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The Remedy for Dwindling Churches: Evangelical, Passionate, Urgent Preaching.

DR. J. D. JONES, of Bournemouth, is one of the best known ministers of the Congregational Church and also one of the great religious leaders of England. His name is honored throughout the world. To great numbers outside his own communion the letters "J.D." stand pre-eminently for one individual.

Dr. Jones was the leading spirit in the movement for the raising of half a million for a Forward Movement Fund, and at the recent annual meeting of the Congregational Union he had the joy of announcing that £501,476 had been raised. He was also Chairman of the Union, and as such delivered the customary presidential address. The address was an unusually interesting and stirring one, standing out from ordinary utterances just as J.D. towers above his fellows. The theme was preaching, and out of the wealth of his experience the preacher sought to help his brethren. Some things appear in the address, as published in the London "Christian World" to which we could not subscribe, but in many parts it was magnificent and worthy of the attention of every preacher of the gospel.

Remedy for a dwindling membership.

At the outset Dr. Jones referred to the present-day standing of Congregationalism: "I think we are bound to admit that during the last five-and-twenty years we have lost ground rather than gained it. There are sober facts, such as those of dwindling membership and half-empty churches, which we are bound to face." Considering probable causes for this, the preacher turned from those operating without the church to the question, "Is there anything in the church itself that in part accounts for its weakening hold of the masses of our population?" "I am not forgetting that ultimately power is derived

from the Spirit of God; but, considering the condition of our churches, as I know them, and asking myself the question, What do they need to become again centres of life and power? my reply is that one of our needs, and perhaps our principal need, is this—a revival of preaching, real preaching, preaching with grip and passion and reality in it."

"I confess to viewing with a certain misgiving the tendency of some of our men to develop an elaborate ritual at the expense of the sermon. If it is done to cover a certain loss of faith in preaching the minister might just as well write 'Ichabod' over his church doors, for vestments and liturgies and a tiny ten minutes' sermon are never going to make a church a power. Preaching has been our glory and strength; preaching must be our strength and glory still."

Evangelical preaching.

"If our preaching is really to meet the bottom needs of men, it must be evangelical preaching," declares Dr. Jones. "Indeed, if it is to be preaching at all, it must be evangelical preaching. For Christianity in its essence is the proclamation of a gospel. As Dr. Denney used to put it, the gospel is not

good advice, it is good news. And the good news centres in the proclamation of the grace of God in saving lost mankind, in the declaration that for very love of men God sent his Son to die for them that a way of forgiveness and reconciliation might be found. That is the very heart of the gospel, and we are not preachers of the gospel unless we preach that. For Christianity is not primarily an ethic—though it involves one—it is a salvation. It is not primarily a morality; it is a redemption. That is the difference between the law and gospel. Law declares what God demands of men; gospel declares what God has done for men. Dr. Forsyth said some years ago that we needed to restore the word 'grace' to our preaching. We need to restore not the word only, but the thing itself. Preaching ought to gather round the proclamation of the stooping, forgiving, redeeming love of God in Christ—which is what 'grace' means. That is what is really distinctive of Christianity. The law was given by Moses; grace and truth came by Jesus Christ, and our preaching does not move in the spacious sphere of the New Testament until we recognise that our gospel is the gospel of the grace of God."

Passion in preaching.

On the need of passion in preaching, Dr. Jones says some true and helpful things. We quote some striking sentences. "If even evangelical preaching is to be effective, there must be passion in it. I cannot myself imagine anybody preaching the mighty gospel of the cross in a cool, detached way. Passionless preaching is powerless preaching. Coolness in the pulpit creates coldness in the pew. But who can be cool when preaching the gospel of deliverance and redemption? We may be cool enough when discussing some literary problem, but there is something amiss if we are cool when telling the people how 'He

The Humble Way.

Who drives the horses of the sun
Shall lord it but a day;
Better the lovely deed were done
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail his name so high
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast,
Who found the common daylight sweet,
And left to heaven the rest.

—John Vance Cheney.

who might the vantage best have took, himself found out the remedy.' There can be no mighty preaching without passion. If we preach as if what we say didn't matter very much, we may depend upon it that nothing that matters will happen. There is never any convincing and converting speech until the heart burns. And perhaps what we preachers need, in order to possess the burning heart, is a deeper and richer experience of this mighty gospel of grace which it has been given to us to preach. Then the passion would come and in the train of passion would come power. For one loving heart sets other hearts on fire."

Wanted—the note of urgency.

For a final word, Dr. Jones says that "to make our preaching mighty preaching we need to recover the note of urgency in preaching. I fancy that that note of urgency which goes sounding through the New Testament and which made itself heard in the preaching of an older generation has to a large extent disappeared from the preaching of to-day. We seem to assume in our preaching that our people are all right, or at least that everything will be all right in the end. No one would guess that we are confronting a world that has lost its way and that we possess the one message that can save it! We do not urgently press our gospel upon men as their one and only hope. We know nothing of the terror of the Lord, and so we do little in the way of persuading men and pleading with them. I do not want to revive any crude preaching of hell, but whatever views as to the future we hold, I imagine all of us believe the positive truth that only Jesus can really save men and that to refuse him means measureless loss. If we believe that, ought it not to reveal itself in the urgency of our preaching? The cure of souls is a heavy responsibility. We are not free from the blood of all men if we give them the impression that it does not make very much difference whether they accept Christ or not. We have not discharged our responsibility until, by the earnestness, the entreaty, the urgency of our preaching, we have made our people understand that on their attitude to Christ their life and destiny depend."

Here is a heart-searching message from one of our great modern preachers. Is there any church or any preacher who will not find in the words we have quoted something to which we will do well to take heed?

A Little Life.

A little work, a little play,
To keep us going—and so
Good-day.

A little warmth, a little light
Of love's bestowing—and so
Good-night.

A little trust that when we die
We reap our sowing—and so
Good-bye!

—George du Maurier.

Acts 23.

"And they said, We have bound ourselves under a great curse to taste nothing until we have killed Paul."—Verse 14.

"The Lord stood by him and said, Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."—Verse 11.

This is a chapter of moves and counter-moves on the part of the Jewish leaders and the Roman authorities. But Luke, while presenting the adventures of Paul, wishes us to see the contrasts of our texts. Man may plan and plot, but God's purposes will be served by both. "And they said," may be interesting, but already God had appeared and "he had said," and so their human say was negated. That Paul was now leaving Jerusalem for the last time invests the incident with a peculiar interest. His was a truly patriotic nature. He could say, "My heart's desire and prayer to God for Israel is that they might be saved." He had even declared, "I could wish that I myself were anathema from Christ, for my brethren's sake." But how they hated him! And now he is going, under protection of the Roman power, pursued by their inveterate hatred. Luke tells us nothing of his grief, though he gives us minute details as to the number of cavalry and infantry who accompanied him. He is purposely showing us how God protects his workmen till their task is done, and how the hatred of apostate Judaism, the vows of wicked assassins, and the power of political Rome work out God's purpose. God is the great over-ruler, and his invisible hand guides the destiny of his servant. Keeping that in mind, the various incidents of the chapter are full of instruction for us. Let us follow them in order.

The ecclesiastical plotters (1-10).

Paul now stood before the Sanhedrin, that same body from whom years ago he received his commission to go on the memorable visit to Damascus. It was a wonderful meeting, and while in the nature of an informal examination to help the Roman officer to discover Paul's crime, it had far-reaching results. Feeling ran high all round. The first incident was Paul's brush with the high priest, when the latter in a grossly unjust way ordered those near Paul to smite him on the mouth. I cannot join with those who decry Paul for his action, and who contrast it with what Jesus would have done. The injustice of the order roused Paul's righteous anger, and he retorted with vigor, "God shall smite you, you white-washed wall." I cannot but feel that God through Paul uttered a true prophecy of the man's fate. When expostulated with, Paul, while taking back nothing, declared that had he known that the speaker was the high priest, he would have shown greater respect for the office,

if not for the man. For his statement that he did not know the speaker to be the high priest, Paul has been criticised as being untruthful. But Paul was no coward to crawl out of a difficulty by a lie. For some reason he did not know. The second incident shows Paul as a master of tactics. Knowing that no justice was to be expected from such a tribunal, and perceiving that it was made up of Pharisees and Sadducees who were bitter foes in theology, he adroitly threw "an apple of discord" among them by declaring that it was for his faith in the Messianic hope and the resurrection of the dead that he was there. The uproar was great, and so vigorous was the party wrangle that Paul had once more to find protection under the strong arm of the Romans.

The divine ally (verse 11).

When we consider the position of Paul having failed to reconcile the Judean Christians, and now hounded to death by his countrymen, we can understand how welcome was the vision of divine encouragement. This is the more apparent when we remember what lay ahead in the conspiracy against his life. How timely God's visitations are! "The Lord came and stood at his side." The Lord here means Jesus. What a picture is here of the great divine ally, unseen but true to his promise, "Lo, I am with you always." "Be of good courage" was the message, and just as he had witnessed in Jerusalem so would he also in Rome. In the darkest days of the Civil War in America, a friend wrote in a doleful strain to Lincoln expressing the belief that the cause was lost. The reply he received was, "Dear Dick, read Exodus 14: 13, 'Fear not; stand still, and see the salvation of the Lord.'—Abraham Lincoln." The reading of this vision of good cheer may be made a blessing to every tired and tired worker for God. But notice, there is no promise of an easy time, rather an intimation of further work in witnessing, which Paul knew meant more toil and suffering. Paul was experiencing the truth of his own words, "All things work together for good to those who love God." God honors men of strength by giving them tasks worthy of his chosen ones. His reward of cheer only more work. Were this vision of cheer only for him, it would be interesting, but it is for all who "toil where his reapers be," and it becomes a message of inspiration. It is not so hard to serve when we realise the presence of the great ally with us.

The would-be assassins (12-22).

The rash vow of the forty assassins to taste nothing till Paul had been killed reveals their hatred; and the fact that responsible leaders were found to connive at

their methods is evidence of how little Paul had to expect in the way of a fair deal from his own people. Evidently there was an ecclesiastical mind, as often since, which believed that no faith need be kept with heretics, and that the end justifies the means. Here once more we see the divine over-ruling, but it acts through what we call an accident or a coincidence. A secret shared by forty odd is not much of a secret, and so Paul's sister's son betrayed the plot first to Paul, and then to the Roman officer. He shows commendable courage, promptness and discretion, and while his part is a minor one, yet he fills it well. Whether it was the tie of nature or the tie of faith that moved him we are not told. Possibly both were operative. The result was that before morning Paul, escorted by quite a small army, was well on the way to Caesarea. What did the makers of the rash vow do? Did they all starve to death? I frow not. They were not the sort to trouble over a broken oath. Angry and bitter they certainly would be, but it is safe to say they found comfort in a good solid meal. Luke, by his reference to their oath no less than three times, seems to have noted the irony of the situation.

The chief captain's action (23-35).

Claudius Lysias might have taken several courses, but he took what was at once for him the honorable, and for Paul, the safe course. We can see how his action furthered the divine plan, and was the first stage in Paul's historic journey to Rome. He wrote a letter to Governor Felix, and its contents are recorded for us (26-30) by Luke. Possibly had he had any idea that his letter would achieve the fame it has, he would have been more careful. Like ourselves, he acted little knowing the far-reaching effects of his words. It is an historic letter. The man acted on the whole so fairly by Paul, and proved such a real protector to him, that we may overlook the little "official exaggeration" implied in his reference to saving a "Roman citizen." The version is colored somewhat by a natural desire to put himself in as favorable light as possible, and brings a smile as we read it. It is a very human document. But compared to the Jewish conspirators, lay and clerical, his fault is a venial one. Yet had he only known what a really "big affair" he was mixed up in, he would have been more careful. But then, none of us know when it is a big thing we are acting in. It seems all so natural, yet by it the gospel was heard by Felix, Drusilla, Festus, Agrippa, Bernice and all the court notables at Caesarea, with Paul's final appeal to the Emperor at Rome.

