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Some Funny Things We Say.

We have no intention of devoting an article to quips and jokes. All interested in these will find comic papers in profusion. Rather we would seek to give a warning against ill-considered speech on the part of those who lead the public services of the church. Whether the cause be ignorance or carelessness, it is certainly true that many unwise and not a few grotesque utterances are made. The blank pages of our Bibles and hymn books of the past twenty years contain in their records many proofs of this.

It would be unwise to attempt a classification of the curious things sent us for publication. Some strange things get past the proof-reader; most fortunately do not. We do not know what a certain estimable brother would have thought of us had we passed the reporter's statement that some one else "was appointed to the vacancy he had filled" for so many years. There are a great number of scribes who forward regular reports containing such words as these: "One confession—a young lady who was baptised the same hour." Now not only is a confession not a scriptural subject of baptism, but the word "confession" does not denote lady or gentleman. Yet we shall probably have to make the correction a score of times within the next month. Enough.

Some cases of curious speech are merely instances of the slips of the tongue which may be made at times by the most careful and intelligent of preachers. Such were the remarks of one of our Lord's day morning speakers about what would happen "if I write a wife to my letter," and the startling inquiry with which an impassioned "speaking brother" sought to test the orthodoxy of his audience: "Do you believe that Jonah swallowed the whale?" So was the following belonging to the days in which it was fashionable for a president to ask a brother to announce a specified hymn: "Hymn 489—will the brother appointed please sing the next hymn?"

It is quite another reason which leads to our suffering such a maltreatment of a beautiful hymn as that which one president inflicted when he urged us to "weep o'er the herring one." This was not the brother who bade the humble Christian rejoice that he was "a heir of 'eaven.'"

A different type of utterance is found in the case of one of our exhorters who recently spoke of what John wrote "in his letter to the Revelations." A brother who prefaced a Bible School anniversary address by the prayer that "the message may be more for the young than for the old" left us wondering. Sometimes verbosity has an easy victory over thought; this explains how an eloquent brother came to say in our hearing that "the eunuch came a thousand miles to worship. He came through the desert, not in a magnificent train, or in a grand steamboat, but in a chariot." Really!

Marring the feast.

Unfortunately the Supper of the Lord, the most solemn and sacred part of the worship service of the church, is the one most frequently marred by hasty or ill-prepared speech, often due to the fact that a man qualified neither by nature nor by grace for the position has been thrust or allowed to thrust himself into the position

of president. Even the thanksgiving for the bread and wine are often atrociously marred, long and irrelevant petitions taking the place of thanks. Over and over again we hear God the Father being thanked because *He* died upon the Cross. Surely some discrimination could be made, so that we might be spared such things. Where there is no positive doctrinal error or outrageous ignorance displayed, we are not greatly upset. But even the lighter words could be avoided to a greater extent than they are. There is really no reason for a man who wishes to emphasise the memorial aspect of the Supper to go to the absurd and unscriptural extreme of speaking of the feast as "merely a memorial." If "transubstantiation" is Scylla, then a "mere memorial" is Charybdis. If one say it is funny to hear (as recently we did hear) a president express the wish that the emblems might not only be "a memorial of the past, but also a memorial of the future," the obvious answer is that the Supper is not the place for such absurd remarks to be made.

Exaggeration.

One of the commonest types of curious speech is that in which the desire to make a point leads to exaggeration of statement. So the "mere memorial" to which we have referred. Here is another, taken verbatim from the words of a recent president who would doubtless be vastly surprised to be told that he really said this: "In the brief hour that we spend together, we pray that we may forget everything except that Thou art our Creator, and that we are Thy children." Yet that morning, he himself turned our minds to Calvary and bade us remember the sufferings of our Lord; Scriptures were read which gave varied instruction; and actually church announcements were made! What, then, of the prayer that "we may forget everything but"?

The public press of last week furnishes a beautiful example of this fault. One of the



Cash Values.

One dollar spent for a lunch lasts five hours.

One dollar spent for a necktie lasts five weeks.

One dollar spent for a cap lasts five months.

One dollar spent for an automobile lasts five years.

One dollar spent for a waterpower or railroad grade lasts for five generations.

One dollar spent in the service of God lasts for eternity. —Selected.

best known preachers of Australia—a man of wide literary fame, too—was reported to have said in the course of an address on Evangelism that "there was only one text in the New Testament on which a sermon on evangelism could be preached. The text was, 'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.'" We withhold the name of the speaker, for, after all, he may not have been reported with verbal accuracy. In any case the illustration serves. Our first thought on reading the statement that "there was only one text" for such a sermon was that here was a wonderful change of view. We had listened to many preachers who apparently thought that almost any text would do for such a sermon—and to whatever text it might be attached, the sermon could be the same! This we had naturally regarded as a grave error, but we were not prepared to go to the opposite extreme and say there is "but one text." In our innocence we believed—and believe—that a good evangelistic sermon can rightly be preached from the words of the Great Commission. We thought we had heard a fine evangelistic sermon delivered from the texts, "He preached unto him Jesus," "Christ and Him Crucified," and indeed many others. Doubtless our preacher did not really mean "but one text." If he said it, the statement was absurd. If he meant "one appropriate text," there still was serious error. If he meant that "in my judgment there is one most appropriate text," that might be a truthful statement, though it must be left an open question as to whether his judgment was sound.

"The funny things we say"! Some one may object, "Not we, but others." Rather, both; for he who offends not in tongue is a perfect man. Let us all seek to use well chosen words, truthful words which will be to the glory of God and to the edifying of those to whom we speak.

Could Jesus Have Commanded Baptism?

It is being insisted to-day that it was impossible for Jesus to have commanded baptism because his was a spiritual religion and because he was never a legalist. The latter statements are true, but they do not prove the former.

That Jesus did enjoin baptism on those who would follow him is certain from three facts: First, it is written in his authenticated words—Matthew's Gospel for example; second, his church established through the apostles practised it; and third, he was himself baptised. By being baptised, Jesus put baptism into the heart of Christianity. The fact that he did it to fulfil all righteousness, establishes the spirituality of it. The example of Jesus Christ has always been accepted by us as the final word on any subject.

Would it not be well to question our own spirituality if we find ourselves willing to make little of baptism?—"Christian Evangelism."

Gifts Which Rob.

A. C. Crisp.

"He gave them their request, but sent leanness unto their soul."—Psalm 107: 15.

The incident to which the Psalmist is referring is recorded in Numbers 11. The Israelites feel revulsion from the manna, and long for flesh. The quail come upon the camp, and a horrible orgy follows, until the anger of God is loosed, and a plague stalks through their midst. He gave their request, but leanness of soul resulted.

The inspired writer's statement has a bearing on a problem which is as old as humanity—the problem of prayer. Why the silence of God? Why are our prayers unanswered? Or why, although we pray for progress, does a blight come upon life, even when we have been granted our request? Or, hardest of all, hear the weary sufferer who cries, "What have I done that this should have come upon me?"

Our writer would suggest that granted prayer may not be the best thing for us. Many times we hear it stated that God will only do good to his people. This passage qualifies that statement. A wilful, impatient request may be granted, and poverty of soul will be the result. Doubtless the impatient spirit that can make such a request is not fitted to handle aright the gift, and so the soul is really robbed. There must be a care, lest like Gehazi we go out in greed, are permitted to seize our desire, and return leprous.

Men, for example, crave prosperity; some demand it of life as their right; work

for it, pray for it, and rest not till it is achieved. And God permits it, but the soul is shrunken. "He grants their request, but sends leanness." "He is not the Christian to-day that he was before he got on in the world," was a remark recently made of a certain man; and the pity is that it is but too obviously true. Not that wealth alone brings soul poverty. Israel was robbed through gluttony. The spirit that would lead us to come making bold demands, insisting on our plans, and, in short, teaching God his own inadequacy—this must lead to poverty of soul. The Psalmist's warning is first, then, that we pray with the submissive spirit of John. We know that "if we ask according to his will, he heareth us."

But on the other side. Has the prayer of submission not been answered? Herein may be the solution: that the Father has had to choose between the poverty of soul which would result from his granting the petition, and the enriching which its refusal can bring. "I besought the Lord thrice," said Paul. But God would not give his servant leanness. "If it be possible... yet not my will," said the Master. He gave not that request, but through the refusal "ten thousand times ten thousand, and thousands of thousands," shall chant his praise. Happy the man of such a spirit that his prayers may be answered with blessing to himself, and not leanness; twice happy he who can also read in the silence of God the guarantee of an enriched life-experience.

That Was Father's Way.

Rough and hard he seemed to be,
Blistered round a lot;
Tried to hide, it seemed to me,
The tender, loving spot.
But, as mother used to say,
"That is father's way."

Worked from dawn till night;
Never had much time
To laugh and play; and yet the light
Of love deep and sublime
For him is mine to-day;
I knew 'twas father's way

Rough his hands had grown with toil;
His face was tan;
His heart was true, no spot of soil,
He was a man!
That, too, I'm glad to say—
That, too, was father's way!

Brave his soul and unafraid;
Face always to the light;
A simple, wholesome life he made,
And then came to the night.
An eye to smile, a lip to pray;
And that was father's way!

New York "Christian Advocate."

Back to Christ.

[The following is of special interest to Churches of Christ desiring a return to Christ both on its own intrinsic value and because of the fact that it comes from a sermon preached by an Anglican vicar, Mr. E. S. Woods, Chairman of the Law and Liberty Movement, in Westminster Abbey, London. The text was Eph. 1: 22.—Ed.]

"Christ . . . the Head over everything for the church." That is a statement of church polity which every churchman, lay or cleric, would regard as indisputable. It is, in fact, an accurate description of the policy and activities of the Church of England to-day?

A "Back to Christ" movement.

