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## "The Church I Have Always Wanted."

Dr. Harry Emerson Fosdick and Abraham Lincoln's "Sole Qualification for Membership."

HARRY EMERSON FOSDICK is one of the best known preachers in the world. During the great war he came to a front-rank place as a man who had a message for men. Some of his books have had wide circulation and exercised great influence. In recent years his ministry has been as a storm centre. The "Fundamentalist controversy" of America has most effectively advertised H. E. Fosdick.

While in this controversy no man, probably, has been the subject of so much denunciation, it is obviously true that Fosdick has enjoyed the sympathy and support of a great multitude of people, not all of whom can be classed as Modernists. We freely admit that a large company of religious people are glad to support any departure from orthodoxy. A tilt at generally accepted Christian doctrine delights them. But it would be folly to suggest that Fosdick's supporters are all of this class. One simple fact is that many men have been helped by him; they have found an appeal in his books, a virility in his presentation of Jesus Christ, an attempt to answer their intellectual and spiritual needs, which has helped them. Some have been won to faith, or held for faith, who were in danger of going down to the abyss. The writer confesses that that "faith" does not satisfy him, but hundreds testify that it helped and sustained them in times of danger. Again, it may be that the very severity of the attack on Fosdick led by way of reaction to an undue sympathy with his position. It is unfortunately not always the case that doctrinal questions are dispassionately discussed; personalities and bitter words will creep in. Unkind and unwise epithets have been used by defenders of the orthodox faith. One of the most stalwart champions of truth we ever

met marred his work and spoilt his influence by the facility with which he hurled a charge of "infidel" or "unbeliever" at those who differed from him. We feel sure that Fosdick comes far short of being a worthy example for the Christian believer or preacher; much of his teaching we cannot abide; but when he declares his own firm faith in the divinity of the Lord Jesus Christ we are glad to accept his declaration. Sometimes we err by making a man responsible for the conclusions which we see or think we see to follow logically from his statements. We may argue: Were we to believe thus and thus, we could not have faith in the Master; therefore, So-and-so who believes thus must be an unbeliever! This is inconclus-

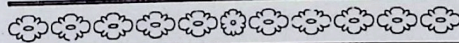
ive, for So-and-so might be inconsistent, and he might with all his error cling by faith to the Christ with whose teaching we recognise his to be in conflict.

### Fosdick's "open membership" Baptist church.

On May 31, Dr. Fosdick began his ministry with Park Avenue Baptist Church, New York. It will be remembered he made "open membership" a condition of his acceptance. This was in harmony with his farewell sermon to the First Presbyterian Church of New York City, in the course of which he said:

"Why should things like baptism divide? If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith."

In his first sermon at Park Avenue Baptist Church, the preacher referred to the "most extraordinary circumstances" of his call to its pastorate. "I marvel at you," he said. "The sacrifice which you are making, both in substance and in sentiment, is very great. It did not seriously occur to me at first that you would actually do it. Now that you have done it, you have done a courageous and sacrificial thing." If the reference include the sacrifice of Baptist custom or principle involved in the acceptance of "open membership," it may be remarked that there are "sacrifices" which are not praiseworthy. We may have the right to sacrifice what is ours. The terms of church membership, however, are not matters within our province; they are wholly at his disposal who is the Head of the church. Sacrifice here may be a synonym of disloyalty.



### The Preacher.

*He held the lamp of truth that day  
So low that none could miss the way,  
And yet so high to bring in sight  
The picture fair—the World's great Light;  
That gazing up—the lamp between—  
The hands that held it scarce were seen.*

*He held the pitcher, stooping low,  
To lips of little ones below.  
Then raised it to the weary saint  
And bade him drink when sick and faint.  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.*

*He blew the trumpet soft and clear  
That trembling sinners need not fear;  
And then, with louder note and bold,  
To raze the walls of Satan's hold,  
The trumpet coming thus between,  
The hand that held it scarce was seen.*

*But when the Captain says, 'Well done!  
Thou good and faithful servant, Come.  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp!  
The weary hand will then be seen  
Clasped in those pierced hands, naught between.*



**A church for Abraham Lincoln.**

Voluminous extracts from this first sermon are presented by the London "Christian World" under the heading "The Church I have Always Wanted." Needless to say, many arresting and some beautiful things were said by the famous preacher. The published report begins:

"I have always wanted a church that Abraham Lincoln could have joined. He never joined the Christian Church. One feels that that is a pity. He was one of the finest fruits of Christian civilisation."

Later the preacher asks, "Why did not Lincoln join the church?" and gives the great President's own explanation:

I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterise their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.

"That was Lincoln's reason," continued Dr. Fosdick. "What do you think Jesus would have done? Do you really think that he would have kept Lincoln out? No, surely you cannot fit Jesus into the idea of an exclusive church where people are kept out on non-spiritual grounds. He will not stay there."

We feel sure that many who heard these words must have been impressed. Even in print, they may carry us away, and keep our reason from exercising its proper function; so it would not be surprising if the manner of delivery and the winning personality of the preacher made the audience think that a wise and important utterance had been made.

Every preacher's word should be tested by its harmony with God's revelation in the Scriptures, and particularly with the teaching of our Lord and his apostles. Our feelings of admiration for an eloquent preacher, our sympathy with one who may have helped us in some directions, must not be allowed to close our eyes to the errors of his teaching.

**The law of love.**

The supremacy of God's law of love should be acknowledged by all. Not only did our Lord say that a lawyer who had the knowledge and honesty to confess that to love God and to love man were above all ritualistic requirements was "not far from the kingdom," but he himself declared that love to God was the first and greatest command, while the second—to love our neighbor as ourselves—was like unto it. Moreover, God's apostle has said that "love is the fulfilling of the law." Love is "the greatest thing in the world." Let there be a full mental assent to all the truths of our religion, the most careful observance of rites and ordinances, the greatest zeal for orthodoxy, and the busiest life of bustling service—if love be absent, there is no profit.

This, however, does not mean that because the greatest command is to love God

therefore it is permissible to ignore smaller commandments. If there be love, that will manifest itself in cheerful obedience to whatever God asks of us. This principle was clearly enunciated by Christ, when he said: "If ye love me, ye will keep my commandments." It would never do for a disobedient person to say: "I love, and therefore you have no right to insist on my compliance with any other injunction." "If ye love, ye will keep my commands" answers such a misuse of the other Scripture. Again, Jesus has met the objection that disobedience in little things can be permitted if we are claiming to keep the greater commands: "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

"No pet truths thou mayst allow thyself; Have reverence for all thy Father's will."

**Our Lord's requirements.**

The devout reader of the Scriptures may well ask the question: Where did Abraham Lincoln, or Harry Emerson Fosdick, or any other man, church member or not, get the information that the church's "sole qualification for membership" should be "the Saviour's condensed statement of the substance of both law and gospel"? Who alone could supply information on such a point? Who alone has the right to say what the terms of church membership are? The Lord himself, of course; he who is in all things Head of the church has the right to prescribe requirements. If he stated them, it was Lincoln's duty and our duty to comply. It is not our prerogative to say what is legitimate, or to tell Christ or his church under precisely what conditions we will give him or it our patronage and association.

It is quite clear that our Lord never made the acceptance of his statement regarding love the sole condition of church membership. Not that anything he did ask was out of harmony with that statement. Our Saviour gave the commission to "make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit." In doing so, he did not ignore or abrogate the law of love; but an assent to that law as the fundamental principle of Christianity would not justify

the throwing over of the terms of our Lord's Commission. In God's book of conversions—the Acts of Apostles—we see how under the teaching of inspired men sinners accepted God's offer of salvation and were initiated into the church. In no case was "the Saviour's condensed statement of the substance of both law and gospel" spoken of as the "sole qualification for membership." Rather, there was clear teaching given as to the need of faith, repentance and baptism. Of course it is true that the law of love was declared by God's apostles to be binding on all who came into the church.

May we add that in spite of Dr. Fosdick's easy dismissal of the act of baptism ("If I had my way, baptism would be altogether an individual affair") there is no doubt that immersion and not sprinkling satisfies the New Testament requirements. There is no need for the humble Christian to be in any more doubt regarding the meaning of the word "baptism" than regarding the meaning of any other word in the quoted paragraph above beginning "Why should things like baptism divide?" More, without saying or thinking an unkind thing about a Quaker or anybody else, we remark that "conscientious scruples" are not valid as against our Lord's command. A conscience enlightened by the Word of God will never lead us to dispense with our Lord's requirement.

We have written at length, because there seems to be danger lest some be unduly impressed by the skilful emotional appeal to Lincoln's fame, or by sympathy with some of Fosdick's helpful writings. There is need for clarity of thought, and for regard to the oracles of God. The church is Christ's, and the terms of admission are his.

When thou prayest, rather let thy heart be without words than thy words without heart.—Bunyan.

A poor little waif was lying in the sick ward of one of Dr. Barnardo's homes, and talking to a friendly visitor about the good Doctor. Suddenly the door opened and Dr. Barnardo entered. "That's 'im," the boy almost shouted in his excitement. "That's 'im, don't he look 'appy? He seems as if he was always lookin' for a 'ead to pat."

**The Father's Yea and Nay.****YEA.**

I know not how to thank thee with my lips,  
But as a field flower when a swallow dips  
Bends in the shade of the blue feathered wing,  
My soul is bowed beneath thee worshipping.

And as the laden nets in Galilee  
Brake with the silver harvest of the sea,  
These last remaining strands can no more bear  
So large an answer to my little prayer.

—Selected.

**NAY.**

Father, I worship that pure word of thine  
Which cancelled all I asked for in a day,  
That withered all my hopes, and blew away  
Human desire with one strong breath Divine.  
Father, I love, I love thy sacred "Nay."  
Father, thy "Yea" was very sweet to me,  
I sang in joy's unclouded atmosphere,  
But now thy "Nay" is not a whit less dear.  
I sing again, a benedictio,  
The song of love that satisfies thine ear.

—Beatrice Cleland



# The Twin Words.

"Let your speech be yea, yea, nay, nay."  
(Let your word [Wycliffe] be really yes and really no.) —Matt. 5: 37.

There are said to be eight parts of speech. There should be one more because Yes and No stand in a class apart. They are words of the will. "No" means "I guard myself," "Yes" means "I give myself." Every evening this city is lit with thousands of lamps, but the traveller is chiefly concerned with two, the green light that stands for "Yes" and the red light that stands for "No." So Jesus says to his disciples, There must be no confusion here. Let your Yes be really Yes and your No really No.

The older of these twin words is No: he is the warder of the gate to keep out "the troops of Midian" that prowl around. For life is subject to siege and invasion. Marauding thoughts and bandit desires may surprise us in the house of a friend, in the quiet of our own room, even when we are at our prayers. But God has given us a portcullis in the power to say No to all that would bring shame, and we must keep that power in working order. In an old poem called "The Brus" I read how the Scots captured Linlithgow Castle by a ruse, how men hidden in a hay waggon got over the drawbridge and prevented the portcullis from falling. It is a serious thing if our No does not reach all the way, if it means "No—unless you press me too hard," "No—unless the consequences are inconvenient," "No—unless all the others are saying Yes." Here is a clear word of Christ, "Let your No be No."

## Sporting the oak.

At the opening of the American Club the Consul-General said in his hospitable way, "The latch is outside the door." A good watchword for clubs but fatal for characters. At Oxford, as many people know, a man has two doors to his room and the outer door of solid oak has no knob to it. When he has to say No to his friends for the sake of study he "sports his oak" and there's an end of it.

The first man in the Bible to sport his oak was Joseph, pining in exile and prison. Two doors shut him off from the world, one in the power of his enemies, the other in his own. Suddenly there came to him the chance of winning favor in high places. But he said No and went back to a deeper dungeon than before. In that flat negative Joseph laid the foundation of Israel's character and made the exodus a certainty. Moses taught the people to say "Yes" to a land of promise, but already Joseph had turned down the witchery of Egypt ("and Moses took the bones of Joseph with him when the people went up armed out of the land," Exod. 13: 19). So let your No be really No—a man's a man for just that.

But with all this a man may be self-centred and even churlish, very far from Christlike. For the art of saying No is

only half the lesson of life. "Let your Yes be really Yes." Here we leave the Old Testament for the New. We are introduced to Christ at the opening of his ministry saying No to the devil with all his wiles and stratagems. But the characteristic thing about our Lord—what distinguished him from John the Baptist, or, let us say Confucius or the Buddha, was his power of saying Yes. It was not a life chiefly on the defensive. It was summed up in an old watchword "Lo, I come to do thy Will, O God." (Heb. 10: 5-7.) Christ only said No as a means to freely saying Yes. And he only bade disciples cut off a limb that they might enter into life. (Mk. 9: 43.)

