

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXIX., No. 29.

THURSDAY, JULY 22, 1926.

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

“Have Faith in God.”

FAITH is the foundation principle of Christianity. On it the whole superstructure is built. Without it all else is useless. It appears as the beginning; for “without faith it is impossible to please God.” It is the animating principle of our daily lives, practical Christianity being faith in action. Faith sustains the Christian in every hour of trial, no difficulty or perplexity of life being so great as to disturb the man who “walks by faith, not by sight.” In the end faith with its conquering and sustaining power will justify itself: “This is the victory which overcometh the world, even our faith.”

We must have faith in

God as Creator.

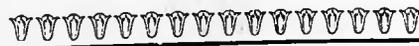
In some ways the Christian faith may seem harder to accept to-day than once it was; but, so far as faith in a God who is the great Creator, it seems to us easier than before. Every new discovery of man, every advance in scientific knowledge, reveals more of the marvels of God's universe. The magnitude of the universe as known to the astronomer, and the structure of the atom as now being explained by the physicist, alike compel our wonder and our faith. The more we know of matter and its potency the more inevitable is the conclusion that behind the phenomena of Nature is a Creator of infinite power and wisdom. Credulity is not a charge which is justly laid at the door of the Christian but of him who can believe in blind chance. To one who would deny the existence of God we might well say, “Oh infidel, great is thy faith.”

When Christ told his disciples to “have faith in God” he was addressing those who already believed in God's existence and in his work of creation. We must do more than give a mental assent to the proposition that God is and that we are the work of his hands. We need to realise our belief, to commit ourselves to God, to have a faith which is a confident reliance upon him.

God as Sustainer.

We must believe in God's providence as well as his omnipotence. He is Sustainer of the universe, interested and active in it, as truly as he is Creator. To use the customary technical language, God is not only transcendent, but he is also immanent. Deism, with its belief in a God who, as it were, set the world going and left it to itself, was an anti-Christian system.

It is desirable that, following Jesus' admonition, we confide in a God whose presence and power have never been withdrawn from those who are willing to put their trust in him. The familiar story of the storm-tossed boat and the dialogue between passenger and boatman points the moral. “George,” said the lady, “this is an awful storm. I fear we are in great danger. Mind how you steer: remember, I trust in you.” “Dinna trust in me, leddy,” replied the boatman; “trust in God Almighty.” In terror the lady exclaimed: “Dear me, has it come to that?” We must beware of the incipient atheism or unbelief which keeps us from realising that every moment we are dependent for life and safety upon God the Sustainer of all life. The Keeper of Israel neither slumbers nor sleeps.



A Guiding Voice.

*Far down the misty maze of years
A voice rings loud and plain,
And still 'mid worldly hopes and fears
Its thrilling tones remain.*

*“Be just.” There is in every man—
All mankind 'neath the sun—
The wish that by provided plan
There may be justice done.*

*“Love mercy.” List! ‘Tis like the Voice
Once heard in Gullce:
And with the words, I, glad, rejoice,
For mercy is my plea.*

*And then, again, that I, yes, I,
“Walk humbly” with my God,
Had I the grace not to deny,*

*What heights I might have trod!
—J. H. Macleod.*

Some months ago Mrs. Baldwin, the wife of the British Prime Minister, in an address criticised the familiar lines of Browning's “Pippa Passes”:

“God's in his heaven—
All's right with the world,”

and that not because of their apparently too easy optimism, but because they implied a God too remote. We, too, may prefer the Apostle Paul's statement: “In him we live and move and have our being,” or Tennyson's great words: “Closer is he than breathing and nearer than hands and feet.”

During the recent Gipsy Smith campaign in Melbourne there was a curious incident, which shows how easy it is to err. One of Melbourne's best-known and loved ministers was announcing that the services had been broadcasted and were listened to by people afar off. Even in distant Fiji the message of the preacher and the prayers had been heard. Then, by a sad slip, the preacher remarked: “And they were heard much farther off—by God in heaven.” Really! Of course the speaker did not mean what he said; but his lapse shows how easy it is for us to conceive of God as far removed from us. God is with us, here and now, upholding and sustaining us.

God as loving heavenly Father.