Two weeks previous Paul had been in Caesarea, and urged not to go up to Jerusalem. But he went up, and after stirring experiences crowding every day, he is back again, but a prisoner, and destined to be held there for two years. Yet, in the providence of God, this was to open a work as the prisoner of the Lord. Such a work was

to have wider effects than his evangelising tours, and he was to see that "all fell out for the furtherance of the gospel of Christ," and so he rejoiced because the burning passion of his soul was to preach Christ. The loud call of the lesson is to labor on and not be afraid. Paul could say, "I will say of the Lord, He is my re-

fuge and my fortress; my God; in him will I trust." So for ourselves. Let our aims be true, our heart right, and our desire be to do God's will, and we can trust the guiding hand of our great unseen ally, and we shall assuredly come at last to join in the victorious song of those who have overcome the world.

God's Way and Man's Way.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth so are my ways higher than your ways, my thoughts than your thoughts.—Isaiah 55: 7-9.

God's kingdom reflects the King. We find in it what we find in him. His laws are as unchanging and unchangeable as himself. They are also as perfect as their Author. He asks that the wicked forsake his way and the unrighteous man his thoughts, for he says, "Your ways are not my ways nor your thoughts my thoughts." He then adds, "As high as the heavens are higher than the earth, are my thoughts and my ways for you than the way you are now thinking and my ways for your life, than the way you are now living."

The first utterance of this chapter is an illustration of this, "Ho, everyone." That sounds exactly like God. We are so narrow, so provincial in our political, religious, social and national life that we speak of the Jew as a Shenie, the Mexican as a Greaser, the Italian as a Dago. Jesus taught us to say, "Our Father." No man can say "Our Father" unless he is able to say "My Brother." No one can hope to live a life eternal who is not big enough to live a life fraternal. Jehovah is not the God of the yellow race, the red race or the white race, but of the human race. His gospel is to be preached "to every creature."

A lawyer ostentatiously asked the Saviour, "Who is my neighbor?" The Saviour answered, "You have missed the mark. You have missed the whole spirit of neighborliness. The question is not who is your neighbor, but to whom are you a neighbor!" This Good Samaritan idea is God's idea, God's plan and not man's. A neighbor, whoever he is and wherever he is, is one who needs what we can give and can give what we need.

Men say this is an ignorant world to be educated. God says this is a lost world to be saved. Man whitewashes, God washes white. He picks the dirty water up out of the streets and turns it to white clouds and white snowflakes, and men in him become "new creatures." You can put gold rings in the ears and nose of a pig, give him a bath and tie a blue ribbon around his neck, but he will squeal for slop just the same. A pig has a way of making a hog of him-

self. He is not a new creature. There is a reason why the turkey buzzard goes to the carrion and there is a reason why the hummingbird goes to the flower. There is a reason why some go to church; there is a reason why some don't go.

There is as much difference between God's ways and man's ways as there is between the Prussian rule and the Golden Rule, or Kaiserism and Christianity. One says, "I will boss or burst"; the other says, "I will bless and bleed." The world's way is an outer coercion, God's way is an inner conviction. Man's way is by the spirit of the sword, God's way is by the Sword of the Spirit. Men drive, God draws. The gospel is not a dagger in the hand, but a magnet in the heart. Real men in this human race need a helping hand, not a hand-out. The world says, "Blessed are the war gods," but Jesus said, "Blessed are the peace-makers." The world's plan is to conquer others, but God's way is to conquer self.

When Jesus came, the king owned the people; to-day the people own the king. The greatest ruler is the greatest servant. The greatest man or woman in any vocation is the one who renders the greatest service through that vocation. Jesus became the champion of overshadowed lives, the vindicator of interests long abused. He turned from caste and creed and conquest and established a kingdom out of the least, the lost and the last. At the time when Christ died, it looked as though a kingdom founded on service was not fitted to survive. It looked as though it would collapse before the kingdoms founded on force. In recent years we have seen the thrones of Hohenzollerns, Hapsburgs and Romanoffs collapse. You can stop the invasion of an army but not the invasion of an idea. This world is not to be ruled by war but by wisdom. Mr. Babson says, "We have been running this country too long by the spirit of congress rather than the spirit of Christ." "As high as the heavens are higher than the earth are God's ways for man rather than man's way for himself."—Charles Reign Scoville in "Christian Evangelist."

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe we shake the bough,
And seize the bud that folds away the flower.

—Phæbe Cary.

Religious Notes and News.

Graded Lessons Defended.

Dr. Garvie put his foot down firmly and kept it there during the concluding conference of the Sunday School Union, says the London "Christian World," when there was under discussion a suggestion to abandon "graded lessons." The Lesson Council, he said, would refuse to consider it. This uncompromising statement followed a discussion on the value of the "Uniform" lesson to certain classes of teachers, who have scant literary resources and find difficulty in getting up the biographical lessons. One elderly gentleman urged the continuance of the system of lessons under which, as a boy, he had been brought up. The debate clearly challenged the new order in the interests of country teachers and those who felt unable to keep step with the advance. Dr. Garvie passionately asked in his first sentence whether Sunday School teaching was to be determined by the most ignorant of the teachers, or by those with the widest knowledge and experience. Let us get away from the idea that the most incompetent should set the pace, he cried. The lessons were framed by competent and practical teachers, and, in a pleasing personal reference, he wished delegates to believe that even College professors might not be impractical and inexperienced.

The Bible in the Home.

Mr. Stephen C. Bailey, honorary secretary of the International Bible Reading Association, gave a heartening report to the 43rd annual meetings, held at the Metropolitan Tabernacle, London. He told of over 500 new branches formed, 614,000 membership cards issued in English alone and others in thirty different languages, and £549 raised for Sunday School mission work in India by the pence-contributions of members. Mr. R. L. Stuart, J.P., presided at the workers' conference, when Mr. Carey Bonner gave a helpful address on the right use of the Bible. Mere Bible reading, he declared, might be a dangerous habit, especially if regarded as an end rather than as a means. The Bible was to be read that its message may be received, its truth planted in the heart, and carried out into the life.

Sir Harold V. Mackintosh, speaking from the chair at the evening meeting, said the I.B.R.A. was doing much to remedy the neglect of the Bible in the home, and setting up a breakwater against materialism. In Japan they have a proverb that men and money may be found in the market-place, but rest and peace under the cherry trees. The I.B.R.A. stood for the cherry trees. Mr. James Kelly, M.A., described the needs of Sunday School work on the Continent, where he has recently visited ten countries. In many places Protestantism was fighting for its life, but the workers were full of zeal; and there was progress even in Russia, where Bolshevik rule is more like that of Antichrist than anything else. It was a crime against the soul of childhood when the Soviet Government forbade religious instruction of those under 18 years of age. Now was the psychological hour for scattering the seed of truth on the Continent. Dr. Poole said that the whole philosophy of the I.B.R.A. was the conviction that there could be no national stability without morality, no morality without religious sanctions, and that no book in the world could supply these sanctions like the Bible.

A Doctor Prescribes.

Dr. R. W. MacKenna, Lecturer in Dermatology at Liverpool University, prescribed to the Associated Booksellers at their annual dinner as a doctor and as an author: "There is," he said, "a large body of fiction written by young decadents for young decadents, which has a tremendous

vogue at the present time. It is not necessarily indecent, but it is unsavory and unwholesome. It is not true to life; it exhibits only an ugly corner, and by insisting on that aspect is likely to produce a lamentable effect on the mind of unstructured youth. A doctor may not prescribe an infinitesimal grain of morphia for a patient dying of cancer without observing a hundred and one irksome and gratuitous regulations, but you booksellers are allowed to sell as much moral poison to the public as you like, with nobody to say you nay."

"If you would set your faces against this unhealthy fiction you could kill it all in twelve months, and if you did you would confer a great benefit on English literature."

Let us add by way of footnote a short quotation from an article by Mr. S. P. B. Mais in the "Daily Graphic":—

"I suggest to any authors who are hard up for a plot that they take the conflicts of a priest living on little or no money, marrying on little or no money, bringing up families on little or no money. There is plenty of scope for heroic in the life of the curate. We can cease from laughing at the obesity of Bishops, and the excesses of fanatics, and begin to applaud the greatness of the humble minister who keeps the soul of England from decay."—"British Weekly."

Statesmen and the Bible.

The presence of leading statesmen on the platform of evangelical associations has been an encouraging feature of this year's May meetings, says the London "Christian." Those who have heard a number of the addresses so given—by Cabinet Ministers, Privy Councillors, and others of similar position—have been impressed by their evident conviction that the nation is in sore need of "that peace which the world cannot give," and which most certainly cannot be provided by politics of human derivation. Among the memorable utterances of the past week was the Home Secretary's speech at the Bible Society's meeting, when Sir Wm. Joynson-Hicks avowed that there is not one single present-day problem that would not be helped by the use of the Bible:—

"If we statesmen, churchmen, leaders of economic thought, leaders in every branch of all these great organisations—if every man could approach these problems on the principles and truths of the Bible, if we could deal with them in the light of its solemn warnings, if we could administer and decide all our great questions in the light of obedience to the commands in the Bible, what a difference there would be in the history of the world to-day!"

We may indeed pray that the whole of our nation's directors, in the councils of State, may become permeated by a like conviction, and that the time may not be long ere world-problems shall at last be considered in the light of the divine word of him who created the world, and who yet holds it as in the hollow of his hand.

Jesse R. Kellems will go to Sth. Africa.

We have received an interesting letter from Jesse R. Kellems. In it he refers to a dream he has long had of establishing our cause in South Africa. At length the opportunity has come. During the Kellems-Richards campaign at Dallas, Texas, in May—a mission which closed with 512 additions to one church—Bro. Kellems sought help for the needy continent. He says: "I approached my friend Mr. Mike Thomas, of East Dallas church, laid the whole matter before him and asked that he send the team to South Africa for a year. This he agreed to do, and the agreement for that great campaign has been duly signed. Now Mr. Thomas's gift applies only to salaries and travelling expenses. The money for incidental expenses of the campaigns will have to be raised in other ways. This, however, is to be done here with the various churches giving individually. I expect to start the work with a will go."

The offer of Mike H. Thomas to place 20,000 dollars in the bank to cover salaries and travelling expenses of the missionaries was announced on the closing day of the Dallas mission, and naturally made a thrilling finish to a great effort. 107 confessed Christ in response to the closing invitations. Bro. L. N. D. Wells, preacher of the church, remarked that "probably never before was such an important announcement made from any pulpit in the United States. . . . This will mark the beginning of the evangelisation of a continent."

A host of Australian friends will rejoice that British South Africa will have the services of Bren. Kellems and Richards. The notable success of the Australian mission, and the winning confidence we shall all rejoice to hear of mighty victories for the gospel. The fidelity of Bro. Kellems to Christ, to the Bible and to the plea is so marked as to make his message acceptable to the brethren now in South Africa, and his manner of presentation should commend it to all thinking listeners.

As for Bro. Thomas and his munificent gift, we should like him to know that it is appreciated not only by his brethren in the United States but by others who have the evangelisation of the world at heart. Bro. Thomas has said, "I am happy to do anything to aid in the spread of Christianity." He hopes to visit the South African fields soon after the mission is held, or possibly sooner. He may even accompany Bro. Kellems as he goes to commence work in April of next year.

Kalane—Payne—Kellems.

The American "Christian Standard" is behind the proposed mission and will appeal for funds to establish the work. In a recent issue it featured the scheme and sought to create a sympathetic interest throughout America.

It will be remembered by some of our readers that a few years ago Thomas Kilane, a colored disciple, did a remarkable work amongst his brothers. Later he sought the help of a white superintendent, and Bro. O. E. Payne went out from U.S.A.

The "Standard" says that back of the story of the gift of Mike H. Thomas "is a story of a dream that is to be realised in spite of the death of the man to whom the Lord entrusted the vision. Over a year ago we told Jesse R. Kellems, just home from Edinburgh, of the dream in the heart of O. E. Payne that an evangelistic team should enter South Africa to proclaim the plea for unity on the New Testament basis in the swiftly growing cities of this nation of to-morrow. When Kellems' response was instant and decisive. When the field was ready, he would gladly go. Nothing further was done about the matter until recently. Then—following letters from Bro. Payne to the effect that by all means now was the time to bring the plea before the white population, and that Kellems and Richards, known favorably to the handful of Australian Christians only resident in South Africa because of that team's recent remarkable leadership in Australian evangelistic campaigns, were the men for the task—we wrote

Bro. Kellems that the time had come to make definite plans. Bro. Kellems was just then beginning a meeting with L. N. D. Wells and the brethren of East Dallas, Tex. During the currency of that mission news reached the "Standard" of the death of Bro. O. E. Payne in South Africa. Following soon upon that came the welcome news that the way had been opened for Kellems and Richards to undertake a great evangelistic tour. So the work of God goes on despite the passing of the workers.

