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Our Lord's Bible.

By precept and example the Lord Jesus showed his love for the Holy Scriptures. He nourished his own soul upon the Word of God, as truly as he declared that by it and not by bread alone man lived. He used the Scriptures most effectively in debate. In the early temptation—when the Spirit drove him into the wilderness in order that the heavenly armour endued at his baptism might be adequately tested—he routed Satan, the great adversary, by quotations from the Book of God. In similar fashion he put to flight the human adversaries who in passion week sought to discredit him and hinder his work. "Ye do err, not knowing the Scriptures," he said to the worldly Sadducees. The last enemy of men was met with a quotation. Jesus died with the words of Holy Scripture on his lips.

Have we sufficiently pondered the fact that our Lord's Bible was constituted by the Scriptures of the Old Testament?

To-day, with believing people, there are to be found two extreme positions relating to the Old Testament. It is both unduly exalted and unduly depreciated, and so in double fashion it suffers from ill-treatment.

Danger in unduly magnifying the Old Testament.

Men can forget that God who in times past spoke unto the Fathers in the prophets hath in the last days given to us the final revelation through his Son. Many Christian folk know not the elements of dispensational teaching. Witness the following. Here is the Romanist error—not confined to the Roman Catholic Church—of believing that the Old Testament idea of a priestly class of men is one that may be brought into the Christian dispensation. There is the paedobaptist apologist who (contrary to all Scripture precedent and in defiance of our Lord's declaration of futurity in the promise, "I will build my church") alleges church continuity in Old and New Testament times, and on this weak assumption superimposes another, thus seeking to argue from the circumcision of Jewish male chil-

dren to the baptism of all infants. Again, we have the sincere but misguided individual who seeks to bring us under the bondage of the law, and particularly to sabbatarianism. Once more, there is the hopelessly confused sectarian preacher who would as soon refer the seeker of salvation to the Psalms of David or the Book of Isaiah as to the Book of Acts of Apostles, God's Book of Conversions.

Such people need to be told that we are not under law but under grace, that the Old Covenant has given place to the New, that Christian folk are not bound by any command merely because it appears in the Old Testament Scriptures. Many a pious Christian has yet to reflect on the meaning of the transfiguration scene, and of the words which came in answer to Simon Peter's thought that it would be well to have Moses, Elijah and Jesus all tabernacling with men: "THIS is my beloved Son; hear ye HIM." Not Moses, not Elijah, but Christ.

Loss in neglecting the Old Testament.

There is the opposing error of belittling the Old Testament. Some men speak of its imperfection as if that meant it has not come from God or that we can ignore it. But the Old Testament as truly came from God as did the New. The same Divine Spirit inspired the witness of both.

It is true, as the writer of Hebrews tells us, that "if that first covenant had been faultless, then would no place have been sought for a second." But the revelation of the Old Testament was the very best that God could give to the people of that day.

A familiar saying runs: "The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed." That puts in a nutshell the argument both for the superiority of the New and for the importance of the Old.

It is no sign of grace or knowledge to belittle or ignore the Old Testament in our speaking. He understands the Old and the New best who knows most of both.

Let us recollect that the following remarkable apostolic statement applies to the Old Testament Scriptures: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." There were no New Testament Scriptures when Timothy was a baby. "All Scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind." Again, the reference is to the Old Testament Scriptures, which we therefore neglect only to our loss.

No preacher need apologise for using the Old Testament, so long as he uses it aright. Let none be tempted to go to the extreme of neglecting the books written aforesaid "for our learning" merely because some preachers have gone to the opposite extreme of subordinating the New to the Old, or of confusing the dispensations.

We commend the following words of Dr. Chas. E. Jefferson: "The preacher who ignores the Old Testament in his Scripture reading because the New Testament is higher, robs and wrongs his people. The Old Testament was the only Bible of our Lord. It is the book which the apostles kept open before them while they preached. It is the book which passed like iron into the blood of the Puritans, making them strong to overthrow ancient tyrannies and establish the world on a new foundation. There is ethical instruction in the Old Testament which will never be outgrown. In the regeneration of modern society and the creation of a new world order, the prophets of Israel have a great rôle to play. There is no book in the Bible which the modern church does not need. Many chapters, to be sure, deal with things transitory and local, and have no claim upon the modern church in her worship or life; but the Bible as a whole, and not the Bible in fragments or fractions, is the book to be given to the people."

The Work of the Holy Spirit.

6. What the Holy Spirit Does for the Believer.

A. M. Ludbrook.

We have already seen what the divine Spirit did for the apostles, and for those on whom the apostles laid their hands, in the bestowment of miraculous gifts in order to the establishment of Christianity. That manifestation of the Spirit was temporary, because the word of the apostles having thus received the divine endorsement and the evidence been duly put on record was confirmed for all time. The church having been erected, the scaffolding was taken away—prophesyings and miracles ceased. Now we have to consider what the Holy Spirit does for Christians generally. Jesus said to the disciples, the Comforter "shall be in you." Not until after the ascension do we read of this bestowment of the Spirit as an indwelling Guest. Possibly that is what our Lord referred to when he said of John that "he that is least in the kingdom of heaven is greater than he"—greater in privilege in that he is a member of Christ's church, is constituted a child of God, and enjoys the indwelling of the Spirit. And not only should the Comforter be *in* the disciples, but he would "abide with them for ever." The indwelling of the Spirit, as distinguished from "spiritual gifts," affected the moral nature of recipients, and was to be a permanent endowment.

I fear that as churches and as a people we have failed to value aright this heavenly gift, and so have failed in considerable measure of the accompanying blessings. There are many believers who, like the twelve at Ephesus, do not seem to have "so much as heard whether there be any Holy Spirit." In the rebound from the mysticism of many around us in regard to the Spirit's work in conversion, have we not gone to the opposite extreme? It is a horrible fact that a preacher in America once cried out—holding up a New Testament—"Here's all the Spirit there is; you can buy it for fifteen cents and put it in your vest pocket." What a terrible travesty of the truth! The inspired Word is not the Spirit, any more than a letter that you write is you. It expresses your mind on a given subject, as do the sacred Scriptures the mind of the Spirit with reference to human salvation. But the writer and the letter are quite separate and distinct, and so are the Spirit and the word.

We saw in our last what are the conditions of receiving the heavenly gift—faith, obedience, sonship, prayer, and a clean heart. Now we have to consider what the Holy Spirit does for the recipient.

The New Testament teaches that the Holy Spirit is to the believer a source of *guidance*. "If ye are led by the Spirit ye are not under the law" (Gal. 5: 18). "As many as are led by the Spirit of God, these are sons of God" (Rom. 8: 14). As Israel was led by the pillar of cloud and of fire in

the wilderness, so have we a heavenly Guide to lead us aright. Perhaps you say, "Does not the Holy Spirit, in the Christian life as in conversion, direct us by means of the inspired word?" Yes, primarily so, and it is there we must look for infallible leading. But we may certainly look to the divine Spirit to guide us in judgment on occasions of special difficulty and perplexity. We must, of course, so far as possible, test every prompting and impulse by the "sure word," for the evil one still lieth in wait to deceive.

Then, too, the New Testament teaches that the Holy Spirit gives to the disciple *courage* in time of need. Christianity requires boldness in its adherents. We are to add to our faith resoluteness of purpose. Not only the unbelieving, but "the fearful" have their part in the lake of fire. What the church and the individual Christian alike need is moral courage—the courage that impels us at all times to act out our convictions of truth and duty. Luther, warned of danger, said he would go to the Council at Worms though the devils in the way were as numerous as the tiles on the house-tops. And he went to Worms; and there, on perhaps the greatest occasion since Pentecost, fearlessly contended for the truth. In this connection, read 1 Cor. 12: 3. It is thought there is a reference here to a public declaration as to one's faith which was often required in times of persecution. If the accused person made the good confession, "Jesus is Lord," he was punished as a pestilent Christian; but if he denied the faith, saying, "Jesus is anathema," he was released. And the apostle represents the divine Spirit as giving the true Christian the courage he needs, so that he is able to say, though it should mean torture and death, "Jesus is Lord." Turn for a notable instance of this to Acts 4: 8, 13, 29-31. "Filled with the Holy Spirit," the disciples "spake the word of God with boldness," heedless of the threats of the great Sanhedrin. So, too, it was with Stephen at his martyrdom. And though we have not to suffer persecution like the early disciples, the Christian to-day needs courage—the courage to say "No" in time of temptation, the courage to speak and do and dare for Christ.

Further, the Holy Spirit is not only a source of courage, but also of *strength*. Of course I do not now refer to physical might, as in the case of Samson, but to moral and spiritual strength, strength of soul. "Strengthened with power through his Spirit in the inward man" (Eph. 3: 16). In our conflict with sin we need more than the exhortation and inclination to right-doing; we need more than the inspiration of a noble example. Water, of itself, cannot rise above its own level; neither can poor

humanity realise its best aspirations without the reinforcement of some power greater than itself. But as Thomas Binney, in one of the stateliest hymns in the English language, has beautifully said,

"There is a way for man to rise
To that sublime abode—
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God."

The Lord does not want his people to be poor weaklings, and so he has provided, and engrafted upon our nature a new spiritual force, so that as one has well said, "the Holy Spirit makes 'I can't' a lie on the lips of every Christian who wants to do right."

Again, the divine Spirit is a source of *comfort and hope*. Jesus, about to depart, said to the disconsolate disciples, "Let not your heart be troubled," and spoke of the Father's house whither he was going to prepare them a place. And more, and better, he promised to send them meanwhile another Comforter, who should be with them for ever. Yes, for the Christian in every time of trial, there is a spring whence he may draw refreshing draughts of hope and consolation, so that, as Paul says in Rom. 5: 3-5, "We rejoice in our tribulations, knowing that tribulation worketh patience; and patience, probation; and probation hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 15: 13).

Once more, the New Testament sets forth the Comforter as the Christian's *help in prayer*. "Praying in the Holy Spirit," says Jude. It is in the power of the Spirit the Christian prays; and the efficacy of prayer is aided by that same divine Helper and Advocate. As the apostle says in Rom. 8: 26, "The Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered," that is, expresses for us at the throne of the heavenly grace what the heart feels, but these poor trembling lips fail to voice.

Other things which the Holy Spirit does for the Christian might be enumerated, but these must suffice. And "the fruit of the Spirit," says Paul, "is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance."