This is the highest and best to which revelation can lead us. That God is of infinite power and wisdom, able to create and to uphold the heavens and the earth, is a truth to be grasped at and firmly held; but Christianity gives us an even better conception. It is Christ's revelation of the Father which is the greatest and most characteristic thing in our religion. To see the Father, and to know that the Almighty God cares for and loves us with a love and care far beyond the reach of any earthly parent—it is this which makes the Christian blessed, and gives him a happiness and serenity which others lack.

As professed Christians, of course we assent to the truth of the foregoing, but

Safed—The Cow and the Radio.

do we confide in it? If so, we have the comfort of the blissful fact which Browning wished to convey in his oft-criticised words: "God's in his heaven; all's right with the world." We need not close our eyes to any existing evil or error to be sure that not only will the final victory be given to goodness and truth, but we may be certain that none of the ills of life will work to our disadvantage but all will be wisely overruled for good. The hymn truly says, "Naught can harm the Father's child." The apostle's great statement need not be explained away: "We know that to them that love God all things work together for good, even to them that are called according to his purpose."

"The Jewish Talmud tells us that Rabbi Akiba was once travelling through the country in a time of war. He had with him an ass, a fowl, and a lamp. At night-fall he reached a village where he sought shelter, but without success. 'All that God does is done well,' he said; and going to the forest he resolved to pass the night there. He lit his lamp, but the wind blew it out. 'All that God does is done well,' he said. The ass and the bird were devoured by wild beasts; yet still the Rabbi said, 'All that God does is done well.' Next day he learned that a troop of the enemy's soldiers had passed through the forest that night. If the ass had brayed, if the cock had crowed, or if a light had been seen, he would probably have lost his life."

Of course, there are mysteries in life, problems apparently insoluble. We cannot understand the workings of Providence. Sorrow and suffering cannot be banished by closing our eyes to their existence. But yet we trust. The earthly father may do many things which are not only beyond the explanation of his child but which run counter both to his reasoning and his desires; yet that parent's love and wisdom may later be clearly revealed, as certainly in the meantime they have to be trusted. Surely we can trust the Heavenly Father even when we cannot fully understand him. Life is glorified when we realise that no earthly sympathiser is so loving and tender as God our Father, that no helper is so willing as he. Could we see things as God sees them, we should more than acquiesce in the leading and providence which now seem so difficult to understand and which often cause murmuring and repining.

"Have faith in God." We must, if we would be true to our name. It seems strange that one of the most beautiful Scriptural names for the people of God is rarely employed. Take such titles as Christians, Friends, Disciples, Brethren, Saints; they have all been appropriated and used not only in their general meaning, but with a particular application. "Believers," one of the earliest and most significant of names, is unappropriated. Let us belong to the glorious company of believers—those that have faith in God and his word; in God as Creator, Sustainer and loving heavenly Father.

I visited the Daughter of Keturah, and her husband and her children.

And the daughter of the daughter of Keturah said, Grandpa, we heard thee one night when thou didst speak in a City Far Away, and thy Voice over the Radio was as clear as if it had been in this Very Room.

And I said, That is very wonderful, and I had many letters about it, from Denver in Colorado, and from Halifax in Nova Scotia and from St. Augustine in Florida. But it pleaseth me most of all that my grandchildren heard and enjoyed it.

And the daughter of the daughter of Keturah said, Let us listen now to Pittsburgh.

And then she turned a knob, and we heard some Music from Omaha. And then she turned the knob again, and we heard something from New York.

And when it was over and the children had gone to bed, I spake unto the daughter of Keturah, saying, The children have the disadvantage of growing up with this Miracle as a part of the Commonplace Furniture of life. I am inclined to be sorry for them.

And she said, I have thought of that. But when I and my brothers were children, a Cow was no wonder, for everyone did keep a Cow. Now a Radio is no Wonder, for everyone doth have one.

And I said, The Cow is a greater miracle than the Radio. Nevertheless, it is something to have grown up where Cows are

common and to have learned about Radio as one of the Miracles.

And I said, All the works of God are wonderful, and we do not yet understand one millionth of one per cent. of any one of them. No Fundamental Mystery hath ever yielded its Secret to the Inquiring Mind of Man. The Secret of the Sphinx is simple, for men made the Sphinx, and could impart to it no secret beyond the human mind. But who shall interpret unto men the least of the Wonders of God? Verily, it maketh little difference whether we count the Cow commonplace and the Radio a Miracle, or whether we reverse the order. But both are wonderful, and the world was made to make us wonder.

