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Union Manifesto Reviewed.

On another page of this issue appears a document drawn up by Anglican Bishops and Free Church leaders as a basis for the reunion of English Christendom. It is a noteworthy statement, and likely to be "historic." If it disappoint us, or fail to reach our ideal in many ways, let us not forget the notable advance which it indicates.

As was to be expected, the report has roused a storm of discussion. English religious newspapers devote columns to the question. Some writers greatly praise the report, while others denounce it vigorously. It may help our readers to give a few extracts indicative of the nature of the discussion, which has largely dealt with the questions of baptism, ordination, and creeds. At present we confine ourselves to comments and criticisms by some representatives of the bodies represented on the Committee.

The "Church Times" opposes.

The "Church Times," an Anglican paper, bluntly asks, "What is the use of this?" It thinks that "the method of hiding disagreement under a formula" "provides a method by which men may remain heretics without feeling uneasy about it; that, in fact, it provides reunion without unity."

"Here, for instance, is a formula on Baptism. 'Baptism is by the ordinance of Christ and of His apostles the outward and visible sign of admission into membership of the Church.' Two men might agree on this formula while disagreeing altogether concerning baptism. One might think infant baptism right; the other might think it entirely wrong; one might believe in the gift of supernatural life received; the other might scoff at the very idea. Yet by acceptance of the formula others might be persuaded that there was really a fundamental agreement when in reality the disagreement is fundamental. This is intellectually dishonest."

The "Church Times" is wroth at the thought of recognising the validity of Non-conformist orders.

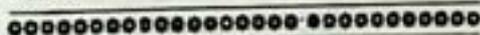
"At present if a Free Church minister joins the Church and wishes for ordination he has to renounce his heresy and submit himself to be trained. He is regarded as a stray sheep returned. But under the new scheme, if all the members of

a body do it together, everything is changed. No renunciation of the past is demanded, and ministers, apparently, will be ordained at once, being told that, if they submit to ordination, they need not believe in any theory of it. What is there reasonable in this? At what point do numbers make the difference? Where does principle come in? Does heresy cease to be heresy when its adherents become numerous? This is practically a complete capitulation to Nonconformist theories."

Baptist protests.

The vigor of the "Church Times" on the one side does not excel that of some distinguished Free Churchmen on the other. Some Baptists particularly have pungently criticised the proposals and expressed their wonder that such a Baptist as Dr. Shakespeare could approve of the report.

Few writers to-day have a wider circle of readers than has Dr. T. R. Glover. In some points, in our judgment, he is quite unfair to the Committee, as when he belittles the scholarship of nearly all its members; and he uses language which lays him open to the retort of Prof. P. Carnegie Simpson that he "writes as if he were a monopolist in the matter of intellectual integrity." Still Dr. Glover makes some points which must be noted. The Baptism clause he rightly thinks is too vague and indecisive to help at all. He writes:



From "A Hill-Song."

If I seek the valley
Where the roads are easy,
Let the thorns beset me round
And never let me roam,
Keep my feet from straying,
Birds that beat before me,
Star beyond the sunset,
O, shine and lead me home.

Now the night bereaves me,
Now the dream deceives me,
Now the music leaves me,
Come, O Light of Light,
Shine above the mountain,
Lead me through the pine-woods,
Keep my feet from straying
This and every night.

—Alfred Noyes.

"Am I as a Baptist—are Dr. Shakespeare, Mr. Marnham, Dr. Charles Brown—of opinion that 'infant baptism' is 'baptism' at all? How long has this identification been Baptist doctrine? Perhaps it is at the Baptist Church House, that palace of dissolving views. I venture to hope there are still Baptists who hold to a more scriptural and intelligent view of baptism. Do Anglo-Catholics allow the Congregationalist baptism of infants to be baptism? I am not clear, but I think they would not if they knew what Congregationalists teach about it—or taught. The clause unites us as long as we do not know what it means, or want to know. It will do very well for a Laodicean community, whose idea of Christian charity is to believe all opinions equally true."

Again, take this trenchant passage regarding Episcopacy:

"What do they mean? Episcopacy, as understood in Catholic Churches or in Hanoverian monarchies, or superintendency as practised at the Baptist Church House? Am I to be licensed or ordained or chartered by a bishop or a superintendent if I am to preach? I wish to assure the signatories that I shall not ask permission from anybody. What do you mean by Christendom? Does it imply we are to be swayed by Rome? Will the Anglo-Catholics care to accept the adherence of a half-dozen communities with a half-dozen official sets of reservations as to what they are doing? Or are we come to a point where Bunyan's 'Mr. Anything' is our standard Christianity? Does not the term 'authority' convey a number of meanings? Do the Committee know precisely their meaning in using it? Or are they adopting Catholic assumptions without reference to the evidence for them? I believe in the priesthood of all believers."

The Yorkshire Baptist Association expressed itself in the following resolution:

"That this Association of Yorkshire Baptist Churches assembled in Hull declines to entertain any proposals for church reunion which requires the acceptance of episcopal ordination by all ministers, and which impose the use of creeds either as an expression of corporate faith or at the baptismal confession of candidates for membership. The association submits:—

"(1) That episcopal ordination as suggested in those proposals is entirely foreign to the spirituality and freedom of the New Testament, is opposed to our historic position as Free Churchmen, and is entirely superfluous in view of the admission of the conference that non-episcopal ministries of word and sacrament have been manifestly and abundantly used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints.

(12) That the expression of corporate faith is provided for by the public worship of prayer and praise, by the continual preaching of the Word, and by the proclamation of the Gospel in the ordinances of baptism and the Lord's Supper.

(13) That to demand anything of candidates for baptism beyond faith in our Lord Jesus Christ, and a life conformable thereto, is contrary to the mind of Christ revealed in the New Testament.

(14) The association unfeignedly rejoices in the growing spirit of sympathy and charity amongst all the Churches, and in the endeavors after some outward and visible expression of the inward unity of all who are in Christ Jesus, but is strong in the conviction that advance along the lines indicated in these proposals is impossible, and that to press them, so far from furthering the cause of Christian unity, would only prove a new source of division."

Sincerity and usefulness.

One of the sanest criticisms of the report is found in a leading article of "The British Weekly." At the outset Sir W. Robertson Nicoll recognises the sincerity of the Committee and regrets that some critics have attacked the report with acerbity and done less than justice to its content. But the writer is far from agreeing that sincerity involves success and usefulness.

"We thoroughly recognise the noble Christian spirit and intention of those who framed the report, seeking thereby to win the gratitude of the peacemakers. The serious question remains, how far they will succeed in their endeavor.

"We confess thankfully that the report exhibits an unexpected amount of consensus. Indeed, the Archbishop of Canterbury can confidently say that there has been no time during the post-Reformation centuries at which the representatives of the different bodies concerned could have found themselves able to reach such an agreement. Yet, as we study the report, line by line, we grow sadly conscious that this agreement is more apparent than real: it has been brought about by evading or postponing the vital issues. Instead of clearing up ambiguous expressions, the report employs them to camouflage differences which go down to the roots of things.

"Take only one crucial point—the question of Orders. To bring about reunion the report proposes that the Episcopate should be accepted 'for the United Church of the future,' modified, however, by 'the elements of Presbyterian and Congregational order' so as to become 'a representative and constitutional Episcopate.' Not a syllable is said about reordination; we can but suppose that the Conference despaired of solving this thorny problem in any way except by leaving the present generation of Free Church ministers to die out in process of time. But all ordinations would henceforth require the hands of a bishop, while the Lambeth proviso is repeated that 'the acceptance of Episcopal ordination in the future would not imply the acceptance of any particular theory as to its origin and character.'... What is the use of insisting on Episcopal ordination and in the next breath solemnly declaring that you may believe anything you please about its efficacy? On these terms a United Church of the future would be 'chaos masquerading as order.' And when ecclesiastical diplomatists in all good faith put forward such proposals, the result is to create a painful sense of unreality and insincerity among plain Christian men."

The "British Weekly" article closes with these serious words:

"God forbid that we should charge any Christians with personal insincerity, we dare not judge them. What we do fear, however, is that the cause of Christian reunion will be lost in a morass of ambiguous formulas and vague sentiment. What we do urge is that men of all Churches should make an end of illusions—even of friendly and generous illusions—and should grapple resolutely with the naked facts of the situation."

Divine Cameos.

6. SEEKING FOR THE SHEEP.

Ezekiel 34: 11, 12

A. J. Fisher.

In the Old Testament is to be found the germ of much that is more fully expressed by New Testament writers. Ezekiel had a vision of the Shepherd seeking the lost, similar to the beautiful parable of the ninety and nine. Declaring God's message, he said, "I will both search for my sheep and seek them out, as a shepherd seeketh out his flock." These words are more readily understood by one who is familiar with the habits of the Holy Land, yet to all they are suggestive.

The sheep is lost, either upon the mountains or among strange sheep. The shepherd, knowing his own sheep, seeks till he finds it. This is a picture of God, and doubly a picture of Christ. David the Shepherd boy could readily understand this, and so he looked upward to God and forward by faith to Jesus, uttering those beautiful words beginning with "The Lord is my Shepherd, I shall not want." Jesus, beloved by the shepherds of Bethlehem, reared among the shepherds of Egypt and Palestine, was also familiar with the message of Ezekiel and the twenty-third Psalm, and so the parable would readily suggest itself to him and he would further impress it with his words, "I am the Good Shepherd."

To-day we can take all that is suggested by those beautiful passages—Psalm 23, Luke 15, John 10, and find therein a mes-

sage for ourselves. Scripture abounds with references to shepherds, and all that is best in these passages is applicable to our God and our Saviour. We find peace, plenty and protection through our Shepherd. Are we wandering? He seeks us. Are we beset by foes? He protects us. Are we hungering? He feeds us. Are we weary? He gives us rest. With such a Shepherd what have we to fear? True, it may be that once we wandered from the fold of his love—we were "as sheep going astray, but are now returned unto the Shepherd" (1 Peter 2: 25). How we should praise his name for the power which brought again from the dead our Lord Jesus, that Chief Shepherd of the sheep, through whom we have been brought back to the Father's fold.

Jesus my Shepherd is,
'Twas he that loved my soul;
'Twas he that washed me in his blood,
'Twas he that made me whole;
'Twas he that sought the lost,
That found the wandering sheep;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

I was a wandering sheep,
I would not be controlled;
But now I love my Saviour's voice,
I love, I love the fold,
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love his home.

Solid Ground.

In these perplexing times we shall stand on firm ground if we take a position for:

- Christianity that is above sectarianism;
- A Bible that is greater than mere literature;
- A Church that is superior to earthly institutions;
- Ordinances that are deeper than human invention;
- Doctrines that are deeper than worldly wisdom;
- Morals that are purer than paganism;
- Ethics that are more than humanism;
- Convictions that are stronger than expediency;
- Purposes that aim higher than pleasure;
- Patriotism that is above party, and as far-flung as the need of earth's peoples;
- Service that looks beyond self;
- Destinies that outlive time;
- Manhood that is nobler than the life of beasts;
- A Christ who is diviner than man;
- A God who lives and moves and has his being over all, and through all, and in all, with the light of intelligence, the fires of cleansing, the dynamic of building and the sympathies of the eternal atonement.

These are solid foundation-stones and one puts them all under his life when he follows Jesus Christ.—"Christian Evangelist"

A Cluster of Truths

FROM THE GREATEST SERMON IN THE WORLD.

Ira A. Paternoster.

"Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them, but to give them their completion. Solemnly I tell you that until heaven and earth pass away, not one iota or smallest detail will pass away from the Law and all has taken place. Whoever, therefore, breaks one of these least commandments and teaches others to break them, will be called the least in the kingdom of the heavens; but whoever practises them and teaches them, he will be acknowledged as great in the kingdom of the heavens. For I assure you that unless your righteousness greatly surpasses that of the scribes and Pharisees, you certainly will not find entrance into the kingdom of the heavens."—Matt. 5: 17-20.

Can one expect to add anything fresh to what has so fully been written in comment of these verses? At least we may hope to remind you of the old truths.

