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The Greatest of the Apostles.

VERY few Christians, we think, would dissent from the opinion that the Apostle Paul was the greatest purely human character in the New Testament, if not in the Bible. His own humble estimate of himself as "less than the least of all saints" does not compel an alteration of view, for, as we often sing, "They who fain would serve thee best are conscious most of wrong within." Whether we think of Paul the man, the redeemed sinner saved by grace; Paul the missionary hero and adventurer; or Paul the Christian thinker and apostle, we are impressed with his greatness. Saul of Tarsus would have been one of the great men of history; Paul the Apostle stands on a pinnacle of greatness. That he was selected by the Holy Spirit as the instrument through which so much of New Testament revelation has come to us is one of the highest tributes to him. The story of his conversion is a Christian apologetic. His doctrines of grace and justification by faith have influenced Christian thinking to a wondrous degree.

The record of that life wholly devoted to Christ, with its confident faith, holy love and flaming zeal, has been a stimulus to countless thousands of believers. Who has not been filled with loftier aspirations and lifted to higher planes of service by the study of Paul's consecrated life? Who cannot feel the inspiration of such words as these: "For me to live is Christ"; "I live, and yet no longer I, but Christ liveth in me"?

The Significance of Paul.

In recent months a very interesting and instructive series of articles by leading scholars under the general heading of "After Fifty Years" has been appearing in "The Expository Times." In July issue Dr. Sydney Cave, principal of New College, London, contributes the eighth article of the series on "The Significance of the Apostle Paul." He begins with the following sentences, which confirm the view expressed above of the tremendous importance of the apostle:

"In his interesting book, 'The Apostle Paul and the Modern World,' Dr. Peabody remarked that in the library of his Theological School in Harvard University there are 'more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has a prominent place.' These words were written sixteen years ago. By now that section of the library must be much increased, for many of the best books on Paul have appeared in recent years."

Dr. Cave gives a helpful and interesting review of some of the literature of the past fifty years. His heartening conclusion, as we shall see, is that the attacks of avowed unbelievers as well as of destructive critics have failed to discredit the great apostle.

Dr. Cave criticises some theologians for treating Paul as if he were primarily a systematic theologian. They wrote learned books, but "they dissected Paul's theology; they did not show it as the living expression of his religion." "As we remember these elaborate reconstructions of Paul's thought," he writes, "we can sympathise with Deissmann's words: 'I am afraid the people of Iconium, Thessalonica, Corinth

would all have been overtaken by the fate of Eutychus of Troas, if they had been obliged to listen to the Christological, hamartiological, and eschatological paragraphs of modern 'Paulinism.'" In our judgment there is more gain to be derived from a quiet reading of Paul's epistles than from the study of such attempts.

Extremes of Criticism.

The writer also gives a trenchant criticism of some of the extremes of criticism. He is severe with those who regard Paul as "not the interpreter of Jesus, but the founder of a new religion." He deals even more faithfully with "the attempt to derive Paul's proclamation of Christ from contemporary pagan myths of gods who die and rise again." The following quotations coming from one who cannot be regarded as biased in favor of orthodox views are significant:

"In no sphere of knowledge (unless it be in Psychology!) is it possible to write such pretentious nonsense as in the sphere of the Comparative Study of Religion, and some of the attempts to interpret Paul's Christianity as a mystery-religion merited less attention than they received. Too many writers in assembling supposed proofs of the derivation of Paul's Christianity from pagan mystery-cults not only translated pagan ideas into Christian words but derived their evidence from many centuries and many lands."

"The evidence for cults and practices of the mystery-cults in Paul's age and place is singularly meagre, whilst to speak of the mythic gods of these cults as gods 'who died and rose again' is to give an unduly Christian form to pagan notions connected with these gods."

"History has disproved Renan's prophecy. The reign of Paul is not 'coming to an end.' Never has his significance been more clearly realised by Christian scholars. The researches of the last fifty years have shown that Paul was not, as Renan thought, the perverter of the Christian gospel, but its great exponent. We have learned at last to understand his words in the setting of his age and to know how grave is the misunderstanding of those who identify Paul's teaching with the harsher doctrines of later theologians. But the works of Christian scholars are less read than those of literary men like Mr. Bernard Shaw and Mr. H. G. Wells, and they, with less excuse than had Renan, still perpetuate this misunderstanding of Paul's teaching."

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Paul's Theology, or None.

We are in whole-hearted agreement with a statement of Dr. Lynn Harold Hough: "The truth is that in the long run we must have the Pauline theology or we will have no theology." If there is anything to criticise in that statement it is the use of the words "Pauline theology." We should cease to tie up in separate parcels the writings of John and Peter and Paul and to label them Johannine, Petrine and Pauline theology respectively. The Holy Spirit inspired these men alike, though they wrote from different aspects and their personalities and individual styles were not obliterated; their witness is to the one God and Saviour and their statements are complementary and never contradictory.

We have ever held that there is no justification for the view that Paul the theologian substituted his own teaching for that of the Master. Rather his own word is true, that God revealed his Son in him that he might preach Christ among the Gentiles. It was so definitely God's revelation that he could fittingly write: "If any man preacheth unto you any other gospel than that which ye received, let him be anathema." The exaltation of his Lord was ever the aim of the apostle. "Not I, but Christ" might be regarded as his life's motto. We find it much more reasonable to follow the Apostle Paul in his statement of the person and work of the Lord Jesus than to accept the views of twentieth century detractors. In the judgment of ninety-nine per cent. of Christians Paul was an inspired expounder and not a perverter of the Gospel of Christ. All of us may agree that F. W. H. Myers did well in opening and closing his great poem "Saint Paul" with these verses:

"Christ! I am Christ's! and let the name suffice
 3000,
 Ay, and for me too he greatly hath sufficed;
 Lo, with no winning words I would entice you,
 Paul has no honor and no friend but
 Christ."
 "Ye, thro' life, death, thro' sorrow and thro'
 sinning,
 He shall suffice me, for he hath sufficed;
 Christ is the end, for Christ was the beginning,
 Christ the beginning, for the end is Christ."

The Wise.

"A CHRISTIAN on his knees can see further than a philosopher on tip-toe."

This statement arrested our attention and compelled our assent. Our Lord told of things which were revealed unto babes though hid from the wise and prudent. "Even so, Father; for so it seemed good in thy sight."

However, we could not but ask some questions: What about the Christian philosopher who is humbly depending upon God? What shall we say of the insight and influence of the Apostle Paul? To

whom, during the history of the church, has the gift of leadership been given? Who are the epoch-makers?

What Is Evangelism?

THE riddle propounded and answered at the Madras Conference has become famous. It has in it the substance of many a sermon:

"What is evangelism?"
 "It is one beggar telling another beggar where food may be found."

Surely the least gifted, if he himself has been fed, can tell other hungry ones the source of supply. As did the four lepers of Samaria who had passed from starving to feasting, so may we say: "We do not well; this day is a day of good tidings and we hold our peace." Or with Isaiah we may call: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Juvenile Crime.

THE report of the Stipendiary Special Magistrate (Mr. I. R. Ripper) for 1938, which was issued last week, is disquieting. It says that since 1933 the number of cases dealt with by the Children's Courts in Victoria has more than doubled. There were 2993 cases in 1933, and 6251 last year. 1933 figure was the lowest for many years, the average number of cases dealt with for nine years before that being 3655. Last year, therefore, the total was about 71 per cent. above the average. Mr. Ripper attributed the increase to the more rigid enforcement of the law, and stated that larceny and traffic offences provided the largest number of cases. Miss Edith Onions, a magistrate of the Children's Court, is reported as saying that the increase was not serious, most of the cases being trifling, and the published figure was of the number of cases and not of the number of offenders. We are glad to have this testimony, but it does not fully reassure. Miss Onions says the causes of juvenile crime are social, and regards playgrounds and boys' clubs, which give training as well as recreation, as amongst the best means of reducing such crime. Mr. Ripper reported that parental neglect arising so often because of a "broken home," together with lack of moral and religious training, was the chief cause of juvenile delinquency. Truants, over whom the Children's Courts still had no jurisdiction, and mental deficient's swelled the ranks.

Hurrying Nowhere.

IT is not only juvenile crime which constitutes a problem. The aimless living of people, and, most serious, of young people, causes much anxiety. Professor C. E. M. Joad says that "many young peo-

ple to-day are growing up in a world in which men and women will move heaven and earth to save five minutes, and then not know what to do with them when they have saved them."

The aimless speed of many recalls the familiar story of the driver of the Irish jaunting car who, when asked as to his destination, replied: "Sure, an' I don't know where I am going, but I'm going at a great pace." Many young people are certainly going the pace. How happy we should be to see in our churches, schools and clubs the great numbers of young folk who have made early decision for Christ and are finding in his service the highest joy in life.

The Other Side.

WE are all in it. How often the thought of a common privilege and a general responsibility is forgotten! In the church we rightly inculcate the duty of caring for others. The strong must assist the weak. "For others" is the chief part of familiar slogans. Of course this is well. We wonder if there are not people within the church who excuse themselves a little too readily by the thought of this duty which some owe to others. It is quite common to have non-attendance excused by the coldness of others, resignations of positions or unwillingness to serve by the lack of appreciation of others. Why should the other fellow have to do all the helping? There is a moral in a little story retold by Geoffrey Gilbey from "The Watch Tower." "Willie: 'Dad, teacher says we're here to help others.' Dad: 'Of course we are.' Willie: 'Well, what are the others here for?'"

Adults in Rompers.

THE pungent style of Dr. George Buttrick has helped to enforce many a needed lesson. In the following paragraph he expresses much that most of us might consider:

"Self shuts us in like a beleaguered city. Too many of us are like children, who, you know, are egoists. They cry for the moon. They quarrel among themselves a good deal, because they covet the same things when there aren't enough things to go around. In growing up, they realise they must adapt their desires to be in harmony with others. Some children, unfortunately, never grow up. Some adults are still really clad in rompers."

LIFE'S GARDEN.

What if thy plot in the garden of Life
 Be stony and poor and small?
 What if it will not yield for thee
 Roses and lilies tall?
 Some lovely plant may bud and bloom
 Under thy loving touch,
 And be that is faithful in that which is least
 Is faithful also in much.

—Selected.

Commended Unto God.

W. W. Saunders.

"FATHER, into thy hands I commend my spirit." So cried our Lord ere on Calvary's cross he breathed away his life. Reading his life's story, we feel the naturalness, the appropriateness of this last conscious act. Throughout his life, in accordance with the precepts of the scriptures he knew so well, Jesus had "committed his way unto God" and had "in all his ways acknowledged him."

Of the days of his youth this was true. Only a glimpse of those days we catch, but it reveals him in the house of God absorbed, to the exclusion of all else, in the things of his Father. When his parents sought him sorrowing, his significant word was, "Wist ye not that I must be about my Father's business?" And therein is revealed the whole course, set and spirit of the Master's life. Ere he entered upon the serious work of his public ministry he went into the wilderness and was "tempted of the devil." Of the inner conflicts and the deliberate decisions as to the method and purpose of his ministry we know but little. But here, too, we may be assured, he was all the time lifting his mind above himself and commending himself and his cause to the Father's way and will. Then throughout his ministry he assuredly continued thus. John records how he lifted up his eyes and prayed to the Father ere he raised Lazarus from the dead. Similarly, in every other activity of his busy ministry, when he healed the lame, cured the sick and restored lost senses, there was doubtless a lifting of the heart and mind to heaven before the healing word was spoken or the healing touch given.

There we have an explanation of the wisdom, grace and courage of our Lord. He lived "as seeing him who is invisible" and in consequence was able to meet every experience unafraid. Hence when the last great adventure and crisis of life was come nothing was more natural than that once again he should commend himself into the hands of the Father.