How full the New Testament is of this theme! The apostle continually exhorts, "Quench not the Spirit," "Grieve not the Holy Spirit," "Walk in the Spirit," "Be filled with the Spirit." If we have not the Spirit in the plenitude of his grace and power up to the measure of our capacity, it must be because we have not sought the heavenly gift by earnest prayer, or because we have not prepared our hearts for this holy Guest. Let us see to it that we "quench not" or even "grieve" the Holy Spirit, either by unholy life or by indifference as to his abiding and working in us. If a visitor came to your house, and at your table or by your fireside you took no notice of him, would he not, chilled by such coldness, be

likely soon to take his departure? So with this heavenly Guest.

Oh, let us seek, by holy living and earnest supplication, for a larger measure of this divine endowment. In Old Testament story the miraculous flow of oil ceased when the widow had no more pots to bring; and the reason why so many of us have so little of the Spirit is because we have not held out our vessels to be filled. Let us yield ourselves more to the indwelling and out-working of the divine Spirit. As the bud, expanding its petals at the sunrising, receives the more of the sunshine and warmth of the great orb of day; so in proportion as the heart opens to receive and welcome and co-operate with the Holy Spirit will the Spirit be given in larger measure. What a wonderful expression that is of the apostle's when he prays that they may be "filled with all the fulness of God"! It pictures our being in God and God in us. It is as when you take a bottle and plunge it in the sea, it is in the water; then draw the cork, and speedily the water is in it. If thus we be filled with all the grace and power God is willing and waiting to bestow through the Holy Spirit, then we shall be able to live godly in this present evil world, and shall be able to bring forth abundantly the fruit of the Spirit "in all goodness and righteousness and truth."

Studies in the Plea.

2. Is Our Attitude to the Bible Right?

Thos. Hagger.

The word Bible comes from the Greek word biblos, which means book. It is the one writing in all the world worthy to be called the Book. It is sometimes called the Scriptures, and sometimes the Word of God. It is read by Christ-loving people everywhere, and in it they find comfort for their times of sorrow, strength for their hours of weakness, and always an inspiration to high and noble living.

The attitude generally taken by those congregations of Christians known as Churches of Christ is in part that taken by most believers, and in part it is peculiar to them. But what is their attitude? Is it the right one?

1. *It is Accepted as the Word of God.*

By this we do not mean that we believe that every word in it is a word of God, but that the writers were God-inspired for their work (2 Peter 1: 21; 2 Timothy 3: 16, 17).

The moral grandeur of its teaching, the fulfilment of its prophecies, the harmony of its contents, and its influence among men join with other things in demonstrating its divine origin.

2. *It is Recognised as a Book of Authority.*

Not an authority in astronomy, geology, or mathematics, but an authority in religion. It is urged that its teaching shall be heeded in all matters of faith and practice, that our appeal shall constantly be to its statements, and that we shall strive to speak where it speaks, and to be silent where it is silent.

3. *An Effort is Made to Rightly Divide It.*

This is in harmony with Paul's instruction to Timothy (2 Tim. 2: 15). Its two great divisions are recognised—Old Testament and New Testament. And it is borne in mind that as a testament is a will both cannot be binding at one and the same time. The Old is therefore read for example, and the New for authority. This is why we do not attempt to observe the Mosaic seventh-day Sabbath, for that belongs to the Old, and is never enjoined on Christians in the New.

Jesus recognised a threefold division of the Old Testament—Law, Prophets and Psalms (Luke 24: 44).

The New Testament divides itself into Gospels, Acts, Epistles, and Revelation.



The Kellems-Richards Mission at the Olympia Building, Melbourne.

The first teach us who Christ is and what he did for us, the second tells us what we must do to be saved, the third instruct us in the Christian life, and the fourth gives us glimpses of the struggles and ultimate triumphs of the cause of Jesus Christ.

4. *An Attempt is Made to Rightly Interpret it.*

We are not guilty of applying every passage we read to ourselves without investigation, and so we learn to ask such ques-

tions as: Who said this? To whom was it spoken? To which age does it belong—Patriarchal, Jewish or Christian?

This attitude to the Bible is right, for it is the Word of God—it was given by him to be a rule of faith and practice, and we must treat it in a common-sense manner or we can never understand its teaching.

Scripture Readings.—Psa. 119: 97-105; 2 Timothy 3: 14-17.

Notes from the Mission.

Fred. T. Saunders.

It is interesting to watch the development of a crowd, even when one is detached and not disinterested. During this great effort I have been more or less an onlooker at all meetings, and have tried to analyse the situation as from time to time it has presented different and varying phases. The excitement merged into a deeper note of enthusiasm, which this third week has been intensified as men and women have sought and found the way of salvation. And, in addition, there have been discernible other features which have stirred. One has been the increasing proportion of non-members of the Churches of Christ. Preachers and church workers of other communions have been present in growing numbers—a testimony to the wideness of interest created. These have not come merely from curiosity, their reverent attention being noteworthy. Some of them, without doubt, were hearing the plainness and simplicity of the gospel as revealed in the New Testament as not before. The effect must be to drive them to the Word if they are in earnest. They cannot help being face to face with the Word, for Bro. Kellems presents scriptural authority for the plea he makes.

Another feature of interest has been the number of men in the congregations. Men do think concerning Christ, and are ready to investigate his claims when fairly stated. Many have responded to the invitation to accept Jesus as their Saviour: one one evening six men, or lads over 18, responded, with three young women.

The attendances have not shown any decline, nor have they shown any marked increase during the third week. That does not mean that there has been any slackening of interest. The situation is developing interestingly, for while church members are finding it a convenient time to take a night for rest now and then, their places in the audience have been filled by those who are seeking a Saviour. The number of decisions each night is increasing, and the decisions are more evenly spread over the week. This is evidence of the growth of genuine interest.

Bro. Kellems calls himself a teacher. That claim is justified by his work. Night after night the message is doctrinal. The gospel is presented as sound doctrine, and the doctrine is ever the gospel of Jesus Christ. One thing is certain, those who attend the meetings will know God's will in salvation clearly and definitely. That feature of the preaching makes it difficult to secure "good copy" from the newspaper standpoint, which does not matter, the main thing being to win souls to Christ.

A visit was paid to the Newport work shops on Wednesday last, and over 600 men gave an attentive hearing to a very practical message. There were no seats for the hearers, but they stood patiently, and when asked at the close if the party should visit them again, there was an almost unanimous vote in favor. Bro. Richards took his trombone with him to help in the music. After the meeting the party was conducted over the work shops, much enjoying the organisation

shown. The dinner in the men's dining room was a special feature. Ask anyone who was there.

An old hymn sustained improvement at the hands of Bro. Kellems one night. "Hold the Fort" was changed to "Storm the Fort," with an appreciable gain in force and spirit. The singers put more vim into the job from that point.

Up to Sunday evening the number who had confessed Christ in the Olympia was 236, of whom 66 have been baptised in the Olympia, and 6 came for restoration. A number have also been baptised in the church in which they will take membership. Several baptised believers also have decided to unite with the church that is simply Christian.

Mission Finances.

Dear Brethren,—

Please allow me to express the treasurer's appreciation of the splendid giving of the brethren who are giving, but—there is such a host of good brethren who forgot last Sunday to make their contribution.

The Missioners have not forgotten to preach, nor the great Choir to sing the glad tidings. The dear Lord has not forgotten His blessing, and has given to a great harvest of precious souls His Holy Spirit. Then why, my brother, my sister, did you forget your obligation, your privilege?

Yours brotherly,

ROWLAND MORRIS,

Treasurer.

KELLEMSISMS.

When a man joins a church he does not join an army of occupation. He is in an army that is a mobile field force.

I have no respect for the cloth as such. I love preachers, but when a preacher is not saving souls he is in the wrong business.

When a Christian soldier enlists he enlists for war, and for the duration of his life.

If we follow the blue-print of the New Testament we will have the same sort of church as Jesus established.

When Thomas Campbell said, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," he meant, "Where the Scriptures speak, we are silent, having nothing to do

but to obey. Where the Scriptures are silent, we may speak."

What were the ordinances of the church in the New Testament? There were none. We don't baptise men because of the authority of the church. The ordinances are of Christ. If it were an ordinance of the church we could change it, but it is of Christ, and we have no power to change.

How many saints are here? I'm one. That's right—there are a few of us.

If the church leaders got busy on the matter we could have Christian unity in twenty-five years. The common people want it.

What right has a man to leave the work of the spiritual training of his children to his wife?

Men need religion. When father and mother stand beside the same little grave, they both need the same sort of comfort.

Sissy men are good—good-for-nothing.

In Los Angeles a new religious fad is born every hour.

There is a reaction to-day against a hell of fire. Men have turned the fire-hose on to hell and put it out.

Whenever a church has been evangelistic, has gone out after men, has prayed for men, doubts have died.

When the church has talked orthodoxy it has petrified.

If you take the miracles out of the Bible you have only the lids left.

Jesus dealt with John's doubts by presenting to him the facts. The average doubting man can be won if we present to him the attitude of Jesus. Give him the facts and let him think them through.

The issue of Christianity is Christ. How do you account for him? Evolution cannot account for him. There is no explanation of him apart from the New Testament.

Fathers and mothers! A great responsibility was laid on you when the little laddie or lassie came into your home. How can you go up to the Father if the child be not with you? What did you promise God when the child was born?

No man has a right to bring a child into this world and live before him a life that would send him into hell.

"Good to Die By."

Of course, it is the Gospel in Christ that answers to this description. And Dr. D. J. Burrell, the well-known American preacher, suggests that there is no more convincing evidence of the power of the Gospel than that afforded by the dying words of those who have experienced the new life in Christ. Here are some such words:—

Richard Baxter: "I have pain, but I have peace."
Edward Payson: "The battle is fought, the victory won."

John Wesley: "The best of all is Immanuel, God with us."

Charles Wesley: "I shall be satisfied when I awake in Thy likeness."

The Mother of the Wesleys: "Children, I am going; lift a song of praise."

Rutherford: "Oh, for a well-tuned harp!"
John Fletcher: "I am like a bird escaping from its cage."

Prince Albert: "Rock of Ages, cleft for me!"

Dr. Cookman: "Halleluia! I am sweeping through the gates!"

Mrs. Hemans: "I hear the music of His voice."

