

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 36.

THURSDAY, SEPTEMBER 10, 1925.

Subscription, 9/- per annum; posted, 10/6.

A Bishop on the Ministry of the Church.

THE importance of a study of ministry by one who would appreciate the church of the New Testament will be admitted by all. Such a study is necessary also if we would understand the course of church history. It is essential to have a knowledge of the New Testament situation if we would estimate aright the development of the hierarchy and priesthood, culminating in the papal system. Whether we regard this as legitimate development or as a grievous departure from the divine model, the importance of the question cannot be denied. Were the reformers of the sixteenth century right in their opposition to sacerdotalism, or was (as many Anglicans tell us to-day) the Reformation a mistake? We cannot settle this question apart from a study of the ministry of the New Testament. The subject, it is clear, must be settled in some way before the union in which all churches are interested can come. The overtures of the Lambeth Conference, and the efforts of those behind the World Conference on Faith and Order, will be futile unless some general agreement on the doctrine of the ministry can be reached.

At the synod of the Diocese of Bendigo held last week, the Anglican Bishop of Bendigo delivered a notable presidential address on the Ministry. The full report in "The Bendigo Advertiser" of September 1 makes most interesting reading. If all Anglicans held the views of Bishop Baker, one of the great hindrances to union between Anglicans and Free Churchmen would be removed.

The great divide.

The great diversity of forms of ministry in the various religious bodies seems to add difficulty to the problem. But the question can be narrowed down. Bishop Baker asks: "Where the question ranges from the Roman Catholic view to, say, that of the

Salvation Army, is there any clear-cut issue? Can we simplify the question? Or is it too complex to reduce to one or two great principles? We of the Church of England can simplify the issue. For the Great Divide (if the phrase may be used) lies in the question—is the Christian ministry a sacerdotal or a non-sacerdotal one? Is the Christian minister in a special sense a sacrificing priest?"

From one point of view, the speaker went on to say, "it is obviously a sacerdotal one, for all Christians belong to a royal priesthood. So we must go a little deeper than this, or perhaps vary the question, and ask, Is the Christian ministry a special—sacerdotal—ministry? Is the sacerdotium of the clergy something over and above that of the laity? Is there a plus? There are many reasons why we should answer this in the affirmative. God instituted a sacerdotal ministry under the Old Covenant, why should he not under the new? Indeed, many able men have held that he has; moreover, the doctrine of a sacerdotal ministry is a very attractive one. In many ways, too, it simplifies matters. But, after all, the main

question is not whether a theory is attractive or easy. The main question obviously is, is it true?"

To the question, Is it true? Bishop Baker gives an unqualified negative answer. In his reply he refers to what he calls "three authorities"—the New Testament, early Church History and the Prayer Book of the Church of England.

The witness of the New Testament.

In the New Testament alone will readers of this find an authoritative statement. We are sure that sacerdotalism is wholly absent from its pages, no member of an apostolic church being a priest save in the sense in which all Christians were priests.

We are glad to note the frank recognition of this fact by the Anglican Bishop of Bendigo. He says: "Do we find the sacerdotal theory in the New Testament? We find there a great deal about the ministry. We find that Christ combined two principles which are complementary. He appointed the twelve apostles, and after his ascension, the whole body of the disciples appointed Matthias, and the seven. Later on we find Paul writing to Titus—'For this cause I left thee in Crete, that thou shouldst set in order the things that were lacking, and appoint elders in every city, as I gave thee charge.' Here, then, is one principle, a duly ordered ministry. But then there is another principle, for our Lord speaks directly to the whole body of believers, and teaches an immediate relation between them and himself. 'Abide in me and I in you.' 'Where two or three are gathered together in my name, there am I in the midst of them.' Added to this we have the wonderful teaching of St. Peter and St. John that the laity, that all true Christians, belong to a royal priesthood. So we learn (1) that there is a regularly appointed ministry; and (2) up to this point, there is no indication of a sacerdotal character. Or to put it in

The Best Memory System.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

—The Bible Champion.

other words, to say that there is a succession of regularly appointed Ministers, which by means of our bishops, can be traced right back, is to be clearly distinguished from saying that these ministers are sacerdotal." We assent to the truth of the last sentence in the foregoing, though we do not believe there is any such succession traceable. But even if it were, that fact would give no warrant for the sacerdotal pretence which is so common to-day and so obnoxious to true Protestants and Bible lovers.

Early church history and the prayer-book.

Every reader knows that from the third century onward we have sacerdotalism in the church. But the church of the first two centuries was free from it. Bishop Baker refers to the teaching of the so-called Apostolic Fathers, and summarises the teaching of Clement of Rome, Ignatius, Justin Martyr, Irenæus and others, but finds no trace of a special priesthood. Even Ignatius, that great stickler for the power of the bishop, "never once appeals to sacerdotal claims, though such an appeal would have made his case more than doubly strong." After his summary, the bishop gives his conclusion: "And so my contention is that the sacerdotal theory of the ministry can be found neither in the N.T. nor in the earliest Church History. The history of the Prayer Book shows of course very clearly the progress from the sacerdotal to the non-sacerdotal conception of the ministry, which indeed was the great question at issue as far as the Reformation in the English church was concerned. So the reformers removed from the ordinal every suggestion that their priests were ordained to offer sacrifices."

Two of the most scholarly of present-day Anglican bishops (Bishops Temple and Headlam) are quoted by Bishop Baker in support of his views. Then he concludes: "I submit then that the doctrine of a sacrificing (i.e., a propitiatory sacrifice) Priesthood cannot be found in the New Testament. That it cannot be found in the earliest church history. But later on it was introduced from outside, and rapidly grew. That the Reformation included a protest against this doctrine, and it was eliminated from our Prayer Book. I know all will not see eye to eye with these views, and I am reluctant to disagree. But after all the great thing is not whether a doctrine is attractive or not, but whether it is true. It would simplify life a great deal if I could accept their other view, but with the New Testament (our final court of appeal) in my hands, I cannot."

Detracting from the glory of Christ's work.

In the second part of his presidential address the Bishop of Bendigo referred to the view held by some of his fellow Anglicans that Christ is now offering his sacrifice in heaven. In answer he rightly declares

that the theory that Christ is even now offering his sacrifice is wrong. Because the theory overlooks . . . the truth that Christ is now not standing as a supplicant but is seated at the right hand of God. Priests never sit to sacrifice. . . . The truth here expressed is that our Lord's great atonement has been wrought, is finished and completed, though it is of eternal efficacy. This is the whole point of the Epistle to the Hebrews, e.g., 1: 3, "When he had made purification for sins, sat down," etc. (Cf. 8: 1, and 12: 2, where the verb is in the perfect tense). Now sitting is not the attitude of either a priest at sacrifice, or of a victim. On the other hand it does mark the cessation of Christ's propitiatory work. This epistle seems to heap up statements regarding our Lord's finished work once performed, e.g., he "entered in once for all, having obtained eternal redemption" "not that he should offer himself often," "Christ having been once offered," "when he had offered one sacrifice for sins for ever." "For by one offering he hath perfected for ever them that are sanctified." "Where remission of these (iniquities) is, there is no more offering for sin."

"One great reason why some of us feel

strongly about these questions," (says Bishop Baker in closing) "is the marvelous efficacy of Christ's completed work. We glory in the Cross of Christ because there is our hope, and we fear lest any views which insist upon the need of a continual offering should blur the truth that 'it is finished.' Our one and only desire is to magnify Christ and his completed atonement. . . . The doctrine of the ministry, together with that of the Eucharist (they are probably really one) lie at the very root of our difficulties and differences. For it is not primarily a matter of vestments, postures, flowers, and music, or even (entirely) ritual. Our differences go deeper than these externals. And if we could but see our way to some agreement here, some synthesis, we could drop our controversies and get on with the work of the church. Meanwhile let us study, work and pray for such a consummation, and the first step is, I believe, to see clearly just where our differences lie, hence my theme to-night."

We welcome this very frank and able statement, which derives special force from the official position of the man who makes it.

The Life of the Ages.

Ira A. Paternoster.

[The following sermon was broadcasted, and is printed as delivered.]

I am glad to-night to speak in this way to many whose faces I shall probably never see, together with many whom I count among my personal friends. I wish to base my message upon verses found in the third chapter of the gospel of John. Jesus has just been discoursing with one of the lawyers about a great spiritual truth, and he tells Nicodemus that "unless a man is born anew he cannot see the kingdom of God." Nicodemus seeing only with his natural eye is astonished and asks, "How is it possible?" In reply Jesus reveals the fact that he is dealing with spiritual truths. He says, "And just as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, in order that every one who trusts in him may have the life of the ages." John significantly adds: "For so greatly did God love the world that he gave his only Son, that everyone who trusts in him may not perish, but may have the life of the ages."

The great question which at some time or another enters the mind of every individual in some form or another is, "If a man die shall he live again?" The Christians' answer to this question is in the words of their Master, "Because I live, ye shall live also." Jesus also said, "I am the resurrection and the life. Whosoever believeth on me shall never die." Faith in these promises has inspired men and women the whole world over.

In the very beginning of the Christian

church, when worship was done in secret for fear of the Emperor Nero and others, this thought made it possible for men and women to suffer the most inhuman persecution and terrible death one could imagine. Because men have believed in the atoning work of Christ and his power to save from death, they have lived and worked inspired by the conviction,

"There is no death!
What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

"Death," said John Foster, "is not to the Christian what it has often been called. 'Paying the debt of nature.' No, it is not paying a debt, it is rather like bringing a note to a bank to obtain solid gold in exchange for it. You bring a cumbrous body which is worth nothing, and which you could not wish to retain long; you lay it down, and receive for it, from the eternal treasures, liberty, victory, knowledge and rapture."

You will notice, listeners-in, there is a condition attached to this great gift. Jesus says, "Every one who trusts in him may have the life of the ages." It is faith in Jesus Christ that opens all the gates into eternity. The people had been disobedient to God and were punished by the plague of serpents, release coming only to those who looked upon the serpent of brass which Moses made and placed before their gaze. Jesus, looking upon his crucifixion, saw himself in the position of the brazen ser-

pent. Just as Israel had been disobedient and was saved by the brazen serpent, so we believe our disobedience and sin have wrought for us our undoing in the sight of God, and the uplifted Christ is our only hope. Sin has always shut man from the presence of God. Our own heart reminds us of this, for when we sin we feel ourselves separated from God. Sin is lawlessness, and the lawless one must be punished, unless a suitable substitute is found. Jesus became this substitute for us, for only the God-Man could atone for sin. Realising this, John was led to exclaim, "For God so loved the world." It was a loving God who provided the substitute for Isaac. It was a loving God who provided the substitute for you and me.

But very many reject him. His offer of mercy is refused, and men demand in his stead a murderer. This is because man does not see himself as a sinner. They believe their good deeds, their moral life will save them.

What a lot of sympathy there is in the world to-day. Many are ready to give help to the needy, and to care for the helpless. A wonderful spirit of philanthropy is abroad. This spirit in men is undeniably an outgrowth of Christian teaching and influence. But many people who do not know Christ, dishonor his day and even blaspheme his name, are trusting to their philanthropic goodness as a passport to heaven. But how insufficient are these things to make us fit for the presence of God. No amount of work on our part will ever be able to blot out the sins of our life. We have no merit of our own. The finished work of Christ alone places us where we may exclaim with the apostle Paul, "There is therefore now no condemnation to those who are in Christ Jesus; for the Spirit's law—telling of life in Christ Jesus—has set me free from the law that deals only with sin and death."

What a wonderful thing it is to know the past is wiped out, and our sins are to be remembered against us no more forever. All the bitter hate, the evil desires, the selfish sins of the past are to the believer in Christ Jesus gone forever, and we become new men and new women in him. To those who have this assurance there is peace—peace which passeth all understanding. It brings a joy and gladness not understood by the world, for it can only be comprehended and appreciated by the twice born.

Possibly some one of my invisible audience is thinking this a hard saying. Jesus does not make it easy to follow him. He tests his followers. On one occasion when many followed him, he proceeded to test them, with the result that many forsook him. Turning to his disciples he said, "And would ye also go away?" Peter speaking on behalf of the others said, "To whom shall we go? thou hast the words of eternal life." And so it ever is. You turn from Christ, and what is left either of hope in this life or the life after? With all the supposed difficulties surrounding the New Testa-

ment record of the Man Christ Jesus, what has any one better to offer? Jesus has been tried by millions, and has never failed. His is the name which is above all others. Around that name are gathered the most beautiful treasures in literature, in art, and in music. His life has inspired more noble deeds and led the way to greater victories over the unseen enemies of darkness than has any other. Other names have lived for a year, a century or longer, but save for a few interested ones the great rank and file of the world's humanity know little of their worth. But here is a man who for what he sees to be his Father's will submits to

the shame of the cross, and his name continues as the

"Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

This day which draws so nearly to a close has been set apart for worship. We have been privileged in this way to add our tribute to praise. You have been brought face to face with Jesus again. May you be led to see him as the altogether lovely One, the fairest of ten thousand, and may you be caused to realise that God did so love the world that all who believe in him might live forever.