The Master thus reveals to us the secret of the Christian life. May we not sum it all up as a commending of ourselves, our way, our all, unto the Father, conscious that in so doing we are choosing his way of life and submitting all to his will. That is the way in which saints and martyrs down the centuries overcame death in the midst of life. That was how Paul was able to say that death had lost its sting and the grave its victory. He had so committed his way and spirit unto the Master that he was able to say that for him to live was Christ and to die was gain. He had learned in whatsoever state he was to be content because he knew himself to be

in the Father's hands. And wherever there is faith and self-committal like that there is victory in life and in death.

We shall be wise if we thus commend ourselves unto the unseen Father in the days of our youth, before mind and heart have been seared and soiled and besmirched by the unclean and vicious things that abound on every hand. We shall be wise also if, as we go out into the busy world, facing its temptations, making momentous decisions and touched on all sides by men and women who may try us in many ways, we commend ourselves at every turn unto the Father. Then when our work is done and "swift to its close ebbs out life's little day," how natural it will be, as the evening shadows fall, to commend ourselves in our last conscious act to our Father. "Father, into thy hands I commend my spirit."

In Nature Is No End.

In Nature is no end, but everything at the end of one use is lifted to a superior, and the ascent of these things climbs to the spiritual and celestial natures.—Emerson.

○

If in Nature is no end
But all things tend
To eternally ascend
Therein we are assured
That all that has endured
Of beauty shall endure:
The noble and the pure,
All that he can use
His love will not refuse.

It is the law of God
In sun and soul and sod:
And he will not disown
The Soul that Love has grown—
God will not destroy
The end of his employ!
Love will not be denied!
The true, the beautiful abide—
And I shall be satisfied!

—Charles Blanchard.

Pictures in Words.

(4)

Randall T. Pittman, B.A., Dip. Ed.

WHEN a word is used only once in the Greek New Testament, the translator must use all available evidence from extra-Biblical sources to decide its meaning. If that evidence shows that the word, like most others, underwent processes of change in its history, he must make a choice of renderings after due consideration of the context. It will not be surprising if translators differ somewhat in their renderings, but it is puzzling for readers when the various translations are compared. If the obscure word has a pictorial background, it is profitable to see it, even though it may be that in the particular text the metaphor must not be pressed.

A good instance to illustrate the foregoing is *brabeno*, a verb used in Col. 3: 15. First note some translations. The Authorised Version gives, "Let the peace of God *rule* in your hearts." The Revised Version agrees, but gives a marginal alternative "arbitrate." Moffatt renders the verb, "be supreme"; Goodspeed, "be the ruling principle." Weymouth gives "settle all questions," while Rotherham has "act as umpire."

Lexicographers, summarising evidence from instances of the word in secular authors, papyri and a single instance in the Greek Old Testament, trace its development as follows:—It primarily meant to "act as umpire" (*brabeno*) in a contest. Then it was used in the sense "to arbitrate," "decide." In later writers it was

employed in the sense "to direct," "rule," "control." It will be seen that translators have arrived at various conclusions as to the best rendering in Col. 3: 15. Lightfoot has strongly argued that "the idea of a *decision* and an *award* is prominent in the word," and many scholars support him. "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail." Others argue in favor of the Authorised Version rendering "rule." In any case, it is helpful to see the picture called up by the word in its primary use.

A compound form of the word, *katabrabeuo*, is used in Col. 2: 18 and nowhere else in the Greek Bible. It is very rare in profane literature and other secular sources. It was used by one writer of a person "who by bribing the judges causes another to be condemned." It also occurs "in a Ptolemaic dispute regarding succession." The prefix *kata* frequently has the meaning "against," and the verb in Col. 2: 18 has the idea "decide against." Lightfoot writes, "The false teachers at Colossae are not regarded as umpires nor as successful rivals, but simply as persons frustrating those who otherwise would have won the prize." Meyer says that the word suggests "the notion of hostility, and of a certain unfairness or selfishness." Dr. Milligan states, "A certain sense of 'assumption' and 'officialism' connected with the word may have led Paul to prefer it to *katakriuo*" ("condemn").

No Room for Bitterness.

G. M. Mathieson.

A THOUGHT-PROVOKING word is recorded for us in Heb. 12: 15: "Looking carefully lest there be any man that falleth short of the grace of God, lest any root of bitterness springing up trouble you, and thereby the many be defiled" (R.V.).

The warp and woof of life has one of two effects upon us all; either we grow embittered or we draw nearer to God. And while few if any lack sympathy for those in trouble of any kind, how often do we bear it said, "You cannot wonder at their feeling bitter about it all." Is that feeling Christian? The great apostle is reminding us of two things in this verse which is commanding our attention: (1) The danger of falling short of the grace of God, and (2) That others ("the many") may be defiled by the evil influence or example of the one who thus falls short: the root cause of which is bitterness.

In his "Elegiac Stanzas" the poet Wordsworth says:

"But hushed be every thought that springs
From out the bitterness of things."

But what is the root cause of bitterness itself? Who of us can travel far along the road of life without feeling keenly the injustices of common experience? Have you ever had to bear "the truth you've spoken, twisted and turned to make a trap for fools"? Have you ever felt that you were being made a "scapegoat" in the midst of circumstances that were obviously none of your own making? The thousand-and-one injustices under which young and old have suffered and will suffer tempt us all to engender a feeling of bitterness at the moment. But calmer thought and prayerful meditation on victorious lives produces the simple prayer, oft repeated, "Lord, keep me sweet."

Another cause of bitterness is a lack of faith in the goodness of God. "When the angry surges roll" and the sky is thick with clouds, when one trouble after another pulls away the last remaining supports, are we tempted to doubt the ultimate goodness of God? The final triumph of righteousness over wrong? This is the hour when bitterness assails us and demands a foothold. Will we give way?

Lack of forgiveness makes an excellent breeding-ground for bitterness. So sin unconfessed and unrepented of opens wide the door for bitterness often toward the very one who least deserves it. Dr. Moffatt translates Gal. 4: 16 thus: "Am I your enemy to-day because I have been honest with you?"

Joseph's brethren expected him to feel a deep sense of bitterness toward them for the terrible wrong they had done him, but as Joseph reveals himself to them as brother in the flesh, he also reveals a great spiritual advance on many modern Christians' attitude. Listen: "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." He could see far enough to realize that God had gathered up their wrongdoing to glorify his name and bring blessing to others. And his spirit is still unchanged eighteen years later when his venerable father Jacob dies: "Ye meant evil against me, but God meant it for good."

Or think of Paul's trials as enumerated in 2 Cor. 11: 23-28 and note particularly his reference to "perils by my own countrymen" and "perils among false brethren." Has this man room for bitterness? No. Listen to him saying to his Ephesian brethren: "Let all bitterness . . . be put away from you . . . and be ye kind one to another, tender-

hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

What shall we think of the supreme example of Christ? His transparent goodness of word and life; his impartial and uncompromising treatment of sin in all its forms roused the bitterest hatred of the very people whom he came to bless. Not willing to repent of the sins he laid bare, not willing to accept the Christ-way of living; they are bitter in their thoughts of him without a cause.

Bitterness always raises barriers to Christian fellowship. How many individual lives, how many homes, how many churches have been wrecked on the rock of bitterness? Paul had a hard time in his early Christian days. The bitterness that filled the minds of unbelieving Jews can be judged by their treatment of him in Damascus: "The Jews took counsel to kill him; but their laying await was known of Saul. And they watched the gates day and night to kill him." He got no better treatment in Jerusalem: "They went about to slay him." And all through his missionary journeys we find bitter Judaisers "tracking him down" and doing their worst to upset his work. The Lord reminds us that there will be times when "a man's foes shall be they of his own household." Parents have been known to bitterly oppose their young people in a decision to "walk the whole way" with Christ. People say bitter things about the fearless Christian preacher. Workmates persecute the young man or woman, and with unexpected bitterness heap ridicule and humiliation on the one who dares to do right.

But what of it? Do any or all of these

things justify bitterness in a Christian? No. Bitterness and the true Christian spirit cannot dwell together. When a professing Christian is tempted to indulge in bitterness put your arm around him, sympathise with him, but seek to lead him to the overcoming of the great temptation of bitterness whereby many "fall short of the grace of God . . . and many be defiled."

Thank God for the truth in the lines of John Keats, when in "Isabella" he writes,

"But for the general award of love,
The little sweet doth kill much bitterness."

Like Tall White Tapers Set To Light the Sky.

TRUTH and beauty glow from this old Book
Like tall white tapers set to light the way,
O hearts distressed and burdened, if we look,
There is a light for every darkened day,
Here in the living truth, before our eyes,
To cheer and comfort, and to make us wise.

These are the words of others who have known
Great tribulation, whose bright faith was lit
Out in the dark, and there with God alone

They found his love—the power and strength
of it;
They found his everlasting arms and laid
Their burdens in them, and were unafraid.

So we should come, in this bewilderment,
To take the hand that, somehow, we have lost,
Like children, groping through the dark, and
spent

With things for which we paid too high a cost.
Conning the old Book over, there we find
The light to which we long have been too
blind.

—Grace Noll Crowell.

Anglicans and Unity.

REPORT ON FAITH AND ORDER CONFERENCE.

THE report of the committee appointed by the Archbishops of Canterbury and York to consider the findings of the Edinburgh Conference on Faith and Order is published by the Press and Publications Board of the Church Assembly. It is signed by the Bishop of Gloucester as chairman of the Archbishops' Committee.

The report compares the findings of the Edinburgh Conference with those of the Lausanne Conference of ten years ago, and estimates what advance, if any, from an Anglican standpoint, has been made during the ten years that have passed. An introduction to the report concludes with the following summary on "Divisions of Opinion": "In the report on the Lausanne Conference, it was pointed out that underlying all the discussions there were two points particularly on which there was difference of opinion:—

1. While one section of the conference was aiming at an organic union, the other section would have been content with some form of federation, at any rate as a first step; and as a result.

2. While one section would look upon inter-communion as the first step toward unity, and was in fact much disappointed that the conference did not end with a corporate communion, there was another section which would hold no less strongly that inter-com-

munion must be regarded as the sign of completed unity.

"Both these tendencies have become more apparent during the last ten years, and have had a marked effect on the religious movement of the time. It has also become more clear that the question of Episcopacy really lies behind many of our differences. While there are many who hold that no real unity is possible except on an Episcopal basis, and others who are prepared to acquiesce in such a unity, there is, on the other side, a good deal of reluctance to accept it.

"One more division must be noticed, that between Europe and America. Observers have said that as regards mental outlook that represents the most fundamental difference."

The report opens with a survey of the actual progress towards unity made in the last ten years . . . "cases which significantly change former ecclesiastical structure and constitute single churches." It is important to notice, the report proceeds, that the Faith and Order Movement is having practical influence.

"When one contemplates the number of divisions in Christianity and the great diversity of outlook, it is obvious that these divisions cannot come quickly to an end, and that movement towards reunion must begin with the union of churches near akin to one another. Such unions will give the movement increasing impetus. For the essential thing is to create the vision of a united Christianity."

Taking Men Alive.

A COLLEGE CHAPEL TALK.

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

From henceforth thou shalt catch men.—Luke 5: 10.

WE have already been at work preparing our sermons for public presentation on the Lord's day. We have come together now to prepare ourselves, for no message can be really effective if the messenger is not equipped, in heart as well as in mind, for his task. We can hardly help but feel that there is no section of time in the week so charged with opportunity as the hour in which we stand before the congregation, and in the name of our Lord break the bread of life to needy souls.

We must not, however, allow ourselves to be convinced that when we have filled that hour well, we have discharged for the whole week our obligations to the people to whom we minister. There are other tasks, hardly second to the work of the pulpit, in privilege and opportunity. I am thinking especially this evening of our personal dealing with men and women.

I wonder if any of you are really fond of personal work, in winning men to Christ. If you are like me you will find it easy to avoid it. If it were the case that to speak to fifty people at once accomplished fifty times as much as when we talked with one, it might not greatly matter if we did avoid it. But if, on the other hand, our contact with people may be fifty times as effective, when we are dealing with one individual at a time, as when we preach to a crowd, it becomes a question of very great importance indeed.