I dare to say that the time has come for a "Back to Christ" Movement in all the churches, and not least in our own. Not just back to the Jesus of history, but back and up to the Christ alive to-day, mankind's eternal contemporary. There are many of us to-day who long passionately to see Jesus Christ re-enthroned as the real King and Leader in religious affairs. We believe that nothing but a deliberate, humble, penitent return to him will bring vitality to the church and enable it to do its work for the world. It may be that the movement, which has, under God, done so much already to bring life and liberty to the church, has still a greater work to do in the days to come in sounding the call for a return to Christ. And what would such a return mean? I am aware of the danger of leaving such a phrase as "Back to Christ" undefined, or of allowing it to stand as a mere catchword. What would be really involved in a re-assertion in the church of the absolute supremacy of Jesus Christ? What actual difference would it make? It would, of course, make an enormous difference in tone, in atmosphere, in the quality of the church's common life. And it would certainly express itself in a revision of values. We should get a truer sense of proportion, and learn to put first things first. What are these first things? I will, out of several, name three—three tasks which are inevitably demanded by any true loyalty to Jesus Christ, and which the church has largely neglected.

Evangelism the church's first task.

First of the three I would put Evangelism: the plain duty of propagating Christianity, of spreading the glorious tidings of the love of God in Christ. Here is the very thing for which the church primarily exists—to give Christ to a desperately needy world, to extend the sway of the kingdom of God. Is the church doing it? Are our churches and congregations continually increasing their membership by winning new adherents? Is the Christian society making due progress in Christianising England, Europe, the world? Amid all the demands on the church to contribute to the moral needs of the time, is the church loyally and devotedly making her own supreme and peculiar contribution, the contribution of pro-

viding more and more Christians to live in, and alter, the world of to-day? Who can answer such questions with an unhesitating affirmative? And yet, if Christ mattered most to us all, we should break clean away from all our petty religious distractions to go campaigning with him and for him. And men want him. There are thousands of men and women in England to-day who are hungry for spiritual things, and are wistfully—many of them—groping after Christ; and again and again they fail to find him in organised religion. . . . We shall never evangelise effectively unless we are making, and men see that we are making, adventurous experiments in living by the law of Christ. We shall never make much impression on our generation as long as the world thinks, and has cause to think, that the church is not making a serious attempt to practise the gospel which it preaches.

Our inadequate formularies.

Let me give a second example of what I mean by "first things first." If our true function as a church is to exhibit Christ, to present Christ to the world, then not only must we remove things from our ecclesiastical system which effectually hinder such exhibition of Christianity (here is the real point of all church reform), but we must also take pains to ensure that our formulated statements do, with sufficient adequacy, express the Christianity by which we live, and which we desire to set forth to our generation. Do our creeds and formularies do this? The beauty and devotional value of much in our liturgy is unquestionable. But, as a whole, and in certain parts, does our Prayer-book, untouched for three hundred years, adequately express the corporate Christian mind of to-day? Do Matins and Evensong put into words the many things we want to pray about? Do the Baptismal, Marriage, and Burial Services express in convincing fashion the mind of Christ about the tremendous events of human life with which they deal? Do the Thirty-nine Articles satisfyingly set forth for us to-day the riches of our faith and the glories of the kingdom of God? Once again to questions such as these, I, for one, am unable to give an affirmative answer. And, in my own humble belief, if we wish truly to follow Christ and to preach Christ, we must make the attempt, however daunting the difficulties, to re-express in our formularies what is really signified by faith in the God of Jesus Christ.

Self-renunciation before re-union.

One other instance I will give of what a return to Christ would involve for the churches. It would mean a drastic alteration of their whole attitude towards unity and re-union. I do not propose to say anything in detail about the vast and complex question of re-union. The great Lambeth appeal and offer have unquestionably opened a new

chapter for the churches in this matter. And many of us have been following the subsequent negotiations with deep interest not unmixed with anxiety. All I want to say is this, that indeterminate negotiations and indecisive bargainings will continue for ever unless the churches concerned can recover and act upon Christ's great law of self-renunciation—"he who wants to save his life shall lose it, but he who is willing to lose his life for my sake, the same shall save it." We do lip-service to this principle. We press it upon individuals. We urge it upon classes and nations as the only final solution of social and international difficulties. Why cannot we act upon it in our mutual relations as churches? Why, if we are Christ's, must we imitate the world in its struggle for power, in its strife as to who shall be the greatest? If Christ was really treated as Head by all the churches, we should never be satisfied in our mutual relations with a mere passive toleration; we should hunt out ways to help each other's work, and, above all, we should each be prepared for a very large measure of sacrifice if so we could come together again in the richness which God means us to have.

The kingdom or chaos.

Such, in my belief, are some of the consequences that would be involved in any fresh attempt to return to the living Christ and take our Christianity seriously. I would beg you to test what I have said by looking at the situation that confronts us as we stand amid the debris and the ruins of these terrible post-war years, with fear and force still dominating the minds of men and the affairs of nations. Who shall deliver us from the body of this death? Absolutely nothing but God himself. The plain fact is that men simply cannot do without God—God as revealed and made available by Jesus Christ. Nothing and no one else can save the world; there is no other solution to our problems or answer to our hopes or alleviation of our fears; there stand, nakedly plain, the two great alternatives—the kingdom of God or chaos. Cannot the church be the bringer of Christ to this stricken world? Please God this shall yet be so. But not without tremendous cost. It is no light thing to reassert the supremacy of Jesus. It will mean daring and humility and adventure and sacrifice, and what the world would probably call failure; for, as an acute thinker has pointed out, always and everywhere "the church tends to be controlled by the established and the practical; and to these the spirit of Jesus cannot be congenial." And on you and me and every individual member of the church this adventure will make a great demand. It will mean a life in every detail—family, business, money, pleasure, all personal relationships, all hopes and ambitions—ordered with direct reference to what Jesus Christ wants. It will mean also—and this will be the inspiration for our new way of living—a real experience of the companionship of Jesus, of friendship with the living God.

Religious Notes and News.

Palestine.

Developments of remarkable interest are proposed for the near future in the opening-up of Palestine. For example, an American paper summarises as follows measures that have been discussed in Jewish organs:—

A plan to build a canalway through Palestine, connecting the Mediterranean and the Red Sea by means of the Jordan Valley and the Dead Sea basin, is being agitated. The proposed undertaking would not only serve as a deep waterway for vessels plying between the Holy Land and Europe and Asia, but would also, it is urged, reclaim vast tracts which lie below sea level and are now desert, and make agriculture possible on a much more extensive scale. The canal would start from Haifa, and cut across to the Jordan Valley, reaching it near the Sea of Galilee. Another canal would connect the southern end of the Dead Sea with the eastern arm of the Red Sea.

Bible students, reading this paragraph, says the London "Christian," will remark how rapidly certain passages in Old Testament prophecy seem to be approaching realisation—as e.g., Ezek. 47: 1-11 and Zech. 14: 1-11.

Romish Tactics in Bolivia.

In a recent letter from San Pedro, Charcas, Bolivia, Mr. George Allan, of the Bolivian Indian Mission, writes:—"We have now thirty-nine workers in our group, but we have to face very subtle and malicious persecution. In January, this year, I was five days in prison accused (falsely) of threatening to assassinate the local priest. In April, another of our workers was twenty-one days in prison accused of murder (a charge which was absolutely false and absurd). The plan is to heap accusations upon us, in order to shadow this Mission with a bad name. This is a daring line of things, but is it not like Rome?"

Baptist Congress Resolutions.

At the sittings of the third Australasian Congress of the Baptist Churches held in Melbourne last week, some important resolutions were carried, including the following:—

"That this congress of Australasian Baptists sends loving greetings to all bodies of Christian people, and declares the readiness of Baptists to co-operate with them in common service for the social, moral, and spiritual well-being of the community; and that this congress further declares that the Baptist Church of the Commonwealth would be prepared to confer with a view to organic union with other bodies of evangelical Christ in Churches upon the basis of Christian essentials."

"That this congress expresses its heartiest endorsement of every effort of reform of the drink traffic, and pledges itself to support wholeheartedly any legislation passed by the Federal or State Parliament to restrict or abolish the liquor traffic."

"That this congress strongly urges the Legislatures of the various States—(1) To raise the age of consent to 18 years. (2) To appoint experts in connection with the Education Department to instruct teachers in the best methods of conveying to the elder scholars the laws of life; and that we emphatically protest against any movement in favor of legalising vice."

"That this Australian Congress of the Baptist Church expresses its uncompromising opposition to gambling in all its forms, and hereby pledges itself to support any effort that may be made to eradicate it from our national life."

High Commissioners' Testimonies.

Two High Commissioners for South Africa testify from personal experience to the work of missions and missionaries in Africa. Lord Selborne says: "I have seen a great deal of the work of missionaries in South Africa, and some-

thing of it in West Africa. The result is that I have a profound respect and admiration for them, and for their work." Viscount Gladstone says: "As Governor-General of the Union of South Africa and High Commissioner, I visited many mission-stations of varying denominations and nationalities. I found the men and women engaged in the work, not only as a class, but as individuals, without exception well qualified, zealous, devoted. The value of their work and influence is beyond words. Good government, just and considerate administration, are the first requisites both as regards white and black. Neither the one nor the other could succeed without missionary organisation and effort. Missionaries not only spread the light of Christianity, but among the natives they are the great humanising factor. They are understood and appreciated by the natives, and no greater tribute could be paid to them."

William Carey Memorial.