The programme.

The following general programme Bro. Kellems is ready to announce, says the "Standard":—"Meetings will be held in ten of the largest cities of South Africa. In accordance with the British custom, these meetings will be held in the town hall. The first meeting will be held in Cape Town. Each meeting will last from four to ten weeks. At the close of each meeting the converts will be organised into a church, and at the end of the year these churches will be organised into an independent conference. Some of the places where I expect to hold meetings will be Cape Town, Bulawayo, Durban, Kimberley, Johannesburg, Pretoria, Port Elizabeth, East London and probably Ladysmith and other cities."

Unfortunately, the "Standard" goes further and states that "the brethren in Australia and New Zealand have promised their co-operation in the work, and will supply pastors for the new churches as they are organised. The pastors will be on the ground at each place from the beginning of the meeting. The work there will be entirely among the white people who have settled there." No committee—Federal or State—and no church in Australia had any opportunity of considering the proposal at the time the "Standard" made the announcement. So far as we know, no opportunity has yet been given. The Australian brethren should not be put into such a position that, if they cannot see their way to help, they must appear to come short of their duty or even their promise. We regret the ill-advised announcement. That the churches here will rejoice at the success of the Kellems-Richards party in South Africa is certain. Our good wishes and interest can be taken for granted. We appreciate both the generosity of Bro. Thomas and the ready response of Bro. Kellems.

Life's Meaning.

"I see ships," said the Eavesdropper, as he stole around the world; "on a dozen sides of the world I see them fighting with the sea."
 "And what do you see on the ships?" I asked.
 "Figures of men and women."
 "And what are they doing?"
 "They are walking fiercely up and down the decks."
 "Why?" said I.
 "Because they cannot stand still and look at the sea. Others are reading because they cannot sit and look at the sea. And there are some with roofs of boards over their heads to protect them from wonder."
 "There was silence."
 "What are you seeing now?" I said.
 "Trains," said the Eavesdropper. "They are on a dozen sides of the earth. They are clinging to the crests of the mountains, crossing rivers and prairies, creeping through space, some in the dark and some in the light—a globe full of trains."
 "And what do you see on the trains?" I asked.
 "Faces—miles of faces."
 "And the faces?"
 "They are pushing on the trains."
 "There was silence."
 "What are you seeing now?" I asked.
 "Cities—streets of cities—miles of streets of cities."
 "And what do you see on the streets?"
 "Men and women and smoke."
 "And what are the men and women doing?"
 "Hurrying."
 "Where?"
 "God knows!"

—"Christian Work."

A Flower of the Desert.

G. Percy Pittman.

I am standing on rising ground overlooking the ancient city of Sholapur. Ancient, yet very modern, for half-a-dozen huge chimneys are emitting clouds of smoke in quite the Western way. They belong to the great spinning and weaving mills, whose shrill sirens are calling thousands of Indian work people, who stream along the dusty roads to their daily tasks. The latest machinery has been installed in these mills, and their products go far and wide. But for all that, Sholapur is an old, old city, and its stone fort, surrounded by its moat, has been taken and retaken in battle many a time, and here Shivaji, the great Maratha hero, fought against the Mahomedans under the renowned Aurangzeb. An annual religious festival on the embankment of the Siddheshwar Tank or bathing place has been held from a remote antiquity. The city has grown greatly, through the mills, in recent years, and now there are 120,000 inhabitants, about 40,000 of whom

formerly of Baramati, as pastor, and a church building will shortly be erected capable of accommodating several thousands. In the course of a few years these degraded creatures will be as well-educated and as well-behaved as the majority of the citizens. A certain amount of authority must of necessity still be exerted to prevent those in whom the instinct of generations still works powerfully, from breaking away and returning to their old habits, so a guard of police is continually maintained, and a staff of 75 Indian assistants, mostly Christian, exercises strict supervision. But before many years the necessity for any display of force will automatically cease. As the criminals improve, they are allowed to live on their own plots of land outside the guarded enclosure, and after due probation they are encouraged to buy land and cultivate it anywhere.

I was introduced yesterday to a man who has in his time murdered, or helped to murder, not less than 75 people who objected to being robbed. He served a life-sentence (21 years) in the Andamans, and came here 12 years ago. He now acts as head peon or messenger, and is often trusted on long journeys with thousands of rupees. When the sahib goes away from home, the care of the memsahib is in his hands, and he acts as watchman.

Nearly 700 of the criminals were counterfeiters, who used to travel all over India passing the coins into circulation. Others were housebreakers, greasing their bodies to make themselves slippery and hard to catch. Many of the women were dancers, who used to attract a crowd while their husbands went round among the bystanders picking their pockets. One man, a Bhampat, has 19 children, all bad, and among them all they have put in the best part of 100 years in jail. He is now the trustworthy night-watchman at a mission bungalow. The women of the Kanjar caste wear voluminous pleated skirts, in which are large pockets able to hold a fowl or a pair of boots. These are now honest wives, keeping house for their men-folk who work at the mills. All the criminals are idolaters and devil-worshippers, but they and their children are now listening to the Christian preachers every day, and many of them have already asked for baptism.

This great experiment in reclamation costs about £4,000 per annum, but the whole is borne by Government, the mission paying for the evangelistic work only. Constant vigilance, unflinching patience, and consummate generalship, are called for in this task, where all is new, without precedents; but one glance into the bright eyes of the boys and girls and the handsome faces of the men and women, brings assurance that beneath the surface is the pure gold of human nature, worthy of the redemption that is in Christ Jesus.

The superintendent of this great work, the largest and best of its kind in India, is Mr. H. H. Strutton, well known to the readers of this paper. He is ably seconded by Mrs. Strutton, who conducts religious and sewing classes in the Settlement, and helps in many ways. Their hospitable bungalow, overlooking the enclosure, is adorned with beautiful pictures from the brush of Mrs. Strutton, who is a talented artist. Their Ford car was bought with the proceeds of the sale of some of her pictures.

In Sholapur city, the Zenana Bible and Medical Mission, under the able leadership of Miss Fulcher, carries on an orphanage and school and Urdu church, and the American Marathi Mission has extensive educational, medical, evangelistic, and industrial work on the usual lines, but for me Sholapur will always bring to memory this unique, Christ-like work among the "publicans and sinners" of India—a lovely flower of Christian philanthropy blossoming in the desert of Hinduism.

When Sorrow Walked With Me.

I walked a mile with Pleasure,
 She chatted all the way,
 But left me none the wiser
 For all she had to say.
 I walked a mile with Sorrow,
 And ne'er a word said she;
 But, oh, the things I learned from her
 When Sorrow walked with me!

—Robert Hamilton.

are Mahomedans, and the rest Hindus of all castes.

A hot wind blows fiercely over the undulating country, whistling unpleasantly in my ears: The light-brown stony soil is innocent of a blade of grass, but here and there some fine trees, surprisingly green, cast a deep shade, and the gold-mohur, with its scarlet blossoms, splashes the landscape with color, but almost emphasises the heat. There is not a fence or a hedge anywhere, and until the rains come no seed can be sown. The rainfall is scanty, and famines are frequent, but a canal is the salvation of a wide area.

In the immediate foreground, spread over 150 acres, there are hundreds of tiny huts with mud walls and thatched roofs. They are surrounded by a formidable barbed-wire fence, ten feet high. This is the Criminal Tribes' Settlement, and here are gathered from all parts of India men and women and children, 4,000 in all, who would otherwise be carrying on their ancestral caste-professions as thieves, pickpockets, cattle-stealers, highway-robbers, counterfeiters, thugs and murderers. Crime is their religion, and Hinduism has endured for thousands of years this open sore, without any attempt to heal it. But a Christian Government and a Christian mission have at last joined hands in a resolute struggle to transform these born criminals into respectable citizens. Thorns in the side of the police, and a terror to the inhabitants of the land, they are now rapidly becoming a law-abiding and self-respecting community. The mills provide them with permanent employment on good pay, and they earn more than they used to steal. Their children, over a thousand of them, are being taught in school by the missionaries and their helpers, and many are the skilled trades in the industrial work-learning shops. Regular religious instruction is being imparted, some have already become Christians, and a church has been formed, with J. R. Sathe,

The Home Circle.

Conducted by J. C. F. PITTMAN

Only a Smile.

Only a frown,
And the day is dour,
And chill is the air,
And the wide skies lower;
And dire foreboding,
With unknown power,
The soul make bitter
And sad the hour.

Only a smile
On a pleasant face,
But it gives the sunbeam
A long stern-chase,
And it makes the hearth
A joyous place,
And it fills the day
With a nameless grace.

A cheery word
And a cheery smile,
How fleet they foot it
For many a mile!
With what bright glamor
And what sweet wile
They make home heaven
And life worth while!

—Anon.

A Story to Tell.

A Bible colporteur in Spain one day came to a village and offered his Bibles for sale. He sold a number; among them a large family Bible. By this time the news of his presence in the village reached the village priest, who came hurrying to the market place and jerked the Bible from the buyer's hand and threw it away, exclaiming, "These books shall never enter my parish." He stirred up the people, and especially the women, so that they threw stones and bricks at the colporteur, who fled to save his life.

In the meantime the Bible rolled down into a deep, dry ditch skirting the market place. Six weeks later the colporteur was again on the road leading through the same village. Gladly would he have avoided it, but there was no other road over the hills. So he managed to reach the place at dusk, hoping that no one would recognise him. But the very first man he met at the city gate stopped him with the question, "Are you not the man who sold the Bible?"

The colporteur thought he was in for a mob, but he answered bravely, "Yes, I am the man." It did not lessen his fears when the villager added, "We have been watching for you." But the man went on, "Welcome to our village; many of us want to buy your books."

In utter astonishment the colporteur exclaimed, "Are you not the people who a few weeks ago threw stones at me?"

"Indeed we are," was the reply, "but a great change has come over us."

The colporteur learned that a merchant of the village had noticed the big Bible lying in the ditch and thought he could make use of the paper. So he carried it to his store and tore out leaf after leaf to wrap up salt, sugar, rice or other common groceries, thus scattering the leaves through all the houses of the village. The people read the leaves, compared them, and talked them over in their spare time. And now the whole village was burning with curiosity to learn more of the wonderful message of the book which the priest thought he had destroyed, but which he had only sent into every house.

Does not it recall to you the words of the Psalmist, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psa. 76: 10.

A "Yes-But" Boy.

"Henry," asked grandpa Wilkins, thoughtfully, "have you noticed the yes-but people! They're everywhere—except at the top. Up where important questions are decided, there are no yes-but men. No yes-but boy ever leads."

"I know, because as a lad I wrestled with my yes-but self. I was keen in finding a reason to delay action," confessed grandpa. "It's strange how keen a boy becomes. If his heart wants football when his conscience says study, he finds twenty reasons for football."

"Near the end of my school year I was anxious for a summer's job to earn money for next year's suit. Father had asked Mr. Baine, our leading merchant, to hire me. I had promised to show my botany class and teacher some pink lady-slippers in the woods, so I slyly buckled on my plant-can."

"Aren't you going to work at the store?" pleaded mother.

"Yes, but to-night I'm going to the woods. Miss Judson needs me. I can begin at the store tomorrow," and I hurried away.

"But I never began. Mr. Baine, who would not employ a yes-but boy, hired Harold Judson. 'I did odd jobs all summer, earning just enough for a cheap suit. And when school opened Mr. Baine rewarded Harold with a fine suit, besides his wages.'

"That cured me. I never said 'yes-but' again."

When someone suggests a boy can take a reading course in his spare time he objects: "Yes, but I need some rest and play." When asked if he is willing to teach a Sunday School class, it's "Yes, but I haven't prepared the lesson." If warned he is forming an evil habit, it's the same glib answer, "Yes, but I can break it any time."

Don't be a yes-but boy. Cut off the "but" and answer "Yes." It's the greatest word in the language if you live up to it.

Be Strong—and Kind.

Be strong! Don't let the foes you meet
Laugh at the faltering of your feet.