What are the facts in the case? Charles G. Trumbull, telling the story of his father, H. Clay Trumbull, world famous as a personal worker for Christ, said:

1. The work of individual soul-winning is the greatest work God permits man to do;
2. It was Christ's own preferred method of work;
3. It is the hardest work in the world to do, and it will always be the hardest.

Much could be said in support of those propositions. Henry Ward Beecher said, "The longer I live the more confidence I have in those sermons where one man is the minister and one man is the congregation." The fact that our Lord Jesus did so much work with individuals indicates how much he thought of this method of work. You remember the day he took Andrew and another—perhaps John—to spend a day with him. It would be wonderful, don't you think, to have the story of what happened that day. One thing we know—Andrew became a disciple as a result of it, and went away to do some personal work himself, and his "catch" that day was no less a man than Peter. Jesus did personal work with Nicodemus too, and whatever you may think of the reasons why Nicodemus went to Jesus by night, you will do well to go by night to a man occasionally and talk to him about the necessity of the new birth.

The third of Trumbull's statements is certainly true. Personal dealing with souls is hard work. It "takes it out of a man." But it may supply him with something too. Our Lord is our teacher here also. At Sychar's well he was in need of rest and refreshment. Instead of resting he gave his energy to the work of winning a soul, and when at last the disciples came with the food they thought he needed, they found that something had happened that seemed to make food unnecessary. "I have meat to eat that ye know not."

Our Lord used the occupation in which these disciples were engaged when first he met them,

as an illustration of the work they were to do for him. "Come ye after me, and I will make you fishers of men." The figure of speech is apt—perhaps a man who is fond of fishing especially will find it so. I have rarely tried to fish in the literal sense, but I have watched men who have. I have marvelled at their patience, and that certainly is a quality you need in fishing for men. Considerable skill must be acquired, too, before one becomes a successful fisherman. I remember a trout fisherman one holiday season at Skene's Creek, near Apollo Bay. He had given a lad a line and bait and instructions in using them, and then went wading up the stream catching fish. And the lad caught only disappointment for a time and then exclaimed as his mentor bagged trout after trout, "Gee, you're lucky." But the reply was, "We don't call it luck, lad"—a lesson the boy needed to learn and which we all need to learn as we try to catch men for the Master. If we achieve it will not be because of luck but by means of patience, and tact, and skill, and application and consecrated hard work.

One other thing we should notice. The word in the text, translated "catch men," occurs only once more in our New Testament. It is in 2 Tim. 2: 26, where the text reads, in the A.V., "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will." We are not the only anglers for the souls of men. We seek to take men alive, to save them; other forces are at work to win them to destruction, and by one or other, all men will eventually be taken. God grant that no man may be lost by us, who might have been won by us to Christ.

Our Book Table.

"WHO MADE MANT"

THE name of Dr. D. S. MacColl is revered by many in Australia, and particularly in Melbourne where he made his home. Dr. MacColl was a devoted Christian whose work for the Master and whose addresses in defence or exposition of the faith were much appreciated by a wide circle. A book published by Messrs. Marshall, Morgan and Scott will be greatly prized by many who mourned the Christian doctor's passing a few years ago. "Who Made Man?" deals with the origin and destiny of man. As in life the doctor stood for the Book of God in opposition to theories of rationalism or pseudo-science, so now this book that bears his name continues his witness. The volume deals with the subject of evolution, the writer making it clear that he cannot accept any of the theories advanced. He thinks that any of the theories is out of harmony with the Bible view of sin and salvation. Chapters are given dealing with the various schools of evolution, also with "The Attitude of the Unfettered Mind towards the Hypothesis," "The First Chapter of Genesis in the Light of Modern Science," "Is Evolution Irreconcilable with the Bible View of Sin?" and "The Revelation of God in Christ." This book may be recommended to any interested inquirer. It comes from a man of clear mind possessed of knowledge. There is no ranting, but (as Professor D. M. Blair has said) "a fair-minded representation of the scientific position and a warm-hearted upholding of evangelical belief." Some things are impressive—the truthful insistence that evolution is only a theory, the showing of the

lack of agreement amongst holders of the hypothesis, the setting forth of the constant modifications of the theory and the renunciation by scientists of the Darwinian statement, and the numerous quotations from leading scientists. This little book contains much of great value which should be brought to the attention of those whose minds are unsettled. The Austral Co. will be glad to fill orders (price 3/9; posted 4/-), but the book may be obtained from all booksellers.

"CAN GOD SAVE THAT MANT?"

THERE has been a remarkable number of books issued in recent years recording striking examples of the power of Christ to save men from the bondage of sin. What Harold Begbie did with unusually graphic style and literary power a generation ago has been followed up by many moderns. We should not like to estimate the number of sermons which owe their inspiration (and much of their content) to the works of Hugh Redmond and G. F. Dempster. In "Can God Save That Mant?" published by Messrs. Hodder and Stoughton, Ernest W. Jealous devotes thirteen chapters to records of the transforming power of Christ, his ability to save and to hold. The author writes to revive drooping energy and encourage Christian zeal. Such books as this have a value in showing that to-day as in the past men can be reached. The most hardened of sinners will respond to the love of God manifested in Christ Jesus. The Gospel works to-day in a world that is awry. In the last chapter we note the following timely words: "The evangelist must always preach the whole gospel. It is the only antidote for all the sins and sorrows men suffer. The crying need is for preachers who can say something really worth hearing. Faltering, half-hearted sermons are worthless to a world which clamors for pregnant truth. If Christ be preached, and every faculty be dedicated to that ministry, men and women must be drawn." "Can God Save That Mant?" may be received from all booksellers. The Austral Co. would be glad to supply copies; price, 1/-; posted, 1/3.

THE MESSAGE OF KESWICK.

ALL readers interested in the Keswick movement and desirous to learn more of its aims and teaching can be recommended to read "The Message of Keswick and Its Meaning" just published by Messrs. Marshall, Morgan and Scott Ltd. The name of the writer is not given, but he is one with an intimate knowledge of the world-famous Convention and its teaching, and the book is issued with the warm approval of the trustees. At Keswick the Lord Jesus Christ is exalted and the need of surrendering the life to him is emphasised. The Convention is not an evangelistic gathering (all its members are already supposed to be Christian), but a meeting for the deepening of the spiritual life. The privilege of the Spirit-filled life is constantly set forth. The book before us has ten chapters—two each on the following general themes: The Exceeding Sinfulness of Sin, The Way of Cleansing and Renewal, The Life of Full Surrender, The Fullness of the Holy Spirit, and The Path of Sacrifice and Service. While there are sentences which we should like to see penned differently, the book as a whole admirably fulfils the purpose indicated by its title. "The Christian" says of it: "One of the chief merits of this book is that it demonstrates how eminently practical is the teaching of Keswick. Here is no vague mysticism or introspective pietism, but a setting forth of a life victorious and radiant, a life which becomes a manifestation of selfless service for the glory of God and the blessing of our fellows." The price of this volume of 124 pages is only 1/6; posted 1/10. Copies may be had from the Austral Co. or other booksellers.

The Home Circle.

Conducted by J. C. F. Pittman.

"INASMUCH."

"IF I had dwelt"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er a life divine yet human,
Told in the sacred Word—
"If I had dwelt of old—a Jewish maiden
In some Judean street
Where Jesus walked, and heard his word so
laden
With comfort strangely sweet;
And seen the face where utmost pity blended
With each rebuke of wrong,
I would have left my lattice and descended
And followed with the throng.
"Foxes have holes—I think my heart had
broken
To hear the words so said—
While Christ had not—were sadder ever
spoken?
A place to lay his head.
I would have flung my doors abroad before him
And in my joy have been
First to the threshold, eager to adore him
And crave his entrance in."
"Ah, would you so? Without a recognition
You passed him yesterday,
Jostled aside, unhelped his mute petition,
And calmly went your way.
Ah, dreamers! dreaming that your faith is
keeping
All service free from blot;
Christ daily walks your streets—sick, suffering,
weeping,
And ye perceive him not."

—Selected.

"MEDITATE THEREIN."

WE should meditate much upon the word
of God. It is the soul's food and drink.
There can be no spiritual life and growth with-
out it. "This book of the law shall not de-
part from thee; but thou shalt meditate there-
in day and night, that thou mayest observe
to do according to all that is written therein,"
said the Lord to Joshua. "When thy words
were found I did eat them, and thy word was
unto me the joy and rejoicing in my heart,"
said Jeremiah. "Oh, how sweet are thy words
unto my taste," sang David. "By them is thy
servant warned and in keeping of them there
is great reward." "I have more understanding
than all my teachers, because thy testimonies
are my meditation." Happy is the man whose
delight is in the law of the Lord, who meditates
therein day and night. He shall be like a
tree planted by the rivers of water; his leaf
also shall not wither, and whatsoever he doeth
shall prosper. Such a one shall be led into
green pastures of God's truth, and by the still
waters of his Holy Spirit. He shall find joy
in the midst of sorrow, and comfort in times
of affliction. He shall have light in the midst
of darkness, peace in the days of trouble, and
in the time of temptation and weakness he
shall have guidance and strength. His soul
shall delight itself in fatness and be glad in
the Lord.

Such are some of the benefits of meditation
upon God's word. Read the word then; read
it carefully, read it prayerfully. Meditate
upon it daily. Mentally devour it, and by
meditation digest it. So shall it nourish and
strengthen your spiritual life. Study to know
not only what its doctrinal teachings are, but
also what it says about the simple practical
duties of life. The Bible is indeed a treasure
of wisdom and knowledge, but they who would
possess it must search for it. It is a mine of

rarest jewels, but they who would have them
must dig for them. It is an unfailing reservoir
of living truth, but they who would know
that truth must get it through spiritual medi-
tation. The Bible will not give up its treas-
ures of wisdom to the thoughtless, nor pour its
truths into the heart of the curious and care-
less. But it will freely yield them up to the
thoughtful, diligent, spiritual seeker, and make
him rich and happy and strong and wise.

Precious Bible, what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword:
Let the world account me poor,
Having this, I want no more.

—"Christian Standard."

THE LIGHT THAT DOES NOT GO OUT.

I HAVE heard of a scientist who invented
many years ago some new kind of light,
and to protect it, put around it a guard of
exceptional strength. But one night the
fierceness of the tempest shattered the guard
and left the light defenceless, yet the light
still burned on, with clear and steady radiance,
as though all the winds of heaven were asleep.
It has often been like that with the Bible.
We were afraid what man might do unto it,
and we fenced it round with Watson's "In-
stitutes," or Paley's "Evidences," or Butler's
"Analogy." But the weather has begun to
tell badly on our defences. Nobody reads
Watson now. Learned men speak slightly
of Paley. Even the great Butler himself, it
is said, is getting leaky in places. But the Bible
is not at the mercy of its defences; it shines
in its own quenchless light; what the hand
of God has kindled the breath of man can never
put out. It is for us to scatter its light under
the whole heaven.—George Jackson.

LITTLE THINGS.

LITTLE words are the sweetest to hear; little
charities fly farthest and stay longest on
the wing; little lakes are the stillest; little
hearts are the fullest, and little farms are the
best tilled. Little books are the most read,
and little songs are the dearest loved. And
when nature would make anything especially
rare and beautiful, she makes it little—little
pearls, little diamonds, little dew. Agar's is
a model prayer, but then it is a little one, and
the burden of the petition is for but little. The
Sermon on the Mount is little, but the last
dedication discourse was an hour. Life is made
up of littles; death is what remains of them
all. Day is made up of little beams, and night
is glorious with little stars.—"The Baptist."

THE TEST.

A TRAVELLING man, visiting a large fac-
tory, said to the manager that he could
pick out all the married men among the em-
ployees. Accordingly he stationed himself at
the door as they came back from dinner, and
mentioned all those whom he believed to be
married, and in almost every case he was right.
"How do you do it?" asked the manager,
amazed.
"Oh, it's quite simple," replied the traveller,
"quite simple. The married men all wipe their
feet on the mat; the single men don't."

The Family Altar.

J.C.F.P.

TOPIC.—"NO RESPECT OF PERSONS WITH GOD."

