 p.m., H. Watson. Wednesday, 19th, scholars' demonstration. Silver coin admission.

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

OCTOBER 13 and 14.—Back to Cheltenham. Keep these dates before you. All old members and friends purposing to renew fellowships on either date are requested to notify the secretary, Mr. L. Hutchinson, "Sunnybank," Pt. Nepean-rd., Cheltenham, S.22 (phone, Chelt. 611), by Sept. 17. It will be good to be there.

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Obituary.

BRAY.—On July 7, at his home, 14 Blair-st., Coburg, Vic., Bro. Alfred Bray was called suddenly to his eternal home. Bro. Bray as a young man was associated with the Baptist church and the Salvation Army. He became associated with the Church of Christ at Moreland soon after the church was organised, and threw himself very actively into the work. For several years he served as a deacon, but his particular work and interest was with the young men. He is remembered affectionately throughout Victoria as "Pa" Bray because of his activity and work in the K.S.P. He was the first chaplain of the Moreland chapter formed in 1915, and was a member of the first State chapter formed in 1917. He retired from State chapter in 1930, but was accorded a permanent seat on the executive committee as a mark of appreciation for his great work for young men; this seat he held until the date of his decease. At the service in the home the writer was assisted by Col. Edwards, of the Salvation Army, and at the graveside by Bro. Hector Campbell, Dr. Kemp and W. Gale. He is survived by a widow, daughter and son. We commend these to the God of all comfort, and pray his strength for them in their days of sadness and loneliness.—R.L.A.

BROMLEY.—Early in the morning of Friday, August 10, Bro. F. C. Bromley passed home, at the age of 63. Born at Penkridge, Staffordshire, England, our brother when 30 years of age publicly decided for Christ at a meeting held by Gipsy Smith, and united with the Methodist church at Wolverhampton. For some years he was actively engaged as Sunday school superintendent, local preacher, etc., with the Methodist church. In 1921 he came to Mildura, and became associated with the Church of Christ during the ministry of Bro. Fretwell. He was for approximately nine years an elder in the church, and until laid aside by illness a few weeks before the call came, was most regular in attendance and active in service. Our brother could be relied on always as a most acceptable speaker at both worship and gospel meetings, and has also frequently taken baptismal services. He leaves a wife, a daughter (now in England) and three sons, one of whom is an officer in the church at Colac, while another is a home missionary connected with the Methodist church at Port Neill, S.A. The loving sympathy of the church is extended to the dear ones, for whom there is the consolation of knowing that he being "absent from the body" is "present with the Lord."

CHEESMAN.—On August 6 Sister I. Cheesman, widow of the late Bro. Jarvis Cheesman, entered upon her rest. Years of suffering hindered her active service, but her interest in and prayers for the cause of Christ remained keen and constant. During a period of association with the church at Park-st. and thirty-one years at Grote-st., Adelaide, our sister devoted herself to the affairs of her Lord. Calmly trusting in her Master she entered her rest. We commend her loved ones to the great Comforter.—C.S.

NESBIT.—Our aged Sister Mrs. Nesbit was a devoted Christian, and became associated with the church at Grote-st., Adelaide, S.A., some four years ago, when she was baptised by Bro. J. Wiltshire. After a long period of physical weakness she received the home-call on May 17. Failing health prevented her attending services during recent months, but a robust faith upheld her day by day, and made her life a benediction to many. Her beloved daughter and son treasure sacred memories, and will be comforted by the Lord of their gracious and faithful mother.—C.S.

RAY.—On Thursday, August 9, at the age of nearly 60 years, Sister Ellen Jane Ray fell asleep. About thirty-eight years ago she united with the church at North Fitzroy, Vic., being baptised by

the late W. S. Houchins. For eight years she and her husband were members of the church at Capetown, South Africa. Upon her return she was connected with the South Melbourne and Middle Park churches, and later with Box Hill, Surrey Hills and Balwyn. She possessed a bright and lovable personality, and was full of faith and good works. Valued service was given by her to our social service department, and many have been cheered by her hospital visitation, particularly the inmates of the Austin Hospital, who were visited every Sunday for years. In the absence of J. E. Thomas, B. J. Combridge conducted the service at the home, and was associated with W. G. Graham at the graveside. Our sister passed onward with full confidence in him to whom she had committed her all. Her sorrowing husband remains awaiting with like confidence the day of reunion.—H.J.C.

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The qualities are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-. Postage, 3d. book extra in Australia; 4d. to N.Z. Gift Lettering: 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6.

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Methodists and Camp Revivalism.

A marked change in the religious life of the United States is revealed by the decision of the Methodists in New York to resume camp meetings which have been a distinctive feature of the denomination for more than 100 years. It is felt that the day of old-fashioned revivalism is past, and eight acres of land adjacent to and for camp meetings will become the site of an orphan asylum or some other philanthropic project (reports the correspondent of the "News Chronicle").

Mr. Fred A. Victor, president of the New York Camp Meeting Association, which has been in existence more than a century, said—"I guess that the days of camp meetings are now over. Men and women still get religion, but the approach to-day seems to be different. They do not get religion with as much emotional expression and noise as of old. They do not have to get down in the straw pile and go marching and shouting round the grounds as did our Methodist forefathers, who used to leave their homes in New York and spend ten whole days in the camp meeting, praying and exhorting from 6 o'clock in the morning until 10 or 11 at night."

The Methodist camp meeting, which has been portrayed in literature, art and song, has had a great influence on the spiritual life of the United States. For 100 years and more it has preserved the spirit of revivalism generated by John Wesley during his historic ministry in America. Despite the decision of New York, the camp meeting is likely to survive in rural districts.

ACKNOWLEDGMENTS.

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