Lady Huntington: "I am going to my Father to-night."

Philip Melancthon: "Nothing now but heaven."

John Broadford, to his fellow-martyr: "Be of good comfort; we shall sup with Christ to-night."

Edward Perronet, author of "All hail the power of Jesus' Name": "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in all His sufficiency! Into His hands I commit my spirit."

It would thus appear (adds Dr. Burrell) that

ours is a good religion to die by, as well as to live

by. *God be praised for it!*

The Work of an Evangelist.

A. E. Illingworth.

"Do the work of an evangelist."—2 Tim. 4: 5.

"Do an evangelist's work; thy ministry fully execute."—J. B. Rotherham.

The letters of Paul to Timothy have been to me a source of inspiration, strength and comfort, all through my Christian life, especially since I resolved to devote all my time to evangelistic work. I often turn to them for help in difficult situations, and rarely fail to get a hint as to the right course of procedure. There are many delicate questions that arise at times in the relationship of the preacher to the church, and Paul gives good counsel, which seems to apply to modern problems. I have learned by experience "the work of an evangelist" is not quite as simple as some people imagine. To preach the gospel faithfully is not by any means easy. Any true man or woman can, of course, bear witness to the Saviour's grace and power, tell the glad news of salvation, and testify what God hath done for the soul; but far more is involved in "doing the work of an evangelist," Paul being my authority.

In these *pastoral* epistles a legacy of apostolic warning and counsel has been left for the direction and comfort of the church, and the guidance of evangelists. A number of *charges* are given to Timothy which could only be efficiently discharged by a *course of study*, which all must be prepared to take, in some measure at least, to do the work of an evangelist.

Charge No. 1.

Erroneous doctrines, heresies, and oppositions of science falsely so called, were to be met and answered. This required Timothy to study Holy Scripture, divine revelation, Christian evidence, apologetics, and kindred subjects (1 Tim. 1: 3-4).

Charge No. 2.

False teachers and philosophers were to be met face to face in argument and discussion. Timothy was to be a defender of the faith. This called for a study of church history, philosophy, logic and psychology, and human nature in general. Skill was needed to confute, rebuke, exhort with all long-suffering in his teaching and debate (1 Tim. 1: 18-20).

Charge No. 3.

Things that were wanting in the churches were to be "set in order." To direct, organise, superintend the administration of the assemblies, and assist them in the choice of elders, deacons, deaconesses, and the like, was a big work. A careful study of church order and discipline was imperative. He learned much from Moses and the prophets of Israel, and yet more from the apostles of our Lord (1 Tim. 5: 21, 22).

Charge No. 4.

Personal piety and godliness of no mean order were to be diligently cultivated. This made necessary reading, meditation, prayer, communion, quiet research and investigation of the mysteries of the gospel. He had to take heed to himself so that in the Holy Spirit might have room to function in his devotional and spiritual life (1 Tim. 6: 11-16).

Charge No. 5.

Preaching the Word, in season and out of season, was included in the work of this evangelist. I think that called for the study of evangelism, missionary enterprises, languages, comparative religions, and other schools of thought, so that the claims of his Master and the superiority of his message might be made manifest to all. He was taught that his supreme motive must be to know nothing among men save Jesus Christ and him crucified; but that didn't remove from him the obvious duty of understanding as far as possible the obstacles to faith and the way to overcome them (2 Tim. 4: 1-5).

Charge No. 6.

Civic righteousness, social wickedness, right government, also came within the sphere of his work. This called for a study of civics, economics, and sociology (1 Tim. 6: 17-21; 1 Tim. 2: 1-3).

Inter-alia, almost every Christian duty, domestic, social, civil, religious, individual and collective, came beneath the purview of Paul's instructions, and therefore within the scope of this work of an evangelist.

It is therefore not only wise, but very necessary that we should prepare as many men as possible

Prohibition in America.

A letter written from J. W. Webb, of California, U.S.A., recently received by a brother in Melbourne, contains the following:—

"Drunkards do not deserve all the blame; it must be shared by a 'Christian' Government, the churches, the voters, who allow licensed temptations (bars and saloons), and tolerate the drinking customs of society. That Christian statesman, Gladstone, once said: 'The province of Government is to make it as easy as possible to do good, and as difficult as possible to do wrong'; but with the liquor traffic—permitted, fostered, petted, and largely for the purpose of raising revenue, and protecting vested rights, and making fortunes out of money soiled by sin, blistered by the tears of widows and orphans, and stained by the blood of its victims—it seems to be reversed: easy to do wrong; difficult to do right and keep sober. Our national constitution, the basic law of U.S.A., forbids the manufacture, sale, importation or exportation of intoxicants for beverage purposes: the lawless, rapacious, conscienceless, heartless, remorseless King Alcohol dies hard; but the American people will never repeal that law. Indeed, it cannot while 13 of the 48 States refuse so to do. By the grace of God, the work of the churches, the votes of women, and decisions of our Courts, we shall succeed. Already crimes resulting from drink, poverty, alcoholic wrecks, accidents, etc.,

for effective service in this comprehensive vocation. Knowledge hath two pillars—learning and discretion. Knowledge, rightly used, is power.

The College of the Bible at Glen Iris meets the need, in part at least. The teachers are there to instruct. The students must give consecrated attention to "study" and be prepared to endure hardness as good soldiers of Jesus Christ. The brotherhood, I am sure, wants able as well as consecrated advocates of the truth, and wise leaders.

Those who thus believe will liberally support the Board of Management, and the faculty, in their efforts to train men and women for this great work. Encourage your leaders.

"So may I strive through life's fierce strife,

To hearten those who fight,

Lifting men up, yet all my life

Leaning on Thy sure might."

are markedly decreasing. Keep at it, and Australia will yet win out.

"Bless dear old Lygon-st. church, the Temperance Committee, and Band of Hope in whose ranks I first got my start in temperance work, leading me to the church and ministry; my love to the boys and girls; were I a younger man, instead of in my 83rd year, I would come out to Macedonia and help you in the glorious light, even if I had to walk every step of the way. Love to all Lygon-st. members, and to any who remember me. I am still pastor (under shepherd) of the oldest Church of Christ in California. Last Lord's day I taught (or led) an Adult Bible Class, went 25 miles and preached at 3 p.m., back 25 miles and preached here at night."

Giving credit where credit is due, it is impossible to resist the conclusion that Prohibition in America has enabled church membership to triumph over all previous records. The present membership of all religious bodies is 44,663,684. In one year there was an increase of 948,347 members. In 1922 the churches of the United States raised 16,628,894 dollars more than the previous year. It is indefeasibly true that tens of hundreds of people in Australia are prevented from gratifying their religious instincts and deepening their spiritual experiences through the menace of the liquor bar.

The Lack of Exercise: a Parable of Safed the Sage.

Once upon a time there was a Man of Business. And he was Tired. And I have never been able to learn what it is that Maketh the Tired Business Man Tired. But this man was really Tired. And he went unto a Physician, who took his Blood Pressure and listened to his Heart Action, and said, Thou must have Outdoor Exercise.

So this man joined a Golf Club which cost him an Entrance Fee of Five Hundred Shekels and Two Hundred Shekels more for Annual Dues. And he bought some Clubs, and some Balls. And every time he set a Ball on the Tee, it was another Dollar Bill that he sent off into the Tall Grass. And what Exercise he did not get, his Caddy got hunting for the Balls.

And he bought an Automobile to take him to the Golf Club and back. And his Blood Pressure went down, and so did his Bank Account.

And one day he received a Beautiful Letter from the Bank, telling him that his Bank Balance was written in Red Ink. And he hurried down to the Bank and discovered that it was easy to make and possible to float, and hard to pay a thirty days' Note.

And he began to Worry, and his Blood Pressure went up again.

And he talked it over with his Wife.

Now she was wise in her generation. And she inquired of him, saying:

How far is it around the Golf Course?

And he said, I should think about Five Miles, not counting the Nineteenth Hole.

And she inquired, How far is it to the Golf Club?

And he said, About Two Miles and the Half of a Mile.

And she said, Thou didst buy an Automobile to take thee five miles for the privilege of walking five miles.

And he considered the matter.

And he sold his Automobile, and he sold his membership in the Golf Club, and he and his Wife they walked up to the Golf Club and back, and he felt as good as if he had walked five miles around the course.

And he said, To-morrow we will walk in another Direction.

And they walked as far in another Direction, and rested together, and had a Glass of Lemonade and returned.

And he said, This doth not exercise my Arms, but I have an Hoe and a Garden. So he and his Wife worked in the garden.

And his blood pressure came down and his Bank Account filled up.

And he said, There are men who ought to play Golf, but I am not one of them, and I am getting the value of it in other and Less Expensive ways. For there is little need that I should keep an Automobile to convey me Five Miles for the sake of getting me to a place where I can walk five Miles.

And if his Blood Pressure getteth much lower and his Bank Account much higher, it may be that he will again take up Golf.

The Church in Action.

Prohibition Work in New South Wales.

Annual Appeal, September 2.

"Dare to Do Right."

L. D. Gilmour,

Chairman of Temperance Committee.

"Let no man deceive himself."—1 Cor. 3: 18.

Where does the church stand in regard to the drink traffic? If you question the Christian personally, in ninety-nine cases out of a hundred he will affirm his hatred of the whole business; but ask him to put forth personal effort or financial support, and he at once becomes an iceberg. What is the reason? Is it owing to the unpopularity of the cause of temperance reform? If this is the answer, does Christianity stand to-day for the popular? And upon serious consideration we must acknowledge that this is largely the case, although it ought not to be so; for if there was anything which Jesus Christ attacked during his ministry, it was the popular in thought, customs, and religion.

I know that someone will say that it was the church which carried prohibition in the U.S.A., but it was not until the movement had become popular, through the self-sacrifice of many—the majority of whom I grant were Christians—that the church as an *organised body* threw her weight into the conflict.

Solomon said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," and this is not merely true of individuals, but also of institutions; and there is no single thing which has such a dwarfing effect upon the church to-day as this rail-siting policy.

The place of the church

is in the vanguard of every moral reform, and before we can have a church triumphant we must have a church militant.

The world is a-hunger to-day more than ever for the message of the gospel: a message which, if properly presented, means personal and temporal emancipation as well as spiritual and eternal salvation.

It entails fearless leadership, and unhesitating loyalty to gospel ideals—that men might have life more abundantly here and now as well as for eternity.

