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Registered at the G.P.O., Melbourne, for transmission

Vol. XXVI.. No. 36.

THURSDAY, SEPTEMBER 6,

## The Audacity of

The derivative meaning of "audacity" is daring or boldness. Though the word is frequently used in a bad sense, yet there is a boldness which is a proof of faith, a holy daring which is commendable. We wish to note some strikingly daring, and at first sight startling, words of Scripture, and especially some of the audacities of the great apostle of faith.

### Presumption and audacity.

In the Scripture and out of it we have records of audacities of speech regarding God which are either irreverent or impertinent. Light or presumptuous words concerning divine persons or things must ever be condemned. Two of the most familiar cases are found in connection with Peter, the impulsive apostle. Immediately after having risen to the height of faith and having been declared blessed by the Lord for making "the great confession," Peter presumed to take aside Him whom he had just declared to be the Son of the living God, and solemnly rebuked Him for speaking of His forthcoming death. That was an impertinence. Again, even after his reception of the Holy Spirit, Peter lapsed. When God was about to enlighten Peter regarding the reception of Gentiles into the church on the same terms with Jews, He showed him a vessel filled with all manner of beasts, and said, "Rise, Peter; kill and eat." Whereupon, the apostle dared to expostulate with his Creator. Looking over the edge of the vessel, Peter saw pig—the creature the Jew counted so unclean that he would not name it, but called it "the other thing"—and exclaimed: "Not so, Lord; for I have never eaten anything that is common and unclean." No holy audacity here.

### Boldness in speech.

But there are audacities of a better kind. It is told of a famous missionary that when he knelt and prayed he startled his hearers by a familiarity of utterance that seemed irreverence. Yet it was only because he was

used to praying to God as his best friend he was "far ben."

Martin Luther said a striking thing in prayer: "I do not ask 'Thy will be done'; for Thy will is done"; for they will my will, and I best get my own will questioning acceptance of thine." I count this the daring of faith, even to confess that for us the greater objection is that in which we are taught to pray my will, but thine, be done."

We recollect the case of Janet, a Christian who lay a-dying. She was asked, "What if God, after all your trust cast you off?" "Aweel," she replied, "I would lose mair than I would. I would lose my soul; but He would lose His honor." And Janet was right.

Some readers of this will recollect the occasion of the following. Joseph Paterson, a famous preacher of the City Temple, London, in a time of national crisis, when war was rampant, prayed for God's intervention, and startled his congregation by saying, "Disgrace not the throne of glory." There was an outcry from the people. Many were indignant at the presumption. But somebody who knew the Bible to light the source of the prayer in the words of Jeremiah: "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against Thee. Do not abhor us, for thy name's sake."

### The Chaff and the Wheat

What shall I do with all the chaff  
Which, with this wheat, I found?  
Scatter it out with lavish hand—  
Out, on the fallow ground!  
What shall I do with the golden grain  
Which, with this chaff, I found?  
Scatter it, too, with hopeful heart—  
Out, on the fallow ground!  
For God's great plan will use them  
The wheat and chaff you sow:  
The chaff will fertilise the soil,  
And the good, sound wheat will grow.  
—E. C. I.

# THE AUSTRALIAN CHRISTIAN

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

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not disgrace the throne of thy glory; remember, break not thy covenant with us" (14: 20, 21).

One of the greatest prayers in the Bible contains an audacious sentence. How many of us have been helped by Abraham's intercession for Sodom! Who could fail to be influenced by his moving petition? But who that ponders it could fail to be startled by the question it contains, "Shall not the Judge of all the earth do right?" It was daring, but it was a holy audacity of faith. And Abraham's word has helped many of us at times when the problems of earthly life and of future destiny troubled us; when we could not see the solution of the mystery, we yet stayed our minds and hearts by the thought that the Judge of all the earth would certainly do the right.

### Anathematising an angel.

When we come to the writings of the Apostle Paul, we are not surprised to find that with his magnificent faith and flaming zeal there should be passages keyed to a pitch beyond the reach of ordinary Christians; but some of the Pauline audacities are almost startling.

One of the most familiar of these may be briefly noted. It is that in which Paul chides the Galatians, warns them against false teachers, and insists on the certainty of his Gospel as coming of God. "Though we, or an angel from heaven," he breaks out, "preach any other gospel unto you than that which we have preached unto you, let him be anathema." We fear that, were the average preacher of to-day to threaten to curse an angel from heaven, the audience would smile. Yet this startling text has a great message for us. We need to-day the same heartfelt conviction regarding the God-given message as the apostle had. Conviction and definiteness—these are perennial needs. Let us not "chop and change" the word of God, but let us every one be "stablished in the faith."

### The Chaff and the Wheat.

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For God's great plan will use them both.  
The wheat and chaff you sow;  
The chaff will fertilise the soil,  
And the good, sound wheat will grow!

—E. C. Baird.

**"The deficiencies of the afflictions of Christ."**

As surprising a passage of a very different type is that in the Colossian Epistle. We use Farrar's translation: "I rejoice in my sufferings on your behalf, and supplement the deficiencies of the afflictions of Christ in my flesh on behalf of his body, which is the church." It cannot be supposed that the apostle who has exalted the cross of Christ so much can think that there was any defect in the Master's perfect life or perfect sacrifice. There is one vicarious sacrifice, one all-sufficient atonement for sin.

One of the most blessed truths often insisted on by the Apostle Paul is that of the union of the believer with his Lord. "In Christ" is one of the favorite and most meaning phrases of the apostle. We have this great statement in Galatians: "I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me." So Christ's sufferings and that of his suffering servant are related. The Master suffers with his faithful witness. Hence Paul could write in the Corinthian Epistle: "The sufferings of Christ abound in [or, overflow to] us." He always bore about in the body the dying of Jesus. So in a moment of exaltation, in an extravagant outburst of enthusiasm, he could speak of his sufferings as filling up "that which is lacking of the afflictions of Christ."

"What do you see now," Margaret Wilson was asked in mockery as she was waiting martyrdom and forced in cruelty to witness the drowning of her fellow Christian martyr in the pitiless waters of the Solway. "What do I see," she replied, "but Christ wrestling there? Think you that we are sufferers? No; it is Christ in us."

Well might F. W. H. Myers express his hero's sentiment thus:

"Thou in their woe thine agony completest,  
Christ, and their solitude is nigh to thee."

**"The earnest of the Spirit."**

One of the loftiest flights of the apostle's soaring faith and daring is seen in his reference to the Holy Spirit which God has given to his people. Thrice Paul speaks of the "earnest" of the Spirit. Twice in 2 Corinthians he uses the phrase "the earnest of the Spirit," and in the Ephesian letter he writes: "Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."

In varying forms the word here translated "earnest" has appeared in different languages. It is in the obsolete English word "earlspenny" and the Scotch "arles." It means a pledge, originally—something exchanged between two contracting parties. It came to mean more, to be the "earnest" in our present sense—that is, part of the price paid, or part of the goods to be delivered, given in assurance that the full amount would be handed over.

Moffatt, in harmony with this, translates the passage thus: "In him you also by your

faith have been stamped with the seal of the long-promised holy Spirit which is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory."

What a thought! "The Holy Spirit of truth and love and power, who possesses us rather than is possessed by us, is the *first instalment* of the inheritance which is ours in Christ." Think who the Holy Spirit is, and then see the marvel of the word: that

## The Parable of the Wireless.

Have you considered the parable of the wireless?

We live, science tells us, in an ocean of ether. It surrounds, saturates, penetrates everything, including ourselves. It is this ether which carries the wireless message far and wide. Yet we never see the ether, never feel it, cannot know it through any of our senses. But it is there.

So it is with God. "In him we live and move and have our being." That is literally true. We never see him, cannot know him through the senses. Yet he is there, in and through all. The parallel is extraordinarily complete, is it not? Near us all; as near the sinner as the saint. Yet some are in touch with him, and others are not.

If you wish to catch the wireless message you must have an aerial; the higher the aerial the better the results. The spiritual application is obvious and immediate. "But," you say, "an aerial is not necessary provided you have a strong valve set." True. If you have a strong force in your instrument you may dispense with an aerial. But only so. I take public worship to be such an aerial. Many do not go to it, believing (or at least asserting) that the church is only for the saints. Not so. The saints are the people who could best afford to do without such aid. Yet as a matter of fact the saints have always proved themselves the most ready to take advantage of such help. It is strange, is it not?

Having caught your current on your aerial, your next care must be to insulate it. For electricity, like water, will escape by any channel you leave open. The need of spiritual insulation! How Jesus insisted upon it constantly, both by precept and example! Touching on that supreme concern of the spiritual life—prayer—he said, "When thou prayest, enter into thy closet and shut the door." "Pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee."

What is Sunday but an opportunity for spiritual insulation? Round us every day, and increasingly, is the pressure of outside things. What need of something which will enable us to know and to *feel* the pressure of the things which are within?

When I had the privilege some Sundays ago of giving an address on the wireless I

gift is but an instalment, a pledge that every other purpose and promise of God of and to his people will be fulfilled.

Dr. Lightfoot says that there is another side to the metaphor. The pledge, or arles, binds both parties to the agreement. So we are bound to God, to fulfil our pledge and promise to him. As Lightfoot puts it, "The Spirit, as it were, has a lien upon us." Oh, who dare be untrue to the God and Father who has sealed by such an earnest the compact made?

spoke in my ordinary voice, which does not, I suppose, carry 400 yards. Yet the message was heard at least 400 miles away. How? Not by any virtue in my voice. No, but by virtue of the pressure which was behind: the power rising from the machinery away below me, the machinery which whirled out electric energy powerful enough to carry over land and water.

The secret lies not in words alone, but in the driving power which lies behind. How simple, for example, the words of Jesus, familiar and common words all of them. "Father," for instance, a word which man has known since he was man. Yet, on the lips of Jesus, a word which has broadcasted down the centuries and over the continents, which has changed the hearts and the outlook of men. Not the words; no, but the power behind. And yet there are those who would have us take the teaching of Jesus—which is to say, the words of Jesus—and leave him out!

Having got your current to your receiving apparatus, your next care must be to see that it has a way out. Your connection to earth must be good, otherwise the current will not flow. So is it with the energy of the Spirit. A selfish spirituality defeats itself; the current does not flow. Your spiritual connection with earth, with your fellows, must be close, free, open. Only as we give can we really receive, and the only permanent security of our connection with heaven being alive and sound is that our connection with earth be living and near.

What variety of messages the wireless brings. Music of all kinds and countries, of all ages and composers; instruction on all diverse subjects; news from the far ends of the earth. It is a parable of the richness of the spiritual life. Religion a narrowing thing when it means that a man is living by every word that proceedeth out of the mouth of God? And the variety in which we can pass it on is equally great: a hand-shake, a word of cheer, a touch of humor, a gift, a prayer.

Yes, in him we live and move and have our being. Yet because we fail to employ properly our personalities—those wonderful instruments God has given us—we miss much, so much. Surrounded by light, many live in the dark; encircled by the music of

the Eternal, some hear always and only the noise and racket of earth. Environed by the glory of God, many live from day to day

and from year to year, not in glory, but in gloom.—J. Marshall Robertson, in "The Christian World."

## Studies in the Plea.

### 4. Is Our Worship Correct?

There is a great contrast between worship in Old Testament days, and worship in New Testament days. In the days of the Old it was local; but our Lord taught that the geographical position was nothing, but that the state of the heart and harmony with New Covenant truth was everything (John 4: 19-24).

Worship is the act of paying divine honors to the Supreme Being, adoration paid to God. The members of the churches known as Churches of Christ gather together on each first day of the week for this purpose, and when they do so they attend to the apostles' teaching, the breaking of bread, the prayers, and the fellowship, and they sing hymns of praise. This meeting for worship is usually conducted mutually. Is all this correct?