Be strong!

Be kind! Don't judge that other soul
Who seems to miss some higher goal.
We cannot tell what hindrance lay
Within his road of workaday!
God knows where life roads twist and wind;
God knows what care-things grip and bind.

Be strong—and kind!

Forestalled.

Mark Twain once arrived to lecture in a certain town, and as there was nobody there to receive him he went on to the lecture hall and tried to gain admittance, but was stopped by the ticket taker:—

"Ticket, please."

"I bent over and whispered, 'It's all right. I am the lecturer.'"

"He closed one eye impressively and said, loud enough for all the crowd to hear, 'No you don't. Three of you have got in up to now, but the next lecturer that goes in here to-night pays.'"

No Time.

"I can't get my maid to boil the eggs properly. She always boils them hard," complained Mrs. Grant.

"I think you're lucky, all the same, retorted Mrs. Quick. "Mine never stays long enough to do that."

The Family Altar.

J.C.F.P.

SUNDAY.

For the multitude of the people followed after, crying out, Away with him.—Acts 21: 36.

This reminds us of the mob which clamored for the blood of him whom Paul served. The noble defence which followed was as fuel to the flames, for the antagonism increased until the cruel cry was heard, "Away with such a fellow from the earth" (see Acts 22: 22).

Reading—Acts 21: 20-40.

MONDAY.

For thou shalt be a witness for him unto all men of what thou hast seen and heard.—Acts 22: 15.

Saul's experience on the Damascus road had furnished him with abundant proof of the divinity of Jesus, and commissioned him to testify to a lost world that the crucified One lived again, being none other than the promised Messiah and Saviour of mankind.

Reading—Acts 22.

TUESDAY.

And Paul, looking steadfastly on the council said, Brethren, I have lived before God in all good conscience until this day.—Acts 23: 1.

Even when persecuting Christians he had a good conscience. See Acts 26: 9. J. W. Richardson put it thus: "Conscience has been compared to a clock, and the law of God to the sun. The clock is right only when it keeps time with the sun. And so it is with the conscience. It is a safe guide only when it is directed by the commandment of the Lord."

Reading—Acts 23: 1.

WEDNESDAY.

Whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.—Acts 23: 29.

The chief captain considered that the controversy had to do simply with "questions of the law," and acknowledged that Paul had committed no crime deserving death or even imprisonment.

Reading—Acts 23: 17-35.

THURSDAY.

And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time: and when I have a convenient season, I will call thee unto me.—Acts 24: 25.

"Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf;
Be in time!"

Reading—Acts 24.

FRIDAY.

Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar; unto Caesar shalt thou go.—Acts 25: 12.

Festus and the council readily conceded to Paul's wish, for thus they rid themselves of further responsibility. History repeats itself. In times of crises some are always ready to pass on to others the responsibility of decision. That is easy, yet the difficult task of deliberation and settlement is frequently far more honorable.

Reading—Acts 25.

SATURDAY.

Why is it judged incredible with you, if God doth raise the dead?—Acts 26: 8.

There were some present who probably doubted the resurrection of the dead. Paul asks WHY? If God created the world and its inhabitants (which they believed) why not recreate men and women from the dust of the grave? The latter is no more difficult to him than the former, and it is certainly to be expected, for it is unreasonable to believe that there is no hereafter to complete God's plans, fully reveal his purposes, vindicate his people and punish the disobedient. Paul's greatest argument for a general resurrection was that Jesus had risen (see 1 Cor. 15: 12-23).

Reading—Acts 26.

Prayer Meeting Topic.

July 29.

Paul's Picture of an Ideal Church.

(Romans 12: 1-13.)

F. J. SIVYER, B.A.

"The epistle to the Romans is at the very heart of the apostle's teaching, the greatest literary product of his life's most strenuous period, and of his greatest powers" (Dummelow). The first eleven chapters of this letter are doctrinal. The grand theme is the truth of God's salvation in Christ. In chapter twelve Paul turns to practical exhortation, and in the verses under view incidentally gives us a picture of an ideal church.

CONSECRATED.

The first essential for an ideal church is a consecrated membership. Paul's impassioned appeal (verse 1) is based upon the mercies of God. This goodness places us under eternal debt to him, so that the only reasonable return we can make is "a living sacrifice"—the dedication of our bodies with all their faculties to his service.

TRANSFORMED.

Our consecration will be a very transitory performance, however, unless we are being constantly transformed in nature by bringing our minds back to the doing of God's will. It is easy to talk of being "fully consecrated," but in actual life we find it is something to be won, bit by bit, only after heavy fighting. "I keep under my body"; "bringing into captivity every thought to the obedience of Christ"—these tell of the battle to be fought in the process of transformation.

UNITED.

Nothing makes for disruption in a congregation of Christians more than an overbearing spirit coming from an inflated estimate of one's service. The church is like a body which is kept healthy and active by the proper functioning of its individual members. We are not to despise nor underestimate the work of others, but to co-operate harmoniously whilst doing faithfully our particular task.

LOVE FOR THE BROTHERHOOD.

"Let your love be a real thing." "Put affection into your love for the brotherhood" (Dr. Moffatt's translation). Wanting in love we lack the fundamental requirement for an ideal church. "Above all these things put on love which is the bond of perfection," said Paul. The motive for such love is Christ's love for us. If Christ can love me, then it ought to follow that I should love the brotherhood.

OTHER FEATURES.

Several other characteristics are suggested in verses 11-13. Zeal and enthusiasm in service are always to be in evidence. Under all circumstances these Christians are patient and prayerful. Even in times of trouble they are not without joy because of the great hope that they have in Christ. They are well known for their generosity to the poor, and never lose opportunity of extending hospitality. Moffatt's translation of these words is suggestive and arresting: "Never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you; be steadfast in trouble, attend to prayer, contribute to needy saints, make a practice of hospitality."

In conclusion let us remember that the ideal church is composed of ideal Christians. A simple question that each needs to face is—"What kind of a church would my church be, if every member were just like me?"

TOPIC FOR AUGUST 5.—"GROWING STRONGER."—2 Peter 1: 1-11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A Happy Bible School.

Our picture is of some of the scholars of the Warracknabeal Bible School. Less than twelve months ago we did not possess a Bible School in this town. But after the mission, conducted by Bren. E. C. and A. Hinrichsen and Pratt, a school was formed, and to-day there are over 100 scholars on the roll. Not only does the school possess a very fine kindergarten, but it also has a large adult Bible Class. Miss L. Landt, who is both agent for the "Christian" and a teacher, appears in the midst of her class.

A Good Record.

On the afternoon of Sunday, July 5, it was our privilege to be present at the third anniversary of the Bible School at Balwyn, Vic. Three years ago this school was formed with just a handful of scholars. To-day the enrolment is over three hundred, with new scholars added almost every Lord's day. Bro. E. Austin is the superintendent, and Bro. T. F. Payne the secretary of this very live school.

Putting Back the Clock.

On the evening of July 7, in the North Richmond school hall, a very happy social evening was spent by almost one hundred kindergarten leaders and workers, representing over a score of Melbourne Bible Schools. The gathering was arranged by the Kindergarten Council of our Victorian schools, assisted by the Bible School organiser and many willing workers. The programme consisted of games, recitations, and a story told by Miss E. Preston, of Lygon-st. To hear the old poem of "The Pied Piper of Hamelin" told as a story enforcing the sacredness of a promise was most interesting and instructive. All the games of the evening were those used in kindergarten work, and so, for one short evening, young, and those not quite so young, big and little, put back the clock and joined heartily in the fun. Some of us had never played these games before, and as we joined in "Sing a Song of Sixpence," it was not long before we lost our noses; but then you see there came the pleasure of disfiguring someone else. Everything was arranged with a view of helping those engaged in kinder work, and we are sure that the object was achieved. All too quickly the evening passed, and we had to put the clock on again and take up the tasks of men and women.

Queensland Bible School Union Rally.

From Queensland comes news of a very successful rally of Bible School workers which was held at Albion on Friday, June 26, with a basket tea, the tables being arranged and liquid tea provided by the workers of the Albion school, who were complimented on the excellent way in which their work had been done.

After tea Bro. Cain, in the unavoidable absence of the president, Bro. F. E. Alcorn, took the chair. Bro. E. P. Aderman, B.A., opened the discussion with the following resolution: "For the purpose of facilitating the transfer of scholars, and of placing the competitions of our Bible Schools on an equitable basis, this combined meeting of interested Bible School workers recommends that the Q.B.S. and Y.P. Committee urge all schools affiliated with the Union to adopt a uniform system of marking upon the following basis:—The highest number of marks to be awarded to any scholar per Sunday being 8, a maximum of two for each of the allotments in attendance, behaviour, home work and class lessons. Marks for attendance are only to be credited

when the scholar attends, no concession being made for sickness, holidays, or any other cause of absence; marks for the other allotments are to be left to the discretion of the teacher. Further, when a certificate of transfer is being supplied the total number of marks obtained by the scholar from the date of the last anniversary be furnished."

After discussion the resolution was carried, as was also one presented by Bro. H. G. Payne dealing with the organisation of Bible Classes where none now exist, and the development and expansion of classes now in existence.

The last item of discussion centred round a resolution presented by Bro. A. J. Fisher. This had to do with the formation of a teacher's reference library which could be lent out to the schools for suitable periods. Not only was the resolution endorsed, but before the meeting closed a number of books had been donated and the loan of others promised. It was further decided to write to the churches asking them each to donate the price of a book.

During the evening the thanks of the Union were tendered to Miss Ruby Wendorf for her past services as secretary, and a message of condolence was expressed by resolution to be sent to the president, who had so lately lost his father by death.

All metropolitan schools were represented at the gathering, and the hope was generally expressed that gatherings of similar nature might be held more often in the future.

"The cradle is the throne of human destiny; you and I are the power behind the throne."

"Every new generation comes to us in tiny, helpless fragments of humanity, out of which a new world must be built for weal or woe."



Some Scholars of Warracknabeal, Vic., Bible School.

(Miss L. Landt, teacher, is with her class in top group.)

Foreign Missions.

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

Annual Offering Notes.

Good reports are to hand from many Victorian churches. Following are additional amounts:—Thornbury, £25; Berwick, £20; Boronia, £16; Prim, £19; Horsham, £15; Mildura, £13; Newmarket, £13; Collingwood, £11; Bayswater, £9; Oakleigh, £9; Shepparton, £8; Ararat, £5; Pimpinio, £4; York-st., Ballarat, £4; Ivanhoe, £4; Merbein, £3; Echuca, £3; Wedderburn, £3; Red Cliffs, £3/10/-; St. Arnaud, £2; Rochester, £2; Maryborough, £2; Kyngeton, £1/10/-; Isolated Members, £52. Up to date the offering has reached £1,173 from churches; Total offering to date, £1,225.

North Fitzroy, £71, is the largest first day offering in its history, and is accounted for, we think, from the use of collecting boxes in which were many fine offerings, one 19/- coppers and small coins, another 11/-, another 10/-, many about 9/- Bro. Gole is so persuaded of the help of boxes that he has ordered a supply for the July offering in 1926.

Lygon-st. increase this year is about £50 on last year. Melbourne Chinese Church, 30 members, gave £65, an increase of £12. Box Hill gave 4/- a head on July 5. Footscray has almost doubled its offering on last year, and Doncaster shows £7 increase.

Kadina juniors, South Australia, have sent £1, and Unley Endeavor Societies put £9/0/2 in the F.M. offering on July 5.

Western Australia reports Lake-st., £101, first day's offering, is an increase of £36 on last year, and Subiaco £5 increase, Maylands £5 increase, and Claremont £12 increase on last year.

Bro. Herman, Qld. F.M. Sec., telegraphs:—"Albion, £37; Annerley, £18; Rosevale, £14/18/-; Silverdale, £4/6/-; Wombo Creek, £16/15/-; Ferndale, £1/13/-; Isolated, £6."

F.M. President's Return.

The President of the F.M. Board, W. Morrow, M.L.C., arrived home on Thursday, July 9, from America, where he and his good wife have spent the last few months visiting our American churches. They were received with the greatest cordiality. Bro. Morrow says there is a wonderful affection among Americans generally and our own American brethren particularly for Australia, and he is hoping to arrange for a deputation of leading American brethren to visit Australia in 1928, and be present at the Federal Conference. He reports that Bro. J. W. Burnham, the head of our missionary activities in America, whose visit to Australia has been postponed, will be at the Federal Conference next year in Western Australia.