We spend our money in Home and Foreign Missions, and the liquor traffic sends more souls to eternal death in one year than our missions save in a century.

Let us rouse ourselves from the lethargy which numbs our senses. The voice of God's prophet is ringing down the ages, and his message is to you and to me—"Prepare ye the way, take the stumbling-block out of the way of my people"—and with the sword of the Spirit and the shield of faith go forward into the conflict, knowing that the Captain of our salvation is invincible; never relenting in our efforts until this wastage has been stopped; for "he that saveth a soul from death shall cover a multitude of sins."

Our Prohibition Work.

Ethelbert Davis.

I take it that the Temperance Committee has been appointed for a threefold purpose; firstly, to express the prohibition conscience of our brotherhood; secondly, to organise our prohibition workers, and resources; thirdly, to engage in a definitely articulated mission wherever our churches are situated. By electing such a board, the churches have committed themselves to definite prohibition work, and other reforms that come within the ambit of the constitution by which, and to which, they have bound the board. That being so, our first, second, and last consideration is to get the job done. My own personal conviction is that the church must lead in the crusade for prohibition. The more I look round this proposition, and

the more I think into it, the more I am convinced that the church must lead in the campaign for the abolition of the drink traffic. Dr. Kellems said, in the meeting at Enmore, that it was an undisputed fact that the church of America won the victory for prohibition.

When we say that the church must lead, we do not mean that other organisations can accomplish nothing. I worked through one of the fiercest local option battles ever fought in Queensland, through the long agitation for six o'clock closing,

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### N.S.W. CHURCHES OF CHRIST.

#### Annual Offering

for

#### TEMPERANCE AND PROHIBITION,

Sunday, September 2.

Aim for 1923:

**£500**

From Churches, Schools, Auxiliaries and Members.

Believing that the Church should actively fight the Liquor Traffic, I will give

MY OFFERING

for this great work

AS UNTO THE LORD.