The house at Kettering in which the Baptist Missionary Society was formed a hundred and thirty years ago, was recently acquired for use as a hostel for missionaries on furlough. The cottage at Moulton, Northamptonshire, in which Carey resided as a young Baptist minister, has now been indicated by the unveiling of a tablet in honor of the great missionary. For four years Carey ministered in the rural centre named. The memorial is in the form of a marble tablet, in a frame of Portland stone, affixed to the front of the cottage where he dwelt, and bearing the following inscription:—

In this cottage there lived from
1785 to 1789

WILLIAM CAREY,

Shoemaker, Schoolmaster, Preacher,
and Missionary Pioneer.

While beneath this roof he conceived and developed the great missionary idea that has changed India and awakened world-wide movements. He ministered to the Baptist Church in this village for over four years. Born at Pantonbury, 17th August, 1761, he died 6th June, 1834, and his body was buried at Scrampton.

"Expect great things from God: attempt great things for God."

"He being dead yet speaketh."

The unveiling took place on Saturday, June 17, in the presence of a goodly concourse of people, presided over by the Mayor of Northampton. It was explained how the tablet came to be erected. Twenty years ago a memorial tablet was put up at Kettering in front of the house where the Baptist Missionary Society was formed; that was 118 years after the foundation of the Society. An American visitor expressed surprise that there was no mark on the historic cottage at Moulton, and the friend who brought him to the village responded to the American's suggestion, and showed sympathy in a practical manner.

Mormon Church in Utah.

It is not, perhaps, generally realised in this country how extensive are the financial and industrial enterprises of the Mormon Church in Utah. From an article written by a native of that State and published in the New York "Nation," one learns that the church now owns or controls several shoe and overall factories, several printing and publishing houses, great funds for the aid of reservoir and irrigation projects, a national bank, a savings and trust company, a co-operative mercantile institution, a hotel, a sugar company with nine plants in Utah, large ranches, much real estate, and sugar plantations in Hawaii. The basis of the funds applied to these investments is a "tithing," which consists of a contribution of one-tenth of his gross income paid by every member. There are also fast offerings, relief society offerings, missionary contributions,

and donations of all sorts for building and other purposes. The church employs its own members in these various industrial enterprises, and deducts their tithing from their pay cheques.

Mission Census in Korea.

Statistics recorded in "The Korea Mission Field" indicate that there are, at the lowest estimate, 472 American missionaries, including their wives, in Korea. Data is given for only two of the principal missions—Methodist and Presbyterian. There are two branches of the former and four of the latter, and these two denominations combined and formed the Federal Council of Churches in Korea. This Council is composed of 1523 Korean workers, of whom 300 are ordained pastors. They have under their care over 300 churches, with a membership of 92,000 baptized adults and 36,000 catechumens. Over 11,000 of those members were gained during 1923. There were more than 240,000 adherents of these two denominations at the end of last year, and over 24,000 Bible Classes with a total attendance of more than 86,000 people.

Dr. Clifford's Testimony.

The seventy-first anniversary of the baptism of Dr. John Clifford, the great Baptist preacher and leader, recently occurred, and in connection with the occasion, the venerable preacher entered an eloquent and touching appeal for decision and devotion. We give just a few sentences from what must have been an impressive address:—"To any one who has not yet made Jesus Christ his Master, let an old man's testimony, coming as it does after all these years, be heeded. Why not? I owe everything that I have worth getting to the Saviour—everything! Wherever I have been of service, whatever I have been enabled to achieve during these years—all is due to Christ Jesus. 'No man cometh unto the Father but by Me,' said Jesus Christ. I know that is true; I have tried it for weeks and months and years."

Dr. Jowett and Mr. Lloyd George.

Dr. J. H. Jowett, in his Free Church Notes in "The Daily Telegraph" recently, refers to the happenings of the last two months, which indicate the strength of the affection in which the Prime Minister is held by the Free Churches of the country. In the first place (says Dr. Jowett) he is not a stranger in their fellowship. His fellowship with their communion, his own religious roots are in their traditions, he participates in their life, and he shares their worship. This is what gives him such a mighty following in Nonconformity. There are other Liberal leaders who, as far as the Free Churches are concerned, lack intimacy and knowledge and enthusiasm, and their leadership is passionless and far away. Mr. Lloyd George's personality and influence are momentous, and in any shaping and reshaping of political parties his ascendancy in Nonconformist circles will be in the future of tremendous power.

"Concerning the Collection."

A church in the West End of London has been taking note of the coins contributed in the collection boxes during three recent months. The results are of considerable interest. Excluding the coins above one shilling in value, of which there were several hundreds, the following table shows the numbers of each coin. The penny far outstrips any other, with 488. Next comes the sixpence, 1967. Then the half-penny, 1642. Next the shilling follows, 574, and finally the farthing, 34. Doubtless in many cases, the copper coins were given two or three together by individuals. The small number of threepenny pieces is significant. It tells of altered habits. It was formerly a prominent partner with "Alexander the Copper-smith" in doing much evil in church finance. When the hearts of the people are opened to the Lord, the purses will generally be opened to the needs of his cause. Many since David's day have refused to make offerings to God of that which cost them nothing.—"Christian."

Our Book Table.

"NEW TESTAMENT EVANGELISM"

Jesse R. Kellems, D.D., is one of our most successful American evangelists of the younger generation. Our American papers make frequent mention of his work, telling of his sane methods, his loyalty to the Scriptures, and the great blessing everywhere attending his efforts. A volume of his addresses entitled "The Deity of Jesus," issued three years ago by the Standard Publishing Co., gave some idea of the nature of the addresses which won multitudes of converts.

Just recently the Standard Co. has issued another work by Bro. Kellems. The title is "New Testament Evangelism," and the book is one of the best issued in recent years by this well known publishing house of our American brotherhood. The volume consists of ten lectures which the author delivered before the faculty and students of the Eugene Bible University, in Oregon, and again at the College of the Bible, Lexington, Kentucky. We think the students were fortunate to have such clear and definite instruction given in so entertaining and informative a manner by one who had in practice proven the value of his theory. For evangelists, speakers generally, personal workers, the work would be most interesting and helpful. The titles of the chapters are: "The Need of New Testament Evangelism To-day"; "Qualifications and Teachings of the New Testament Evangelist"; "Preparation for the Meeting"; "The Song Evangelist, and the Music of the Meeting"; "The Bible School and New Testament Evangelism"; "Personal Work in the Meeting"; "Financing the Meeting"; "The Conduct of an Evangelistic Service"; "Conserving the Convert." On every topic many wise things are said. We need not agree with its every statement, but we have no hesitation in recommending the volume to all our readers. The British "Christian Advocate" says that it "should be read by every preacher, every student, every evangelist, bishop, and deacon in every church." The Faculties of Eugene University and the College of the Bible, Kentucky, spoke in enthusiastic terms of the value of the lectures and their effect upon the students.

We wish space permitted quotations to be made. We would almost like to reprint the whole chapter on "The Preaching in the Meeting"—it is so sane and faithful in its adherence to the Word. Perhaps that would hardly be fair. But consider the following sentences: "The evangelist's business is not merely to 'get men in,' to reform the community, or to make a great stir about the moral conditions that may exist; his business, first, last, and all the time, is to commit men to Christ. Now, certainly he will attack sin wherever he finds it; certainly he will do all in his power to induce men to surrender to the Saviour of the world—but he will do it through the proclamation of the gospel of the Lord in all its purity and power. He will be a teacher of the Word of life, and if that Word will not accomplish the purpose for which it was given, then that purpose will not be accomplished. If he does this work, as he must do it if he has the ideal of a great gospel preacher, he will take time to do it. In a word, he will preach the doctrines of the Lord, and doctrinal preaching always takes time." Many fine things are said as to the manner in which the Scripture teaching should be presented. It should not be done in an apologetic way or in a controversial spirit. One paragraph may be quoted: "Avoid every appearance of a controversial spirit in doctrinal preaching. You must remember that you are not conducting a debate; you are preaching to men who are lost in sin, and to whom the great doctrines which you preach are to constitute a rich soil out of which is to blossom the beautiful flower of Christian life. You are preaching with the object of winning men, not of driving them away. Dr. W. S. Bochanan, one-time pastor of the great Church of Christ at Phoenix, Arizona, told me an amusing story illustrating this point. He was preaching a sermon on baptism, and being very much in earnest, he started

out in somewhat of a combative or argumentative spirit. The message became warmer and warmer as it went on to its conclusion. After the sermon a lady came to the preacher and said: "My brother, when you pour water into a jug, do you take the cork out first and then pour the water in, or do you put the cork in first and then pour in the water?" "Why, I first take out the cork," replied the minister, "and then I pour in the water." "You did not do that to-night," said the lady. "It is never proper, when preaching a doctrinal sermon, young men, to put the cork in before you pour in the water. It will go in with greater ease if you leave the cork out. I know a great preacher who has never been an efficient soul-winner because, when he preaches those dynamic things which should win men, he impresses his audience with the thought that he is fighting a straw man; he is having a debate rather than preaching a message on a subject which is vital to their very salvation."

Many very fine and practical suggestions are made on matters relating to the conduct of a service—such as the proper seating of the audience, the baptismal service, advertising, etc. The writer believes in dignity and order. Of the administration of baptism he strongly says: "How many times have I trembled during a baptismal service because of the crude, hurried manner in which the minister performed the sacred rite." "It is nothing less than criminal not to know how to per-

form this act with reverence and impressive beauty."

Those intending to be preachers should read this volume, for a perusal of it will fill them with both zeal and knowledge, and will also save them from making many mistakes. It is a long time since we received for review purposes a volume which we can so heartily recommend. It is very good. We trust that the volume will have a ready sale, and that the author will continue to have much blessing and success in his work.

The publishers have done their work well. The volume is a handsome one of about 400 pages, is well printed on good paper, and is bound in cloth. The Austral Co. will be glad to fill orders as soon as supplies can be obtained from America: price, 8/6; posted, 9/6.