1. The work of Jesus constructive.

He came not to tear down but to build up. When in Melbourne recently we read a significant advertisement, "Wren the Wrecker has been here." We could tell that, for a huge building had been demolished, and the advertisement stood out against the wall of the remaining building. So many men and women in life are "wreckers." There is nothing constructive about their contribution to life. Even some men who have achieved what the world calls greatness have done so not by working out a constructive policy, but by always "being agin the Government." We remember a certain prominent Federal member of Parliament dying a few years ago. A not unfriendly critic said of him that he had risen to his prominent position wholly on destructive lines. Never once had a suggestion to build up come from his lips, but it had always been a policy of tearing down.

We meet this type of individual sometimes among the preacher fraternity—especially as they enter a new field. Everything their predecessor did was wrong and an entirely new order must be established. Consequently they set to work to belittle his efforts, and magnify their own. A wonderful change always takes place consequent upon their "taking over" the charge. The best audiences, best offerings, best anniversaries, best everything, because they have torn down and re-built. What folly! How others smile at such a destructive policy—especially destructive to one's reputation as a Christlike man. Jesus presents a policy of building up. He came not to destroy the law or prophets, but beginning with them, and building on them, he proceeds to "give them their completion." Not until that is accomplished does he present fully the "new and better way."

2. Certainty of God's plan.

"Solemnly I tell you that until heaven and earth pass away, not one iota or smallest detail will pass away from the law until all has taken place." God's purpose never

miscarries. What a lot of sadness is in our lives because we fail to realise this. How anxious we become as we study world conditions, and church conditions also. We plead guilty to an anxiety at times which, to say the least, does not do us credit. We may not understand all the Great Master is doing, and what often appears to our eyes not for the best, in the end does work out a far more exceeding and eternal weight of glory. We have met many doubters, brought to doubt by forgetting that God does not know the meaning of failure. One sees the beautiful green tints at spring time, evidence of the great Creator of life, and all is joy and gladness. But passing that same road again in the autumn what appeared life is now death. God is not equal to the task, we might reason. No; it is but the purpose of God being more fully worked out, not only in the life of nature, but in your life and mine, for we are reminded that in the valley of life's shadow, even as on the mountain peak of its sunlight, God is working out in us his divine will. We walked the quiet streets of that delightful New Zealand city of Nelson, wandered through avenues of trees, up gentle slopes, just as all nature was bursting with delight. We were there again when the leaves were turning into shades of yellow, brown, and deepest bronze, ere they fell to earth to decay. It was but a parable of life as we have known it, and only as we see in the light and shade the hand of the divine, and realise the need of those changing moods for the perfecting of our manhood, shall we attain unto the measure of the stature of Christ. His word shall never pass away. His promises are forever the same. His grace is sufficient if we will keep his purpose ever in mind.

3. Importance of God's little things.

"Whoever breaks one of these least commandments." The disciples on one occasion were arguing the point as to who should be greatest in the kingdom. Jesus took a little child and taught those great big hulking babies a much-needed lesson. How foolish are our conceptions of God. We are so anxious about the big things of the kingdom that we forget the little things that really go to make the character. Some of us have been so busy planning great campaigns, organising great financial "drives," helping to erect fine buildings, seeking to pay off big debts, that we have lost sight of the finer matters which are vital to our manhood. Some men think that unless their voice is raised in a mighty shout, God does not hear; others believe God would lose sight of them if they were not on the platform every Sunday morning. Many a person will not serve at all unless he is "officially" elected as an elder or deacon. If he cannot be church secretary or treasurer, he

will not go to church. Because his talents are not sufficiently appreciated, he refuses to serve, and he falls away and becomes a backslider. To such an one the Psalmist speaks forcibly: "I had rather be a door-keeper in the house of my God than dwell with sinners." Some people are very careful about always being present at church, but are not so concerned as to whether their Sunday's dinner is paid for. The standard of morality must be very high for those about them, but their thoughts are not clean. "One of these least commandments," Jesus says! Break one and lose, practise and teach them and by so doing rise to true nobility.

4. Pharisaic righteousness.

So well was the ostentatious life of the Pharisee known that Jesus needed not to pause and explain his meaning. It was notorious that the Pharisee's spiritual life was all on the surface. His morality was a negligible quantity. To the uninitiated he was pious in the extreme, but to Him who reads the thoughts and intents of the heart, he was as the whited sepulchre—polluted, offensive, only to be shunned. "Unless your righteousness greatly surpasses that of the scribes and Pharisees, you will certainly not find entrance into the kingdom of the heavens." Our business is to make our calling and election sure. This can only be done through Jesus Christ. But let us not run away with the idea that intellectual assent to the fact of Christ is all that is implied. "Many will say to me on that day, Master, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works? And then I will tell them plainly, I never knew you; Begone from me you doers of wickedness." Jesus indicates obedience must come first in life. Obedience to God. Faithfulness in the little things. Carefulness in all our ways. Jesus is not making impossible demands of us. He is setting before us the way of life. He would show to us the heights to which he would have us aspire. He offers every encouragement to holy living. He adds to us in peace of mind day by day as we do prove our worthiness. Each victory does help us some other to gain, and the fight is worth while.

Lord Jesus, we bless thee for the revelation of the Father thou hast given us. We rejoice to know that in setting before us this holy life thou hast made it possible of attainment through the gift of thy Holy Spirit. We pray thee, Lord, for such a consciousness of thy presence that we shall be strong to build upon the foundation thou didst lay, and that in building we shall ever remember the great plan of the Eternal Father is being worked out through us. May we never lose faith in thee, O God, but prove faithful in the little things of life, doing what we do not for the praises of men, but conscious of our relationship to thee through thy Son and our Saviour, the Lord Jesus Christ. In his name we petition thee, our Father, which art in heaven. Amen.

Religious Notes and News.

The British and Foreign Bible Society sent out last year into all parts of the world 8,989,651 books—60,000 fewer than in the previous year. Only 738,000 copies were in English. More than 3,000,000 were in Chinese.

Christian Endeavor Wanted in Russia.

Many of the religious leaders of Russia are very anxious to establish Christian Endeavor Societies in the Russian churches. While in Berlin, Dr. Francis E. Clark had a long interview with the archimandrite or archbishop of the church, who expressed the belief that Christian Endeavor is just what is needed to awaken the spiritual life of the churches of Russia. It is expected that the organization will be promoted in the Russian churches when it is again possible to work freely in Russia. Dr. Clark twice addressed audiences of Russian students in Berlin.

A Progressive Church.

The Central Church of Christ, Buffalo, N.Y., U.S.A., of which B. S. Ferrall is the preacher, has been in existence for thirty-two years. It is now erecting a church building estimated to cost 150,000 dollars at least. The building fund was started fourteen years ago, but war conditions and the appeals of the Brotherhood for the Emergency Drive and the World Movement determined a delay, with increased cost of building.

There is a congregation of about 1000, and a school of 500. Through the period of building preparation, the church has not allowed our missionary interest to wane. For the past two years the Bible School has reached a climax of past effort, contributing 1000 dollars each year for missions. For years a Chinese department was conducted in the Bible School, with the result that 16 Chinamen have been received into church membership. Of striking interest is another fact, that of the 1000 members, fully 10 per cent. were originally Roman Catholic. The total length of the proposed building is 150 feet, width of the front is 50 feet, and of the rear, 90 feet. The seating capacity of the auditorium and chapel, which may be combined when needed, is 800. The baptistery is arranged so as to be visible from both auditorium and chapel. The Bible School capacity is 1000, and much more if the whole building is utilised for adult and other classes. The usual features of a community centre—gymnasium, etc.—are provided, while a unique provision is that of a "roof garden" 44 feet by 48 feet, in the rear, which will serve for evening meetings in hot weather.

Radio and the Bible.

The Bible will be broadcasted by the Westinghouse Company from their radio broadcasting station in Newark, N.J., according to a statement just issued by the American Bible Society. Daily readings, scheduled for broadcasting, began Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget," and other religious books, and correspondence for the "London Daily News." "This is only one of many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society, in commenting on this new programme. "A western newspaper is publishing the Bible in serial form. An organisation in Cincinnati is furnishing Bible verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society, which distributes annually nearly 5,000,000 copies of the Scriptures in 150 languages and dialects."

The Neglect of the Lord's Supper.

It is not unusual to find church members living in habitual neglect of the Lord's Supper. Churches may be found in which one-third of those whose names are on the roll of membership have not taken the communion for months, and in

nearly all churches there are many who are seriously delinquent in this matter. Such neglect cannot continue without serious spiritual declension in the congregation. Our Lord understood the spiritual nature and need of man when he instituted this Supper, and no one can neglect this ordinance without spiritual loss. Excuses avail nothing here. Whatever inward conditions prevent a Christian from receiving the communion will also prevent him from approaching the Mercy Seat acceptably. One who is not in a proper frame of mind to receive the Lord's Supper is not in a proper frame of mind to pray. Do ministers urge this duty upon Christians with sufficient frequency and earnestness? Is this feast magnified in the eyes of the people as its importance deserves? If the service were made more prominent, and its importance properly emphasised, nearly all church members might be found at their places about the Lord's table. The timid should be encouraged, the hesitating and doubting ones should be instructed and urged, and those who are careless should be warned. It is an alarming state of affairs when numbers of persons who attend other means of grace with some degree of regularity and indulge a hope that they are in Christ Jesus, absent themselves from the communion from choice.—"The Methodist Leader."

"The Methodist Leader" is on the right track. It is one of the defects of Protestant churches generally that they do not give the Lord's Supper the central place it occupied in the worship of the apostolic church. "On the first day of the week" the table should regularly be spread, and the feast of remembrance observed.

Clean Communion Cups.

There was a large gathering of medical men, clergy, and laity of the Church of England in the B.M.A. building, recently, to hear an address by Mr. F. H. Molesworth, Government Analyst, on the question of hygienic reform in the use of cups in the Communion service, says the "Sydney Morning Herald." The meeting was convened by the Church of England Individual Cup Association, which was formed in November of last year to urge the necessity of private cups being allowed to those communicants whose feelings rebelled against the use of the single cup in which the wine was given, and from which every communicant partook. It was stated by speakers that the matter had been put before the clergy of the Church of England with little success, but on the opinion of doctors being asked, replies had been received from 268 medical men in the metropolitan area, expressing approval of the proposed reform. The question had been brought up before the Lambeth Conference of 1908, when it was decided that the old ritual of the Church of England should be adhered to in every detail.

Mr. Molesworth said that he had made a bacteriological test of a cloth used by a clergyman to wipe the chalice after Holy Communion had been celebrated, and the microscope showed millions of germs. He had seen communicants whom he knew to be suffering from tuberculosis or other contagious disease, taking the Sacrament from the cup, thus proving a serious menace to their fellow worshippers.

It was decided to support the claim for reform in the direction indicated by the speakers.

"Your Father Knoweth."

Dr. C. E. Jefferson, of New York, preaching in the City Temple, London, dwelt on "five items in the good news brought to men by Jesus." The first is that God knows us. "We can number people, but we can't number birds; yet he says that no bird falls to the ground without our Father's knowledge. When they brought me the New York census figures, 5,621,151, I was not so much impressed by the five millions, or by the 600,000, but

I did begin to think about the 1 at the end, and to ask, Can that one be myself? No one knows how many birds there are in London. No one has ever counted the birds of England. When a bird dies no one observes its departure. It is rarely that we see a dead bird, and if we see a little bird dead on the snow the picture lives in our memory. If our heavenly Father takes note of the bird's death, be sure he has his eye on you."

Plan to Eliminate Enrolment of Jews at Harvard.

A report has come out that the faculty of Harvard University, U.S.A., has authorised A. Lawrence Lowell, president, to appoint a special committee to "consider principles and methods of more effectively sifting candidates for admission." It was affirmed that this was intended to devise a plan to limit the attendance of Jews. It is said that the report has been confirmed at the University. Harvard has been a wide-open school as to religious, racial, and national lines. The Jew has found this very congenial to him, and may have taken more than his share of the advantage offered by it. It appears, however, that the policy of latitudinarianism has become embarrassing, and changes are to be made. We have no part nor lot with unreasonable racial antagonism (says the "Christian Evangelist"). However, we are of the opinion that even a University has to have a strict standard of faith, morals, and patriotism; else sooner or later it will be wrecked by its own mistaken breadth.