Act Upon This Resolution.

~~~~~

and through the last prohibition campaign, and I am prepared to say that without the work done by the churches little would have been accomplished.

While acknowledging our gratitude to the friends of prohibition in Parliament, I think that the less we depend upon them for leadership the better. We speak from experience. While it is true that no politician or group of politicians can ever bring about this reform, and while it is true that no purely political or purely social organisation can accomplish it, it is true that the church, as the great moral and spiritual force of the community, will co-ordinate all these, and work through them. But whatever organisation it may use as the medium through which to express itself, or through which it works, one thing is certain, and that is, that the church will supply the workers, will supply the bulk of the money, will supply the enthusiasm, will create the prohibition sentiment, will carry forward the prohibition propaganda, and will give the spiritual dynamic and impetus necessary to achieve victory in so great a struggle.

About the Offering.

The committee in New South Wales is engaged upon an active campaign among young people, seeking to educate them in the principles of abstinence, prohibition and citizenship. This is a State-wide, undenominational effort, being also a splendid example of Christian unity of service.

Envelopes and posters have been sent to all churches, and each member is urged to participate. Schools, clubs, societies, etc., can also have a part in this work. Let all unite prayerfully and willingly, in order to hasten the day of liberty from liquor.

Owing to the Organiser's absence from New South Wales, secretaries are asked to send offerings in promptly to Mr. L. D. Gilmour, 139 Castlereagh-st., Sydney, or to Mr. A. E. Oldfield, c/o S. Taylor, Foster-st., Sydney.

A Wanderer in Wonderland.

Jas. E. Thomas.

The railway journey from Christchurch to Dunedin occupies about nine hours, and it is a most charming and delightful trip. The country is beautiful, and there seems to be a grandeur as the railroad winds along through splendid pasture land or over little streams. The last part of the trip brings the traveller often in sight of the majestic ocean. On the train from Oamaru were Commissioner and Mrs. Booth-Tucker, the leaders of the Salvation Army from India, and there were happy welcomes from their comrades at the stations along the way. It was my privilege to be at their welcome in the Dunedin citadel in the evening time, and to hear the inspiring messages of both. Mrs. Booth-Tucker is even a better speaker than her talented husband, and both spoke most hopefully and encouragingly of the progress and possibilities of the work in India. Many tourists take a sea trip from Lyttleton to Port Chalmers, and thus enter Dunedin from the sea. This is how Bracken, the Australian poet, came to the gate of the South land, and he described his feelings thus:

"Go, traveller, unto others boast
Of Venice and of Rome—
Of saintly Mark's majestic pile,
And Peter's lofty dome;
Of Naples and her brilliant towers,
Of Rhineland, far away.
These may be grand, but give to me
Dunedin from the Bay."

This is certainly no poetical extravagance, for from whatever side it is viewed, Dunedin is the city beautiful. As we approached along the sea coast we saw in Goodwood, Sealiff, and other pleasant seaside places the lovely residences of

those fortunately situated upon hillsides overlooking the ocean. In Port Chalmers itself were several vessels, and some had come right up the harbor to Dunedin itself. After winding through such charming country we came at evening time to the magnificent railway station in this fascinating city. The station is the finest in the Dominion, and in fact the only one that seemed in keeping with the beauty of the city. There it was a great joy to find Captain Sundstrum—well known to many Australians—Bro. B. Corlett, formerly one of our own college students, and Mrs. G. P. Cuttriss, wife of the well known and beloved G. P. Cuttriss, and other friends there to meet me. They quickly took me in the Captain's motor car to the hospitable home of Bro. Cuttriss, at St. Kilda beach, and it seemed like a home away from home, as all the young Cuttrisses joined to bid me hearty welcome. I did not have a dull minute in Dunedin. Just as Christchurch was founded by the Church of England, and built up with distinctly English characteristics, so Dunedin was the new Edinburgh, built up under the direction of the Presbyterian Assembly of Scotland, and established and developed by wise, far-seeing Scotchmen. The centre of the city is an octagon shape, and many of the finest buildings are in the Octagon, with Princes-st., a magnificent thoroughfare, running through it, right down the Valley. There are fine houses on every hillside, and like Rome it could be called the City of the Seven Hills. The Psalmist said of his beloved city, "Beautiful for situation, the joy of the whole earth is Zion," and this can truly be said of beautiful Dunedin. It seems to be the most solidly built city in the Do-

minion, and though only sixth in size, having a population of 68,729, yet is the most important gateway to the fertile Otago district, and to the magnificent beauty spots of the South land, and is a most important commercial centre. On every hand there is evidence that these Scottish pioneers gave ample attention to three great things—religion and the building of splendid churches, education and the erection of fine colleges and schools, and business foresight that led to the erection of some very fine buildings. St. Paul's Anglican Cathedral, St. Joseph's Roman Catholic Cathedral, Knox Church, St. Matthew's Church, a splendid Baptist Church, and other fine buildings, adorn the city. The first Presbyterian Church is the Scottish Cathedral that seems to be held in the same reverence as St. Giles in Edinburgh. There are some very beautiful educational buildings. Knox College is an imposing structure. The University, the Teachers' Training College, the Otago Boys' High School, and King Edward Technical College are worthy buildings, that are a tribute to a people who believe that Christian education is a great factor in the development of character. The George-st. State School, and other fine Government school buildings, show that the youngest children are cared for just as those who are older. Such buildings were most inspiring to one used to giving religious instruction in the dingy Melbourne High School, and led me to hope more fervently that our miserly Victorian Government would provide for our splendid Victorian boys and girls such buildings as Dunedin has for her young people. The city is surrounded by hillside forest reserves and delightful suburbs on every hill. The view from Maori Hill to the north is especially fine; while from many vantage points there is a fine panorama of the city out to the Bay. The Art Gallery, Museum, Town Hall, and other public buildings are attractive, and each is a place of interest well worth visiting. There are two cable tram rides—one up Kaikorai Valley, the other along High-st. to Mornington. The latter is said to be the steepest ascent of any cable car in the world. It certainly seems to be steeper than that in Wellington, which was the most precipitous I had previously been upon; so that this adds another to the "world-beaters" of New Zealand.

"Quest."

I looked at Beauty and I loved it, sought it—
The radiance of the sunset glow.
The purity of fallen snow,
The wonder of an opening flower,
The mystery of one starlit hour.
I looked at Beauty, and I loved it, sought it;
I looked at nature and the One who taught it
Submission to the perfect laws Divine;
And thirstily this seeking soul of mine
Saw fading joys in all around—but Thine!

I heard earth's Music, and I loved it, sought it—
The pathos of a minor key,
The charm of rippling melody,
The laughter of a little child,
The anthem of the ocean wild.
I heard this Music and its charm enthralled me,
Until the throb of funeral-march distressed, appalled me!
Insatiate, turned I to the Song Divine,
Flow melody and harmony, like holy wine,
Flow from out the Eternal Home of Thine!

I sought for human Love, and seeking, found it—
The balm of filial tenderness,
The sweetness of a child's caress,
The precious finding of a friend,
The rapturous bliss which Love can lend.
I found this loveliness—yet shadows deep
Fall on earth's joy, and human hearts must weep
When separation or that long last kiss
Is given.... Sighing, we turn lest we should miss
Thy love, O Christ, and Thy love's endless bliss!
—Ruth Salwey.

The righteous cannot hold out the olive branch of peace so long as the forces of evil are active.

Our Young People.

W. B. Blakemore, B.A.

The Kindergarten: Arrangement of Room.

Emily C. Gill.

Teachers are often handicapped in their work by having a Kindergarten room which is filled with unnecessary furniture or lumber, and which has to serve many other purposes as well—a club-room, a tool-house, and even a kitchen. The first thing to do is to clear the room of all movable furniture, leaving only what is necessary for the lesson. We need all the available space for our children. Those articles which cannot be removed should be hidden from view by curtains or screens. Large cupboards take up a lot of room, which can ill be spared. To overcome this difficulty, if we cannot have small cupboards built into the walls, have them built on to the walls. These serve the same purpose, and do not take up any of the children's room. In this way we will make the best of the space that is available, though always, of course, keeping the ideal building before us, and working in the hope of one day having our desires in that respect fulfilled.

Making the room attractive.

The room, however small, should be made as attractive as possible. A child will have a much greater respect for what we teach him if the surroundings are helpful and beautiful. The matter of decoration needs some thought on the part of the teacher. Flowers help to brighten a room, and make it attractive to children. These little folk are lovers of the beautiful, and can be encouraged to do their part in the work by bringing flowers. Teachers, as well as children, will do better work in congenial surroundings.

In a room where every bit of space counts, ledges on hinges can be attached to the window sills. These make excellent stands for flowers or pot plants, and can be let down when not in use. When it is not easy to obtain flowers, jars of water-creeper make good substitutes. These may be placed on small wooden brackets, fastened on the wall.

Good pictures.

Pictures are another necessary decoration to the room. Where the wall space is limited, only a few can be shown. Pictures that are to be kept permanently on the wall should be framed. But it is well to have a change of pictures occasionally, removing those that have adorned the walls for a time, and substituting others that will be helpful to illustrate the lessons for the coming quarter. A frame with a removable back will allow of a change being made in this way. The pictures we show to the children should be good ones, suitable in subject, and also in coloring; not gaudy or crude. It is better to have good sepia or black and white reproductions than poor productions of harsh coloring, and possessing no artistic merit. We need to train our children to appreciate the really beautiful.

Hats and coats.

The disposal of hats and coats is oftentimes a problem. These must be taken from the children, and need to be placed somewhere. Where a cloak room is obtainable, no difficulty presents itself. But to many teachers this is an unknown quantity. Pegs on the wall do not add to the attractiveness of the room. If such be used, they should be hidden from view by curtains. A better plan is to make use of hat stands (home-made) which can be easily removed from the room.

Fit yourself for usefulness by practising self-denial. No one can master himself and others until he has endured hardships and overcome untoward conditions.

The Teacher.

Once I was small, wistful, groping, helpless. To me have stretched gentle, guiding hands, before me have walked examples of courageous men and women with alert and confident steps, and for my encouragement I have heard voices of those who speak in tones of love, and the message of "Forward," while I, unconscious of their pains, followed. So is all childhood—inarticulate in its wish, searching yet not knowing how to seek.

As once I was guided onward, let me now help other little souls in the quest. Let me help to show the touch of God on trees and cloud and bird, in mine and brook and man's immortal soul. Together let us understand.

Then when those who were children have grown to youth, and have learned to love the things that speak of God, may I be content that they no longer need my presence. This is my ample reward.—"The Church School."

Has Your Kindergarten This Equipment?

1. Seeds.—Split peas, lentils, bran, pumpkin, etc. For outline work, moss formation, use for paths in table play.
2. Match Boxes.—For building, construction of simple models, etc.
3. Cotton Reels.—All sizes. Building palaces or city walls.
4. Wall Paper.—Odd pieces, samples, etc. For Christmas and Mother's Day gifts.
5. Colored Card Board.—Tops of chocolate boxes, etc. For Christmas and Mother's Day gifts.
6. Chocolate Boxes.—Label them and use for keeping the Kindergarten materials tidy, etc.
7. Matches.—Cut heads off. Use in sand tray for people.
8. Cork, Wadding, Matches.—To construct animals.
9. Brown Paper.—For mounting posters.
10. Home-Made Plasticine.—2 parts salt, 1 part flour, water, a little olive oil.
11. Envelopes.—Used or new. To construct Eastern houses, boats, flowers, birds, cradle, etc.
12. Raffia.—For Christmas gifts.