Monday, August 21.

MARVEL not that I say unto you, ye must
be born again.—John 3: 7.
Jesus would have Nicodemus know that he is
no respecter of persons. When a condition
of salvation is given, it is of universal applica-
tion. From divine requirements not one is
exempt. If men would inherit eternal life the
fleshy nature must be supplanted by the
spiritual. They must be "born again."
Reading—John 3: 1-15.

Tuesday, August 22.

Of a truth I perceive that God is no res-
pecter of persons.—Acts 10: 34.
Cornelius, like Nicodemus, was a good man,
four commendable traits of character being
noted; yet, as with Nicodemus, good character
was no substitute for conversion, and no ex-
ception could be made on account of extra-
ordinary graces.
Reading—Acts 10: 1-7, 34-48.

Wednesday, August 23.

There can be neither Jew nor Greek, there
can be neither bond nor free, there can be no
male and female; for ye all are one man in
Christ Jesus.—Gal. 3: 28.

All converts are on a perfect level, for all
have been saved in the same manner, and "all
are entitled to the same privileges." Favoritism
is foreign to the spirit of Christianity. Con-
sequently all theories which differentiate be-
tween individuals or nations must be ruled out
as anti-scriptural.
Reading—Galatians 3: 23-29.

Thursday, August 24.

Christ is all, and in all.—Col. 3: 11.
The distinguishing feature of the church is
that Christ is our Saviour, and all its members
are his friends. They are not known as sub-
jects of a nation, as bondmen or free, but as
lovers and servants of their Redeemer. All dis-
tinctions of nation or position were removed
when Christ appeared.
Reading—Colossians 3: 1-11.

Friday, August 25.

Who would have all men to be saved, and
come to the knowledge of the truth.—1 Tim.
2: 4.

God's desire is that all should be saved; con-
sequently every provision has been made for
the redemption of everybody. Could divine
love go further than that? Yet, wonder of
wonders, men refuse to accept salvation, un-
mindful that they could commit no greater
crime than that.
Reading—1 Timothy 2.

Saturday, August 26.

For the grace of God hath appeared, bring-
ing salvation to all men.—Titus 2: 11.

It having been designed that the gospel
should be preached to all men, it follows that
no one is excluded from the offer of salvation.
The context indicates "that the gospel was
adapted to man as man, and therefore might
include servants as well as masters; subjects
as well as kings; the poor as well as the rich;
the ignorant as well as the learned."
Reading—Titus 2.

Sunday, August 27.

For there is no respect of persons with God.
—Rom. 2: 11.

Here the reference is to God's judgments.
They are administered without partiality. No
party or individual is favored. Rank, wealth,
position, friendship, makes no difference when
God sits upon the seat of judgment.
Readings—Jeremiah 17: 1-10; Romans 2: 1-16.

Paul Prays for the Ephesians

Ephesians 3: 14-21.

Prayer Meeting Topic for August 23.

H. J. Patterson, M.A.

THIS is not the first intimation of prayer on their behalf, for in the first chapter he tells how he has prayed and continues to pray for them all. "The great difference between the prayers is that whereas in the first he prays that they may have light to know, in the second he prays that they might have strength to know. Then it was that the eyes of their heart may be enlightened; now it is that they may be strengthened with power through the Spirit of God in the inward man."

The Central Petition.

The main point of the petition is that Christ may dwell in their hearts by faith. We so frequently think of Christ born over 1300 years ago and who died on Calvary. We do not forget the resurrection and remember the ascension. But for so many it is nothing more. For Paul Christ lived, and in his own heart "Christ liveth in me." Jesus ought never to be a mere picture in a glorious frame of church history. We have not reached the centre of Christian joy and hope and strength until Christ dwells in our hearts by faith. We never know what Christ really can be till he becomes a living reality to us, one who lives near us and in us, sharing our burden and joys, and ruling our lives with his living will. Christ ought to be expressing himself in and through our lives. Self is dead; Christ lives.

Paul doesn't tell us about the birth of Christ. He is not lost in wonder at that, or if he does ponder it he doesn't say very much about it. But he does glory in the fact of an everliving Christ, and that he speaks to men and rules their spirit with his own. There are many who with great joy have experienced that indwelling, and there are not a few who lack it, and in consequence the real Christian experience.

"Strengthened with Might."

Paul evidently thought there was something lacking. They were not strong as they should be. It appears that Paul often reckoned others in need of power. The concluding chapter has this: "Finally, my brethren, be strong in the Lord and in the power of his might." To Corinthians he wrote, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16: 13). In Colossians 1: 11, "Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." To Timothy he said, "Thou therefore my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2: 1).

So many lack backbone and need this power of the Spirit of God. Some of us know we need power, and the question is, How can I get it? It comes only by keeping in touch with God and through a consciousness of the Christ being within. As the train, car or electric tram in touch with the power cable, as the radio tuned into the right wave length, so we receive power, and the whole life is made to harmoniously progress and to be filled with song. His Spirit is not the spirit of this world. We so often are worldly, selfish, irritable, unjust and unforgiving, or we are simply cold and dead. Few would be able truthfully to say of us, "They have been with Jesus and have learned of him."

Yet the presence and power of the living Christ in us is possible. Let us pray each for the other as Paul prayed for the Ephesians. They are not weak men in whom Christ dwells. They are brave and strong. "I can do all things."

TOPIC FOR AUGUST 30.—MAN'S LITTENESS AND GOD'S GREATNESS.—Psalm 8.

Our Young People.

Conducted by Keith A. Jones.

Juvenile Crime.

THE 1938 report of the Victorian Children's Court makes sad reading. Despite added educational facilities for children and young people, juvenile delinquency has grown in an alarming way in recent years. We have sometimes been appalled by the youthfulness of many offenders brought before the Higher Courts. Crimes of a major kind are often perpetrated by youths barely out of their teens.

It cannot be doubted that lack of parental control is largely responsible. But on the other hand commercial interests, for the sake of mere monetary gain, are leaving no stone unturned to claim the attention of young people. The merest glance at the average newspaper is sufficient to convince us on this point. Gambling, be it ever so thinly veiled—is encouraged. Competitions and games of chance are dangled before the eyes of youth and attractive prizes offered. It is remarkable how many pictures of young people at parties are shown at the moment when they are tilting glasses. The reason for the appearance of such pictures is obvious. Apparently it is the "done thing" and the chief occupation among the young bright lights of society to sip cocktails and the like. The impression made on the youthful mind is disastrous. Furthermore, deliberate actions for the commercialisation of the Lord's day are rightly deplored. Our government departments give a lead in the desecration of the Lord's day. Attractive trips and "mystery" hikes, together with ridiculously low fares, are pressed on the public mind. The day set apart for Christian work is absorbed by the materially minded.

Such attitudes on the part of powerful businesses have their sad effect on the young mind, and the community at large. Crime and an utter disregard for moral standards follow inevitably. The report of the Children's Court calls for more safeguards and an intensification of Christian work among young people. There is no other way to stem the alarming drift to crime and moral delinquency.

The Stipendiary Special Magistrate (Mr. L. R. Ripper) points out that the Children's Court is not preventative but remedial. The blame is sometimes at the door of the parents, and very often not that of the community which allows abuses to exist.

The duty of the Court is to strive to reform wrongdoers. The proportion of cures, despite unpromising and resentful parents, is sufficient proof that magistrates and probation officers are doing good work. Mr. Ripper says that parental neglect, which often occurs through "the broken home" together with a lack of moral and religious training, is the chief cause of moral delinquency.

In some cases with children, despite every effort made on their behalf, they seem determined to pursue the wrong courses, whose parents do not keep them in check and who are a menace to society. The problem of their reformation seems almost impossible of solution while causes remain as they are.

The report should stir us to more activity to widen the circles of Christian influence and to press on ceaselessly with our God-given task of moral and religious training of the young.

Preacher and Children.

A PASTOR'S meditation about children:

"What manner of child shall this child be?"

"Train up a child in the way he should go."

"And the child grew in wisdom and in stature, and in favor with God and man."

"And the hand of the Lord was upon him."

What we do for them must be done now!
Children do not wait!

1. Do I regard my responsibility for the children as one of the most important and one of the most fruitful of my ministry?

2. Have I gained the personal confidence and friendship of the children themselves?

3. Do I inquire about them by name when making pastoral visits? Am I able to help, on his own level, one who is perplexed or distressed?

4. Have I studied the religious development of children thoroughly enough to merit the confidence of parents and teachers in my desire and ability to help them?

5. Do I sometimes seek out a new teacher, a discouraged teacher, or one who seems to lack purpose and joy in her work, in order to help her by personal counselling?

6. Have I led my entire church in constructive planning for the religious training of children in the home and in the church?

7. Does the membership know how important I consider the work of those who teach the children?

8. Am I sufficiently familiar with the school literature to be able to select the material needed for every teacher and class in the children's division?

9. Do I make the occasion of a child's joining the church one that becomes for him an ever-to-be-remembered, deeply religious experience?

10. In planning for the regular services of the church do I sometimes include a hymn, a scripture passage or an illustration which will enable children to feel at home in the service? Do I sometimes remember them in the congregational prayer?

11. Am I making progress in becoming familiar with the material and the guidance which will meet the day-by-day needs of children in developing Christian attitudes, thoughts and purposes?

12. Am I willing to accept the principle of "growth in grace" and win teachers, parents and the entire church to a new commitment to their responsibility for the religious training of children?—Mary B. Skinner.

NEW COURAGE.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of thee,
And then new heart springs up in me.

—Selected.

Here and There.

THE Victorian Social Service Department acknowledges, with thanks, a contribution of £1 from "One in His Love."

We regret to hear that in the course of his work Bro. J. C. F. Pittman, preacher of the church at Colac, Vic., fell over a rockery and received an injury to his leg. Treatment in hospital has been necessary. During Bro. Pittman's indisposition Bro. T. Hagger has kindly consented to supply our Family Altar column.

Mrs. H. A. G. Clark, of Box Hill church, Vic., expects to leave Melbourne with her two children by the "Narkunda" on Tuesday, Aug. 22, for a few weeks' visit to our Indian mission stations. She also plans to go on to England, joining her sister, Miss P. Ludbrook, who has for some time been visiting relatives and friends there.

A surprise party took place at Warracknabeal church, Vic., on Aug. 3. Members assembled from Minyip and Warracknabeal circuit in good numbers to celebrate the commencement of the fourth year of Bro. Black's ministry. During one of the games appreciation of the man and his ministry was shown. After the unwinding of dozens of wrappers the final one, which was deliberately placed with Mr. Black, disclosed a parcel of money with an appropriate message.

The honorary treasurer of the Victorian Chinese Christian Relief Committee (Mr. Geo. Fong) reports that for the year ended June 30 the sum of £334/9/8 was received. Expenditure was as follows: Printing and sundry expenses, £24/14/3; food and medical supplies to China, £251/2/7; money to Chinese organisations, £541; cash in hand, £17/12/10. Mr. R. C. Hing, honorary secretary, writes that the Chinese committee thanks all kind friends who gave linen for bandages and made patchwork blankets for China. "We thank you for your support," he says, "and ask that you will continue to remember China and her great need."

Queenstown church, S.A., is preparing for its seventieth anniversary, the church having first met for worship on Oct. 25, 1869. The Port Adelaide "Citizen" for August reports that the preacher, Bro. W. C. Brooker, has had 34 years of very happy united service with the church. During the 34 years, 1092 members had been received into the church. Five hundred letters of transfer had been given to sister churches. Thirteen members are still with the church who were in membership when Bro. Brooker came to Queenstown. At the present time 24 members holding office in the church have to their credit ten years' service and over, some even 30 years.