Life has no meaning until we give ourselves. But we cannot, dare not do that until we are sure where we can cast anchor, to whom we can trust ourselves through life and through death. I am convinced the world is only waiting for the faith of its young men, for when the heart is given everything will follow. But they are marking time, killing time, afraid to give themselves, because they have not said Yes with their souls to the born Leader of men, the Leader born and proved.

## Giving self away.

For the whole call of life is that we should invest ourselves for the welfare of

our fellows. It is like the gathering of streams in the uplands, beginning small but eager to go and to give. "'Give,' said the little stream as it hurried down the hill." Beyond are the mills of industry and the wonderful mansion of marriage, the fields of social life and the vast city of human need. We must give ourselves without waste and without stint, be our course long or short, where any need reveals a neighbor. Such a call to self-giving is God beckoning us.

Consider Wilfred Grenfell for his power of saying Yes. Here was a medical student and good sportsman of ordinary attainments who has been crowned "Grenfell of Labrador" because he was ready with Yes to every high call, first in his heart and afterwards in his circumstances. First to give a hand to the fishermen who roughed it in the North Sea, then to follow them to the fishing grounds off Labrador, then to help the population of that inhospitable coast to fight disease and poverty, squalor and ignorance. It was thus he found his life.

Such are the Christlike men whose life is one happy venture and service through saying Yes to their Lord. Do you say "What shall it be in my case?" "Whatsoever he saith unto thee do it," and first he saith. "My son, give me thy heart, say No to self and follow me."—A. Norman Rowland, M.A., Union Church, Shanghai.

# The Tree Behind the Hoarding.

A. G. Saunders, B.A.

On an important Melbourne street a hoarding studded with garish advertisements stands between two miniature skyscrapers. It is hard not to resent its presence where space is so useful. It is a deplorable affair. However, there it is, witnessing, along with so much else, that whatever is, is often not right at all. It is something of a surprise to discern above the advertising atrocity the top of a tree. What sort of a tree is it? The question is irresistible—and vain. That black, skeleton-like tangle of dead wood seems silent in death, not vocal of life. Yet by peering through cracks in the board one is in no small measure relieved to perceive that the tree is garbed in living green, whose sun-wrought polish is sullied by the black, crumbled residue of adjoining chimneys. The tree is there certainly, but hidden by the flaunting announcements of goods—and evils—for sale, it appeals to you as a tragedy in freedom.

But the tree and the hoarding are not without a higher value. They have a spiritual meaning and a message. Plaintive is the tale of the tree: "I am like many men. God meant that I should fill with beauty a place of usefulness. But instead I am hidden behind this hideous example of com-

mercial effrontery. I have no chance to fulfil my God-intended part. I am eclipsed. Similarly, many a man is eclipsed. He is missing his God-intended destiny. He should be filling a place of power, performing lofty service, but is grinding out profits behind commercial interests that bury, and business affairs that smother his very soul. Business has beaten him. The man can never be known at his best because he has allowed his love of money to get the best of him. His tragedy is greater than mine. For he is a man with a soul, but I am only a tree."

If the tree does not say that, it seems to. Whether it does so or not, the parable is true. A Christian man, proprietor of a clothing store, going home from prayer meeting, discussing the leader's talk, tried vainly to recall a Scripture passage quoted. He said, "That's it. I often have good things in my head. But clothes drive them out!" You are like that, too? Brother, beware! That is how it begins. Keep outside the hoarding. Stay where God's grace can help you. You will be sure to need it. It will be sure to reach you. Remember the tree is not responsible. You are.



## Religious Notes and News.

### The Modern Daughter.

Dr. Reaveley Glover, in his new book, "Paul of Tarsus," published recently by the Student Christian Movement, makes, in the preface, a reference to his daughter Elizabeth, who has read the proofs for her father. "It has been well said," writes Dr. Glover, "that the Latin for 'modern daughter' is *'in loco parentis.'*"

### French Protestants.

"It is estimated that in fifty years the number of French Protestants will have decreased by half," states a writer in a recent issue of "Evangile et Liberté." This alarming view of the declining birth-rate in France inspires him to call on his co-religionists to take up a definite attitude in face of the problem. Convinced that the strongest determinative of human conduct is the moral discipline of an enlightened conscience, he argues that religious education is the most powerful factor in its development. He believes that the destructive selfishness which lies at the root of the evil can never be overcome by appeals to motives and instincts purely patriotic or utilitarian in kind. He would commit the Protestant churches of France to a campaign against the voluntary restriction of the birth-rate.

### The Chinese Situation.

Very naturally, the Conference of British Missionary Societies, representing fifty-one societies, which met at Swanwick recently, gave thoughtful consideration to the serious situation which has arisen in China and to the causes which have produced so unhappy and threatening a position between China and the foreign Powers. The Conference, after placing on record its conviction that an urgent need exists for a prayerful study of the various movements underlying the present reaction, attributed the present condition to the operation of political, economic, and educational forces vitally affecting the whole life of the Chinese people. A true solution can only be found, it suggests, by mutual confidence and conciliation resulting from patient and sympathetic investigation of the difficulties with which China is at present confronted as a nation.

### Mr. Lloyd George's Dream.

Following his usual custom Mr. Lloyd George on a recent Sunday attended the summer flower service at Castle-st. Welsh Baptist Chapel, London. He prefaced his address with a few remarks in Welsh. "The clouds were never darker and denser than they are to-day," he said. "We need a vision as a nation and an empire. The light is not coming from politicians. It has got to come from something that can illuminate the heart and mind of man." There was a need for human brotherhood, he concluded, worth all the Acts of Parliament, all the strikes and lock-outs, all the legislation.

### Strange "Controls" in Spiritualism.

Readers of the "Morning Post" are following with interest the debate for and against Spiritualism, in which Sir Arthur Conan Doyle and Sir Arthur Keith are the protagonists on either side. In Sir A. Conan Doyle's opening article, as in his well-known book, "The New Revelation," he makes a statement which must surprise his fellow-spiritualists of the older school. "We laugh as heartily as our critics," he says, "at the use of big names, and when the Shakespeares and the Shelleys begin our interest ceases. They are the products of inflated vanity either on this side or the other. At no spiritual meeting are such productions taken seriously, unless, indeed, their outstanding merits compel attention."

"Big names" were taken very seriously indeed, we may point out, by seance-frequenterers of the last generation. William Grocyn, the teacher of Erasmus, was believed to be one of the "controls" of Stainton Moses, who was perhaps the most respected medium of the Victorian period. At a sitting with Mrs. Piper in 1899, the Jewish law-giver Moses purported to communicate and prophesied a great war from which Germany would stand aloof. A "control," calling himself "Sir Walter Scott," informed Dr. Hodgson that he had visited all the planets and could give information about Mars. Julius Caesar, Madame Guyon and George Eliot were personated, the last-named betraying herself by some bad grammar. Spiritualists, with rare exceptions, have not been accustomed to "laugh as heartily as their critics" at these "trance-controls." "Big names" have been very useful in impressing the ignorant, though the tendency in the last twenty years has been for the controls to personate remote but anonymous people, Red Indian chiefs, Egyptian priests from the age of the Pharaohs, venerable Irishwomen and Indian girls.—"British Weekly."

### P.M.G. Protects "the Trade."

On the ground that the subject was "so acutely controversial in Scotland," the Postmaster-General forbade the broadcasting of an address by Lady Astor in connection with the World's Women's Christian Temperance Convention at Edinburgh. We should have thought Scotland could have stood it, even if the anti-"drys" laughed at Lady Astor. She made play of the saying "drunk as a lord." Lords don't get drunk now, said Lady Astor, but a great many men became lords because they sell drink. It was a very odd way of ennobling one's-self, and no matter what good

they did with their vast fortunes they could never undo the damage they had done in the making of them. Distiller Lords are making money—doubtless they are unaware of it—out of the impudent violation of the American prohibition law by runners of whisky cargoes. Americans are said to dearly love a lord, but we should not be surprised to learn that "boot-legging" has diminished this affection for the peerage.—"Christian World."

### Gipsy Smith Commonwealth Campaign.

The Central Executive makes the following announcement regarding the Gipsy Smith Australasian itinerary for 1926:—

Arrive Fremantle, Tuesday, February 9, 1926.  
West Australia, 22 days, from February 9 to March 2.

South Australia, 20 days, from March 6 to March 25.

Victoria, 40 days. Melbourne, from March 28 to April 12. Geelong, April 18, 19 and 20. Ballarat, April 21, 22 and 23. Bendigo, April 25 to 28, inclusive.

Tasmania, 21 days. Two short missions at Hobart and Launceston. Arrive on May 6. Sail for Sydney about June 1.

New South Wales, 6 weeks, from June 3 to July 19.

Queensland, 25 days, from July 22 to Aug. 16.  
New Zealand, nearly 2½ months—latter end of August; all September and October.

Allocation of time: Australia, 6 months and 1 week, New Zealand, 2 months and 10 days.

During the recent London Evangelistic Campaign conducted by Gipsy Smith, under the auspices of the Methodist Churches of London and district, it is estimated that 150,000 people were visited and that 24,387 decision cards were signed, allocated as follows: 5,039 by Anglicans, 6,527 by Methodists, and 4,697 by those who did not state any church denomination. The amount expended in connection with the campaign totalled about £5,000.

## Seed and Soil.

Jesus was fond of pictorial preaching, as suited his simple peasant hearers, and this method of presenting truth is agreeable to the culture of to-day. When our Lord told the parable of the sower he may actually have had a Palestinian farmer at work in his view, or a memory image of such common toilers. Nothing to-day, among religious people, is commoner than to hear the expression "sowing the good seed." But what is it to sow? In labored phrase it is to transport a germinal principle into a new situation where the forces of Nature are waiting to develop and fructify it. More simply, it is transference—of seed to soil. This supposes several facts regarding both germ and ground. In order to growth of the best kind it must be good seed. In Nature it may be difficult to distinguish in all cases between a weed and a flower or fruit, but in the moral sphere there is a sharp and perpetual difference between the good and the evil principles. Then, too, something is expected of the soil. No seeds, even if they were brought direct from Eden, would grow in some soils. One cannot raise garden truck on heaps of coal or rusting tin cans. Soils vary very much in receptivity, and adaptation to the seeds that fall upon them. In certain cases special soils, as well as climates natural or artificial, are required in order to raise growths exuberant in one clime and exotics in another.

This raises the question whether, while busy sowing the good seed, we often enough take pains to prepare the soils in which it is to be cast. We complain of the hardness of men's hearts, but what have we done to make them soft? Some

kernels of seed fall on the stony ground, but these bridle-paths have been worn hard by social customs or bad habits of thought which we ourselves may have tolerated, if not cultivated. Furthermore, in a larger way each generation should feel it to be its duty to render the soil of the coming generation readier to receive spiritual influences, so making the task of future sowers of the seed more widely successful. The time to make seed more widely successful. The time to make ready for far-future harvests is just now and here. By careful training of the children in and out of school, by providing the reading for young people that will stir their imaginations and sweep them into an enthusiasm for Jesus Christ, and by pressing needed reforms in the business, social, and political worlds, the causes of education and evangelism in the next decades will be greatly accelerated. Moreover, along with this cultivation of the soil without must go the preparation of the heart within. "Mine own vineyard I have not kept" is the sad refrain of souls that have thrown late that by forgetting God they have thrown away the best part of their lives, yes, even a very part of themselves. Only when we have first received the good seed into our own heart of the world. We fit to sow in the broad fields of the world. "Saved to serve" denotes the proper sequence, and the sower must go in, before he goes out, to sow. Some, too, in the course of history have literally given themselves to win mankind for the Master—and the blood of the martyrs is the seed of the church. Sowing the seed is big business, requiring brains as well as muscle, and it must be remembered that it takes time as well as toil to set the impressions for good.—"Zion's Herald."



# A Memorable Voyage.

Lesson—Acts 27: 1-38. Text—Verse 23.

A. W. Connor.

"There stood by me this night an angel of God, whose I am, and whom I serve, saying, Fear not, Paul."

If the set purpose animating the book of Acts was to reconcile divergent schools of thought within the church, as has been averred by the rationalistic school, then it would be hard to say why the longest chapter in the book should be given to the story of this voyage. Its very fullness of detail, told, as it is, in the first person, is striking proof of its historicity, and the single purpose of the writer. Seeing that Luke has used his precious space to tell of the voyage and wreck, and of the revelation which they make of Paul's character, we will honor his inspiration by giving space to the study of his narrative. The blue Mediterranean had already been the pathway for the gospel. The great apostle had been "in perils on the sea," but on this voyage he was not only a passenger, but a prisoner. It is a very vivid sea-tale, well worth reading for its own sake, but we read it now to understand that passenger-prisoner, and mark his wonderful bearing, and the triumph born of a faith in the unseen.