13. Glass or Tin.—Long narrow strips. Use in sand tray to represent river or sea.
14. Pegs.—Cover with material. Use for people on large sand table.
15. Shells.—Use for outline work. Paths on sand tray.
16. Pieces of Linoleum.—12in. x 8in. For cardboard models, etc.
17. Wool.—Damp it and use for outlining a drawn object.
18. Toothpicks.—Colored with red or blue. Stalks for flowers. Stick laying.
19. Colored Advertisements.—For pictures. Room decoration, etc.
20. Old Post Cards.—Cut to required size and mount Austral Graded Lesson Pictures on back.
21. Pieces of Floss Silk.—From all old Christmas cards for tying above.

These things cost you nothing but a little time and thought.

Sons of Preachers.

"Collier's Weekly" calls to mind that of 12,000 prominent men in the United States 1000 are sons of preachers. Of 2145 notable men in England, 1270 are sons of preachers. In 1910, ten out of every 51 persons in the Hall of Fame were sons of preachers. Five Presidents of the United States were sons of preachers. It adds: "Honestly, now, haven't you been of the opinion that preachers' sons never amounted to anything?" It shows by its statistics how shallow such talk is.

Foreign Missions.

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

Federal Notes.

The Federal Committee has written to the brethren and sisters in Australia associated with medical work, suggesting that they might desire to have fellowship with our first missionary doctor and his helpers by providing the medical outfit. A number have already responded to this appeal. Bro. John Fischer has donated £20 worth of surgery furniture. Bro. Les. Matthews has collected and given a dental outfit worth fully £10. Dr. Robertson, of Adelaide, and Nurses A. Z. Mann, E. Mann, and Bertha Verco, have sent cash donations. If any medical workers in Australia have been overlooked in the communications, we shall be very glad to receive their help. We feel it will be a great encouragement to Dr. Killmier and his associates to know that their medical confreres are having fellowship in this medical mission, by providing the outfit.

The Federal Secretary preached at Mile End Town Hall on Sunday night, August 5. (The Mile End brethren have taken this Hall for some weeks, and we are having glorious meetings, with many converts.) At the close of the service a brother, 85 years of age, who is poor in this world's goods, having to depend on his old age pension, gave the secretary 10/- as his offering to Foreign Mission work.

The Federal Treasurer has received the second £500 of the £1000 legacy from the executors of the late Bro. J. F. Ashwood. Bro. Watson, secretary of the Field Council, writes that the Dhond Hospital plans are almost ready to send to Australia for approval, so we feel sure that the hospital in India will be completed and ready for Bro. Oldfield, who is our first medical missionary for India. This news will give great joy to our missionaries in India.

Our American Missions in India.

Miss Mary Thompson has sent us a copy of the News Letter which is published quarterly by our American brethren's missions in India. It tells of special services held at all of the missions during Easter week, with large attendances.

At Kulpahar church, the senior evangelist, Yaqub Ali, who has been a Christian for over thirty years, told how he was converted from Islam by reading and comparing the Bible with the Koran.

At Rath they have ten Sunday Schools for non-Christian children. Mohammedans, and Hindus, with a total attendance of from three hundred to five hundred and fifty each Sunday. Through these Sunday Schools an effort is being made to reach every home in Rath.

At Harda, Miss Thompson's station, they have received £1000 from the Government towards the building of a new High School in Harda.

At Mahoba, at 5.30 Easter morning, the entire Christian community gathered on the church roof for the Sunrise Prayer Meeting, the most inspiring of all the Easter services. At the regular service in the afternoon the invitation was extended, and forty-one girls from the boarding school went forward and confessed Jesus as their Saviour. Immediately afterwards they were buried with their Lord in baptism in the nearby lake. This picture, with the congregation singing on the bank, made the sunset even more glorious than the sunrise had been.

At Bina a Sunrise Prayer Meeting was held, and five new Christians were received into the fellowship of the church.

At Harda the Christian community began on Good Friday morning at 8 o'clock with a prayer meeting at the church. In the evening Mrs. Jackson gave a lantern slide talk on the life of Christ.

Foreign Mission Day Offerings. QUEENSLAND.

Tannymorel, £20; Elliott, £19/12/6; Gympie, £8 12/7; Zillmere, £6/3/7; Charters Towers, £4; Rosevale, £18; Silverdale, £7; Bundamba, £3; Marburg, £3/6/-; Individuals, £6/5/-. Total, £96 9/8.

NEW SOUTH WALES.

Churches.—Blackheath, 13/-; Seven Hills, 7/6; Wingham, £3/10/-; Bangalow, £9/2/-; Gilgandra, £22/5/9; North Auburn, 13/11; Burwood, £28 12/6; Sydney, £78/4/3; Rockdale, £11/12/9. Total, £155/1/8. Individuals.—F. Browne, £1; Bro. Plowman, £6/6/-; Mrs. Kitto, £1; Mr. and Mrs. R. B. Butler, £3/3/-; W. Macindoe, £1/10/-; J. F. Roberts, £1; Miss Kingston, 10/-; Mrs. E. Winter and Family, £10; Mr. and Mrs. P. Winter, £50; Mrs. G. Butler, Boomi, £10; T. Rhodes, £2/0/6; Mr. and Mrs. G. Wilson, £1. Grand Total, £240 11/2.

Boxes for India and China.

The box for India will be closed on September 29. Goods may be sent to the Austral Co. It is specially requested that with each parcel a list of contents and estimated wholesale value be submitted. This will help to reduce customs charges. Articles most suitable for India are girls' jackets and frocks, boys' shirts and knickers, and heavy patchwork quilts. The box for China must be closed on August 30.

State Foreign Mission Secretaries.
Victoria.—J. E. Allan, 24 Northcote-ave., Canterbury.
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.
S.A.—S. J. Southgate, Carlisle-rd., Westbourne Pk.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Railway-Par., Nundah.
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

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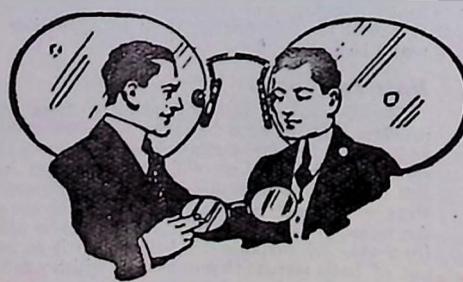
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Two Prices only: 21/-; 27/6.

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The opportunities are excellent. The fees are small. No artificial light in the large and airy classrooms. No need for children to loiter about the street during the lunch hour.

Call or Write for Prospectus—Free.

This Department is under the direction of JOHN S. McINTOSH, F.C.T.S., F.C.I. (Inc.). (Victorian Representative on Pitman's Teachers' Examination Board of Australasia).

EVENING CLASSES AS USUAL.

Fees:—Typewriting, 30/-; Shorthand, 20/-; Bookkeeping, 25/-.

(Evening Fees:—Typewriting, 30/-; Shorthand—all grades—10/-.)

League of Rope Holders. Federal Evangelism.

WANTED 200 CHURCHES 2000 MEMBERS

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

C. R. HALL,

Napier Street, Lindfield, Sydney, N.S.W.

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Preachers' or Speakers' Preparation. Bible Analysis. Bible Study.

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Instructor—J. C. F. PITTMAN.

Enrol me as a Student in Course on
Forward particulars re
Indicate wishes by striking out one of above lines.

NAME.....

ADDRESS.....

Fill in above and post NOW to J. C. F. Pittman, "Clyde House," Clyde-st., St. Kilda, Vic.

The Family Altar.

J. C. Ferd. Pittman.

PREVENTING DECLENSION.

Of Jude's letter John Buchan wrote: "This is the Epistle of one who might be termed 'Jude the obscure,' a private Christian, so pressed in spirit at the activity, numbers and boldness of the adversaries of the faith that he feels he must deliver his soul." We might add that Jude felt impelled also to call special attention to the preventatives against stumbling, the neglect of which leaves the best of men bereft of all security against declension and final destruction. Our only hope is in "God our Saviour through Jesus Christ our Lord." There is in verses 25 and 26 not only 'multum in parvo,' but the sum total of Christian doctrine. No power on earth or in hell can destroy the soul of one who heeds and keeps these instructions, for he builds for eternity, links himself by prayer and love to omnipotence, and looks for the mercy of his ever-living Lord. Here, then, is a sure preventative against declension. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore."

MONDAY, AUGUST 27.

I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.—Jude 3.

"Let us for this faith contend;
Sure salvation is its end:
Heaven already is begun,
Everlasting life is won.
Only let us persevere,
Till we see our Lord appear,
Never from the rock remove,
Saved by faith, which works by love."

Bible Reading.—Jude 1-3.

TUESDAY, AUGUST 28.

For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ."

"In the 'Pilgrim's Progress' Demas stands 'gentlemanlike' a little off the road over against the silver mine in the hill Lucre, and calls to the pilgrims to come and see.

"Then Demas called again, saying, 'But will you not come over and see?'"

"Then Christian roundly answered, saying, 'Demas, thou art an enemy to the right ways of the Lord of this war, and hast already been condemned for thine own turning aside, by one of his majesty's judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.'"

Bible Reading.—Jude 4-6.

WEDNESDAY, AUGUST 29.

Angels that kept not their own principality, but left their proper habitation.—Jude 6.

In his story of creation, Cadmon writes thus of the unfallen angels—

"Gladness had they at onset, gleam and glow,
That throng of angels; bright their heavenly bliss,
Their blitheness great. Thanes throned in strength
on high,
They loved their Lord of life, and with full heart
Joyful they praised their King, and judged themselves
To be most blessed in the bliss of God.
They knew no sin, they worked no wickedness,
But lived in rest with him who liveth ever,

Seeking nought else in heaven but right and sooth."
—J. T. Stoddart, "The N.T. in Life and Literature."

Bible Reading.—Jude 7-9.

THURSDAY, AUGUST 30.

And angels... he hath kept in everlasting bonds under darkness unto the judgment of the great day.—Jude 6.

Milton pictures the doomed arch-angel as longing for "his own habitation." In Book 4 he admits the folly and wickedness of his rebellion. The beams of the sun bring to his remembrance—

"From what state
I fell, how glorious once above thy sphere:
Till pride and worse ambition threw me down,
Warring in heaven against heaven's matchless
King:

Ah, wherefore? he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompense, and pay him thanks?
How due! yet all his good proved ill in me,
And wrought but malice; lifted up on high
I 'sdain'd subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome: still paying, still to owe:
Forgetful what from him I still received,
And understood not that a grateful mind
By owing owes not, but still pays, at once,
Indebted and discharged: what burden then?"
—J. T. Stoddart, "The N.T. in Life and Literature."

Bible Reading.—Jude 10-13.

FRIDAY, AUGUST 31.

But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ.—Jude 17.

"Oh, memory, leave no other name
Than his, engraven there."

Bible Reading.—Jude 14-16.

SATURDAY, SEPTEMBER 1.

But ye, beloved, building up yourselves on your most holy faith... looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 20, 21.

"Having the most holy faith—the gospel of our Lord Jesus, and the writings of his apostles, for your foundation: founding all your expectations on these, and seeking from the Christ who is the sum and substance all the grace and glory ye need... 'Looking for the mercy of our Lord.' For although they were to build themselves up, and to pray in the Holy Ghost, and keep themselves in the love of God, yet this building, praying, and keeping cannot merit heaven; for, after all their diligence, earnestness, self-denial, watching, obedience, etc., they must look for the Mercy of the Lord Jesus Christ, to bring them to eternal life."
—Adam Clarke.

Bible Reading.—Jude 17-23.

SUNDAY, SEPTEMBER 2.

Unto him that is able to guard you from stumbling.—Jude 24.

It is said that Henry Drummond, on one occasion, was asked to remonstrate with a coachman who had yielded to the love of drink. He put the question to the man, "Suppose your horses ran away, and you lost control of them, and they turned down a steep hill, what would you do?" He confessed his inability to do anything under the circumstances. "But, suppose," said Mr. Drummond, "some one sat by your side who was stronger than you are; what would you do?" "I should give him the reins," he replied. Mr. Drummond turned to him, and reminded him that his life had run away with him, and that he had lost control of his passions and appetites; but he told him also that Christ was near, and besought him to give Christ the reins. And so our Divine Lord is ever ready to take the reins for a man, and to strengthen him so that, after a while, he has thorough control of himself.

Bible Reading.—Jude 24, 25.

PRAYER.

Merciful God, for every solemn warning and saving or sanctifying truth thou hast given me, accept my offering of praise. Give me grace to shun the evils and errors which have led so many to stumble, and cultivate those graces which ensure security and everlasting peace. Above all, save me from ever depending upon myself, for unto thee, who art able to guard me from stumbling and to set me before the presence of thy glory without blemish and with exceeding joy, be glory, majesty, dominion and power, now and evermore. Amen.

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Tasmanian Women's Executive.