A Disciple Professor Honored.

Professor Herbert Martin, of the Chair of Philosophy of Drake University, Des Moines, U.S.A., is sharing in an honor not related to the University, but for which the institution passed a resolution felicitating him on the achievement. The professor enjoyed the distinction which the honor brought to him, but most of all the courtesy of Drake in recording its appreciation in the form of a resolution.

Five years ago the National Institute for Moral Instruction offered a prize of 20,000 dollars for the best programme looking to the moral development of boys and girls in the schools of the nation. The prize was to be competed for by States, not by individuals. Each competing body was to consist of nine persons. Bro. Martin was chosen as a member of the Iowa Contingent, which won the prize over 37 competitors. He worked in close touch with the chairman, Dr. Starbuck, of the Iowa State University. His portion was 200 dollars. The manuscript will be copyrighted and issued in the schools.

Church Attendance.

We sometimes under-estimate the influence of the Christian Church when considering the question of attendance at the services on the Lord's day. The average, of course, is not as high in any case, as it should be, but all the same a larger number is reached than is generally supposed. For example, only one member of a family may be present at a service, and yet the whole household may be benefited. Further, we are not to conclude that the hold of religion on the people is slackening because of the comparatively small attendances at service. The "Christian Century," an American journal, gives us the experience of a certain person interested in the question, and who desired to find out if this apparent lack of interest existed in the various lodges. His investigation showed that they were tenfold worse in this respect than the Church. One lodge with 700 members had 35 present. Another with 500 members claimed an average of 30. The American Legion, with 1100 members, had an average attendance of 60 men, while his church of 1200 members had 43 in the morning service, and 206 in the evening service. The much be-ated prayer meeting had a much higher average than any of the lodges visited. Christian workers may, therefore, take heart, and they should give themselves to prayer and organisation to raise the average. This can be done, and it should be done, because our Great Leader has so decreed it.—"Messenger."

The Coming of the Lord.

David Simpson.

Jesus Christ is coming back again! His coming will be in two stages. He shall first come to the aerial regions. This is the meeting place for him and his bride—the church. 1st Thessalonians 4: 13-17 places this fact beyond a peradventure. "We which are alive and remain shall be caught up together with them (who had died in the Lord) in the clouds, to meet the Lord in the air."

If he comes to the air, as he does, then he can not at the same time come to the earth. Neither do his saints meet him on the earth, but as the passage declares, "in the air." The world will not at that time see him. Clouds intervene, just as it was ultimately hid from the view of his disciples when he ascended (Acts 1: 9). The world will see him later when he comes to the earth. Then every eye shall see him.

The Saints Come With Him.

It is absolutely necessary for Christ's coming to be in two stages in order to the intelligent fulfilment of Scripture. For, when he comes to the earth, he is accompanied with his saints. Even as he looks back in the history of the world as Enoch, it was prophesied by him that the Lord would come with his saints (see Jude 14). Paul, in writing to the Colossians, informs them that, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." And again to the Thessalonians: "Them which sleep in Jesus shall God bring with him." His saints cannot possibly come with him unless they previously go to him. Hence John 14: 2, 3—"... I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am, there ye may be also."

"To go" meant his going from the earth. Where he went is where he is preparing the place for his people. When all is ready for all his people—to whom the promise particularly applies—he shall come for them. Afterwards we shall never be separated from his presence.

The Saints Shall Judge With Him.

Our Lord cannot judge the world apart from its Head. The figure used in Scripture, the Head and the body, is to be maintained in logical sequence. A Head of the body. Can a Head make its action manifest without its body? Moreover, 1st Corinthians 6: 2, 3 requires this: "Do ye not know that the saints shall judge the world... Know ye not that we shall judge angels?" "The Ancient of Days came, and judgment was given to the sons of the Most High" (Dan. 7: 22). And the promise to the apostles in Matthew 19: 28: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The Saints Judged Apart From the World.

After the translation, or rapture, of the saints, and previous to their coming with the Lord to the earth, as indicated above, they must be judged by him. "For we must all appear before the judgment seat of Christ" (2 Cor. 5: 10). This judgment is not for our sins (which God has promised to remember no more for ever), but for our service, and in order to the allotment of the place, or position, in either ages the individual man is to occupy. See for this 1 Cor. 3: 9-15. The saints shall never come into the judgment of condemnation. John 5: 24 makes this clear. But as seen above, they shall actually take part as judges in that judgment.

The Apostasy.

The removal of the saints, or church, is necessary in order to the culmination of the predicted apostasy. It is this event that makes way also for the way of the personal anti-christ. That there is a personal anti-christ, and not a system, such as the Papacy, is clearly revealed in Scrip-

ture. The space the editor has allotted prevents opening up this aspect of the subject, so we content ourselves here by the simple statement of fact. As to the great apostasy, however, such statements as, "That day (of Christ) shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2: 3). Again, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4: 1). And again, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3: 13, and kindred passages).

The Second Stage.

The second stage of Christ's coming will be when he comes to the earth. "Behold he cometh with clouds, and every eye shall see him" (Rev. 1: 7). The Lord Jesus when he left the earth went up from the Mount of Olives. When he comes back to the earth he shall come to the same place—the Mount of Olives. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zechariah 14: 4, but this whole chapter should be read carefully). The next verse to the above indicates that, "The Lord my God shall come, and all the saints with thee." It is at this time the anti-christ, the man of sin, is destroyed, and his body given to the burning flame in accordance with Daniel 7: 11, and Revelation 19: 20; also 2 Thessalonians 2: 8. Our Lord shall be manifested at this time, not as the meek and lowly One, but as the glorious, conquering Christ, who shall purge the world of all workers of iniquity, and things that offend.

Christ's Reign.

That Christ shall personally reign on, or over, the earth, is necessary in order to the fulfilment of Scripture. He shall reign over all the kingdoms of the earth, and the centre of government shall be in the city of Jerusalem, in the land of Palestine. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder... Upon the throne of his father (according to the flesh) David, and upon his kingdom" (Isaiah 9: 6, 7). And so also the angel Gabriel to Mary: "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David" (Luke 1: 31-33). Christ was born a King (Matt. 2: 2). Christ allowed himself to be acclaimed a King

(John 12: 13-16). He died a King (John 18: 37), and over his head on the cross was written: "Jesus of Nazareth, the King of the Jews" (John 19: 19). Yet, it is historically true this King never, so far, ascended the throne. True, at present he sits on his Father's throne, but that is not his own in keeping with the promise made. The Father's throne in heaven is not Christ's earthly throne, that of David his father after the flesh. His coming will make all this clear.

Is He Coming Soon?

Christ gave his disciples warning that certain signs would presage his return, with, however, more particular reference to his return to earth. The days of Noah, and Lot, were to be repeated. Are they being repeated? Is the earth becoming filled with violence? Let current history answer. Religiously, there was to be a great apostasy. Are lands which have been noted for the truth departing from it? Let current events answer. Was there to be a revival of the old Roman territory? Let the League of Nations, and the present trend of adjustment of territory, answer. Were the Jews to have restored to them their own land of promise? Then, let the recent ratification by the League of Nations of the mandate of Britain, which has given the land to the Jews, answer. As a matter of fact, this latter sign is one of the most outstanding and unanswerable arguments in favor of the very near return of our Lord. He cannot, however, possibly come to the earth (the second stage of his coming) until certain events transpire—all indicated in the Scriptures of truth. But the fact that these events are clearly foreshadowing themselves, should cause every saint to be up and doing; for they cannot take place while the church is here. The climax of iniquity cannot be reached while he who restrains or hinders is here (2 Thessalonians 2: 7). The hinderer is a person—the Holy Spirit, and he manifests himself through the body of Christ—the church. When the hinderer of consummate evil is removed, the members of the body will also be removed, for he is in the body. The Holy Spirit is the Representative of Christ. When the church is complete, the bride will be ready, and the Holy Spirit presents it to Christ as a chaste virgin. The type of this is found in the faithful servant of Abraham going into a distant country to secure a bride (Rebekah) for his son Isaac. See the lovely story of Genesis 24.

The Marriage of the Lamb.

The marriage of Christ and his bride takes place in heaven, after which he comes to do his other mighty work of establishing peace upon a distraught earth, as the King of kings, and Lord of Lords (Rev. 19). "Blessed are they which are called unto the marriage supper of the Lamb." "Even so, come, Lord Jesus."

The Parting of the Ways.

Geo. D. Verco.

"And they cried out all at once, saying, Away with this man, and release unto us Barabbas."—Luke 23: 18.

In the United States of America there is a little stream that has its source in the Allegheny Mountains. It goes on its way getting bigger and bigger, until it comes to a point where a small rock divides its course, one stream going to the west and finding its way at last into the Pacific Ocean; and the other going to the east and finding its way into the Atlantic. A piece of wood dropped into the stream above that point will, when it comes to the parting of the ways, go either to the left and end in the Atlantic, or to the right, and find its way into the Pacific. And so it is in the life of men; whatever their position, or calling in life, they must inevitably come to the parting of the ways.

Men are called upon to make choices which

change the whole course of their lives—choices which make for success or failure—but there comes a time when they must make the great choice. It is the crisis in their lives in which they will make the choice of the way that leads to destruction, or the other and better way which leads to life everlasting. It is the choice between God and Satan, between the Kingdom of Light, and the Kingdom of Darkness; the choice of good or evil, Christ or Barabbas. Is not all time one history of this manifold choice? Every evil deed since Adam's fall has been belief in Satan and disbelief in God. A choice of Satan, his service, his wages, his kingdom, his sins and his everlasting doom; instead of the glad obedience, the beauty of holiness, the everlasting glory of God.

Even the heathen we are told, from relics of paradise, knew of this choice. They pictured to themselves a man at the outset of life, standing

where two ways parted; pleasure alluring him to a way full of ease and sweetness, virtue, with a holy majesty calling him to present toil, and an inheritance with God. They knew that they made an evil choice, and they owned sorrowfully. "I know and approve what is best, I follow what is worst." They knew what they chose, but did not know whom they chose, nor whom they denied.

In the case of Israel, the contrast was more fearful, the sin more aggravated, for they sinned against a greater light. God had chosen them from among the nations, and in most wonderful ways he had manifested himself to them. He was ever seeking to lead them to the choice of the highest and best. By great leaders and holy prophets, by types and symbols and innumerable sacrifices, by deliverances from cruel bondage, and by sending them again into bondage, by defeat by armies numerically inferior to themselves, and again by victories over superior forces; by thundered denunciations and threats of punishment, and by tender appeals and promises of mercy. In all these ways he was seeking to lead them, and in spite of all, the Scripture says, "They chose new gods." On two notable occasions they were brought face to face with the opportunity to choose. Joshua said: "If it seem evil in your sight to serve the Lord, choose ye this day whom ye will serve"; and later, at the time of Elijah's contest with the priests of Baal, he said, "How long halt ye between two opinions? If God be God, serve him; if Baal be God, serve him."

Darker still and more evil was the choice when Christ came to earth, "God manifest in the flesh." They listened to his words as he spake as never man spake, they saw his mighty miracles, those works which testified of him. They saw that life in which they could find no flaw, and then was given to them the opportunity to accept or reject. They had come to the parting of the ways. There on the one hand stood the Christ, and if it is true that the inward character is pictured in the face, then surely they looked upon a face noble above the faces of men, beautiful in its sweetness, with eyes tender with an infinite love and compassion. On the other hand there was the face of Barabbus, reckless in its daring, but marked and marred by a score of crimes, for he was a robber and a murderer. How terribly blinded must have been the choice which could cry, "Away with this man and release unto us Barabbus." "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

More deadly is the choice of those who reject the Christ now that he has ascended into glory. Of how much greater punishment are they worthy, who in the light of Calvary, the open tomb, the risen, triumphant Saviour, the ascended, exalted Lord of light and glory, yet reject him and choose the service of Satan. O reader, now you may be at the parting of the ways; the choice you may make may decide your eternal destiny for good or ill. Choose now.

Temptation.