Unconscious Girding.

"I girded thee although thou hast not known me."—Isa. 45: 5.

It was to Cyrus, King of Persia, that these words were addressed. They revealed to him the secret of his life. Cyrus had conquered Babylon, and granted liberty to captive Israel. From what motives of policy he acted it is perhaps impossible to say. But here the curtain is lifted for a moment, and back of all the conscious aims of Cyrus we see the conqueror in the hand of God. Cyrus was a pagan. He bowed down to the ancient gods of Persia. He had never known Jeho^vah's name nor worshipped towards his holy temple. Yet all the time, right through his youth and manhood, and in his handling of victorious armies, God had been girding him although he never knew it. So are we taught that, in every separate life, back of our striving there is a plan of God. We are being trained and disciplined and led when we never know anything about it. There is no chance or accident in life. Things we rebel against are in the ordering. Love and wisdom are girding all the time.

We see that with peculiar clearness in the various biographies of Scripture. Think, for instance, of the life of Joseph. When Joseph was seized and cast into the pit it must have seemed to him a cruel fate. When he was carried off in slavery to Egypt it must have looked as if God had quite forgotten him. Yet the hour was coming when in that very place, surrounded by his suppliant brothers, Joseph was to say, "It was not you who brought me hither: it was God." The pit and the slavery were not in Joseph's plan. To him they were cruel and terrible intrusions. Had he been given liberty of choice he certainly never would have chosen such things. And in every life, in your life and in mine, are things we never should have chosen for ourselves, and the question is, how do we regard them? Do we take up a quarrel against life? Are we angry because *our* plans are shattered? Do we feel as if some blind fury were at work with us? Do we resent such meaningless intrusions? My dear reader, there is a better way—it is the way that all the saints have trod—it is to believe

that God is girding us, though we never know anything about it. His plans are larger than our plans. They include the bitter and the sweet. There is room in them for loss and sorrow. They embrace the cross as surely as the crown. And the beautiful thing is that this large ordering is the ordering of a Father's love, so that all things work together *for our good*.

One sees that often in the discipline of childhood which is sometimes so hard to understand. Even an unhappy childhood may be *meant*. I had a friend who had an unhappy childhood. He was checked and repressed at every turn. Where other children are open and communicative, he learned to be secretive and silent. And he told me how terribly bitter was his loneliness, and how he used to envy other children who could pour the tale of every day's adventure into a loving mother's ear. But childhood passed and manhood came, and my friend became eminent in one of the professions. A hundred secrets were entrusted to him, to betray one of which would have been treachery. And then it broke on him, with sudden clearness, that, in his secretive and silent childhood, God had been girding him when he never knew it. *He* never would have chosen such a childhood. It was the last thing in the world he would have chosen. Just as that trouble which laid you aside from work is the last thing in the world *you* would have chosen. But the plans of Love are bigger plans than ours, and have room in them for things which we resent as intrusions on our happiness or usefulness. Living faith is universal faith. Living faith embraces everything. Living faith delights in holding *everything* within the circuit of the love of heaven. In disappointments, in accidental happenings, in illnesses, in hours of heart-break, Love is busy girding all the time.

This strengthening philosophy of life was continually proclaimed by the Lord Jesus. It is bound up with his doctrine of God's fatherhood. A father does not only clothe his children: he prepares them for the years that are to come. He does not alone supply

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We Study to Please.

A. R. Benn.

Someone had started a business. He took the best shop available and tried hard to make a good do of it. If there was any word that he could speak or write, he wanted to speak or write it; and this is what he wrote: "We study to please." He wrote it big and plain so that anyone entering his shop could not fail to see it, and where anyone looking in at the door, even if passing on to another shop, could hardly fail to read what was written.

Nice words these. A man who was visiting the town passed the shop and read the message. It is hard to say what action he might have taken had he been very new to the world; but this particular passer-by had had some slight dealing with his fellowmen, and for some reason which he has not explained, he refused to take that nice sentence at its face value. Anyway, what was it that the storekeeper meant when he wrote up, "We study to please"? "We," of course, means the storekeeper himself, and any who may help him in his pleasing business. What is the kind of studying "we" do? Is it the study that will qualify a man for a profession? I assure the reader that the study has nothing to do with books, except such as a book-keeper may work at. Perhaps the word "strive" might have been a better term; but we must allow the man to know his own business and choose his own word, and we may not presume to alter it. Those to be pleased, of course, are those fortunate people who deal at that shop. It seems to mean, "Come in and be pleased." If I could be sure that this motto expressed the truth, the whole truth, and nothing but the truth—especially the whole truth—I should want to deal at that shop. The street-walker I have referred to was a common enough man to want to be pleased, but nevertheless he passed on; perhaps he thought that there might be another shop which would be equally anxious to please, and even more successful in their study, even though they had not expressed it in paint.

I must admit that that storekeeper has pleased me in giving me a reminder of some spiritual facts and making them, maybe, a little plainer to me. Everyone of us is included in that "we" that study to please; but the question is, To whom do we give pleasure, myself, my neighbor, or my God?

Pleasing myself.

To begin with myself, is it right to study to please myself? That depends, of course, on what is it that pleases me; what do I call pleasure? If it be a pleasure to myself to please my neighbor and to please God, then to please myself is worth studying for. There is a pleasing of oneself which later on works very real and very lasting displeasure. This will illustrate: A mother, worthy of that sacred name, is giving her daughter some advice, some warning of danger which is threatening, and that daughter resents it very strongly; she pleases herself by saying to her mother what no girl should ever say to such a relation; not only does she please herself as to what she says, but also what she does. Did I say she pleased herself? Yes, but only for a moment; it may be that that self-pleasing girl comes home some day to find that she has lost her best friend, that the mother's lips are silent in death. Or it may be that the danger of which her mother warned her was very real, and the girl wakes up to the awful reality of the danger against which her best friend warned her, and the self-pleasing girl has found that what she deemed was pleasure was displeasure, and that really she has displeased herself. The so-called pleasure was but for a moment, and the pain and the displeasure were for life, perhaps for eternity.

Let me please myself, but ere I do so let me use a long-distance telescope for fear that what

seems pleasure for the next step may mean displeasure for every subsequent step of life. To a student of selfish pleasure were these words spoken: "Son, remember that thou in thy life-time receivest thy good things. Now thou art tormented." Then the obverse is equally true, that which means displeasure to me now may be pleasing to me in after life, even in eternity. Before I can quite decide what pleases and what displeases me, I must use that long-distance telescope which will enable me to see what may be a distance off and what may be eternal when once it comes. Of a man who had had much in life that was calculated to displease were these words spoken: "Lazarus . . . evil things, now he is comforted."

Pleasing my neighbor.

Then how about my neighbor? The firm responsible for the sign "We study to please" made no secret of their desire to please their neighbor. How about it? Surely it is good to please my neighbor! Yes, but once more, with the telescope up to the naturally short-sighted eyes. With that telescope I see the things which are otherwise unseen, but nevertheless eternal. To please my child, I may have to let him play on the edge of the precipice or amuse himself with the carving knife. Such may please him, but only for a moment; if he sustain life-long injury because of that momentary pleasure, then it transpires that I have not really pleased him; that what he for a moment blessed me for, ever after displeased him and tempts him rather to curse me for. Doubtless that is something of what Solomon had in his mind when he said, "He that spareth his rod hateth his son." It applies also to those of older growth: we must sometimes offend people in order to give them lasting pleasure. May it not be that some whom I have feared to

offend on earth may have reason in eternity to be eternally offended with me for not speaking the word or doing the act which, while it would give John Bunyan and hosts of such men, while they made many enemies, were the most friendly of pleasing. Had their message been accepted and acted upon, what pleasure they would have given! I am sure that nothing will ever please me so much as getting to heaven. Blessed be that man, the helping he shall cause me temporary displeasure.

Pleasing God.

Shall I study to please God? To ask such a question is almost an offence to the average person. To that question an unqualified answer in the affirmative may be given. No need of the telescope here, for that which pleases God now will please him forever. In pleasing God I am going on the right road to please myself, and to please every neighbor. To please God need be my only study. What, think you, would Queen Mary of Smithfield fame think now of the man who so displeased her that she burnt them to ashes? Supposing she could come in contact with them now, and live under the same conditions as she did in the sixteenth century? I think they would now be the most pleasing people to her. And those Protestants who ceased to protest in order to please her and save their lives, how would they appeal to her, supposing that having had a look into eternity she were back here, would not such men-pleasers be most displeasing to her? To quote again from Solomon: "When a man's ways please God, he maketh even his enemies to be at peace with him" (Prov. 16: 7).

After all, we, the great "we" of human kind, study to please; but shall we not add one word to that sentence—"God"? A soldier came home from the war and spoke a sentence which is worthy to live as long as the world lasts, a sentence which I take out of its connection and apply in the matter of studying to please, "Nothing matters but God."

Paul Wang: Policeman, Prisoner, Preacher.

One of the most remarkable men in China today is General Chang Chih-Chiang, who is not only an earnest Christian, but a flaming evangelist as well. Nearly two years ago, while commanding a brigade of soldiers near Peking, there was laid upon his heart a longing to preach the gospel to the men in the First Model Prison of China's capital. Naturally, the prison authorities welcomed the coming of General Chang to speak to the men. He addressed the men on several occasions, telling them of the joy and peace he had found in following Christ, and pleading with them to forsake idols, and follow and serve the living and true God. One of his addresses was only three hours in length! The prisoners were greatly impressed with the fiery eloquence of this general, who loved them enough to take time to come and tell them of the blessing he had found in the new religion. Scores of them believed, and later thirty-six of them were baptised.

One of those who turned to God through the preaching of General Chang was a man who had formerly been a policeman in Peking. He had been mixed up in a fracas, and was just finishing a term of three years. The policeman-prisoner felt so grateful to God for saving his soul, that he decided, while still in prison, to devote the remainder of his life to preaching the gospel to his fellow-countrymen. His wife was dead, and his daughter betrothed, so that he was free from family encumbrances. He determined to make a ten years' preaching tour of the twenty-two provinces of China.

After leaving the prison, he spent two months in Peking, preparing for the trip. Each night he attended a Bible Class at the Shunchihmen church, to get a better knowledge of the Word of God. At this time he also joined the Pocket Testament League, and received a Pocket Testament similar to that presented to General Chang's soldiers. He secured gospels from different agencies, and sold them to supply his needs and help in preparing his outfit for the

Proposed trip throughout China.

At this time he also received a little money, which was due to him from the Police Department, which had been held by them during his imprisonment. He used four dollars of his scanty funds to purchase a wheelbarrow. He loaded the wheelbarrow with his luggage, and with a supply of gospels to sell en route. The barrow also bore a flag, stating he was making a preaching tour throughout China. It was in the spring of 1924 that Mr. Wang started from Peking on his unique wheelbarrow campaign of spreading the Word of God and preaching Christ. For some time he visited various villages about the capital, and then set out for the provinces, pushing his wheelbarrow. After reaching Kucheng, his progress was stopped for a time by the continuous rains which flooded the roads and made further progress impossible. Being unable to visit new territory, Mr. Wang was practically penniless. The Christians of Kucheng kindly helped him, but he did not like to receive their assistance. A kind-hearted Christian named Pan asked Mr. Wang

whether there was any trade at which he could work. He replied that in the prison he had learned to make tin kettles. Mr. Pan then said that he would give Mr. Wang a small room in which to work and sleep, and would lend him ten dollars for a time, until he could continue his journey. Mr. Wang visited the nearby city of Paoting-fu to purchase some

Tools for making the kettles.

Being unable to secure the special implements that he desired, Mr. Wang sent a letter to the Head of the First Model Prison, asking him if he would kindly send him the tools, and stating that he would remit the money on receipt of them.

While I was working among the men in the First Model Prison in Peking, the Head of the prison showed me the letter that he had received from Mr. Wang. At the same time the superintendent of the prison spoke very highly of the change in Mr. Wang's life.

The writer was much interested in the letter from Mr. Wang, and later, when visiting the prison, asked whether the tools had been sent, and the money received, and an affirmative reply was given to each question. Some weeks later I visited Paoting-fu, and was very eager to have a personal interview with the policeman-prisoner-preacher, and to see his wheelbarrow. Word was sent to Kucheng, and that same day Mr. Wang came down with his wheelbarrow by railway train to Paoting-fu.

The appearance and bearing of Mr. Wang were a pleasant surprise. His face is kindly and intelligent, and his deportment that of a Christian gentleman. Mr. Wang explained that his stay at Kucheng was only a temporary arrangement. He told how he works on week days and attends a Bible Class at the church at night. On Sundays he attends divine service in the morning, and in the afternoon goes out to preach in the nearby villages.