#### 1. Is it Correct as to the Day?

The disciples at Troas came together on "the first day of the week" (Acts 20: 7), and it was on this day that the saints at Corinth were expected to "lay by them in store" (1 Cor. 16: 2). There is not one passage in the whole of the New Testament that shows Christians meeting as such for worship on the Sabbath, hence it is right to decline to observe the Jewish Sabbath, and equally right to meet on "the first day of the week," as we learn from approved example as well as from direct command.

#### 2. Is it Correct as to the Persons?

It was disciples who gathered in apostolic times, and all such were immersed believers in the Divine Christ (Matt. 28: 18-20; Acts 2: 41, 42; Acts 20: 7). We have no authority in the New Testament to invite any to participate in the worship, but all in Christ have it as their privilege to meet and remember their Lord.

#### 3. Is it Correct as to the Facts in which we Engage?

Acts 2: 42; Acts 20: 7; and Col. 3: 16 among other Scriptures bring before us the apostles' teaching, the prayers, the fellowship, the breaking of bread and "the psalms and hymns and spiritual songs," to which the early Christians attended. It appears that the Lord's Supper occupied a prominent place in their worship, as it is said that they came together to break bread. Indeed Acts 20: 7 suggests three things, viz.:

The right people—the disciples.  
The right time—the first day of the week.  
The right purpose—to break bread.

Thos. Hagger.

#### 4. Is it Correct as to Participation?

From 1 Cor. 14: 26 we learn that many took part when the church at Corinth gathered together. There is no indication in the New Testament that any few were recognised as having rights in the matter of ministry when the churches gathered; it was a matter of edification, and any who had the gifts necessary to ministering to edification were permitted to participate, as long as all was done decently and in order.

#### 5. Is it Correct as to Simplicity?

It is so simple that a man and wife isolated from church fellowship can set up the table of the Lord in their own house, and thus constitute the church in the place where they live. This is in accord with New Testament simplicity.

This simple weekly gathering to break bread has been a source of strength to these churches all along the line, and it has been such because being of divine origin it meets the needs of the human heart as no merely preaching service can ever do.

Scripture Readings.—John 4: 19-24; Acts 20: 1-7; 1 Cor. 14: 26, 40.

"The humble faithful worker is sure to hear Christ's 'Well done.' Christ demands the best service with the warmest love of the heart."

### Knowing Christ.

"O hearts of love, O souls that turn,  
Like sunflowers, to the pure and best,  
To you the truth is manifest,  
For they the minds of Christ discern  
Who lean, like John, upon His breast."

### Character.

Good character is life, and life can be derived only from some source of life. There you have the whole philosophy of prayer. Prayer is that attitude, that energy, whereby we lay hold upon some source of life and revive and rejuvenate our own spirit. And what a tragedy it is that in this very efficient world of ours we should have left out the one thing that brings us into touch with the source of life! Character can only come to you as you wait upon God, the wellspring of all vitality; God who is made known to you, who came near to you in the flesh of his Son. The world is waiting for character, Christ-transmitted character.—Selected.

### A Biblical Musical Family.

In 1 Chron. 6: 31 we read of those "whom David set over the service of song in the house of the Lord, and special mention is made of "Heman, a singer."

In the twenty-fifth chapter we have an account of his family. "And God gave to Heman fourteen sons and three daughters."

And we read in the sixth verse, "All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God."

If we add to these their father's brother, Asaph (1 Chron. 6: 39), and his four sons (1 Chron. 25: 2), we have undoubtedly the most musical family mentioned in the sixty-six books which go to make up the Bible.

## The Contrast.

### INFIDELITY AND ITS ANSWER.

*Out of the night that covers me  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.*

*In the fell clutch of circumstance  
I have not winced nor cried aloud,  
Under the bludgeonings of chance  
My head is bloody, but unbowed.*

*Beyond this place of wrath and tears  
Looms but the horror of the shade,  
And yet the menace of the years  
Finds, and shall find me unafraid.*

*It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the master of my fate;  
I am the captain of my soul.*

—Wm. Henley's "Invictus."

*Out of the light that dazzles me,  
Bright as the sun from pole to pole,  
I thank the God I know to be,  
For Christ the conqueror of my soul.*

*Since His the sway of circumstance  
I would not wince nor cry aloud,  
Under that rule which men call chance  
My head with joy is humbly bowed.*

*Beyond this place of sin and tears,  
That life with Him! and His the aid,  
Despite the menace of the years,  
Keeps, and shall keep me unafraid.*

*I have no fear though strait the gate,  
He cleared from punishments the scroll;  
Christ is the Master of my fate,  
Christ is the Captain of my soul.*

"My Captain," by Dorothea Day.

# Religious Notes and News.

## "The Price of 1½ Dreadnoughts."

A total sum of £9,594,254 (or about the price of one and a half "Dreadnoughts") is contributed annually by the chief countries of the world towards Protestant Foreign Missions, say the secretaries of the International Missionary Council in issuing a statement regarding the figures they were instructed by the Council to collect regarding the average aggregate contributions of the chief countries of the world. This total, based on a three years' average, and on the exchange rate of December 30, 1922, is made up of the following national contributions:—

|                             |            |
|-----------------------------|------------|
| U.S.A. and Canada . . . . . | £6,327,597 |
| Great Britain . . . . .     | 2,310,000  |
| Sweden . . . . .            | 280,926    |
| Australia . . . . .         | 172,436    |
| Norway . . . . .            | 163,000    |
| Denmark . . . . .           | 91,715     |
| Netherlands . . . . .       | 84,922     |
| South Africa . . . . .      | 69,750     |
| Switzerland . . . . .       | 53,818     |
| France . . . . .            | 21,700     |
| Finland . . . . .           | 17,550     |
| Germany . . . . .           | 430        |
| Belgium . . . . .           | 408        |

The last few figures are particularly noteworthy, as showing the contributions of the Roman Catholic countries of France and Belgium to Protestant missions, and how, owing to the tremendous fall in the German mark, and the poverty of the country, Germany is practically unable to support any Foreign Mission work, despite the fact that in marks her contribution was Mk. 13,797,558. Before the war Germany was a close rival of Great Britain and the United States in her contributions to Foreign Missionary work.

## The Average Minister "Must Exorcise the Yawn."

At the annual meeting of the Regent's Park College the address given by Dr. R. C. Gillie proved most timely for the students and profoundly interesting to all. His theme was the average minister and the average man. The average minister, he said, has average people for his congregation, and he need not be afraid of them. If here and there are to be found some of exceptional gifts and learning, the minister still has the advantage of thinking long and earnestly on a text which has not been in their mind. He may be sure that if he excels in devotion to his Lord he will be far more useful than the extraordinary person who is less devoted. Certainly nine of the first apostolate were men of average ability. God can and does make the little mind larger and the smaller personality great by the power of his grace. But the average minister must and can be interesting; he must exorcise the yawn. He can do it by being interested himself—in human nature, in the word of God, and emphatically in his own job. He must use illustrations as points of arrest, and if he has his mind set on it he will find them everywhere.

## "Burying the Hatchet."

Under the above heading, the "Australian Baptist" says some pertinent things regarding church troubles.

"The saddest feature of most church troubles is that they usually arise from petty causes which school children would scorn to be divided about. They generally begin by some members or section wanting their own way irrespective of the rights or convictions of the rest of the members.

"Sometimes doctrines or beliefs of quite secondary importance are made the battle-ground, and the utterly un-Baptist, to say nothing of un-Christian attitude is adopted of forcing these upon members against their convictions as the condition of peace. Too often discord in the choir is allowed to put the whole church out of tune.

"One could understand a body of Christians—professed members of the body of Christ—allowing themselves to be disturbed if the supremacy of

their Lord was in danger from doctrinal assaults, but in most church quarrels the Head of the Church is the last Person considered. It is the assertion of personal claims and vanities or the protrusion of the Old Adam, which usually provokes the mischief.

"Another disquieting aspect of these unseemly church disputes is that they are most frequently precipitated and fomented by the older rather than the younger Christians, by the members old enough to know better and do better; but it is the spiritual life of the younger members that suffers most in the net result.

"Some professing Christians never seem to grow in grace, they always have to be wet-nursed. While everything is smooth sailing, they pass muster as acceptable Christians; but the moment they are tested they fail and exhibit quite the opposite spirit to what might reasonably be expected of them.

"Most church troubles represent the strivings of the Old Adam for supremacy. In our confession of faith in Christ at baptism we profess to have buried the Old Adam, as the Red-skinned Indians profess to have buried the hatchet. The Indians and the Aborigines are superior to many Christians in that they never want to dig up the hatchet that has been once buried.

"Experience goes to show moreover that many professing Christians are reluctant to bury the hatchet of individual and church differences; and when the hatchet is buried unwillingly, it is always easier to resurrect it. This is the real scandal which is allowed to attach itself to the body of Christ and cause his church to be derided by people of the world, who cannot distinguish between the genuine and the counterfeit disciples."

## French Catholics and the New Testament.

An article in "Le Christianisme au XX ieme Siecle," has some surprising information on this subject, though it may require the testing of time. The preceding Pope in his encyclical, "Spiritus Paraclitus," declared: "We shall never cease from urging upon the faithful daily reading of the holy Gospels, the Acts, and the Epistles," and with this he gave his formal blessing to the Society of St. Jerome, an Italian Catholic Bible Society. One consequence of this utterance appears to be the publication for the first time in history of a cheap Testament in French for Catholic use. It is sold in two volumes, one containing the Gospels, the other the Acts and the Epistles. They are described as annotated with sober and discreet explanations of an historical and exegetical type such as might come from the pen of any Protestant.

Further, the Bishop of Dijon is commending the use of the Testament by children. "Why," he asks, "is our religious education so ineffective? Because the Catechism has been substituted for the Gospels. Young children cannot take in much of the doctrine and morals of the former, but they can be interested in the life and person of our Lord and so rise from Christ to the heavenly Father. After they have absorbed the Gospels they can take up the Catechism."

French Catholic Bible Societies are preparing the publication of cheap Testament "portions" for mass distribution. One rubs one's eyes! And the Catholic authorities have published the first edition of the entire Bible in Annamese in Latin characters. (That of the British Bible Society is in Chinese characters.) They are also putting out a cheap edition of the Gospels in Annamese, also in Latin script.

Equally astonishing is the fact of a wide-spread renaissance of Biblical studies among Catholic scholars. These are pouring out commentaries, Bible histories, archaeological and textual studies, marked by a scholarship at once scientific and evangelical. Pere Lagrange, for example, has issued commentaries on Mark, Romans, and Gala-

tians which are described as models of their kind. Of his new commentary on Luke, our informant remarks that it leaves far behind in richness of information even such a masterpiece as Godet's Luke. It is an immense volume, selling for fifty francs, and packed with historical and exegetical notes, introductions, and appendixes. Of Pere Allo's commentary on the Apocalypse we are told, "He owes nearly everything to Protestants who have written on the subject," an observation which excites a smile in view of the role which the Revelation has played in controversy.

It is thought that this movement is a result of the Catholic Modernist incident of a preceding decade. The Church authorities realise that they must arm against an unbelieving criticism. One would rather believe that the Spirit of God is working here, as so often, in unexpected ways and places.