Temptation is surely an assault to be withstood, but at the same time it is an opportunity to be seized. Viewed in this light, life becomes inspiring, not in spite but because of its struggles, and we are able to greet the unseen with a cheer, counting it unmixed joy when we fall into the many temptations which, varied in form, dog our steps from the cradle to the grave. The soldier who is called to the front is stimulated, not depressed; the officer who is bidden by his general to a post of great responsibility, and so of hardship and peril, is thrilled with the joy of his task. An opportunity has been given him to prove himself worthy of great trust, which can be done only at the cost of great trouble. This is a true picture of temptation. And the result of it all is a nature invigorated and refined, a character made capable of close friendship with God, to say nothing of the unmeasured joy that is the attendant of nobility of soul and stalwart Christian manhood.—Bishop Brent.

The Church, The Ministry, and The Creed.

There has been issued the report of the Conference of Anglicans and Free Churchmen, which arose out of the Lambeth Appeal for Reunion. The Conference met on November 30, 1921, and after prolonged discussion appointed a committee of 13 (6 Anglicans and 6 Free Churchmen, with the Archbishop of York as chairman) to consider the chief issues raised. The Bishops of Gloucester, Peterborough, Ripon, and Salisbury, Dr. Headlam, and Dr. W. Frere were the Anglicans, and Dr. J. D. Jones, Dr. Garvie, Dr. Scott Lidgett, Professor Peake, Dr. Carnegie Simpson, and Dr. J. H. Shakespeare the Free Churchmen on this committee. Their report, after prolonged meetings for three months, was considered and unanimously approved at a meeting of the full Conference at Lambeth Palace, on May 24, 1922.

The London "Times" says that "never before in the history of English Christianity since the Reformation has a document of like importance received the same degree of support from men of so varied religious experience." Our readers are most vitally interested in the question of union, and will peruse the several propositions with interest. The report, as accepted by the Conference, was as follows:—

ON THE NATURE OF THE CHURCH.

"1. The foundation of the Church rests not upon the will or consent of beliefs of men, whether as individuals or as societies, but upon the creative Will of God.

"2. The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members through His Spirit.

"3. As there is but one Christ, and one Life in Him, so there is and can be but one Church.

"4. This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church as invisible and as visible is, by virtue of its one life in Christ, one.

"5. This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth.

"6. As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the Apostles at least the following:—(a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two Sacraments ordained by Christ Himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work.

"7. Baptism is by the ordinance of Christ, and of His Apostles the outward and visible sign of admission into membership of the Church.

"8. The Church visible on Earth ought to express and manifest to the world by its own visible unity the one Life in Christ of the one Body.

"9. The true relation of the Church and local Churches is that which is described in the New Testament—namely, that the Churches are the local representatives of the one Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the Purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament.

"10. The marks which ought to characterise the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in very varying degrees of complete-

ness or defect. Hence, even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's mind and purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God."

THE MINISTRY.

"1. A Ministry of the Word and Sacrament is a Divine ordinance for the Church, and has been since the days of the Apostles an integral part of its organised life.

"2. It is a ministry within the Church exercising representatively, in the Name and by the authority of the Lord, Who is the Head of the Church, the powers and functions which are inherent in the Church.

"3. It is a ministry of the Church, and not merely of any part thereof.

"4. No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it. There must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church.

"5. It is in accordance with Apostolic practice and the ancient custom of the Church that this commission should be given through Ordination, with prayer and the laying on of hands by those who have authority given to them to ordain.

"6. We believe that in Ordination, together with this commission to minister, Divine Grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed.

"7. Within the many Christian Communion into which, in the course of history, Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communions and their beliefs as to the Mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been, in God's Providence, manifestly and abundantly used by the Holy Spirit in His work of 'enlightening the world, converting sinners, and perfecting saints.' But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realisation of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the united Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body.

"8. In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future.

"9. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.

"10. The acceptance of Episcopal Ordination for the future would not imply the acceptance of

any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God."

THE PLACE OF THE CREED IN A UNITED CHURCH.

1. In a united Church there must be unity of Faith which implies both the subjective element of personal adhesion and an objective standard of truth.

2. The supreme standard of truth is the revelation of God contained in the Scriptures of the Old and New Testaments as summed up in Jesus Christ.

3. As the Church in its corporate capacity confesses Christ before men, there should be in the United Church a formal statement of its corporate faith in Christ as an expression of what is intellectually implied by its confession of Him.

4. The Creed commonly called Nicene should be accepted by the United Church as the sufficient statement of this corporate faith. The manner and occasions in which the Creed is to be used should be determined by the United Church.

5. With regard to a confession of faith in Baptism, the United Church would be justified in using the Creed which has been for centuries the baptismal Creed of the Western Church, commonly called the Apostles' Creed. Its use at Baptism would imply recognition of the corporate faith of the Church therein expressed as the guide and inspiration of the Christian life.

6. The use of the Creeds liturgically in the public worship of the Church should be regarded as an expression of corporate faith and allegiance; and the United Church should be prepared to recognise diversities of use in this as in other liturgical customs.

7. When assent to the Creeds is required by the United Church such assent should not be understood to imply the acceptance of them as a complete expression of the Christian Faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian Faith, and as preserving that Faith in the form in which it has been handed down through many centuries in the history of the Christian Church.

8. While we thus recognise the rightful place of the Creeds in the United Church, we also recognise most fully and thankfully the continued Presence and Teaching of the Living Spirit in His Body, and emphasise the duty of the Church to keep its mind free and ready to receive Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth."

The Deathless Hope.

O little bull, uncouth,
Ragged and rusty brown,
Have you some dew of youth?
Have you a crimson gown?
Plant me and see
What I shall be—
God's fine surprise

O fuzzy ugliness,
Before your eyes!
Poor, helpless, crawling worm,
Can any loveliness
Be in that sluggish form?
Hide me and see
What I shall be—
God's fine surprise
Before your eyes!

O body wearing out,
A crumbling house of clay!
O agony of doubt
And darkness and dismay!
Trust God and see
What I shall be—
His best surprise
Before your eyes!

—Maltbie D. Babcock.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Historic and Notable Assembly.

The sixteenth International Sunday School Convention, held in Kansas City, Missouri, June 21 to 27, 1922, was the largest assembly of registered delegates in the history of organised Sunday School work; 7,200 were registered. This convention was the celebration of the fiftieth anniversary of the adoption of uniform lessons at the convention of 1872, which met at Indianapolis, Ind.

Marion Lawrence Retires.

The Kansas City Convention marked the closing of the active Sunday School career of Marion Lawrence. For 23 years this great man grew in the confidence and in the affection of the Sunday School people of the world. An increasing burden of failing health was more than the great leader could endure. When he formally transferred his duties to his successor, the Honorable Hugh F. Magill, in a few brief words, a great wave of emotion swept through the hearts of the thousands of delegates who witnessed the ceremony. He still belongs to the great Sunday School work, as consulting secretary, on salary for the remainder of his life. It was a matter of great satisfaction that he had the strength to participate in nearly every session of this great convention.

Scope of Notable Programme.

The Kansas City Convention was notable in the scope of its programme. No less than 250 speakers were listed. Of this great number only five failed to appear. The convention hall proved to be a comfortable audience hall in which the ordinary speaker was heard in all parts of the building. More than once as many as 15,000 people were in attendance.

Great Moments.

One of the greatest addresses of the convention, "Christ, the Hope of the World," was given by Charles S. Medbury, pastor of the University Place Church of Des Moines, Iowa.

Another great moment in the convention was the presentation of a new general secretary, Mr. Hugh S. Magill, who succeeds Marion Lawrence. Mr. Magill has been for a number of years the field secretary of the National Educational Association, and as such the leading personality in the public school and college life of America. Mr. Magill consecrates to the cause of religious education all the knowledge and skill and experience he has acquired and demonstrated as a leader in secular education. In other words, religious education has been given public standing alongside of secular education. The whole front of the Sunday School movement has been turned toward efficiency in education. The church has solemnly committed itself to the task of really teaching this generation the things of God.

The educational phase of present day Sunday School work was evident in every programme. A list of speakers included prominent University men and school men. The fact was faced with courage that the standards of Sunday School must be raised as regards curriculum and teachings. More than one speaker emphasised the fact, however, that it was not in organisation, nor in curriculum, nor in skill, that the school would find its highest values, but in the impartation, with the help of all these agencies, of the knowledge of the Word of God and the inculcation of the true spirit of Christ.—Marion Stevenson in "Christian Evangelist."

Victorian Notes.

We extend congratulations to two of our Melbourne teachers on the successful completion of the two years' course at the Normal Teacher-Training College—Miss Sarah Bailey, of the Hawthorn school, and Miss E. L. Martin, of

Cheltenham. Miss Martin gained the distinction of third prize.

A library going begging! While the Workers' Library for circulation among metropolitan schools is in great demand, and is being eagerly read, the one designed for circulation among out-of-Melbourne schools is lying in the writer's office—not a single request for it so far. Good books, like good money, ought to be kept in circulation. If other schools do not want the use of this circulating library, we will have to let some of the Melbourne schools, now on the waiting list, have them. Wake up, out-of-Melbourne schools!

Annual Offering.

The following amounts have been received towards the annual offering for the B.S. and Y.P. Department, since last published statement:—Footscray, 10/3; Ivanhoe, 11/14/-; Lake Rowan, 13/5/-; Middle Park, 11/4/-; Shepparton, 11/7/-; South Melbourne, 11/10/-; Swan Hill, 19/3; Woorinen, 8/-; *Port Fairy, 11/10/-.

*Omitted from former list.

Constructive Work in Religious Instruction.

The Executive of the Joint Council for Religious Instruction in Day Schools, at its monthly meeting, received reports for July from the two organisers. Mr. J. Mankey, the Country Organiser, reported that he had visited Maryborough, Castlemaine, Kyneton, Daylesford, Woodend, Newstead, Maldon, Creswick, Carlsbrook, Dunolly, Bendigo, and Eaglehawk. In each place the preachers were met either individually or at fraternal gatherings, and the organiser received their active and willing co-operation. The District inspectors rendered great assistance by placing local information concerning their schools at Mr. Mankey's disposal, and head teachers were equally helpful. Some five schools were touched in the Maryborough centre, and at Castlemaine the ministers undertook to include ten additional schools in their plan of work. Correspondence was opened up with several other schools with good prospects of religious instruction being given at an early date. At Bendigo the organiser was warmly welcomed. Here the great need is for more "lay" workers to staff the many large and small schools in the district. Altogether Mr. Mankey was in touch with 85 schools.

Mr. S. Trend, the Metropolitan Organiser, had been actively engaged in visitation during the month. He found generally that religious instruction is carefully and regularly given, but more helpers are needed in a number of suburban schools; notable among these is Geelong-road, Footscray, where the average attendance of scholars is nearly 1600, only half of whom receive religious instruction because of lack of instructors.

Important alterations have been agreed to by the Minister of Public Instruction, at the request of the Joint Council. These alterations of the regulations will afford additional facilities for entering schools for the purpose of religious instruction, and should be helpful, particularly in the case of small schools in isolated districts. Those interested should note carefully the revised regulations here given. "With the view of affording facilities for giving religious instruction in State schools by persons other than State school teachers, half an hour may, by order of the Minister, or on recommendation of the School Committee, and with the approval of the Minister, be set apart for the purpose on one or two days in each week. The time for religious instruction when it is given in the morning shall be from 9.15 to 9.45, or from 11.45 to 12.15 p.m. When such instruction is to be given in the afternoon, the time shall be from 1.15 to 1.45 or from 3.15 to 3.45 when the afternoon session begins at 1.15; from 1.30 to 2, or 3.30 to 4 when the afternoon session begins 1.30."

The Family Altar.

J. C. Ferd. Pittman.

A GLIMPSE OF PENTECOST.

Old Testament prophetic books contain many predictions of New Testament blessings, at times but vaguely expressed, in other instances definitely and clearly portrayed; but it can be safely affirmed that of them all, the prophecy of Joel concerning the out-pouring of Pentecost is amongst the most explicit and definite. "It shall come to pass," wrote Joel, "that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions." In this instance, the Bible is its own interpreter, for amid the wonders of the day of Pentecost, when multitudes were amazed and perplexed at the miraculous gift of tongues, Peter said, "This is that which hath been spoken through the prophet Joel."