In speaking of his work of making tin kettles, Mr. Wang said: "The Kettle Shop is only temporary. I do not wish to lay up money, for I have given myself wholly to the Lord for service. I read in the Acts of the Apostles that Paul used his trade to support him while preaching, so I propose to follow his example, and make kettles for support, so I will not be dependent on others as I go from place to place. I hope to visit all the twenty-two provinces of China, completing the circuit in ten years."

When it was suggested to Mr. Wang that he might not live for ten years, he replied: "I have settled it with the Lord, that if I live one day, I live that day for him."

Mr. Wang lives the simple life. His daily food is millet, and he eats but two meals a day. At present he cooks his own meals. When travelling, his daily expense for food and lodging reaches the large total of about seven cents a day, or possibly eight cents, if the inn in which he spends the night is of a more aristocratic type.

Soon after arriving in Paoting-fu, Mr. Wang suggested that we should visit the prison and preach to the men. Mr. Wang gave a splendid talk to the prisoners, saying in part: "Fellow-countrymen, be true. Serve your term as faithful men. Do not be overmuch depressed at being in confinement. All men are sinners before God. He will give you a chance. Trust him and quit yourselves like men."

"When I was in gaol, different ones, Buddhists and others, came to tell of their religious faiths and sacred books, but only the Bible is complete in that it offers an adequate redemption; a Saviour from sin; a new heart, and a Friend who never fails those who trust him, here or hereafter."

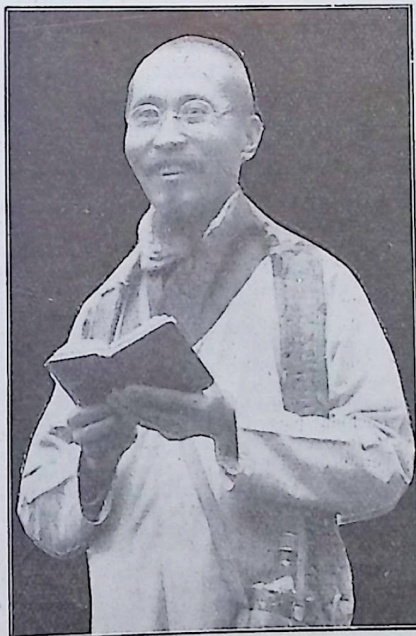
"Read the Word. Trust it. It is God's Word. It will never fail you. The peace of the Bible is altogether different from the joys of intellect, feasting and attending plays, etc. It satisfies the craving of the human heart to be right with God."

Shall we not pray for Mr. Wang, as he tours China on his campaign of wheelbarrow evangelism?—George T. B. Davis.

Religious Notes and News.

Bible Knowledge.

A "Bible Knowledge" test applied recently in America revealed what was frankly called "the most startling ignorance of the greatest Book the English-speaking race has in its possession." The questions were put by the superintendent of a Teacher Training College, and were sent to 100 students of that college and to some 1,800 High School pupils. The results were certainly "startling": here are some of them—they are almost past belief. 40 per cent. thought Paul "a book of the Bible"; 45 per cent. thought Agrippa "an apostle"; 45 per cent. thought Galilee "a river"; 16 per cent. did not know where Jesus was born, nor did they know the name of his mother. Other "guesses at truth" were that Ephesians was "a province," Martha "a Book of the Bible," and Samaria "an author." Words that are not proper names proved stumbling-blocks: 33 per cent. thought centurion meant "the middle point." Well may the Editor who records these results sound out the battle-cry, "Restore religion in the home. Put religion in the schools."



Paul Wang.

Cleansing the Pictures.

A prominent newspaper in London, in discussing the cinema, quoted the well-known suggestion that if a man were permitted to make all a nation's ballads, he need not care who should make its laws. It proceeds, "Let the Government realise the subtle influence of the pictures upon the impassively receptive minds of those who sit and look at them." The occasion of this comment was a letter, signed by a number of famous men and women, and sent to the Prime Minister. The letter describes the films as a subtle means of propaganda, none the less powerful because it is indirect, and asks for a committee of inquiry. We are sure that there is in Australia a very prevalent and deeply convinced fear of the present picture system, and right-thinking people everywhere will be glad to learn that the Victorian Cabinet is introducing a censorship Bill. It is an indication that at last the power of the cinema is being recognised, and the need to regulate that power. There are 800 picture theatres in our country, and 66 million visits are paid to them

during the year. We have, of course, a Federal censor, but he himself admits the need for greater stringency. No one now doubts the value and excellence of many of the pictures shown, but there are others of a very different character, and these are having a pernicious influence on our boys and girls. It is a question that should secure the attention of every Government, whatever its political complexion may be.—Presbyterian "Messenger."

Bible and Education.

In all the talk about the young there is a general agreement that the Bible is not revered as it should be. There is a lamentable ignorance of its teaching. As to what or who is to blame, there are various opinions. The Scriptures have no longer their place in the home, the pressure of day school lessons, so much light literature, worldly attractions, these all lead to the neglect of the Book. And it must be admitted that the scholars who are trained in everything but this will be lacking in mental balance. The home and church should supply the deficiency in our educational systems. But the former fails in its duty and the latter cannot get enough of the young people's time. It is, therefore, a growing conviction that there should be at least the reading of the Bible in the day schools. The following cutting from an American paper shows the universal change of public opinion:

"The House of Representatives of the State of Florida, on May 13, passed a Senate Bill requiring daily readings from the Bible in public schools of that State. The vote was by 76 to 2. The reading is to be without comment. The American people are determined to replace the Holy Bible in the American State schools; and the States are falling into line, one by one."—*Australian Baptist*."

Sunday School Decline.

What might be described as a straw to show which way the wind is blowing, was produced at the United Methodist Conference in Manchester recently, when a decrease of 249 Sunday School teachers and of 6,254 scholars was announced. Such a decline is, obviously, the result of some serious cause militating against the right-upbringing of children. Until the church of Christ looks beyond the child in this matter, and determines to fight with free hands whatsoever is handicapping the child in its spiritual life, the outlook for future generations will be dark indeed. A speaker at the U.M. Conference diagnosed the situation clearly when he said:—

"Parents are no longer convinced of the necessity of sending their children to Sunday School. They do not even feel the loss of the religious atmosphere formerly considered essential in the training of the young. Religious instructors of the young in London have had their difficulties increased by the decision of the London County Council that it can safely annul the fourth commandment. No longer are people shocked to see parents of young children going about on Sundays with tennis rackets and in cricket and boating flannels. Children, consequently, begin to hold the same view as their parents—that religion does not matter, and is only of secondary consideration."

A generation ago the Sunday Schools were well attended; yet the churches to-day are emptying. To-day, also, the Sunday Schools are emptying; in what state will the churches be to-morrow? Never has there been a more urgent call to go out into the highways and byways to gather in the careless, the strayed, and the lost. The highways of the modern world do not lead to the churches. Is it not the duty of the churches to intercept the people as they go heedless along?—"Christian."

The Home Circle.

Conducted by J. C. F. PITTMAN

Suppose.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not grow up";
How many a weary traveller
Would miss its fragrant smell;
And many a little child would grieve
To lose it from the dell.

Suppose the little breezes
Upon a summer's day,
Should think themselves too small
To cool the traveller on his way;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake,
If they were talking so?

Suppose the little dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

How many deeds of kindness
A little child can do,
Although it has but little strength,
And little wisdom too!
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love.

Advice to Boys.

One of the first copies that my teacher wrote for me was: "Modesty is a great virtue." It is an old-fashioned virtue, and one that I fear is too often neglected in the young of the present age. There is an old proverb that "people take a man at his own valuation," or, the more you think of yourself, the more other people think of you. The good opinion of "the people" is desirable; if it comes unsought, it is all right. But if you have to bow and bend to every whim of fashion in order to please "the people," you will soon find that you please nobody.

Too strong a desire for the approval of others may lead us to make things too pleasant all around. This may be akin to hypocrisy.

The apostle Paul gave good advice in Rom. 12: 3, when he said: "Not to think of himself more highly than he ought to think; but to think soberly"—that is, modestly, rightly.

Many boys, and men, too, have made themselves ridiculous by "blowing their own horn." If you can beat all the boys running or jumping at school, don't always be talking about your fleetness. If you can learn faster than any in your class, keep it to yourself. If you can sing better than others, don't talk about it too much. Modesty forbids us making a display of our great superiority over others. Make no parade of your skill; it will be discovered sooner or later by others, and you will receive the more praise for it.

A celebrated English lord was making a speech in the House of Commons. He was extolling the courage and bravery of the English soldiers, when one of his associates said:

"My lord, you have forgotten one important incident of an officer who was stricken down three times by sun-stroke. He was wounded twice. He almost starved with his men, but he went on and on until victory was achieved."

"I was not aware of this fact," said the lord.

"I have been told that this officer was the gentleman that is speaking," said his friend.

"Oh, yes," said the lord in great simplicity; "I thought you meant some other officer."

Every boy or man must mingle with his fellows, and to be wise enough to take our proper place is often very humiliating; yet it is always best to take a lowly seat, so that we may be invited to a higher one rather than be driven down. Modestly take your place, and be contented with it until you can do better. While I advise modesty, I also advise manliness. Nor do I mean by this that you are to be brazen or impudent. True worth will find its level.

I do not say that you must be contented in squalid poverty or ignorance. If this is your lot, be contented to work out of it, and do not make yourself and others miserable because you cannot leap out of it all at once. It takes time, patience, and hard work to overcome difficulties. It may be that you are a member of the church, and trying hard to live a Christian, but your surroundings are such that you find it difficult to do your duty. My advice is that you be contented to work and wait, modestly and humbly, yet bravely, doing that which you know to be your duty. The world, the church, God needs brave boys and men.

May God bless our boys.—From "Uncle Minor's Stories."

No Mean Ambition.

"Son, choose a gentle woman for your life partner," was the only comment on matrimony a man recently made to his only boy when he reached the age of manhood.

Knowing of the happiness and success of his married life, realising how justifiably he could have expounded on the virtues of his own life partner, I marvelled at the brevity of his advice until I realised the full significance of it.

This woman is a gentle woman; gentleness is her charm and her power; gentleness, born of humility, faith and love, fortifying her with such repose and unflinching strength, endowing her with a poise and serenity so steadfast that there is always ability to carry her own burdens and to lend a helping hand to others, a fearlessness that dares to face any problem, a kindly justice that is more persuasive and powerful than argument.

Here is the true gentleness that is the result of deep reflections on her own shortcomings and a charitable acceptance of the faults and failings of others.

Hers is the genuine gentleness that is inspired when we recognise and endeavor to fulfil the obligations we owe to others.

Surely it is no mean ambition to strive for gentleness, for in woman's hands lies man's destiny.

A gentle woman's virtues are paramount, her power undeniable, her need unquestionable.—"The Silent Partner."

The Limit.

Two men were talking at their club. Said the first man:—"I always kiss my wife the moment I get home; she likes it, and is always pleased." Said the other:—"It's a good idea. I never have, but I'll do it to-night." On arriving home he called his wife, and warmly kissed her. "My goodness," she cried, "this is the limit. The cook's given notice, the dog's been taken ill, and now you've come home drunk."

Seeing his mother nod pleasantly to the minister who went by, Archie enquired, "Who's that, mamma?" "That's the man who married me, dear," she replied. "Then, if that's the man who married you," said Archie, "what's pa doing at our house?"

"Young man, can I get into the park through this gate?" "Guess so, lady. I just saw a load of hay go through."

The Family Altar.

J.C.F.P.

SUNDAY.

Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you.—2 Cor. 6: 17

The passage here quoted (Is. 52: 11) was the Lord's solemn entreaty addressed to Jews exiled in Babylon. He called them to cleanse themselves from vicious practices and return to the land of their birth. In like manner the Corinthian Christians are now entreated to separate themselves from the immoral influences of the world.

Reading—2 Cor. 6.

MONDAY.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

Concerning God's promises, Mr. Dan Crawford, the missionary, wrote thus: "The only cheque-book you can reckon upon (in Africa) is God's own blank cheques, your Bibles. Did not Billy Bray love to say, 'The promises of God are just as good as ready money any day?'"

Reading—2 Cor. 7.

TUESDAY.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Cor. 8: 9.

"To rescue me from woe,
Thou didst with all things part;
Didst lead a suffering life below,
To gain my worthless heart."
"My worthless heart to gain,
The God of all that breathe,
Was found in fashion as a man,
And died a cursed death."

Reading—2 Cor. 8.

WEDNESDAY.

Thanks be to God for his unspeakable gift.—2 Cor. 9: 15.

On August 13, 1872, Ruskin wrote from Broadlands: "Entirely calm and clear morning. The mist from the river at rest among the trees, with rosy light on its folds of blue, and I, for the first time, these ten years, happy. Took up Renan's 'St. Paul' as I was dressing, and read a little; a piece of epistle in smaller type caught my eye as I was closing the book: Grace a dieu pour son ineffable don (Thanks be unto God for his unspeakable gift)."

Reading—2 Cor. 9.

THURSDAY.