Over 800 boys from seven different communions fraternised at a monster "banquet" on Aug. 12, when the Y.M.C.A. Suburban Club Movement held its annual "get-together social" at Wirth's Olympia, Melbourne. Mr. G. A. Miller, president of the movement, was in the chair. A challenging talk was given by Mr. Hubert Opperman, followed by a demonstration on "rollers" by the popular world's champion cyclist. Mr. Leslie Jenner, president of Y.M.C.A., in presenting trophies won during the year, commended the club leaders on their devotion to the great service of leading boys to a Christian standard of life. To be really effective a club needed to develop a truly four-fold programme, and he was pleased to know that the movement was working upon a plan of physical, spiritual, social and intellectual activities. During the past year the movement has grown to sixty affiliated clubs with a total membership of 1500 boys, and nearly forty leaders are attending weekly leaders' training

classes held in the Y.M.C.A. central building. The organiser of the movement, Mr. J. V. Gray, may be contacted at the Suburban Boys' Club office, Y.M.C.A., Princes Bridge. In the decorated table competition Coburg Church of Christ took first place.

W. Gale writes: "We have completed our journey of 897 miles through western and south-western Victoria. The president, Jas. E. Webb, was astonished at the programme that we found possible to pack into seven days. The occasion for the trip was the 20th anniversary of the cause at Ararat, and the rest was by way of making the most of time and opportunity. Mr. Webb and the writer attended a business meeting at Stawell on Aug. 5. On the 6th we divided the services at Ararat and Stawell between us. The 7th saw us at Horsham, where the mission band and the church officers met us at tea, after which the president gave an address and the writer delivered his lantern lecture on the romance of home missions in Victoria. Kaniwa was visited on the 8th, and both addressed a fine meeting of the mission band in the afternoon. At night the president's address and the lantern lecture were given. Hamilton programme on the 9th was the same as the preceding centre. Bro. Webb was charmed with the buildings, which he saw for the first time. On the 10th a meeting of the mission band was addressed at Port Fairy in the afternoon. At night tea was had with the women of the Warrambool church and the officers, after which the president addressed the gathering and the secretary delivered his lantern lecture. On the next day a visit was made to the brethren at Lower Heytesbury. Gravel roads now pass through the settlement. But they are still without electricity. Here was the anticlimax of the trip—they asked us to give our lantern lecture with our heavily colored slides, using only a small car headlight globe and a car battery which they had provided, when we usually employ a 500 watt lamp. It was worse than a throwback to the old smoking kerosene lamp! However, everybody appreciated the position and expressed the hope to see the pictures again under better circumstances. A detour was made to call at Colac on the return journey to visit Bro. J. C. F. Pittman, who fell over a stone in the dark and is now in hospital after an operation on his leg. It was more serious than was at first thought, and it is likely that he will be in hospital for a month. He was delighted to see us. Everywhere the president was received with an enthusiastic appreciation of the home missionary committee for making possible this trip of personal contact between the country and the city."

A LIQUOR POLL AT GLENHUNTLY, VIC.

A POLL of the electors of the Glenhuntly District, Victoria, will be taken on Saturday, Sept. 2, to determine whether a licence shall be granted in what has been and still is a "dry area." The Licensing Board has been unable on two occasions to grant a licence owing to the strength of the opposition on the one side and the extremely weak case of the applicants on the other. Acting on the advice of the chairman of the Board, the applications have been withdrawn. Not to be denied, however, a poll was requested and granted. The liquor forces are putting every effort into the fight, which unless strenuously resisted, will yield another victory to them. Anti-liquor forces cannot afford to treat the matter indifferently. The issue will be decided on a simple

majority basis, and only one-third of the electors voting are required to make the poll effective. Thus it is possible that a small margin will settle what really is a vital question not only for Glenhuntly but for many other suburbs. It is known that the liquor interests intend to challenge other dry areas immediately. Success on this occasion either way will make success in other districts easier. Our own Social Service Department is taking an active interest in the preparations, and has agreed to make the services of Bro. Coventry available to the local committee one week before the poll. They have also suggested that at least 100 ministers representing the various churches shall give service in the area affected during the week immediately prior to the poll. Presbyterians have placed Mr. W. F. Finlayson in the field for three weeks, Methodists have agreed to place a man for two weeks, the W.C.T.U. are placing an army of good women in the field, and others are offering. The fight is on in earnest, and the anti-liquor forces are fired with a zeal which must presage victory. It is intended to resist this and all future applications for licences by concentrating the whole of our forces on the challenged area. Let every worker for righteousness give of his very best.—Will H. Clay.

THIRD WORLD CONVENTION. TORONTO, 1940.

AUGUST 6 to AUGUST 12.

It is expected that full information regarding fares and steamer sailings will be available soon after October 1. This information will be forwarded to all who have sent their names to F. N. Lee, 430 St. Georges-rd., Thornbury, Vic.

Plan for Toronto, 1940—Now!

ANNIVERSARY GARDEN FETE.

The Social Service Women's Auxiliary and the Women's Auxiliary of the Christian Guest Home have arranged to conduct an Anniversary Garden Fete at the Home on Saturday, December 9. The occasion will mark the first anniversary of the opening of the Home. The co-operation of the churches of the State is earnestly invited.

DEATH.

THOMPSON.—On August 9, at the residence of her daughter, 21 Alma-st., West Footscray, Emma, the dearly beloved wife of the late George Thompson and loving mother of Roy, Clarice (Mrs. V. Kaye) and Freda (Mrs. G. Jones), and loved stepmother of Lena (Mrs. Bourke), Ethel (Mrs. C. Kaye) and Beulah (Mrs. J. Cavell), aged 78 years. Mother and father re-united.

SILVER WEDDING.

On July 25, by Mr. E. J. Tuck, at Wolfscrag-st. Church of Christ, Broken Hill, Ethel, eldest daughter of the late Timothy J. Loader and Mrs. K. Loader, of Steptoe, S.A., to Leslie, fourth son of the late John Warren and Mrs. M. J. Warren, of Forestville, S.A. Present address, 179 Chloride-st., Broken Hill.

FOR SALE.

Fruit trees, assorted, extra strong, 1/6 each; usual size, 1/- each, 10/- doz., 75/- 100. Orange, Lemon, Mandarin, Grapefruit, balled trees, 3/6 to 6/- each. Currant, Gooseberry, Logan, 6d. each, 4/- doz., 25/- 100. Strawberry, 6d. doz., 2/6 100, 14/- 1000. Raspberry, 1/- doz., 5/- 100. Wonder Prince Raspberry, 2/- doz., 14/- 100. Walnuts and Cherries, 1/8 each. Almonds, Filberts, Chestnuts, 1/- to 1/6 each. Choice Roses, bush and climbing, 1/- each, 10/- doz. Cypress, Mahogany, Sugar Gums and Wattles, 5/- doz., 45/- 100. Flowering Gums, 1/- doz., 10/- doz. Genistas, Broom, Berberis, Weigelia, Japonica, Robinia, Hakea, Bottlebush, Ericas, Maples, Buddles, Grevillias, 1/- to 1/6 each.

NIGHTINGALE & CO., Nurseries, Emerald.

News of the Churches.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Active preparation is being made for forthcoming mission and much enthusiasm is being shown. For new Sunday school hall at South Perth funds are steadily mounting. Mr. Vin. Conigrave has been received by letter of transfer from Prospect.

TASMANIA.

West Hobart.—On Aug. 6 Bro. N. J. Warmbrunn gave a helpful exhortation. Bro. Cameron preached at night. On Aug. 7 Bro. and Sister Tease and family arrived in Hobart. A welcome was given them on Aug. 10. Bro. N. J. Warmbrunn was chairman, and welcomes were extended by Bren. L. A. Bowes, A. Cameron, N. A. Cooper, J. Gendis, J. C. Woolley, D. Street, E. Ashlin and Sisters Mrs. G. Woolley and Mrs. J. Boxhall. Bro. and Sister Tease responded. Items were given, after which supper was served. On Aug. 13 Bro. Tease addressed the church on "Fellowship." At gospel service his subject was "A Mystery Explained."

QUEENSLAND.

Annerley.—Meetings are improving after much sickness. 20 ladies were at guild American tea on July 25. An excellent travelogue on America was given by Mrs. W. A. C. Wendorf, president of sisters' conference. William Streader was received into membership on Aug. 6, from Nacnaughtan mission at Moorooka. Annerley supported the mission throughout and received much blessing. Fine gospel solos have been given by Messrs. Len. Wyeth, A. E. Griffith and Sister G. E. Bates.

Zillmere.—On Aug. 5 the young people's guild and several church members met at the home of Bro. and Sister Bruce for a pre-wedding party to Sister Miss Jessie Hermann (late Sunday teacher, member of guild and church organist), to be married on Aug. 26. Bro. Bruce, on behalf of Y.P.G., presented her with a tea-set, and other presents were given. On Aug. 6 Bro. Barker, of Brisbane, exhorted to a good congregation. At night three young men of Queensland Evangelical Board conducted the service.

Rockhampton.—There was an improved attendance at gospel service on July 30, when Bro. Greenwood spoke on "The Reality of Death." Bro. E. J. Boettcher was welcomed on letter of transfer from Marburg. Sunday school has gathered over 8000 stamps for B. and F. Bible Society. C.E. society recently visited High-st. Baptist society. Under the leadership of Sister Jean Williams, a girls' Good Companion Club has been formed. The church has sustained a sad loss in the passing of the late Sister Richardson, and sympathy is extended to her relatives.

Toowoomba.—Young people's Bible class membership increases weekly. The class invited S.S. teachers to tea on Aug. 6, a happy time being spent. Bro. Trezise preached on "Be Ye Reconciled." Four lives were rededicated. On Aug. 8 Bro. T. H. Scambler addressed members on the work and needs of College, and gave a message on "The Cross of Christ," and Bro. Allen Brooke, of Ann-st., spoke on "Christ is Everything and Everywhere." Mrs. Greenwood, a member of Toowoomba church for over 50 years, passed away on Aug. 8. Bro. Trezise conducted services at the chapel and graveside the following day. Sister Parsons, sen., has been very ill for some time.

Brisbane (Ann-st.).—Wonderful services were held all day on Aug. 13. At worship meeting 274 broke bread. Bro. L. Trezise, Toowoomba, presented a stirring address on "Climbing the

Heights." Conference sermon in afternoon was delivered by Bro. T. H. Scambler, B.A., Dip. Ed., to a crowded meeting. Vocal items were rendered by Mrs. Topp, Rockhampton; Mr. and Miss Enchelmaier, Albion; and Miss Linda Elliott, Toowoomba. A scripture recitation was given by Miss Jean Munro, Albion. A large number of visitors came from town and country churches. Fellowship tea was a happy gathering. Bro. Scambler's talk on "The College of the Bible" was full of interest. At evening service special music by choir and a solo by Bro. V. B. Morris preceded an inspiring message from Bro. Scambler on "Life's New Centre." One young lady decided for Christ.

Maryborough.—The church is experiencing a time of revival. Old members are coming back and new ones are being welcomed. Quarterly business meeting was held on July 23, followed by a fellowship tea. All reports were encouraging. Mrs. van Eerde was elected an organist. Newly-formed C.E. society is enthusiastic. Ladies' guild is very active. On Aug. 6 Bro. Alan Price gave a helpful address on "The Young Christian." A married woman was received into fellowship. Bro. van Eerde, assisted by the young people, conducted 4MB Sunday Sunbeam session. A quartette item was rendered by Misses Unke, Vera, Mollie and Betty Price. In the evening Bro. van Eerde conducted gospel service, and after a challenging message a young man confessed Christ. Bro. L. Anderson and Sisters Hansen, van Eerde and Scheibrowski have rendered helpful messages in song.

VICTORIA.

Hampton.—Bro. Schumann, of Black Rock, was morning speaker on Aug. 13. At night Bro. Stephenson preached. Young ladies sang as a choir, and Miss Dinwoodie rendered a solo.

Box Hill.—Bro. Saunders, a faithful member for about 60 years, passed away on Aug. 12. The church extends sympathy to the bereaved ones. Owing to the measles epidemic, Bible school attendance has fallen off considerably.

Berwick.—On Aug. 13 Bro. Wilson paid a visit to Warragul church, Berwick services being conducted by Bren. R. T. Pittman morning and K. A. Jones evening. Bro. Ritchie is progressing favorably after severe illness. C.E. held a social at end of July to buy equipment for church.