As that prophet looked forward to Pentecost, we look backward to it, and should all rejoice because that great day—a day of great out-pouring, a great sermon, and great results, was also a day of first things, because then the gospel was first proclaimed, the terms of salvation were first announced, the keys were first used, and the door of the kingdom of Jesus opened. A glimpse of Pentecost is good for all, but a close study of its history and meaning is better still.

AUGUST 27

Never-dying Mercy.

The vine is withered, and the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field; are withered; for joy is withered away from the sons of men.—Joel 1: 12.

"Though waves and storms go o'er my head,
Though strength, and health, and friends be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
Of this my steadfast soul relies—
Father, Thy mercy never dies!"

Bible Reading.—Joel 1: 12-14.

AUGUST 28

The Way of the Cross.

Read your heart, and not your garments, and turn unto Jehovah your God.—Joel 2: 13.

G. Campbell Morgan says, "I confess that sometimes I am a little weary of hearing men talk about fellowship with God, as though fellowship with God meant the mountain height, and the place of loneliness, and the place of pleasant ecstasy of spirit. Fellowship with God means the Via Dolorosa, the way of the cross, and the sacrificial service of humanity."

Bible Reading.—Joel 2: 12, 13.

AUGUST 29

Jehovah's Great Love.

He is gracious and merciful, slow to anger, and abundant in loving-kindness.—Joel 2: 13.

"God! Thou art love! I build my faith on that!"

Bible Reading.—Joel 2: 12-14.

AUGUST 30

Our Fountain of Grace.

And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah.—Joel 3: 18.

O Christ, he is the fountain.

The deep, sweet well of love;
The streams on earth I've tasted.

More deep I'll drink above;
There to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land."

Bible Reading.—Joel 3: 14-18.

AUGUST 31

God's Finishing Touch.

I will cleanse their blood, that I have not cleansed: for Jehovah dwelleth in Zion.—Joel 3: 21.

In his "Grace Abounding," John Bunyan tells us that he was cheered by that word, "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." "These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come, I might be in truth converted unto Christ."

Bible Reading.—Joel 3: 19-21.

SEPTEMBER 1

Round Our Restlessness, Our Rest.

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth—Jehovah, the God of hosts, is his name.—Amos 4: 13.

How terrible a thought to the sinner, yet how sweet to the saint!

"Oh, the little birds sang east, and the little birds sang west,

And I smiled to think God's greatness flowed around our incompleteness,

Round our helplessness, his rest."

—Mrs. Browning

Bible Reading.—Amos 4: 12, 13.

SEPTEMBER 2

Turning the Shadow.

Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name), that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.—Amos 5: 8, 9.

In his life of John Bunyan, Mark Rutherford reminds us that Bunyan quoted from this text when he wrote:

"When the day broke in the Valley of the Shadow of Death, Christian said, 'He hath turned the shadow of death into the morning.'"

Bible Reading.—Amos 5: 6-9.

PRAYER.

Gracious Lord, I thank thee that my faith rests upon a sure foundation. I rejoice that so many prophets and preachers tell of Christ, and blessings which come from him. For every voice that tells of his excellencies, and sings his praises, and proclaims the story of his redeeming love, I praise thy holy name. Help even me to cheerfully unite with the great host on earth, that I may be reunited hereafter, to join in praise and service throughout eternity. For the Saviour's sake. Amen.

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Twin Gifts in Christ.

I gave you joy without compare,
With joy I filled your very soul;
I gave you all My wealth to share—
My wealth of love entire and whole.

I gave you all My joy to share,
And yet a gift remained for you
A thousand times more rich and rare—
I gave you all My sorrows, too.

I gave you grief beyond compare,
For you I filled the bitter cup;
With hope deceived and fierce despair
You took it, and you drank it up.

Now one in joy, in sorrow one,
I am your Master and your Friend;
And what we have to-day begun
A million ages shall not end.

—Cecil Spring-Rice.

IN MEMORIAM.

BARR.—In loving memory of my dear husband (Robert) and our dear father, who fell asleep in Jesus August 27, 1917. "For ever with the Lord." Ever remembered by his loved ones.
—C. E. Barr.

BELL.—In loving memory of dear Ellie, who passed away August 24, 1913.

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life joy over-cast?
Hush! be every murmur dumb,
It is only till He come.

—Inserted by W. G. and M. Oram.

JOHNSON.—In loving remembrance of dear mother, who passed away August 25, 1914; also dear father, December 11, 1913.

"Peace, perfect peace,
With loved ones far away?"

In Jesus' keeping we are safe—and they."
—Inserted by their loved ones.

MASTON.—In loving memory of our dear father, A. B. Maston, who passed away August 26, 1922; also our brother, Harry Garfield Maston, who died of wounds in France, August 31, 1918.
—Inserted by H. and S. Gole, Roseville, Sydney.

COMING EVENTS.

AUGUST 27.—Cowanilla, S.A., Opening Services, Sunday, August 27. Three services, Monday, Tuesday and Thursday evenings, special services. Basket tea, Tuesday evening. Everybody welcome. Come and see the baby.

AUGUST 29.—A combined meeting of Victorian Women's Executive, Women's Mission Bands and Girls' Circles, will be held in the hall, Swanston-st., on Tuesday, August 29, at 8 p.m. Sister Aitchison, of Melbourne City Mission, will give an address. An interesting meeting is promised. All sisters most cordially invited.

SEPTEMBER 2.—Conference of C.E. Workers, Junior and Young People's Societies, at Nth. Carlton Church, Rathdown-st., Basket tea at six o'clock. Conference beginning at seven.

SEPTEMBER 3, 5, 10, 12.—Collingwood Bible School Anniversary Services, Sept. 3, 5, 10, 12.

SEPTEMBER 4 (Monday).—Men's Quarterly Rally, Lygon-st. chapel, at 7.45 p.m. Leader of Song, H. B. Robbins. Chairman, Principal A. R. Main, M.A. Speaker, Jas. E. Thomas. "Is the New Testament Still Authoritative in the Church?" Discussion to follow. The question is vital, and should command the interest of all the men of our churches. Book the date now, and be sure to come.

WANTED.

Furnished room in private home, near city; suit business girl.—"Tailorress," "Argus" Office, Melbourne.

Here and There.

The address of A. J. Ingham now is Baillie-st., Heidelberg, Vic.

Bro. and Sister G. E. Chandler and family expect to leave for U.S.A. on the s.s. "Tahiti," timed to leave Sydney on October 12.

Maylands, W.A., had five attendances on Lord's day, August 6. Extra seats had to be brought in at night. At the close of Bro. Stirling's sermon one confessed Christ.

At Dawson-st., Ballarat, before his address to the church, Bro. Connor intimated his acceptance of the invitation of the church to continue as evangelist for a fifth year of service.

Bro. Hunt telegraphs from Berri, S.A.:—"Bro. Fowler had four confessions at Winkie. Cause greatly helped. Splendid meetings Berri Sunday and Monday. Four more confessions."

Caremont, W.A., Sunday School has just closed a rally for new scholars, which extended over 8 weeks. The result is 105 new scholars, and the need of more room to accommodate the school.

We learn with regret that Bro. and Sister Percy Thomas, of Taree, N.S.W., have suffered the sad loss of their only child, a little daughter of a few months old, who died on the 16th inst. at Taree. We offer our deepest sympathy.

We learn that Bro. Theo. Edwards, who expects to return from New Zealand to Australia shortly, is open to engagement as an evangelist. Any church desiring his services may write him at "Malua," Forbes-st., Onchunga, N.Z.

Attendances at the Hinrichsen-Brooker mission at Ballarat have been so large that the tent was not large enough to accommodate the crowds, so a small tent is being pitched alongside, which will make room for another hundred people.

The Victorian General Dorcas would be thankful for clothing, material, or money to help in the Armenian relief work. Parcels may be sent to Bro. G. B. Moysey, Christian chapel, Swanston-st.; money orders or postal notes to 11 Albert-st., Surrey Hills.

The Superintendent of the Victorian Sisters' Conference Hospital Committee (Mrs. Meyer) would be pleased to receive books and magazines by distribution at the various institutions. These may be left with the caretaker, Church of Christ, Swanston-st., Melbourne.

Mrs. Caldwell (missionary from India) is at present visiting the N.S.W. churches. At Paddington last Thursday a number of members entertained her at tea, after which she addressed a public meeting in the church building. Her message was greatly appreciated.

Recently the "Bulletin," Sydney, had this comment on the church: "Are the churches worth preserving? Surely they are, if only for the help they bring to thousands. Yet they are being allowed to die quietly of a form of anaemia. The blood is being drained from them by starvation wages."

From "Coming Events" it will be seen that a new chapel is to be opened at Cowandilla, S.A., next Lord's day, 27th inst. Services will be held on the following Monday, Tuesday and Thursday evenings. The building, which is the first of the kind in the district, is near the Hilton tram terminus.

Bro. J. E. Thomas's lecture at Swanston-st. church on Wednesday, the 16th, was helpful and heartening. The fifth and last of this series will be given on next Wednesday evening, the 30th. Professor W. H. Holdsworth, M.A., of the Baptist College, will be the lecturer; his subject, "The Bible and Character."

Christian Endeavor workers in Melbourne are to meet in conference at the North Carlton church on Saturday evening, September 2. There will be a lantern tea at six o'clock, conference at seven. A number of important matters will be brought before the gathering. Bro. Thos. Bagley, Home Mission Organizer, is expected to be present.

"Is the New Testament Still Authoritative in the Church?" This vital question is the subject for the men's rally to be held in Lygon-st. chapel, Melbourne, on Monday, Sept. 4. Jas. E. Thomas will be the speaker. Discussion to follow. The chapel will hold 600 men, and it is hoped that every seat will be occupied. Preachers and secretaries will kindly make good announcements at all meetings.

Bro. Ethelbert Davis, evangelist of the church at Alhion, Q., has accepted an engagement with the church at Mosman, N.S.W., and expects to begin work there early in November. Bro. Davis is in the ninth year of his work in Queensland. For four years he has served the brotherhood as Home Missionary Secretary, and as a member of other committees. He was appointed President by last Conference.

The mission in the tent at Ballarat East has struck a few wet nights during the first week, but in spite of that attendances and interest have been good. During the week there were seven decisions for Christ. The opening of the second week saw two fine services. At night a full tent, and two confessed faith in Christ. Fine service at Dawson-st. in the morning, but at night the meeting was sparse, as many went down to the East.

At the Y.M.C.A., Sydney, on Monday, the 14th of August, there was officially constituted "The New South Wales Council of Religious Education, Affiliated with the Australian Section of the World's Sunday School Association." The officers elected were: President, Mr. H. Wheen (Methodist); Vice-Presidents, Mr. S. Stevens (Church of Christ) and Mr. J. H. Burnett (Baptist); Conveners, Mr. W. H. Jouchan (Presbyterian) and J. V. Patton (Anglican).

Mrs. Muriel Kennedy, a member of the City Temple, Sydney, has organised a Sunday School within the Federal Territory (Canberra). In this, the first Sunday School organised within that area, there are already 24 scholars. The Home Mission Department has forwarded some hymn books, but a further need is still theirs. They need a small organ. Any member willing to supply this urgent and real need, will please write to H. G. Harward, 242 Pitt-st., Sydney.

At the joint session of the Baptist and Church of Christ preachers held at the City Temple, Sydney, on Tuesday, August 11, about thirty-five men enjoyed the happy conference session and the sumptuous repast of food. Mr. Clark's message was one of definite cordiality. Each of the thirteen speakers who contributed to the programme of speeches expressed his desire of closer fellowship between the two churches. It is expected that this will be the forerunner of many similar gatherings to be mutually arranged.

Members of the Sydney Ladies' Branch and many friends of the British and Foreign Bible Society who have been ardent workers for the Society during the past fifteen years, are busy organising an All Nations' Fete as a result of the Parent Society's appeal for an additional £75,000 income this year. The fete will be held in the Chapter House, St. Andrew's Cathedral, George-st., Sydney, on Wednesday and Thursday, 13th and 14th September, and it is hoped that all interested in the world-wide work of the Bible Society will show their interest by attending same.