## I. Setting sail.

A batch of prisoners was to be sent to Rome, and Paul was sent with them on board a ship of Adramyttium which was going to certain ports in Asia Minor. The captain of the soldiers was Julius, who proved a humane and kindly officer. Paul would, of course, be on a very different footing from the other prisoners, and the fact that Luke and Aristarchus were permitted to accompany him, preclaims that fact. It has been suggested that to accomplish this, they may have had to ship as his slaves. We can well believe that their love for Paul would go that length if need be, to minister to his need. A change of ship took place at Myra, where a ship of Alexandria bound for Italy was met. In this they came to Fair Havens in the Island of Crete, where they stayed a while. Here much discussion evidently took place between the pilot, the owner, and the captain of the guard, who evidently had the final word. Here Paul came into prominence, and gave advice which unfortunately was not heeded. It was too late in the season to hope to reach Rome in safety, but whether to winter there or seek to run across to Phoenix for a more comfortable harbor was the question. The latter was decided upon. So "when the south wind blew softly, supposing they had obtained their purpose," they set sail. But like many another "suppose" it was all wrong. That "south wind that blew softly" has come to stand for the deceitful allurements of the devil which tempt souls to launch out in a course in spite of divine warnings, only to find that the south wind changes to a hurricane that drives the soul to destruction.

## II. Storm-tossed.

The softly-blowing south wind changed to a howling hurricane from the north-east, and drove the ship far from the shore. The sailors were finally compelled to give up all attempts to make their port, and allow the ship to run before the gale. Luke has given to us a minute description of those dreadful days in which they were battered by the wind and waves. But we are interested in Paul. Here again, he came into prominence. He was human enough to say, "I told you so," but followed it with a welcome assurance that no lives would be lost. "There stood by me last night an angel of God whose I am, and whom I serve." These are among the great words of Scripture, and explain Paul's confidence. Paul's Owner had power over winds and sea, hence he could be at peace. The vision was for Paul, but its blessing for the whole ship's company. No water can

swallow the envoy of the Master of ocean and earth and sky till his work is done, and Paul was to "stand before Cæsar." Such courage as his is highly contagious. "Take courage, for I believe God that things will happen as I have been told." Through the fourteen days of drifting, they were helped by the brave words of the man who believed in God. Paul has been called the "herald of good cheer," and so he was. And why not? The gospel he carried was the gospel of good cheer. In the voyage of life there is need for the work of the encouragers. There are contrary winds and spiritual Euraquils to be met. The fellow-voyager who can speak the heartening word, who can counter the wail of the pessimist, or lift up the despondent or discouraged, is a messenger of God. Did Luke tell us this story to show how Paul exercised this ministry, in a very human way, and to cause us to emulate his noble example? But to do it effectively, we must be able to say of God, "Whose I am and whom I serve," and not only say it, but have our words borne out by our life. God give us a faith that will stand the test.

## The Call.

Quit you like men, be strong:

There's a burden to bear,

There's a grief to share,

There's a heart that breaks 'neath a load of care—

But fare ye forth with a song.

Quit you like men, be strong:

There's a work to do,

There's a world to make new,

There's a call for men who are brave and true—

On! on with a song!

Quit you like men, be strong:

There's a year of grace,

There's a God to face,

There's another heat in the great world race—

Speed! speed with a song.

—William Herbert Hudnut.

## III. Standing-by.

Drifting in the dark toward an unknown shore is a trying experience. So as soundings indicated the shore near by, four anchors were dropped astern. "They prayed for daylight." The selfish attempt of the sailors to leave the ship in the small boat was frustrated by the watchful Paul. "Except these abide in the ship you cannot be saved." Paul was no fatalist, and believed that we must use all means to accomplish that which we believe God wills. So the skilled men were kept on board for the hour of trial which was at hand.

But for that hour everybody would need all their strength, so Paul went among them, and urged them to prepare for the struggle through the surf by taking food. Before them all, he took the bread, and gave thanks to God, and began to eat. This little prayer was probably the best sermon that Paul could have preached. So the whole 276 of them were heartened by the brave, contagious calmness of this one servant of God.

The story is one we could ill afford to lose. Its picture of Paul in these novel circumstances fits in with all we know of him. The hypercritics, to whom everything must be written with other than a straight-forward motive, have discovered "interpolations" here which are designed to show Paul in a high role. What did they expect? That Paul would play the simpleton or

the coward? The man who has impressed his personality on the world acts in this story consistently. He is the centre of the story, because he was the centre of activity. Luke's only motive is to tell the truth. It is a wonderfully human story, yet the superhuman element is here, but so linked with the human as to seem almost natural. And is this not the way in which God usually acts in our experience? The story of this voyage, with its difficulties and dangers, is a picture of the voyage of life. May our faith that God is with us be a real factor in our lives as we pursue our journey.

Mr. William Stead said that the hymn which had helped him most was "Begone, unbelief." Speaking of the days when he was in the dumps and all things seemed to go wrong, he says, "One doggerel verse comes back clear, as a blackbird's note through the morning mist:—

"His love in times past  
Forbids me to think  
He'll leave me at last  
In trouble to sink.  
Each sweet Ebenezer  
I have in review,  
Confirms his good pleasure  
To help me quite through."

He declared: "This verse had been as a lifebuoy keeping my head above the waves when the sea raged, and was tempestuous, and when all else failed." We may surely believe that the famous editor, who had championed so many humane causes, found that his "spiritual lifebuoy" of faith in God did not fail him at last, when the "Titanic" struck the iceberg and plunged to her watery grave himself and fellow passengers. And who could not wish to be able to meet life's storms in the confident faith that God is over all, and with us? But to have it we must be able to say of God, "whose I am and whom I serve."

## A Prayer Meeting.

There were only two or three of us

Who came to the place of prayer;

Came in the teeth of a driving storm,

But for that we did not care,

Since after our hymns of praise had risen,

And our earnest prayers were said,

The Master himself was present there,

And gave us the living bread.

We knew his look on our leader's face,

So rapt and glad and free;

We felt his touch when our heads were bowed,

We heard his, "Come to me,"

Nobody saw him lift the latch,

And none unbarred the door,

But "peace" was his token to every heart,

And how could we ask for more?

Each of us felt the load of sin

From the weary shoulder fall;

Each of us dropped the load of care,

And the grief that was like a pall;

And over our spirits a blessed calm

Swept in from the jasper sea,

And strength was ours for toil and strife

In the days that were thence to be.

It was only a handful gathered in

To the little place of prayer;

Outside were struggling and pain and sin,

But the Lord himself was there.

He came to redeem the pledge he gave—

Wherever his loved ones be,

To stand himself in the midst of them,

Though they count but "two or three."

And forth we fared in the bitter rain,

But our hearts had grown so warm,

It seemed like the pelting of summer flowers,

And not the crush of the storm.

"'Twas a time of the dearest privilege

Of the Lord's right hand," we said,

As we thought of how Jesus himself had come

To feed us with living bread.

—Selected.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Christ Still Blessing.

"Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed,  
To catch the great Physician's eye  
And touch him as he passed.  
We have not in our hours of need  
His seamless garment pressed,  
Nor felt his tender human hand  
On us in blessing rest;  
Yet still in crowded city streets  
The Christ goes forth again.  
Whenever touch of human hand  
Bespeaks good will to men;  
Whenever man his brother man  
Upholds in helpfulness;  
Whenever strong and tender clasp  
A lonely heart doth bless—  
The Christ of God is answering  
A stricken world's demand,  
And leading back a wandering race  
By touch of human hands."

### Two Kinds of Courage.

John's tooth was aching "something fierce," as he expressed it. He had been suffering all night long, and mother had been up the greater part of the night trying to do something to ease the pain. Nothing had helped, however, and morning found John so tired out and fretful that nothing any one could do or suggest was met with favor.

"It's no use, I tell you," he objected, as mother came to his side with a hot application. "Nothing helps it. I wish you wouldn't bother me with those old things! Nobody knows how it hurts," he moaned. "I just can't stand it much longer, and that's all there is to it!"

Of course a visit to the dentist was inevitable, and when John was informed that the tooth must be extracted at once he strenuously objected. "I have suffered enough as it is, without having to stand something worse," he declared determinedly, "and I just can't do it."

"Oh, yes you can," said the dentist, confidently. "Why, I hear you are the most courageous boy in the football team. Where is all that courage now, boy?"

It was true John was considered an unusually brave boy; nothing was too hazardous for him to attempt; he was never known to fear, even in very real danger. Where, indeed, was that courage now?

"I don't know," he answered the dentist; "but—but I guess it must take another kind of courage to have a tooth pulled—or bear any kind of hard pain. I must have it about me somewhere, though," he added, "if I can only find it."

John found the other kind of courage all right, and maintained his reputation for bravery. "I only wish," he said to the dentist, when the tooth was out, "I had found this kind of courage last night when I was making mother so much trouble!"

John was right in declaring there are two kinds of courage, or rather two ways of demonstrating courage. This quality, so dear to the heart of every boy, is never more admirable and respect-compelling than when exercised in real suffering. The bravery that inspires one to refrain from useless complaints and demands upon others, to bear pain patiently and manfully, is courage of the very highest order.—"Exchange."

### Mistress Mary.

Mistress Mary had a sunflower that grew in a pot, and every day she went out into the garden to water it, so that it would grow up straight and tall.

But Mistress Mary had a nurse who would not let her go out into the garden when it rained, so on wet days Mistress Mary couldn't water her sunflower. And once there came a time when it rained and rained without stopping every day for a week.

"My sunflower won't grow if I don't go out to water it," sobbed Mistress Mary.

"Don't be silly," said Nurse. "Your sunflower doesn't want any of your watering while it rains like this."

But Mistress Mary didn't believe that, and on the seventh day, when she found it was still raining, she borrowed her father's umbrella, and ran out into the garden to water her sunflower.

She gave the sunflower seven canfuls of water to make up for the days she had missed, and she made such a puddle round the pot that she nearly drowned the poor thing. And she made her shoes wet and dirty, and trailed her bonnet strings in the mud, so that by the time Nurse came hurrying out to bring her in she was in a dreadful pickle.

"You're a naughty little girl!" said Nurse.

Mistress Mary cried because Nurse put her in the corner for being so naughty, and the sunflower cried because it felt so wet and miserable. The only person who was really happy was a frog who came and sat in the puddle Mistress Mary had made.

"That's what I call a sensible little girl," he said approvingly, but the sunflower didn't agree.

### A Good Name.

"A good name is rather to be chosen than great riches."

Children, choose it;

Don't refuse it;

'Tis a precious diadem.

Highly prize it.

Don't despise it;

You will need it when you're men.

Love and cherish,

Keep and nourish;

'Tis more precious far than gold.

Watch and guard it,

Don't discard it;

You will need it when you're old.

### One Better.

A Scotsman and an American were standing beside Niagara Falls. The latter had been descanting on this "one of the lesser marvels of the States," and capped his remarks by exclaiming, "I once saw a man swim up these falls." "Are ye sure?" asked the Scot. "I saw it with my own eyes," declared the American. "Well," said the Scot, "yon was me!"

### Draughts.

The question of draughts was being discussed by the kirk council, and all the members, with one exception, had expressed their views.

Turning to the silent one, the minister said, "And what are your views on this subject, Thomas?"

"Well, minister," drawled Thomas, "sometimes I think there are nae draughts, but generally when you are aboot halfway through your sermon I am convinced there's a hole somewhere that wants stopping."

## The Family Altar.

J.C.F.P.

### SUNDAY.

For ye were bought with a price; glorify God therefore in your body.—1 Cor. 6: 20.

"He justly claims us for his own,  
Who bought us with a price;  
The Christian lives to Christ alone,  
To Christ alone he dies."

Reading—1 Cor. 6.

### MONDAY.

Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.—1 Cor. 7: 19.

Men appear to think that the contemplation of God's will atones for disobedience; that the study of truth serves in place of treading the plain path of duty. Such cannot possess absolute assurance, for it is those who "will to do his will" that shall "know of the doctrine, whether it be of God" or not. Obedience ensures knowledge of God and truth.

Reading—1 Cor. 7: 1-19.

### TUESDAY.

And those that use the world, as not using it to the full; for the fashion of this world passeth away.—1 Cor. 7: 31.

Carlyle, in his introduction to "Cromwell," wrote—"So much falls silent; human speech, unless by rare chance it touch on the 'Eternal Melodies,' and harmonise with them; human action, interest, if divorced from the Eternal Melodies, sinks all silent. The fashion of this world passeth away."