The July meeting was held in the new building at West Hobart; Mrs. W. H. Nightingale, President, in the chair. Mrs. P. Duff, of Launceston, was a welcome visitor. Mrs. G. T. Spaulding led the devotional exercises.

Home Mission report by Mrs. G. T. Spaulding. Penny-per-week Fund: Hobart, £1/17/5; West Hobart, £1/15/3; Northdown, 13/6; Ulverstone, £1; Nubeena, 10/6; Kellevie, £1/6/-.

Foreign Mission report by Mrs. N. J. Warmbrun. Parcels are being prepared for India by Dover, Kellevie, Nubeena and Hobart. Launceston, £2/10/- through penny-per-week; Ulverstone, £1/1/- for Bible woman; and £2 from one sister for an orphan.

Young People's report by Mrs. L. Drummond. Kellevie, Nubeena, Geeveston and Hobart each have thriving C.E. Societies, in which scores of young people are enlisted for Christ and the church.

Isolated Members' report by Mrs. J. Warren. Geeveston has sent letters and literature, and received financial help. Hobart has sent letters and literature regularly, and received help for local Home Missions and Foreign Missions.

Prayer report by Miss V. Ivory. Ulverstone, Launceston, Nubeena and Geeveston have splendid prayer meetings.

Literature report by Miss L. A. Murray. Dover, Southport, Mole Creek and Hobart distribute large quantities of literature.

Bible School report by Miss E. J. Stanford. Hobart has 122 scholars and 23 teachers, and they support an orphan in India.

Social report by Mrs. P. Duff. Launceston has held four socials since Conference, with good results.

Obituary report by Miss C. Kingston. Letters of sympathy sent to relatives of deceased.

The Executive decided to assist the State Home Mission Committee as far as possible by helping to collect one shilling from each member for Home Missions during the month of August.—Margaret Bradley, Secretary.

Victorian Women's Executive.

The usual monthly meeting was held on August 3. There was a large attendance. President, Mrs. Gill, occupied the chair. We were pleased to have Sisters Kellems and Richards, and other visiting sisters. Mrs. Abercrombie led the devotional exercises, and gave some helpful thoughts on "The Value of Little Things." "Our Individual Responsibilities" was the subject of a very fine paper by Mrs. Leitch.

Mrs. Kellems gave a very interesting address on the methods of work among the various organisations in connection with the United Missionary Society of America. Mrs. Reg. Clark kindly favored with a solo.

Minutes of previous meeting were read and confirmed.

Treasurer's statement showed a balance of £18 8/9. £5 was granted to General Dorcas funds, and £5 to Bible Schools Department.

Apologies received from Mrs. A. R. Lyall and Mrs. Smedley.

Additions from Bible Schools:—Prahrau, 10; North Fitzroy, 2; North Melbourne, 1; Middle Park, 1; Essendon, 6; St. Kilda, 3; Cheltenham, 4; South Yarra, 1.

The General Dorcas has assisted some very distressing cases. We thank all for parcels sent. They are all speedily disposed of. We ask for a continuance of kindly support.—A. Moysey, Supt.

The Women's Mission Band held a very happy meeting at Gardiner. President, Mrs. Main, invited all present to join the Band. A hearty welcome was given to Miss Blake. A visit was paid to Boronia, where in the near future it is hoped a Band will be started. The monthly prayer meeting was held at Essendon, when a most profitable time was spent in praise and prayer.—A. Baker, Supt.

Mrs. Brooke, Superintendent of Isolated Sisters' Department, reports 19 letters sent, 5 replies received.



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During the month the Prayer Committee visited Middle Park and Coburg. It was very encouraging to see so many present at these meetings, several sisters taking part in readings, papers, addresses and prayers.—R. Swain, Supt.

For July and August the Hospital Committee has paid 83 visits to the various institutions, and distributed to the inmates books, papers, flowers, home comforts, flannel underwear, and clothing. Thanks to all who have helped, and to Mrs. R. C. Edwards for £1.—S. Meyer, Supt.

Next meeting of Executive, September 7. Mrs. Robbins leads devotional exercises, and Mrs. Scambler will give a paper. All sisters cordially invited.—Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

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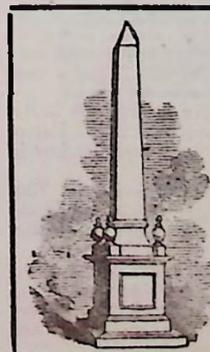
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News of the Churches.

Tasmania.

West Hobart had very good meetings for the last two Lord's days. The church has been much encouraged at the number of strangers at the gospel services. £7 was collected for F.M. offering.

New Zealand.

At Nelson on July 22 Bro. Carpenter spoke on "Counting the Cost." On previous two Lord's day mornings he spoke on "Christ's Second Coming." On July 28, the church unanimously voted in favor of a resolution, asking the Government to do all in its power to defeat the tactics of the liquor party to open up the King Country to the liquor traffic. Owing to influenza, meetings now are not very large. Bro. Carpenter delivered a fine address at the gospel meeting.

Queensland.

On August 5, meetings at Ipswich were very well attended. Bible School Day was observed. Bro. Young giving suitable addresses. The offering more than reached the aim set. During the day the claims of the "Australian Christian" were brought before the members. The appeal promises to be a success. The young men of the church have organised in order to do service. Bro. A. Hunt, president. Cottage prayer meetings are held regularly, and plans are being considered for work among the young people. Bible School is enrolling new members every week. Weekly offering and attendance good. The Bible Class is doing a great work. Bro. Young is the teacher.

Western Australia.

At Subiaco, meetings on Sunday, Aug. 5, were great in numbers and spiritual fervor. Bro. Clay gave two fine addresses. At the evening service one lady made the good confession. Mid-week prayer meetings continue to be well attended, nearly 70 being present on Aug. 1, when four were baptised.

On Sunday, August 5, Bro. D. M. Wilson exhorted the church at Fremantle. In the evening Bro. S. Mudge delivered the gospel address, and a young girl confessed her Saviour. The work is well in hand for the mission, which was to start last Sunday afternoon with a young people's service, with the junior portion of the Bible School present.

Perth Sunday School held its anniversary on August 5 and 8. At the morning service on the 5th a young girl from the Sunday School was received into fellowship. In the afternoon a large gathering listened to a good programme of special singing by the Kindergarten, Junior, and Intermediate departments. Bro. Mudge gave a splendid illustrated talk to the children. In the evening the children again assisted with the singing. There was a large attendance. On the 8th the annual tea, demonstration, and distribution of prizes were held. A large and enthusiastic audience fully appreciated the excellent programme, which included music by an orchestra composed of teachers and scholars.

Victoria.

There were four confessions from the Bible School at Cheltenham on Sunday night. P. R. Baker preaching.

At Thornbury, after an enthusiastic gospel service on Aug. 12, conducted by Bro. Swain, two girls from the Bible School confessed Christ.

Attendances at Croydon have been small lately owing to sickness among members. Bro. Eaton, continues to deliver instructive addresses to church and school.

The work at Shepparton is going nicely. The services are well attended. The boys' club is growing. Forty-six boys attended the meeting of the club on Thursday, 9th inst.

Gardiner church had good meetings on Sunday. Four lads were welcomed to fellowship upon their confession and baptism, while Mr. and Mrs. Thorne were welcomed by letter. At the evening service a young woman made the good confession.

Splendid meetings at Ballarat East on Sunday. Two confessions and one linking up, previously baptised.

At Lygon-st. church on Sunday morning H. G. Clark was the speaker. Three converts of the Kellems-Richards mission were received. Bro. A. L. Gibson was the preacher at night.

Good meetings continue at Middle Park. A young woman was received into fellowship, who the previous Sunday was baptised. Six new scholars for the Bible School; interest maintained in the campaign. Bro. Alex. Mitchell has begun practice for the anniversary singing.

On Sunday morning seven were received in at Surrey Hills. In afternoon three scholars made the confession in connection with Bible School Decision Day. It being Protestant Sunday, Bro. Whately preached on "Every man his own Priest." There was one confession.

Boort church reports a revival in attendances since the weather has moderated. Intense interest is being shown in the "Aeroplane Increase Campaign," and competition is keen between the two sides. The "I.C." club is growing, and very interesting and profitable evenings are spent every Tuesday.

Meetings at North Richmond are very encouraging. Great interest is being taken in the mission. Bro. and Sister Watkins have come to reside in the district; the church gladly welcomes them. Bro. R. A. Payne spoke at both services on Aug. 12. After his address on "The Healing Power" three young men confessed Christ.

Splendid meeting at Blackburn on Sunday night, August 12. Bro. Ward delivered an excellent address to a large gathering, his subject being "A Fatal Decision." At the close three obeyed their Lord in baptism, two of whom confessed Christ at the Kellems-Richards mission, and the third confessed Christ at Blackburn on August 5.

Seven new members were welcomed at Balwyn last Lord's day morning—six by faith and obedience, and one by transfer. Three new scholars attended the Bible School, making the membership now 198. The evening service was again well attended, and after a stirring address by Bro. Thomas, three young ladies confessed Christ, and five persons who had previously confessed were immersed.

Seven new members have been received at Hawthorn on confession of faith. On Sunday afternoon Bro. T. H. Scambler conducted a decision service in the Bible School, when thirteen scholars made the good confession. This service had been preceded for several weeks by a series of Sunday afternoon talks by Bro. Scambler on "What it Means to be a Christian." Bro. A. J. Wedd addressed the church on Sunday morning.

Since last report four have confessed Christ at Collingwood under Bro. G. Andrews' ministry, and two have been received by letter. On July 22 a highly appreciated visit was received from Sister Miss Gill and Sister Miss Preston, who gave valuable instruction in connection with the new Primary department. Sister Mrs. Duncan has been appointed Primary superintendent. The church is spending £100 in renovating the building.

Horsham is conducting a series of services emphasising the plea for the restoration of the New Testament church. Good meetings, but rain and floods affect attendances. One lady, at the age of 67, was immersed on August 12. The local papers are giving a column every Tuesday, reporting Bro. Ingham's sermons throughout the month. Sickness is very prevalent. The Juniors are busy making garments to send to India with Bro. Coventry.

Carnegie church was favored on Aug. 5 by a visit from Bro. and Sister Kellems. The meeting for worship was advanced an hour, 100 being present at 10 o'clock. At 11, a special gospel meeting was held in the Memorial Hall, about 400 people gathering in spite of rain. Bro. Kellems giving them a fine message. Ordinary meetings are suffering owing to the meetings in the Olympia, but

a fair number attend the gospel meetings, more than half being non-members. On the 12th a sister was baptised at night and, with a sister commended from Ballarat East, was received into fellowship at the after meeting.

On July 29 and 30 Wedderburn church held anniversary services. Bro. Gale, from Moreland, gave the addresses. His talk to the young folk on Sunday afternoon was greatly appreciated. Special singing was rendered by some of the members. Last week, owing to illness, Bro. Butler was unable to take the services, and Bro. Walters took his place. The chapel has been renovated, and the result is very satisfactory.

A very enjoyable service was enjoyed by members of the Red Cliffs church on Sunday, Aug. 12. About 35 baptised believers were present, and a very happy time was spent in fellowship. An enjoyable exhortation was given by Bro. Wakeley, of Mildura. The Sunday School, meeting at 2 p.m., under the leadership of Bro. P. Hurren, started with the enrolment of 16 scholars, and the workers' hopes are high for the future success of this branch.

A good spiritual atmosphere prevails in the church at Geelong. Last Sunday morning Bro. Stuart Stevens delivered a splendid address, and at the evening service preached to a large congregation. Within the last three weeks there have been two baptisms, while five have been received in by letter—Bro. and Sister Reidhead and family, late of Merbein. An open Girls' Club has been substituted for the Phi Beta Pi Club, resulting in a largely increased membership.

On Aug. 12 Brunswick morning meeting was well attended—largest gathering for some time. As the result of the mission seven were received into membership—two men and two women, and three from the Bible School. Bro. Halleday spoke on "The Kingship of Jesus." Fair number at night, Bro. Halleday's subject being, "To whom shall we go?" With the object of sending a box to missionaries in India, the C.E. Society is holding a concert. Record attendance at J.C.E., 30 being present.

Montrose reports good attendances at all meetings; morning services particularly good. Sunday School is keeping up well; three new scholars enrolled last Sunday. Bro. Hughes has had to give up preaching for a time for health reasons. He is having six weeks' rest, when it is hoped he will resume work until the end of the year. Bro. Garland is carrying on the work, and is helping by his addresses. A number of members are attending the Kellems-Richards mission during the week, and are delighted with the services.