But he that glorieth, let him glory in the Lord.—2 Cor. 10: 17.

"Glory to God on high!
Let heaven and earth reply,
'Praise ye his name!'
Angels, his love adore,
Who all our sorrows bore;
And, saints, cry evermore,
'Worthy the Lamb.'"

Reading—2 Cor. 10.

FRIDAY.

But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.—2 Cor. 11: 3.

The apostle dreaded lest they be tempted to depart from single-hearted love to Jesus, from the simplicity and purity of the doctrine he taught, the worship he required, and the life he lived and commended to others.

Reading—2 Cor. 11: 1-15.

SATURDAY.

If I must needs glory, I will glory of the things that concern my weakness.—2 Cor. 11: 30.

Nothing was further from Paul's mind than to boast of his powers (natural or supernatural), or of the work he had done. The only thing concerning which he felt disposed to glory was his suffering in the cause of Christ.

Reading—2 Cor. 11: 16-33.

Prayer Meeting Topic.

September 23.

The Letter to the Church at Sardis.

(Revelation 3: 1-6.)

F. J. SIVYER, B.A.

Sardis, the capital of the ancient kingdom of Lydia in Asia Minor, was situated some 35 miles south of Thyatira on the main road to Philadelphia. Like one of its early kings, Cræsus, Sardis was proverbial for its wealth. This prosperous and luxurious city was destroyed by a terrible earthquake in the year A.D. 17. Although rebuilt by money supplied by Tiberius the emperor, it gradually declined, and all that now remains are a few huts and some ruins of a pagan temple and a theatre.

The church at Sardis seems to have had no glaring faults such as heresies or immorality, nor did it, as far as we know, encounter any special persecution from those outside. "The world did not trouble itself about such a church," says one writer, "for it answered the world's purpose, and was really only a bit of the world under another name." The Lord's unerring and unequivocal judgment lays bare the heart tragedy of such a church: "I know thy works, that thou hast a name that thou livest, and art dead." We can imagine the church-folk at Sardis starting up with indignant protest on hearing this pronouncement: "What, *this* church dead!" "Look at the record we have!" It is quite possible for a church to be keeping up a round of social and religious observances, and at the same time to be unconscious of the fact that it is *dead spiritually*. Unconsciousness is one of the surest signs of spiritual death. Samson, it will be remembered, "wist not his strength was departed from him." What such a church needs is new life—the life of the Spirit. The name which Christ takes in addressing Sardis, "He that hath the seven Spirits of God and the seven stars," indicates that all the sources of spiritual life are at his disposal, and where he is enthroned, and made supreme, the inspiring and energising power of the Holy Spirit will operate. It is because the real Christ is crowded out of the life of a church that the spiritual life dies. We need constantly in our church activities to guard against substituting the spirit of the world for the Spirit of Christ, lest by so doing we become like Sardis.

The living among the dead: "Thou hast a few names even in Sardis which have not defiled their garments." Here and there among the dead members were to be seen a few live sparks. These faithful ones were all the more conspicuous and worthy by reason of the prevailing indifference to spiritual things. Their garments were white in the midst of all the surrounding filth. Surely this was intended to encourage the faithful ones in every congregation by assuring them that their steadfastness is remembered, and will be rewarded by the Lord.

Promises for the faithful. With beautiful congruity the promise is given, "They shall walk with me in white: for they are worthy." Here at best we follow Christ with faltering footsteps, but there the faithful will step out with perfect confidence at his side. The white apparel suggests that they are conquerors and will be clothed upon by the perfect purity that belongs to the Lord himself. The other promise is, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The central truth in both promises and the thing to be emphasised is that those who throughout all the trials of this life remain faithful to the Lord will be with him hereafter, and will share in his glory. That is practically "all we know on earth, and all we need to know" concerning the promised rewards.

TOPIC FOR SEPTEMBER 30.—A VISION AND A MISSION.—Isaiah 6: 1-13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

South Australian Sunday School Union.

SCRIPTURE EXAMINATION RESULTS.

The recent Scripture examination held through our schools has proved very satisfactory; over 400 entries were received, but when the examination took place the numbers were as follow:—8 and 9 years, 21; 10 and 11 years, 82; 12 and 13 years, 66; 14 and 15 years, 25; 16 and over, 14; teachers under 20, 1; teachers over 20, 5; total, 215. 25 schools took part.

The thanks of the committee and, in fact, all those taking part are due to the examiners who willingly gave their time and services in the setting and correction of these papers. We are deeply grateful for the thoroughness and fair way in which they marked the papers. The following are the prize winners:—

Division I, Section I.—First, Gordon Russell Clark (Norwood), 100; second, Wilfred Cliff Lovell (Forestville), and Helen Mary Wiltshire (Mile End), equal, 95; third, Malcolm H. Nicholson (Cowandilla), 94.

Section II.—First, Jean Lydia Rogers (Nails-worth), 93; second, G. Denison Clark (Norwood), 88; third, Ruth Adelaide Ewers (Balaklava), Ingrid Hjort Wiltshire (Mile End), 87, equal.

Section III.—First, Phillis Hemson (Moonta), 98; second, Vonda Clara Ivy Crouch (Unley), 99; third, Doris Jean Ewers (Balaklava), 93.

Section IV.—First, William David Ewers (Balaklava), 96; second, Mary Irene Webb (Balaklava), 95; third, Mavis Jean Docking (Cowandilla), 94.

Bible Class.—First, Lawrie Edywean Arthur (Brooklyn Park), 99; second, Hazel R. I. Mathews (Queenstown), 98; third, Agnes Maud Riley (York), 95; fourth, Elsie May Norris (Henley), 94.

Teachers, under twenty years.—First, Phillip B Wood (Unley), 86 (only candidate); over twenty years (essays)—First, W. Green (Brooklyn Park), 94; second, Doris L. Watkins (Queenstown), 85; third, Hazel May Grant (Dulwich), 84.—C. L. Johnston (Convener).

The Bible School and Service.

Have you ever thought of the scores, hundreds, yea, perhaps thousands of children in your neighborhood who never go to Bible School? What an opportunity for service these little folk present. We believe that our enrolment in the Bible School should be much greater than it is. To seek for new children may tax our already crowded accommodation to the limit; it may add some lines to the forehead of the already worried superintendent as he seeks for teachers to care for the crowd that will come, but ought we not in the name of our Master, and for the honor of his church seek to bring every child under the sway of his Word? Here at our very side lie fields white already unto harvest, and there is no one to reap. Never will the church impress the community, never will she rise to her God-given power and purpose until those who compose her ranks think more of redeeming perishing souls around them than they do of a motor trip or a quiet sleep on the Lord's day afternoon. Jesus said to Peter, "Feed my lambs." And surely that is a command that rests upon every one who has named the name of Jesus. Every time a boy or a girl, a man or a woman, go wrong because they have never heard of Christ, you and I cannot escape responsibility in the matter. May the very real need for workers in the Bible School, the Christian Endeavor, and other auxiliaries of the church lie so heavily upon your heart that at last you will be compelled to take some part in the service that these organisations offer.

Victorian Notes.

CHELSEA.

The Bible School at Chelsea is in the midst of an increase campaign. Being a seaside suburb the work during the winter is usually more or less at a standstill here. But with faith and vision the leaders of this live school determined to launch an aeroplane campaign. The effort has proved a great blessing to all concerned. Many new scholars have been added, and the school has now the finest attendance of any Bible School in the town. So great is the interest and so large the numbers that have been and are to be added that a few days ago we were asked to send on another seventy buttons. Well done, Chelsea. You have proved true the saying of the Master, "According to your faith be it unto you." With the spring before you we expect that bigger and better things lie ahead of you yet.

IVANHOE.

On August 30, the Ivanhoe school held its anniversary gatherings. There was a fine attendance of young people and some splendid singing under the leadership of Bro. Arthur Withers. This school is making distinct progress. Scholars have been added in sufficient numbers to make the formation of two new classes a necessity. We shall watch with interest the growth of this work in what is generally regarded as a rather conservative field.

BRIGHTON.

The school here is in the midst of a red and blue rally. The effort is meeting with a great deal of success, and on Lord's day, Aug. 23, the attendance was the highest for six and a half years. This means that the rally has already added some fifty scholars to the average attendance of the school. More buttons have been asked for, and it is confidently believed that many more will be added before the rally closes.

Sunday School Exhibition.

An event of special interest to Victorian Bible School workers takes place during the current month. This is the exhibition arranged by the Sunday School Council of Victoria. The exhibition is being held in the Independent Hall, Collins-st., from September 15 to 19. It is hoped that the effort will arouse public interest in the work of the Bible School, and encourage those who are engaged in this particular field of labor. The exhibition will be of quite a general nature, all departments of the Bible School being represented by exhibits of various kinds. Numerous courts illustrating the work of the various departments will be a feature of the display. Modelling, maps, blackboard illustrations, objects illustrating Home and Foreign Mission work, literature, pictures, teachers' aids, young people's clubs and societies, model Sunday School lessons, are among the many interesting items mentioned on the syllabus. The exhibition will be open each afternoon and evening, from 2 till 5, and 7 till 10. Admission is 6d. a single session, or a 1/- button admits to all the sessions. Buttons may be obtained from the secretaries of our suburban schools. Those wishing to forward exhibits should send them to Mr. D. Lewis, secretary S.S. exhibition, Independent Hall, Collins-st., Melbourne, accompanied by complete lists, not later than Monday, Sept. 14, 1925.

The Beauty of Duty.

The longer on this earth we live, And weigh the various qualities of men, The more we feel the high, stern-featured beauty Of plain devotedness to duty.

Steadfast and still, nor paid by, mortal praise.

—James Russell Lowell.

Foreign Missions.

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

Notes and News.

Diksal statistics.—Day scholars, 91; teachers, 6. Medical department, 280 new patients, retreatments, 135, total, 415. Scriptures sold, 15. Sunday Schools 3, teachers 8, scholars 128. Church members 14, adherents 19, children 14, total 57.

A half-dozen good mouth-organs and spare gramophone records (disc) would be much appreciated by our workers in Hweili, China. These goods, if from Victorian friends, must be delivered at Austral Publishing Co. not later than 16th inst.

Bro. T. Escott, chairman of the Indian Field Council, in a short note tells of a very happy meeting of the workers in India, when they met to consider plans for their future work. Much harmony and happiness prevailed, and everything promises well for future success.

On Monday, Sept. 28, at 8 p.m., the Victorian F.M. Committee will hold a farewell meeting in Lygon-st. chapel. The members of the city and suburban churches are invited to rally to wish God-speed to Sister Nurse D. Ludbrook and Bro. H. A. G. Clark, M.A., who sail for West China on Oct. 3, and to Bro. Dr. G. H. Oldfield, who leaves by the "Mooltan" on Sept. 29.

Miss Vera Blake writes that there is a possibility of a New South Wales sister contributing a motor-car for work in the outvillages. Miss Blake sends the following requests:—She is very much in need of large pictures for use in the mission work. Post cards, Christmas cards, etc., are not of great use, as they can buy picture cards in India with Marathi texts on them which are much more useful. The following will be very useful:—*Old Testament pictures*.—Adam and Eve, Cain and Abel, the wanderings of the Israelites, beginning with the passage of Red sea, pictures from Solomon on through the kings to captivity, pictures illustrating almost all the prophetic books. She has a fair number of the "return from captivity." *New Testament*.—Her Christmas pictures are nearly all worn out. Any pictures dealing with Christmas would be very acceptable, also pictures illustrating parables and miracles of Jesus. She especially wants a good one of Jesus on the cross, and a good one of the Good Shepherd—the one of him bending right over a precipice with the sheep entangled in the thorns in the pit below. Rolls of pictures, if possible, are very much desired. Some children may have pictures in old picture-books, say 8 x 10 in. or bigger, colored. Miss Blake has discovered a method of fixing these pictures that will make them last for years. All such parcels of pictures are to be specially addressed, Miss Vera Blake, Baramati, Poona District, India.

News from Bro. Watson.

Bro. Watson writes: "As I sit here near midnight writing this letter, the copious showers of rain have come and filled the valleys with goodness and blessing. All the villagers are now rejoicing at the prospects of sowing their fields and obtaining a harvest. We are like these people rejoicing in the prospects of a spiritual harvest. The sowing time has gone on for many days, now I feel we are nearing the time of harvest when the sheaves shall be reaped in his name. I believe our mission is in for an outpouring of his Spirit. Still continue to pray for us because our strength is not sufficient for the task. God is willing to be our sufficiency and we trust in him. The rain that is falling now is the first we have had for nine months. Two days ago not a green blade could be seen anywhere. The cattle are bags of bones, and the people on the verge of starvation. Now the prospects are wonderful. In a week's

time the whole countryside will be green and pleasant to the eye. The cattle and sheep will be browsing about instead of standing bellowing for hours on the dusty road because of hunger and want of water. Men with their wives and families were in despair and were leaving their little homes in search of work and relief. This rain will change all these terrible conditions and bring joy once more.