CHRISTIAN STEWARDSHIP

We have also received from the Standard Publishing Co. a copy of a little book of 164 pages entitled "Studies in Christian Stewardship." It is "a church efficiency text book," and is prepared by Traverce Harrison. The book is designed especially for use in Bible classes, discussions, groups, mission-study classes, young people's societies and similar gatherings. There are eleven studies dealing with different phases of stewardship, as of life, service, time and money. There is an interesting chapter on Tithing. Questions are appended to each study. A list of books for further reading is given. The Austral Co. will be glad to send for supplies to fill orders. Price, 1/9; posted, 2/6.

The Coming of the Lord Jesus.

T. Cope.

This sublime Bible theme is bound up and interwoven with every practical exhortation. It is linked up with every sublime promise; with the promise of likeness to Christ, satisfaction of soul, victory over death, victory over sin and Satan, and deliverance of the earth from the bondage of corruption. Does the apostle exhort us to meet together on the Lord's day, and not to forsake the assembling of ourselves together? He does so in view of the coming of the Lord. He bids us break bread because we do show forth the Lord's death till he comes. We are exhorted to love God, to love one another, to patience, to a holy life, to watchfulness, to Christian activity, to moderation, to abiding in him, against judging one another, to steadfastness, to faithfulness in preaching—because he is coming.

In fact, this coming is declared to be the central chord of all vital Christian life; and it is vibrated and touched again and again by exhortation and illustration as the exalted incentive and unfailing impulse.

It is said to be spoken of in one way or another in at least every twenty verses of the New Testament, and is thus above and beyond any other fact or doctrine of Scripture, pre-eminently predominant.

The Scriptures teach that while the coming of Christ is one great event, it has two distinct parts or stages. There is one stage in which the Lord comes for his church; another, in which he comes with his church. This twofold coming is represented, and intensely taught, all through Scripture. It is in accord with the fundamental law of two-foldness everywhere manifested in revelation. It is set forth in the types. A type is a stroke, a picture, which fits and illustrates even to details, a coming event or a statement of doctrine. Enoch was a historic fact, he is a living person, and his story predicts, as it illustrates, one stage of the second coming. (1) Enoch was called of God. (2) He walked with him three hundred years in an age of growing iniquity, and under the prophecy of coming judgments on a godless world. (3) Suddenly, without previous warning, either to himself or the world in which he lived, he was translated from earth to heaven.

(1) The church, like Enoch, has been called of

God. (2) She is called to walk in fellowship with a rejected Lord in an age of spiritual darkness, growing materialism, rank unbelief, and flagrant downright sin, with the certainty of coming judgments against a Christ-rejecting world. (3) Suddenly, without previous warning, either to herself or the world wherein she walks, and exactly like Enoch, she will be "caught up" into the air to meet her returning Head, her Lord and her God. Noah is more than a type; he is in principle the illustration of the two-foldness of that coming which shall inaugurate the day of judgment. Without previous warning Noah and his family was called into the ark and the door was shut. The world did not know the summons from heaven had come till the elect family had disappeared from sight. The world went on marrying and giving in marriage, eating and drinking in unbroken serenity and all kinds of lustful gratification. Then the heavens and the earth answered to the voice of the Lord, the wrathful storm broke, and the judgment fell, sweeping the workers of iniquity away. There were two parts to this tremendous event—the secret taking away of the number eight family (the chosen, the select, the resurrection family), and the outward down-pour, the lightning slash and judgment.

While the world is given over to its daily feast, while it eats and drinks and multiplies the flesh, suddenly, without previous warning or sign, the church will be called into the "place prepared" and the door will be shut. The world will not know the "door in heaven" has been opened, that the summons to "come up hither" has sounded in her ears, and that the church has gone to be with her Lord, till she has disappeared from sight. Still will the world eat and drink, yield to desire, covet the things of others, and yearn that to-morrow shall be as to-day and much more abundant. Then the heavens will open. The Lord will utter his glorious voice. Deep shall call unto deep. The mountains shall bend and flow down as the waves of the sea, all the earth shall kneel in his presence, burn in his anger, and be drowned under the fire of his indescribable wrath. Thus there will be the secret taking away of the resurrection family, the family of the eighth day, and the outward and open rush of the swift avenging Lord in judgment.

The Realm of the Bible School.

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

Disobedience in Children.

At Northcote, Vic., an interesting paper was read recently by Mr. J. Allan Potts, before a week-night audience in the church, on "Disobedience." Among other things, Mr. Potts said the following—

Disobedience was the parent sin, the fruitful source of all evil, moral and physical. It manifests itself very early, and if not restrained by discipline, easily grows beyond control. How often is disobedience fostered and increased by the negligence or mismanagement of those who are entrusted with the care of children. It is no uncommon thing to hear parents bewailing the perverse and disobedient conduct of their children. Frequently the complaint may be heard from a parent that it is no use to speak to the children, that it is no use wasting breath to correct them, because no notice is taken, that the will of the parent is disputed, and authority often set aside. You may not this, nearly always, be traced to unwise management, to over-indulgence, to the enforcement of parental authority in the early stages of childhood, or to the indolent carelessness of the parents? A Judge in the South Melbourne Court, recently, when a number of cases for truancy were before the court, said, "Authority seems to have been transferred in the family to-day. Parents do not have a say. It is the children's era. What authority there is seems to be vested in or usurped by the children, and the parents receive very little consideration."

How many aching hearts, how many severe conflicts, how many lives of sin and shame would be spared, if parents would remember the solemn duty laid upon them to correct their children when they are young. The duties of parents are exceedingly great, since they are instrumental in forming and laying the foundations of a child's character. Therefore, parents should seek the pleasure of God in discharging this important duty, and also seek to early bring their children into association with Him who is able to keep them from falling, that they may have opportunity of learning that through disobedience many are made sinners, but that through the obedience of One many are made righteous.

An Evangelising Agency.

"Every child has a right to a Christian experience. The great responsibility before us is to give to every child a knowledge of God, to teach the Word so as to open up the heart, and to be ready at all times to lead that child to a confession and permanence of faith in Christ. To other children into a place for teaching, to instruct them, and hold them, and to win them to Jesus, is 'Sunday School Evangelism.' May the International Sunday School Council, above all else, be an evangelising agency."—One-minute message to the International Sunday School Convention.

Significant Figures.

As a result of the Scoville Mission, held in Melbourne in 1912, the membership of the churches was increased by 57. The summary given below makes an interesting study.

Age	Added to the Churches
Under 12 years	48
12 to 15 years	173
15 to 20 years	144
20 to 30 years	96
30 to 40 years	24
Over 40 years	52

Of the total number represented here, 32 per cent. made their decision for Christ between the years of 12 and 15, while in the whole period up to 20 years old, the decisions were 68 per cent. of the total. But there is another very interesting

fact to add. In 1921 Reg. Enniss made an exhaustive inquiry into the permanent results of the mission, and secured the numbers still in membership in the churches. His enquiry revealed the fact that 73 per cent. of those remaining in fellowship in 1921 were under 20 at the time of their decision. Two facts stand out with striking significance. First, that the decision time in the life of the individual lies in the years between 12 and 20, with the highest percentage of decisions during the middle "teens." Second, that the church holds a much larger percentage of those who thus make their decision early than of those who make their decision in later years. The general experience of our churches on a conservative estimate is, that whereas from 50 per cent. to 60 per cent. of our increase in membership in any one year comes from the Bible School, from 70 per cent. to 75 per cent. of those who continue in Christian fellowship and service come from the same source. The Bible School is not only the richest field for evangelism, it is the recruiting ground for the most permanent results in Christian life and service. If church officers, preachers, and teachers would give more careful thought and labor to the developing of this field, many more souls would be won for Christ and the strength of the churches greatly increased.

Invest for Results.

You people, working in the Sunday School, have assumed tremendous responsibilities. When you measure up, you receive the greatest dividends in all the world. No investment of time or mind or money in any other way will begin to show equal results. I know because I am investing in both Sunday School and business. Go

home and multiply yourself through the lives of your boys and girls and the richest blessings in all the world will be yours.—A Business Man's one-minute message to the International Sunday School Convention.

The New Domain.

The Sydney "Daily Telegraph" of 21st inst. contained an interesting report of missions in the Domain. "The crowds that visit the Domain are as big as ever, but they have seemingly got tired of communistic propaganda, and of the fiery advocates of lost causes. They have transferred their attendance to the increasing number of open-air religious gatherings and missions that bid fair soon to have the whole of the Domain to themselves." After describing sundry types of meetings, the report continues: "The greatest success seemed to attend the religious gatherings. The Salvation Army, the Christadelphians, were in greater force than ever, and a large crowd listened to addresses from the Roman Catholic speakers' platform. For the Church of England Democratic Society, Rev. M. Walker discussed sociological and industrial questions from the viewpoint of Christianity. Mr. 'Cairo' Bradley and his willing and musical workers attracted a big gathering to their motor lorry. A new evangelist, Mr. Woods, backed up by a vigorous choir, opened a gospel mission near Mr. Kay. The City Mission girls and boys, with an enthusiastic concertina player, took a roving commission, and dispersed music close to the worldly speakers, much to their disgust. Hymns and Bolshevik propaganda do not mix well. The Central Methodist Mission did not fail to get a big crowd, and scattered over other parts of the Domain, and under trees, were parties of singers and preachers on spiritual subjects. The whole impression of yesterday afternoon was that Communism and O.B.U.-ism, and Socialism, and all the other isms, had only a short life in the mind of the people, and that when the would-be revolutionaries failed there was always religion to fall back upon."

What Is Evolution?

"Dear Sir,—Why are you sitting on a back seat and are willing to be an old fossil in denying the fact of evolution? What do you really know about it? Do you take the Bible account of the creation of man as scientific, or simply a pictorial way of telling how man came into being? Better go to school and learn from the authorities about the real genesis of man."