To observe Protestant Sunday at Warrnambool Bro. Edwards gave an address on "Thy Word." Bro. Dabb, from Lygon-st., assisted with the song service, and rendered a solo. Subsequently Bro. Edwards gave the address at a combined after-church meeting in the Congregational Hall, and riveted the attention of the large audience as he spoke from an educational standpoint on "The Origin of Protestantism." The Bible School officers and teachers entertained the scholars at an enjoyable social on Thursday evening.

Kaniva church regret to lose the services and Christian fellowship of Bro. and Sister W. Brown, of Miram, who are leaving to reside in the city. During his residence our brother has assisted in all departments of church work. At the conclusion of the prayer meeting on the 6th Bro. Renn, on behalf of the church, presented Bro. and Sister Brown with hymn-books suitably inscribed. Words of appreciation and of good will were spoken, to which Bro. Brown suitably replied. While regretting their departure, the brethren are pleased to welcome in their place Bro. A. Tucker and family. In the absence of the planned speaker on July 29 Bro. Tucker exhorted acceptably.

The morning meetings at Malvern-Caulfield have been very large for the past few weeks. Gospel meetings have been smaller, due to the members and friends attending services in the Olympia. The church has been cheered by a number of additions by letter, and several have made the good confession. On Sunday, Aug. 5, a young brother, Ar-

thur Shugg, who was baptised in the Kellems mission, was welcomed. At night a married woman confessed the Saviour. On Aug. 8 a combined baptismal service was held. Bro. Illingworth conducted the meeting, and Bro. H. Kingsbury baptised four young men who had decided for Christ at Gardiner, and two sisters who had made the decision at Malvern. It was a very nice service.

Good meetings at Swanston-st. last Lord's day. Three young ladies were baptised at the opening of the service, and received into fellowship with three others—all confessions at Kellems-Richards mission. Excellent address from Bro. Shipway.

South Yarra has had two decisions since last report. Meetings at night are rather thin, many attending at the Olympia. Morning attendances are good. On Aug. 11 the church and auxiliaries gave a social evening to Mrs. W. H. Hinrichsen in the form of a kitchen tea. D. A. Lewis presided. F. Lewis, on behalf of the choir; A. Searle, for Bible Class, eulogised Mrs. Hinrichsen's help in the choir and Bible School. Miss Graham, on behalf of the Young Ladies' Club, presented a framed photo. of the club, and spoke in glowing terms of the valuable help Mrs. Hinrichsen had been in the club, as chaplain and superintendent. D. A. Lewis, on behalf of the church and auxiliaries, made the presentation of a fine selection of kitchen utensils. Mrs. Hinrichsen responded, and Mr. Hinrichsen thanked all for their kindness. Five meetings last Lord's day. H. Rasmussen exhorted, and W. Quirk preached at night.

South Australia.

The quarterly social gathering was held at Norwood last Wednesday. Fair audience, and enthusiastic. Several matters pertaining to church life discussed by Bren. Paternoster, Collins, Jenner, Godden and Jessup. The preacher opened up the mission at Nailsworth on Sunday, and Bro. Edgar Hall spoke at Norwood to a good audience.

Forestville reports all auxiliaries of the church making steady progress. On Thursday, Aug. 9, Bro. Hollams commenced a series of addresses on "The 'I Ams' of Christ," the first that evening being, "I am the True Vine." For Lord's day evenings he has planned a series of addresses on "What shall I do to be Saved?" Bro. Hollams delivered stirring addresses on August 12. The church is pleased to have Bro. Ern. Pope present again.

At Wallaroo on Aug. 7 Commandant Day gave a good address on "Courage." The Senior C.E. donated £1 toward the building of two rooms at Barmera. Bro. E. G. Warren had another good meeting at the jail on morning of 12th. At the 11 a.m. service he delivered a timely address on "For-saking Christ." Bible School is on the upgrade. Increased attendance at gospel services. At night the evangelist discoursed on "The Changed Heart." A young married man and his wife made the good confession.

Kadina mission, conducted by Bro. B. W. Manning, of Mile End, closed on Thursday evening, Aug. 9, when there were 183 people present. Bro. Manning's messages on "The Second Coming of Christ"—illustrated by large chart—and other topics, were followed by large and keenly interested audiences each evening. The visible results were four confessions and two restorations. The mission proved to be a time of blessing and inspiration to the members, while a number of people from the other churches of the town have testified to the help received. The church expresses its gratitude to the Mile End brethren for releasing their preacher for this special effort.

The annual business meeting of the Dulwich church was held on August 8, Bro. Morrow in the chair. E. W. Pittman has rendered faithful service throughout the year as preacher, also Sister McNicol as soloist. The membership stands at 62 (resident, 55). Total receipts from all sources, £339, including Sunday School, £34. Bren. Arthur, R. Pittman and McNicol, whose term of office had expired, were re-elected deacons, and the fee had expired, were re-elected church secretary. Last named was also appointed church secretary. Appointment to the vacancy left by Bro. Ludbrook's resignation as deacon, he having accepted a part-time engagement with the North Adelaide

church, was deferred. Miss Grant was again elected representative on the Foreign Missionary Committee. It was resolved to support the Home Mission Committee's appeal for a week of self-denial.

At Park-st., Unley, the work is in a very healthy condition. The reports presented at the half-yearly business meeting of the church revealed an increase in the average attendance at the services, also in the finances of the church. On Sunday morning, August 5, 178 partook of the Lord's Supper, and Bro. G. T. Walden gave a splendid exhortation. At the gospel service a large audience was interested in the theme, "The Man Without a Wedding Garment." Last Lord's day morning 169 were present, and four were received into fellowship, three young ladies by faith and baptism, and the esteemed Bro. Cornelius by transfer. On Sunday evening the gospel service had a large attendance. The choir rendered a splendid anthem, and the subject, "The Holy Spirit's Work in Conversion," was followed with keen interest. The treasurer of the church reported that from all sources the church had given £242 for Foreign Missions during the past year.

At Hindmarsh meetings have improved. Bro. E. J. Paternoster has finished a series of nine addresses at morning meetings on "The Inspiration of the Bible," also a series of eight addresses at gospel services on "The Prodigal." The C.E. is progressing. Last week a large parcel of peppermints was received from J.C.E., I.C.E., and Y.P. S.C.E. Societies for Old Folks' Home. The Y.M.I. went to Norwood and gave a display in aid of the Norwood gymnasium. Good work is also being done in the girls' gymnasium. The school hall has been cleaned and painted. At the men's class an average of over 30 attend each afternoon. The choir tendered a social to officers and wives of the church on August 9; about 100 were present. Bro. Paternoster expressed thanks to the choir for their help. Bro. Brooker, senior elder, is very unwell. Sister Read is still in hospital. Sister Hit-chens is still unwell. Bro. Parsons is also ill. At the meetings on August 12 there were fair attendances.

New South Wales.

Enmore had fine meeting and big attendance on morning of Aug. 12. Good meeting at night. Bro. F. J. Sivyer spoke at both services. K.S.P. Club is doing good work in helping to inaugurate other branches. A fine tennis club has been formed, and is doing well.

Some splendid meetings have been held at Mosman since last report. Dr. Bardsley presided on morning of August 5, and Bro. Davis spoke on "Launch out into the deep." The Wednesday night prayer meeting is one of the best attended meetings in connection with the church, and is proving a source of power. A very happy spirit prevails.

At Taree on July 29, Bro. G. Lee, from Fairfield, was the speaker both morning and evening. Good meetings on August 5, when Bro. Reg. Emiss addressed the church in the morning, and ably presented the gospel in the evening. On Monday, August 6, Bro. Emiss delivered a stirring message on "Making the Most of Life." The church appreciated his help.

Bro. H. G. Harward was at Lismore on Aug. 5 to take part in dedicatory services of the Lismore City Temple. Splendid attendances morning and evening, and uplifting addresses. Four scholars signified their desire to accept Christ as Saviour, and at night four young people came forward, making eight decisions for the day. Bro. Harward is giving a week's talks to Christians, and will follow up with evangelistic addresses.

Amongst visitors at Chatswood on Aug. 5 were Bro. and Sister Marley, from Woonona, Sisters Mrs. Hall and Miss Marley, from England. Bro. Chapel addressed the church. Bro. Whelan gave a fine gospel address. One young man confessed the Christ. On Aug. 12 Bro. Gole addressed the church. Bro. Whelan gave a splendid message on "Baptism." Bible School is making excellent progress; 19 new scholars during the month.

At Hornsby a discussion initiated by the evangelist in the local paper on "Why men don't go to

church" has created much interest. On each Sunday night in this month Bro. Payne is discussing this question, having dealt so far with "The Faults of the Church" and "Faults of Christians." These addresses are being reported in the paper. Sister Mrs. Solomons is very ill, and her recovery appears impossible. The newly organised church at Epping will receive the oversight of Bro. Payne.

Hurstville reports good meetings last Lord's day. Bro. Chapple gave a fine word of exhortation. Three young people received into fellowship through faith and baptism. Bro. Crossman spoke at night on "Behold, the Bridegroom Cometh." A young man made the good confession. At the regular meeting of the L.O.L. held last week, Bro. Crossman, who is a past chaplain, was presented with a silver-mounted umbrella, suitably inscribed, as a mark of esteem. Bro. Crossman terminates his engagement with the church at the end of this month.

At Auburn on July 28 a church re-union was held. This took the form of a tea-meeting, followed by an inspirational service. At the evening meeting a suitable presentation was made to Bro. Joseph Smith, who has left Auburn. Bro. Smith was a foundation member of Auburn church. Bro. and Sister Fretwell have entered heartily into the work, and are much appreciated. A fine lad made the confession of his faith on Sunday, August 5. Bro. Fretwell baptised Sister Mrs. Clay on July 29. The Young People's Society has again been organised by Bro. Fretwell.

Since Bro. G. H. Browne's retirement as evangelist—July 31—Lidcombe has been favored with addresses on Wednesday evenings and Lord's day by Bren. Arrowsmith, Jones, Lancy and Morris. On July 31 a valedictory social was tendered to Bro. G. H. Browne on his retirement after four years of active service. The attendance was very good and a profitable time was enjoyed by all. Bro. Whelan, President of N.S.W. Conference, presided. Bro. G. Stimson, President of Parramatta District Conference; Bro. Fretwell, of Auburn, and the minister of the local Congregational church, delivered addresses. Solos, recitations, vocal and instrumental duets also added to the pleasure of the evening.

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OBITUARY.

EATON.—Hannah (Cecily) Eaton, wife of Arthur T. Eaton, preacher of Lygon-st. Church of Christ, Melbourne, and mother of little four year old Wilbur, was called to her heavenly home on July 14. She was born 42 years ago at Mittagong, N.S.W. For seventeen years she had been a faithful and devoted wife. The writer first knew her and her husband in 1909, when they were members of the choir, and teachers in the Sunday School in the Lake-st. church, Perth. She loved her Lord, and found great joy in his service. She had a heart and voice to sing, and will long be remembered by many as a sweet singer of the gospel of God's love. As a hospital and sick-room visitor she had few equals, always carrying with her an atmosphere of sunshine and buoyant faith. When her husband decided to devote himself to the work of an evangelist, she entered whole-heartedly into his plans, and was in every way a worthy helpmeet. At Northam, W.A., at Dandenong and Middle Park, Victoria, she was greatly loved by the church, particularly by the young people, and her memory will linger long in these places where, with her husband, she labored for her Master. Four years ago with the birth of her only child her health failed. From that time till the day of her release she suffered weakness and pain, but with patience, steadfastness and hope. It can be truly said of her, "She hath done what she could." The tired body was laid to rest in Fawkner Cemetery, Bro. T. H. Scambler officiating, assisted by J. E. Thomas, H. Kingsbury, W. Gale, and W. B. Blakemore. There is deep and widespread sympathy for the husband and little son, the mother, Mrs. Burt, and other members of the family.—W.B.B.

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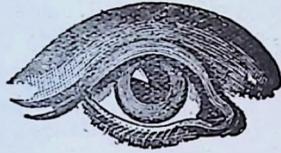
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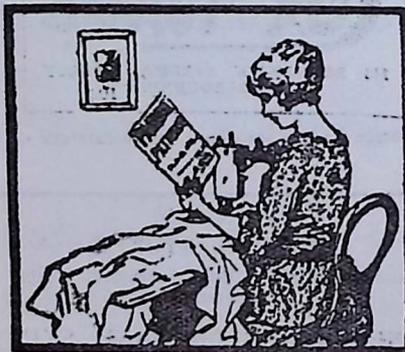
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