## Irish Presbyterianism Dwindling in the South.

All is not well in the Southern Ireland. The Protestant population in the Free State has been hard hit. The gentry have been burnt out and the middle class farmers have been persecuted by blackmail intimidation, and in many cases have only retained their lives at the expense of their silence, because they know that to aid the authorities in the slightest degree meant death. At the recent Methodist Conference in Belfast a decrease was reported in membership from every district in the Free State. Some congregations have entirely disappeared, others have been reduced to a mere roomful. A similar report comes from the Presbyterian Church. The Moderator, Dr. W. G. Strahan, reporting as Convener of the Home Mission, says: "Our people in the South and West have been passing through a time of unutterable sadness, of lawlessness and confusion, and in some parts even of persecution. Roads have been blocked, bridges broken, and railway lines torn up, with the result that from time to time services and visitations in outlying districts have had to be suspended. In more than one congregation members have received threatening notices, and have been compelled to abandon their homes to the rapacity of the spoiler. In several instances, also, church property has been stolen, burned, or otherwise destroyed. This, however, has been on the whole exceptional. Even where there has been no violence, the prevailing atmosphere has been one of unrest and anxiety. It is something of which our church may be justly proud, that, in face of such trying conditions, our small and widely scattered congregations have held bravely on. Our ministers have stood staunchly by their people, feeling that while any remained it would be a gross betrayal of trust to desert them. Their faithfulness has been recognised and warmly appreciated on all sides. To what extent have our congregations in the South and West suffered numerically during the year? 39 Home Mission congregations in April, 1922, had a membership of 1177 families in all. During the year these congregations have lost 183 families, or more than 15½ per cent. of the total number. The depletion has not, of course, been uniform. One congregation actually increased by 2 families; 4 increased by 1 family; 5 remained stationary; while the other 29 increased in varying degrees. The worst cases were the following:—A congregation of 40 families decreased to 30; another of 31 families decreased to 19; another of 29 to 20. The two congregations most severely affected were one of 20 families, which decreased to 7; and another of 9 families decreased to 7."

"But all through life I see a Cross  
Where sons of God yield up their breath;  
There is no gain except by loss,  
There is no life except by death.  
There is no vision but by Faith,  
Nor glory but by bearing shame,  
No lustre but by taking blame;  
And that Eternal Passion saith:  
Be emptied of glory and right and name."

# A Wanderer in Wonderland.

Jas. E. Thomas.

There are a great many places of beauty that may be reached from Dunedin. To the tourist who is a good walker there is nothing more attractive than the famous overland walk to Milford Sound. This means 33 miles' walk either way over some of the most magnificent climbs in the world. The Government has provided huts along the road as stopping places for the night, and the onward journey occupies three days. It was all very fascinating to me, but my 18 stone frame is not so easily transported as some of lesser weight, so I concluded that to read about, and view the pictures of, scenes that were almost beyond description would have to suffice me until motor cars or aeroplanes are used for weary travellers on this picturesque journey. Many visitors take the Otago Central Route to Cromwell, and visit Lakes Hawea and Wanaka, and the beautiful scenery surrounding this part of the Lakes District. The most popular trip for those whose time is limited is to Queenstown, on the magnificent Lake Wakatipu, and it was my privilege to make this delightful journey. My companion in travel was my beloved friend, S. G. Griffith, who with his good wife now resides at Queenstown, and conducts a most comfortable and home-like guest house, called "Palmyra House." Bro. Griffith is a New Zealander who has not allowed the charms of any other country he has lived in to overshadow his devotion to and admiration for his wonderful native land. He is an encyclopedia of information on all the beauties of the Dominion, and especially of the charming Southland. It is a source of constant regret to him that so many travellers start at Auckland, and view the wonders of Rotorua and the thermal regions, and just hurriedly scan the beauties of the lakes and mountains and majestic scenery of the South Island. It seemed to me also a source of regret that the Tourist Bureau officials emphasise the grandeur of the North Island sights, and give so little information about much of the unsurpassed beauty of the South Island. The first they ought to do, but not to leave the other undone. Passing again through lovely Mosgiel, and by the beautiful Taieri River, we came through splendid pasture land to Balclutha and Clinton, in No-License areas, and other towns where there are woollen works, brick works, timber yards, and various other thriving industries. We changed trains at Gore, which is a rapidly growing town where we have a church.

## Lovely Lake Wakatipu.

The railway crosses the rich fertile Waimea Plains, and comes almost suddenly to the little village of Kingston, at the entrance to the magnificent Lake Wakatipu. Here we embark on the fine commodious ferry steamer "Earnslaw," provided by the Railway Department. It is 160 feet long, with 24 feet beam, and has comfortable accommodation for 1200 passengers. This wonderful lake is sometimes called the Lucerne of New Zealand. It has an attraction that is unique. It does not have all the charms of the beautiful Scottish lakes, nor the mighty grandeur of the Swiss lakes, but the rugged glory of the Remarkables and the other majestic peaks that rise suddenly from its shores and reflect their glory on the bosom of its waters has a fascination that holds a spell over the enraptured traveller. The lake is sixty miles long, and varies in breadth from one and a half to four miles. It is fed by the Rees and Dart Rivers, and other smaller streams. There seems to be no outlet yet discovered, and its greatest depth is 1242 feet.

## How Lake Wakatipu came.

The Maori legends concerning the formation of this wonderful lake are very interesting. One story states that the high chief Rakaihaitu, who was leader of the people who preceded the now extinct Ngatimamoe in the occupation of the

South Island, came in his canoe from the South Sea Islands. He used to scoop out lakes with his great ko or wooden spade. His crowning glory was to hollow out Wakatipu, which he did after great toil and many incantations. The Maoris still speak of the southern lakes as Nga-puna-waikarikari-a-Rakaihaitu, which simple phrase means "the water pools dug by Rakaihaitu."

There is another tradition that says that Matakauri, a fine young warrior, loved a chieftain's daughter named Manata. The old tyrannous chief thought his fair daughter too good for her admirer. One day there came a great giant named Matau, who carried away the chieftain's fair daughter. The old chief in his grief promised the hand of his daughter to the one who rescued her. Matakauri knew that the giant slept when the wind blew from the north-west, and so he armed himself and went in quest of his love. As he drew near the giant's cave he heard the maiden weeping, and discovered she was tied to the sleeping monster by some of the unbreakable hide of a two-headed dog. Manata wept more bitterly when she saw Matakauri, and her tears severed the cord. The two lovers then hastened away, and Matakauri climbing the hill by which the giant was sleeping set fire to the bracken and burned the old wicked Matau. The fire was so fierce that it burnt a hole over one thousand feet deep between the mountains, and this, according to the tradition, became Lake Wakatipu. Whatever the beautiful legends may say, it is quite evident that glacial action has caused the formation of this winding, wonderful lake. Kingston stands at the terminal of a great moraine, the ancient Wakatipu glacier. There once stood here the old Maori village Takarehaka, and the Maoris probably lived in great numbers along the shore. The lake used to be called Whakaitipu, meaning to nourish or rear or spring up like a tree, and the Maori evidently believed that some perennial spring supplied water for this, the greatest of all their lakes. The white man dropped the h, and it is pronounced as Wak-a-tip. The run on the first bend of the lake to Queenstown is most entrancing, as mountains throw their shadows on the blue waters of this fiord lake. On the left are great mountains, chief of which is Mount Dick, 6,020 feet above the steamer. Among the shrubberies, fuchsias, cabbage trees, and other growth upon its slopes, the Maoris say that the Maeroero, or fairies, used to dwell, and the natives feared to hunt too near to these dreaded spirits. White folks are not so easily scared, and there are many who hunt wild pigs, that are fairly plentiful on either side of Wakatipu. Right opposite Mount Dick, on the track to Queenstown, is a stone stair-case, called the Devil's Stair-way, that is dangerous to climb.

The most outstanding mountains are the Remarkables, that rise like a great bare rocky ridge, nearly 8,000 feet above sea level. Whichever way we look there is some new attraction in them, and they vary in shade according to the angle from which they are viewed. Often the snow falls and crowns these rugged, barren peaks with a new glory. As the sun kisses the sides of the rocky pinnacles, it sheds in turn all the colors of the spectrum. Often there is a rainbow resting upon the snowy ridges, and the Maoris very appropriately call them Tapune Nuku—the footsteps of Nenuku—the God of the Rainbow.

If I my cross have taken,  
'Tis but to follow Thee;  
If scorned, despised, forsaken,  
Naught severs Thee from me.  
For every tribulation,  
For every sore distress,  
In Christ I've full salvation,  
Sure help and quiet rest.

## Kellems and Richards in Ballarat.

A. W. Connor.

Thirty-eight thousand people in the city, and only two churches with about three hundred resident members. In faith they had taken the Alfred Hall for the services. The preliminary meeting of welcome on Saturday, and choir rehearsal, gave us a foretaste of Bro. Kellems and Richards' power and personality. They and their wives won an immediate entrance into the hearts of all, and Bro. Richards soon had all going in his wonderful way.

September 2 came, and the weather was all favorable. Bro. Kellems at Dawson-st. and Bro. Richards at Peel-st. gave God's message to the churches. Bro. Richards visited both schools, and gripped the boys and girls with his proposed choir for them. A boxing contest closed at 10.30 p.m. in the hall on Saturday night, but the place was hurriedly arranged for a new contest. But as Sunday evening drew near the question was, Can the hall be filled? Yes! We had read of the mission in the Olympia, but Ballarat had only half the hundreds of members which Melbourne had in thousands, and a hall nearly half as big. But when Bro. Richards stood up to lead the praise he had about ninety on the stage as a choir, and before him were twelve hundred people, which grew until over fifteen hundred people were in the hall, and to them as one inspired of God Bro. Kellems preached the message of the Wonderful Jesus. It was a wonderful meeting, and filled all with the highest anticipations of a glorious month of victory for Christ, under our two leaders. In spite of coming from the big Olympia effort, Bro. Kellems and Richards were delighted with their first Ballarat meeting.

## Late Notes from Olympia Mission.

Fred T. Saunders.

Owing to the figures being obtained late on Sunday night, an error crept into our reports last week of the number of additions to the churches. The corrected figures are as follows:—496 people confessed their faith in Christ at the meetings, of whom 10 came for restoration, and 8 were baptised believers. The number baptised at the Olympia was 237. The decisions recorded show on analysis that 102 men, 140 women, 122 lads under 20, and 147 girls under 20, accepted Christ during the mission. That means that 45.16 of the converts were men or boys.

Brunswick church has the responsibility of caring for the largest number of new members, 38 of those making decision being from that district.

Tribute should have been paid earlier to the very splendid team work of the mission party. Bro. Kellems and Richards worked together with the smoothness and precision of clock work. Long association has evidently given them a fine understanding of each other's methods, and more than one visitor commented on the absence of any evidence of the organisation.

The Mission Committee was helped by many firms who had equipment at the Olympia for the exhibition which used the building prior to the mission, or who sent goods there specially for the mission, and who loaned them to the Committee for the purpose of the campaign. It is fair that acknowledgment be made publicly of these favors. The Australian General Electric Company loaned the floodlights for the large overhead sign, and lights and fittings inside. Chartres Company loaned office tables for the office, and Sands and MacDougalls Ltd. the systems desk used in Bro. Kellems's office. Messrs. Garnham Bros. donated the Congoleum square used in Bro. Kellems's office. Mr. W. R. Scott loaned curtains; Messrs. Wunderlich Ltd. loaned the fittings used in the bay of the Austral Publishing Company; the Dunlop Rubber Company loaned the rubber matting in the main entrance; Messrs. Danks and Company loaned the heating apparatus used in connection with the baptistery; Messrs. Myers and Co. Ltd. loaned furniture used in various rest rooms and on plat-

form. To all of these the Committee desires to express its sincere thanks for very material assistance.

The Committee also wishes to thank the brethren who provided motors to convey the party to the Newport workshops for the mid-day meetings, and also those who so generously assisted in making the outing to Fernshaw on Wednesday last so complete a success. Eleven motors were required

to convey the members of the mission party and the Committee and their wives to the rendezvous, when a very fine outing was enjoyed by those who had given such strenuous service throughout the campaign. It was a notable contribution to the day, and much appreciated by all who participated. The brotherliness of our brethren is manifested unmistakably on such occasions.

## The Everlasting Gospel—A Sermon.

In the Book of Revelation is a startling phrase, "the everlasting gospel." It is both startling and stupendous. The descriptive everlasting is not to be predicated of any work of man. You cannot speak of any creation of man's hands as everlasting. Cities seem solid and most enduring, yet cities are not everlasting. Witness Thebes. Witness Babylon. Witness Athens. What irony in the phrase, "The Eternal City"!