"The work at Shrigonda and outstations is progressing nicely. I have just finished the preacher's house at Kashti and put foundations for a master's rooms at Limpagaon. We have many calls to us from outside villages to send them a master, but we cannot do so owing to shortness of funds. I would like to place seven more masters in outvillages but I cannot just yet. Ask the brethren to pray for Wadgaon, Belvandi, Tulsa Wada, Devalgaon, Shinde, Redgaon—these are the villages asking for masters. About £22 per year each is required to support a master in a village.

"The work at Pargaon is very encouraging. Quite a number of caste people are inviting us to come oftener or settle in the town. I think the medical work is the attraction at present, but God will do great things in that place. The school master and the school are getting on nicely. Last week I visited Pargaon and was surprised to see the number of children and also parents who were trying to learn to read.

"Loni is another village which promises well. A nice school and the townspeople very friendly. Ten days ago I visited them with my preachers, and we had a good crowd of 83 men, boys and women listening for two hours to evangelistic teaching and singing. They asked us to come soon again."

Tasmanian Annual Offering.

Launceston (Margaret-st. including sisters), £28/2/10; Hobart (Collins-st.), £11/6/10; West Hobart, £6/11/8; Ulverstone (including sisters), £5/1/8; Kellewie (including sisters), £5; Devonport, £4/15/7; Geeveston, £4/7/9; Nubeena, £2/18/-; Caveside, £2/5/-; Tunnel Bay, £2/0/2; Dromedary, £2; Invermay (Launceston), £1/14/3; Cascades, £1/10/-; Mole Creek, 10/-; Koonya, 10/-; Total, £78/13/9.—Jas. P. Foot, Secretary.

Victorian Annual Offering.

Individuals.—Mr. and Mrs. H. Perkins, £10; Mr. A. F. Stevenson, £1; Anonymous, Barham, N.S.W., 3/6; Anonymous, Daylesford, 10/-; Mrs. W. Brewster, 5/-; Mr. L. Cooper, 10/-; Mrs. L. M. Dawson, 2/-; Anonymous, Euroa, 2/-; Mr. and Mrs. J. Mudge, £1/1/-; Mrs. T. Rowan and Mrs. W. Callahan, 10/-; Mrs. F. T. Cleghorn, £1; Mr. S. E. Russell, £1; Mr. J. F. Wiltshire, £1/0/6; Mr. C. Hacon, £2; Mrs. M. A. Brace, 10/-; Mr. E. Evans, £1; Miss E. Bowey, 5/-; Mrs. J. Tampling, 4/-; Mr. and Mrs. Chappell and family, and Mrs. Shannon, £10; Mr. J. Scott, £5; Mrs. A. J. Hunt, 2/6; Mrs. M. E. Hayes, £1; Mr. R. Oliver, 10/6; Mr. F. G. Martin, £2/2/-; Anonymous, Cobden, £5/10/-; Mr. J. Alderson, £1/10/6; Mrs. D. Rark, £1; Mrs. Brehaut, £1; Mrs. M. Gray, 2/-; Mr. E. Eastlake, £1; Mr. T. J. Quory, 11/-; Miss G. Coate, 10/-; Mrs. E. McNaught, £1; Mr. J. E. Schultz, £2/2/-; Miss R. Curtis, £1; Mr. C. King, £1/1/-; Mrs. Benson, 10/-; Mrs. E. J. Bone, 4/6; Mrs. J. H. Jackson, 10/-; Mr. E. A. Whiting, 10/-; Mr. A. G. Smith, £1/0/6; Mr. J. H. Smith, £3; Mr. G. O. Jackel, £4; Mrs. C. A. Gilmore, £1; Mr. J. J. Mudge, 10/-; Mr. A. Couper, 9/6; Miss H. Waser, £1; Total, £68/19/-.—J. E. Allan, sec., R. Lyall, treas.

COMING EVENTS.

OCTOBER 4 and 6.—Malvern-Caulfield Bible School Anniversary Services. Sunday, Oct. 4, at 11 a.m., 3 and 7 p.m.; Speakers, L. C. McCallum, M.A., B.D., R. P. Clark, A. E. Illingworth. Concert, Tuesday, Oct. 6, 7.45 p.m.

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

OCTOBER 11-18.—Lygon-st. Diamond Jubilee. Sunday, Oct. 11, Special Services morning, afternoon and evening. Dinner and Tea provided. All welcome. Special invitation to old members. Tuesday, 13th, C.E. Night. Wednesday, 14th, Bible School Tea and Demonstration. Thursday, 15th, Tea Meeting and Re-union of old friends. Sunday, 18th, Special Bible School Anniversary Services.

NOVEMBER 1.—Swanston-st., Melbourne. Lord's day, November 1, Special Home-coming and 60th Anniversary (Diamond Jubilee) Services. Morning, 11 o'clock; afternoon, 3 o'clock; and evening, 7 o'clock. Former members and friends cordially invited. Letters invited from those unable to be present, addressed to Robert Lyall, 39 Leveson-st., North Melbourne.

WATCH THIS SPACE
FOR DATE OF OPENING
NEW CHURCH BUILDING AND
KINDERGARTEN
AT BURWOOD, VIC.

VICTORIAN FOREIGN MISSIONARY
COMMITTEE.

MISSIONARY FAREWELL MEETING,
Mon., Sept. 28, 8 p.m., Lygon-st. Chapel.

*The Brotherhood's Goodbye to outgoing
Missionaries—*

Nurse D. LUDBROOK, and H. A. G. CLARK,
M.A., Dip. Ed.

for Hueilichow, West China.

Dr. G. H. OLDFIELD, for Dhond, India.

Representative speakers. Responses by
Missionaries-elect.

Fill Lygon-st. on this memorable occasion.

MARRIAGES.

ADAMS—JARVIS (Silver Wedding).—On September 5, 1900, at Hobart, by C. F. Nixon, Joseph, third son of Elizabeth and the late Joseph Adams, to Florence Maud, third daughter of the late William J. and Annie J. Jarvis. (Now residing Middle Park, Melbourne.)

SLATER—HANSFORD.—On July 18, at Castlemaine Church of Christ, by Mr. H. M. Clipstone, Samuel, second son of Mrs. and the late Mr. E. Slater, of Plymouth, England, to Ellen May (Nell), eldest daughter of Mrs. and the late Mr. J. E. Hansford, of Taradale.

BIRTH.

BICKFORD.—On August 28, at "Iona" private hospital, Mordialloc, to Mr. and Mrs. Albert Bickford, of Chelsea—a son (Alan Gilbert). Both well.

IN MEMORIAM.

LUNN.—In loving memory of Samuel Lunn, M.B.E., who died at his residence, Esplanade, Grange, S.A., September 4, 1923.

We are, O Lord, deprived of one
Who was to us most dear;
Teach us to say, "Thy will be done,"
While we on earth wait here.

—Inserted by his loving wife and family.
(Member Henley Beach Church of Christ.)

BEREAVEMENT NOTICE.

The children of the late James McGregor desire to express their thanks to all who sent letters, telegrams, floral gifts, or in other ways showed their sympathy in our recent loss.

Here and There.

October 4.—Annual offering of the College of the Bible.

Next week's issue will be a special Education Number, profusely illustrated.

The College Board of Management appeals to all the churches to respond liberally on October 4, as funds are very urgently needed.

The following telegram reached us from Wagga, N.S.W., on Tuesday: "First week H. G. Harward brief mission, excellent addresses, good meetings, six confessions, interest growing.—Campbell."

The monthly meeting of the Victorian General Dorcas will be held in Swanston-st. Church of Christ Lecture Hall on Wednesday next, Sept. 16, from 10.30 till 4 p.m. All sisters are welcome.

News of the safe arrival in America of Bro. and Sister H. Kingsbury and family has been received by cable. Bro. Kingsbury's address now is Church of Christ, Hopkinsville, Kentucky, U.S.A.

Warracknabeal had a large attendance at the gospel meeting last Lord's day evening. At the conclusion two made the good confession. After the meeting two young men who had previously made the confession were baptised.

A conference and rally in connection with our Victorian Women's Mission Bands will be held in the chapel, Cliff-st., South Yarra, on afternoon and evening of Wednesday, Sept. 23. A good programme is being arranged. All sisters are invited to attend.

Bro. A. E. Forbes, who has done a splendid work at Croydon, S.A., has intimated to the officers that he intends to accept the offer of the Home Mission Committee to join an evangelistic team to tour the State. Croydon will therefore be without a preacher after the end of December.

Diamond jubilee services of Swanston-st. church, Melbourne, and Home-coming day will be celebrated on November 1 by special gatherings, and former members and friends are asked to attend in person, but if not, to send letters to secretary of church, Bro. Robert Lyall, 37 Leveson-st., North Melbourne.

Preston, Vic., is having good meetings and interest. On Sunday, Aug. 23, Bro. F. T. Saunders was present at all services, and his messages were appreciated. Bro. Mortimer will continue till Bro. Waterman is able to resume. His messages are of high order. Bro. Waterman has so far recovered as to be able to leave the hospital. All auxiliaries are doing well. The cricket club held a social on Sept. 5 in the new hall.

"The Australian Pi" is the title of a new and attractive quarterly paper issued in the interests of the Kappa Sigma Pi and Phi Beta Pi clubs in Australia. The first printed number contains photographs of past and present leaders, some interesting articles, and helpful information and reports. The editor is Mr. Hector Campbell, Victorian State and National Scribe for Australia. The price of the paper is 3d.; posted, 4d.

The F.M. auxiliary of Hindmarsh church, S.A., celebrated its thirty-sixth annual meeting on Sept. 2. T. H. Brooker presided, and Dr. Oldfield was the special speaker. The auxiliary has for over 30 years sent £41 annually to the State Foreign Mission Committee on behalf of the church at Hindmarsh, and has contributed several of her members to the Foreign Mission staff, notably Bro. and Sister Strutton and Bro. and Sister Coventry to the Indian field.

At Essendon, Vic., both morning and evening services have been well attended throughout August. A young man has been baptised, and a married lady previously connected with the Brethren has been received into membership. A welcome social

is being planned for Dr. and Mrs. W. A. Kemp on Wednesday, Sept. 16. The new church building is nearing completion. All being well, it will be officially opened on Oct. 17. It is splendidly built, and is a very imposing edifice. Mr. F. T. Saunders was the preacher last Sunday evening.

Bro. George Tease has undertaken the work at Glenelg, S.A. Good meetings for past month. The church is very happy, and making a definite forward move. Last Lord's day meetings for "people's month" commenced. Crowded house; two baptisms, and two confessions. For the month there were 10 confessions and 7 baptisms, and there are candidates awaiting baptism. Bible School and J.C.E. are doing splendid work. The church recently purchased a fine property for a manse. The school is preparing for its anniversary.

Bro. A. J. Wilson has made a fine impression at Horsham, Vic. The church is concerned at the possibility of the preacher having to relinquish the work owing to his inability to dispose of his business at Swan Hill. Bro. Wilson consented to stand by the work at Horsham for two months, while Mrs. Wilson and the family carried on at Swan Hill pending a sale of the business. The brethren in the circuit, appreciating the service and sacrifice of Bro. Wilson in relinquishing a lucrative business to enter the work, are praying that it will be possible for him to continue to labor with them.

Opening services at Col. Light Gardens, S.A., continued until Thursday, Sept. 3. Meetings were well attended. Splendid gospel messages from Bro. J. Wiltshire. One lady confessed Christ on Thursday. Sunday morning, good attendance. Helpful address by Bro. Ackland, of Brooklyn Park. Afternoon, 34 new scholars enrolled, making total additions since opening of chapel, 58. Total on roll, 87. Large attendance at evening service, Bro. W. J. Harris speaking. Two men and two ladies confessed Christ. Of these a husband and wife had decided during Bro. Wiltshire's meetings.

Attendances at Semaphore tent mission, S.A., were consistent throughout last week, and four men confessed Christ. The meeting for worship on Sunday morning was well attended, and an address by Dr. Oldfield was enjoyed. At the close of Bro. Forbes' address to a meeting of men in the afternoon, one man stepped out for Christ. At night the tent was again full, and after a splendid address on "The Confession," two boys and six adults confessed Christ. The missionary, Bro. Forbes, is winning his way into the hearts of the people, and a large ingathering is confidently expected.

The Adelaide Town Hall presented a great sight on Sunday evening, Sept. 6, when the body of the hall and the dress circle were comfortably filled, and the platform was packed with singers from Mile End and Cottonville, who sang most acceptable pieces. A double quartette also rendered a fine piece. This was a great achievement for a Sunday evening when all the city and suburban churches also held their meetings at the same time. Bro. McKie gave a wonderful message on "Jesus is Coming! What are the Signs?" This is the first time the central and main hall of the city has been thus used. An appeal was made at the close, and one young lady came forward.