Northcote East.—Morning attendances have fallen off, but there is an increase in attendances at night. Bro. McLaughlin is giving messages on some of the great reformers. Bro. Ward continues to do good work in visiting ten of the principal hospitals in and around Melbourne.

Gardenvale.—On Aug. 13 Bro. J. Gray spoke in the morning, and Bro. McCulloch in the evening. The church extends sympathy to Bro. F. Saunders in the loss of his father. We are glad that Sister Mrs. Trivett is well enough to leave hospital. Sister Mrs. Rust is still confined to her bed.

Surrey Hills.—On Aug. 13 Mr. W. F. Nankivell continued his addresses on "The Laws of Life." Football team attended at night, when the sermon was on "The Law of Heredity." Miss Shields has been appointed superintendent of mission band. Mrs. Lynch is congratulated on having reached her 81st birthday.

Melbourne (Swanston-st.).—On Aug. 13 Bro. A. L. Gibson brought to the church a much-appreciated message. Bro. A. A. Hughes preached a helpful sermon at evening service to a good audience. During the previous week Bro. Hughes visited Shepparton, Vic., and Deniliquin, N.S.W., in the interests of C.E. work.

South Yarra.—The work is progressing steadily. On evening of Aug. 13, one sister confessed Christ after the address by Bro. Caudy. **Northcote.**—Mr. Karmouche spoke concerning the work of the Mission to the Jews at Y.P.S.C.E. meeting recently. A young man confessed Christ at gospel meeting on Aug. 13.

Bentleigh.—The church mourns the passing of Sister Holloway at the age of 82 years. She had given many years of service to her Lord. Sympathy is extended to all who mourn. Bro. Styles is also remembered in his time of sorrow.

Middle Park.—Bro. Jackel's excellent addresses are creating much interest. Good attendances are maintained at gospel services. Bro. Forbes rendered two beautiful solos at evening service on Aug. 13. Bro. Jackel is making himself known in the district by appreciated visitation.

Dandenong.—Bro. Franssen presided over mid-week prayer service in absence of Bro. Lewis. Bro. Lewis addressed both services on Aug. 13. Subjects, "Jesus' Last Message" and "The Christian and his Pleasure." Teachers of school held a tea table conference with Bro. K. Jones, Bro. Elliot and Sister Lilburn on Aug. 13.

Black Rock.—Y.P.S.C.E. commenced an increase-membership campaign, which was opened by Spring-st. mission on Aug. 7. Ladies' guild visited Black Rock Congregational ladies' society last week. A combined midweek prayer service and Bible study was held at Congregational Church; Mr. Forward was the leader. He also spoke on Aug. 6.

Balwyn.—Endeavorers held annual rally on July 29; 123 young people enjoyed a happy time at tea table conference, Mr. A. Hughes being speaker. Juniors gave items and Miss Culbert gave a fine illustrated talk. At 8 p.m. the Y.P. society enjoyed a helpful and inspirational time with Mr. Hunting as speaker. K.S.P. club is functioning well.

Essendon.—On Aug. 13 Bro. Smith spoke at morning service, and Bro. Moncur, of Ascot Vale, presided. Sickness is the cause of smaller attendances at church and school. A men's fraternal has been formed, with Bro. Taylor as chairman, Bro. Muir as secretary. Ladies' mission band enjoyed a talk from Colonel McLeod at last meeting.

South Melbourne.—Bright, earnest messages continue to hold interest. Bren. J. C. Cunningham and H. McCallum are ably leading the work. Bible school is practising for anniversary under leadership of Bro. J. Nicholls, of Gardiner. Youth council meeting was held on Aug. 13; auxiliaries reported good work amongst young people. Several groups had increased membership.

Moat Albert.—At annual business meeting on Aug. 10, plans were discussed for uplifting all departments of work. Thanks were expressed to many whose faithfulness has been outstanding. On morning of Aug. 13 Bro. W. Smith gave an appreciated exhortation. Some members and scholars are sick. Mrs. Hunt was present after long illness. There are good prospects for a revival.

East Doncaster.—Combined church and Sunday school anniversary services were held on Aug. 6. Speakers for day were Bro. Wright, from the College, Bro. Hagger, and Bro. Roffey, student preacher serving the church. On Aug. 9 Bro. Keith Jones gave an interesting lantern lecture and presented S.S. prizes. Speakers for Aug. 13 were Bro. Connor in morning and Bro. Roffey at night.

Colac.—Bro. Pittman is in Colac Hospital, having undergone an operation to his leg, which developed poisoning as result of a fall. He is making good progress, but will not be able to walk for some weeks. Bro. Watt, of Latrobe-terr., Geelong, had charge of the services on Aug. 13; he was assisted by Bro. Barnes. Interest and assistance of Geelong churches is greatly appreciated.

(Continued on page 524.)

Foreign Missions.

Conducted by
A. Anderson, 261 Magill Rd., Tranmere, S.A.

DIKSAL VILLAGES RECEIVE GOSPELS.

THIS week we have been moving among some of the villages that are not visited much during the year. This was really a special effort to place a Gospel in every home, whether they could read or not. The position to-day is that most of the children are going to school and getting an elementary education, so can read the book to their parents. The parents are pleased to accept it for their children, and immediately say, "My boy can read; he is in a certain standard." When they say, "We cannot read," we point out to them that they may have a visitor who may be able to read, and you can ask him to read it to you." This also appeals to them. We have distributed over 1000 Gospels in the last two days. I feel it is very important to get the word of God into the homes so that they may get a clearer knowledge of the way of life, for I believe God will often use his word when the preaching fails. It has been intensely interesting, though of a somewhat strenuous nature. It has afforded opportunities for personal contact and speaking to them about what the book contains. The first day we visited four villages and had a glorious time. The people were pleased to receive the books, and we could have disposed of more, but we confined the effort to only placing one Gospel in each house. Yesterday we had a very successful time, though in one village slight opposition. This came from better-class shopkeepers, who tore up a Gospel after we passed. We expect a certain number will be destroyed, but if only a few Gospels survive God is able to turn the whole village to himself. The Bible-women and the preachers were all engaged in the venture. Yesterday it was interesting to find a few girls who could read, one a girl about fifteen years of age who seemed pleased to receive a Gospel. May it prove to be the means of her salvation. —T. Escott.

BARAMATI NEWS.

MISS CALDICOTT sends greetings and wishes to inform her many correspondents and friends that she is very well, but too busy at the moment to answer letters. A few glimpses of her letter will show that she is hard at work after her brief vacation.

"We have been greatly encouraged by the response of our Indian Christians here at Baramati in their efforts towards the conference fund offering, which is also taken up in July. There are no more than twenty-five women who can give (or help in sewing class or gathering grain towards this fund), so the final amount of 29/- rupees (£2/18/-) is really good for poor Indian Christians, some of whom earn a bare living wage, and others even less. We praise God our women see the need of their own people who still sit in darkness, without a knowledge of the Saviour.

"This month has also been a very sad and worrying month for us. Keru Zadow, who was our faithful oxen driver for so many years, has left owing to failing health. He was formerly a leper and treatment stayed the disease. He needs more treatment for it is developing again. He refuses to go to the institution for treatment, so had to leave much to our sorrow and disappointment. Please pray for him that he may not turn away from Christ also in this his time of great need. Then Getalal Patole was unfortunate and fell while getting into the

tonga. She sustained severe fractures of her left arm and shock to her whole system. Not being a young woman, and being rather heavy of body, has not helped matters. Please do ask for the prayers of our brethren and sisters at home on behalf of this faithful beloved Bible-woman. She is in Sassoon Hospital, Poona, a government hospital with X-ray and other facilities. We had to take her to Poona by motor the day of the accident for an X-ray picture to be taken so the arm could be set correctly.

"To-day is the Sunday of our missionaries' annual convention gatherings. We have Mr. Hill, of the American Disciples' Mission, as our special speaker. Mr. Strutton and a representative from the P.I.V. mission are visitors. We are enjoying most happy and helpful fellowship. May God bless you all."—E. Caldicott.

THE BIBLE IN CHINA.

THE American Bible Society, of which Dr. Carleton Lacy is the superintendent, joined hands with the British and Foreign Bible Society some time ago. This united society reports these amazing figures during the past year: Over 67,000 Bibles; 72,000 Testaments; 3,500,000 portions. The report adds, "Our colleagues there have been at their wits' end to know how to supply the urgent demands. Presses and binderies were destroyed; but in spite of all difficulties, for the last five months of the year Bibles and Testaments were printed and sold at the rate of a book every two seconds, day and night."

Mr. W. H. Hudspeth, the colleague of Dr. Lacy, relates the following story. "There are many incidents which I might select to relate to you so that you might see the adventure of distributing the scriptures in China, but I will select only one. It happened twelve months ago in Hankow, whither I had gone to study the needs of the refugees who were being driven into the inland towns. Calling on a Chinese business man, I discovered on his desk a copy of the Bible in Chinese, and he told me in conversation that it was his custom to read a short passage from the Bible every day before commencing business—an admirable habit, well worth cultivating. In addition to his Chinese Bible he had an English Bible, which he could read easily. I discovered, too, that he also had on his desk a copy of the Greek New Testament, and that he could read it with ease, and then I learned that he also had in his office a copy of the Old Testament in Heb-

rew, and that for five years he had been studying Hebrew so as to understand better the Old Testament. When I asked him why he had troubled to learn Greek, I was humbled by his answer. Said this man: 'I was so anxious to know what exactly Jesus Christ did teach that I studied a Greek Testament.' Here was a man, a Chinese, in an inland town, six hundred miles from any port, who could read the scriptures in four languages. That is a sidelight on what the Bible means to at least one Chinese. I explained to him that I was in Hankow looking into the spiritual needs of the refugees. 'Oh,' said he, 'I should like to share in this work. What can I do?' I thought a few moments and then I said, 'I could usefully use 2000 dollars—a sum of money at that time equal to £100. He pondered a few moments and then he said, 'I should like to give you 3000 dollars.' There you have a picture of some of the Chinese and their willingness to help. Has the Bible any message to the Chinese at a time like this? There is the answer."

INDIAN WOMEN AT PRAYER.

LAST October, before the church conference I and mela at Baramati, the wives of our workers came to me asking, "Can we go to the mela?" I replied, "That is for you and your husbands to decide." The men were evidently not willing for wives and children to go, and I knew they were disappointed. So early this year I asked the sisters would they like me to invite someone special to address them on "the special prayer day." They were delighted, and an invitation was sent to an Indian Christian lady now retired from regular work, and she accepted our invitation to give two addresses. We had two services, first 9 o'clock to 10.30 a.m. and second from 3.30 to 5 p.m. The leader of each meeting was one of our Diksal sisters, and they led very nicely. When our visitors arrived the men folk said, "Can't we attend the meetings also?" I replied, "No, this is the women's feast day. You have had yours." They smiled, but they wanted to come all the same. Before the meetings I explained to our sisters that you in Australia had started your "day of prayer" ahead of us, and that after ours was finished women in England and other parts were holding their day. Thus there was a circle of prayer around the world. They were very interested to know this, and it seemed to open up new thoughts concerning prayer and the wonderful prayer fellowship.—F. Escott.

"The gospel is not for the poor alone nor for the rich alone. It is for all people everywhere. It is the duty of Christians to see that the gospel is preached everywhere and to all people. 'Go ye into all the world, and preach the gospel to every creature,' is a plain command."

IT IMPROVES WITH KEEPING

MONEY is one of those things that improve with keeping—within reason. Reason suggests holding money at compound interest until a more profitable outlet presents itself, or a worth-while purchase can be made. The best place to safeguard your savings is the—

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General Manager.

Brooklyn Park.—Much sickness amongst members has kept many from services. On Aug. 6 Bro. Beller spoke at both services. His daughter Gwenda was first-prize winner in Division VI, in scripture examination. A newly-formed boys' club is doing well. On Aug. 13, during Bro. Beller's absence at Port Pirie, Bro. Coin delivered very helpful messages. In the afternoon the new area of 28 homes erected by the Government Housing Trust in Brooklyn Park was canvassed for Bible school scholars and church attendants. On Aug. 9 the church tendered a happy social evening in honor of the Bible school staff.