Reading—1 Cor. 7: 20-40.

### WEDNESDAY.

Wherefore, if by meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.—1 Cor. 8: 13.

Paul's consideration of his brethren is worthy of imitation. Albert Barnes puts it thus—"My eating meat is a matter of comparative unimportance. I can dispense with it. It is of much less importance to me than happiness, a good conscience and salvation are to my brother. And the law of love therefore to him requires me to deny myself rather than to be the occasion of leading him into sin."

Reading—1 Cor. 8.

### THURSDAY.

Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.—1 Cor. 9: 24.

In his biography of Bunyan, Mark Rutherford refers to the *Heavenly Footman* as an example of universality. "The text is, *So run, that ye may obtain*, and, of course, the object to be obtained is salvation after death; but let us listen to the description of the kind of running which is necessary. It is to be a flying for life, a thrusting through everything that stands between heaven and the soul. 'Soul, take this counsel, friends, Satan, sin, lust, pleasure, profit, pride, friends, companions, and everything else, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation. If I win, I win all, and if I lose, I lose all. Let me alone, for I will not hear.' So run. We must not only repel that which is openly obstructive, we must refuse to be delayed by that which in itself is good."

Reading—1 Cor. 9.

### FRIDAY.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

Of how many, once strong yet perhaps self-confident, could we now say as David in his lament for Saul—"How are the mighty fallen!"

Reading—1 Cor. 10: 1-13.

### SATURDAY.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

Reading—1 Cor. 10: 14-33.



# Prayer Meeting Topic.

September 2.

## Giving of Our Means.

Luke 21: 1-4.

F. J. SIVYER, B.A.

The delightful story of our text has about it the breath of an oasis. It is preceded by the account of the heated arguments which Jesus had with the Pharisees and Scribes, and is followed by the prophecy concerning the destruction of Jerusalem.

Mark tells us Jesus was sitting "over against the treasury." Probably he was resting "in the covered colonnade of that part of the temple which was open to the Jewish women," and from which he had a clear view of those entering the temple. The treasury consisted of some thirteen trumpet-shaped chests built into the wall. Each chest bore an inscription denoting the purpose for which the offering was to be devoted. Some of the offerings were to pay for animals for sacrifice, some for the upkeep of the temple, and others for special purposes. But what concerned the Master was not the beauty of the building, nor the exquisiteness of its furnishings; always for him, "the chief study of mankind is man."

With great flourish and with much show, the rich cast their gifts into the treasury. "Many that were rich cast in much," Mark tells us. Dr. Edersheim says that the Jews gave so liberally that an act was passed forbidding them to give more than a certain proportion of their possessions. The temple treasury contained at the time of Pompey and Crassus nearly half-a-million, and precious vessels to the value of two million sterling. The mere fact, however, that the Jews gave liberally did not win the Master's praise. He only notes their gifts in order to contrast them later with a gift that was, in his eyes, immeasurably superior.

"And there came a certain poor widow, and she threw in two mites, which make a farthing." Instantly the same eyes which saw the gifts of the rich beheld also the gift of the poor. Calling his disciples together with evident eagerness, so that they might also appreciate the beauty and worth of her sacrifice, Jesus declared with enthusiasm and emphasis, "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

In "The Pilgrim Church," Percy C. Ainsworth speaks of *Things that Defy Valuation*: the widow's gift is one of those things that defy all valuation by this world's standard. She gave "all that she had," "all her living." To some it might seem imprudent, for soon afterwards she might be needing the bare necessities of life. There was love in the gift, and love is never too careful and never too calculating. This is the kind of giving that blesses the world and calls forth the Lord's praise. The late Sir. Wm. Robertson Nicol once pointed out that our English words "bless" and "bleed" are etymologically connected, and in real life the connection is still there. If we would bless, we must bleed.

"A public meeting was held at a certain English town," said Dr. J. H. Jowett, "in the interests of Foreign Missions. The chairman was reading out a list of donors. 'Mr. So-and-So, a hundred guineas.' Tremendous cheering. 'Mr. So-and-So, £50.' Great cheering. 'Mr. So-and-So, £20.' Much cheering. 'Mr. So-and-So, 6d.' No cheering. Not being pleased at this cool reception of a gift which probably cost as much sacrifice, or possibly more than any of the foregoing, the chairman, amidst breathless silence exclaimed: 'Hush, I think I hear the clapping of the pierced hands.' The audience keenly felt the rebuke."

TOPIC FOR SEPTEMBER 9.—FELLOW-SHIP.—Acts 2: 36-47.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## Confession.

If I have wounded any soul to-day,  
If I have caused one foot to go astray,  
If I have walked in my own willful way—  
Good Lord, forgive!

If I have uttered idle words or vain,  
If I have turned aside from want or pain,  
Lest I myself should suffer through the strain—  
Good Lord, forgive!

If I have craved for joys that are not mine,  
If I have let my wayward heart repine,  
Dwelling on things of earth, not things divine—  
Good Lord, forgive!

If I have been perverse or hard or cold,  
If I have longed for shelter in thy fold,  
When thou hast given me some fort to hold—  
Good Lord, forgive!

Forgive the sins I have confessed to thee,  
Forgive the secret sins I do not see,  
That which I know not, Father, teach thou me—  
Help me to live.

—"Christian Observer."

## Victorian Notes.

On a recent Sunday morning we had the privilege of visiting the church at East Doncaster. In the three and a half years of its existence, this cause has made splendid progress. Especially is this true of the Bible School. The school meets at 10 a.m. on Lord's day mornings, and, though many of the young folk have long distances to come, the attendance is always good. The psalmist sang, "Beautiful in elevation, the joy of the whole earth, is Mount Zion." In some such words might one describe this "Bethel" of the Lord at East Doncaster—lofty in situation, with its outlook towards the eternal hills, and its wealth of sylvan beauty. May the Lord continue to bless and own the work of his servants in this field.

We are glad to note that many of our schools are interesting themselves in the organising of adult Bible Classes. Recently Preston formed what promises to be a very healthy and helpful men's class. Last Sunday afternoon North Melbourne started Bible Classes for men and women, and already other schools are moving in the same direction. At North Melbourne the women are being led by Miss Woodbridge, B.A., while the preacher, Bro. C. Dawson, has charge of the men. We feel sure that Bible Classes properly organised and efficiently led will do much to help in the work of the church and the teaching of God's Word.

## A Proper Appreciation of Childhood.

Childhood represents our only opportunity to win the world to Christ. We can not win the world by beginning with the aged. Christ did not choose old men, but young men. We know this because a generation after his death, his apostles were still active, and were martyred in the midst of an active service. We know, further, that only young men could have received such a revolutionary message. The aged were prejudiced, sated, fated. The young are open-minded and can learn the new truth. Winning the world through childhood is the true way, first, because the childhood of to-day makes the world of to-morrow. This is true whether we like it or not. If we want to do anything for the future, we must do it now, for the childhood of the race. "Save an old man, and you save a soul; save a child, and you save a soul plus a life for God." The childhood of to-day will build the institutions of the future—our homes, schools,

churches, States, industries and institutions. What kind of institutions will they build? That depends upon the ideals we give them now. The Christian education of childhood is the supreme task of the race, but the supreme problem is to get the mature to assume this task. Christ set a child in the midst of his followers as the key to the kingdom of God. By this sign we must conquer.

## Test of a Good Bible School.

"Bible Schools are judged by many standards. Commonly people form their opinion of a school from the building in which it is held, from its size, the order of its sessions, its organisation, its popularity in the community, or by a combination of some of these, or similar standards. There is only one supreme test of a good Bible School and that is the personal test. The goal of our work is spiritual. The method is the evangelism of teaching. The measure of our success is in terms of Christian character. Any Bible School is fulfilling its real purpose to the extent that it is succeeding in leading its members to live lives of obedience and loyalty to the will of the Heavenly Father, and of loving, self-denying service to men. If it is doing this, it is a good Bible School. If it is not succeeding in this, no matter how big it may be, how strong an organisation it may possess, or how complete an equipment it may have, it is a failure."

## The Teacher and the Boy.

The teacher forms the boy's mind, the physician cares for his body. When the physician approaches his patient, he does not place a row of drugs before him and begin giving drug after drug in an order fixed before he saw his patient; but he studies the patient, notes his symptoms, forms a theory of his disease, and then selects the drugs which seem most suitable. The teacher carries his drugs—his algebra, his Latin, his arithmetic—to school, and too often begins to administer them in large doses without much thought of the pupil. When a physician thinks principally of his drugs, or his books on medicine, his patient's prospects are not bright. Can we expect much from the teacher whose thoughts are absorbed in the lesson to be taught, and who pours forth a flood of learning, unmindful of the needs, the capacities, and the interests of the boys before him? The teacher's thought should centre around the boys. Books, even the best, are tools; methods are ways in which the great artist, the teacher, may mould the life of the boy. So study your pupils one by one; note their peculiar interest, and seek by every possible means to lead them in the way that you would have them go.

## "Doubblers."

"Every one a doubler" is another way of saying "Each one win one." Just recently the new preacher at Cheltenham, Vic., paid his first visit to the J.C.E. there and received such an enthusiastic welcome that he became enthusiastic too, and asked them to double their membership during the next three months. They said they would try. They did, and "doubled" in a month! Now they have a membership of over 50, and are out after 100. When they reach the century they are going to send us a photo. They are a bright happy band under the leadership of Miss Martin. They have a little paper of their own, "The Endeavor Guard," which comes out every month. Bro. Jim Lewis is the editor.



## Foreign Missions.

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

### Notes and News.

Bro. W. Waterman, our missionary from China, and preacher for Preston church, Vic., is at present in the Melbourne Hospital. Last Monday he underwent a serious operation. As we go to press we are informed that he is making satisfactory progress, and is as well as can be expected. The prayers of the brotherhood are solicited on his behalf. We trust that a complete restoration to health will result from the present treatment.

We are very glad to know that a cable has been received telling of Miss Benjamin's safe arrival in South Africa.

We are now busy preparing the boxes for Children's Day. They are at present being printed. This year we are using the block of Dr. Killmier, our first missionary to China. Last year we had Dr. Oldfield.

We have received from a sister of Merbein, Vic., ten shillings to help the old Indian women that Miss Blake spoke of in her article in the F.M.D. number. This money has been sent to Miss Blake, and will be a great blessing to the poor old women mentioned by her.

At Cascades, a suburb of Hobart, there is a little schoolroom built by Mr. and Mrs. Welsby to accommodate the children of the neighborhood, and in this room the school is held, and also morning and night services. There are only a few children attend, but they are very keenly interested in Foreign Missions. They have partially supported an orphan for some years, and had his picture framed and hung in their schoolroom. Then the little orphan boy died, and the school held a memorial service in his honor. They are now giving their money to the support of another boy, whose photo. hangs beside the one who has passed away. Two of the boy scholars got very much interested in the Foreign Mission Day offering, and started to save their pennies, of which they do not receive a large number, and Mrs. Welsby has just sent us a money-order for nine shillings from these two boys, and she says, "I feel very much touched with their self-denial, and trust that the publication of it may lead others, or as the apostle puts it 'may provoke others' to follow in their steps."

### The Annual Offering.

The Subiaco, W.A., girls' club raised £15/8/- for the Foreign Mission offering by self-denial, a very generous and noble offering. In estimating the offerings from Western Australia, it must not be forgotten that the churches there, almost to a church, use the duplex envelopes, and often-

times give much more in this and other regular offerings than they contribute on Foreign Mission Lord's day. For example, the Chinese last year gave £13/16/- at the annual offering, but in addition £21/15/3 for the duplex envelopes.

Claremont gave £26/7/6 for the offering, and £22/7/7 for envelopes; Bassendean, £13/8/3 offering, £14/8/9 envelopes; Bunbury, £5/10/- offering, £5/10/11 envelopes; Collie, £8/5/- offering, £8/9/3 envelopes; Cottesloe, £5 offering, £6/4/2 envelopes; Fremantle, £13/2/6 offering, £23/5/2 envelopes; North Perth, £9/3/6 offering, £9/13/1 envelopes; Northam, £21/10/- offering, £18/4/4 envelopes; Perth, £82/5/6 offering, £61/11/8 envelopes; Subiaco, £67/9/5 offering, £44/9/8 envelopes; West Subiaco, £5/15/- offering, £6/11/6 envelopes; Perth gave £82/5/6 F.M.D. offering, but £106/0/9 in other F.M. offerings, a total of £188/6/3. Subiaco gave £67/9/5 F.M.D. offering, but £73/17/4 in other F.M. offerings, a total of £141/6/9. Isolated members, £8 F.M.D. offering, but £22/11/- in other F.M. offerings, a total of £30/11/-.