The questions are sometimes asked, Do missions pay? are converts steadfast? It seems to depend somewhat on the mission, and very much on the way in which converts are cared for. Four years ago at Queenstown, S.A., Bro. W. C. Brooker conducted a successful mission. 74 made the good confession, but nine were not baptised. 11 were transferred to sister churches. Out of the

54 added to the membership of Queenstown, 50 are with the church to-day, and five of them are now holding office in the church. This is an excellent record. Bro. Brooker says that some of the best members of Queenstown church were converts in the Scoville mission held many years ago.

The concert given by students of the College of the Bible at Lygon-st. on Monday evening last was very successful. A large attendance enjoyed the good musical and elocutionary programme provided. Bro. A. G. Saunders presided. Several friends outside of the student body helped in the evening's enjoyment. The College Sports' Union will materially benefit as a result of the concert. During the evening reference was made to the granting by Melbourne University of the Doctorate to Bro. A. C. Garnett, M.A., and on the motion of Bren. R. Lyall and T. H. Scambler, is was resolved to send from the students and friends assembled a letter of congratulation and good wishes to our brother.

The third week of the Baker-Barber mission at Ringwood, Vic., has revealed greater interest and results. The work of the party has borne fruit. Bro. Baker's skilful use of the question box has put many Scriptural truths before the public. Sunday, Sept. 6, was "home-coming day," over 100 being at the morning service and gladly listening to Bro. Baker's great address on "The Church." At night before a full tent four were immersed, and at close of another splendid message two Bible School girls and two young women made the good confession—19 to date, and wonderful prospects. Visitors from Ormond, Bamberd., Balwyn, Box Hill, Bayswater and Croydon have helped. The mission unfortunately closes on Monday, Sept. 14, to allow Bren. Baker and Barber to go to Unley, S.A.

Mile End, S.A., services on Aug. 30 were well attended. Fine service in the morning, when Mr. A. E. Clarkson delivered a powerful message. A senior department of the Sunday School was organised in the new building in the afternoon, with Bro. W. H. Pearl as superintendent, and Bro. A. J. Skinner as secretary. At night about 500 met in the gospel service, when one lad came forward. On Wednesday evening the first baptismal service in the new chapel was held: 13 candidates were immersed. Mr. Allen, of Bolivia, gave a very helpful and interesting message. A mother came out and reconsecrated at the close. On Sept. 6, 12 were received by immersion in the morning, and at night the meeting was held in the Adelaide Town Hall, when one young lady confessed Christ. On Aug. 29, the first wedding in the new chapel took place, when Bro. George Clarke, jr., and Sister Edna Davis received a Bible and hymn-book from the church.

ADDRESSES.

G. Glastonbury (secretary Windsor church, Vic.)—4 Cyril-st., South St. Kilda.

A. Omsby (sec. Glenelg church, S.A.)—13 Second-av., Helmesdale, S.A.

George Tease (evangelist, Glenelg church, S.A.)—The Manse, Sturt-st., St. Leonards, S.A.

J. Warren (late evangelist at Devonport, Tas.)—131 Sturt-st., Adelaide, South Australia.

FOR SALE.

Established Florist and Seedsman's business, in the thriving town of Swan Hill. Turnover, £3,500 annually. Closest investigation invited. Rare chance to secure established business in most prosperous town. Reason for selling, the proprietor having accepted an engagement to labor with a church in Victoria. Full particulars, write "Proprietor," Box 21, Swan Hill, Vic.

Churches of Christ Cricket Association.

Applications for Umpires in the above Association will be received to September 14. (Fee, 10/- per day.) A. Collings, Hon. Secretary, 29 Goe-st., Caulfield.

The Spiritual Welfare of the Child.

Miss M. Oldfield.

I wonder if you will agree with me or otherwise when I say that the spiritual training or education of a child should begin while he is a baby. You may say, "What can babies understand about religion?" I think it better to wait till they are older." Let me tell you an incident told by Dr. Mary Wood-Allen, in her book, "Making the Best of our Children." She tells of a mother who repeated psalms to her baby to send him to sleep, just as other mothers sing hymns; and when the child was about two years of age, and very sick and feverish, and could not sleep, the little fellow said, "Mummy dear, thay a thalm; ith tho comforting," and the mother did "say a psalm," and the little one was soothed to sleep. But you must love the psalms yourself, and then the baby will love them too.

"Froebel tells the mother that by the good things which she *thinks*, she can bind her child to good by many ties; in other words that the good thoughts within *her* heart tell themselves unconsciously through her bodily gestures and expressions of face, impressing silently the *child's* heart."

Children take in far more than we give them credit for, so we need to be very careful what we do and say even in front of the baby.

To my mind one of the great things to teach a child is self-control—to control himself from within; not teacher-control or parent-control, good as these may be. Their character needs developing so that when the time for action comes they will do what is right naturally and as a matter of course. It will help them also to have good judgment—a much envied quality by those who have never been trained to think and act independently.

Archibald says: "Demand absolute obedience of a child till he is seven years of age, and then let him do as he likes." He argues that if a child has obeyed implicitly up to this time, it will come natural to him to obey a command now; but the time will come when he will refuse to obey, and then what will you do—punish him and say he *must* because you say so? Or will you determine to "break his will," and so run the risk of ruining him for ever? Or will you watch to see how he will act? If he does wrong and sees the consequence of wrong-doing, he will decide not to do that again. So his judgment is trained, for he will find that wrong-doing brings unhappiness, while right-doing brings joy and gladness, and so he is led to realise the joy of "being good" as we call it.

As the child develops physically, we need to realise the tremendous power that the body will have on the mind and spirit; therefore the body must be kept healthy. Proper and suitable food, clothing, and physical exercise should abound. We do not wish to see stilted children, afraid to run, making no noise, no happy laughter, no whistling or singing; rather we wish to see the most joyous of children; but they need to be directed as to when is the right time to laugh, sing, run, jump, etc.—certainly not during prayer or a religious service. They need to be taught reverence for divine things, but taught in such a way that they will love them too.

One hears so much in these days about the compulsory going to church until sickened, and then as soon as possible dropping it out altogether. There must have been something wrong in the religious atmosphere, and there surely can't have been a deep love for God and his people. Parents often say, in front of their children, that they are too young to understand, therefore it must be dry for them, and so excuse them or put the idea into their heads that they need not listen, and that pernicious habit is formed of sitting in church and not listening, which is bad for them mentally as well as spiritually.

Lord Macaulay is said to have had the most wonderful memory of any man in his time (or

possibly since), for when debating in Parliament, he had the faculty of remembering word for word what his opponent had said, which was of inestimable value to him, and he attributed this gift to the fact that when he was a little fellow of four or five years of age, his father always took him to church in the morning, and on arriving home afterwards sat him on the table and asked what he could remember of the sermon. At first he could only remember the text, but as time went on and he became more attentive and observant, he could remember the main points, until at last he could repeat the sermon word for word from the beginning to the end; and sermons in those days were sermons; not the short almost sermonette we are apt to get at the present day! He was only a little lad, and yet see how it helped him; for surely although he might not understand all he heard, yet it was stored up in his mind for the time to come when he would understand.

Children need to be taught that God loves us all, and them in particular; but how can they know this except through their elders; and if these are cross and crabby, irritable and impatient, and do not want to be bothered, how are they to get a true idea of God's love, of him who is never impatient, who never scolds, even when we make dire mistakes, and who treats all alike, sending his rain and sunshine and every natural blessing on the evil and the good, and who wants to draw, not force, us to himself by the cords of love?

Real love always appeals to children. In Sunday School experience, one has found always that the best way, to meet and overcome rudeness is with love, courtesy, and prayer, especially the last. It is difficult at times, but it can be done, and is well worth while.

One should endeavor to maintain a certain amount of dignity also, but not aloofness.

It is said of Pestalozzi, one of the greatest students of child nature in the world, that "with all his love for children, an element of severity was not wanting." Pestalozzi maintained that love was only useful in the education of children when in conjunction with fear. "They must learn to root out thorns and thistles, which they never do of their own accord, but only under compulsion and in consequence of training."

Children never really love and respect a person who lets them do as they like. They also know there are times when they should be punished; but we must be careful never to punish unjustly. A properly-trained child, and even one who is not properly trained, knows when he has deserved punishment, and does not harbor unjust or unkind thoughts against the one who punishes, provided he realises the love behind it.

As our girls and boys reach the ages from 12 to 16 they need especial care. They will probably be very silly at times, and foolish, and difficult to manage; but, you know, they are just waking up as it were, just coming into their life's heritage. New thoughts, new motives, new powers, new aspirations that they have never known before, are beginning to assert themselves, and they need the utmost love and sympathy that we can give them. Home should be the sweetest spot in all the world, if they are to be held during this period. But how often their home life tells them to try and be sensible; they get it at day school, and even at Sunday School too. What are they to do? for they cannot help it—it is a phase which they are passing through, and when it is over they will wonder themselves that they ever could have been so foolish, but will remember with gratitude any love and sympathy shown them.

The greatest spiritual awakening takes place at this age. As a rule, high ideals are formed, deep longings for the very best that is possible,

and only God can meet those longings and fulfil the ideal.

Never try to force your children to accept Christ as their Saviour, but pray for them, and let the Holy Spirit work in their hearts, conquering them of sin and of their need of an all-conquering, loving Saviour, and they will yield.

Do not be afraid of showing affection to your girls and boys. They need it, and if you do give it to them, they will seek it elsewhere.

A certain physician had a son, whom he dearly loved, and the boy adored his father. If the father had to take a long drive into the country to see a patient, he would have his boy excused from school and take him with him; if he were going to perform an operation, he would let his son help in the preparations, because he too was going to be a doctor. Someone remarked to the father about their love and oneness with each other, to which he replied: "I am trying to keep his life so close to mine that nothing can ever come between us." When that boy reaches his crisis, and life closes up, his father will be shut inside with him and God.

Do we want this to happen to our boys:—

"What if their feet
Sent out of the houses and into the street,
Should step round the corner, and pause at the door,

Where other boys' feet have paused often before;

Should pass thro' the gateway of glittering light,

Where jokes that are merry and songs that are bright,

Ring out a warm welcome with flattering voice.

And temptingly say: "Here's a place for the boys?"

Ah! what if they should! what if your boy of mine

Should cross o'er the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,

And leave all his innocent boyhood—within?

Ah! what if they should! because you and I

While the days and the months and the years hurry by,

Are too busy with cares and with life's fleeting toys,

To make round our hearthstone a place for the boys."

The Querist.

"Fundamental" says he has been prompted to ask the following questions by what a speaker said at one of our morning meetings, that Jesus invited everybody to remember him in the breaking of the bread. The speaker made it perfectly clear that it applied to all whether they had obeyed the Lord Jesus in his ordinance of baptism or not, so long as they examined themselves. (a) Is the above in accordance with the teachings of the New Testament? (b) If not, from where do they get such teachings?"

Reply.—We dare not judge any speaker by a report of his words when we have not got his own statement. But we venture to answer as follows: (a) No, it is not. (b) We do not know. Probably from the same source (human ignorance) as that drawn upon by the presidents whom we have in recent months heard utter similar statements. It may be that part of the cause is a not unnatural reaction from the harsh methods of "fencing the table" which some adopted years past, for it is notorious that one extreme begets another.

A correspondent inquires regarding the phrase "born of water" in John 3: 5: Is the reference to baptism? Is "water" an exact rendering of the original? The answer to each question is Yes. There can be no other translation than "water." That the reference is to baptism need not be doubted. Till the days of John Calvin such a reference is said to have been universal. The Anglican Prayer Book so uses the passage.

words in John 3 say no more of the importance of baptism than is elsewhere set forth in the New Testament. Of course it is not a mere external rite or physical act by itself to which the promises of the gospel are attached. A man must be "born of the Spirit" before the promise is realised. Paul's teaching in Titus 3 is harmonious: God our Saviour has saved us, "not by works done in righteousness, which we did ourselves, but according to his mercy" "through the laver of regeneration and renewing of the Holy Spirit."

OBITUARY.

JACKSON.—On June 19, Sister Mrs. S. Jackson, an old member of both the Peel-st. and the Dawson-st. churches in Ballarat city, Vic., passed away. She had reached a very advanced age, and for a long while had been in a weak state of body. In her earlier days she had been active in the church's service. For her, death was a release, and an entrance on rest. Her husband died seven years ago, and she leaves no near relatives. Her going breaks another link with the early days in this district.

CLARKE.—It is with deep regret that we record the passing, at the age of 38, of Sister Ethel Clarke, the beloved wife of Bro. E. S. Clarke. Our sister made the good confession at the Scoville mission, and was immersed by the writer at Brunswick. Sister Clarke was a consistent Christian. For fourteen years she was an active member of the Endeavor Society, and was bright and happy in her religious experience. In her sickness she was patient and resigned, and toward the end she longed to depart to be with Christ. In the Fawcner general cemetery we laid her to rest in the presence of a large and sorrow-stricken gathering. Our deepest Christian sympathy is tenderly extended to the bereaved husband and relatives.—W. J. Way, Brunswick, Vic.