Who Would Have Gold?

Who would have gold? It isn't hard to gain; Go, plant the seed, the Lord will send the rain And fill the fertile fields with yellow grain.

Who gold desires? Then sow the rolling hill, Go, plant a little garden if you will, Or put a box upon a window-sill.

And plant a bulb, or give a root a hold, And then some day observe a flow'r unfold, It isn't hard to gain who would have gold?

The Summer sun will ripen all your wheat, A yellow rose will make your garden sweet, A yellow jonquil cheer your window-seat.

Upon your path the Summer's petals fall, And Autumn's yellow leaves adorn the wall. Who would have gold? It isn't hard at all!

—Douglas Malloch, in "N.Z. Times."



General Post Office, Perth, W.A.

In which City the Thirteenth Federal Conference will be held from Oct. 16 to 22.
—Block kindly lent by W.A. Government Printer.

Christ's Prayer for Unity.

Ethelbert Davis.

One of the most regrettable things in connection with some of the great truths of God's word is that they have been so long and so fiercely tossed to and fro in the arena of debate, that now, the very mention of them suggests thoughts of discussion. The question of Christian unity is so often considered in an atmosphere of controversy that we lose the spirit of it.

We ourselves have been so long used to urging the sinfulness of divisions, and the need for unity, and others have been so long used to discussing this and that proposed basis of unity, that we are in danger of losing sight of the great spiritual implications of that unity.

The right place to get to study the subject is where Christ was when he prayed for unity; in the shadow of the cross. We are not in the right attitude of mind, not in the appropriate surroundings to consider the matter until we have been there. When Jesus prayed for unity, the cross was casting dim shadows before him; the night of sorrow was settling over him; the dew of its anguish were drenching his soul. In his ears was sounding not the hosannahs of the multitude, but the echoes of the swinging hammers as they drove home the cruel nails. When we get into the spirit of the occasion which witnessed the Saviour's prayer, and when we catch the passion of the prayer, and the love and emotion which shook his soul that night, we shall comprehend this subject as we have never understood it before.

In the prayer itself, we find expressed the three things which are fundamental to unity. First: Christ's intention—"That they all may be one." Second: The nature and purpose of unity—"That the world may believe that thou hast sent me." Third: The basis of unity—"That they also may be one in us." The essential factors in unity are here stated.

Christ's intention was that all his people should be one. He was not praying for the restoration of a lost unity, such as we pray for to-day, but for the continuity of a unity which already existed. He prayed that that unity should never be lost. It calls for no speculating as to what was in the mind of Christ, for the intent of his heart is so clearly reflected in the words he uttered that no one can mistake it.

Those who find in the words of the prayer a plea for the union of the churches at some distant time, read into the text that which sound exegesis will not sanction. And not by means of the most loose method of interpretation can we find a hint that Jesus forecasted as his purpose a dividing of the church as the need arose, so that those divisions may become the depositories and propagandists of various phases of divine truth; and that he prayed that those

divisions should live in charity among themselves, and teach without quarrelling their distinctive doctrines; and that when those divisions had fulfilled their purpose and had borne their witness they should be re-united.

The unity which then existed in the circle of the "little flock" for which he first prayed, was that which he desired to be perpetuated by all those who should believe on him through their word. The unity Christ prayed might continue was that unity which characterised those who were his immediate followers, and which we know from the Scriptures prevailed in the apostolic age, and which prevailed well into post-apostolic times. Christ did not pray that a divided church might be united, but that a united church should remain united.

"THAT they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

Christ's prayer stands as a fearful rebuke to those who have divided the church, and to those who perpetuate its divisions.

The purpose of unity is stated in the words, "That the world may believe that thou hast sent me." That takes us beyond the subjective aspect of unity which pertains exclusively to the oneness of the believer with Christ and with the Father, and carries us to the objective, which involves the practical manifestation of that unity before the world, that it may know the Father sent the Son to be the Saviour of the world.