Churches in other States also are giving large contributions through the duplex envelopes. Last year Bankstown, N.S.W., gave £4/10/6 F.M.D. offering and £11/8/10 duplex envelopes. Chatswood gave £137/12/1 F.M.D. offering, and £26/14/10 duplex envelopes; Erskineville, £8/6/7 offering, £5/11/3 envelopes; Hurstville, £10/10/6 offering, £7/4/6 envelopes; Marrickville, £12/9/- offering, £11/19/10 envelopes; North Sydney, £6 offering, £3/5/- envelopes; South Kensington, £11/7/6 offering, £1/2/6 envelopes; Sydney Chinese, £15 offering, £26/13/9 envelopes; Enmore gave total, £138/13/8, of which £136/12/9 was given on F.M. day.

Victoria from churches last year F.M.D. offering, £2,078/11/5; weekly offerings, £451/10/7. From members F.M.D. offering, £78/0/9; contributions, £295/19/11.

Naracoorte, South Australia, a church very much isolated on the borders of the State, has sent a splendid offering for Foreign Mission day: 38 members contributed £23/7/3, an average of nearly 12/4 for each member.

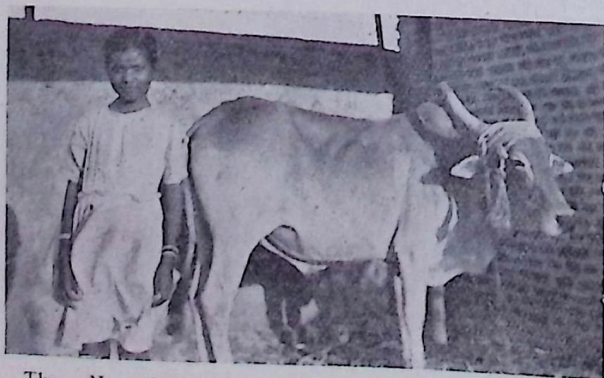
### Great Sayings of Missionary Leaders.

We are leading a crusade, not to take a sepulchre, but to take a world.

He is likeliest to Christ who, like him, holds all the world in his heart.

Only consistent giving keeps the soul from shrinking.

Doing nothing for others is the undoing of one's self.



Three New Arrivals at Lyall Orphanage, Shrigonda, India.  
(Two bullocks and an orphan.)

### WANTED.

Work required for:  
Clerk, well recommended, age 30 years.  
Young man, useful and willing, age 22 years.  
Youth, despatch, etc., age 18 years.  
Washerwoman.  
Man, elderly, well educated, useful.

### Work available for:

Boys and young men for country.  
Domestic.  
Woman, sewing, etc.  
Laundress.  
Room in return for help.  
Advise C. Burdeu, 19 Goe-st., Caulfield, U.5471.

### THANKS.

The family of the late Mrs. Emily Boucher, 52 Clara-st., South Yarra, desire to thank all members of the Church of Christ, South Yarra, for their kind sympathy and floral tributes, and especially thank Mr. H. Rasmussen and Mrs. Pryse for their generous attention, in their sad and sudden bereavement.

### COMING EVENTS.

AUGUST 30.—Combined Church and Bible School Anniversary Services on August 30, at Ivanhoe. Special services, 11, 3 and 7. All past members cordially invited.

AUGUST 30.—The church at South Melbourne has planned a Home-coming and Every-member-present Sunday for August 30. Special services and speakers, 11, 3 and 7. We invite all past members to help us make it a great day. To facilitate hospitality arrangements, secretary would be pleased to hear from "home-comers" by Wednesday, 26th inst.—D. F. Morgan, 19 Mountain-st., South Melbourne.

AUGUST 30 & SEPTEMBER 2.—Doncaster Church Anniversary. Sunday, Aug. 30, morning. Bro. J. Tully, speaker; evening, Bro. C. Lang. Wednesday, Sept. 2, Tea and Public Meeting. Tea at 6 p.m. Bro. A. G. Saunders, speaker. Anthems, musical items.

SEPTEMBER 6 (Sunday).—Back to Ringwood. All old members cordially invited. Meals provided at chapel.

### ADELAIDE TOWN HALL.

Show Week, Sept. 6 to 11.

Subject: "The Second Coming of Christ."  
Speaker, Mr. G. McKie. Song-leader, Mr. B. W. Manning.

SEPTEMBER 6, 8, 13, 15.—Come Back to Collingwood. Bible School Anniversary Services. Sunday, Sept. 6, 3 p.m. and 7 p.m. Tuesday, Sept. 8, 8 p.m., Concert. Sunday, Sept. 13, 3 p.m. and 7 p.m. Tuesday, Sept. 15, Grand Concert by scholars, including Cantata. Tea available for visitors each Sunday. Don't miss this grand musical treat.

SEPTEMBER 7.—Concert by students of the College of the Bible in Lygon-st. chapel, Monday evening, Sept. 7, at 8 o'clock.

OCTOBER 11.—Malvern-Caulfield Church of Christ, Cor. Alma and Dandenong-rds. A Gospel Tent Mission commencing Lord's day, October 11. Missioners, evangelist, Arthur E. Forbes, from Adelaide, S.A.; song-leader, Harold Feary, from Ballarat, Vic.

MONDAY, AUGUST 24, 8 p.m.,

LYGON-ST. CHAPEL.

YOUNG PEOPLE'S MISSIONARY RALLY.

### Speakers:

Dr. G. H. OLDFIELD,  
Missionary-elect for Dhond, India.

H. A. G. CLARK, M.A., Dip. Ed.,  
Grand Chancellor of the K.S.P. and P.B.P.  
Clubs, and missionary-elect for Hweili, West China.

All members of the Bible School, Senior and Bible Classes, C.E. Societies, K.S.P. and P.B.P. Clubs, Girls' Mission Circles, etc., are cordially invited to attend in full force.  
Make the first Young People's Missionary Rally a success.



## Here and There.

South Australian sisters having money or mite boxes for Home Missions are asked to forward them to Mrs. Cherry, 23 Beans-rd., Southwark, S.A., before Aug. 22.

Bro. J. F. Gibbins is relinquishing the work at Harcourt, Vic., at the end of this month. Our brother was recently appointed president of the Bendigo Ministers' Fraternal.

The following telegram reached us from Tasmania on Tuesday:—"Devonport, 16th, nice meetings; two decisions. Church regrets owing to Home Mission finances Bro. Warren resigned; farewell on 30th."

Bro. Curran, of Southport church, Tas., wishes to thank all those who so kindly sent donations per A. Stubbs and D. Purvis in answer to appeal by the church on his behalf. He is pleased to be able to say he is now at work again.

The Victorian Home Missionary Committee is arranging to entertain the Home Missionary collectors at a social evening, to be held in the Swanston-st. lecture hall on Tuesday, September 8. It is hoped that all collectors in the metropolitan area will endeavor to keep the date free.

The Victorian Home Mission organiser last week visited Yarrowonga and reports well concerning the prospects for the mission now being conducted by the Hinrichsen mission party. The building is well advanced, and when completed will be a commodious structure and well suited for church and Sunday School work.

Mr. and Mrs. A. J. Ingham received a warm welcome in Western Australia, both at Kalgoorlie and at Perth. Meetings at North Perth on Aug. 16 were inspiring. Eleven years ago Bro. Ingham had a successful term of service with the church, and many old friends welcomed him back. He was extremely pleased with the enthusiastic services of the first day of renewed association.

Bro. Les. Clay gave an inspiring address at Rockdale, N.S.W., on morning of Aug. 16. In the evening Bren. Baker and Clay commenced a five weeks' tent mission. There was an appreciative audience, the tent being comfortably filled. The meeting was very bright, and the people sang heartily under the capable leadership of Bro. Clay. Bro. Baker spoke in a most convincing manner on "The Rock of Ages." Cottage prayer meetings have been held, and the district well canvassed. Keen interest is being manifested.

Ringwood, Vic., reports a splendid opening of tent mission on Aug. 16. Bro. P. R. Baker gave the church and visitors a very practical talk in the morning. In the tent at night the gospel message was heard by 230, including a large contingent from Bayswater, whose help was appreciated. Bro. Baker, the missionary, and Bro. Barber, the song-leader, created a favorable impression on the outside public, and the church looks forward to a time of blessing. The prayers and the presence of sister churches would be highly esteemed in this great effort.

Special services marked the completion of H. M. Clipstone's 11 years' work with the church at Castlemaine, Vic. A. W. Connor, a former preacher of the church for five years, occupied the pulpit on the Sunday morning and evening, and his discourses were thoroughly enjoyed by crowded congregations. On Monday evening a public meeting was held and largely attended. Congratulatory speeches were made by Messrs. Brummer and Peeler, on behalf of the church; Mr. Manning, as a co-worker in social reform work; and Mr. A. Dunn as president of the Ministers' Association. Mr. Connor gave an inspiring address on "A Successful Ministry." Musical and elocutionary programme was enjoyed. Three men who confessed Christ on Sunday night, Aug. 9, were baptised on the Tuesday night.

The tent mission at Queenstown, S.A., conducted by Bro. W. C. Brooker is meeting with very great success. Great crowds gather, the average weeknight attendance last week being 200. During the week 41 were baptised. On Sunday evenings, Aug. 9 and 16, over 500 were present, many standing all through the service. On 9th, there was one confession in the morning, and six decided for Christ at night. Last Lord's day morning, Bro. Brooker exhorted, and extended the right hand of fellowship to 46. Two confessed Christ. In the evening Bro. Brooker's subject was "An Important Decision." At the close five more came forward. This makes a total up to the time of going to press of 65 converts.

Members of the Bible Schools and classes, and their teachers, C.E. Societies, K.S.P. and P.B.P. clubs, girls' mission circles, and other Y.P. societies, are reminded of the young people's missionary rally next Monday, 24th inst., at 8 p.m., in Lygon-st. chapel. Special messages will be delivered by Bro. Dr. G. H. Oldfield, missionary-elect for India, and Bro. H. A. G. Clark, M.A., grand chancellor of the K.S.P., and missionary-elect for West China. This is the first Victorian Y.P. missionary rally, and all our young people are cordially invited to attend. The meeting is arranged by the leaders of the Y.P. organisations, in conjunction with the Victorian F.M. Committee.

The last Sunday in Mile End chapel, S.A., was a memorable one. The chapel was comfortably filled in the morning, when one was received into fellowship through obedience. At night the building was packed. Bro. George Clarke, jr., conducted a spirited song service. There was a great spirit in the service, and at the close three mothers came forward. At the close of the meeting, Bro. B. W. Manning referred to the photos, which were hung in the chapel for that day, showing the first set of officers; the first preacher, the late Bro. D. A. Evers; and the first secretary, the late Bro. James Manning. In seventeen years the church has had only three preachers and two secretaries.

The Baker and Brooker tent mission closed at Blackburn, Vic., on Tuesday evening, Aug. 11. Never has the church experienced such a glorious time as in this mission. Eleven confessed Jesus, and the church has been strengthened by the teaching of Bro. Baker. Bro. Brooker also won the love of the people. Before the mission started a sum of £8/5/1 was in hand. At the thank-offering £80/12/3 brought the total to £138/17/4 for the mission. A balance of £16/18/5 is left. This is magnificent for the few members at Blackburn. Services commenced in the chapel again on Lord's day, Aug. 16. Good meetings all day. Bro. Shain spoke to a crowded house at night on "The Thief on the Cross." At this service the last of the mission converts were baptised.

W. A. C. Wendorf, secretary of Ann-st. church, Brisbane, writes under date August 10:—"The mission meetings conducted by Bro. W. G. Alcorn, M.A., B.D., of America, were well attended during the week, and, despite heavy rain, Sunday morning and evening services were packed. Nine were received into fellowship by baptism and letter. Eight additions by baptism and 1 restoration are the visible result of the mission. The officers presented Bro. Alcorn with a signed testimonial of their appreciation of his services. His teaching was Christlike, four-square with the word of God. A liberal thankoffering was received to cover cost of mission and building improvement. Our brother's messages will long abide in our memory. We are thankful to Bro. Alcorn for leading the singing, to Bren. White and Morris and others who rendered solos, to Sisters Wendorf and Clapham and Bro. Potter, who presided at the piano and organ, to our

young people for splendid co-operation during the mission, and to all who gave liberally to the thankoffering."