News From China.

Bro. Anderson writes: "Meetings have kept up well, and women's meetings have been on the up-grade. One good feature of the work this month has been the large number of women who attend the meetings. Last night Mrs. Anderson reports over a hundred women present, and we had to put in more seats on the women's side. Following this up Mrs. Anderson is beginning a little visiting in the homes. She is accompanied by the lady principal of the school, one who is out for the Lord's work. We have good workers in her and her sister, and for their help we have to thank our Baptists, and these splendid workers are the result of the Baptist work in Ningyuenfu, and show the possibilities of the work in this district."

Doctor G. H. Oldfield.

Dr. Oldfield is now at home with his folks in New South Wales. His sister, Miss May Oldfield, who is a great Foreign Missionary enthusiast, has come from New Zealand, and his brother, Frank, from Brisbane, to join in the family reunion. Bro. Oldfield will shortly be visiting some of our churches in New South Wales, Victoria and South Australia. The leading physicians and surgeons with whom he has been associated as a student and as a surgeon physician of Alfred Hospital, have written in the most glowing terms of his ability as a physician and surgeon. One surgeon says, "In my opinion he has shown great promise in the surgical aspect of his work"; another, "He is an earnest student in his profession, and with more than average ability, and during his term as surgical resident officer he proved himself a good practical surgeon and performed the duties of his office to the satisfaction of all concerned. In addition, by the kindness and courtesy of his behaviour, he endeared himself to the staff and his patients, and all unite in wishing him happiness and success in his new sphere of action." Another writes, "He has proved himself a most trustworthy and valuable officer. He has been most conscientious and painstaking in his work, and has shown himself courteous and tactful in his handling of patients." Another writes, "He has a sound knowledge of clinical medicine and surgery, and has my best wishes for a successful career." Another, "He was very conscientious, painstaking and punctual in his work, and he has the knack of tactfully handling patients. I can confidently recommend him to any medical appointment of responsibility." These quotations from men, most of whom have known Bro. Oldfield during his medical student days, and some of them during the time he has been at Alfred Hospital as a surgeon physician, will fill the hearts of our brethren with thankfulness to God that he has given us such a worthy and capable brother to become the pioneer doctor of our Indian hospital.

State Foreign Mission Secretaries.

Please send offerings to the following:—Victoria.—J. E. Allan, 51 Watts-st., Box Hill. N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands. S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide. W.A.—W. H. Clay, 393 Bagot-rd., Subiaco. Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane. Tas.—J. Foot, jr., 14 Balfour Pl., Launceston. Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

BIRTH.

MANNING.—On July 10, at Sister Nelson's Hospital, Grange-rd., Hindmarsh, to Mr. and Mrs. B. W. Manning, of Mile End—a daughter (Kathleen Joy).

DEATH.

LAWRANCE.—On the 6th inst., at Naracoorte, S.A., Simeon Osbert, the youngest son of Mr. and Mrs. B. J. Lawrance, aged 37 years. A peaceful end.

IN MEMORIAM.

CRAWFORD.—In fond memory of Alice, dearly loved wife of John, and mother of Jack, Eric and Dave Crawford, who was called home on July 17, 1923. Until the morning breaks and the shadows flee away.

CRAWFORD.—In affectionate remembrance of Alice, loved sister of Mr. and Mrs. J. H. Warner, and aunt of Ess, Win, and Marge. Called home July 17, 1923. Safe in our Father's keeping.

RENTON.—In affectionate memory of my wife, Marion, who passed away at Maryborough on July 15, 1920.

"Soon shall the trump of God
Give out the welcome sound,
That shakes thy silent chamber walls
And breaks the turf-sealed ground.
'Twas sown in weakness here,
'Twill then be raised in power;
That which was sown an earthly seed
Shall rise a heavenly flower."
Ever remembered.

—Inserted by R.R.

COMING EVENTS.

JULY 26.—"Back to Blackburn," in the tent on Sunday, July 26. All past members invited to be present.—Theo. Edwards, Secretary.

ADELAIDE TOWN HALL.
SHOW WEEK. SHOW WEEK.
Sane, Sensible and Stirring Messages on the
Return of our Lord, by Bro. Graham McKie.

TO LET.

Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots. Miss Nightingale, Emerald, Vic.

FOR SALE.

Pell organ, in good order, suit small church, price £15. 62 Lilydale grove, Auburn, Vic.

WORK WANTED.

Accountant or clerical; junior clerk, and motor driver. Advise C. Burdeu. Phone: U 5471.

Shepparton church, Vic., is reducing its building debt (£1,350) by issuing £5 debentures, free of interest, maximum period 10 years. A considerable amount has been raised locally, but this wider appeal is now made that others, by offering further loans, may share in the work at this strategic point in the N.E. Details gladly supplied or applications received by secretary, F. J. Funston, 172 Knight-st.

Found, gold-rimmed spectacles, June 30, outside residence of Mr. Charles Lawson, 27 Wattle Valley-rd., Canterbury, Vic.



Girls' Sewing Class,
Lyall Orphanage
Building,
Shrigonda, India.

(Photograph by
Miss Cameron,
Orphanage Supt.)

Here and There.

The Conference of Churches of Christ in S.A. will be held in Adelaide from September 12 to 16 inclusive.

Bro. Eagle, of Bordertown, will shortly remove to Moonta, S.A., and serve the church in that important centre.

Bro. Ira H. Durbin has accepted an engagement to labor with the churches at Strathalbyn and Milang, S.A. He will be residing in Strathalbyn.

Bro. H. A. G. Clark, M.A., our missionary-elect for China, has finished his service with the church at Surrey Hills. Last Lord's day Bro. Clark assisted the Williamstown church, Vic., and will continue to labor there for a short time.

Bro. Elliot Arnold began his labors with the church at Murray Bridge, S.A., last Lord's day. Recently Bro. Arnold returned home after an extended visit to Great Britain, where he enjoyed his association with Churches of Christ.

Bro. H. R. Taylor, who for some years has been preacher of the church at Glenelg, is about to begin work with the church at Saint Morris, S.A. Bro. G. T. Walden will assist Glenelg church pending the arrival of a full-time preacher.

The following telegram reached us on Tuesday:—"Wonderful week Hinrichsen-Pratt mission; over fifty decisions during week; tent crowded out Sunday night, twenty-seven confessions, ages ranging from fourteen to seventy.—Hinrichsen" (Northcote, Vic.).

By arrangement with the Victorian Church Extension Committee and Home Missionary Committee Bro. Purton, of the Balwyn church, commenced the erection of a church building in Yarrawonga last week. The Hinrichsen mission party commences a mission there next Sunday.

There was a good commencement to the tent mission at Blackburn, Vic., on Sunday. A large number of strangers were present. Bren. Baker and Brooker were in fine form. Visitors are asked to notice that the tent has been removed from the corner of Railway-rd. and Chapel-st., and has been erected on the south side of the railway line, opposite the station.

Our Queenstown (S.A.) reporter writes, under date July 13: "Yesterday was the closing Sunday of the twentieth year of service of our beloved Bro. Brooker, and I am sure all the church wish him a happy birthday and pray that God will spare him for many years yet to come, and strengthen him for the mission, and bless his work there." We would express our congratulations to preacher and church and re-echo the wish of the church.

At Chatswood, N.S.W., last Sunday afternoon Bro. and Sister W. H. Hall arranged a very delightful "at home" tea in the church hall, and so made it possible for friends to say good-bye to Bro. and Sister H. Kingsbury ere they left for U.S.A. About 60 persons sat down to tea. Bren. W. H. Hall, A. Graham, A. Webber, J. Whelan and R. Lyall expressed good wishes. Bro. and Sister Kingsbury suitably responded and cordially thanked Bro. and Sister Hall. Our brother and sister expected to leave for U.S.A. by the "Sonoma" yesterday.

It has been found necessary to arrange for the erection of a church building at Pyramid Hill, Vic. The Home Mission organiser visited Boort and Pyramid Hill in this connection last week. £108 was raised towards the building. Bro. Streader, of Boort, has very generously offered to erect the building without any charge for labor. It is expected that the work will be in hand in the near future, and that after the building is erected the church will be indebted to the extent of about £400. The Church Extension Committee is co-operating with the Home Missionary Committee in this work.

Bro. J. Brown, an old member of the church at East Camberwell, Vic., passed away on Wednesday morning at the age of 69.

Victorian brethren in the metropolitan area are again reminded of the outing which is being arranged in connection with the United States naval men for Saturday, July 25. It is hoped that a large number will make their way to National Park, Upper Ferntree Gully. An effort is being made to secure a detachment of men associated with our own American churches. An appeal has been made to car owners to make their cars available for taking the visitors. Any owners of cars who have not heard from the Home Mission Office concerning this, and who can help, are asked to get into touch with Bro. Ennis.

St. Kilda church, Vic., has engaged Bro. Goodwin as preacher. At a meeting of welcome Bren. Lyall, Shipway, McCallum and Pang, representing various conference departments, and Bren. Baird and Rasmussen, of Windsor and South Yarra respectively, were the speakers. Bro. and Sister Lyall are thanked for their gift of a clock for the church building. Bro. Goodwin has already accomplished much, and improved congregations are noticed. Sister Braden was presented with a token of the church's esteem for her fine work in church and Bible School, also Bro. Kenna for his 30 years' unflinching duty as church treasurer.

Good meetings were held at Auburn, N.S.W., on July 5. This was the commencement of Bro. Fretwell's third year's ministry with the church. Bro. Fretwell delivered splendid addresses at both services. On July 7, a public meeting was held to mark the occasion. Many visitors were present, and greetings were expressed by local and visiting speakers. Sister Fretwell was presented by the sisters with a tea set, while the church presented to Bro. Fretwell a handsomely-bound illuminated address. Both suitably responded. Bible School had a record entry for annual examination. All departments are healthy.

At a special meeting Ann-st. church, Brisbane, decided to offer Bro. Alcorn another two years' term of labor with the church. The sympathy of the church goes out to Bro. and Sister Alcorn in the bereavement of their father. On June 28, during the absence of Bro. Alcorn, Bro. Wendorf spoke in the morning, and Bro. C. Young at night preached most acceptably on "Five Minutes After Death." July 5, Bro. Alcorn delivered a heart-searching F.M. address. The F.M. offering was a worthy one, and is not yet complete. There have been a number of confessions during the last few months.

During the fourth week interest in the Hinrichsen-Pratt mission at Northcote, Vic., has become intense. Night after night crowds filled the tent, and decisions were made each night. The whole town is talking about the plea of the church. Favorable comments are heard from many sources. Last Sunday 214 broke bread, and a tremendous crowd thronged the tent at night. Many stood reverently through the whole service from seven till nearly ten o'clock, and at the conclusion of a stirring address on "The Interrupted Feast" twenty-seven made the good confession. On Monday night the tent was packed to the full, and ten more made the great decision, making ninety-two to date.

On July 5 the church at Surrey Hills, Vic., had the pleasure of welcoming eleven into fellowship including Bro. Edwards and family, and four adults who were immersed prior to the service. The Bro. Clark delivered a farewell message. The young people's service was largely attended in the afternoon, and two confessed Christ as their Saviour. The mission closed on July 7. Bro. Baker delivered a fine address at this service. A

thankoffering amounted to £168 in cash and promises. The church has been given a great uplift as a result of the mission. Of the seventeen who made the confession, fourteen at least will be linking up with the church. Bro. Edwards, who has taken over the work, expects to reap the benefit of the mission in the days to come, as many have become interested in our plea.

At Mildura, Vic., on June 24, a farewell social was tendered Bro. and Sister Wakeley on the eve of their departure to take up the work at Cheltenham. Bro. McDonald spoke on behalf of the church, Bro. L. G. Cameron for the Sunday School, Bro. Mitchell for the choir, elders A. G. Bird and F. Bromley also spoke, and presentations were made to Bro. and Sister Wakeley on behalf of the church members, the choir and the tennis club. Bren. C. G. King, A. L. Martin and P. Hurren spoke for Red Cliffs, and Bro. A. J. Chislett for Merbein brethren, all representatives speaking in high appreciation of Bro. and Sister Wakeley's work in the district. Bro. H. H. Ball has accepted the invitation of the church to carry on the work for a time, and spoke to good meetings on July 12, his messages being received with appreciation.