In a previous chapter Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." When men saw them forgetting their differences, and saw them at all times and under all conditions manifesting the spirit of love, they would know and believe that they were Christ's disciples. In the same way, when all God's people are united, the world will believe that Jesus is the Son of God, and that God sent him into the world to be its Saviour. And according to Christ's own words, the world needs just that very manifestation.

That precludes the idea that unity is to be spiritual and not organic. Spiritual it must be, but organic as well, otherwise there can be no outward manifestation which will convince the world in respect of Christ. The unity of Christ's prayer was to be so visible that the world would learn by it the great fact of the incarnation. The words of the prayer not only express the closest

possible unity, but also the positive necessity of that unity, so that the world may learn by it, as the student learns by demonstration, that Jesus is the God-sent Saviour. Anything else but organic unity would not be consistent with the later inspired teaching which premises one body, with one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all.

The basis of unity is explicitly stated in the words, "That they all may be one: as thou, Father, art in me, and I in thee." The fundamental idea governing the whole conception of unity is the sublime and essential truth of the unity of the Godhead. As Christ is the manifestation of God, he must be the common centre around which the people of God gather.

That the early disciples were united in Christ is obvious from that which he said concerning them. He affirmed of them that they were men who knew God—"I have manifested thy name unto the men which thou gavest me out of the world." They were men who had accepted God's word—"For I have given unto them the words which thou gavest me; and they have received them." They knew that Jesus came forth from God—"They have known surely that I came out from thee, and they have believed that thou didst send me." They were in the world but not of the world—"They are not of the world, even as I am not of the world." They were sent into the world—"As thou hast sent me into the world." Those disciples were united, they were one in that they believed God manifested by Christ; they believed the word of God given by Christ; they believed Christ to be the Son of God, and that God had sent him; they believed that they were not of the world, because Christ had chosen them and called them out of the world; they believed that they were sent men, because Christ had commissioned and sent them into the world. They would all express themselves in the words of Peter, "Thou art the Christ, the Son of the living God." With them there was perfect unanimity of thought and feeling concerning Christ.

In order to end the discord and unite the several factions in Corinth, Paul only reminded them that Christ is not divided, and exhorted that there be perfect unanimity in mind and judgment concerning him. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." To be "perfectly joined together in the same mind and in the same judgment" as to the person of Christ, will produce unanimity concerning the will of Christ. Our obedience to his will largely depends upon what we believe him to be. In relation to his church, when men believe that his will is supreme, not relatively so, there can be no question that the unity lost during the course of the centuries can easily be restored.

Religious Notes and News.

Help for Workers Among the Young.

To help workers in Bands of Hope and other young people's societies, the Australian Band of Hope Union has published a fourth edition of the booklet "The Modern Band of Hope." This contains particulars of the formation of Bands of Hope, model rules, and gives suggestions for over thirty varied and interesting syllabus items. By making use of the suggestions in this booklet workers amongst the young will be helped in their work of winning the children.

A free copy may be had on application to the Australian Band of Hope Union, 430 Bourke-st., Melbourne.

World's Religions.

Dr. H. A. Atkinson, of the World Peace Union, is planning a Universal Conference of Religions in furtherance of World Peace. The following is a list of the World's Living Religions with a computation of their numerical strength:—Hinduism, founded in 2000-1500 B.C., with 217,000,000 followers; Judaism, founded in 1500-1200 B.C., with 11,000,000 followers; Shintoism, founded in 660 B.C., with 16,000,000 followers; Zoroastrianism, founded in 660 B.C., with 16,000,000 followers; Taoism, founded in 604 B.C., with 43,000,000 followers; Jainism, founded in 599 B.C., with 1,000,000 followers; Buddhism founded in 560 B.C., with 137,000,000 followers; Confucianism, founded in 551 B.C., with 250,000,000 followers; Christianity, with 557,000,000 followers; Mohammedanism, founded in A.D. 570, with 230,000,000 followers; Sikhism, founded in A.D. 1469, with 3,000,000 followers.

A New Messiah.

A correspondent (says the London "Christian World") liberates his soul in a letter to us with regard to the importation by Mrs. Besant and the Theosophists of a young Hindu selected by them and educated in the belief that he is the promised Messiah. Our correspondent would clear out of the country all false Messiahs and the people who connive at their introduction. Let him possess his soul in patience. Every age has seen the emergence of substitutes for Jesus of Nazareth. It is the unconscious "sincere flattery" of imitation, but the imitation is so pitifully poor that it serves only to show the inimitability of the original.