We have on our lists of subscribers many whose prompt and cheerful payments, and words of cheer, bring joy to the hearts of editor and publisher. Others receive the "Christian" regularly, and no doubt enjoy its contents, but forget, shall we say, to pay! A formidable list could be published. Again, many agents help greatly by their business-like handling of the papers. Some, alas! do the work in a slipshod way and let the circulation dwindle. In some cases they even omit to forward cash received. It is our desire to increase the usefulness of our Federal paper, which in its present form has served the brethren for nearly twenty-eight years. It is largely a matter of money, and we seek the conscientious co-operation of agents and readers. Will all try to help?

There are some remarkable features of the Hinrichsen-Pratt mission at Yarrowonga, Vic. Thirty received the right hand of fellowship on Sunday morning. There was a household baptism, in that the son and daughter, father and mother, and grandmother, were baptised on the one night. In another case the whole family had accepted Christ, but there was one son working in a town sixty-five miles away. The mission so appealed to these folk, that they sent a telegram for their son. He travelled the distance on his motor-bike, heard the message, and accepted Christ. On Sunday, Bro. Jackel brought a 'bus load of friends from Wangaratta. There is much discussion in the town, and the Bible is seen on the counters of some shops. There have been thirty-five confessions to date.

### ADDRESSES.

A. J. Ingham (preacher of North Perth church).—41 Woodville-st., North Perth, W.A.  
H. R. Taylor (preacher of St. Morris church, S.A.).—Magill-rd., Newstead, S.A.  
A. J. Wilson (preacher of Horsham church, Vic.).—Baillie-st., Horsham.

### IN MEMORIAM.

GAYLARD.—In loving memory of Stanley, who passed away August 17, 1922. At rest.—Inserted by his loving parents, brothers and sisters, 4 Edward-st., Glenferrie.

LENMAN (Rebecca Elizabeth).—In loving memory of dear mother, who passed away on August 16, 1923.

Sometime, some day, our eyes shall see  
That face we love in memory,  
And God will link the broken chain  
Still closer when we meet again.

—Inserted by her son James, and daughter-in-law Millie.

MACDONALD.—In loving memory of our dear boy, Henry Butler Macdonald, who was killed in France on Aug. 15, 1918; much loved son of James and Isabella Macdonald, and brother of Mary, Alex., James, Flora, Morrison and Douglas.

"Some day, some time, our eyes shall see  
The faces kept in memory.  
Some day their hand shall clasp our hand,  
Just over in the morning land."

SMITH.—In loving memory of William Smith, who fell asleep in Jesus on Aug. 20, 1922, at Cedar-st., South Brisbane, Queensland

Asleep in Jesus! peaceful rest!  
Whose waking is supremely blest;  
No fear, no woe, shall dim the hour  
That manifests the Saviour's power.

—E. A. Smith and family, Brisbane.

LLOYD.—In loving memory of our dear father, who entered into rest on August 20, at Lenswood.

Hush! be every murmur dumb,  
It is only "I'll He come."

—B. and V. Lawrance and family, Lenswood.



# After Twenty-Five Years.

Jas. E. Thomas.

It was on August 12, 1900, that it was my privilege to commence work with the churches at Milang, Point Sturt and Stirling East in South Australia, my home State as a preacher of the gospel. After twenty-five years of happy service, it is on my heart to express my gratitude to God for his blessings along the way, and my sincere appreciation of those many loving friends, some of whom are among those who have crossed to the other side, and the many that still remain as fellow-workers here, for all the encouragement they have given me in my ministry for the Master.

Unley was my home church. There it was that I was baptised by J. C. Dickson, and it was the encouragement of the officers of that dear old church that led me to preach my first sermon when yet a lad. The fatherly help and teaching of Thomas Jefferson Gore, of sainted memory, who with A. C. Rankine taught me in the Adelaide Training Class, was a benediction in my early life. The little church at Cottonville, and those at Stirling East and Aldgate Valley, along with other patient and kindly congregations, were places in which it was my joy to preach the gospel. They all did much to help me equip myself for the work of a life, and their sympathy and love are a fond remembrance to me. It was with very mixed feelings that I left my godly old parents and the dear old home for the little town of Milang on the beautiful Lake Alexandrina. On that memorable Sunday morning, Bro. Alex. Cordon, father of the beloved Gordon brothers—Con., Gifford and Linley—welcomed me into the church and spoke words of encouragement that were as a holy ordination to my life's work. Any man who commences his labors in the ministry of the Word in Milang and Point Sturt is indeed fortunate. My successors have included G. S. Bennett, now a professor in U.S.A.; C. A. Wilson, now in glory; A. J. Wedd, who, too, has crossed the tide; Percy R. Baker, who is now a successful evangelist, and Alfred Marshman. These and others like myself look back on these churches and thank God for every remembrance of them. Many of the homes were open to me, and I received abundant kindness from everyone. God blessed our labors together, but I felt the need of greater equipment, and was glad when the way was opened for me to go to America.

It was my great privilege to spend three years in the College of the Bible in what was then Kentucky University in Lexington, Kentucky. As the years have gone by, I feel more than ever that it was an immeasurable blessing to sit at the feet of Professors J. W. McGarvey, Isaiah B. Grubbs, Charles Louis Loos, Benjamin C. Dewese and Samuel Mitchell Jefferson. These have all joined the company of the just made perfect, but every day I bless God for their holy influence and that of others in the beloved University in old Kentucky who helped me better fit myself for the great task of life. It would be a joy to write much of them all, and of my beloved fellow-students like Hensley and Hobgood in Bolenge, Dr. Miller in India, George Baird in China, J. C. Ogden and his wife in Tibet, T. A. Young and his wife in Japan, and so many more who are scattered throughout the world preaching the glorious gospel of the love of God. While in College I preached almost every Sunday, laboring at Beattyville in the beautiful Kentucky mountains, Epworth in Lewis County, the old home of O. A. Carr, and at Pond, near Richmond. Besides this, I conducted missions in various centres, one of which was the old church at Spencer, Kentucky, by Slate Creek, where Elder John Smith first declared himself in his attempt to return to New Testament Christianity. What a wonderful story these happy experiences would be! but space forbids. Some day I trust

in the providence of God to visit those old sacred spots once again; but, if that is never my privilege, I will thank God here and in eternity for the sweet fellowship and hallowed memories of those dear old Kentucky homes.

In response to the invitation of the church at Grote-st., I came back after travelling in Europe, Egypt and Palestine, to my native city of Adelaide once again. There God was very good to me, and gave me ten happy years of service. At the very commencement of this blessed ministry, I married; and for the love, self-sacrifice and devoted consecration of my dear companion in life I am forever grateful to God. Her sweet influence, her patience, her watchful care when I have felt the burden heavy and my health has almost failed, has been God's greatest earthly gift to me. For a dear father that used to remember us constantly at the family altar, and encourage me in every good work by his Godly life; for a Christ-like beautiful mother, whose precious spirit and sweet face seem to come again to me every time I preach, and for this dear sweet companion of nearly twenty years, I can never thank our heavenly Father enough.

In 1916, when the great war was still raging, I came to the old historic church at Lygon-st. Here it was my privilege to spend nearly seven difficult but happy years. We learned in those days of conflict to bear one another's burdens; and then when the clouds rolled away, we sought in days of peace to help to bring Christ nearer than ever before to men who had grown weary of the sad days of war. I will always have sweet memories of the dear people of Lygon-st.

When the strain became too great, I came to the baby church at Balwyn, and here in the midst of the beauties of Nature we have had the delightful experience of seeing this young church grow. We are associated with a loving, earnest, progressive people; and as new residents come into our midst, and as people have owned Christ, so our ranks have grown. It has been an entirely new experience to me; and, if it pleases God to give me continued health, it will be a joy to stay here for many years to come.

As I look back over the years, I cannot but thank God for bringing me back to my native land, and enabling me to dedicate my best to his service in this new and growing Commonwealth of ours. In my short life it has been my joy to see a mighty movement develop and grow, to see a fine College started in our midst, to see splendid men equipped and go forth into Foreign fields as well as abroad in our own land, to see thousands enlist for Jesus, and to watch our churches increase in a most wonderful way. This is not the reverie of an old man, nor is this reminiscent mood of mine a weakness of old age; but it is just a simple testimony to the goodness of God and the love of his brethren from one whose increasing joy it has been to dedicate his life to the greatest of all callings. As I think to-day of all the way he has led me, and all the by-paths I might have entered that at times have fascinated me, I can only offer thanks to him and to the churches I have labored for, and say that if I had these twenty-five years to live again I would like to live them in the same service, only to live them better. God has given us three loving boys and a dear girl, all of whom have given their lives to him. I can only hope that it will be my lot to see them grow up in the same glad service, and that, maybe, in his loving providence God may give me many years still to labor with my brethren in seeking to lead men and women to Jesus Christ our Lord. I dare not mention names, lest I forget some; but to all my companions and fellow-workers, some of earth, in glory some, I can affectionately say that the memory of their loving fellowship is my sweetest

joy, and that my greatest hope is that when we see our blessed Lord we shall share together in all eternity the joy of the harvest and the glory of that home where we shall never grow old.

## Victorian Women's Executive.

At meeting on Aug. 7, the president, Mrs. F. Lee, presided. Mrs. Shipway conducted devotions, and gave a splendid paper on "Lowly Service." Sympathy extended to Mrs. Huntsman and family in their bereavement. Mr. Patterson gave a fine address on Social Service, a Need for Organised Effort. Treasurer's statement was presented and received.

Additions from Bible Schools.—Northcote, 6; Bambra-rd., 7; Essendon, 2; Lygon-st., 1; Ivanhoe, 1; Preston, 2; Malvern, 1; Oakleigh, 1.

Members of the Home Mission Committee visited Oakleigh church; there was a good attendance. Interesting papers were given by Mrs. Lewis and Mrs. Mitchell. Regular giving was stressed, as also the collection being organised for the women's special gift toward furnishing the new chapel at North Geelong. Letters and envelopes have been posted to the secretaries of all country churches.—V. R. Main, Supt.

General Dorcas are very busy making garments for the poor and needy. A large parcel was sent to Sister Grace's Mission, and to four deserving cases amongst our own members. Useful clothing has been received from Mrs. Martin, Macedon; Essendon church; Mrs. Johnson, Middle Park. At special meeting on Aug. 5 to work for mission boxes, a large number of suits were made. Donation of £1 from Mrs. R. Lyall.—E. Hunter, Supt.

Prayer meeting committee visited Ringwood and Swanston-st. during the month. Papers were given by Sisters Baker, Waters and Edwards; soloist, Mrs. D. Allan.—N. Ray, Supt.

Hospital committee has paid 61 visits to the various institutions, and distributed home comforts, books, papers, 26 pair bed socks, bed jackets and children's clothes.—S. Meyer, Supt.

Girls' Mission Circles.—Hawthorn members are working for the parcel to be sent to India next month. Carnegie girls are working for Hospital Committee and Social Service Department. All other circles are working on F.M. parcels. Keen interest is being taken in Dr. Oldfield's plans for hospital at Dhond, India.—M. Smith, Supt.

Benevolent Home was visited by members of Brighton church. Several wards were visited and gifts of cheer distributed. Mr. Huntsman conducted a service in the hall. Parkdale church will visit this month.—E. M. Tuck, Supt.

Isolated Sisters.—During the month 30 letters have been written, and one reply received.—J. Ellis, Supt.

Women's Mission Bands report three new bands for the month. Copies of Miss Blake's letter and the monthly paper are sent out to all the bands. Arrangements are in hand for the rally to be held at South Yarra on Sept. 23.—M. Dimes, Superintendent.

Next executive meeting will be on Friday, Sept. 4. Mrs. Gill leads devotions. The speaker will be Mrs. Beresford Jones. All sisters are invited.—Miss Rometch, Sec., 240 Graham-st., Port Melbourne.

## WOMEN'S MISSION BAND.

Receipts to July 31.—Balwyn, £3; Boronia, £2/6/9; Carnegie, £1; East Camberwell, £1/1/6; Emerald, 15/-; Gardiner, £2/12/-; Hawthorn, £8/11/6; Lygon-st., £2/4/6; Malvern, £1/2/-; Middle Park, 17/-; North Fitzroy, 10/-; Oakleigh, £1; Shepparton, £2/2/-; Swanston-st., £3/6/6; South Melbourne, £1/7/-; South Yarra, £1/10/-; Total, £33/11/9.

Expenditure.—Paid to Mr. Enniss for Foreign Missions, £16/15/10; to Mr. R. Lyall for Bible Missions, £13/8/9; to Mr. F. Saunders for Bible College, £3/7/2; Total, £33/11/9.—J. E. Huntsman, Treasurer.



**S.A. Sisters' Auxiliary.**

The meeting was held on Aug. 6. The devotional session was in the hands of Mrs. E. J. Paternoster, who read a paper on Christian self-denial. Mrs. Collins presided over business session. 49 delegates responded to the roll-call.