BUTTON.—It is with deep regret that we have to record the passing away of our dear Sister Mrs. Button. For months past she has been suffering unspeakable pain. She was a regular attendant at the Lord's table when in health. Our deepest sympathy goes out to her two daughters in the loss of their devoted and loving mother. The youngest daughter assisted Bro. C. C. S. Rush at the Home Mission Office.—R.M., Chatswood, N.S.W.

WARK.—The church at Balaklava has recently lost one of its old pioneers in the passing of Bro. John Wark on August 17, at the age of 84. Our brother was born in Scotland, and came out to Australia over 60 years ago. He was the first to be baptised in the newly-organised church at Balaklava, 48 years ago, and he at once entered heartily into active church service, and filled many important offices acceptably. As an elder of the church for 32 years, he was privileged to immerse many scores of converts, who hold him in affectionate memory. Whether as S.S. superintendent, teacher, proclaimer of the word, or elder, he faithfully discharged his duties to the furtherance of the cause and the honor of his Lord. During the last six years, he has not been privileged to attend the house of the Lord, but his interest slackened not in the least; and his one joy was to learn of the progress of the kingdom of God. After a brief illness he gladly answered the call of his Master. His wife, son and daughter are sustained by the same hope that so markedly characterised his life.—W. L. E.

At the Annual Church Business Meeting of the Balwyn Church of Christ held on August 19, 1925, the following Debentures were drawn by ballot, viz.:

- 15 at £10.—Nos. 6, 48, 66, 68, 76, 82, 89, 91, 94, 95, 109, 113, 129, 138, 149.
- 15 at £5.—Nos. 1, 27, 41, 42, 85, 90, 91, 94, 103, 105, 107, 112, 115, 117, 121.

—Charles H. Frey, Treas.

Keep These Days Free
OCT. 11th, 13th, 14th, 15th & 18th

GREAT SERVICES
AT LYCON ST.
TO CELEBRATE THE
DIAMOND JUBILEE

September 23.
WOMEN'S MISSION BANDS,
SOUTH YARRA CHAPEL.
Conference, 2.30.
Vital Topics, Helpful Discussion. Basket Tea.
Evening, 7.30, Great Rally.
Song Service, Bro. Vic. Griffen.
Speaker, Bro. A. G. Saunders, "The Tenth Piece."
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Come to them.
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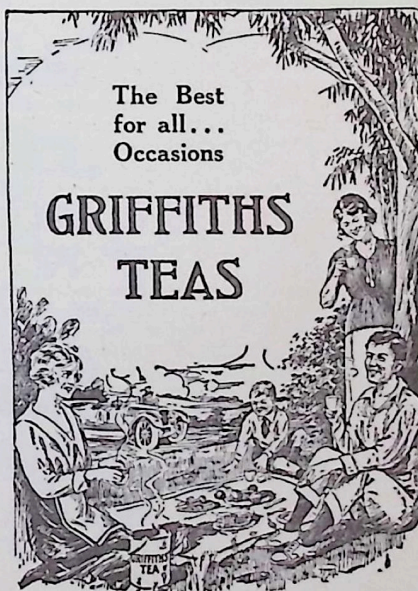
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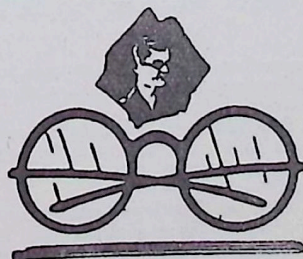
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News of the Churches.

Western Australia.

At Bassendean on Aug. 24 the Adelpian Society held an open literary night. Included in the programme was a debate between members of the girls' mission band and the young men. The girls' mission band won by a fair majority. On Aug. 30 Bro. L. Peacock conducted both morning and evening services, in the absence of Bro. Hughes, who was assisting the mission at Collie. Special prayer services are being held for the Hinrichsen mission due to commence in October.

Tasmania.

At Devonport on 30th ult, Bro. Warren delivered farewell messages to the church and Bible School. There was a large morning attendance. At night a record assembly listened to his message on "Au Revoir, not Good-bye." On 31st the church and friends tendered Bro. and Sister Warren a farewell concert and social. The building was full, and a splendid programme of instrumental, vocal and elocutionary items was contributed. As a mark of appreciation of the work of Bro. and Sister Warren, the church granted them two weeks' holiday on full pay, and also presented them with a roll of notes. In addition they were the recipients of other gifts. Bro. Warren also received a testimonial from the Tasmanian Home Mission Committee.

Queensland.

During August meetings were well attended at Albion. One young man confessed Christ. The church is pleased again to have the presence of Bren, and Sisters Haldane and Zigenbine. The church's sympathy goes out to Bro. and Sister Taylor in the loss of their infant daughter.

Interest in all meetings at Annerley is well maintained. Meetings for deepening of spiritual life were held each night for a week. These were addressed by various suburban preachers, whose messages were very helpful. On Lord's day, Aug. 30, a special offering to clear the church building debt was taken. The church now has a building free of debt. A singing class has been formed under the leadership of Bro. Boettcher, to help at gospel meetings, etc. Great interest is manifested in the Bible Union rally. Splendid attendances at school each Lord's day, and new scholars enrolled every week.

South Australia.

At Fullarton on Sept. 6 a young lady made the good confession. Three new scholars came to the school. Bro. A. C. Garnett's address on Sunday, Sept. 6, was powerful and well appreciated.

On August 30 Port Pirie had fair attendances. Good address at evening meeting. One young lady confessed Christ and was baptised. The young people's meeting has decided to pay for fifteen copies of "The Challenge" for several months to be forwarded to isolated members.

Meetings at Strathalbyn are well maintained. The Bible School anniversary was on Aug. 30 and proved a success in every way. Bro. Durdin spoke at the three services, and addressed the children on the Monday evening. Bro. and Sister Durdin are well established in their home, and the church is expecting a time of great blessing.

Meetings are well attended at Williamstown, and Bro. Talbot's messages are enjoyed, especially on Sunday evenings, when the chapel is full. On Aug. 23, Bro. Walters, from Cottonville church, was present. In the morning 36 broke bread. At night the building was full. Bro. Walters' visit was much enjoyed. Bro. and Sister Walters, senr., were also present. The church extends sympathy to one of the deacons, Bro. Horace Bain, also to his sisters, in the death of their mother.

At York, Bro. Killmier is continuing to do good work. Sister Mrs. Killmier has been welcomed. On Tuesday, Sept. 1, the Y.P.S.C.E. held its annual rally, which was a great success. Secretary's report showed practical work done. Bro. J. E. Webb was the visiting speaker. Bro. Sprigg exhorted last Lord's day morning. In the afternoon 197 scholars and teachers, besides many visitors, heard a message from Dr. Oldfield, which was greatly enjoyed. At the evening service Bro. Killmier preached. A lad was baptised at the close of the service.

Norwood church has been experiencing a happy time of fellowship during the past month. Recently the choir gave Root's cantata "Faith Triumphant" in a most pleasing manner, and the following Sunday evening repeated the latter half, while the same evening Dr. Oldfield delighted all with his address on medical missions. On Sunday, at a men's service, Bro. Paternoster spoke on "The Man God Can Use." After the service the officers of the K.S.P. were installed. This department is making healthy progress. About 31 scholars have been added during the past month. The Bible School is in excellent condition.

At Queenstown on Saturday evening, Sept. 5, six were baptised. At Q.Y.P.M. on Sunday, 6th inst., the attendance was splendid. Bible drill has again started under supervision of the secretary, Mr. G. M. Cox. Bro. W. C. Brooker is very unwell, and all trust that God will soon restore him. At the morning service the chapel was filled. Bro. Hinde presided, and prior to partaking of the Lord's Supper, extended the right hand of fellowship to those baptised the previous evening. Mr. G. Cox spoke on "The New Testament Church." At Sunday School an address on "Temperance" was delivered to the children by Mr. Newton Nicholls, of Victoria. The chapel was well filled in the evening, when Bro. F. Harris spoke. One girl came forward.

Meetings at Kadina are good. Aug. 11, girls' guild held a pasty supper. Aug. 29, J.C.E. held a picnic at Wallaroo. Aug. 30, J.C.F. had 43 present. At meeting for worship Bro. Warren, of Wallaroo, was present, and Bro. D. Goodwin, of Adelaide, gave a splendid exhortation. Bible School is still growing. At gospel service Bro. Filmer delivered a fine message, and one young woman responded to the invitation. On Aug. 31 Bro. Bowes, of Port Pirie, arrived to conduct a series of meetings in connection with the silver jubilee anniversary services. Sept. 2, a C.E. rally was held in the chapel. Sept. 6, 25th church anniversary. 48 at J.C.E. Bro. Bowes gave a nice talk. At meeting for worship Bro. R. Raymond, of Gawler, presided, and Bro. Bowes gave the exhortation. One received by letter. Afternoon services well attended. At gospel service, a great congregation filled the chapel. Bro. Bowes spoke on "The Crowned Christ." Special singing by the choir.

Victoria.

At Kaniva last Lord's day morning a young man was baptised by Bro. Benn, and welcomed into the church.

Bro. L. McCallum was at Mt. Clear on Sunday. His address to the children was thoroughly enjoyed. 25 children were present out of 26 names on the roll.

Swanston-st. last Lord's day had several visitors including Bro. and Sister Bailey, from Ballarat; Bro. and Sister Kemp, from Heathcote; and Sister Glasson, from Shepparton. Good addresses from Bro. Shipway morning and evening.

At Mildura on the morning of Sept. 6, Bro. King was the speaker. In the evening, Bro. Ball concluded an interesting series on "God's Plan of Salvation," the subject being "Baptism." Tuesday night prayer meetings are very helpful.

Much interest is manifested in the meetings at Pyramid Hill, particularly at night. On Sunday over 80 attended the gospel meeting. In response to the invitation by Bro. Methven, two young men made the great decision. A weekly prayer meeting is being started this week.

In connection with Hampton Junior Christian Endeavor anniversary special services were held. On Sunday afternoon Bro. J. Pittman gave a talk, and at night Bro. Cyril Williams was the speaker. The J.C.E., under the leadership of Bro. Tinkler, and assisted by instrumentalists, rendered musical numbers which were enjoyed by good audiences.

Meetings at Ormond are keeping up well, especially in the morning. On Sept. 6 Bro. A. Millis presided, and Bro. Ladbroke gave a very nice exhortation. The Sunday School has started a red and blue aeroplane competition, and is aiming for a century school. Bro. Thomson preached acceptably at night. Sisters' Aid Society are busy getting ready for a sale of gifts.

Well attended meetings at Boronia last Lord's day. Good addresses by Bro. Roy Arnold. Largest attendance at Bible School for five months. At the last meeting of the Women's Mission Bazaar splendid addresses were given by Sister Trehearne and Bro. Arnold on "Preparation for Service." Last Saturday the sisters' auxiliary gave a social to the K.S.P.

Large meetings at Cheltenham on Sunday. Fine interest, and splendid addresses by Bro. D. Wakeley. A cricket club is being formed in connection with the church. Steps are being taken to send a Christmas box to Bro. and Sister G. P. Pittman in India. News has come from Bro. A. Maloney, of Harvey, W.A., of the death of a Cheltenham pioneer—Bro. J. C. Sears.

Meetings at Middle Park were fairly well attended on Sunday. In the morning Bro. Williams' splendid address entitled "The Ponderings of Mary" was listened to with rapt attention. The gospel message, "The Bible and the Average Man," was preached by Bro. Robinson. The church football team won the 1925 premiership of the Churches of Christ Association on Saturday.

At Shepparton, September has been made a rally month, and closes with Bible School anniversary. On the 6th, there were good meetings at both Shepparton and Cosgrove. Bro. Stewart visiting Cosgrove in the afternoon. Two lads were received in at morning service, and after the gospel address two Bible Class scholars (sons of Bro. Johnston, church treasurer) took their stand for Christ.

Largely-attended meetings at Gardiner on Sunday. The presence and message of Bro. J. McGregor Abercrombie was enjoyed in the morning. One was received by letter. The evening meetings are growing bigger week by week. Bro. Main is the preacher for September. Building debenture debt is to be reduced £170 by the surrender of five and the repayment of twelve £10 debentures.

Fairfield reports that a young man confessed Christ. All auxiliaries are in good condition. The kindergarten, under the leadership of Miss Osland, is growing each Sunday. The J.C.E. Society paid a visit to Ivanhoe on September 6, it being the Ivanhoe J.C.E. anniversary. Special efforts are being made to interest the young people in gospel meetings. Bro. Fitzgerald giving children's address the first Sunday of each month. Sister Mrs. Rasmussen, who is in hospital, is improving slowly.