Appeal for Preachers.

The last Methodist Conference of Victoria and Tasmania passed the following resolution concerning the work of the ministry: "That on or about the second Sunday in July all preachers be asked to preach on the place and work of the ministry in the church, and the need for a suitable and adequate training of candidates for the ministry."

The Late William Canton.

Mr. William Canton, whose death at the age of eighty is announced, will be remembered longest for his writings about and for children—especially his "Child's Book of Saints" and "W.V." He would probably have said that his *magnum opus* was his history of the British and Foreign Bible Society, a work into which he threw all the ardor of his romantic soul. Mr. Canton mingled strangely the instinct for close research and the fervor of a poet. But romance was his metier. The son of an Irish soldier, he was born in China, spent his childhood in Jamaica and his boyhood at Douai, where he was sent to be educated for the Roman priesthood. He preferred a teaching career and followed that calling in England and Scotland until journalism cast a spell upon him. He was editing "The Glasgow Weekly Herald" when Messrs. Isbister hurried him to

London to edit "Good Words." A gentle, lovable, bookish man, with a wide charity of outlook upon men and things, he grew old gracefully.

Credal Standards Criticised.

Much interest was excited at the General Assembly of the Presbyterian Church of England in an overture from the South Coast Presbytery, and a memorial from the Fellowship at Sefton Park Church, Liverpool, on the Credal Standards of the church, which, it was urged, no longer represent the body of her belief and are in virtual abeyance. In view of the depressing and confusing effect of the present anomalous position on the minds of many of the laity, and the definite and spontaneous demand by a body of the younger members for a new credal statement, and recognising that it is unworthy and inadequate that the new knowledge, new convictions and new vision, which have been born out of sincere seeking to know God and his will, should have expression only in their negative aspect—by the loosening of the adherence required to standards of the past, the overtureists asked the Assembly to deal with the question. There was something wrong, Dr. Carnegie Simpson said, in the present condition of affairs. The Assembly would receive the overture and the memorial with interest and sympathy, but Dr. Simpson went on to say it ought not to enter into so large an issue without fuller expression of the mind of the church on the question. Principal Oman urged that a mere ecclesiastical statement would be of little value. It had been said to him that the XXIV. Articles of the Faith say a good many things for which the students have little enthusiasm, and they omit any statement regarding the things for which they have enthusiasm. "We want something," he said, "that will not be a mere formal creed, but a manifesto to the world, not only of what we believe in words, but of what we are prepared to stand for. It is very vital that we should have convictions, and that these should have a form of expression that

people can understand easily and simply. It is all very well to put our theology into treatises, but until we can put it into hymns that we can sing we shall not gain much." At Dr. Carnegie's suggestion, the Assembly agreed to drop the matter this year, and to await a wider call for action.

New British Act.

Penalties for false notices of marriage and false statements in connection with the registration of births and deaths were increased and made more stringent, when certain provisions of the Criminal Justice Act of 1925 came into force. The Registrar-General notifies the public that summary proceedings may now be taken against any person guilty of offences such as the taking of a false oath, the signing of a false certificate, the insertion of false statements in marriage registers, or the unauthorised issue of marriage certificates or licences.

The penalty for a drunken motorist under the new Act may be four months' imprisonment or a maximum fine of £50, or both. It also involves disqualification from holding a driving licence for twelve months. Another provision of the Act is for the punishment of persons who photograph in a court of justice the judge, a juror, any witness or one of the parties in the case.

Dr. Campbell Morgan.

Dr. Campbell Morgan, who is withdrawing, along with his son, from the pastorate of First Presbyterian Church, Cincinnati (after only half the period of service which had been planned), said at his last service: "I have to announce that on my part I have been reluctantly compelled to decide that the situation here does not afford me the opportunity to do the kind of work for which I am fitted. And I am given to understand by Dr. David McKinney, the moderator of the session, that a large majority of the members of the session are agreed that the kind of work which my son and I can do would not serve the best interests of the people who make up the First Church." At the time of his announcement Dr. Morgan expected to spend another month in Cincinnati, but later developments moved him to push forward the date of his departure.—"Christian World."

Help These Women!