Additions from Sunday Schools—Cowandilla, 3; Hindmarsh, 2; Henley Beach, 2; Mile End, 8; Queenstown, 14; Semaphore, 1; Cheltenham, 2; Brooklyn Park, 4.

The treasurer, Mrs. Bond, reported having received for Home Missions, £3/11/8 (total, £40/11/7); Foreign Missions, £4/13/6 (total, £26/17/5½). General Fund collection was £13/11 (total, £9/13/1); expenditure, £1/12/-; leaving a balance of £8/1/1. A collection taken up realised £1/13/5.

Foreign Missions.—Mrs. Messent reported that funds had been received during the month; but still much more was needed to reach £100 by Conference. On July 22 Miss Tonkin delivered a lantern lecture at Unley, the collection amounting to £1/16/-.

The following sums had been received—Point Sturt Sisters, £1/7/6; Stirling Sisters, 13/11; Mrs. Rudd, 10/-; Blackwood Sisters, £2; Unley, £1/16/3; Mrs. Uncle, 5/-; Mrs. Johnson, £2; Total, £10/8/8.

Mrs. Cant read a very satisfactory report of the Dorcas work at Cowandilla. The work was started in January last, and the membership is 28.

Prayer meeting.—Mrs. Moseley reported two churches had been visited and two cottage prayer meetings held.

Mrs. Young reported 105 visits to various hospitals, and two bed jackets given to Home for Incurables.

Temperance.—Mrs. Green reported a visit had been paid to Cottonville, but bad weather sadly interfered with the attendance. She reported also the results of the temperance essay competition as already published in the "Christian."

Mrs. Blight reported the following sisters had received the home call: Mrs. Easom and Mrs. Borden, Unley; Mrs. Young, Hindmarsh; Mrs. Magarey, Blackwood; Mrs. Wm. Harding, Lochiel; Mrs. Jacquin, Queenstown; Miss Bessie Gunn, Maylands; and Mrs. Barr, Mile End.

Miss Tonkin to be leader for next devotional session.—V. B. Thompson, 12 Kintore-st., Mile End.

**CORRESPONDENCE.**

[The Editor is not responsible for the views of his correspondents.]

**PROCLAIMING THE WHOLE TRUTH.**

Please allow a few words in answer to the letter of "Quo Vadis."

I read this letter with great interest, and enjoyed the beautiful outline of the good work going on around the metropolitan area, by an evangelist possessing many Christian graces. But he seems to think it is not a Christian grace to pose as an authority on a revealed truth. Then, is it true that baptism is a part of the process of the new birth? We believe it true, that ye must be born again of water and the spirit to see and to enter into the kingdom of our Lord Jesus. Well, I am an old man too, and I know from experience that, wherever the preacher is faithful enough to set forth the whole truth, it will bring trouble with those who are trying to get salvation in some other way. It is not good enough to neglect anything that has been commanded by the apostles and prophets of our Lord. I have no doubt whatever that it is the laxity and want of courage on the part of many present-day preachers that cause so much confusion and denominationalism, disunion and priestcraft.—John Marshall, W.A.

I have never known a satisfied Christian, I confess. Indeed, I should take satisfaction as a poor voucher for Christianity. But I have known several contented Christians.—George MacDonald.

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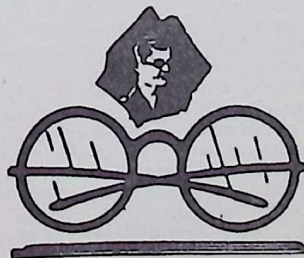
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## News of the Churches.

### Queensland.

A young man confessed Christ recently at Maryborough. One of Australia's oldest brethren, in the person of Bro. A. G. Payne, passed peacefully away recently at the age of 97. Bren. Price and Wilson conducted the graveside services.

### New Zealand.

Sickness amongst members has affected attendances at Christchurch during past two months. Bro. Stephenson continues to do fine work, and his gospel addresses are attracting a growing number of strangers. One addition by faith and obedience during the month. The men have formed a brotherhood to further the work among men. On July 12, nearly 100 broke bread. The church is making a special effort to raise £200 by the end of the year towards the extinction of the debt. All auxiliaries continue to prosper.

### Tasmania.

Meetings at Launceston keep up to the average. On Aug. 9 Bro. J. Hodgson gave a fine message to the church on "The Chastisement of the Christian." Bro. Noble preached on the words, "I will Build my Church." He made special reference to the passing of Sister Mrs. Wedin at the home of Bro. P. Orr on Aug. 7, at the age of 73. She had been a faithful disciple at Launceston for over 30 years. Bro. T. Arnot rendered a solo. The offering on behalf of the unemployment fund realised £2/15/3. On Aug. 16, at a large gathering around the Lord's table, Bro. Noble spoke on "New Testament Missions." At night he preached a splendid sermon on "The Supreme Commission." The choir rendered an anthem, and Bro. H. Stevens sang a solo. Sister Mrs. H. Lewis is far from well. Sister Miss E. Parkin is again in hospital.

### Western Australia.

At Victoria Park on Lord's day, Aug. 9, 55 broke bread, and Bro. Youens preached to a fine audience. At night the hall was well filled, and after a stirring address one man and a young lady made the good confession. For the Hinrichsen mission to commence about the end of next month, brethren are asked to help by their prayers and presence.

On morning of Aug. 1, Bro. Mudge addressed Subiaco church. Bro. and Sister Etheridge are leaving for Kalgoorlie, after years of faithful service. He has been an officer for some years. After morning service Bro. Clay, on behalf of the church, presented to them a silver cake tray, as a token of esteem. All auxiliaries are in a flourishing condition.

At Bassendean on Aug. 5, Mr. Eaton, China Inland Mission, gave an inspiring talk of work in China. On 7th inst., a social was tendered to Miss V. Gale and Mr. H. Seaby in honor of their approaching marriage. Both have been great workers in the church for several years. They were presented with an E.P. teapot and sugar bowl. On 9th Bro. Hughes spoke morning and evening. Two immersed believers were received into fellowship.

Since last report all meetings at Fremantle have been good. On Aug. 2, Bro. C. Robinson exhorted for the first time, and gave a very helpful message. Bro. Mudge delivered a powerful gospel sermon on "Lost and Found" to a splendid audience. On Aug. 3 the church aid society held a concert in the hall, and the "talents" (each worth 1/-) given to members for trading were called in. £32/8/- was realised. A fine programme was arranged. The C.E. Society visited Glyde-st. Methodist to help the newly-formed society.

At Northam, Bro. Buckingham's labors are being felt both in and outside the church, and a fine feeling of optimism prevails. Plans are being

laid for a "Go-to-Church Campaign" during September. The Bible School anniversary held during July was well attended. The children acquitted themselves well. Large congregations listened to fine addresses by Bro. F. Youens. His addresses to the scholars were apt, and much enjoyed. The continued progress of Bro. T. Paine, after serious operation, is reported, also the serious and painful illness of Sister Birchmore's husband. Bro. P. H. Roediger has returned home after visiting S.A. Bro. Albert Manning, of Narrogin, met the brethren in the mid-week service recently.

### South Australia.

At Mallala on July 26, a young man received the right hand of welcome, Bro. Mason speaking.

Bro. W. A. Eagle arrived at Moonta on Thursday, Aug. 6, and commenced his work as preacher. Good gatherings on the 9th, when Bro. Eagle was listened to with great interest at both morning and evening services. A sale of gifts was conducted by the sisters on the 15th, about £100 being netted for the building fund.

Milang and Pt. Sturt churches have been pleased to welcome Bro. and Sister Durdin and family. A social was held in the Milang chapel on Aug. 5. Several musical items were rendered, and addresses of welcome given by Messrs. A. W. Pearce, A. Stoner, E. Newell and Haworth, of the Congregational church. Bro. and Sister Walter Hedger were received into fellowship from Glenelg church on morning of Aug. 9.

At Port Pirie on Aug. 16, attendances were fair. Good addresses by Bro. Bowes. A marked improvement at mid-week prayer meeting since Bro. Wiltshire's visit. At a special business meeting, it was decided that the church increase its subsidy to the H.M. Committee to the extent of 5/- weekly. The Sunday School has been fortunate in securing a good lady teacher for young ladies' class, leaving Mr. Bowes free to open up a young men's Bible Class.

Fullarton church is making good progress. Record attendances on Aug. 16. In the morning Bro. D. Thorpe gave an inspiring address on "Unity," and at the close he was presented with a beautiful Bible as a token of love from the members for his services to the church. In the evening Bro. Harold Vawser preached a powerful sermon to a record congregation, and a young man made the good confession. School and boys' club are doing good work.

Prospect church are thankful that Bro. Beiler has been spared, and pray that he will be speedily restored. Bren. Stevens, Hains and Horsell have assisted during the preacher's absence. Bro. Beiler was present on Sunday morning and addressed the church, Bro. Horsell giving a stirring address at night, assisted by Bro. Manger with a message in song. Ten new scholars were added to the school for the last two Sundays. Bro. E. J. Paternoster addressed 20 members of the young men's Bible Class. Good interest is being shown by the young men.

Mount Compass meetings are keeping up exceedingly well. On Aug. 2 E. W. Pittman spoke morning and evening. Our esteemed Bro. Weeks, senior, who organised the church, was present. On Aug. 9 Bro. Skewes spoke in the morning, and E. W. Pittman at the gospel service. Bro. Les. Weeks helped in song. Fine meetings all day. On Aug. 8 Bro. Leonard Leane and Sister Grace Simons were married in the chapel, E. W. Pittman officiating. Both are earnest workers in the church. The few members at Willunga are faithfully holding the fort.

Avon Sunday School anniversary celebrations were held on Aug. 9, Bro. Mason, recently appointed evangelist (to the district) taking both services. In the afternoon his address to the children on "The Curse of Sin and the Power of

Blood of Christ to Cleanse," was illustrated by chemicals. The tea meeting on Monday was also a great success. Public meeting addresses were given by Messrs. Harris, of Balaklava, Tuck and Mason. The scholars (under leadership of Mr. Coveny, conductor, violinist, Miss A. Carslake at piano, and Mr. R. Duck, cornet) rendered the pieces very nicely. A most successful series of meetings was closed with a supper. The school has increased in numbers and in average attendance during the year. Great interest is shown the building being crowded for every service.

### Victoria.

At Hampton on Sunday J. Pittman spoke in the morning. Very good audience at night, and a Sunday School boy confessed Christ.

At Lygon-st. there were nice meetings during the day. J. E. Shipway, of Swanston-st., spoke in the morning, and A. G. Saunders at night.

Good meetings at Boronia last Lord's day. Bro. Howard Earle was the speaker at both services. Largest attendance at Bible School for some weeks.

Thornbury sisters' class held its monthly meeting on Aug. 12, 25 sisters being present. Collection for the month was £12/13/-. It was decided to give £15 to the building fund.

Bambra-rd., Caulfield, enjoyed a visit from Bro. Rasmussen last Lord's day. His message was much appreciated. The Bible School attendance reached 250. At the gospel service Bro. Schwalb spoke on "God in the Dark."

On Lord's day morning last Bro. Shipway exchanged with Bro. Saunders, of Lygon-st. Bro. Saunders addressed Swanston-st. church most acceptably. In the evening Bro. Shipway delivered a very fine sermon, and had excellent attention.

Ivanhoe church had good meetings on Aug. 16. Bro. Withers' addresses are greatly appreciated. At the close of his sermon on "Seeing Jesus," two married ladies were baptised, having made the good confession the previous Sunday evening.

Gardiner had fine meetings on Aug. 16. Bro. J. W. Enniss very helpfully exhorted the church. Nearly 140 broke bread during the day. A special offering for repayment of building debentures resulted in £108. Bro. Reg. Enniss preached to a good audience at night.

At Middle Park last Sunday, the J.C.E. anniversary was celebrated. In the evening a large congregation enjoyed special singing by the children, and a splendidly appropriate address by Bro. F. T. Saunders. In the morning Bro. Robinson's delightful exhortation on "The Ideal and the Actual" was much appreciated.

Meetings at Warracknabeal for the past two Sundays have been bright and helpful. Bro. Cornelius preached on Aug. 9, and Bro. Searle, of Brim, last Lord's day. The circuit meeting held on Aug. 12 was well represented. Plans are in hand for Sept. 9, when the North Western District conference will be held at Warracknabeal.

South Melbourne's meetings are keeping up well. Last Sunday, Bro. Jas. R. Waterman spoke at both services. The chapel has been beautifully renovated, and members are rendering great assistance in defraying cost. The Bible School rally social proved a huge success. Bro. R. Greenhalgh has commenced teaching the scholars anniversary hymns.