At Unley, S.A., during Bro. Webb's absence at Kadina mission, Bren. Walden, Beiler, Horsell, Filmer, Collins and McKie gave appreciated addresses. On Sunday evening, June 28, Sister Mrs. J. Bowden passed to be with Christ. To Bro. Bowden and family deepest sympathy is extended. On July 5 and 7, the C.E. anniversary was held. Bren. A. C. Garnett, M.A., and R. E. Stanley were the speakers. A choir consisting of the members of the three Endeavor societies, with Mr. Phil Wood as conductor, and Miss J. Verco as organist, rendered special singing. At the half-yearly business meeting of the church on July 8, Bro. G. Penuis was elected deacon. Reports from auxiliaries showed excellent work accomplished amongst the young. Average number breaking bread on Sunday morning for half-year was 189, the highest average for many years. Seeing 18 members have been transferred to Fullarton during the half-year, the result is most encouraging. Bro. and Sister J. Newbold, son and daughter, have been received from Mile End. The F.M. offering is £140/15/8 with more to come.

Under date May 8, Mr. E. Tennyson Smith writes:—"I gather from letters received from friends in Australia that the news that I had been laid aside by illness on my arrival in England had been cabled to the Australian press, as many had seen it long before the news could possibly have reached the country by letter or by written press bulletins. I am writing to say that I am now practically recovered, and fit for my platform work, and am engaged to speak at Hull at the Annual Conference of the National Commercial Temperance League, May 14 to 17. My wife is also to address two special meetings for women. I may say that this organisation is a most important one. It was originally the Commercial Travellers' Total Abstinence Association, then its basis was broadened, and it became the National Commercial Temperance League, enrolling any business or professional men as members. In 1923 the Strength of Britain Movement was amalgamated with it, which greatly added to its prestige, as the Strength of Britain Movement was one organised by the most prominent men of the country to endeavor to secure war-time prohibition." Mr. Tennyson Smith adds a later note to say that the conference was a great success.

ADDRESSES.

F. J. Funston (secretary Shepparton church, Vic.).—172 Knight-st., Shepparton.

G. P. Pittman.—C/o Miss Foley, "Brancepeth," Simla, India.

A. G. Saunders.—122 McIlwraith-st., North Carlton. 'Phone, Brunswick 141.

See Back Page for Rates of Small Advs.

Facing the Situation.

Thos. Hagger.

From the President's Address, Western Australian Conference.

My term of office has almost expired; but before I hand over the work to another, it will not be out of place for me to speak to you on "Facing the Situation."

I. The situation so far as our churches are concerned.

Judging by our statistical schedule we have not yet learned the shepherd's art. It is important to win new people to Christ and our position, but it is equally important to keep those already won. I know that all will not be kept, no matter how careful we may be, but the back door should be kept closed as much as possible, and by wise and tactful shepherding, the losses by discipline and revision of roll should be reduced to a minimum. To me the leakage is a serious matter, and calls for our prayerful and earnest consideration. From the presidential chair of the Conference I call upon our evangelists, elders, deacons and church members generally to face this situation.

The 1913 Conference rejoiced over the establishment of the church at Bassendean (then West Guildford); it was not until the 1924 Conference that the establishment of another new cause was reported. At such a rate of advance the complete evangelisation of this State with the old-time gospel will be a very long drawn-out process. I am not suggesting that anybody is to blame, nor am I trying to find out the cause, but such is the situation, and I am asking my brethren to face it.

In the early days of the cause in this and other States, scattered members went "everywhere preaching the Word," the result being that, although fewer evangelists were sustained, churches sprang up all over the country. Some of these churches were very small, and did not live, but their short lives were not lived in vain, for we find members in some of our strong churches to-day who were won to Christ and the plea by such efforts. It seems that the members then were more self-reliant than they are now, and perhaps had a firmer grip of our distinctive position, and so were not so easily swallowed by denominationalism. It is sometimes urged that the reason this is not done so extensively to-day is due to caution; that we desire to wait to see if the work can be followed up. But was that the method of Paul and the other early evangelists of the cross? Did they hesitate before entering a community with the gospel of Christ? If such had been their spirit and method, I suppose Thessalonica would not have been entered, and the splendid church in that city would not have been called into existence. Is it not ours to preach the gospel, and try to win our fellow-men, and while doing our best to conserve the results, leave the rest in the hands of God? Possibly it would be much better for both our Home and Foreign Missionary enterprises if more of the apostolic method were adopted. This is a situation that should be faced.

Now we come to the spiritual life of the churches. Is this all it should be? Is it all it can be? One would hardly dare to state that there is as much delight in prayer and Bible study as there should be. It is scarcely correct to say that the disciples of Christ in the churches known as Churches of Christ devote themselves with a glorious abandon to the work of Christ. It may be possible that many of us are working hard at things, which to say the best of them, are only third or fourth rate, while the real work of Christ is sometimes left undone. If the churches were throbbing with spiritual life and power, if the work and worship of Christ were being so thoroughly enjoyed that we refuse to be sidetracked, would not our influence in the community

be multiplied, and our own happiness in Christ be intensified? Let us face this situation, and see if anything can be done to improve matters.

Then there are the aged of the flock, some of whom have not much of this world's goods, and some of whom have no homes. Are these cared for as they should be? In a letter from one such a few weeks ago this occurs: "And now, if you wish to do a real good turn for the aged saints and those who have no homes of their own, start a hostel." You know, as I know, of sweet Christian women and faithful Christian men who have to rent a room out of their pension in which to live, and who sometimes have to go to the expense of moving because the house is sold, or some new tenant takes it who desires to make changes. Would it not be an excellent piece of social service for the churches through the Conference to open a home or hostel for the aged in their ranks? The initial expenses would be the serious matter; once established the running expenses would almost be met by the contributions of the aged ones themselves. Don't let us dream of some bright impossible thing, but let us do the duty that lies at hand, and which can be done. Surely such a work would be in harmony with the mind of the Master. Let us face this situation.

II. The situation so far as the community is concerned.

It will at once be seen that the community in which we are placed is not a very religious community. Drinking, gambling and the desecration of the Lord's day have a big hold of the people. And unfortunately, many of those in high places seem to encourage this kind of thing; they seem to need to learn the elementary lesson that it is "righteousness that exalteth a nation; but sin is a reproach to any people." Still, it is refreshing to find one or two in the House of Parliament who put the welfare of the people before money, and who are not afraid to speak out when occasion demands. Allow me to say that I do not think that the day in which we live is so much worse than the days gone by, although some pessimists are continually telling us that it is. I am sure that Perth is not as bad as Rome in the time of Paul, nor any worse than England at the time of the Wesleys. But we must face the godlessness of many in the community, and the social evils that abound.

Facing this situation would surely suggest that church members should set an example to the rest of the people. This will likely have more effect than continually crying out about these evils. Church members should not spend the Lord's day or part of it as a holiday, but in the work and service of the sanctuary. Drinking and gambling should be anathema to the Christian. And surely it will demand seeking a definite revival in religion, for, after all, that is the real remedy, rather than more and better laws. And the real revival must come through the church and not through Parliament. Parliament may yield to the pressure of the people, and either deal itself with some of the open sores, or make it possible for the people to deal with them, but the real malady is sin, and the real remedy is Jesus Christ, and the one means of getting the remedy into contact with the sufferer is the proclamation of the gospel.

III. The situation so far as the world is concerned.

As one takes a bird's eye view of the world, he is at once struck with the almost world-wide agitation against the liquor traffic. Some countries have already banished it, and they have now a generation growing up without the baneful in-

fluence of liquor. In fifty years time, or less, those nations will be thoroughly sober, and will imitate their example. Surely the church must work and pray for the coming of a dry world.

The agitation against war goes on, and seems to increase as the days go by. War is a Moloch that demands the sacrifice of our bravest and settled anything, but it has led to bitterness, suspicion and jealousy, which in turn have led to further wars. In Europe to-day there appears to be more friction and suspicion than there was before the Great War, which was supposed to be a "war to end war." What nations need to do is to learn to make friends of each other, and to cooperate for each other's welfare, but this will never be done while time and money are wasted on preparations for war, and efforts are made to keep the public mind inflamed. Men who try to instil a warlike spirit into their fellows, and who seek to create a spirit of suspicion concerning others, are the enemies of their own nation, and of mankind. But the agitation against war is growing, and it will yet be outlawed. In view of this situation, what should the church do? She should never apologise for war, but should be the earnest advocate of peace. She should set her face against international prejudices, remembering that she is the representative of the international Christ, and is herself an international institution. It is her mission to create among men the spirit of good-will, and this she must do by spreading the principles of the Man of Peace—Jesus of Nazareth.

One cannot study the world situation without noticing the growing value that is placed upon the child. In many countries men are coming to look upon the child as a serious responsibility rather than as an investment which must yield dividends, and yield them at the earliest possible moment. While much has been done in Great Britain, U.S.A., and other countries, yet there are places where the child is still exploited. But through the International Labor office of the League of Nations, and in other ways, things are gradually improving. Should not followers of the One who blessed little children not only give their blessing to all efforts to ameliorate the conditions under which children live and work, but actively engage in the work itself?

To create the atmosphere in which the drink traffic could not live, in which war and warmongers would die, in which child labor would be a thing of the past, and every child be given the chance to be well-born, and well-nourished after birth, and of an education according to its capacity, the teaching of the Man Christ Jesus is needed. He is the hope of the world, and it is the church's privilege to make him known.

This leads me to suggest that the world situation demands an aggressive missionary policy on the part of the church of God. This is the way by which the teaching of the Son of Man will be made known, and by which all nations may be won to himself, and moulded into a brotherhood. The world is open for this as never before; even the doors of Lassa, the capital of Tibet (the last capital city of the world to be entered with the gospel of Christ) is swinging open before the Christian missionary. Had our own Dr. Shelton lived, ere this he would have been working there for Christ. But the purer the Christianity given to the nations of the earth the better. The world will not be helped much by creeds, traditions and in the ecclesiastical frills of the religious world; in fact these things hinder the work, for they make the man of the street sneer and criticise. Pure Christianity is found in the New Testament, and our distinctive plea is for a return to that simple Christianity, consequently our plea is of supreme importance to the world at the present time. This is not the time to abandon that plea, or to water it down; this is the time to press on with its advocacy everywhere. But to do this we must know it, and to know it we must study it. Facing the present world situation demands a re-study of the plea, an attempt to state it in the

language of to-day, and earnest effort to propagate it in all the earth. It seems that the churches known as Churches of Christ were raised up for such a time as this.

One other thing. The world situation can only be met by united forces. The day demands that denominationalism shall be abandoned, and that all God's people shall get together. Jesus prayed for this that the world might believe in him. Division prevents men believing, causes waste in Christian effort and of Christian money, and puzzles and distracts men. Division is a sin against God and a crime against humanity. But against God and an abandonment of party division will only end by an abandonment of worldly unity, and Christian unity in order to world-wide evangelisation, and world-wide evangelisation that evils may be eradicated, that the world may be made better, that men may be saved. May God speed the day when this shall be! Amen.

CORRESPONDENCE.

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

"GOSPEL" TENT MISSIONS.

To the Editor of the "Australian Christian,"—

Dear Sir,—Will you grant an old man space to ventilate a matter which has been causing him some concern and not a little amazement. We have been favored with a series of what are known as gospel tent missions in the various suburbs of the metropolitan area. These are probably fairly uniform in character, differing only in the personality of the missionary and the season of the year in which they are held. The principal object, it must be assumed, is to preach the gospel to the unconverted and to extend the Saviour's kingdom in the community in which they are operating. Incidentally, of course, every mission if rightly conducted will be a blessing and a spiritual uplift to all Christians taking part in it. But is it right—or, if right, is it expedient—to wound the feelings of our fellow Christian citizens of other communions, while proclaiming the evangel of John 3:16, by informing them, on the authority of the Bible, that because they are unimmersed Christians they are "not good enough for God"? The evangelist may be—and in the instance quoted certainly is—a man of lovable and winning personality and of absolute sincerity; but can it be truthfully said to be any part of the gospel of God's redeeming love to pose as an authority on which Christians are, or are not, "good enough for God"? The very title of the address, "Some good religious people who are not good enough for God" (one of a series stressing the importance of Christian baptism) is most unfortunate in its terminology and implication. That the preacher occupies an impregnable position in regard to the validity of immersion as the Biblical teaching of Christian baptism makes it none the less desirable to remember that baptism in itself, in whatever form it is practised, has never yet made anyone "good enough for God"—if we may be pardoned for using that expression—whereas simple faith and acknowledgment of Jesus as the Son of God entitles every sin-burdened soul to the favor of God through the redemption the Saviour has purchased by his blood. If I am wrong, dear Editor, in thus stating what to me is a new and strange experience in the domain of Christian ethics, I ask your kind forgiveness. Yours in all sincerity.—Quo Vadis.