In reply to the above, the editor of the "New York Christian Herald," Dr. Charles M. Sheldon, makes the following observations:

- (1) Writers on Evolution like Huxley and Spencer always use the words "theory" and "hypothesis" in discussing it. They do not speak of it as absolutely proved fact.
- (2) The Evolutionist is not concerned with creation, but with the ways and means by which life has changed from one form to another.
- (3) The definition of the word Evolution is not definitely clear to those who differ about its meaning. On this account people discussing it at the present time are often talking about two different things.
- (4) The subscriber who takes the Editor to task for being a back number has never written to him to find out what his definition of Evolution is. The Editor believes in a progressive stage of growth or development in man, but he believes that man developed out of man and not out of brute.
- (5) The Bible account of the creation of man is "scientific" in the sense that man was made a "living soul." That is, no matter how long the creative or progressive periods may have been which the Bible designates "days" of creation, the man started as man, not as protoplasm or mere cell matter.

(6) The Editor believes with other Christian ministers and Christian laymen that development and growth are essentially Godlike qualities. Jesus himself "grew" in wisdom. There can be no quarrel on that ground of man's gradual development. It is "scientific" and at the same time Biblical. But when it comes to taking what even the Evolutionists call a "hypothesis" and trying to prove from that a growth of man out of brute or cell or protoplasm, at that point the Editor claims his right to differ with any of his Christian brethren, and at the same time refuse to be called a fossil or a back number simply because he takes the Bible narrative as closer to the real facts of creation than some theory of development.

(7) The whole discussion now going on around the word Evolution should centre about the creation rather than the development of man. If the Christian evolutionist believes that God created man in his own image, it makes very little difference how it was done or how long it took. If he believes that man is a development out of brute, that is another matter. And at that point some other explanation must be made of the plain Bible statement that man was made in the image of God.

(8) The "missing link" has never been found that connects man and brute. When it is found, the hypothesis of the evolutionists will become fact. Meanwhile the Editor is satisfied to remain a fossil and stay in a back seat until he is asked to come forward and take a seat on the platform with those who know all about the creation and are indignant with everybody else who does not subscribe to their "hypothesis." Brethren, behold a "fossil." When you find the "missing link" put me in the same case with him as Exhibit A.

The Family Altar.

J. C. Ferd. Pittman.

COUNTERFEIT WORSHIP.

God detests mere shows of worship. In scathing terms he denounced Israel's hypocritical pretensions of solemn worship and liberal sacrifice. Regular feast days were observed, when Israelites pretended to rejoice before Jehovah; so-called "solemn assemblies" came together, pretending to be serious and worshipful. Burnt offerings, meal-offerings, and peace-offerings were all presented, in imitation of the worshippers at Jerusalem, and, that their services might be enriched, they had both vocal and instrumental music. They considered that mere attendance at God's house, and formal attention to its observances, would make amends for egregious sins, and give them leave to continue in wrong-doing. "Take all this away," said Jehovah. As one has written, "God hated the noise of the songs, and shut his ears to the melody of the viols." Another reminds us that "dissembled piety is double iniquity, and so it will be found when, if any place in hell is hotter than another, that will be the hypocrites' portion." And from the severe condemnation of Amos 5: 21-23 we should all learn the folly and sin of counterfeit worship, and should pray for grace to cultivate the purest and highest motives, that both worship and service may be acceptable in the sight of God.

SEPTEMBER 3

"I Will Bring Thee Down From Thence."

Through thou mount on high as the eagle, and through thy nest be set among the stars, I will bring thee down from thence, saith Jehovah.—Obadiah 4.

"A widow lady was left in very straitened circumstances at Manila. She had a little landed property in Australia, and wrote to a business friend there to dispose of every lot of the ground, if he could. He sold it all, except one little plot that seemed so barren, and was so much out of the way for building, that nobody would buy. Well, it was so at first. She still owned the useless little plot of ground, rather against her will. But in 1880, two years later, they found gold in that part, and the little good-for-nothing field was found to be a gold mine, the proceeds from which were enough to lift anxiety from the widow's heart. And so she had her possession all the time; but until she realised that it was there it was exactly to her as if it had not been. At last she possessed her possession, as a glad discovery, and it made a great difference to her life."

Bible Reading—Obadiah 17-21.

SEPTEMBER 4

"Launched on the Great Sea."

But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.—Jonah 1: 3.

The following advice was written by Dr. F. Godet to a student who had removed from one college to attend another: "So you are launched on the great sea! As you have not embarked, like Jonah, to flee from your mission, but on the contrary to gain the right equipment for fulfilling it, I have no fear of shipwreck. Throw overboard all perishable stuff; the dross, as Paul says, and fill your ship with the precious cargo. Accept nothing that does not bear the mark of Jesus. My experience is that in the ministry all else is like damaged goods. He has the key of souls, he calms the inner deeps of the heart, he transforms the very root of the will, he is understander of the secrets which form the Rock of God. Contemplate him! Feed upon him, and you will live."

Bible Reading—Jonah 1: 1-6.

SEPTEMBER 5

The Repentant City.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.—Jonah 3: 5.

"Men's actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion."—F. W. Faber.

Bible Reading—Jonah 3.

SEPTEMBER 6

The Peace of Jehovah.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the month of Jehovah of hosts hath spoken it.—Micah 4: 4.

"Calm soul of all things! make it mine

To feel, amid the city's jar,

That there abides a peace of thine

Man did not make, and cannot mar.

The will to neither strive nor cry,

The power to feel with others, give

Calm, calm me more; nor let me die

Before I have begun to live."

—Matthew Arnold

Bible Reading—Micah 4: 1-4.

SEPTEMBER 7

Unparalleled Condescension.

But thou, Bethlehem Ephratah, which art little among the thousands of Judah, out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.—Micah 5: 2.

"That glorious form, that light unsufferable

And that far-beaming blaze of majesty

Wherewith he went at heaven's high council table

To sit the midst of Trinal unity

He laid aside; and here with us to be,

Forsook the courts of everlasting day

And chose with us a darksome house of clay."

—John Milton.

Bible Reading—Micah 5: 1-4.

SEPTEMBER 8

Refusing to Accept Defeat.

When I fall, I shall arise.—Micah 7: 8.

"No man is really defeated who refuses to accept defeat. A man refuses defeat when in the very hour of apparent adversity he keeps his eyes fixed on coming victory. The darkness never conquers so long as the soul is dreaming of the dawn. A man who can sing in the midnight begins to change his midnight into noon. There is a great word in Ibsen's play, 'The Emperor Julian.' It is spoken by the Christian Apollinarius. 'Verily, I say unto you, so long as song rings out above our sorrows, Satan shall never conquer.' It is the very truth of Holy Writ.—J. H. Jowett.

Bible Reading—Micah 7: 7-10.

SEPTEMBER 9

The Burden of Nineveh.

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.—Nahum 1: 1.

"Nahum's book is one great at last"—G. A. Smith.

As far as Nineveh is concerned, this is true, but amid the darkness of impending judgment for Nineveh we must not fail to note the light on the hills—"Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace."

Bible Reading—Nahum 1: 14, 15.

PRAYER.

Merciful God, if ever I have wended my way to thy house thoughtlessly, and unworthily engaged in its exercises, graciously forgive and forget my sin against thee. Create in me a clean heart, and renew a right spirit within me. May my worship of thee and service for thee be unmixt with unworthy motives. May I be pure in heart, that I

may see thee, and hunger and thirst for righteousness, that I may be satisfied by thee, for the sake of our sakes. Amen."

COMING EVENTS.

SEPTEMBER 3 & 5—Collingwood Bible School Anniversary. Sunday, Sept. 3, 3 p.m., Mr. A. L. Gibson; special singing; no collection. 6.45 p.m., Mr. W. B. Blakemore, B.A.; singing by the scholars, Church of Christ Permanent Orchestra; collection. Tuesday, Sept. 5, 8 p.m., Concert by scholars and teachers. Adults, 6d.; children, 3d.

SEPTEMBER 4 (Monday).—Men's Quarterly Rally. Lygon-st chapel, at 7.45 p.m. Leader of Song, H. B. Robbins. Special singing by the Brighton Male Choir. 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.

SEPTEMBER 16 (Saturday).—Balwyn Church Working Bee, to erect new building at corner of Whitehorse-road and Cherry-st. Take cable-tram to Victoria Bridge, thence Mont Albert electric car to the site. Carpenters, painters and general helpers wanted. Dinner and tea provided. Come.

SEPTEMBER 24—Church of Christ, Albion, Old Home coming Sunday, September 24. Special services, 11 a.m., 3 p.m., 7 p.m. Every member present. Greetings from isolated and non-members. Thankoffering. Motor cars for aged and long-distance members. Short mission commencing same day; preacher, Ebbell Davis.

OCTOBER 24 to 27, 1922.—The Federal Conference of Churches of Christ in Australia will be held in Melbourne on the above dates. Tuesday evening, October 24, inaugural and welcome meeting. President's address and welcome to interstate visitors. Wednesday and Thursday, business sessions. Wednesday evening, public meeting: "The Commission At Home," Teaching Preaching and Social Service. Thursday evening "The Commission Abroad," when returned missionaries will tell of their work in the field. You cannot afford to miss these great gatherings.

WANTED.

Girl, for house work, easy place, two adults.—Mrs. Horton, 41 Pental-road, Camfield. Five inmates from Malvern church.

Board and Residence Wanted—Young married man would like board and residence for self with private family, handy city. Apply immediately, stating terms, to Arnold Shppard, 4 Selbourne-st., Ascot Vale.