Already brethren from five out of the six States have signified their intention of being present at the Federal Conference in Melbourne, on October 24 to 27, and we hope that the other State will yet be represented. As the brotherhood grows, these Federal gatherings become more and more important, for it is only at such gatherings that it is possible to consider and discuss the Federal aspect of Foreign Missions, the College of the Bible, the Preachers' Provident Fund, and Federal Evangelism. Brethren in all the States are asked to remember the date and place, and come determined to make the conference a time of great blessing and power.

Mrs. John Fox, President of the N.S.W. Women's Missionary Society, has just returned from a trip abroad, during which she and Bro. J. Fox visited New Zealand and Honolulu. They are both in good health.

The following resolution relating to Jos. J. Franklyn's work in Great Britain was passed at the meeting of the General Evangelist Committee of the Churches of Christ in Great Britain on June 30, 1922:—"This Committee wishes to express great regret that you feel constrained to return to Australia, but they are glad to have had the opportunity of knowing you, and of benefiting from your services. The reports from the various places where you held missions have given the Committee much pleasure, as they show that your efforts were appreciated by all. The Committee desire to take this opportunity to thank you for all the services rendered, and to wish you a safe journey home, and that you may be abundantly blessed by the Lord as you seek to enlarge his kingdom, and to increase his reign and glory when there."

Progress has been made in the establishment of the Churches of Christ Collegiate School for Girls in Adelaide, South Australia. Bro. R. Harkness, B.A., Adelaide University, has been appointed Principal, and Mrs. Harkness, Lady Superintendent. Efficient teachers will be appointed in order that a high standard may be attained, and Miss Eva Uncle will be director of the Kindergarten, Montessori, and Primary Departments. Although it is desired to make this venture self-supporting, the Board will gratefully accept contributions to help over the initial stages. For the purpose of providing for the furnishing, a sale of work will be held in the College grounds, on Saturday afternoon and evening, September 16. Parents are advised to communicate with the Principal, R. Harkness, B.A., Unley, or E. W. Pittman, Hon. Sec., Dulwich, South Australia, as early as possible. A full prospectus is in the press, and will be available in a week or two.

T. J. Johnston, of Launceston, writes:—"With your kind permission I would like to bring before your readers a book that will repay for its perusal. The author is Mr. Ruth, of the Baptist Church, Collins-st., Melbourne, and is entitled 'The Advent Heresy.' Its purpose is to prove that to make the parables of the New Testament which were designed to refer alone to the Jewish nation and its destruction, with the ushering in of the kingdom of God, which is the church, refer to some kingdom in the future, and to make such verses as 'This is the last time,' 'This is the last hour,' 'These last days,' 'The time is at hand,' 'The judge standeth before the door,' etc., refer to some distant and remote period from which the disciples spoke, is to defy every rule of the interpretation of languages, and to read the Bible in a different sense to the way we read every other book. It will prove a very profitable line of study for every earnest student of the Scriptures, and interesting, too, as Mr. Ruth is fairly well known to most of the 'Australian Christian' readers."

Bro. D. Simpson, whose article on "The Coming of the Lord" appears in this issue, in an accompanying letter, writes:—"I think it would be a good idea to get a couple of the brethren who have given special study to the subject, and who hold different views of a radical nature, to meet in one of our churches, and discuss the subject fully. I think the time is ripe when we should be, as a brotherhood, more united on such a question." We have received some other articles on the Lord's advent, for which we hope to find room. We do not wish either to prolong the series, or to prevent able writers and Biblical students from giving us the benefit of their thoughts. We do not wish articles, however, of more than 1300 words, or those written in controversial form, nor do we desire more than one from the same writer. In view of some recent experience, we would further suggest that it is probably not wise for one to enter upon a public discussion of pre- or post-millennial views before he has studied the subject sufficiently to be able to spell "millennium" correctly.

Foreign Missions.

Conducted by G. T. Walden, M.A.

Several of our missionaries have written, telling how delighted they were with the last Foreign Mission Day number of the "Christian." I can judge from the letters received that they read very carefully our church paper.

Bro. and Sister Coventry were delighted with the welcome given by West Australian brethren, and express sincere thanks. Bro. Coventry says: "We do appreciate from our hearts all that was done for us to make our short stay a happy and profitable one. The enthusiasm of the West Australian brethren knows no bounds, as was amply demonstrated to us during the nine hours we were in their midst. This augurs well for the cause of world-wide missions, and we praise God for it. If the rest of our stay in the homeland is as happy and profitable as those few hours in West Australia, then we will certainly be refreshed, and inspired for another term of service in India."

At the Girls' Orphanage, India.

Miss Vera Blake writes: "I am having this July a bad month again, with the girls. It is exactly last July over again. Sore eyes are rampant, bad colds, and our old familiar friend, dysentery. I get a group of about eight or nine girls out of the hospital room, and another group is ready to take their place. Salubai, the matron, is not at all well. She has had a touch of flu, and since my return from holidays I have had a poisoned finger, and am just recovering from two bad boils.

"Our doctor is kept busy with sick folks, and is doing splendid work. I help when he has need. During eight months his medical fees have amounted to Rupees 966-12-9—more than £98. Salubai is a born nurse, and is a great help in time of sickness. She is so ready to get up at night to attend sick children, and give medicine, and she seems to know instinctively what to do when rendering help. I often require her help at obstetric cases, and can rely on her. The doctor finds her very useful in the dispensary work.

"We have a good record in our orphanage. Only one death in nearly four years. That, too, was a case when the child was at school in the morning and in her grave in the evening. We have had some very sick cases, and Salubai has done right royally in helping, nursing right through.

"Our lace teacher is now helping Miss Redman together in the school, and I have a new lace teacher, to give her whole time to the work."

Bro. Watson's Work.

The little schools at Paragon and Soni are progressing nicely. The little schools there are the centre of interest. It was pleasant to note on my last visit to these places, how the little children can tell the story of the birth of Jesus, the story of the flood, the fall, the way of salvation, and to sing some of the good old hymns. I am sure if you could have heard them it would have made your heart rejoice to hear those youngsters, some only dressed in a loin cloth, sing, "Tell me the old, old story," and "How sweet the name of Jesus sounds." One little girl of outcaste people is exceedingly bright, and is able not only to do her school lessons well, but recite portion after portion of Scripture. It would touch anyone's heart to hear her recite the story of Abraham on his way up the mountain with Isaac to offer the sacrifice. Where she comes to the part where the angel which held the hand of Abraham from striking Isaac, and Abraham found a ram caught in the thicket, she says, "Why was the ram in the thicket?" "It was to be slain instead of Isaac." This little girl is devoted to the temple life, and when she comes of age, she will be taken away to

the temple and give a life worse than death. Pray, brethren, that God will stay the progress of this awful thing—the moral slaughter of these poor innocent children. God grant that something may come in between to prevent this sacrifice.

Mrs. Watson is feeling the heat this summer pretty badly, so we will go to the hills at the end of this month. The last few days have registered 110 degrees in the shade. Somehow or other it does not reduce me in weight. I seem able to stand any amount of hot weather, but of course the ladies and children feel it pretty badly at times, so the change is necessary if a useful life is to be spent in India.

Suggested Programme

for Women's Mission Bands, Mission Circles, etc., for September.—

Hymn. Prayer.

Scripture Reading—Phil. 3: 7-16.

Topic, "News from the Mission Fields."

Hymn.

Letter from Miss Blake.

Season of Prayer for our Workers and Their Work.

Business. Discussion.

Hymn. Benediction.

Shanghai News.

Our Shanghai day school had its closing ceremony before vacation on July 8. The school re-assembles in September. Bro. Leach, our honorary superintendent, writes:—

"Last Saturday afternoon the school held its breaking up and prize giving ceremony, which was a very successful function. The pupils assembled in the school, and many of the parents were present. An interesting programme was arranged, which consisted of songs, drill, recitations, etc., by the pupils, and an address by a Chinese Christian gentleman, and the prize distribution.

"It was pleasant to see so many bright, clean and happy children together enjoying this. It shows what Christian influence can do; it not only helps them to lead better lives, but makes them cleaner, neater, and more respectable. I do not think children anywhere could look cleaner, neater, brighter or more happy than our school children did last Saturday afternoon. I would have liked some of our Australian friends to have been with us.

"We are glad to report four baptisms at Shanghai. You will notice by the report that on Sunday, May 14, four members were received into the church by faith and baptism. The service was a big one. There was a large congregation, which included several friends from the two other Independent churches. The baptismal service was conducted by our evangelist, Mr. Wu, and was

reverentially carried out, and impressed the whole congregation. It was a day that they will long remember. The church is in a healthy state, with a good Christian brotherly feeling among its members, and we pray that they will stand fast in the faith, amidst the heathen surroundings in which they have to live, move, and have their being. It is not easy for a man or woman to follow our Lord and Master in a country like China, which is given up to heathen practices and corruption, but we thank God that he gives strength to all that trust him to stand up and acknowledge Christ as their Saviour."

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New South Wales Sisters' Auxiliary.

The monthly meeting of the Executive was held at the City Temple on Friday, August 4. President, Mrs. Arnott, presided. Opening hymn and prayer by Mrs. Potter. Minutes read. Roll-call, and apologies from Sisters Farr, Morrison, Gordon, Dale, and Butler. Sympathy expressed for sick and bereaved sisters. Prayer was offered that they would be strengthened.

Correspondence included a letter from Bro. Harward, State Evangelist, asking the committee's co-operation in a rally for sisters on Monday evening, August 28, at the City Temple. Agreed to and president and secretary to confer with Bro. Harward re programme and arrangements. The matter of publishing a paper for the brotherhood, and asking sisters for financial support and co-operation, was held over for discussion till the next meeting.

Superintendent arranged for prayer meeting at North Sydney, on Friday, August 11, and also a Foreign Mission drawing-room for August 24; Miss Caldwell to be present.

Devotional leader for September, Mrs. Bull. Superintendents' quarterly reports for September. We were pleased to welcome Sister Wilkins back from West Australia. The business session closed with prayer by Mrs. Arnott.

Devotional was led by Mrs. Corbitt. Opening hymn and prayer by Mrs. Andrews. Scripture read by Mrs. Corbitt, from Is. 23, John 14, and Jer 16. She then gave an earnest and impressive address, emphasising the "And thus saith the Lord," and the good old way of the Bible, which was listened to attentively. Session closed with a hymn and prayer.—Mrs. E. Morris, Recording Secretary.

South Australian Sisters' Auxiliary.

Meeting held at Grote-st., Adelaide, on August 3. Mrs. Barr led the devotional service, after which Mrs. Cherry presided over the business session. Minutes of previous meeting were read and confirmed. There were 60 sisters present. Collection amounted to £1/3/8.

The following report was received from the Treasurer (Mrs. Bond):—Receipts for month: July 6, received for Home Missions, Easter offering, £15; Collected by committee, £19/4/-; in hand, £40/12/5; total, £42/6/9. Received for Foreign Missions, July 6, 8/-; July 10, £1/10/7; July 14, £1/10/3; in hand, £22/6/7½; total, £25/12/5½. General Fund, collection, 14/-; in hand, £9/3/10½; total, £9/17/10½. Paid secretary for postage, £1; balance, £8/17/10½.

The Prayer Meeting Superintendent (Mrs. Barr), with her committee, visited sisters of Maylands church. About 20 sisters were present. Mrs. Collins spoke on the subject of "She only touched the hem of his garment." A solo was rendered by Mrs. Read. A short paper on "Sacrifice" was given by Mrs. Morphett. Mrs. Mosley spoke of her work amongst the poor of this city. After reading God's Word, and the singing of hymns, and prayer, all had a sociable cup of tea together. Mrs. Barr had visited several aged and infirm who are not able to attend church. These folk are pleased for some sister to visit them and read God's Word and pray to them.

The Dorcas Superintendent (Mrs. Cant) reported visits to North Adelaide and Mile End Societies. These sisters have made scores of garments for needy cases, and the Children's Hospital. The latter specially requested that garments in the way of boys' knickers, shirts, and girls' singlets, be sent for poor children when well enough to leave hospital.