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OBITUARY.

DAWS.—After much suffering, Sister Rosa Daws received the home-call on June 24, 1925. She was born at Smeaton, Vic., 78 years ago. During the ministry of the late Bro. Twiddy at Wedderburn, some 42 years ago, Sister Daws was baptised into Christ. During the years of her Christian life, our sister was connected with the churches at South Melbourne, Prahran, Cheltenham and Parkdale. Her long life was full of service in the interests of others. Four daughters, who are also seeking to follow the Lord, mourn the loss of their mother, together with a host of friends who remember her for her work's sake. We laid her tired body to rest in the Cheltenham Cemetery, on June 25.—H. Earle, Parkdale, Vic.

NELSON.—The church at York sustained a loss on May 13 in the passing away of Sister Mrs. Nelson. For 16 years she had been a member of the church, having been baptised on August 3, 1909. Our sister held office in, and was a very interested member of the Dorcas Society, where she had been working for many years. In this department of the church work she took a special pleasure, and will be very much missed. Often at a sacrificial cost she was present at the meetings. She was 65 years at the time of her death. The church extends sincere sympathy to those left behind, praying that they may have the divine comfort.—A.C.K., York, S.A.

The chief thing with the Christian is not simply to wear the name of Christ; 'tis a matter of greater importance to wear the image of Christ.

Never give up what you do know because of what you do not know.

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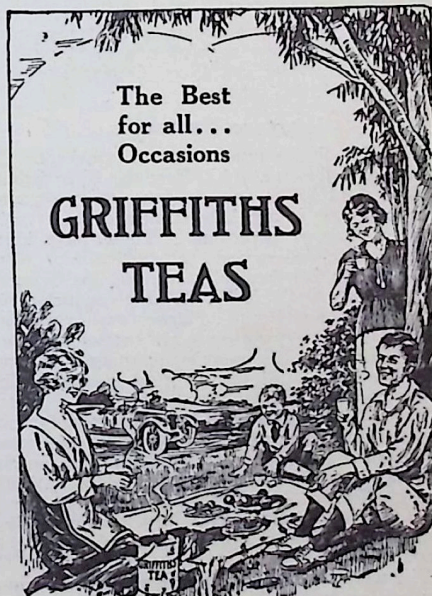
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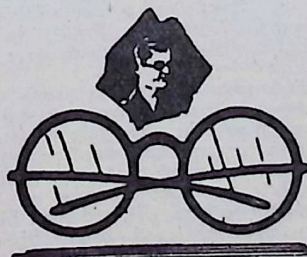
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News of the Churches.

New Zealand.

At Invergargill since Bro. Brooke's coming, a good interest has been maintained. Meetings are well attended. During the past six weeks there have been ten confessions. Annual church business meeting was held a few weeks ago, when encouraging reports were presented by the officers and different church auxiliaries.

At Gisborne on June 21, Bro. Riches spoke at both services. "Naaman the Leper" was his subject at the gospel service. On June 28, Bro. H. Clare exhorted in the morning. In the evening Bro. Riches spoke on "The Treasure Finders." The sisters held a successful gift afternoon on June 25. Proceeds in aid of reduction of church debt.

Tasmania.

Hobart (Collins-st.), after several weeks without an evangelist, rejoiced at the coming of Bro. and Sister Lionel Johnston, from Williams-town, Vic. A welcome social was recently held. Greetings were received from Bro. Nightingale, Ulverstone, Dromedary and Cascades churches. Bro. J. Woolley (Conference President) spoke on behalf of the H.M. Committee and West Hobart church; Bro. Geo. Smith for foundation members; Bro. Jarvis for trustees; Bro. Heard for church; Bro. Japp for officers; and Bro. Spaulding for auxiliaries. Bro. Green introduced Bro. and Sister Johnston, and each suitably responded. Bro. Johnston spoke morning and night on July 5. Bro. Suckling and Chas. Golder, senr., are still laid aside by sickness.

Western Australia.

Victoria Park reports good progress. On Lord's day, June 14, a lad from the Bible School decided for Christ, and on June 21 two young men and one young lady confessed their faith, Bro. F. Youens preaching. These have since been baptised and received into fellowship.

A Foreign Mission rally was held at Bassendean on July 1. Bro. W. H. Clay conducted the song service, and Bro. T. Hagger gave a stirring address. The services were all well attended on July 5, Bro. Hughes speaking morning and evening. Beechboro still reports good meetings. The young men are doing a great work.

Meetings at Maylands both morning and evening are well supported. Bro. Stirling has completed three years of service with the church. During his ministry, 53 have been added by faith and obedience. Membership is now 125. Present on Sunday morning, July 5, 107. The women's guild has proved a blessing to the church.

The work at Brookton has been very encouraging of recent weeks. A series of addresses framed to give a greater insight to the soul life, has been appreciated. The presence of visitors every Sunday evening has been helpful. The prayer meetings are times of refreshing and happy fellowship. Though often adverse weather prevails, numbers and spirits hold.

Queensland.

Good meetings at Albion on June 28, when A. J. Fisher took the services in the absence of Bro. Payne at Toowoomba. On July 5 the F.M. offering amounted to £35 with more to come, a record for this church. Bro. W. Gale, of Moreland, Vic., was present at the gospel service. On July 2, the Sisters' Conference Committee held a Foreign Mission prayer meeting at Albion, where the offering for Foreign Missions was over £3. There was a good gathering of sisters from the metropolitan churches. On July 4 Sister Mrs. Tulloch was married in the chapel to Bro. J. B. Thomson, of Bunya, H. G. Payne officiating.

At Toowoomba, on June 28, Bro. Payne, from Albion, had charge of meetings. His visit encouraged the church. Bro. Payne gave a lantern lecture on F.M. at Harlaxton, on June 27, and repeated the lecture in Russell-st. chapel on 29th. Before the gospel meeting, a sister who had previously made the good confession was baptised.

Bro. C. S. Trudgian, of Gympie, spoke at a recent mid-week service at Maryborough, his theme being certain current false doctrines. On Wednesday, July 1, a coin evening was held at the residence of Bro. J. Wilson, proceeds going to a fund for painting the church building. Maryborough church now has 17 brethren regularly assisting with the morning service, etc.

Splendid meetings at Sunnybank on July 5. Bro. and Sister Sharpe, of Brighton, Vic., and Bro. and Sister Woff, of Cheltenham, Vic., were present. Bro. Sharp gave an inspiring message at morning service. Bro. Young, the evangelist, preached at night to a full house. One senior scholar from the school was baptised, and another confessed Christ. Foreign Mission collection is the largest in the history of the church.

At New Veteran on Sunday, July 5, the Bible School was depressed with news that a little scholar (Amy Hanson), aged 6, whilst waiting for the car to arrive to take her and her little sister and brother to school, playing with matches, caught fire and was dreadfully burnt. The little sufferer passed away the following night, and was buried on Wednesday, Bro. C. Trudgian officiating at the graveside. On the night of the 5th, Bro. E. Trudgian preached to a fairly large audience.

Services at Gympie were well attended on June 28. Gospel preached by Bro. E. Trudgian. On 5th Bro. C. S. Trudgian preached on "Illumination of a Darkened Soul," and at the mid-week meeting on 8th, "Evangelising for the First Time." Bible School shows increase of one scholar, which caused girls' rally aeroplane to move to Rangoon. At the young men's training-for-service class on Monday, 6th, Bro. C. Trudgian dealt with "Russellism," an outstanding religious delusion. Expect to reach £10 for Foreign Missions.

South Australia.

Good meetings at Ungarra. A C.E. Society has been formed; it meets every Thursday evening. At a recent business meeting, it was decided to purchase the block of land joining the chapel, also to become self-supporting if the rest of the circuit could do likewise. It is hoped to support a preacher for this part of the circuit in the near future.

St. Morris church has entered on a new era with the coming of Bro. H. R. Taylor as full-time resident preacher. On July 2, a social evening was held to welcome Bro. and Sister Taylor. Speakers representative of the church and its various departments, and several visiting brethren, spoke words of welcome. Sunday, July 5, commenced the ministry, and there were good attendances all day.

At Hindmarsh, the work continues well. Bro. Paternoster's addresses have been enjoyed, and a good spirit prevails. On July 5, after the gospel address, a young lady was baptised, and two others made the good confession. Good meetings on July 12. The sympathy of the church was extended to Mrs. Hill and Mrs. Pierce, who were bereaved of loved ones. Sister Young passed away during the week.

At Mile End on July 12 seven who were baptised the previous Wednesday received the hand of welcome. One girl decided for Christ in the evening. Bro. Walter Garrett is seriously sick, and special prayers were made on his behalf. It is hoped to be able to hold opening services of the new building on Sunday, August 23. A week

of spiritual meetings under the leadership of Bro. Jas. E. Thomas, of Victoria, is being arranged. At Queenstown Band of Hope on July 6, a splendid programme was provided by members; 88 present. Bro. Holland gave an interesting talk. On July 12, Bro. Brooker exhorted on "Prayer," and a portion of the service was voted to special prayer for the mission to commence next Lord's day. For the evening service the chapel was filled. Bro. Brooker preached a powerful sermon on "The Philippian Jailor."

Norwood S.S. teachers met for tea last Wednesday, and in the evening Mr. Stanley, of Meth. Young People's Department, gave a fine message. Mrs. C. Parker presented certificates and prizes won during the year. The K.S.P. just formed promises to be a helpful institution. On Sunday morning Mr. Stanton, of the Oriental Mission, addressed the church. At night, after an address on "What Must I Do to be Saved?" a married lady confessed Christ.

At Grote-st. morning service on July 5, Bro. Rankine gave a stirring F.M. address. This followed on a lantern lecture on the previous Wednesday evening by Mr. F. Collins and Miss R. Tonkin. A short song service previous to the lecture was led by Bro. W. Beiler. On July 12 Bro. Rankine addressed morning and evening services. Bro. and Sister Ward were received into fellowship by transfer from Dulwich. The offering for Foreign Missions has reached over £133.

At Wallaroo on July 7 a farewell social was given to Bro. and Sister Cochrane and family, who have gone to Pt. Broughton. Presentations were made from J.C.E., Bible School and church. Local industrial conditions have caused the loss of many good members. The F.M. offering was good. Sister Mrs. V. Steer is home from hospital after a serious operation. Bro. McKie recently gave a delightful address on "Missions." The Dorcas Society made a presentation to Mrs. Cochrane. On Sunday morning Bro. J. Paddick delivered a helpful address. Bro. E. G. Warren preached at night on "Doing Good" to an interested congregation.

At Croydon a husband and wife were received into fellowship on Sunday morning, and at the gospel service a young woman made the good confession. During last week, for the deepening of the spiritual life of the members of the church, a four-nights' mission was held. The members rallied round Bro. Forbes, who was assisted during the mission by Bren. Tease (Cowandilla), J. Wiltshire and Oram (Dulwich). Big congregations continue to be the rule. On July 2 the cantata, "The Captive Maid of Israel" was given in aid of the new organ fund. Mr. W. Hewitt (choir master) was conductor, Miss N. Duncan, organist, and Miss L. Howard, pianist.