Port Pirie.—A Sunday school social was held on Aug. 5. Mr. R. Brown spoke on morning of Aug. 6, and a male quartette rendered an item. Bro. Hutson had charge of evening service. Bro. B. McCauley, S.S. secretary, has resigned after many years' service, because of ill-health. At annual business meeting of the church on Aug. 10 officers elected were: Elders, A. E. Arnold and C. W. McDonald; deacons, P. J. Harrison, A. G. B. Hunter, B. B. Hunter, R. L. McNicol, L. J. Pannell, F. L. Pillar, R. E. Oke, C. L. Walladge; deaconesses, R. O. Bottrill, L. J. Forward, D. G. Golding, P. J. Harrison, R. L. McNicol, F. L. Pillar, T. Pillar, R. E. Oke, C. E. Smith, E. G. Welden; secretary, R. L. McNicol; S.S. superintendent, A. E. Arnold.

Kadina.—On July 30 Bro. K. Dyster spoke in morning on "The Wants of the World and its Need," and at night on "Is Baptism Necessary to Salvation?" 75 were at Bible school. Kadina choir rendered anthems at district conference at Wallaroo on July 29. On Aug. 6, "Facing Facts with a Vision" and "Why Men Say No," were Bro. Dyster's subjects. A young man confessed Christ at night. At annual church business meeting on Aug. 9 the following officers were elected: Elders, Bren. A. H. Russack and S. R. Trenwith; deacons, Bren. C. E. Larcombe, E. A. Read, J. W. Ward, A. R. Paterson, E. Rose, A. P. Russack. Aug. 13 was church anniversary. Bro. Dyster spoke in morning on "Too Old at Forty." In afternoon Adj. Bloor spoke on "Growth." At night Mr. E. Lawson preached on "How the Divine Guest Ultimately Becomes the Host." 105 were present. Choir under Bro. C. E. Larcombe rendered special anthems at each service. Bro. K. Dyster has terminated two years of labor with the church. Having resigned, he is free to accept engagement with any church desiring a preacher. At Willamulka work is growing, and Sunday school is now held each week with Bro. E. A. Read as superintendent.

NEW SOUTH WALES.

Bexley North.—Bro. Goode, of Rockdale, gave an appreciated message to the church on Aug. 13. Bro. F. Stow spoke at evening service. The gift of a room heater from the Dorcas sisters will be useful.

Taree.—Mr. Walter S. Argall spoke at all services on Aug. 13. He gave an arresting morning message to the church and afterwards visited Wingham congregation. At evening service Miss F. M. McDonald, of Australian Nurses' Christian Association, gave an outline of their work they seek to do, and Mr. Argall gave a message which was appreciated by all.

Mosman.—The ladies' aid gave an evening on July 27, when Mesdames Rush and Stanhope recounted their experiences in America; proceeds for P.M. Christmas box. On Aug. 6 L. Wilson's message was greatly appreciated by the church; at night G. E. Burns preached on "What are You Worth?" On 13th Bro. Burns exhorted on "Christ's Resurrection Messages"; his evening subject was "Who is Your Master?" soloist being T. P. Dale.

Kingsford.—An inspirational rally held on July 27 was conducted by Enmore choir. Mr. Stuart Stevens gave an address, the rest of the programme being supplied by the choir, and

solos rendered by Miss Daphne Flood. At gospel service on Aug. 6 a man was baptised. On Aug. 5 an elocutionary afternoon was given by Miss W. Smith and pupils, proceeds being given to the church. Bro. Flood's messages are direct and helpful.

Granville-Parramatta, Seven Hills.—During last month all meetings were well attended. The new building at Greystanes is progressing rapidly with voluntary labor. It is hoped it will be ready for service by end of August. At bi-monthly meeting of Parramatta sisters' district conference, held at Loftus Park on Aug. 10, there was a representation from every church in the district. Mrs. Hammer gave a much appreciated address, a parting message before she leaves for the islands. Granville has formed a P.B.P. and K.S.P. Over £10 was received for self-denial offering at Granville on Aug. 13. Seven Hills reports new scholars in Bible school. There have been two confessions at Granville. Self-denial offering now amounts to £15.

Grafton.—Officers elected at annual business meeting were: Secretary, Bro. G. L. Harvey; treasurer, Bro. W. C. Leslie; deacons, Bren. G. Morgan, R. G. Scholz, A. W. Perring and G. L. Harvey. Ladies' guild on Aug. 1 thoroughly cleaned the church building. The furniture has been repolished and everything made beautiful. Bro. and Sister R. G. Scholz have generously lent their tennis court for a bi-weekly tennis tournament, proceeds to be donated to church funds. Steps are being taken to bring Grafton church under the provision of the Churches of Christ Property Management Act 1906. At conclusion of Bro. T. V. Weir's address on Aug. 6, four members of the church re-dedicated their lives to Christ. Sympathy is felt for Bro. and Sister Olive in the loss of their daughter Alice.

Lismore.—The fifty-fifth anniversary of the church was celebrated on July 29 with a successful tea and social. Thankoffering amounted to £44, with more to come. Several isolated members attended, also representatives of ministers' fraternal. Services were continued on the Sunday with good attendances. Bro. Andrews' subject in morning was "The Future of the Church." Sister Miss Vera Gardner, shortly to be married to Mr. Don. Ottery, was entertained at a wedding tea on Aug. 8 and presented with a silver teapot and hot-water jug in recognition of her musical help to the church over a number of years. A pleasant social afternoon was spent with Sister Mrs. Garstin and Miss Mylca, proceeds used to augment guild funds. Mrs. R. R. Wetherspoon held a games and competition evening for young people in aid of new organ fund. Bro. Andrews and several members travelled to Brisbane to attend Queensland conference.

WANTED.

Bro. Ward, who visits hospitals in and around Melbourne, is in need of tracts and other suitable literature for distribution to inmates, and would welcome assistance in this direction. His address is 10 Murphy-gve., East Preston.

TO LET.

Ferry Creek. Comfortably furnished bungalow, every convenience, accommodates ten. Beautiful scenery. Booking now Spring and Christmas vacations. Mrs. F. Lee, 108 Greville-st., Prahran, S.1. Windsor 36.

Furnished house, Chelsea, available to small family (members) for 12 months at nominal rental from end of present month. Apply Social Service, Bible House, 241 Flinders-lane, Melbourne, C.1.

THE COTTAGE.

Homely, good table, cream, poultry. Tariff, 30/-.—Mrs. Thompson, Sallor's Hill, Daylesford.

COMING EVENTS.

16 words, 6d.; each 12 words extra, 6d.
Displayed matter, 2/- inch.

AUGUST 26 and 27.—South Yarra C.E. anniversary. 7.30 p.m., Saturday, 26th; speaker, Mr. W. Betts; song-leader, Mr. Dyer. Sunday, 27th, 7 p.m., The Campaigners for Christ.

AUGUST 27.—Malvern-Caulfield "Go-to-church Campaign." Restoration Sunday, 11 a.m., Mr. T. R. Morris. 7 p.m., Mr. F. E. Buckingham; subject, "The Origin of the Church" (chart). Special anthems by choir conducted by Mr. Roy Callow.

AUGUST 27 and 29.—Doncaster 76th anniversary. Bro. Nankivell at morning service. Bro. Connor will conduct evening meeting. Tea and public meeting, Tuesday, 29th; Bro. J. E. Webb, conference president, speaker. Items by choir, quartette party and soloists.

AUGUST 29.—The 21st anniversary of South Yarra Women's Mission Band, 2.30 p.m. All past members and friends invited.

AUGUST 31.—Testimonial concert to Bro. and Sister Clydesdale, Enmore, Thursday, August 31. Greetings and contributions to fund to W. T. Coles, 299 Bay-st., Brighton-le-Sands.

SEPTEMBER 3, 5 and 10.—Collingwood Church of Christ Bible school anniversary. Sept. 3, 11 a.m., T. R. Morris, jun.; 7 p.m., Les. Brooker; 7 p.m., T. A. Fitzgerald. Sept. 10, 11 a.m., K. A. Jones; 3 p.m., John Turner, B.A.; 7 p.m., D. D. Stewart. Tuesday, Sept. 5, scholars' tea and demonstration, 6 and 8 p.m. Song-leader, Mr. Hopkins.

SEPTEMBER 10 and 13.—Gardiner church (Malvern-rd. and Scott-gve.), 25th anniversary celebrations. Sept. 10, at 11, A. R. Main, M.A.; at 7, Thomas Hagger. Sept. 13, at 8 p.m., Anniversary Festival. Recorded messages from Horace Kingsbury and T. O. Fisher, U.S.A. Musical and elocutionary items; addresses by J. E. Webb and H. J. Patterson, M.A. Those from a distance who desire hospitality for lunch and tea on the Lord's day please notify secretary not later than Sept. 1.—F. C. Whittington, 5 Carroll-cres., Glen Iris, S.E.6.

SEPTEMBER 10-24.—Collingwood Church of Christ evangelistic mission, commencing Sunday, Sept. 10, and continuing to Sunday, Sept. 24. Fridays excepted. Missioner, Bro. D. D. Stewart; song-leader, J. Northeast. Members of sister churches are urged to attend these meetings.

SEPTEMBER 12.—College Concert. Past and present students combine for annual concert at Lygon-st. chapel, 8 p.m.

BROADCAST SERVICES.

Each Sunday in August, Bro. G. R. van Eerde, of Maryborough, Qld., will conduct S.S. Sunbeam Session, 4 MB.

NORTHCOTE BIBLE SCHOOL ANNIVERSARY.

Sun., Aug. 20, 11 a.m., W. T. Atkin; 3 p.m., E. L. Williams; 7 p.m., K. Jones.

Wed., Aug. 23, 8 p.m., distribution of prizes; speaker, F. Hunting.

Sun., Aug. 27, 11 a.m., G. L. Murray; 3 p.m., C. J. Robinson; 7 p.m., W. T. Atkin.
Song-leader, G. Hing.

GARDENVALE, SUNDAY, SEPTEMBER 3.

Preacher, A. G. McCullough.

11, "The Voice of the Sun."
7, Choral Service. A Tonic for Troubled Times: "God's Nearness to Us."
Soloists: Miss Ethel Hussey, Mrs. Gove, Mr. Glen Jones, Mr. Nat Haddow. Choir with organ piano accompaniment. Mesdames Powell and Tippett.

A cordial welcome to all.

CHURCH OF CHRIST CRICKET ASSOCIATION.

Applications for clubs and umpires in the above, closing August 29, will be received by the hon. sec., W. A. Fordham, 184 Prospect Hill-rd., Canterbury, E.7. 'Phone, WF 1403.

South Australian News-letter.

IL R. Taylor, B.A.

General Conference.

OUR annual conference will be held from Sept. 14 to 20, following the Royal Show, which draws many country people to the city. The conference sermon will be preached by Bro. D. Wakeley. Principal T. H. Scambler will represent the College of the Bible, and speak at the home mission meeting in the Town Hall. An important question will be raised in the report of the Advisory Board, viz., the matter of establishing some system, satisfactory to both churches and preachers, to settle preachers in new fields when a change is desired.

Foreign Missionary Churches.

Churches in South Australia as a group do well in their gifts to overseas work. Sacrifices are made by many brethren and sisters in the weaker as well as in the stronger churches. Year after year the Bordertown circuit and the Unley church do not fail to respond to the appeal with liberal contributions. Your correspondent looks back at the close of twelve years' work with the latter church with deep gratitude to God for the privilege of encouraging an already missionary-minded people in their desire to give to overseas activities. During this period their annual contributions have averaged well over £300. In spite of the low price obtained for wheat, which has affected the giving capacity of the brethren, the secretary of the F.M. Committee informs us that the total offering for 1938-1939 in this State is up to the previous year's mark.