It cannot be spoken of any human system of philosophy. Witness the centuries old concept of Newton reeling under the blows of Einstein.

It cannot be said of any governmental form, monarchic, aristocratic, democratic—these all pass.

It cannot be spoken of man's music or his art or his letters—no hint of everlastingness in these.

Yet here is a seer decrying a gospel that is to be everlasting. What a mountainous faith! For bear in mind that gospel had then won no significant victories. Jerusalem had rejected it. Athens would have none of it. Rome had laughed it to scorn. Everlasting! Why everlasting?

It is everlasting, because

### *Its content is spiritual.*

The material passes, only the spiritual abides. The truths of matter are short-lived. Half a century ago you might have said that great portions of the west were treeless, birdless, and you would have spoken the truth. But it is truth no longer, for now both birds and trees are there. But a spiritual truth knows no flux of change. If Christianity is a system of spiritual truths the years can take no toll of it. It is such a system and so is everlasting.

It is everlasting, because

### *It is a perfect gospel.*

The imperfect is mortal, the perfect is immortal. Now it is a great claim to make, I know, but we Christians are justified in making that claim. As a system of truths Christianity is perfect. As an historical personage, Jesus, the core of that system, is perfect. Imperfect to be sure are our apprehensions of that system, imperfect too our comprehensions of Jesus; but the system, the man—perfect.

For is it not this quality that makes Christianity to-day the despair of earnest souls? It is not criticised because its ethics are too low, its ideals too low, its programme too low, but because ethics and ideals and programmes are too high. "Vely beautiful," the Chinaman philosopher breathed as he listened to the reading of the Sermon on the Mount, "too beautiful, it will not work." And that is the ground of every present-day condemnation of our faith. It is too beautiful. It is too exacting. It requires too much.

Here is an ideal of conduct given us by Jesus that was not only too beautiful for his contemporaries, but is yet as seemingly unattainable as the stars.

Perfection not only of the system, but Jesus, the sun of that universe, perfect, too. Now the ages are by no means one in the acceptance of some of the doctrines of Christianity, but the ages go together in affirming the moral supremacy, the spiritual beauty of Jesus. Whatever else men may doubt, they do not doubt him; whatever of criticism of doctrines may be there is no criticism of the life of Jesus. How easy to fill this page with quotations from the critics of Christianity setting

forth in rapture their appreciations of the transcendent loveliness of the Master.

It is everlasting, because

### *Human needs are unchanging.*

Fundamentally man never changes. The tides of the human heart advance, fall back in response to the same summonses as two thousand years ago. Read ancient literatures, study the ancient monuments, delve into the treasure trove of old days and we shall find that whatever the change in outward forms and circumstances the heart of the human is unchanging. The explorer goes down into Egyptian sands, and what does he bring up? Toys for children, just such toys as please the tiny tots of to-day. Decipher an inscription on a wall and what do you have? The wail of a housewife because her outgo has exceeded her income, modernistic to its last syllable.

Read the great humorists and what have you learned? All the staple varieties of jokes that are the delight of the present generations, not even omitting the time-honored ones about the bald heads and the mother-in-law. Dip into Chaldean tomes, and what do you find? Stories of men who go to law because of trespassing cattle or misrepresentations in trade. Ponder the intimate biographer of an emperor or a great military chieftain and you are brought up against an expressed longing for the old home or rapture over a flower.

Are you classically minded? Then in Greek tragedies you find men and women motivated in precisely the same way as your next door neighbor. And how new are the human revelations of the Old Testament? Have we not all murmured with the Israelites? Have we not all suffered with Job? Have we not all known Elijah's despondencies and had his Juniper trees in our own back yards? And David! Why David is singing to us, and not a single mood of him but has clutched us somewhere in the progress of our years.

### *How we deceive ourselves*

in all this talk about new ages, new men, a new world. No, the same old age, the same old man, the same old world. There are no new hopes, nor new fears, nor new passions, nor new loves. Daniel may be found in some zealot reformer in your community. Abraham may be met with any Sunday at church. Joseph dreamers can be found in any high school. Jacobs may be encountered in any street. Methusalahs may be seen in every town's "oldest inhabitant." In the same pit as did our fathers do we quarry; with the same materials do we build. There is nothing new under the sun; least of all in the zones of souls.

If then the gospel inspired souls and nourished souls and saved souls, nineteen hundred years ago, why should it not nourish and inspire and save souls to-day, to-morrow and for ever? Why, then, in any sense, shall we regard the preaching of the gospel experimental? Why, least of all, shall we be awed by the pretentious wisdom of our day that by its talk of progress, of newness, of change, of the "modern mind" be robbed of the certainty of success and be made only timid proclaimers of an ancient word that may or may not avail?

### *The so-called "modern mind"*

is blend of myth, buncombe and verbal hocus pocus, having its being only in the cradles of soft conceits, by comparison with which moon beams

are solids and dreams are lead. As it was in the beginning, so now and ever shall be—is the heart of man.

Marvellous was the transformation of individuals, of communities that came in the gospel's wake. And what the gospel did the gospel will do. We know not what man will be in coming days, what miracles of progress may be, but we know this, that as in the yesterdays so in the to-morrows, he will feel the need of an inspirer, a pardoner, a comforter, a saviour, that

Forever and forever,

As long as the river flows,

As long as the life has burdens

As long as the heart has woes,

will sinning, suffering men find their way to the sinless, saving Christ. Yea, an *everlasting gospel*. —The Contributing Editor of the "Christian Evangelist."

### *Among the New Zealand Churches.*

My work as Organising Secretary of the New Zealand Alliance takes me into three areas.

A recent visit to Gisborne found the church very happily working together with Bro. Toogood. The Sunday School is in fine fettle, Bro. Will Olding being the secretary, and making a good job of his job. Gisborne looks like winning the shield this year unless some of our schools get a move on at once. The next year or so will see a large increase in the population, owing to the fact that a new harbour is to be built. The young people's meeting ages average about 18 to 24, and is a great concern.

It was pleasing to see the church at Levin a few Sundays ago, standing together so well. Bro. C. Sims has been the driving force for the last few years, and the church is now organising on bigger lines for a bigger membership, Bro. Rogers co-operating with the brethren there. It was very gratifying to see the lads of a year or two ago taking an active part in the work.

I am almost a visitor to Palmerston North. The church here has been without evangelistic help for some time past, but Bro. A. E. Wright has been nobly standing by. I try to share the burden as much as possible, but I am afraid Bro. Wright is carrying too much altogether.

The few isolated brethren at Napier and Hastings are still waiting for an evangelist. Pity is they do not follow the lead of our Taranaki brethren. I had not the privilege of a Sunday with Hawera, although a motor was prepared to motor forty miles to get me for the night. I mention this to show the spirit that is in the work. I did, however, have the privilege of being with them for week-night meeting with the men, over which Bro. W. Page very happily presided. Bro. Page has recently gone into business, but with our Bro. Don Munro, and Bro. McKeen, will share the preaching.

It was with very great pleasure I met with the church at New Plymouth. A few brethren had been meeting some four miles out, but when the brethren commenced to meet in town, they very readily gave up their meeting and joined hands to hands. Bro. Grundy, of Gisborne, is very keen in the work there, being in business in the town. Bro. Fred Marshall is living up there now, and with Bro. Eric Wickham, telling forth the story of redeeming love. New Plymouth looks very healthy.

Bro. George Verco has now settled down to his new work at Wanganui, and the brethren seemed pleased with their new preacher. The meetings were good, but the school is small.—Herbert Grinstead.

### *New Vesper Hymn.*

With Thy benediction  
Falling on the ear,  
Pray we now most Holy,  
Be Thou ever near.  
Near us 'mid the shadows  
Of the coming night,  
Near us when the morning  
Breaks in golden light.

# Foreign Missions.

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

## Indian Notes.

Miss Redman writes to say that the little children connected with the school will raise £10 towards £100 needed for additions to the school building, and she asks if there are any Bible Schools in Australia who will each subscribe £1 to supplement what the Indian children are doing. The school children in India will raise their money by growing vegetables and doing other kinds of work. Possibly some of our Bible School children in Australia could earn money in some way to help on this work.

Bro. Roy Coventry expects to leave for India about October. If any of our brethren or sisters are preparing boxes for the India orphanage offering, will they please communicate at once with their State F.M. Secretary? The names and addresses of each are on this page. These boxes should be sent to either Sydney or Melbourne, or Adelaide, addressed to Bro. Coventry, c/o State Secretary, that they may be placed on the steamer by which Bro. Coventry travels. Accompanying the information *re* despatch of the boxes, should be included the complete list of all the goods contained therein, and the boxes should be labelled, For the missionary orphans, Baramati and Shrigonda.

*Shrigonda.*—On the return of Mr. and Mrs. Killey from their honeymoon, they took charge of the girls' orphanage work, to allow Miss Cameron a short holiday in the hills. Sister Cameron had the pleasure on this visit to visit Bangalore. It is called "The Garden City of India." She says in this city there are trees everywhere, and as this is the rainy season, everything is looking its greenest. The girls at the orphanage are all well, and their matron thinks they are improving greatly. "Two of the bigger girls are helping in the school now. One is to be married when a suitable husband can be found for her. She is very useful to us, so I am not anxious to lose her for a time."

*Diksal.*—Sisters of the Enmore, N.S.W., church have sent Bro. Escott £50 to help repair the bungalow, and the Federal Committee has recommended to the States that £100 additional be sent, so that the bungalow may be made more habitable. At present, every time it rains tubs have to be

placed in the various rooms to catch the water. They have had good rains at Diksal, and everything looks favorable for a successful season. The Dispensary work continues with increasing approval, and benediction of suffering humanity, and Bro. Escott has been successful in treating even serious cases of illness. He is now trying to open a dispensary in Indapur, which is an out-station from Diksal. Some of the parents of the Diksal scholars are trying to prevent their children from attending the school, so a woman was engaged to call and bring the children. Bro. and Sister Escott are busily engaged in an evangelistic campaign in Diksal and surrounding villages.

*Baramati (Evangelistic Work).*—"Tersingh and Mr. Korgawker carried on preaching as usual during June. Mr. Patole, our third evangelist, took his leave during June. Tersingh visited the houses around Baramati, while Mr. Korgawker went through this field. Tersingh reports one enquirer, a high caste Hindu. The high caste Hindu boy whom we some time ago sent to Mr. Strutton, that he might escape persecution from his distant relatives, has recently become a Christian, and entered the high school of the American Marathi Mission at Ahmednagar. He must be counted one of the firstfruits of our work in Baramati. We first got in touch with him through one of our orphan boys, who induced him to think about Christianity." We greatly rejoice with Bro. Leach and his workers at Baramati in the winning of this high caste young man Hindu for Christ.

## Farewell Meetings.

Our missionaries to China—Dr. Ray Killmier, Nurse G. Mudford and Nurse A. Masters—are being accorded a series of farewell meetings as they leave our shores.

At Grote-st. chapel, Adelaide, on August 29, the induction service was held. The chairman was the Federal F.M. President, J. Warren Cosh. There was a splendid audience. The speakers were S. J. Southgate, South Australian F.M. Secretary; Miss R. L. Tonkin, President Sisters' Conference; G. D. Wright, Bible School Executive; R. J. House, C.E. Union; A. C. Garnett, M.A., for

Grote-st. church; Hon. W. Morrow, M.L.C., for the churches; G. T. Walden, Federal F.M. Secretary. Musical items were rendered by the Grote-st. choir, and Miss Masters and Dr. Killmier gave excellent farewell messages.