T. H. Scambler, B.A., Dip.Ed.

So wrote Paul to one of his companions in service, concerning some women who had labored with him in the gospel. In Paul's day it was not easy for the women in the church to help in any prominent way, because of the popular limitations which surrounded the activities of women in every direction. But there are in Paul's epistles many evidences that women contrived to show their love and loyalty to the Lord Jesus, and that they filled a large place in the life and service of the church.

In these modern days the doors of opportunity are fully opened to the women of our churches. A rapid development has taken place in this direction during the last century. In the beginnings of the modern missionary era it was thought that to send women to heathen lands was of very doubtful propriety. The history of the mission fields reveals some facts that are quite curious in view of our present methods of work. In the first missionary conference at Allahabad in 1872-3, there were no women present. The second conference, ten years later, at Calcutta, had 181 women present, and 249 men. Matters had progressed so far that two women had been appointed to write papers, but they were not allowed to read them, as that was not deemed proper. Ten years later, at Bombay, the number of women exceeded that of the men, and they were free to participate

in the conference in every way. It is fully realised now that, without the work that women do, half of the missionary work now done would not be possible at all. "The weaker sex has contrived to get itself commissioned of both God and men to proclaim the glad tidings in darkest lands."

None the less have the women of our churches come to have a large share in the work of the church in the home lands. There lies before me as I write a little syllabus with some explanatory notes. The notes begin "The Women's Mission Band is one of many similar societies in connection with the Church of Christ in Victoria." The "Band" consists at the present time of 39 smaller bands in 29 of our Victorian churches. They are remarkably energetic and enthusiastic societies. There is one here where I live, with a membership of a round hundred, every member of which contributes without fail the sum of 6d. per month to the work of the Mission Bands. Probably this is the largest band in the State, but I am sure that the same spirit animates them all, and I can testify that it is an organisation which, apart from its specific objects, has a splendidly heartening effect on the whole work of the church. Something the existence in a church of a compact, enthusiastic body of people, whose object is to promote the work of Christ in all the world.

brings blessing and power to the church in her work at home.

The Women's Mission Band was organised eleven years ago as an auxiliary of the Women's Conference. Its definite object is the furthering of missionary work both in home and foreign lands. All the members of the bands are asked to contribute the sum of 6d. per month for missionary work. Last year the sum of £142 was contributed in this way. Since the formation of the organisation £1,108/8/- had been contributed up to last conference. One half the amount given goes to Home Missions, two-fifths to Foreign Missions, and one-tenth is designed to help where necessary a lady student in the College of the Bible in her preparation for the foreign fields. That is to say, the money contributed is equally divided between Home and Foreign Missionary interests.

The work is growing. Of the 39 Mission Bands now in existence, 21 have been organised in the last two years.

The oversight of the work is in the hands of a capable superintendent and an enthusiastic committee who give themselves generously to promote the Mission Band work among the churches. They have before them a great ideal—a Mission Band in Every Church, Every Sister in the Church a Member of the Mission Band. Help these women! It is worth while. The preacher will find that any help he gives in that way will come to him again in manifold blessings. The church will find its numerous activities stimulated and quickened by the influence of the Mission Band. And a steady and definite support, easily secured and wisely directed, will be given to the work of the church in the wider field of the world.

Much useful work is being done in addition to the definite contribution in money. The various bands carry on some enterprise of helpfulness and cheer that stimulates the work of the churches in all directions. Some regularly meet for sewing work, to prepare garments, quilts, etc., for use on foreign fields. Others undertake to provide equipment for some needy department of the work in the churches with which they are associated.

The Women's Mission Band is but one of a number of departments of the work of our sisters. Each one is undertaking in a helpful and courageous way some part of that active service which characterises all the followers of the Master who "went about doing good." We help all our work when we advance the interests of these societies. Help these women!

Two Camps.

"Mr. Henry O'Brien, K.C., sends us from Canada," says the "Christian World," "a copy of an article on 'Contending Religious Camps,' which he has contributed to a leading Toronto journal. Mr. O'Brien's theme may best be stated in a brief passage from his paper:

"It is becoming daily more and more evident that the religious world in Anglo-Saxon countries and communities (not speaking at present of Roman Catholics) are grouping into two camps:

"1. Those who remain true to the tenets of the gospel as it appears in the Scriptures—the Faith once delivered to the Saints."