Wanted? To complete Balwyn church building in time to be opened by Bro. G. E. Chandler on October 8. Bro. Chandler's last message before leaving for U.S.A. Come to the monster working bee on Saturday, Sept. 16, and make it possible.

West Hobart Church, Tasmania, is about to erect a fine brick building. Foundations have been started. An appeal is made to old Tasmanians to help the work. Write to the secretary, J. C. Woolley, Kent Ave., West Hobart, Tasmania.

The Church at Balwyn will be requiring a preacher when Bro. Chandler leaves for America the beginning of October, and would be pleased to hear of brethren desiring a change. Salary not less than £6 weekly, and letters received strictly confidential. To J. T. Mahony, Marlborough-st., Mt. Albert.

FOR SALE.

Doncaster.—4 acres virgin land, with new 3 roomed cottage, 2 miles from station; Lagn.—John Tully, Sworn Valuer.

Doncaster.—Orchards, 10 acres, 11 acres, 20 acres, 100 acres, 120 acres, on terms.—John Tully, Sworn Valuer.

BALWYN CHURCH WORKING BEE TO ERECT NEW BUILDING

Cor. White Horse road and Cherry-st.

SATURDAY, SEPTEMBER 16.

Carpenters, Painters, General Helpers Wanted.

Dinner and Tea Provided.

Take Cable Tram to Victoria Bridge, and Mont

Albert Electric Car to the Site. Come!

Here and There.

College Annual Offering, October 1.

The address of D.M. Wilson now is 33 Carr-st., Perth, W.A.

The third term's work at the College of the Bible began on Tuesday of this week.

The secretary of the church at Launceston, Tas., now is F. Butler, Box 135, G.P.O., Launceston.

Brethren throughout the Commonwealth are asked to note that the Annual Offering for the College of the Bible will be taken this year on October 1.

Bro. David Simpson, of Enmore, N.S.W., has accepted a twelve months' engagement to conduct evangelistic work in the Dungog district, commencing on September 1.

Mr. Percy Thomas, evangelist of Taree church, has resigned after over four years of service. He labored there on Sunday, August 27. We understand that he is open for engagement.

Will country delegates or interstate visitors who would like accommodation during the S.A. Conference, please communicate as soon as possible with Mr. E. W. Peet, 28a Gouger-st., Adelaide? Mr. Peet is accommodations agent for delegates.

Brethren in Melbourne and suburbs are reminded of the Men's Rally to be held at Lygon-st. on Monday next, Sept. 4. 600 men are asked for an address by J. E. Thomas on "Is the New Testament Still Authoritative in the Church?" will be followed by a discussion.

Bro. E. G. Warren delivered a farewell address to the Chinese brethren of the Queensberry-st. mission, and at the conclusion Bro. F. Chong-Ming presented him with a gold medal, suitably inscribed, as a token of the esteem in which he is held by the Melbourne Chinese.

The secretary of the South Australian Foreign Mission Committee is now S. J. Southgate, Carleisle road, Westbourne Park, S.A., instead of P. Collins. Secretaries, treasurers, etc., will please forward all money raised in South Australia for missions to him at above address.

We have been requested to insert the following: "Will secretaries of Victorian C.E. Societies who have not received a letter asking them to assist at State Union free tea to 1000 inhabitants of Colerwood on Saturday, Sept. 23, in Gipsy-st. Methodist Church, kindly communicate at once to J. H. MacKean, St. Elmo Ave., Alphington?"

The North Richmond church appeal to assist a widowed sister and her eight children has reached 400, donations having come from five States. The officers are very grateful to the many sympathetic friends who have so generously assisted the fund. All donations will be gratefully acknowledged by the treasurer, Bro. J. E. Allan, 10 Bennett-st., Richmond, Vic.

Mr. and Mrs. T. E. Rofe and family are on the "Hakera" homeward bound, and are due in Sydney on September 12. Latest advices report that Bro. Rofe is in splendid health; so apparently the trip has had the desired effect. He was pleasantly surprised on landing at San Francisco to be met on the wharf by Mr. Gifford Gordon and his wife. He also saw quite a lot of Mr. and Mrs. Lily Gordon in New York.

Brethren who made promises of money toward Home Mission work at the last S.A. Conference, and who have not yet redeemed such promises, will be greatly obliged and assist the committee if they will send along the promised sum as soon as possible. This is the lean time of the year, and the expenses must be met. The committee is commiserated to a very heavy expenditure. New work is undertaken. Special missions are being conducted at present in the River Murray districts with success. Tent missions are planned beyond Conference with a special effort at St. Morris in September and October. Special donations to this needy work would be welcomed; write to B. J. Horsell, Kilkenny P.O.

The building fund of the church at Chatswood, N.S.W., received a big addition this week in the shape of a cheque for £500 from our esteemed Bro. James Hunter. This has put great heart into the church, and inspires the officers to push on with the erection of the chapel. Our brother has been a generous and unobtrusive giver to all the church funds, not only at Chatswood, but at Enmore, where he is in membership. The building fund now stands at £1515, inclusive of a legacy of £500 from the estate of the late Bro. Ashwood.

J. R. Combridge writes.—The tent mission at Ballarat East, Vic., has entered the third week; attendances increasing every night. Last Wednesday night a great crowd attended the baptismal service, when seven were immersed. Despite the extra tent adjoining the Home Mission tent, there is still need for more accommodation. Last Lord's day both tents were packed, and about 80 people were standing outside. Rapt attention is being given to Bro. Hinrichsen's stirring sermons. Bro. Brooker, too, is winning many friends. So far 23 have confessed Christ.

In connection with Federal Conference in Melbourne, October 24 to 27, 1922, Bro. R. J. Kemp, "Oakley," Braemar-st., Essendon, has consented to arrange for hospitality for visitors for the period of the Conference. Intending visitors are asked to communicate with him as early as possible. Victorian brethren are reminded that concession fares are available at greatly reduced rates, providing that at least six, who will travel not less than twenty-five miles to Melbourne, make the journey. Application for certificates should be made to L. C. McCallum, 23 Murray-st., Prahran.

The annual Conference of the churches in South Australia will be held from September 15 to 20 inclusive, at Grote-st., Adelaide. Friday, Sept. 15, Sisters' Conference, all day. Temperance meeting in the evening. Sept. 16, at 10.30, Preachers' Session. 2.30, President's reception, followed by a fete at 3.15 on the College grounds at Magill-road, Tranmere, afternoon and evening. C.E. rally at Grote-st. at 7.30 o'clock. Sunday, Sept. 17, Conference Sermon, Adelaide Town Hall. Sept. 18, Business Sessions, all day. S.S. demonstration at night, Town Hall. Sept. 19, Business Sessions, all day. Foreign Mission meeting at night, Town Hall. Sept. 20, Business Sessions, all day. Annual tea in Town Hall at 5.45 p.m., to be followed by Home Mission meeting.

It is gratifying to note that the Totalisator Bill introduced by Mr. Morley in the Victorian Legislative Assembly last week was defeated by 41 votes to 35. Mr. Morley, it is reported, "said that he did not intend to discuss the social and moral effect of the measure, but would endeavor to show that the totalisator would improve the breed of horses, enable race clubs to give larger stakes, find employment for a large number of men, and increase the revenue of the State." These arguments were often reiterated. Though the bill was defeated by such an overwhelming vote, yet many members who voted against it said that they are in favor of the introduction of the totalisator. Some opposed the present measure because it contained no provision for the abolition of the bookmaker; while others did so because it did not provide that the totalisator should be controlled by the State, and the profits go into the consolidated revenue. Mr. Morley and others denied that the totalisator would increase gambling—a statement, we think, out of harmony with the experience of other States, and with the inherent probabilities of the case. The added apparent respectability will influence many. Again, as "Argo" well states: "Because the totalisator will offer facilities for betting on a basis that is fair to the public it must inevitably lead to an increase in betting. This must be obvious, for if the existing means of betting are unfair to the public it would surely follow that many persons who do not now bet would include in betting under a more satisfactory system." We rejoice at the defeat of the bill, but the debate in the Assembly

does not greatly impress us with the attitude of members generally to the social and moral aspects of the case.

Missions were held in most of the churches in the Williamstown district, Vic., in connection with the united campaign of evangelism; but at none of them was there a better attendance or keener interest shown than at the one conducted by the Church of Christ, Bro. Hurren, the missionary, has been delivering stirring messages every night. Up to Monday night ten persons have made public confession.

At South Yarra, Vic., since last report Bro. Payne has been doing very well. Attendances at all meetings are good, and a fine spirit prevails. Miss Olive Pay has resigned as kindergarten superintendent; Miss Sturges, 8 Lang-st., has been appointed. On the 28th, a successful concert was held under the auspices of the J.C.E. Proceeds are in aid of the Bible School library.

At St. Arnaud during the absence of Bro. Searle, who is acting as song-leader at Wedderburn mission (Vic.), Bro. Durdin, Taylor and Braden have helped. Meetings well attended. 51 S.S. children present last Lord's day. The church has had to part with one of its oldest members, Sister Foster, senr., who passed away on August 3, after three years' long suffering. During Sister Foster's earlier days she was a very active member, especially among the children.

Burnley, Vic., tent mission was very successful. Bro. Ball preached powerfully. The mission closed on Sunday night, when the audience numbered 250. There were 33 confessions for the fifteen days (five on Sunday). In the morning Bro. Ball exhorted, and three were received into fellowship. 69 met round the Lord's table for the day. Two were immersed at night. Thanks are tendered to all who helped. Bro. Miller, who was a deacon, has passed away. Sympathy is extended to the bereaved.