The Victorian meeting was held at Swanston-st. chapel on Monday evening. L. Gole (Victorian F.M. President) presided over a fine gathering. He voiced the good wishes of the Committee. R. Enniss greeted the missionaries, and in particular welcomed Miss Masters from New Zealand on behalf of the churches. Mrs. Gill spoke as President of the Women's Conference; J. McG. Abercrombie, as President of the General Conference; and A. R. Main, M.A., as Principal of the College of the Bible, where Bro. Killmier had begun his training for mission work. He spoke of the doctor's educational achievement, which was the greater because of the church work also accomplished. W. B. Blakemore, B.A., on behalf of the Preachers' Association, made a presentation to the doctor of a New Testament (Moffatt's translation). On the suggestion of R. Lyall, who conducted the singing, an offering was taken as a love-gift to the departing missionaries; this amounted to £20. Miss Masters in addition to her greeting sang a beautiful solo, accompanied on the piano by Dr. Killmier. Miss Mudford spoke briefly, and the doctor's parting message was much enjoyed.

On Tuesday the party embarked on the "St. Albans." It is expected that farewells will be given at Hobart, Sydney and Brisbane. At Manila, Philippine Islands, Bro. Geo. Saunders is arranging a welcome and farewell meeting.

"Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways if God will so.  
Beautiful life is that whose span  
Is spent in duty to God and man,  
Forgetting 'self' in all that it can."

## 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.

## Three New Missionaries for China.



Miss A. Masters.



Dr. Ray Killmier.



Miss G. Mudford.

# Our Young People.

W. B. Blakemore, B.A.

## The Kindergarten: Relation Between the Kindergarten and the Home.

Emily C. Gill.

In order that we may do our best work with the child, we must know him intimately, and we need to learn as much as we can of what has entered into his life, and of the influences that are at work helping, or retarding, the development of the best in him. The greatest influence exerted on the child is in the home, and it is his home environment that, in the main, determines what his character will be. Many of our scholars, we are glad to know, have in their home environment those conditions that are helpful and conducive to the development of that which is right and good. In cases where home life is not all that can be desired we can still stimulate the child to do his best, and we know that very often the influence of a loving, helpful atmosphere in the Kindergarten will remain with the child in the home, and he may be the means of leading a father or mother.

### The child's daily life.

The child's daily life must be a matter of interest to the teacher, so it will be necessary for her to make opportunities of getting into contact with the homes and the parents of her scholars. The teacher will learn something of the home influence and training by her observation of the child during the school session. She will need to strengthen those characteristics that tend toward good, and to check those that do otherwise. Through the study of our lessons we shall find means of coming into contact with the homes. In the preparation of our work for the afternoon's service, we need to remember that we are planning not alone for the service of that day, but with the idea that the child will carry out in his home, and in his daily life, what he has learned at school.

### Prayers and hymns.

The prayers will be taught with the view of their becoming daily prayers at home. Children will be taught to pray for members of their family—for father, mother, brothers, sisters, baby, and this interest in the home circle being manifested in the school, will help to unite school and home. Hymns, story, expression work, cradle roll service, and birthday celebrations, all help to link the home with the school. The "before school period" affords the best opportunity for the teacher to come into close contact with the child. By chatting freely with him she will learn of his interests, of his home life and home incidents; of his experiences during the week; and this information will prove most valuable to the teacher in arriving at a right understanding of the child.

### Visiting the home.

The best means of securing the co-operation of the home is by personal visitation. The leader of the Kindergarten should visit the home of every child in her department, and the class teacher should visit the homes of her own particular scholars.

To the Cradle Roll superintendent will be assigned the duty of visiting the mothers of the Cradle Roll babies. By visiting the home, the teacher gains a greater knowledge of the child than she can possibly acquire during the brief time in which they meet together on Sunday afternoons. She sees him in his natural environment, and she is better able to understand the reasons for certain temperaments, as shyness or obstinacy, and will be much better able to help him to overcome these disabilities. It also reveals to the teacher the fact as to whether the home training is beneficial or otherwise to the child.

### Securing co-operation.

As the teacher meets the parents in the home, she will have an opportunity of enlisting their co-operation and sympathy with the work. The mother may be asked to encourage the child to repeat Sunday's lesson, to help him to carry it out in his daily life, to help him to memorise hymns and verses of Scripture that will be sent home in writing by the teacher, and to send him to school regularly and punctually. The teacher has an opportunity of clearing up any misunderstanding concerning the methods adopted in the Kindergarten, and a personal invitation may be given to the parents to attend the service, and see for themselves how it is carried out.

Another means of securing the co-operation of the home is by communicating with the parents when anything of interest is taking place. A circular letter advising them of a special service to be held, or of an offering to be taken on a certain Sunday for a special cause, will often result in their attendance and help. Invitations to parents to visit the Kindergarten on such days as Christmas Sunday, Mother's Day, should be given.

### Social gatherings.

In order to bring the parents together, and to give them an opportunity of becoming acquainted it is a good plan to have a parents' social or a meeting of mothers at least once a year. Play afternoons and children's parties, to which parents and children alike are invited, bring teachers, parents, and children into closer intimacy with each other, and are a source of pleasure to all. At these gatherings some of the time will be profitably spent in teaching Kindergarten games, and playing them. These social meetings are most helpful in securing the interest and co-operation of the parents in our work with the children.

### In the Days of Their Youth.

It was expected that a majority of those who would be won for Christ in the great Melbourne mission would be young people. It was a perfectly natural thing to expect. At the close of the mission we rejoice that so many boys and girls and youths and maidens were led to dedicate their lives to the service of the King. Quite a number had the joy of leading the way for their parents. Homes were united in Christ through the leading of a little child. What a glorious thing it is to remember God in the days of youth. Of the total number confessing Christ at the Olympia meetings 269 were under twenty years of age. Of these 122 were males and 147 females. This represents part of the harvest of our Bible Schools, the sowing of

faithful teachers, and the influence of devoted parents. Truly one soweth and another reapeth, that both he that soweth and he that reapeth may rejoice together.

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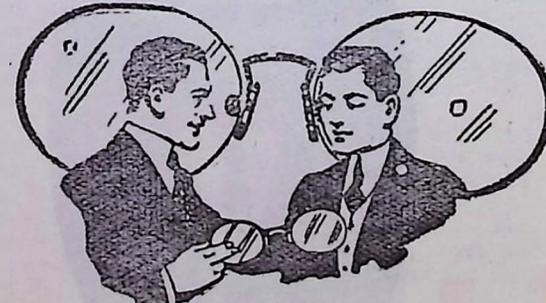
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## Here and There.

The address of Bro. R. G. Cameron now is Foster-st., St. Kilda, Vic.

The Austral receives many enquiries for "The King of Glory" hymn-book. This is now out of print and unobtainable.

Bro. F. J. Sivyler, M.A., of Enmore Tabernacle, N.S.W., has accepted an invitation to labor with the church at Essendon, Vic. He will commence there in about two months' time.

The Austral has on hand a number of orders for "Joyful Praise," the Kellems-Richards song-book. As soon as consignments arrive from America the books will be delivered.

A correspondent refers to a hymn by Bro. H. G. Picton suitable for the welcoming of new members. It began "Welcome, dear friends of Jesus." Can any reader supply the words?

Bro. A. T. Eaton has again taken up the work at Lygon-st. On Sunday last he spoke morning and evening, when he gave a fine address. R. G. Cameron, of Mildura, was present at the morning service.

Will the South Australian treasurers or secretaries please forward the self-denial offering for Home Missions as soon as possible to H. J. Horsell, Blandford-st., West Croydon? There is urgent need of the money, as the account is heavily overdrawn. Prompt replies will be appreciated.

The South Australian Home Mission Committee have invited the Kellems-Richards mission party to visit Adelaide and conduct a mission in November. The Exhibition Building has been secured. The brethren are planning for a great effort, and ask for the prayers and support of the brotherhood.

The chart on dispensational teaching used at Mile End, S.A., on Good Friday last, and at many other places since then with much success, is being reproduced in eight colors, 40 inches by 30 inches. Copies should be available by Conference week for the sum of 2/6. Send to B. N. Rodda, 2 Shipster-st., Torrensville, S.A.

The first Lord's day in October is the day appointed for taking the College offering throughout the Commonwealth. This early intimation is given in order that nothing may be allowed to clash with the date. It is hoped that on October 7 every church will mark its appreciation of the College by a record offering.

The annual Conference of the Churches of Christ in South Australia will be held from September 13 to 19 inclusive. An additional meeting has been added. Conference programmes were in the hands of the churches last Sunday (Sept. 2). They can be had from the suburban church secretaries. A number will be reserved for Conference time.

A large number of brethren and sisters have asked for accommodation whilst attending the South Australian Conference. Bro. W. Beiler is anxious to hear from city and suburban brethren or sisters who will please offer hospitality to our brethren and sisters from country districts. As the first week of Conference is Show week, it is a very difficult matter to secure accommodation in the city. Write at once to W. Beiler, Christian Book Room, 6 James-place, Adelaide.

Bro. T. E. Rofe, Treasurer of our Federal Conference, has arrived home in Sydney. In a personal note, accompanying a cheque for £30 forwarded to the College of the Bible, being half-year's interest in connection with the Mr. and Mrs. T. E. Rofe Settlement, our brother writes as follows:—"I have just returned from a trip of over 30,000 miles round the world. After seeing the effects of strong drink in England, and the results of Prohibition in America, I have returned a stronger advocate for No-License than I ever was before. At three schools in London I spoke on temperance, and had the pleasure of taking at the first school 25 pledges; at the second school 52; and at the third school every scholar and teacher repeated the pledge after me. There were over 250 in the building."

In the report to the "Australian Christian" concerning the furnishing of a room in the Aged Christians' Home by the Brisbane Churches of Christ, it was inadvertently omitted that Sister Alcorn very capably performed the duty of declaring the room open for occupation, and after a very neat speech was presented with a beautiful bouquet of flowers.

Meetings planned for the South Australian Conference are as follows:—Thursday, Sept. 13, rally for men at Grote-st. at 7.45 p.m. Friday, Sept. 14, Sisters' Conference. Friday evening, at Grote-st., lantern lecture on Prohibition, by Bro. G. Gordon. Saturday, Sept. 15, at 10.30, preachers' session. Saturday, at 6.15, C.E. tea and table conference, followed by a C.E. rally at Grote-st. at 7.30 p.m. Sunday, 3 p.m., Conference Sermon in Town Hall. Business sessions all day on Monday, Tuesday and Wednesday, Sept. 17, 18, and 19. The Sunday School Department will hold a demonstration in the Town Hall on Sept. 17, at 7.45 p.m. A Foreign Mission rally will be held in the same building on Tuesday evening, Sept. 18. The annual tea, followed by a great Home Mission meeting, is planned for Wednesday evening, Sept. 19, as the closing gathering of the Conference.

W. A. C. Wendorf, Qld. H.M. Secretary, writes, "A most appreciative visit was paid to this State by our esteemed Federal President, Bro. Harward, on August 27. The H.M. Committee on hearing that our brother was passing through Brisbane on his way back to New South Wales from Lismore, took advantage of the opportunity and arranged a meeting in the Ann-st. chapel. On Bro. Harward's arrival by rail from the Tweed Heads, a number of the H.M. Committee members met him and conveyed him to the Central Cafe, where a sumptuous repast had been provided. A 8 o'clock Bro. Harward addressed a well attended meeting, at which Bro. Stubbin, President of Conference, presided. His address was most inspiring, optimistic and helpful, and thoroughly appreciated by all. It was most refreshing to notice the feelings of genuine pleasure with which many renewed their acquaintance of a few years ago with our brother, who is beloved by all. Bro. Brooker delighted the meeting with a solo. Bro. A. Fisher also spoke a few helpful words. Sister Clapham presided at the piano, and Bro. Sage at the organ, and a most happy time was spent."