Miss Garland reported for Home Missions that all amounts in money must be handed in not later than August 20. The following sums have been received with thanks:—Dulwich, 18/-; Murray Bridge, 10/-; Unley, £1/8/4; Hindmarsh, £2; Glenelg, £1/7/7; Henley Beach, 7/6; Norwood, 6/4; Grote-st., £1/13/-; Mile End, 10/6; Mile End Mite Box, 12/10; Mrs. Caldwell, 5/-.

The following amounts were received for Foreign Missions:—Glenelg Mite Box, 5/6; Glenelg, 6/7/8; Mile End, 6/-; Dulwich, 18/-; Norwood,

4/-; Henley Beach, 4/-; Unley, 8/6; Mrs. Caldwell, 5/-; a donation of 4/-; Murray Bridge, 10/-.—Mrs. Walden, Superintendent.

Mrs. Prisk, Superintendent of Literature, has sent a bag of magazines and papers to East-West Railway camps. Churches to supply literature for next month are Unley, Cottonville and Forestville.

The business included the arranging of Conference programme for Sisters' Day, September 15.

Special thanks and appreciation were tendered to Mrs. Cherry for her valuable services as president.

Mrs. Collins is to lead the devotional meeting on September 7.—Mrs. A. J. Gard, Hon. Secty., 127 King William-road, Hyde Park.

OBITUARY.

CHIPPERFIELD.—Death has called home one of our young men in the person of Bro. Arthur Chipperfield. Before coming to Gardiner, our brother was in fellowship with the church at French Island. He found work for his Master in the Bible School, and was the agent for the "Australian Christian." His was a lovable disposition, and the church misses him very much. We commend his loved ones to our heavenly Father's care and comfort, "until the day breaks, and the shadows flee away."—Geo. F. Nicholls, Gardiner, Vic.

DILLON.—The church extends its loving sympathy to the loved ones of our young Bro. Fred. Dillon. Death called him home after a short illness. Bro. Fred. came from the Bible School, and confessed Christ and was baptised at Malvern-Caulfield. This we assuredly know, that God's way is best, and the loved ones we commend to our Father's care. Matt. 19: 14.—Geo. F. Nicholls, Gardiner, Vic.

Benevolent Department, Victoria.

Parcels from the following:—Box Hill, Woorinen, Brim, Ballarat (4 bags), Malvern, Moreland, 2 Camberwell, Fairfield, Ivanhoe, Ouyen. Donations.—Dawson-st. Dorcas Society, 8/-; Woorinen church, £3/9/3; Burnley church, £1/5/-; Queensberry-st. Chinese Mission, £2; Castlemaine church, £1/9/4; North Richmond church, £1/9/6.

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News of the Churches.

Tasmania.

Bro. and Sister Smith have arrived in Holart from Bournville, England. We regret to report the death of Sister Witton, who came into the church during Bro. T. Hagger's mission. The church has granted Bro. W. H. Nightingale a few weeks off, in order to visit all the churches on behalf of Home Missions.

On August 15, Bro. W. H. Nightingale, Conference President, visited Bro. E. Brown, who is very ill in the hospital at Latrobe. He conducted a gospel service in the home of Bro. Reynolds at Northdown at night, when Miss R. E. Brown decided for Christ. Bro. Nightingale's special appeal on behalf of Home Missions received the hearty support of the little church there.

At West Ulverstone on August 12 Bro. Bowes delivered a powerful exhortation on "The Fight of Faith"; and to a good attendance at the evening service he preached on "The Mount of Calvary." The monthly meeting of the Band of Hope held on the 9th inst., and controlled by Sisters How and Richards, was very successful. If the sanction of the church can be obtained, it is proposed to form a church football club shortly.

The work at Caveside proceeds satisfactorily. Morning meetings are well attended, and good exhortations have been given. The gospel services continue to be well attended, and interest well maintained. The Bible School also, in its work, displays great vitality. On Monday evening last a visit from Bro. W. H. Nightingale, State Conference President, was enjoyed. He gave a nice address on a portion of Acts 3, and afterwards dealt with the purpose of his visit, which was the finance of the Home Mission Committee. It was resolved by members to forward a contribution very shortly, which shall be quite up to, if not above, the amount usually sent from here. Bro. Nightingale left the next morning for the North-West Coast.

West Australia.

At Fremantle on morning of 13th inst. the Conference President, D. M. Wilson, gave a fine address. The Mayor of Fremantle, Mr. F. E. Gibson, M.L.A., read an interesting paper on "Citizenship" to the Bible Class, and later spoke acceptably to the senior school. Bro. Mudge preached at night to a good audience. Plans for the mission which Bro. Mudge will commence on September 3 are almost completed. This special effort, together with a Blue and Gold Rally, and a school demonstration entitled "The Century's Crowning Glory," bespeaks a busy and reviving future.

At Subiaco on August 13 Bro. R. Ewers delivered a helpful exhortation. The church was delighted to have fellowship with Mrs. Ewers, senr., and Mr. and Mrs. Ewers, of Guildford, 99 per cent. of the girls who entered for the First Aid examination were successful, Miss M. Wishart, J. Rattray and E. Evan receiving special mention. The Ladies' Aid and Girls' Club are preparing for a combined sale of work in November. The prayer meetings still prove a source of much strength, and are well attended. On August 16, Bro. Clay gave a helpful talk on "Baptism." Two who previously confessed Christ were baptised. Miss Pulley, of the Carrolup Aborigine Mission School, was received into fellowship. The mission has been moved to Mogumber, to which place Miss Pulley has gone. A very successful concert was held in King's Hall on August 14. The proceeds are in aid of the Students' Fund.

Queensland.

At Brisbane on August 13, Bro. Rankine delivered a beautiful address, the subject being "God's Provision for Salvation." Amongst the visitors were Bro. Kingshott, of Moreland, Vic.; Sister Dyer, Lismore, and Bro. Brewer. At the gospel service Bro. Rankine's theme was "Seeking the Old Paths." A young man took his stand for Christ.

At Albion on Sunday, August 13, there were very good meetings. A number of visitors fellowshipped with the church. Bro. Swan spoke in the morning, and Bro. Davis at night.

On August 13 Toowoomba had a fair attendance in the morning. Bro. Jas. McLeod and Waghorn addressed the meeting in the room of Bro. Alcorn, who was indisposed. The gospel was proclaimed with power by the evangelist. There were 70 present. Bro. Burns and W. Skerman met with the church at Meringandan, and report good attendance. Monday, 14th, the officers held their monthly meeting. The work is well in hand in connection with the forward move mission in the "Strand." Treasurer's report was gratifying.

West Moreton Circuit.—Rosevale meetings well attended, especially those addressed by Bro. Bassard. During last month Mt. Walker has received much help, and is being encouraged by the messages of the evangelist. Marburg on August 6 had good meetings, morning and evening. One young man, a baptised believer, linked up with the church recently. Rosewood reports good meetings on July 23. A husband and wife were recently baptised and received into fellowship. Tuesday night meetings are progressing steadily. Prayer and Bible study meetings, under the supervision of the evangelist, are proving very helpful.

South Australia.

The work at Wallaroo is going along steadily. Bro. K. Crouch, N. Bartle, S. Trenwith, A. Dyer, J. Beard, and W. I. Neill have been the speakers since the church has been without a preacher. A good attendance at the Lord's table on Sunday morning. Bro. G. Rootes was present all day. Y.P.S.C.E. meetings have improved.

At Strathalbyn attendances and interest are very well maintained. The messages of Bro. Marshman are uplifting and forceful. The Bible School work is encouraging. Many new scholars have been admitted into the kindergarten, while a few have been enrolled in the older classes. The school is practising for the anniversary on Sept. 3.

At Hindmarsh Bro. and Sister R. Coventry, from India, were present at mid-week service and quarterly business meeting on Wednesday evening last. Bro. Will Graham is on vacation from Glen Iris, and addressed the meeting on Sunday morning on "Vision." Excellent attendance. Bro. Paternoster gave the gospel message in the evening on "The Ark, a Type of the Church." The offering on 13th realised £15 for Sunday School and Church Extension Building Fund.

An "in memoriam" service was held at Moonta on August 13 for the late Bro. Weidenback and Frank Hodge. Bro. Oram was the preacher. On 16th a sale of gifts was held in the lecture hall. Almost everything was sold, and the Dorcas Class, which promoted the sale, will benefit to the extent of £50. On 17th a district ministers' fraternal was held in the chapel, over twenty preachers being present, afternoon session being presided over by Bro. Oram. A discussion on "Spiritualism" proved interesting and helpful. Sympathy is extended to Bro. and Sister Mather in the illness of the latter.

At Queenstown Q.Y.P.M. on August 13, E. W. Mann addressed the young people. Worship, Mr. C. E. Lawton exhorted. Evening, Bro. Brooker preached a strong sermon. Aug. 20, morning service, Sister C. W. Johnson (nee Gertrude Mattison) was present, after four years' absence in America, also her husband, a Baptist minister from America. Bro. Brooker exhorted. Sister Smith, senr., was present after a serious illness. Evening, Bro. Brooker's sermon on "Three Fears—Disease, Disappointment, Death," was powerful.

Forestville three weeks' tent mission concluded on August 20, with five confessions in all. The church is deeply indebted to Bro. Harkness for his earnest and appealing addresses, especially for that on Sunday night, "Almost Persuaded." The song leader, Mr. Morphett, the choirs, and musicians from sister churches, who willingly helped

to make the meetings bright, are also thanked. Attendances were good, considering the stormy weather part of the time. Good address on Sunday morning by Bro. Hollams; subject, "Our Talents."

On August 13, the anniversary services of the Kadina church were held. Two fine addresses were given to good congregations by W. G. Oram, of Moonta, at morning and afternoon services. In the evening the evangelist, Bro. Rootes, preached to a full house. The splendidly rendered anthems by the choir under the baton of Bro. Larcombe were greatly appreciated, as was also a duet by Bro. Bartle and his little daughter Thelma. On Tuesday, August 15, the tea and public meeting were held. A good programme of musical and elocutionary items was given, and also addresses by Messrs. D. C. Harris and Rootes. Bro. Langlois, of Maylands, spoke a few words of greeting.

Victoria.

Thornbury church are thankful for the restoration of a married man, after an earnest address on "Repentance" by Bro. Swan.

Large meetings at Hampton on Sunday. Bro. T. Bagley gave powerful addresses, which were much enjoyed. Bible School still increasing.

At Balwyn there were five decisions on Sunday night, after the address by Bro. G. E. Chandler. Two were received into fellowship during the day.

The J.C.E. Society at Middle Park celebrated its tenth anniversary last Sunday evening. Bro. Blakemore addressed the members, and a large gathering present.

At the close of a fine gospel address at Box Hill on Sunday night by Bro. Wedd, based on the subject, "Echoes from the Twilight," two young women confessed Christ.

Fine interest in the mission at Emerald. At the close of the meeting on Saturday evening a married couple decided for Christ. On Sunday afternoon Bro. Tease preached at Emerald East, and baptised six who previously made the confession. On Sunday evening he spoke to a full house on "The Higher Love," when two ladies confessed their Saviour.

Since last report Preston maintains its interest. Attendances and attention are good. Two ladies were received into fellowship by letter of transfer. The Bible School is in a flourishing condition, comparison with last year showing an encouraging improvement. Other auxiliaries of the church are healthy. Bro. Toogood is working and preaching with acceptance. He will be absent for a few weeks conducting a mission at Dunolly.

Bro. A. D. Perry exhorted at Stawell on August 20, and Bro. Wakefield delivered a splendid gospel address on "Jesus Only." Sister Mrs. Wakefield is well on the road to recovery, being present at both services last Lord's day. Bro. and Sister Wakefield close their labors with the church next Lord's day, after two years and four months' faithful service and happy fellowship. After a brief holiday they journey to Bunbury, W.A.

The Thornbury Bible School held its first anniversary on July 30. It was a great success. The singing of the scholars, who were trained by the superintendent, Mr. Swain, was splendid. The demonstration, which was given to a crowded gathering in the Thornbury Congregational Church, was also a success. The secretary's report showed an increase for the year from 20 scholars and 4 teachers to 110 scholars and 11 teachers.