Good meetings at Footscray, Vic., on Sunday. Bro. Hall, senr., was the morning speaker. Splendid attendance at school. The preacher discoursed in the evening, and choir and orchestra rendered excellent music. The church business meeting was held last Wednesday night. Splendid report from the Bible School, also the Girls' Guild. It was announced that Miss V. M. Plunkett was presenting the church with an honor board. The Girls' Guild gave four parcels of groceries to cases of distress, £2/2/- to kinder organ fund, £1/3/- to tennis club, £1 to church fund, 8/- to Temperance Union.

Excellent services at Brighton, Vic., on Sunday. In the evening B. W. Huntsman spoke on "Life from the Dead." Thursday afternoon Bible Study Class has completed the study of Philipians, and is now commencing the study of Romans. The innovation of having the different departments of the church take the mid-week service is proving interesting and profitable. The attendance has also improved. The deacons had charge this week. The young ladies of the Mission Circle had their annual display on Monday evening of work done for the lepers in India. Mr. Goshell, of the Bible Society, gave a lantern lecture. The Mayor and Mayoress of Brighton recently entertained the ministers and their wives at the Town Hall. It was an unusual and happy function, and was greatly appreciated.

The meetings at Lygon-st., Carlton, were very good on Sunday. Bro. Joseph Pittman, who will be 80 years old this year if spared, presided. Dr. Thomas Porter, of Sydney, who is now 84 years old, gave an uplifting address on John 17. Dr. Porter used to speak at Lygon-st. nearly 60 years ago. Two were welcomed who had been immersed the previous week. Bro. and Sister D. R. Milne, of Bordertown, S.A.; Bro. and Sister Leslie, of Prospect, S.A.; Sister Mrs. Wooster (Dr. Porter's daughter) and her son were among the visitors. Bro. Thomas spoke at night on "Why Be a Christian?" The choir rendered a very fine anthem. On Monday the Newmarket Literary Society had a debate with the Adelphian Literary Society regarding the comparative influence of press and platform. The Adelphians won by some points.

Foreign Missions.

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

(74 Edmund Avenue, Unley, South Australia.)

Letter from Shanghai.

Bro. Wu Sing Kwei, our Chinese evangelist in Shanghai, writes us a letter in Chinese, and his own translation in English. It reads as follows:

To the Church of Australia.

Dear Brothers and Sisters,—

I do not know what word I can use in this letter to express our warm thanks and heart-felt gratefulness for your very kind and continuous help of finances in enabling us to run this church and school here.

I on behalf of the church and school take the liberty to report you briefly some of our activities and general programme during every week as the following:—

Sunday School, 9.30-11, Sunday morning. Regular worship and Lord's Supper, 3-4.15, Sunday afternoon. Bible School, 7.30, Wednesday night. Prayer meeting, 7.30, Saturday night. Women's meeting, 2.30, Thursday afternoon. Recently we have 8 enquirers, and on May 14 four brethren were baptized.

Besides this report I beg to ask you also to remember us and our work in your prayers, so that our work will be more blessed and fruitful.

I am, yours in His service,

Wu Sing Kwei.

P.S.—Recently we have brought together with some kind of relationships amongst our three independent churches, by which we hope better results can be made.

Miss Redman's School Work.

Miss Redman writes:—School re-opened June 5, with full schools. The new master at Gosnowd school is doing good work, especially among the small children. This is what we need in these little villages, as the children are sent to work in the fields as soon as they are eight or nine years old, so we must help them as much as we can before they reach that age. Children who reach standard three generally remain literate, but those who leave when in the first or second standard usually forget how to read, for there are no books and no people who are likely to help them when once they leave school.

Last month it had been raining the day before I went to Gosnowd, and I began to wonder how I could get across the stream, and as soon as I attempted to walk in the mud it was so slippery that I at once sat down in it; but fortunately three Brahmin men came along, and while one carried my belongings, a second led me gallantly across to the other side.

I have just promoted 23 of my kindergarten children of Baramati, and made a second infants' class. We have a number of children who do not enter any school until they are eight or nine years old, so they cannot afford to spend many days in the kindergarten. For this reason I try and start an infants' class every six months.

Our children learn their multiplication tables up to thirty times ten. Fancy learning 20 ones are 20, 20 twos are 58, and so on. Then they learn to count in quarters, in halves, then three quarters. The last-mentioned runs like this: "Three-quarter equals three quarters, six quarters equals one and half; nine quarters equals two and quarter"; twelve quarters equals three."

Our Baramati second standard had its Scripture examination recently. While correcting the papers my scriptural knowledge was increased, especially did I learn interesting facts about John the Baptist. Some children said he was imprisoned for taking his brother's wife, and others gave as the reason for his imprisonment the fact that he ate locusts and wild honey.

The Annual Offering.

Victorian Offerings to August 25.

Ascot Vale, £15/1/-; Ararat, £3/17/10; Ballarat, £51/6/10; Bambera-road, Glenluntly (Church £6/7/10, B.S. £1), £7/7/10; Bayswater (Church £7/16/-, Bible Class 15/-, B.S. 9/-, C.E. 10/-), £9 10/-; Berwick, £23/15/4; Bet Bet, £13/4/-; Blackburn, £2/7/3; Boort, £7/1/6; Boronia, £10 5/-; Box Hill, £12; Brighton, £33/15/-; Brim, £35; Brunswick, £5/3/-; Burnley, £8/3/6; Burwood, £20/2/6; Balwyn, £7/10/6; Carnegie Bible School, £1; Castlemaine, £25/3/-; Carlton, Lygon-st., £174/3/3; Carlton, Chinese Church, £46/4/-; Cheltenham, £33/13/8; Coburg, £7/16/8; Colac, £10; Culgoa, £1/15/-; Croydon, £1/4/-; Dandenong, £5/1/-; Doncaster, £15/12/-; Dunmunkle, £3/10/6; Dumolly, £13/12/1; East Camberwell, £12/18/10; Echuca, £1/12/2; Emerald East, £5 9/6; Emerald Township, £6/0/6; Essendon, £41; Fairfield, £10; Fitzroy, Gore-st., £9; Footscray (C.E. £1/1/-, J.C.E. £1/1/-, Girls' Guild £1/1/-), £1/3/-; French Island, £6/6/6; Gardiner, £8/1/-; Garden Vale, £1; Geelong, £9/8/6; Geelong West, £3; Hampton, £14/11/-; Harcourt, £3/14/6; Hawthorn, £70; Horsham, £8/8/10; Ivanhoe, £7/11/-; Kaniva and South Lullimar, £50; Kyneton, £5/5/-; Lake Rowan, £8; Lancefield, 4/-; Lällimar and Serviceeton, £3/14/-; Mentone, £1/1/6; Malvern-Caulfield, £30/16/3; Maryborough, £8/18/6; Melbourne, Swanston-st., £180/5/-; Meredith, £1 13/-; Mildura and Carwarra, £9; Minyip, £4/10/-; Montrose, £15; Moreland, £27/10/10; Newstead, £2; North Fitzroy, £79; North Melbourne, £8; North Richmond, £14; North Williamstown, £6; Northcote, £18/10/-; Oakleigh (church and Bible School), £13/14/3; Ouyen, £5; Pimpino, 15/-; Polkemmet, £6/7/-; Port Fairy, £2; Prahran, £12 5/-; Preston, £6/15/-; Red Hill, £4; Ringwood, £4; Rochester, £6/15/-; South Richmond, £2/5/-; South Yarra, £16/7/3; St. Arnaud, £2/2/-; St. Kilda, £3/18/-; Stawell, £7/4/6; Surrey Hills (Church £21/17/3, Bible School £1), £25/17/3; Sutton Grange, £3; Swan Hill, £5/1/-; Taradale, £3; Thornbury, £16/4/-; Warracknabeal, £3; Warragul, £5/5/-; Warrnambool, £5/10/6; Werdlerburn, £5/8/-; Windsor, £4/2/6; W. Tree, £2; Woorinen, £1/5/-; Total, £1482/0/11.

Per C.E. Department—Bendigo J.C.E., 10/-; Hampton J.C.E., 8/-; South Yarra J.C.E., £2/1/-; Coburg J.C.E., 5/-; Carnegie J.C.E., 10/-; Lygon-st. J.C.E., 10/-; Lygon-st. Y.P.S.C.E., 10/-; Total, £4/14/-.

Individuals—Mrs. Miles, 2/-; "John Smith," 8/6; Eunice and Billy, 10/-; Mrs. L. McDonald, £5/0/6; Bro. and Sister, Culgoa, £2/0/6; Mr. J. F. Wiltshire, £1/1/6; Mr. M. McKay, 5/-; Bro. and Sister Chappell and family, £5; Mr. J. Scott, £3/10/-; Miss E. Woodgate, 8/-; Mr. H. Symes, £5; Mr. and Mrs. Ivory, £1/1/6; Mrs. M. Gilmour,

£2; Mr. and Mrs. Hoff, £1/10/-; Mrs. and Miss Furnell, 10/-; Mr. and Mrs. Whiting, £1/0/6; Mr. J. H. Smith, £2; Mrs. E. Ryland, £1/10/-; Miss L. Kimber, £2; Mr. H. V. Jeffery, £5; Miss M. A. McLelland, 10/-; Mr. R. Williamson, £3; Mr. J. E. Schulz, £5; Mr. and Mrs. G. O. Judd, £5/2/-; Mrs. M. Gilman, 10/-; "Christian" Lings, 10/-; Mr. L. Breeham, £1; Anonymous, £2 2/6; Mr. F. G. Martin, £1/10/-; Mrs. and Miss R. Searle, 10/-; Mr. F. E. Williams, £3; Mrs. C. J. Ross, 5/-; Box at "Oakley," £1/15/9; Mr. J. H. Jackson, 9/-; Miss M. Wiltshire, 5/-; Mr. A. T. Stevenson, 15/-; Mr. and Mrs. Cond, £1; Mr. A. Cooper, 9/6. Total, £68/11/9.
Grand Total, £1555/6/8.