Bro. F. T. Saunders writes:—"I was interested naturally in the letter from Bro. David Simpson, in behalf of the Christian Evidence Propaganda, discussing the reports submitted by myself re the mission conducted by Bren. Kellems and Richards. Most interesting to me was the sentence: 'Perhaps Bro. Saunders has been reading into Dr. Kellems's sayings some of his own individual notions, and we shall not be surprised to find that it is indeed so.' That sentence involves a double charge against myself. First, dishonesty in journalism; second, disloyalty to the Book. Concerning both I think I have served the brethren in Australia sufficiently long and widely to say that my friends simply will not believe either, and those who are not my friends will not be concerned. But I would like to take space to commend to Bro. Simpson the effective line of Christian evidence suggested by our Lord in John 13: 35. Paul has said that love thinketh no evil. Bro. Kellems needs no defence concerning the soundness of his doctrine. Had Bro. Simpson read carefully the other parts of the reports submitted, he would not have written his letter."

All Australia laments the terrible mining fatality in the Maitland coal-field, N.S.W. Deepest sympathy is extended to the relatives of the men snatched away by sudden death. The tragedy may help us to think more kindly of our fellows who labor in dangerous places day by day so that the industrial life of the country may be maintained. Our sympathies, too, extend to the people of Japan in their time of national tribulation. We trust that

the loss of life may prove to be less than that reported at the time of writing. The helplessness of man when opposed by the forces of nature is impressed upon us. The brevity and uncertainty of human life is emphasised. Such catastrophes should lead our thoughts from the vicissitudes and changes of earth to Him who sits unchanging as King for ever. As we read of cities overwhelmed, let us look for the enduring city which has the foundations, whose builder and maker is God. To crown the horrors of the week, there comes the news of the rupture between Italy and Greece, with the menace of war which lurks behind it. Christians should pray much and work diligently. World affairs challenge our faith and our zeal.

The Mile End church, S.A., has recently had very happy fellowship with the brethren at Kadina by lending their preacher, lending their chart, sending a gospel singer, and giving their prayers. Brethren from some other churches also helped in supplying literature for free distribution. The mission was chiefly for teaching and exposition of Scripture. Prophecy was studied and the return of our Lord was brought prominently before the listeners. The results of the mission were very encouraging. The spiritual life of the church has been stimulated; the members testified to a reconsecration of talent, a deepening of spirituality, a better understanding of the Word of Life, and a keener desire to win souls for Christ. Members of other churches testified also in addition to the above a better understanding of our position as a people and a greater appreciation of the ordinance of Christian baptism. Four girls from the Sunday School made decision for Christ. Two mothers came forward for reconsecration, and others intimated their willingness for immersion and church membership. The attendances for week-nights averaged 120, in spite of the wet and cold nights. Sunday's meetings with the help of Miss Eileen Smelt as soloist will long be remembered. Bro. and Sister Rootes are loved and respected by a warm-hearted membership and a delightfully responsive and appreciative people. The linking up of city and country churches in this way could be fostered and prove a great blessing to all concerned.

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### BIRTHS.

BROUGH.—On August 3, to Mr. and Mrs. C. R. Brough, of Ashfield, N.S.W., a son—Charles Raymond.

MASON.—On July 5th, at Eagle Junction, Queensland, to Mr. and Mrs. Kenneth G. Mason, a son—Rox Sydney.

### DEATH.

EAGLE.—James Thornham Eagle died Tuesday morning, August 28, in Wallaroo Hospital. Mrs. Mary Ann Hillier, who was at one time a member of the Church of Christ, Balaklava, South Australia, is a sister to James Thornham Eagle. E. G. Warren, Hughes-st., Wallaroo, is the executor of the will, and would like to find Mrs. M. A. Hillier, as she will hear something to her advantage.

# The Family Altar.

J. C. Ferd. Pittman.

## CHRIST LOOKING AHEAD.

Our Lord's sufferings were infinitely greater than can come to man, partly on account of his clear vision of their approach. All through his earthly ministry the cross loomed ahead. Whether assisting in the festivities of a wedding or comforting the sorrow-stricken at a funeral, the shadow of the cross was ever before the Saviour's eyes, for he lived on earth that he might die for its inhabitants.

Our New Testament lesson graphically describes Christ's cleansing the Temple. The disciples asked for a sign. Jesus said, "Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?" "But," it is added, "he spake of the temple of his body." So that whilst Christ foresaw Calvary, he looked still further, beholding glory as well as suffering, whilst later history proves that "for the joy that was set before him" he "endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

### MONDAY, SEPTEMBER 17.

And Jesus also was bidden, and his disciples, to the marriage.—John 2: 2.

"Come, thou high and lofty Lord!  
Lowly, meek, incarnate Word!  
Humbly stoop to earth again,  
Come and visit abject men.  
Jesus, dear expected Guest,  
Thou art bidden to the feast,  
For thyself our hearts prepare;  
Come, and sit, and banquet there."

Bible Reading.—John 2: 1-5.

### TUESDAY, SEPTEMBER 18.

His mother saith unto the servants, Whatsoever he saith unto thee, do it.—John 2: 5.

"A soul sincerely obedient will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast: 'Whatsoever he saith unto you, do it.' Eyes, ears, hands, feet, legs, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it?"—T. Brooks.

Bible Reading.—John 2: 6-10.

### WEDNESDAY, SEPTEMBER 19.

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory.—John 2: 11.

"The glory of Jesus was the glory of action. How easy it is to purpose good things, great things! How difficult to achieve that which is good and great!

'The wave is mighty, but the spray is weak!  
And often thus our great and high resolves,  
Grand in their forming as an ocean wave,  
Break in the spray of nothing.'

But Jesus actually yielded everything that was most dear—heaven, home, friends, the energies, the powers, the organs, the members of his body, the faculties, the endowments of his soul, the shining of his Father's face. He laid himself out for terrible agony. He hastened to Gethsemane. He embraced the cross. He went on, with bleeding feet, and bleeding hands, and bleeding heart, until the last inch of that awful path of sacrifice was traversed. Our Lord actually did this. What he purposed he did. What rebuke here for a religion of slippered and lavender sentiment merely! *The glory of Jesus is the glory of consecration.* "My meat is to do the will of him that sent me, and to finish his work." And this is the true glory. What

little of such glory shines in us makes our lives fruitful—the glory of our sacrifice, our veritable deed, our consecration."—Dr. Wayland Hoyt.

Bible Reading.—John 2: 11-13.

### THURSDAY, SEPTEMBER 20.

His disciples remembered that it was written, Zeal of thy house shall eat me up.—John 2: 17.

Zeal is wonderfully helpful in the cause of Christ, if not allowed to leap over the boundaries of love and knowledge. Of our Lord, as we are here reminded, it was prophesied, "The zeal of thine house hath eaten me up" (Psa. 69: 9). The apostles and disciples of the first churches were imitators of our Lord, and furnish excellent examples of enthusiasm. They suffered death, but were not defeated. There is no defeat for those who bravely and uncompromisingly contend for the faith, and zealously do God's will.

Bible Reading.—John 2: 14-17.

### FRIDAY, SEPTEMBER 21.

But he spake of the temple of his body.—John 2: 21.

That temple was destroyed, but raised again in three days.

"Christ is risen!" This is the song we shout, earth and heaven in one, on Easter Day; with this we part from our loved ones; with this they answer us from the other land; with this we lay us down to rest; the echo of this we listen for from beyond the grave. There is, it is said, a beautiful custom in parts of Sicily when the fishermen are going on some expedition into the deep sea; their wives and children accompany them in a hymn of praise to God, and as they put out to see those in the boats, answer to those on the shore, in an antiphon of devotion, verse after verse, until their voices die away in the distance, and the yearning sea carries them out of sight and hearing. So we stand to-day on the shore of eternity, and as soul after soul puts forth into the deep, and passes from our sight, we raise the song of confidence, 'Christ is risen,' and the answer comes back from the bosom of that boundless ocean:

"'Christ is risen, risen, brother;  
Brother, Christ is risen indeed.'"

—Canon Newbolt.

Bible Reading.—John 3: 18-22.

### SATURDAY, SEPTEMBER 22.

When therefore he was raised from the dead, his disciples remembered that he spake this: and they believed the Scripture, and the word which Jesus had said.—John 2: 22.

"This saying of our Saviour at that time seemed obscure and difficult. The disciples did not understand it. But they treasured it up in their memory, and the event showed what was its true meaning. Many prophecies are obscure when spoken, which are perfectly plain when the event takes place. We learn from this also the importance of treasuring up the truths of the Bible now, though we may not perfectly understand them. Hereafter they may be plain to us. It is therefore important that children should learn the truths of the sacred Scriptures. Treasured up in their mem-

ory, they may not be understood now, but hereafter those truths may be clear to them. Every one engaged in teaching a Sunday School, therefore, may be imparting instruction which may be understood, and may impart comfort long after the teacher has gone to eternity."—Albert Barnes.

Bible Reading.—John 3: 23, 25.

### SUNDAY, SEPTEMBER 23.

But Jesus did not trust himself unto them, for that he knew all men.—John 2: 24.

Yet he will trust and help all who put their trust in him.

"Jesus Christ, my Friend and Brother,  
Manly man beyond all other,  
Partner of my joy and sorrow,  
Yesterday, to-day, to-morrow,  
Walks beside me o'er the mountain,  
Sits beside me at the fountain,  
Never leaves me, though I wander  
Here and there, and over yonder,  
Patient man beyond all other,  
Jesus Christ, my Friend and Brother.  
Jesus Christ, my Lord and Master,  
Him I'll follow fast and faster,  
Mindful of his word to-day.  
In my heart of hearts he liveth,  
Life and light and joy he giveth,  
All along my pilgrim way."

—J. D. Hammond.

Bible Reading.—Rev. 3: 20-22.

### PRAYER.

Merciful God, I thank thee that thou dost kindly veil my eyes, so that I cannot see ahead. I rejoice that thou holdest the keys and wilt unlock closed doors as I advance heavenward. Thou wilt permit no sorrow I am unable to bear, no cross I cannot carry. I rejoice that when cross-bearing days are over thou wilt give me a crown of glory that fadeth not away, and rest and peace for ever. Through Jesus Christ our Lord. Amen.



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OBITUARY.

**FINDLAY.**—Our aged Sister Mrs. Elizabeth Findlay answered the home call on Thursday afternoon, August 16, in Wallaroo Hospital. Our sister met with a serious burning accident on the Wednesday afternoon, which caused her death. Sister Findlay was baptised in Kadina years ago by Bro. J. Wiltshire. She was always a faithful member of the church, active and willing to do good. Sister Findlay came out from England over seventy years ago, and with her husband lived in Wallaroo for over forty years. We laid all that was mortal of her to rest in the Wallaroo Cemetery in the presence of a large number of sympathetic friends. We deeply sympathise with her beloved husband, aged 86, and the family.—E. G. Warren, Wallaroo, S.A.

**BANKS.**—On August 14, there passed away the remaining connection with the pioneering days of Maryborough church in the person of Mrs. Sophie Banks, of Leviathan Reef. By reason of advanced years, she was not able to meet much of late with the church, but, whenever that opportunity was hers, she availed herself of it with delight. Sister Banks was not one of the foundation members, but was associated with the church from shortly after the commencement of the work. Thus she was in membership for about sixty years. She had attained the age of 88 years, being a widow for a considerable time.

**BODLEY.**—In the passing away of Mrs. Ellen Bodley, the church at Cheltenham has lost one of its oldest and most esteemed members. Mrs. Bodley, with her husband and family, spent most of her life in the service of the church here. Our sister when able was always anxious to help the weak and suffering ones, and was a most consistent follower of the Saviour. She brought up her children in the ways of righteousness while young in years. In the closing years of her life Sister Bodley passed through much physical suffering caused by cancer. Death was to her a happy release from pain. Her daughter, Mrs. S. Chandler, was most attentive in her care through all the closing days of suffering. Our esteemed sister has gone to her reward.—R. W. Tuck, Cheltenham, V.