The fortnight's mission being conducted by Bro. Youens and Searle, at Wedderburn, opened on Sunday, August 13, with good meetings. Bro. Youens, as missionary, is preaching faithfully, and with much feeling. Bro. Searle is winning his way into the hearts of the people with his message of song. During the past week meetings have been good. On Wednesday evening one young man took his stand for Christ; there was one restoration. Big meetings on Sunday. Bro. Searle exhorted in the morning, and his message was much appreciated. Bro. Youens delivered a stirring message at night to a crowded house. Two married women decided for Christ.

The church at Ararat has had good meetings. At the close of the evening service last Sunday week, one young lady confessed Christ. Last Lord's day the Bible School anniversary was celebrated. Bro. J. E. Allan, of North Richmond, was the preacher, and his messages were appreciated by all. A service for the distribution of prizes was held on Monday evening, Bro. Allan giving an address on "The Text-book of the Bible School."

Meetings at Geelong last Lord's day were not so large in attendance as was the case during the revival campaign, when deeper interest and activity were aroused and much good accomplished. The mid-week prayer meetings continue to prove helpful and encouraging. Last week Bro. C. Dawson addressed the meeting. Bro. Schwab continues faithfully sowing the seed. Early in September Bro. and Sister Schwab leave for a well-earned vacation extending over that month.

There were helpful meetings at Lygon-st. on Sunday. Several visitors present, amongst whom were Sister Russell and son, from Woomelang; Bro. Williams, from Dulwich, S.A.; also Sister Davidson, of Warrnambool. Jas. E. Thomas spoke at both services, his morning theme being "The Comfort of the Scriptures," and at night "A Guide for Slippery Paths"—appropriate addresses for the day, it being Bible Sunday. In response to the invitation at night a fine young man decided to follow Christ.

At Swanston-st. last Lord's day morning there was a good meeting. Bro. and Sister Wooster, formerly of Collingwood, and Bro. and Sister Fred Cans were received into membership. Sister Wooster is a daughter of Dr. Porter, of Sydney. It was a great pleasure to have Dr. Porter (who is now 84 years of age, and on a visit to Melbourne) address the church, and he gave a beautiful exhortation. In the evening there was a good meeting, and an excellent sermon from Bro. Kingsbury.

Interest is well maintained at North Melbourne. Bro. Hurren is holding a mission at North WELLSINGTON, and last Sunday Bro. J. Mortimer preached ably morning and evening. Cottage prayer meetings are being held for the success of the North Williamstown mission. A successful jubilee sale was held last week under the auspices of the Sisters' Sewing Class. Bro. Jas. McCracken has resigned leadership of the choir, having raised it to a high level of efficiency. Members regret to lose his valuable service in this direction.

Enlarged attendances at Brunswick since last report. Splendid addresses from Bro. Killmer, who has been assisted by Bren, Roberts, Barrett and Lovell. Bro. Joyce was received by transfer from South Melbourne. Increased numbers in the choir, mostly members of the K.S.P. The K.S.P. gave to the newly-formed ladies' club a social. The officers believe that much good will come from the clubs. A service in connection with the installation of the officers in the K.S.P. was held on Sunday night; an impressive service.

An enthusiastic Women's Mission Band has been formed at Malvern-Caulfield. Last month a loan of £50 was made to the church on behalf of the Junior Endeavorers, to be repaid in fifteen months. On Saturday evening the J.C.E. held a very successful concert to earn money, and with other efforts, now have £13 in hand. On Sunday evening Bro. C. M. Gordon preached the gospel, and after his appeal for decisions for Christ, he put the claims of the Anti-Liquor League before the members, and promises totalling £60 were made.

Splendid meetings at Brim last Sunday. Bro. Eagle speaking encouragingly. The Bible School scholars began practice for anniversary hymns. On August 20 the afternoon service was very bright, Bro. White presiding, and Bro. Eagle exhorting. During the meeting he announced the good news of the Brim church being third on the list of country churches in the P.M. offering, which amounted to the grand total of £46 for this circuit. The members were glad to have fellowship again with Bro. and Sister MacPherson, who have been detained from the Lord's table for some time on account of illness.

Garden Vale reports good meetings and splendid addresses by Bro. Mulvogue, whose services are greatly appreciated. Accommodation at 19 Hamilton-st. is too small for the large attendance at gospel meetings, and all are looking forward to the opening of the new Sunday School building, in which services will be held. Will friends kindly note that helpers are needed for erection of building? Framework is ready, and September 3 will be the rally day to put things in order.

At Footscray on August 12, the Girls' Guild and Physical Culture Class entertained the tennis club. A pleasant time was spent. On Wednesday evening a District C.E. Union rally was held in the church building; there was a splendid audience, and the Sunshine Methodist minister gave a good address. A presentation was made to Bro. Warren, who was the president of Footscray Union. On Sunday morning Bro. W. H. Scurr gave a delightful address. Large attendance at school and kindergarten. A good organ has been purchased for the new kindergarten department. In the evening the evangelist's subject was "The Joy of Forgiveness." The choir and orchestra gave a good rendering of the anthem, "Send out Thy Light."

On Sunday the church at Burnley was deeply stirred. There were seventeen confessions. In the morning Bro. Ball exhorted, giving an affecting personal testimony. Sixty-three met around the table. At the afternoon service in the tent a beautiful address was given, eight of the scholars confessing their Saviour. In the evening there was a packed tent—about two hundred and thirty being present. Bro. Ball's subject was "Baptism." At the close nine confessed their faith in Christ (two scholars and seven others), and four were immersed. Bro. Ball is doing a great work with his winning way and the simplicity of his talks. Average attendance in tent for last week, 126. All who have helped with their singing, attendance, and prayers, are thanked. On Monday night there were two more confessions, making 24 to date.

Since last report from Swan Hill the meetings have been well attended, specially the meeting for breaking of bread. 28 present on August 20; 27 on the 13th. Splendid attendance at gospel service on the 20th, including several visitors. The work is assuming encouraging features. Treasurer reports credit balance of £13. Bible School is preparing for anniversary, and members are enthusiastically making preparations for the forthcoming District Conference to be held in Swan Hill Shire Hall on Sept. 10 and 11. Sisters Abbott and Dellar, and Bro. C. McDonald, who have been on the sick list, are restored. Sister Mrs. Jager is, however, under medical care, and expects to go away for a change and rest. The church is joyous over the home-coming of Sister May McDonald, who has returned after a prolonged absence in Bendigo.

Since last report from North Williamstown one young man has been received into membership from the Baptists. On Sunday a united campaign of evangelism was launched in the churches of the city. Our missioner is Bro. Hurren, of North Melbourne. A record attendance sat at the Lord's table, and after the missioner's stirring address on "The Vision We Need," every member present stood in token of a fresh dedication to the Lord's work. A special service was held in the afternoon for young people, and two scholars confessed Christ. In the evening there was a large attendance, when Bro. Hurren delivered a forceful address on "The Needs of the Human Soul." Sister Hurren sang a solo. On Monday evening the attendance was encouraging, and the missioner's message on "What Constitutes a Christian" was listened to with marked attention. The church is in good spirit, and hopeful of a successful mission.

New South Wales.

At Lismore on Lord's day, August 13, Bro. F. R. Furlonger spoke at the morning meeting. Bro. P. J. Pond preached at night. Church anniversary celebration and tea on Thursday, August 10, was the most successful for some years past. Bro. M. Hancock has been critically ill with pneumonia, but his recovery is now expected.

At Paddington on Lord's day, August 13, Bro. Eaton, Conference President, gave a fine spiritual address on "The Two Harvests." In the evening Bro. Stevens earnestly preached. Attendances at evening meetings are increasing. On August 20, Bro. Stevens gave a most uplifting morning address. He preached at night on "Christ's Estimate of Values."

On August 13 the Bible School at Bankstown held its first anniversary. The services were very successful. The children sang well both afternoon and evening. Many parents and friends were present. Bro. Edwards, from Belmore, spoke in the morning, while Bro. A. J. Fisher ably addressed the children in the afternoon. At night Bro. Hutson, of Belmore, conducted the gospel meeting.

At Merewether on morning of August 6 Bro. McCarty exhorted, and at night Bro. Martin spoke on "Startling Events now taking place in the light of Divine Revelation." There was a baptismal service. On 13th inst. Bro. S. Gordon exhorted, and at night Bro. Newburn gave an inspiring address on "The Bright and Morning Star." There has been increased attendance at the men's and sisters' classes, where Bro. Martin and Sister Hansfield continue to do good work.

City Temple had fair meetings on August 20, and was glad to welcome back after an extended holiday Sister M. Hall and Bro. and Sister Fox. Bro. Fancourt, from Mulgoa, and Bro. Allan Goode (after long illness) were present. Interesting word of exhortation from Bro. Fox in the morning; at night Bro. Eaton gave a fine gospel address on "God's Questions." Bro. Hansen, a member who has been a sufferer for a long time, passed away during the week. Bro. Brough, leader of the singing, is working up good interest in the choir and evening congregational singing.

New Zealand.

On August 6 Wanganni church became formally self-supporting. We regret to report the indisposition of Bro. John Wilson and Bro. Edward Vine, two aged and honored veterans of the Dominion brotherhood. The Senior Endeavorers rendered an excellent programme at the Old People's Home, Aramoho, recently. Bro. Noble visits the new church at Hawera, 60 miles away, once a month. He concluded a fortnight's mission there with eighteen adult additions to the original membership of six. Bro. Will Page led the singing. A healthy Bible School was organized, with 19 scholars and 4 teachers. Bren, Linyard, Siddall, Sutton and Kyme ably sustain the work during Bro. Noble's absence from Wanganni. Bro. Kyme's musical part of New Zealand's prohibition campaign is both catchy and instructive. The new suburban Bible School at Springvale, three miles out, is thriving well. Cottage prayer meetings are being held.

Preaching at George-st. Congregational Church, Croydon, Dr. H. T. Andrews told a story of the late Sir John McClure. Walking with the headmaster of Mill Hill School, Dr. Andrews was surprised to hear Sir John remark, "I don't know that I have ever found out yet what God meant me to do with my life." The preacher used the incident effectively to enforce the need of constant effort and readiness to place one's gifts at the disposal of God and for the service of mankind.

In the associated press dispatches of June 22, the tragic death of Roy Healy, preacher of First Christian Church, Albany, Ore., is reported. The dispatch stated that Bro. Healy, desiring to see a raid on a still to obtain material for a story which he was intending to write, obtained permission of the sheriff to accompany him to the ranch of an old man where it was believed a still was being operated. Upon arriving upon the scene the rancher opened fire and killed Bro. Healy and the sheriff also. Subsequently he killed himself when surrounded by officials.

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The annual report presented by the superintendent and secretary, Mr. A. W. Bean, showed the work to be in a thriving condition at the six mission centres operated by the devoted staff of missionaries. Numbers of good cases of conversion have taken place, lives redeemed from destruction. Work amongst lads and girls provides many promising features, especially through the helpful associations of the mission clubs and classes. The shielding and guiding of youthful delinquents, handed over to the missionaries in their capacity as probation officers at Children's Court, is valuable service to the community.

The Churches of Christ were represented at the meeting by J. E. Thomas, secretary to the Council of Churches, who spoke in happy vein, appreciating the labors of the poorly paid agents of the mission. In the course of the year, the amount expended in relief of necessitous cases reached a total of nearly £200. In addition to this, the maintenance of girl-mothers and their infants at the Mission Maternity Home amounted to £206/9/3. The debt on the Home has been reduced by £270. Sister Grace, who is a member of Swanston-st. Church of Christ, continues her voluntary service at 169 Exhibition-st. with gladdening results.

The public demonstration in connection with the 67th anniversary of the Mission will take place on Thursday, August 31, at 8 p.m., in the Assembly Hall, Collins-st. The speakers are the Hon. W. H. Edgar, M.L.C., Professor Woodruff, and Mr. A. R. Thompson, President of the Council of Churches. There will be community singing, and a good musical programme.

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