At Merbein on Sept. 1, the annual meeting of the church was held, preceded by tea. All auxiliaries gave very good reports. Plans for future work were discussed. An appeal for kindergarten chairs was successful. The election of officers resulted as follows:—Elders, Bro. A. J. Chislett and Bro. Henderson; deacons, Bro. West, Passmore, Fechner, Oakes, Neville, Chislett, Symes; deaconesses, Sisters Watson, Chislett, West, Neville; secretary, Bro. A. J. Chislett; treasurer, Bro. E. Neville. Members are entering wholeheartedly into the work under the leadership of Bro. King, who is greatly appreciated.

At Hawthorn, Bro. T. H. Scambler continued the course of Bible study, the morning subject being "The Spread of the Gospel," and at night, "How Sinners were Converted." Attendance at "How Sinners were Converted." Attendance at the Bible School was the largest this year. During the week a successful elocutionary and musical evening was arranged by Sister Mrs. Violet Howgate and Bro. Will Fielding, in aid of the ladies' guild. At the recent mission band meeting, a much-appreciated address was given by Sister Miss Hay, from the College of the Bible.

Horsham J.C.E. annual social held in Temperance Hall had over 80 present. Boy scouts and cubs, under Bro. Blair, are planning a demonstration. Increasing interest and attendance at mid-week prayer service. 120 at morning service on Sept. 6, including visitors from Minyip, Bambera, Swan Hill and Ararat. Chapel filled for evening gospel service, when Bro. A. J. Wilson spoke on "Baptism a Stumbling-block." Sister Farnham was received in upon faith and obedience at the after meeting, when 20 broke bread.

Surrey Hills is having good meetings, interest and attendance at gospel services being especially fine. The ladies' guild meets weekly from now to date of annual sale. In response to the appeal from the superintendent of the hospitals visitation committee (Sister Myers), the guild forwarded 6½ dozen oranges and 9½ dozen eggs. The Bible School and young people's department, in conjunction with the birthday league of joy (under presidency of Sister Luke) is planning a missionary rally. Over £90 is in hand, and the objective of £100 for work on the foreign field is expected to be reached.

At Geelong on Aug. 30 Bro. Stuart Stevens concluded a special series of morning and evening sermons. Attendances have greatly increased, and beneficial spiritual results obtain. Last Lord's day the inaugural session of the young worshippers' league was held in conjunction with the morning worship. Twenty-eight are enrolled to date. A striking address on "Divine Healing" was given by Bro. Stevens. At night he spoke concerning "What all the World is Needing." The Thursday evening addresses, "Through the Bible with a Spiritual and Practical Purpose" have been succeeded by a series of studies of the seven churches.

At Northcote on Wednesday, Sept. 26, the annual business meeting of the church was held. Reports from all auxiliaries showed splendid progress, also the treasurer's report, which was well detailed. Bro. Jos Collings, as retiring elder, was re-elected, and the deacons, Bren. T. Gracie, C. Bain, C. Johnson, E. Carpenter, H. Watson, F. Gibbins and W. Tyson were all re-elected. Bro. C. Johnson as secretary. Splendid morning worship and evening gospel meetings. The choir has been re-organised under the leadership of Bro. Bishop, with Bro. W. Tyson as secretary. The number of strangers attending, and the splendid messages by Dr. W. H. Hinrichsen, are features of the work.

At Brunswick on Aug. 30 Bro. Way spoke at both services. At close of evening address Mr. Campbell (State Scribe) officiated at the P.B.P. installation. On 27th, the Sisters' Mission Band held a social evening; money raised goes toward sale of work. On Sept. 5 the C.E. Society visited Austin Hospital. Evening, Bible School teachers and workers held a social at the home of Mr. and Mrs. W. Jenkin. A silver teapot was presented to Mr. and Mrs. Woodman for past services in the school; they have left the district. Mr. Jack Gray was introduced to the teaching staff. On Sunday, 7th, Bro. Dawson, of North Melbourne, spoke in the morning, and Bro. Way at night; both meetings well attended.

Yarrowonga reports good times since the mission closed. On Aug. 31 the church organisation meeting was held, when officers were appointed. Bren. A. Chappell, sen., and W. Jackson, were appointed elders; Bro. F. Cowper, Lake Rowan, secretary; J. Shannon, treasurer; Bren. Blackwell, Chappell, jun., Reynolds, Smith, McDonald, Notara, Rudd, deacons. On Sept. 1 two baptismal services were held, and sixteen obeyed the

Lord. One other made the good confession. A mutual improvement class has been organised. 40 were present on opening night. Splendid services Sept. 6. Encouraging messages were given by Bro. Reg. Enniss. Fifteen received the right hand of welcome at the morning service. Three adults confessed Christ.

At South Melbourne last Sunday morning Bro. Greenhalgh spoke well on "John the Baptist." Bible School attendance is keeping up; scholars are learning anniversary hymns. Bro. J. R. Waterman spoke at night on "The White Hair of Jesus." Two young ladies (of the P.B.P.) made the good confession. Miss Hilda Olsen rendered an enjoyable solo. During the week the Phi Beta Pi held a successful concert. The proceeds were divided between the benevolent fund and the sale of work fund. The Kappa Sigma Pi club has commenced gift evenings to raise gifts for a stall at the sale. The K.S.P., P.B.P. and the Bible School have shown their willingness to support the Dhond hospital cause; each organisation has promised a donation.

At Brim on Aug. 16, opportunity was taken to say farewell to the aged Sister Milton who is leaving the district. Presentation of a travelling-rug was made as a mark of appreciation for her faithful service. The eve of Aug. 30 was a young men's service, Bro. Searle's subject being, "A Man's Chance." Several young men took part. The guild social on Sept. 3 was a great success. The visit of many Warracknabeal club members was appreciated. J. Rogers and A. Fleet were awarded prizes for highest marks during the year. Sister Searle has been appointed secretary of the Brim Mission Band. Splendid interest is being manifested at Wilkur; 60 were present at the gospel meeting on Aug. 23. Members at Minyip have purchased a township allotment for the erection of a new chapel.

The annual business meeting of Bendigo church was held Wednesday, Sept. 2. The secretary reported fair average attendances. Bro. A. E. Knight as week-end preacher during the past nine months has done a fine work. His work will terminate on Sept. 13. Bro. D. A. Kenley reported progress in the Bible School. The church treasurer reported a credit balance of £10. The sisters have done a faithful work in the Dorcas Society. Sister W. H. Perkins is president, Sister A. E. Streader secretary, and Sister Jean Turner treasurer. During the past month Bro. Macnaughton, from Swan Hill, and Sister Pitts, from Oakleigh, have been received by transfer. The coming of Bro. A. Hinrichsen as full-time preacher is anticipated with joy, and plans for welcome meetings are well in hand.

At South Yarra Bro. H. G. Rasmussen closed his ministry on Aug. 30. The church appreciates his four months' voluntary services. On Sept. 2 a social was held to welcome Bro. V. Griffin. There was a fine gathering. Bro. J. Brown presiding. Bren. Reg. Enniss, F. Saunders and L. C. McCallum gave addresses. Bro. D. Lewis, on behalf of the church, made a presentation of three volumes of Errett's "Evenings with the Bible" to Bro. Rasmussen as a memento. Musical, vocal and elocutionary items were rendered, and refreshments served. On Sept. 6 Bro. Griffin spoke morning and evening. At the gospel service a young woman made the good confession. A K.S.P. club has been organised, and the installation took place last Lord's day evening. The chapel is being renovated inside and out.

The church at Doncaster celebrated its 62nd anniversary by special services on Sunday, Aug. 30. Bro. J. Tully addressed the church in the morning, speaking of the work done by the pioneers. In the evening Bro. Lang spoke, making reference to the church's long existence and its influence on the community. On Wed., Sept. 2, a large number of members and friends partook of the splendid tea provided by the sisters. Bro. Lang presided at the public meeting, which was crowded, when a splendid programme was presented. The choir, under leadership of Bro. A. Tully, rendered anthems. There were also musical items, solos and recitation, all well re-

dered. Bro. A. G. Saunders was the speaker, and the large audience listened intently to his address, which was much appreciated. Through the efforts of Bro. Lang, and the liberal co-operation of the sisters, new carpets have been purchased for the chapel.

New South Wales.

At Dumbleton on morning of Aug. 30, Bro. Nibbs spoke well on "A Glorified Christ." In the afternoon the missionary prayer meeting was well attended. At gospel service Bro. Nibbs preached on the "Prodigal Son."

Bro. H. A. G. Clark gave a very brilliant missionary address at Enmore mid-week service last week. On Sunday at the gospel service Bro. Whately delivered a forcible and instructive address on "Christ and the Church," featuring Christian Endeavor principles and ideals.

At Ashfield two sisters were recently received by letter. All meetings are well attended. Bro. Haddon preaches every Sunday evening. The Bible School is commencing a "century rally." A tennis club has been formed. Regular mid-week prayer meetings are held at homes of members.

Inverell church is preparing for the Baker-Clay mission to begin on Sept. 27. The recently-formed K.S.P. club has now 16 members, and others are awaiting initiation. Attendances at services have considerably improved. Sister Mrs. P. Winter, of Moree, is an inmate of a private hospital in Inverell.

At Sydney City Temple on Sept. 6, Bro. Southgate spoke in the morning, and two young men were received into fellowship. Bro. Southgate presented a fine gospel address at night on "What is a Christian?" Bro. Logan is seriously ill in hospital. Bro. Crawford, although still confined to hospital, is making satisfactory progress after twelve weeks' illness.

At Paddington on Aug. 30, Mrs. Johnson, from Kalgoorlie, W.A., was received into fellowship. Amongst visitors on Sept. 6 were Sister Bagnell, from Auckland, N.Z., and Bro. Kent, from Duntrout, F.T. Bro. Verco, Chatswood, ably exhorted. At the evening service Bro. Chapple preached on the "Uplifted Life." The Bible School has commenced practice for the anniversary.

Meetings at Canley Vale are keeping up fairly well. Last Sunday (celebrated as "spring Sunday") all meetings were well attended. Bro. A. L. Haddon exhorted the church, and also spoke in the afternoon to the school, the scholars rendering special items. His messages were greatly appreciated. Bro. H. Rodger preached at night. Bren. Rodger and Plummer are commencing a mission this week.

There were splendid attendances at all meetings of the Baker-Clay mission at Rockdale during the past week. The district has been stirred. On morning of Sept. 6, 100 broke bread. Bro. Clay gave an uplifting address from Isaiah 42: 3, 4. Eleven of the mission converts were received into fellowship by Bro. Clydesdale. A special children's service was held in the tent in the afternoon, Mr. W. W. Roger, of Kogarah, giving a splendid talk. The tent was crowded out at night to hear Bro. Baker speak on "Which is the Right Church?" Five made the good confession, making 45 to date. The gospel in song by Bro. Clay is deeply appreciated, and the missionaries have won their way into the hearts of the people.

At Epping on Aug. 9, a young lady confessed Christ, Bro. E. R. Butler preaching. She was baptised at Hornsby on 10th. A business and social meeting of the church was held on 27th, when the election of officers took place. A presentation was made to Bro. Butler prior to his departure for Moree. All reports showed marked progress for the year. On Aug. 30 were celebrated the second anniversary of the church and the first anniversary of the school. In the morning Bro. Butler spoke on "The Model Church." In the afternoon Bro. A. L. Haddon spoke to the school about "Samson and the Lion," and Bro. Fretwell presented prizes. At night Bro. Fretwell delivered an appreciated address to a record congregation.

Unconscious Girding.

(Continued from page 567.)

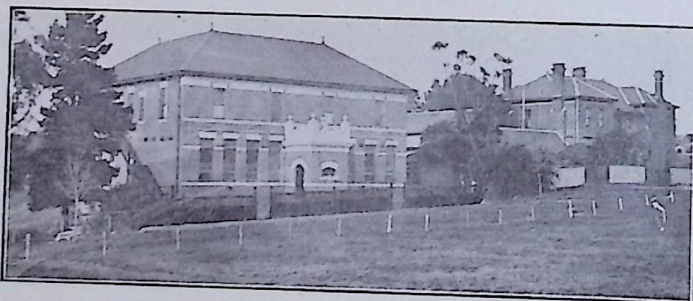
the daily bread: he anticipates and trains for the to-morrow. That is why sometimes he denies things. That is why sometimes he rebukes and checks. That is why he sends the bairns to school, when the birds are singing and the fields are calling. Such things are hard to thole sometimes, and the little folk are tempted to rebel. But such things are in the father's plan, *just because* he is a father. And when Jesus teaches us to say "Our Father," bound up with that is the liberating thought that Love is girding when we never know it. I write this in the Highlands, where many tracks lead across the heather. Knee-deep in heather, as the traveller is, it is often difficult to see the track. But when he reaches yonder little hill, and looks back over the moor that he has crossed, how easily does he discern the pathway. So here we know in part. We are not really here to understand. We are here to walk by faith and not by sight. We are here to keep on keeping on. And my trust is that when at last we climb the hill where Love has its eternal habitations, we shall look back and see with perfect clearness that *everything* was in the plan of heaven.—Dr. Geo. H. Morrison.

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Published Weekly by

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Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

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Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.