**BROUGH.**—The church at Cheltenham recently sustained a serious loss through the death of our beloved Sister Mrs. Mary Brough. Our sister was one of the oldest surviving members of the church here, and is believed to have been baptised in the sea at Beaumaris, by the late William Ruse. She had the honor of laying the foundation stone of the present chapel building at Cheltenham in 1878, and has been an active member of the church ever since her baptism, about 1876, until the time of her recent fatal illness. Even whilst lying in great pain she never once complained, and never lost her concern for the church and the well-being of its members. On the evening of July 13, in the presence of her loved ones, who had journeyed from far and near to be present at her bedside, she passed into the presence of her Lord. All of her children are members of the church. Her life was a lesson and an inspiration to us all. On Friday afternoon, July 13, in the presence of a large company of relatives and friends, Bro. Huntsman assisted the writer in laying to rest her mortal body in the Cheltenham Cemetery, by the side of her late husband, Bro. Chas. Brough, who passed to his reward just about two years ago. May God richly bless the loved ones.—P. R. Baker, Cheltenham, Vic.

**McLEOD.**—On August 9, at the age of 89 years, our beloved sister, Mrs. Margaret McLeod, passed into the presence of Jesus. She arrived in South Australia sixty-nine years ago, and three years later was married to the late Mr. Donald McLeod, and settled in Williamstown. She was baptised at Lyndoch over fifty years ago, and when the Williamstown church was formed, was one of the foundation members. For many years she rendered faithful service as deaconess, and was unflinching in attendance at all services of the church until the infirmities of age prevented her. "Given to hospitality," her home was always open to visit-

Continued on page 578.

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# News of the Churches.

## Western Australia.

At Fremantle the tent mission is well attended, and much interest is being aroused by Bro. Hagger's splendid addresses. At a ladies' meeting on August 26, when Bro. Hagger spoke on "A Young Woman's Noble Resolve," eight young women took their stand for Christ, and at the gospel meeting three more confessed their Saviour. During the fortnight the mission has been conducted there have been 21 confessions, and many seem on the point of decision.

## Tasmania.

At West Hobart on Aug. 26 the church and Bible School held the third anniversary, Bro. Nightingale speaking to the children, with good attendance at both afternoon and evening services. On Tuesday evening the children and a fair number of members had tea, after which the children gave a splendid entertainment under the leadership of Mr. Jaap, and also received prizes. It is reported with regret that a serious accident to Bro. J. Spaulding resulted in the loss of a leg. The church's prayers and sympathy go out to him and his wife.

Ulverstone had good meetings on August 19. Bro. James Byard, of Mole Creek, spoke at both meetings, and was much enjoyed. The C.E. are having some fine meetings. They have divided themselves into two bodies, with Miss V. Ivory captain of one, and Miss Harvey captain of the other, and each side has every other Thursday night. Points are given, and at the end of each quarter all points are to be counted to see who are the winners. Splendid meetings on Aug. 26. Bro. J. Byard's message on "The Punishment of Sin" was greatly appreciated.

At Geeveston all meetings during August have been well attended. On the 19th Bro. Warren dealt with the amusement question, taking for his subject, "Is Christianity a Kill-joy?" and spoke for an hour. At the Tuesday evening meetings he is giving the young folk special instruction on the preparation of papers for the C.E. meetings. On the 30th, at the C.E., an F.M. rally was held. Papers from Sister Caldicott, Bren. Walden, Schwab and Foot were read, and an offering was taken up for Foreign Missions. The articles for the parcel for India, which included patch-work quilts, dresses, etc., were hung around the inside of the building, and a very enjoyable evening was spent.

## Queensland.

At Gympie on Sunday, Aug. 19, Bro. C. Barrett spoke at morning service. At night Bro. E. Nielsen gave a stirring address. Two candidates were baptised by Bro. Barrett. Attendance, best yet. Week meetings well attended. Sunday, Aug. 26, increased attendance. Greatest number of non-members present for many months. Bro. C. Trudgian spoke on "The Rending of the Veil." Interest is increasing. Sister Luke, of Brighton, Victoria, was present on Aug. 19 and 26.

At South End, Toowoomba, on Aug. 19, A. Coleman spoke on "Hindrances," and J. Larsen presented the gospel. Several members are suffering through influenza. On Aug. 26 H. Coleman gave a helpful address on "Patience." The Bible School rejoiced to know that every competing scholar passed the Federal examination. Two obtained second prizes. H. C. Stitt preached the gospel, basing his remarks on "The Cities of Refuge." A young woman confessed Christ. Bren. Adecock, Larsen and Stitt are active open-air speakers for prohibition.

Since last report there have been two confessions at Rosewood—a young man and a young woman. At Marburg on Sunday, Aug. 26, a man from the Baptist Church was received into fellowship. The whole circuit was stunned by the unexpected death of the much-loved Sister John Hinrichsen, who departed this life on Sunday, Aug. 12, in the Boonah Hospital, from pneumonia. Hundreds gathered at the graveside, and at the

memorial service a big crowd could not gain access into the chapel. She leaves behind her a sorrowing husband and an infant daughter.

Ipswich had a splendid prayer service on Wednesday, Aug. 22. Bro. Brooker gave a short talk. The Progressive Bible Class had its first social in the home of Bro. and Sister Walker; 40 present. Sunday was the best since the close of the mission. Bro. Brooker presided in the morning. Bro. Young gave an instructive message. Four adults received into the church. The Bible School was good. Three new scholars. Splendid offering. The evening service was the largest ever conducted in the church. Men of the church in charge, Bro. Young giving a powerful address. Bro. Brooker led the singing. Bro. V. Morris sang a solo. The men of the church gave two items.

At Roma Bro. Spratt is faithfully preaching, and is untiring in his pastoral work. Bro. Burns has organised open-air meetings before church, and men begin to congregate and wait for the message. Fine meetings on Lord's day, Aug. 26. Bro. Vanham's work in the outlying district is very promising. Several are seeking baptism. Bible School work is growing. Attendance is good. There is a staff of 13. At the teachers' monthly conference Bro. Cook promised a "trophy" to be given to the child who brought the most scholars for the ensuing year. Sisters of the church are canvassing for prohibition. Bro. Spratt is branch secretary. Bro. and Sister Rothery were entertained by the church at a social evening. Several brethren spoke eulogistically of the work done by Bro. and Sister Rothery, and the church presented them with tokens of love.

## South Australia.

At Avon splendid anniversary services were held last Lord's day and Monday. Bro. Ross Graham was present for the two Sunday meetings, which were crowded. Speakers for the Monday evening were F. Rogers (Methodist), W. Bird, and the evangelist. Secretary's report indicated that there had been an increase of 21 scholars for the year, five of whom had made the good confession.

Cowandilla church and Sunday School anniversary was held on Sunday and Monday, Aug. 26 and 27. All meetings were well attended, and singing by the school was much appreciated. Bro. B. W. Manning spoke morning and afternoon, and Bro. Norman Finlayson at night. On Monday night an address from Bro. Coventry was enjoyed. Sept. 2, attendance in the morning, 50; Bible School, 91. At night Bro. Warren Cosh spoke to a good audience.

Meetings at Kadina continue to keep up very well. On Sept. 2 Bro. Sam Trenwith delivered a fine address. The evening meeting was taken by Bro. Rootes, who spoke on "Three Persistent Voices," and delivered a fine address. A married man confessed Christ. Prayer meetings of late are encouraging. At Sunday morning service one was added to church by faith and baptism. During the gospel service a selection was ably given by the mixed quartette party.

Services at Grote-st. on Aug. 26 were conducted in the morning by Bro. Garnett, and in the evening by Bro. E. R. Killmier. On Wednesday evening, Aug. 29, a farewell meeting to Dr. Killmier and Sisters Mudford and Masters was held in Grote-st. chapel. On Sunday, Sept. 2, both services were addressed by Bro. Garnett. Meetings are growing. The subject in the evening was "Calvary." Bro. Garnett gave an excellent address, and a sister gave a message in song. In the afternoon the Men's Bible Class had an enjoyable and profitable time in listening to and discussing essays on the life of Paul, written by members of the class.

The Henley church had very enjoyable meetings on Sept. 2. Bro. Ross Graham's addresses were very helpful and instructive. In the morning he spoke on "Prison Experiences," and at night on "What must I do to be saved?" The choir, which

has been re-organised, rendered an anthem. Splendid gatherings at both services. The church is pleased to welcome Bro. W. Wright, senr., back again after a visit to Sydney. Some time ago a sale of work was held to help raise sufficient money to cement the front portion of the church building. The work has now been completed, and arrangements are to be made to have the building painted inside and out.

Encouraging meetings are being held at Prospect. On Aug. 21 the Y.P.S.C.E. held its sixth annual rally. A fine meeting was the result. Short addresses were given by Bren. Beiler, House and Keeling, and a message was received from Mr. Bush, Australasian C.E. President. Distance debarred him from being present. Sister Mrs. Mauger, recently baptised at the mission at Nailsworth, was welcomed on Aug. 26. A Sunday School girl confessed Christ at the final meeting of the mission. On Sept. 2 the J.C.E. held an "egg morning"; 3½ dozen eggs were taken to the Children's Hospital. At the morning service Sister Mrs. Cousins was present after a long illness. A young men's service was held in the evening. A male choir under the leadership of Bro. Morphet rendered special singing. The splendid address by Bro. Beiler on "The Challenge to Enlistment" was appreciated.

## New South Wales.

At Ennore Bro. Haddon spoke on morning of Sept. 2. Bro. Sivyver spoke to a fine evening meeting. Attendance at Bible School averages 270. Much sickness prevails amongst members.

On Sept. 2 City Temple had fellowship with Bro. D. A. Brown, from East Camberwell, Vic.; Bro. Ley, from Footscray, Vic., and Sisters Miss Dyason, A. Allamby and D. Shepherd, from Lygon-st., Vic., also Bro. H. G. Harward, who gave a fine spiritual address from 1 John 5: 1. At night Bro. Haddon gave a splendid discourse on "In His Steps." Two of the three girls from the Bible School who confessed Christ on the previous Lord's day were baptised.

Record attendances of members at City Temple, Lismore, Lord's day, Aug. 26. Several new converts were welcomed to fellowship. At night Bro. P. J. Pond preached on "The Kingdom—When Established?" A young lady accepted Christ. Record attendance in Bible School for years since. Two new teachers were added to the staff—Bro. W. T. Atkin and Bro. E. Hollingworth. The marriage of Sister Ivy Campbell to Mr. J. C. Dick was celebrated in the Lismore City Temple last week.

Paddington has enjoyed splendid addresses from Bro. Chappell, and greatly benefited thereby. The Building Debt Extinction Fund is almost on the verge of a successful conclusion, thanks to Bro. and Sister Willson's efforts. Old members of Paddington who wish to participate are invited to forward their donations to Bro. and Sister Willson, Spicer-st., Woollahra. Bible School interest is well sustained. The church is pleased to enjoy fellowship with Sister Mrs. Gange and daughter, of Melbourne.

Bankstown reports good attendance at all meetings, over 40 breaking bread every Sunday morning, and a fine spiritual atmosphere prevailing. A visit from Bro. Enniss, of the College, was enjoyed. Sunday, Aug. 12, Bible School celebrated their second anniversary. 38 scholars present—double the number of last year. Several through the year joined the church. Bro. Haddon in the afternoon and Bro. Rogers at night gave good addresses. Singing was bright. In memoriam to the late Bro. Woods was held on Aug. 26, he being one of the converts from the tent mission under Bro. Simpson. The work has a great many difficulties, being without a building, but it is to make that forward step. Bro. and Sister Wadson and Sister Cowan received in by letter from Blackheath. The church is greatly helped and encouraged by the Belmore brethren.