North Williamstown on Aug. 16 had the fellowship of Bro. and Sister Edwards, of Surrey Hills. Bro. Edwards' message to the church was greatly appreciated. Meetings are improving in attendance, and the church appreciate Bro. H. G. Clark's brief ministry. Sunday night saw the largest congregation since his coming. He delivered a fine sermon on "Christ the Church-builder."

At Cheltenham on Sunday the meetings were good. In the morning over fifty juniors were present and paid great attention. Good address on "The Lord's Supper" by Bro. Wakeley. At the afternoon gatherings were good. At the evening service visitors present from Pyramid and Oakleigh. Bro. Wakeley preached on "The Judgment Day." Two young girls made the good confession.



South Richmond is having good meetings. On Saturday night the girls' club gave a social; about 20 young people had a very enjoyable evening. On Sunday at 11 Bro. Hinrichsen gave an address on "The Pathway of Duty." At the evening service he spoke on "Christ at the Door." A young man confessed Christ. The numbers at gospel services are increasing.

Ballarat (Dawson-st.), had good meetings on Sunday. Bro. Connor intimated that he was continuing with the church into the eighth year. At night one was baptised on confession of faith. Mr. Pike, of C.I.M., addressed the Bible Class. Bro. Benson preached at York-st., and Bro. Burdeu at Mount Clear. Bro. Burdeu is taking charge of the school at the latter place for a term. The F.M. aim of £70 was reached.

Meetings at Collingwood last Sunday were well attended. Bro. Fitzgerald, of Fairfield, addressed the church, and Bro. Andrews preached at night. The Bible School is practising for the anniversary under leadership of Bro. Harvey. Last Monday evening, at a men's meeting, Bren Wilkie Thompson and Dr. Hinrichsen gave interesting lectures. The choir is doing splendidly. Foreign Mission offering amounted to £10/15/-.

Good interest is maintained in the work at Boort. On Sunday morning last the building was crowded, when one young man who had been baptised the previous Tuesday night was received into fellowship. In the evening Bro. Methven delivered the message to a good gathering, when another youth responded to the invitation. The weekly meetings of J.C.E., C.E. and the church for prayer are all well attended, and increasing.

Meetings at York-st., Ballarat, continue good. Many helpful messages are given by local and visiting brethren. Mid-week meetings are well attended. Bible School is flourishing; 91 children present last Lord's day. At a meeting on Aug. 3, it was decided to form a young people's society. Church members felt the need of a connecting link between school and church. The first meeting, on Aug. 10, was a great success; 31 members enrolled.

Ormond ladies' aid society held a very enjoyable social last Saturday evening. Sunday morning meeting was the largest since the opening of the church. It was letter transfer day, and 25 members were received by letter from sister churches. Bro. Abercrombie gave a splendid address. One lady, the wife of one of the officers, made the good confession. Bro. Thomson's sermon at night was very much enjoyed, a large number of strangers being present.

At Oakleigh a brother and sister from the Baptists have been received into membership. During the past week a farewell social and presentation were tendered to Bro. and Sister Patterson and family, who have removed to Preston. He was a deacon and superintendent of the Lord's day school, and had endeared himself to the church. The local tennis team played a pleasant match with visitors from Cheltenham church team and scored a victory.

At Ballarat (Peel-st.), Sunday, Aug. 16, was an "every-member-present" day, and a good attendance resulted. In the morning Bro. Wilkie gave a fine address. Bro. R. G. Cameron concluded his series of evening addresses on "The Second Coming of Christ," and good attention was given. On the 12th the church held an enjoyable social. The officers obtained permission to make some alteration to the building in order to accommodate the ever-increasing kindergarten section.

Attendances at Preston are excellent. Bro. W. Waterman is in hospital after operation. The prayers of the church are that the operation will be successful, and that he will have a speedy and full recovery. On Sunday, Aug. 9, Bro. J. Mortimer's exhortation and preaching were of a high order. He also addressed the men's Bible Class. The Bible School is going along steadily, also K.S.P. and girls' club. Ladies' guild is having nice meetings. The kinders now meet in the new hall, and the men's Bible Class sessions are held in the Bradford Hall.

Visitors at Kyneton on Aug. 9 were Sister E. Gibbs, and Bren. Smith and Grafham, of Brunswick, Castlemaine, and Box Hill. There was a large attendance at a social held on Saturday, Aug. 15, and a very happy time was spent. Bro. Smith, from the College, delighted with his contributions to the programme. Bible School is again increasing.

At Minyip on Sunday afternoon, Aug. 16, there was a record attendance, and Bro. Cornelius, of Warracknabeal, gave an appropriate address on "Pressing On." A committee has been appointed for the purpose of securing a suitable allotment of land for the erection of a building. It is encouraging to have the assistance of Bro. and Sister Hepburn, from Ararat, who have come to reside in the town.

Swan Hill is having good meetings. On Sunday, 9th, Bro. Cockroft spoke in the morning, and Bro. Hargreaves at the gospel service. On the 16th, Dr. Oldfield spoke at the evening service on medical missionaries. On Aug. 2 Mr. McCrae, of British and Foreign Bible Society, gave a fine talk. The young sisters have formed a girls' mission band, under Sisters Cameron and Redford. Members are preparing for the annual conference to be held early next month.

Meetings at North Richmond continue to be well attended. Bro. R. W. Payne has been slightly indisposed, but has improved. Exhortations were given by Bro. S. Chipperfield and Bro. Patterson, of Ascot Vale. At the gospel meeting on Aug. 9th Bro. A. Baker occupied the platform. The building was crowded, and a young lady made the good confession. All sympathise with Sister Cook in the loss of her daughter Dorothy. The average attendance for July at breaking of bread was 126.

Brim meetings, especially gospel services, are splendidly attended. On Aug. 2 Bro. Searle gave a fine gospel address on "The Fact of Conversion." Two young men made the good confession. At the breaking of bread on Aug. 9, Bro. L. Bolwell, from Pimpinio, was received into fellowship. After the evening service the two candidates of the previous Sunday were baptised. Bible School has commenced practising for anniversary. Meetings at Wilkur are well attended; 38 present on Lord's day morning, Aug. 2.

Geelong C.E. members and friends were visited on Aug. 11, by Bro. Dr. Oldfield, who spoke of the future work in India. Sister Seedsman, of Melbourne Hospital staff, had fellowship with the church on Aug. 9. Two receptions into membership and one addition were recorded. Marked success is attending the August campaign of special services. Bro. Stevens' morning exhortations on "The Christian" are most helpful; at night the Word is preached to large audiences. Last Lord's day evening a lad made the good confession. The Misses McKay rendered a duet.

Horsham had 120 at morning service on Aug. 16. Bible School is preparing for anniversary under leadership of Bro. Helmore. The sisters, under presidency of Sister Butler, are arranging for sale of work. A social held at the home of Bro. and Sister Seater on Aug. 12 brought a supply of preserved fruit for one of the stalls, and provided a season of social fellowship. Bro. A. J. Wilson in the afternoon of the 16th made his first visit to the Haven church; 41 present. Bro. Wm. Smith is laid aside through illness. Junior and Senior Endeavor Societies are active, and mid-week prayer service is encouraging.

Last Lord's day the Bible School at Golden Square celebrated its twenty-first anniversary. The building was suitably and effectively decorated with beautiful wattle. The morning meeting was attended by senior scholars. Afternoon and evening meetings were crowded, and sang very sweetly many songs well prepared by Dr. James Cook, assisted at the organ by Mrs. Cook. Bro. R. Lyall, Conference President, and Mrs. Lyall were visitors from Melbourne, and Bro. Knight attended the afternoon service and took part. Much enthusiasm marked the day's proceedings, and all enjoyed the fellowship of the meetings.

At Surrey Hills annual business meeting on Aug. 12 over 50 attended. Gratifying reports were submitted from church and all auxiliaries. The tent mission conducted by Bro. P. R. Baker had been a spiritual uplift and resulted in valued additions. A great improvement in the church's activities was regarded as a tribute to the ministry of Bro. H. G. Clark. The treasurer's statement showed that, including the mission fund, over £600 had been contributed for general and special church purposes, and a similar amount raised for church building fund, the general fund showing a credit balance of assets over liabilities exceeding £2,000. During the year the ladies' guild, in addition to raising £140 by sale of work, contributing generously to general Dorcas work and charitable appeals, had donated piano (£70) to church, £20 to Bible School extension fund, new communion table to officers, maintained an orphan in India, and supplied over 300 garments, 150 pairs socks and other necessities in aid of Sister Grace's branch of the City Mission. Election of church officers resulted:—Diaconate: Bren. H. Murray (treasurer), Luke (Bible School supt.), W. F. Allen (sec.), G. Murray (choir leader), W. Lawson, Waters, L. Dickson. Deaconesses: Sisters Edwards, Gibbs, Lawson, Ward, Wilson. Bible School secretary, Bro. G. Wilson. Organist, Sister V. Clewett. A warm welcome has been accorded the new preacher (Bro. Theo. Edwards) and Sister Edwards and family. Bro. Clark gave a helpful address at the morning service on Aug. 16, Bro. Edwards giving the gospel address to a splendid meeting at night.

#### New South Wales.

At Enmore on Aug. 2 Bro. Clydesdale spoke to the church on "Man's Need of the Christ." On Aug. 16 Bro. Whately addressed a good congregation in the morning on Acts 2: 41, 42. His evening topic was "Praise in Weakness." Church finances are in a sound condition.

At Paddington on Aug. 16, Bro. J. Fox, from City Temple, gave an inspiring message. Bro. and Sister Clarke, from South Yarra, Vic., were received into fellowship. Amongst visitors was Bro. Kent, from Duntroon, F.T. Bro. J. Chapple preached in the evening.

At Lidcombe on Aug. 16 attendances were well sustained. Bro. H. D. Priestley conducted song and gospel services; topic 7:15, "Revolution: the Greatest Revolution in History." On 9th inst. Bro. A. Allen, of Hornsby, addressed the church. In the evening Bro. H. D. Priestley preached. Two Bible School girls decided for Christ.

At Lismore on morning of Aug. 9, Bro. C. L. Savill was in charge. At night Bro. P. J. Pond explained the symbolism of the fall of Babylon as in Rev. 18. A group meeting of the women of the church was held at Sister A. M. Wotherpoon's during the week, and a rally of the young people was held at the preacher's residence. Bro. Hambly, of Tweed River, has removed to the vicinity of Lismore.

Good meetings at Sydney City Temple on 16th, Bro. Southgate speaking morning and evening. The gospel theme was "The Effects of Baptism." The church officers recently met in Conference the representatives of every auxiliary of the church. At this meeting the secretary of the Bible School made eulogistic reference to the work of the ex-superintendent, Bro. Thoumine, who recently resigned after over twelve months' work which at times was carried out under the disability of ill-health.

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*Churches per Duplex Envelopes*—Swanston-st., £6/5/4; Bendigo, 5/7.

*Individual Gifts*—Mrs. H. Anderson, 10/-; F. G. Martin, £8/13/6; R. Oliver, 10/6; F. O. N. Brown, £3; Miss Darnley, £1; Mrs. K. E. Varcoe, £5; Mr. and Mrs. J. J. Hovey, £1/5/-; Mr. and Mrs. R. G. Cameron, £1; Mr. H. B. Robbins, £1; Mr. E. Parsons, 10/-; Mr. R. Lyall, £25; Mr. and Mrs. R. Ennis, £10.

*Mission Thankofferings*—Swan Hill (balance of refund), £57/10/-; Ormond (additional refund), £6; Northcote (part), £80.

*Conference Fees*—East Camberwell, 15/-; Swan Hill, 10/-; Meredith, 5/-.

*Miscellaneous*—Christian Endeavor Committee (part refund Conf. Exp.), £5; Women's Mission Bands, £16/15/10; Warrnambool (refund cost ticket), £10/10/-; Rochester (refund cost ticket), £9/11/-; Warragul (part refund ticket), £3; Legacy late Joseph Williams, deceased, £907/9/-; Balwyn Church (J. T. Mahony), £9/7/6; Bal-larat (towards work at Peel-st.), £4.

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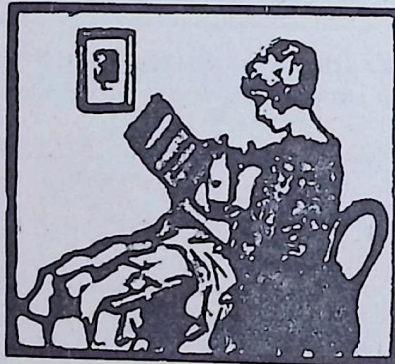
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