Bro. Jas. E. Webb closed his mission at Kadina on June 30 with a splendid meeting and four decisions for Jesus. Altogether there were thirty decisions. Some 22 have been received into fellowship to date. On July 1 Bro. G. McKie gave an interesting talk. On July 5 Bro. J. Paddick gave a splendid exhortation on "Grow in Grace." Bro. Filmer spoke at night on "Our Departed Loved Ones." July 12, good meetings, at which Bro. Filmer spoke. Subject for gospel service, "To Die Out of Christ." Auxiliaries doing well, especially J.C.E. and Bible School, which are both growing. On July 11, a working bee carried out some alterations, including enlargement of choir platform.

Victoria.

Very nice meetings at Ormond on Sunday. Two received the right hand of fellowship in the morning—a sister from Unley, S.A., and a brother. A splendid address was given by Bro. Shipway.

At Swan Hill one sister was received in on July 5. The ladies' guild held a successful cake competition on the 8th, in aid of the ground funds. Foreign Mission offering to date, about £22. Mid-week meetings are well attended. Sunday School is well attended. Three new scholars on the 12th.

Lygon-st. church had fair attendances on Sunday. Many members are sick. A young lady was baptised prior to the morning service, at which she was received in. The F.M. offering now totals £85.

At Hampton on Sunday Bro. Roland E. Pittman, of Dulwich, S.A., was a visitor. At night three were baptised. Bro. R. T. Pittman preached, and Bro. Buckley took charge of the first part of the meeting. There was a good audience.

On July 12 Bro. H. Clark commenced a short period of service with North Williamstown church. Fair meetings. The church anticipate a happy time, and spiritual blessing to all. Special efforts are being made to increase the young worshippers' league.

Swanston-st. had very good services last Lord's day. Bro. L. C. McCallum gave a very helpful morning address. Bro. Shipway preached at night on "Always Discoverable by God." The choir rendered a splendid anthem. Letters from Geelong and South Australia tell of hearing the broadcasted services quite clearly.

Meetings at Middle Park were fairly well attended last Lord's day. In the morning Bro. Hughes, preacher of Burnley church, rendered an inspiring address on "The Book of Life." In the evening Bro. Robinson's fine address was entitled "From Scepticism to Faith." Bro. R. Williams sang a solo. All auxiliaries of the church are happy and flourishing.

Meetings at North Melbourne are fairly attended. A fine address from Bro. Waterman, of Preston, on "The Mission Fields of China," was enjoyed by all. Bro. and Sister Moore, from North Williamstown, have been received into fellowship. K.S.P. and P.B.P. clubs are showing interest. A basket ball team has been formed in connection with the P.B.P.

Hawthorn members are very appreciative of the special course of study in "The History and Doctrines of the Bible," by Bro. T. H. Scambler, and splendid attendances have marked each meeting. The subject on Sunday morning was "Prophecy and Poets," and at night, "A Prophet on Repentance," the message of Hosea. A young man was received into membership.

The work at Warragul is going smoothly. Endeavor and prayer meeting conducted by Bro. Martin are proving helpful in the development of the young folk, who are becoming increasingly useful. Attendances at Lord's day services are encouraging. On Saturday evening, July 11, members of church and Endeavor Society were guests of Bro. and Sister Russell, who provided an evening's entertainment in their home.

Since last report from Shepparton, two socials have been held, one by the Bible School and the other by clubs. Sisters' sewing circle also held a gift evening on the 8th, as a result of which funds will benefit considerably. Bro. Stewart was absent for a short time on account of an attack of mumps, but resumed service on 12th. During his absence, services were conducted by Bren. W. Bolduan and F. J. Funston. Foreign Mission offering has exceeded £10.

At Fairfield on July 5, Bro. Smith gave a splendid gospel address on "The Unpardonable Sin." Two young men decided for Christ. The church regrets that owing to ill-health Bro. and Sister Smith have to leave the district. A farewell social was tendered to them, and a copy of Scofield's Reference Bible presented. J.C.E. meetings continue to be bright. Sympathy of the church goes to Sister Anderson, whose father passed away during the week. He was a member of South Richmond church.

Attendants at Lord's table at Geelong on July 5 numbered 160. On the 12th Bro. and Sister C. Bayer were received by transfer from Colac. The gift made last week by the Bible Class members of two dozen morning hymnals was highly appreciated. A course of studies from the Ephesian letters commenced at the morning meeting, Bro. Stevens exhorting; at 7 p.m. his theme was "Is the Bible True?" The building fund offerings since March total £77. Uncompleted returns towards Foreign Mission appeal amount to about

Ascot Vale is having very good attendances. The "every-member-present" campaign is proving successful. Much interest is displayed in the evening services, Bro. Patterson delivering splendid addresses. To date £21 has been received for F.M. All auxiliaries are doing good service.

South Melbourne is having splendid meetings. On July 5 a young lady (member of P.B.P.) made the good confession. On July 12 Bro. R. Greenhalgh at the morning service gave an exhilarating address on "Law and Grace." In the evening Bro. J. R. Waterman's topic, "Sin and its Punishment," proved inspiring and helpful. Mid-week prayer meeting well attended; a young lady was baptised. The "aeroplane rally" is helping the Bible School to keep over the 200 mark. All other church auxiliaries are in favorable positions.

Bro. Pittock exhorted at Moreland on Sunday morning, and Bro. A. Withers spoke in the evening. Bro. Gale returned from his holidays on Monday, and is feeling much better for the change. The church sustained a severe loss in the passing away of one of its officers—Bro. Alex. Warne, last Sunday. Being a young man his energy and help among the young people of the church will be sadly missed. Bro. Warne succeeded Bro. McCance as agent for the "Christian." Deepest sympathy is felt for his wife and two little girls who are left.

Work at Bambra-rd., Caulfield, is very healthy. Beautiful messages and good attendances. The number of brethren assisting in morning service is very encouraging, and a great help to Bro. Schwab. Cupboards are being erected by young men's club for use of auxiliaries. July 5, good meetings. On July 12 Bro. Schwab's morning message, "The Lord's Day," was greatly appreciated. At the close of his address at night on "Christian Unity," one young lady and a scholar from the Bible School made the good confession. Since last report £25 has been received for building fund appeal.

Cheltenham anniversary and welcome meetings to Mr. and Mrs. D. Wakeley were continued on Wednesday by a well-attended tea and public meeting. W. Judd was chairman. Fine addresses by Mr. Thomas (Methodist), Bren. Colin Hinrichsen, Howard Earle, and local brethren. Splendid singing by male quartette and choir under Bro. Geo. Clayton and Miss Brough, organist. On July 12 there were large gatherings. Bro. Wakeley spoke on "Our Plea" in the morning. Good school and kindergarten. In the evening the preacher gave a splendid address on "The Bible." Baptism at close of service.

Thornbury meetings are all well attended. On Sunday morning six were received by letter. The Sunday School is still growing—300 present on Sunday. Evening service well attended. Bro. Swain conducted all services. A feature of the Sunday morning service is the number of Sunday School scholars present, and Bro. Swain's talks to the children are appreciated by scholars and members. The sisters' class recently held a very successful social. It was splendidly organised, and about 230 were present. A sum of over £12 was raised. At the monthly meeting of the class it was decided to hand over £20 to the church officers to help with the building fund debt. The sisters are out to raise £150 this year.

At Brunswick the work is progressing favorably. On June 23 the C.E. Society held its meeting at the home of Mr. Clark. Mrs. Clark has been confined to bed for over twelve months. She was an active member of the society. On July 13 the C.E. Societies held an orange and violet day. Together with five other societies 2,000 oranges and many bunches of violets were collected, and distributed to the Old Men's, Old Women's and the Children's Welfare Homes. A gospel service was held at the Old Men's Home. The J.C.E. Society pays weekly visits to the sick, taking flowers and gifts. P.B.P. club held a successful evening at the home of Mrs. Jackson, proceeds to go towards the club's stall at sale of work. Miss D. Austin is progressing favorably

after operation, and is enjoying a stay at Dandenong. The aged Sister Nash is still unable to meet with the church.

Balwyn has had very successful anniversary services the last two Sundays. On July 6 G. B. Moysey presided. One was received. Leslie C. McCallum spoke to a fine audience in the Balwyn Hall on the Sunday afternoon, and Jas. E. Thomas preached in the same hall to about 500 people at night on "What the Churches of Christ Believe." The choir under Stanley Wilson rendered items in splendid style. Services on July 12 were again well attended. Jas. E. Thomas spoke in the morning. Joshua Robertson, B.A., of Canterbury Baptist church, gave a fine address in the afternoon. Jas. E. Thomas preached in the Balwyn Hall to a great gathering at night. The children under J. E. Austin sang splendidly each afternoon, and at the evening service of July 12. A public tea and an enthusiastic public meeting were held on Wednesday, July 8. J. E. Shipway and T. H. Scambler gave helpful addresses. The secretary's report showed an increase of 116 during the year, and that the membership is now 280. £1,400 had been contributed during the year. The F.M. offering is now £53.

New South Wales.

At Dumbleton on July 5 Bro. Copleston exhorted on "Our Standing in Jesus Christ." His evening subject was "A Lifted-up Christ." Bro. Copleston has been appointed preacher. He will give Scripture lessons at the public school.

A very pleasant time was spent at Enmore on July 8, when Bro. Horace Kingsbury, accompanied by his wife, called in and addressed the meeting; subject, John 10: 27. Bro. Kingsbury also spoke on Sunday morning, his theme being the Parable of the Good Samaritan. Bro. Whately preached a very spiritual address at night on the question of indecision. At the conclusion a man made the good confession.

At Lismore on July 5, two young people who had put on Christ in baptism were welcomed. Amongst visitors were Sister Murray (Byron Bay), Bro. and Sister J. O. Johnston (Dunoon), and Bro. W. Davis (Kyogle). At night the ladies of the missionary society assisted, Sisters Robb, Bytheway, Newton and Hancock taking part. Bro. J. Provost sang a solo. Bro. P. J. Pond gave an exposition of Rev. 14. Thirty-four scholars sat for annual examinations.

Lane Cove church annual business meeting elected Bren. G. Saxby, Nunn, Lea, Rush and Goddard as deacons; Sam Goddard, secretary and treasurer; and Chas. Rush, Bible School superintendent. The church is grateful to Bro. Percy Dixon for splendid help for the past seven months as evangelist. The finances of the church are in a healthy state. The F.M. offering amounts to over £5, a record for the church. Bro. Richard Verco spoke eloquently on "Glory" to a splendid gathering. Bro. George Saxby proclaimed the gospel message. A building fund has been started, with Noel Saxby as collector.

At Chatswood on July 8 the anniversary services of Bro. and Sister Whelan's labors were continued. Bro. W. H. Hall presided over a large gathering. Messages were given by Bren. W. H. Hall, G. Fretwell (Conf. Pres.), C. R. Hall, S. Goddard and Bro. Robert Lyall (Vic. Conf. Pres.). Bro. Milton Hunter, on behalf of officers and members, presented Bro. Whelan with three valuable books, and Sister Whelan with an "Ever-sharp" pencil from the sisters, as a token of appreciation of their splendid work. Bro. and Sister Whelan expressed heartfelt thanks to all helping them in the work. Musical items were rendered by the choir; soloists, Mrs. O. Hutchison and Mr. Jensen. Refreshments provided and served by the sisters were much appreciated. On Sunday, July 12, there was a baptism. Bro. Robert Lyall's exhortation was greatly appreciated. Bro. H. Kingsbury delivered a rich spiritual gospel message. Visitors included Mrs. H. Kingsbury and Mr. and Mrs. R. Lyall, from Victoria, also Bro. and Sister Russell and Sister Philp, from U.S.A.

Dr. Biederwolf's Mission.

A group of eight north side Chicago churches recently united in a successful evangelistic meeting at the Moody Bible Institute, with William E. Biederwolf as preacher. Dr. Biederwolf, recently returned from his nine months' evangelistic tour in the orient, says the Koreans are the champion church goers of the world. Japan is friendly but wary. China is, he believes, too friendly to the United States and too suspicious of Japan to form any alliance which would menace western nations.

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Whoever prays most, helps most.—William Goodell.

Prayer and missions are as inseparable as faith and works.—John R. Mott.

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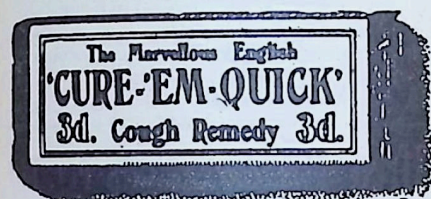
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