Wolfram-st., Broken Hill, reports good meetings; attendance and interest maintained. Aug. 5, Sister Blackburn gave a fine gospel message. A young man from the Bible Class confessed Christ. The aged Bro. E. J. Tuck is recovering slowly, after three months of great pain. The superintendent

ents of kindergarten and cradle roll, Sisters Farrow and Warren, entertained parents of kinders and C.R. babies at a pleasant afternoon on Aug. 18. After several musical items afternoon tea was partaken of at 4 o'clock, the parents enjoying a social chat until 5 o'clock, when the children's tea was served. Y.P. anniversary service, great success. The children sang well under the baton of Bro. J. D. Creamer.

The services in connection with the Merewether Lord's day school anniversary were held on Aug. 5 and 12. Bro. Childs and Bro. Martin were the speakers. On Aug. 15 the anniversary tea and public meeting and prize distribution took place. On Aug. 19 Bro. Martin preached his farewell message to the church in the morning, and on Aug. 26 to the church and friends. A concert was held on behalf of the Hamilton building fund, which was contributed to by members of the church and Band of Hope. On Aug. 29 a farewell social and presentation was made to Evangelist and Mrs. Martin. On Sept. 2 Bro. S. Gordon exhorted in the morning, and Bro. J. Wright spoke in the evening.

### Victoria.

Meetings at Hampton on Sunday were encouraging. Good audiences, and evident interest. At night R. T. Pittman's theme was "Why Believe the Bible?"

Large and enthusiastic meetings all day at Cheltenham on Sunday. Much of the interest in the late mission was put into the various branches of the work at the services, which were enjoyed by all.

Thornbury had fine meetings on Sunday, the night meeting being exceptionally good. Two men were baptised at night, and one was received into membership. On Sunday week 176 attended the Bible School.

Meetings at Blackburn continue to be good both morning and evening. Bro. Ward delivered a good address on "Do Opinions Alter Facts?" Two who confessed Christ at the Olympia mission on Aug. 26 were baptised.

Hawthorn had very fine attendances on Sunday, T. H. Scambler, B.A., preaching morning and evening. A young man was received into membership in the morning, and there were five baptisms at the evening service. The choir effectively rendered one of the mission songs.

At Echuca, since the mission last May, all services have had large attendances. Bro. Turner is holding special services for September. The first evening, after an address on "The Prodigal's Father," a young girl from the Bible School made the good confession. The Sisters' Sewing Guild is making good progress.

Prahran had good meetings on Sunday. One hundred and twenty-one broke bread for the day. At the morning service seven who had previously obeyed their Lord in baptism were given a hearty welcome. Five new scholars in the Bible School, and many strangers present at the evening service, which was well attended.

Parkdale church during August was encouraged with six additions—two married men through the Olympia mission, three by letter, and one restoration. Increase of Sunday School during same period, twenty new scholars. Young people's social club, formed with 35 members, promises great usefulness. Meetings keeping up well.

Splendid meetings at Malvern-Caulfield on Sunday. Bro. J. E. Thomas spoke at worship meeting, when one who had been baptised at mid-week meeting was received into fellowship. Bro. Illingworth preached to a good audience at night, when one confessed Christ. Mission services each night one week, except Saturday. Bro. Buckley and a good choir are helping.

Burnley had a great day on Sept. 2. Seventy-three sat round the Lord's table. Bro. Patrick exhorted on "Personal Evangelism." Six were received in—five by letter, and one by faith and obedience, the eighth as result of big mission. Bible School, two new scholars and one teacher. Bro. Stephenson preached on "Heaven." The daughter of the secretary made the good confession. One sister was immersed, also result of the mission. All auxiliaries in a healthy condition.

There were two additions by letter at Gardiner on Sunday morning, and one by obedience. The Bible School and the Young People's Clubs are increasing their membership weekly. There was a very fine attendance at the gospel meeting, and following Bro. Kingsbury's message on "Faith," a returned soldier made the good confession.

At Red Cliffs meetings are giving the young church cause for encouragement. New scholars are being received in the Sunday School each week, and at the church service last Sunday afternoon the first convert was received after baptism at Mildura. Local brethren are giving most acceptable exhortations. Bro. C. Gould spoke on Aug. 26, and Bro. Clarey on Sept. 2.

At North Richmond on Sept. 2 eleven were received into fellowship. Bible School is in a healthy condition, the quarterly teachers' tea and conference being a decided success. An inspiring gospel meeting at night, Bro. R. W. Payne speaking. The church is praying for the welfare of Sister A. Morris, who has undergone an operation in the hospital. She is progressing favorably.

At Warrnambool on Sunday morning Bro. Edwards gave a splendid message on "The Indwelling Spirit." Two new scholars were welcomed to the Bible School in the afternoon, and at the gospel service the preacher's young son Theo. made the confession. The Sisters' Aid held another pastie supper on 28th ult. The sympathy of the church is extended to Bro. Pettard, who during the week has been bereaved of a brother.

Meetings at Brim have been better attended recently. On Aug. 26, Bren. Roy Sheen and Roy McPherson, from Glen Iris, were present, and the church was greatly helped by Bro. McPherson's exhortation. Gospel address by Bro. Jackel in the evening. Good meetings on Sept. 2, Bro. White speaking. Sister D. A. Marshman has been elected secretary to the Women's Mission Band; correspondence may be addressed c/o Box 26, Brim.

At Carnegie on Sunday last one of the converts from the Olympia was welcomed, also her mother, commended by letter. At the gospel service another daughter of the same family decided for Christ, and a lad from the Bible School who had made the good confession at the Olympia was baptised. Quite a number of members are removing to other districts, but new families are coming into touch. Bible School is making good progress in preparation for anniversary, under leadership of Bro. Organ.

Bambra-road reports splendid meetings for worship. Gospel meetings affected by the great mission. Numerous visitors every Lord's day morning. Four decisions lately. Ten received by letter, including four from South Africa. Three decisions from Kellems-Richards mission. Bro. Schwab is doing good work. Revival meetings are to commence next Sunday, to follow up the good work of the mission. Splendid attendance at Sunday School. Interest continues, and all departments are healthy.

Larger attendances at all meetings are encouraging at Geelong. Several visiting brethren met with the church last Sunday morning. Bro. Stevens delivered a soul-stirring message on "Baptism" for the gospel address. Miss Gowan presented the gospel in song. At the prayer meeting last Thursday evening Bro. Dunn, as leader, gave his experiences at the Kellems-Richards mission. Others told of their experiences, and were eagerly attended to. Many local members intend to visit Ballarat to hear the message for themselves.

Very good meetings at Middle Park. Seven immersions since last report—six Bible School girls, and one, the mother of one of these. All confessed Christ at the mission. Three were received into fellowship last Lord's day morning, and four after the gospel message in the evening. Great joy has been the experience of the Bible School workers of late, and all have been filled with greater zeal. Bro. Brookes's message, "The Book of Books," was preached to a large gathering. A farewell social was tendered to Bro. Syd. Johnston, who sailed for America last week. There he intends to qualify for greater service to the Master. A beautiful Bible was presented to him by the church.

Very good meetings at Swanston-st. last Lord's day. A young lady was baptised at the beginning of service, and afterwards received into membership with two others, husband and wife. After the evening service two young ladies confessed Christ. Excellent addresses from Bro. Shipway, which were attentively received.

At Oakleigh church, Dr. Kellems's suggestion for a short local mission on the week following the Olympia effort was acted upon. Attendances were fairly good, including interested non-members. Bro. Mortimer took the opportunity of giving sound teaching on our distinctive plea. As Oakleigh has had some twenty additions to membership since the Kellems mission commenced, mainly from that source, further immediate results were hardly expected. On the closing night four young converts were immersed.

The church at Balwyn received a helpful exhortation from Bro. A. E. Illingworth last Lord's day morning. One young lady, who confessed Christ at the Olympia, was received into fellowship. Bro. N. L. Gooden, of the Poona Indian Village Mission, preached at night in the absence of Bro. Thomas through illness. A married lady, who has been meeting with the Baptist Church, was welcomed into fellowship. To cope with the growing demands of the Bible School, a kindergarten hall is to be erected immediately on the church grounds.

At Northcote on Aug. 27 there was a splendid meeting in the morning. Bro. E. C. Hinrichsen gave a very helpful message. A very good prayer meeting was held on the Wednesday night, at the close of which three who had previously confessed were immersed. Excellent meeting last Sunday morning. Seven were received in, four being result of the Kellems mission. At the close of the Bible School in the afternoon a teachers' meeting was held, and Bro. Jos. Collings was unanimously elected superintendent. At the gospel service there was a splendid gathering. Bro. Bowers, of Hawthorn, was the soloist. At the close of the meeting two made the good confession.

Brunswick Sunday morning meeting was the largest for a long while. Three Bible School scholars, immersed last Lord's day, were received in. The former preacher, Bro. Dr. Killmier, gave a very interesting and instructive address on his future work. Bro. Halleday spoke at night to a good congregation. Four were immersed—two Bible School scholars, and a man and wife, all as result of mission. On Thursday last the Girls' Club held a social to obtain gifts for their stall for forthcoming sale. On Saturday night a farewell social was held to bid God-speed to Bro. Killmier. This was organised by the members of the C.E. Society. A small token of esteem was given in the form of a leather wallet pocket-book. The J.C.E. presented Miss Mudford with a gold brooch displaying the emblem of Australia.

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### BEREAVEMENT NOTICE.

Mr. A. T. Eaton desires to convey his heartfelt thanks to his many kind friends throughout the Commonwealth for letters and telegrams of sympathy, and also for beautiful floral tributes received in his recent sad bereavement. Will all kindly accept this expression of sincere gratitude as a personal acknowledgment?

### COMING EVENTS.

SEPTEMBER 9 & 11.—Opening of new chapel, Bell-st., Coburg, near Railway Station. Sunday, September 9, 11 a.m., Worship; 3 p.m., Bible School; 7 p.m., Gospel Service; topic, "Why We Exist." Speaker, J. C. F. Pittman. Tuesday, September 11, Public Meeting. Prominent speakers. Good singing. All welcome.

SEPTEMBER 23.—Carnegie Bible School anniversary. 11. A. R. Main, M.A.; 3. W. B. Blake-more, B.A.; 7. T. H. Scambler, B.A. Continued on 30th; also Children's Demonstration, 3rd Oct.

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**OBITUARY.**

*Continued from page 575.*

ing preachers. Beautiful in character, and steadfast in faith, she was one of the brightest living links with the early days of the church. Her living witness for Christ was an inspiration, and her saintly influence remains.—A.T., Williamstown, S.A.

**SOLOMONS.**—Sister Mrs. Solomons passed away on August 16, at the North Shore Hospital. She had been in bad health for a long time, and a few weeks before her death began to suffer severely. The end, for which she prayed, came as a blessing. Our sister joined the church at Petersham. After some years of isolation at Singleton she united with the Hornsby church early in its history. Of an unselfish disposition, she ministered to those in sickness and trouble, often sitting up all night after a hard day's work to watch by a sick bed. Generous with her means, she made a gift in 1922 of £250 to clear the Hornsby debt and help the renovation of the building; the donation was the nobler because she depended upon her own hands for her living. The last we could do for her was done at the interment in the Field of Mars on August 18. "It is only till He come."—H.G.P., Hornsby, N.S.W.

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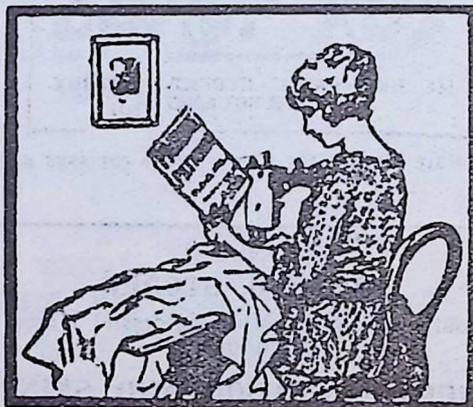
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