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News of the Churches.

New Zealand.

The services at Invercargill have been very well attended. One fine young man and one splendid young woman have been added by faith and obedience since last report. The engagement of the preacher (Bro. Fitzgerald) is about to terminate. The church unanimously offered him a further two years. He has accepted another year. Bro. E. L. Jackson has been appointed superintendent of the S.S., owing to the departure of Bro. and Sister Fenn. Bro. E. Holmes has been added to the deacons' board.

West Australia.

Splendid service at Fremantle on evening of August 21. Bro. Mudge preached an excellent sermon. The wife of one of the members confessed Christ. The preliminary measures for the mission, which commences Sept. 3, are creating an interest, as there were many strangers present. Bro. and Sister Stephenson with their family have been transferred from the Lake-st. church. Mr. C. Robinson and Miss Murray have been elected captains of the blue and gold rally.

At Collie the work is progressing. On Lord's day morning, August 20, 45 broke bread. The church received into fellowship Bro. and Sister Scott, and welcomed visiting Sister G. Pearce, and Sister P. Stevens. The Bible School is holding a red and blue rally; girls leading at present. Bro. Scott gave an earnest exhortation. Bren. Hicks, Organ and Mesnard are preaching at Collie and Ewington. Girls' Mission Band and Sisters' Prayer and Sewing Class are doing splendid work.

On Aug. 20 Subiaco church was delighted to welcome Bro. T. Hagger, who delivered a fine address on "Christian Perfection." Two who were previously baptised were received into fellowship. Bright, happy gathering of Sunshiners at 10 a.m. The Bible Class, school and kindergarten were well attended. The school is about to enter into a new scholars' campaign. Splendid interest manifest in the evening address, which Bro. Clay delivered in a clear and convincing manner. The choir rendered an anthem in splendid style.

Queensland.

At Hawthorne on morning of Aug. 20 Bro. Adermann gave a splendid address. Bro. William Shiebridge was received into fellowship. The Bible School celebrated a very successful anniversary recently, and held a concert. The children sang well under conductorship of Bro. Whyte. Bro. Adermann is in the third year of ministry with the church.

South End, Toowoomba, report increased interest. On Aug. 6, Bro. Day exhorted. The attendance is well maintained. The church has postponed its laymen's mission, January being decided upon as most suitable. On Aug. 13 Bro. A. Coleman conducted both services at night, taking the place of Bro. Stitt, who was very ill. The subject, "The Why of the Bible," was uplifting. Open-air work gives the opportunity for much personal work. On Aug. 20 Bro. H. A. Coleman spoke in the morning on "Cleansing the Temple," and at night on "God's Abilities."

At Brisbane attendances continue good, notwithstanding illness amongst members. Bro. Rankine's work during the past four months has been very encouraging; seventeen new members added. On Aug. 13 Sisters Mrs. Bonehill and Miss Williamson, late of Toowoomba, were received into fellowship. In the morning of Aug. 20 Bro. Rankine spoke on "The Relation of Salvation to Life." At night a powerful message entitled "The Prodigal who Thought and Turned" was delivered. The Sisters' Guild will shortly hold a sale of work.

On Aug. 22 the church and Bible School at Albion combined to tender a farewell social to Mrs. Millicent Marsden, who is leaving the district to take up her residence in Sydney for a

while. Miss Marsden has been a worker in the church and school for eleven years, as superintendent of the kindergarten, Bible School teacher, and organist of the church, principally the evening service, and during the Harvard-Robbins mission. The City Temple will be the gainer by Miss Marsden taking up her membership there.

Tasmania.

At Hobart on Aug. 20 P. J. Byard exhorted. At night W. H. Nightingale preached; a youth confessed Christ. Argyll Saxby, M.A., F.R.G.S., delivered a great lecture on the Sudan Mission in Collins-st. on Monday.

At Launceston since last report several members have been laid aside through sickness. Bro. Campbell faithfully proclaims the gospel, and a splendid interest is manifest in the meetings. The numbers keep up, and auxiliaries are all working well.

An attack of pleurisy prevented Bro. Bowes from preaching at West Ulverstone on August 20. In the morning Bro. Warnbrunn exhorted, while Bro. A. R. Taylor spoke in the evening. Sister Revell, of Penguin, has passed away. It is Bro. Bowes' purpose, when opportunity offers, to commence a cause at Penguin.

Great days are reported at West Hobart. All meetings are being well attended. For three Saturday afternoons the men of the church, assisted by a large number from Collins-st., have been working on the foundation for new building. Working bee will continue till foundation is finished. On Aug. 20 the school held its second anniversary. Bro. Warren, evangelist of Geelong, speaking at all meetings. Aug. 23 children and parents had tea together, after which a large entertaining programme was given by the children. Bro. McGregor conducting the singing. Attendances at all meetings were records. The church was able to offer Bro. J. and H. Kingston their loan of £100 back, it being now due but they kindly offered it again free of interest for the building of new church.

South Australia.

At Hindmarsh in connection with Bro. E. J. Paternoster's special series of addresses, men's day services were conducted on Sunday, Aug. 27. The choir of about 40 voices gave considerable help to the preacher both morning and evening by rendering solos and anthems under Mr. R. G. Hindley. Splendid attendances.

At Queenstown Bro. J. Mitchell gave an interesting object talk to the young people. At worship Sister A. H. Harris was present after a serious operation. Bro. A. Coin delivered an excellent exhortation. In the evening a helpful and uplifting sermon was delivered by Bro. C. W. Johnson, of East Aurora, U.S.A. On Saturday, Aug. 26, the annual social of the church football club was held.

North Adelaide church held its 37th anniversary on Wednesday, August 16, by a tea and public meeting. Both meetings were well attended. Sir Joseph Verco was chairman, and Bro. Taylor, evangelist from Glenelg, gave a fine address. The church year was noted by the fine spirit manifested both in fellowship and giving. Bro. Baird continues to labor faithfully and well, and all expressed regret at his absence through the illness of his wife. Since last report two have been added by faith and baptism.

The work at Gawler is going along nicely. The meetings are fairly well attended, and a good interest is shown. The young men are helping nicely in singing the gospel messages. Bro. Raymond is preaching faithfully and earnestly. Bible School work is going along successfully. Several new scholars have come in lately. Bro. Raymond is doing a helpful work among the young people in the study class, which is growing in numbers and interest.

At Norwood good meetings have been the order during the last three Sundays. Bro. Paternoster's addresses being of a very high order, and well appreciated. The attendances are steadily improving, and the various auxiliaries of the church are showing signs of increased activity. The K.S.P. has been re-organised, and attention is being given to developing the literary talents of the young men. It is also proposed to organize the Band of Hope, the first meeting to be held next week.

While the evangelist of Unley church was conducting the mission at Forestville, Bro. F. Hallams preached the gospel in an acceptable manner at Park-st. The interior of the church building has recently been renovated, and now presents a very nice appearance. Two of the brethren have undertaken to varnish the seats, and this work has now been completed. The thanks of the church are due to Bren. Rich and Matthews. A strip of matting for the central aisle has recently been given by one of the church members. In the Girls' Club competitions now being held in Adelaide, Sister Miss Lorna Harkness has secured the first prize for reading at night.

At Maylands half-yearly business meeting, reports and financial statement were satisfactory. Chapel building fund has reached £225. Bro. Collins is completing his sixth year as evangelist. All were very desirous of retaining him in this service, and a unanimous offer was extended to him for a further engagement of two years, to which he has agreed. The readers' and preachers' preparation class conducted by Bro. Collins is proving successful. Meetings continue to be well attended. The Bible School teachers and officers made a presentation to Miss G. Fry and A. P. Bland on their approaching marriage. They have both been devoted workers in church and school.

The new building at Cowandilla was opened by prayer at 10.30 on Sunday. 82 met in the morning, when Bro. Horsell delivered a fine message. In the afternoon Bro. A. B. Chappell, President of the Sunday School Union, presided over a bill house—about 180. At night the building was packed. The Mile End male quartette party sang and many visitors from other churches were present. One had confessed Christ. During the evening service Bro. Manning opened a "surprise packet," which consisted of a fine church organ. Many personal friends had been written to privately and asked to keep the secret. Over 100 members responded cheerfully from 32 different churches. Opportunity is taken to thank those who thus gave encouragement where it was both needed and appreciated.

The records at Mile End were advanced somewhat on Aug. 29, on the occasion of the last meeting prior to the Cowandilla branch commencing in their own building. There were 98 Jews present at the Endeavor meeting. Over 200 Jews bread in the morning. Assembly day in the Bible School in the afternoon. A packed meeting at night. Two were received into fellowship by faith and baptism in the morning, and three made a good confession at night. On Aug. 27 a new room was occupied for the first time. Good attendance at first of the series of mid-week gospel meetings on Wednesday last. Bro. Manning's subject being "The Second Coming of the Lord as it Relates to the Jews"; this was followed by a baptismal service, three candidates being immersed, two of whom were received into fellowship on Sunday. Bro. Allan Brooke, of Glen Iris, spoke at night. Bro. Manning was at Cowandilla opening services.

Bro. W. Beiler is at present engaged in mission work with the H.M. churches on the River Murray. A start was made at Winkie on Aug. 6, when the S.S. anniversary was held; this was followed by a ten days' effort. In addition to four conversions by young people from the Sunday School, the cause was greatly helped. A move was made to Berri on Aug. 20. The brethren were well prepared, and anxious for a big effort. The S.S. anniversary was also the opening day. The picture hall was engaged for the afternoon meeting.

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League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

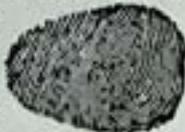
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ACKNOWLEDGMENTS.

S.A. HOME MISSION FUND.

Received with many thanks from July 20 to August 20:-

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