Projected Chapel at Victor Harbour.

One of the aims in the three-year plan is the erection of a suitable place of worship in this flourishing seaside town. A plan has been prepared of a building which is estimated to cost £1700, exclusive of furnishings. Victor Harbour church has prayed much to secure the necessary money. They now have £900 in the bank and an additional sum of £400 has been promised, half of which is conditional upon the building being erected free of debt. The work at Victor Harbour is peculiarly a brotherhood concern, for hundreds of our people visit the town annually for their holidays. There is no immersionist witness being given in the south except that offered by Churches of Christ.

Sunday Sport.

Increasing use of the south parklands is being made for sporting activities on Sundays, and steps are being taken by the Council of Churches to tackle the question through the City Council. The Burnside local governing body has recently taken a stand against the desecration of the Lord's day on their public reserves. One religious body in particular encourages its sports clubs to have fully organised events on Sunday afternoons, and other clubs are drawn in to fulfil association engagements. It is said that sport has developed to such an extent that our spacious parklands do not provide enough room on Saturdays to accommodate all who wish to engage in physical pastimes.

Slum Census.

Inspectors working under a census supervisor are making a house-to-house canvass of slum districts in the metropolitan area with a view to the elimination of unsatisfactory housing conditions. The government will endeavour to provide substantial new homes to replace those which will be demolished.

Betting Shops from a Horse Trainer's Viewpoint.

A Melbourne horse trainer, who was in Adelaide earlier in the year, has written to a

sporting paper severely condemning our betting shops, and expressing the hope that for the sake of racing, the system will not be introduced into our sister State. He says: "There are only two men and a dog—as the saying goes—at races in South Australia. I've been going there for a few years now and I can see the difference. It's worse each trip I make. Few go to the races. Everyone who wants to bet goes to the shops. They are so crowded you cannot move. I've been in some queer places in my time, but I've never seen anything worse than a betting shop. The whole business struck me as disgraceful. I only hope there will be nothing like it in Melbourne." Unfortunately the system is already well dug in. Bookmakers are priding themselves that their shops have strong economic and political support. A fight is now on between them and the racing clubs to prevent people from drifting back to the racetracks owing to a restriction placed by the Betting Control Board upon "calling the odds" in the shops.

Prayer Corner.

Conducted by G. J. Andrews.

"BRETHREN, PRAY FOR US!"

TAKE ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning."—Mark 13: 33-35.

PRAY AS STEWARDS.

O Lord my God, I pray that I may not toil for nought. Let me not pile up money and starve my soul. Let me not seek after pleasures which provide no enduring joy. Let me so live toward thee as to find the sacramental bread in every common thing. Lord, evermore give me this bread! For the sake of Christ Jesus. Amen.

O Lord my God, help me to consecrate all I am and have to thy service. Let me be a steward in thy bounty. Help me to do with it what thou wilt. Reveal thy purpose to me, and let thy choice be my delight. For the Saviour's sake. Amen.

O Lord my God, sanctify my use of money. May it never be my master, but always my servant. May I compel it to do the Master's business, and to do it everywhere and all the time. Let my use of money help me nearer thee. For Christ's sake. Amen.—J. H. Jowett.

"NOW I AM RESOLVED."

I had no time in all my work and play To say a word to God, so yesterday, When my last toy was broken, and my hand Failed from the work the strenuous brain had planned, And God I sought with pitiful cry, heart sore, Lo, briars choked the way, and hid the door! So now I am resolved that everything, In work or play, shall grow a prayer-wing, And I will carve from every grievous load Great blocks of prayer to pave me heaven's road. And every task a fingerpost shall be, To point a surer way, dear Lord, to thee.

—Muriel E. George.

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

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

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

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Obituary.

John Alexander Finlayson.

WHEN John Alexander Finlayson was called to higher service on July 31, the church at Bundamba, Qld., suffered the loss of a loyal and capable member. He was born in Tarbolton, Scotland, on Feb. 23, 1851. He joined the church at Blantyre when he was about 26. He served the church faithfully for about 12 years, often taking part in exhorting and preaching, and was an active worker amongst the young. Coming to Queensland in 1893, he linked up with the church at Bundamba and associated himself in all the activities of the church. He was dearly loved for his exhortations and preaching abilities. He loved his church and his God, and was endeared to all who knew him as a God-fearing man. He met with the church for the last time on July 2 and exhorted on "Watchfulness and Steadfastness." After a service in the chapel by Bro. J. O. Methven, assisted by Bro. L. Larsen, of West Moreton, we laid his remains in the Ipswich cemetery, to await the resurrection morn. Bro. J. O. Methven conducted the last sad rites at the graveside. To the relatives in Scotland we extend our united sympathy and condolence and to the God of all comfort and consolation.—G. Green.

Mrs. Hampton.

THE church at Emerald, Vic., has been called to part with Sister Mrs. Hampton at the age of 87 years. For some time she had been unable to meet with the church, but maintained a deep interest in its work. She was a splendid Christian woman and shared some of the fine Christian qualifications of her late brother, P. A. Dickson. Our late sister was originally associated with the church at Lygon-st., and later at Ascot Vale. We share the loss of relatives and look forward to the better life that never wanes with age.—Horace J. Jackel.

David Alfred Lewis.

PRO. DAVID A. LEWIS, of South Yarra, Vic., passed away early in the morning of July 26, at the age of 83. He was a native of Birmingham, England, and came to Australia when quite a young man. Baptised by Bro. J. J. Haley in Lygon-st., Carlton, in 1878, in his early days he was connected with some of the city churches, chiefly Lygon-st. Later he settled in South Yarra and met with brethren at Prahran. He and his late wife were consistent members. Then in 1893 Bro. T. Hagger was instrumental in starting a cause in South Yarra; the first meeting-place was at the corner of Cunningham-st. and Toorak-rd., and later in a hall at the corner of Surrey-rd. and Toorak-rd. Bro. Lewis and his sister-wife were amongst the nine foundation members who transferred from Prahran to South Yarra. The writer has been acquainted with the Lewis family over a period of 50 years. He met with the Prahran brethren and later at Cliff-st., South Yarra. Bro. Lewis was a staunch supporter and a great help to the new cause, to which he gave his wholehearted support financially and otherwise. He took a keen interest in all the church activities, being supported by his sister-wife, who passed away on July 26, 1933. To them the church was the first consideration. Bro. Lewis in earlier days gave the smaller churches much help by his scriptural knowledge and his talents as a speaker. He held many positions in the church and her activities. He was sound in the doctrine of the New Testament. He leaves a family of seven, five sons and two daughters, all of whom are members of the church. Two sons are residing in South Australia and one in Colac. The remainder of the family are in the suburban area. Our late brother was

laid to rest in Spring Vale Cemetery. Bro. C. Candy, assisted by Bro. J. Webb, held a brief service at the chapel, and Bro. Candy and Bro. Andrew Hughes conducted the interment at Spring Vale. Our deepest sympathy is extended to the bereaved.—T.M.

O. N. Noake.

THE late Mr. O. N. Noake was born at Bristol, England, in 1849, being therefore 90 years of age at his death. He came to South Australia in 1881, and was one of the earliest members of the church at Park-st., Unley, where he worshipped more or less continuously until last year, when he came to Sydney by aeroplane immediately after the death of his wife. At Park-st. he filled several offices at different times, being a deacon for a number of years, and at one time secretary and later treasurer of the Sunday school. He was always a loyal supporter of the church especially as regards its finances, and was deeply interested in home and foreign missions, contributing liberally to their support. He was of a cheerful and amiable disposition with a strong vein of humor. His occupation until he retired in 1930 was that of custodian of the Adelaide Museum, where he was highly esteemed for his faithfulness to duty. During his brief membership with the church at Chatswood our brother greatly endeared himself to all who knew him. He received the home call on Saturday, Aug. 5. A private service was conducted by the writer at Northern Suburbs Crematorium.—F.A.Y.

W. W. Ramage.

WITH the passing of Bro. W. W. Ramage on Aug. 4, at the age of 79, after a brief illness, the church at Dawson-st., Ballarat, Vic., suffered the loss of a loyal, capable and earnest member. Bro. Ramage was born in Ballarat in 1860, and was baptised when quite young. For many years he was connected with the church at Peel-st., afterwards transferring to Dawson-st. For close on 60 years he remained a devoted and loyal son of God. He served the church and brotherhood in numerous beautiful ways. His gentle spirit and kindly deeds are treasured in the hearts of a great company both inside and outside of the churches. He leaves a faithful record and a most fragrant memory. Our tenderest sympathy goes out to those near and dear to him. The large company who assembled at the home and the graveside bore silent testimony to the high esteem in which he was held. Bro. C. Young conducted both services, assisted by Bro. Randall, Wilkie and Benson.—A.F.

Brother Reynolds.

PRO. REYNOLDS, elder of the church at Devonport, Tasmania, passed away suddenly at his home on July 29 at the age of 77 years. Baptised by Bro. Moffitt at Newground chapel as a lad of 15 years in 1878, Bro. Reynolds continued throughout his life an ardent supporter of the church and its work. For many years he with the late Bro. Rawson conducted services in Newground building until, with his family, he removed to Northdown, where he conducted services in his home for over 10 years. The churches at Ulverstone and Devonport owe much to his faith and liberality. He was never content to allow the smaller places to remain unreached, and on numerous occasions walked 16 miles to Nook to conduct services. He was much given to hospitality, and many to whom it was extended will long remember their welcome. Of late years the midweek service of the Devonport church met in his home, and profited from his earnest study and exposition of the Word. Bro. Reynolds was rarely absent from the church services, his greatest delight being to preside at the Lord's table, which he did on the Sunday prior to his death. In 1892 our

late brother married Miss Sarah Barnes, and their three children (Mrs. Reid, Mrs. Kenzie and Mr. L. Reynolds) are faithful members of the church at Devonport. Church members and many friends from a wide area joined to pay a last tribute to this fine life at the funeral service conducted by Bro. W. S. Lowe, of Launceston.—W.S.L.

Victorian Churches of Christ HOME MISSIONS

Your committee is giving assistance to the churches at: Albury, Ararat, Chelsea, Colac, Drumcondra, Echuca-Rochester circuit, Hamilton, Merbein-Red Cliffs circuit, Ormond, Ringwood, St. Arnaud, Stawell, Wangaratta, and the Warracknabeal-Minyip circuit. A subsidy is paid to W. B. Payne to help in his visitation at Gumeroogunga.

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"BLESSED are the meek; for they shall in-
herit the earth." To a man of the world
these words appear obviously false. To the
seeker after God they are profoundly true. To
the spiritually minded they are not only true,
but a glorious affirmation. The real things of
life are determined by the spiritual nature of
man. This beatitude of Jesus is a flat contra-
diction of what the world believes. The world
says: "Blessed are the proud, the passionate
and the self-assertive, for they shall get what
they ask for."

Who are the meek? The world knows them
as people who do not push, shout or retaliate.
Meekness is not a negative virtue. It is not
assertive because it has something better. When
Jesus spoke of meekness he emphasised a virtue
which was possessed of dynamic power. Meek-
ness is power under restraint. It takes courage
of the finest sort. Jesus was meek, but he was
the most valiant soul that ever lived.

The meek have learned that behind everything

THOUGHT FOR THE WEEK.

THE devil never gives
a man as sound reasons for
breaking the commandments
as God does for keeping them.

—Selected.

is God. They have learned that there is a
deeper sense in which they inherit the earth;
the earth is the place where God grows souls.
True wealth is the soul's wealth.

The truth is that meekness is the greatest
virtue of life. It rests on the eternal justice
of God. The meek inherit the earth because
they get the best out of religion; they get the
best, that is, in life-saving character. God's
people will conquer in the end by the might of
their meekness. "I have seen the wicked in
great power, and spreading himself like a green
bay-tree. Yet he passed away; I sought him
but he could not be found." Then the words
of Jesus sound like silver chimes in the soul:
"Blessed are the meek; for they shall inherit
the earth."—Selected.

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