"2. Those who have drifted away from this position. The chief heresy of these is the denial of the Deity of Christ."

"So far as Canada is concerned, fine service in behalf of the first of these two 'camps' has been rendered by the well-known Toronto Baptist leader, Dr. T. T. Shields; and Mr. O'Brien writes to confute an attack upon this stalwart by a Modernist theological teacher. Speaking at a public meeting in Ottawa, Dr. Marshall, of McMaster University, is said to have stigmatised as 'uneducated fools' all who believe in the historicity of the Prophet Jonah and accept the Scriptural account of the Lord's dealings with him."

Toleration.

Much is being written and circulated these days on the subject of toleration. It is an attractive idea. Most Disciples take to it readily. It seems to them to mean fair play and they are generally for that. They are often chivalrous enough to take up the cudgel for it and like to go the limit in believing all things, hoping all things, enduring all things to keep brotherhood warm.

It is to be noted that those most active in this campaign for "toleration" have been the most persistent insurgents against the present state of Christian thought and action; and the least appreciative of the moral, spiritual and political achievements that have blessed mankind. For such our toleration will be fair play but never commendation and never compromise.

We will most heartily join everybody in the promotion of true tolerance in politics, religion, and social life. If one's general grace of heart did not incline him to this, his sense of the practical would impel him to it, for we all have to get along together somehow in this world.

There are some objections to the words "tolerance" and "toleration," as between men and groups, for they signify strongly toward a society based

Charity.

There is a little flower I know,

The sweetest flower that I have seen,

Which grows in lowly loving hearts,

And thus we call it "Love," I ween.

It's never bought, it's never sold,

Yet everyone a price must pay—

The heart must ne'er be dull nor cold

Where this bright flower has come to stay.

It also has a work to do

(A charm and beauty of its own);

It works in this cold world of ours,

And does it all—for love alone.

upon caste, or upon the idea of the superior and the inferior, the ruler and the ruled. From that standpoint their tactics may not be any better than snobbery and certainly snobbery is both silly and un-Christian. That is the reason why Oliver Wendell Holmes said that the word "tolerance" is an insult as applied by one set of well-behaved people toward another."

But as things are in the world to-day we must still use the word and have the spirit of it, in the noble way in which it was set forth by John Milton, Roger Williams, Jeremy Taylor and John Locke. Their hooks came in an age when the State was persecuting men, putting them into prison and even putting some of them to death for expressing views that differed from those of an established church, which indicated the presence of a bad social order, and a tyrannical and political regime.

No man must be put in jail, persecuted or cast out for expressing decent opinions; but, having said this, we must at once declare that if bad opinions are allowed to go uncombated they will ruin the world.

We are here reminded that there are some teachings and views which must not be tolerated at all. For example, there should be no toleration of salacious literature, for murder, for the white slave traffic, for the drug traffic, for intentional and continuous lawbreaking, for those who loot the lowly, rob widows and wring unearned wealth from the sweat of somebody else's brow.

There has been much criticism of the country, from some quarters, for its refusal to give room to "Reds" or to allow proposed anarchists to disseminate their literature or to poison the sources of life with their sensualism. The Post Office Department will not admit indecent literature to the mails. The doctors cast out the quacks and the associations made up of attorneys at law try to disbar all who are grossly and persistently unethical. Banks will not tolerate "kiting." Blue

sky laws are passed for those energetic promoters who "clean up thousands" for oil wells which do not exist. This all seems absolutely necessary for the well-being of society as well as for keeping up the standard and trustworthiness of the different professions and business callings.

There is a clapping of hands when these things are dealt with in a summary way but a mighty cry goes up when energetic efforts are made to keep the church free from mountebanks and charlatans in the pulpit; and keep the colleges free from those who covertly, under the specious plea of "academic liberty," subvert not only the faith of the young people, but contaminate their spiritual ideals, and lead them into moral insurgency and anarchy as well. It is necessary to say here—for there is much tenderness on the point—all of which tenderness is a creditable thing—that there are no grounds for wholesale charges against colleges and teachers. Taken one, two, three, and so to the end, no truer workers exist in the world. We have in mind only those who actually offend and we are aiming to say that to tolerate them, or to temporise with them in places where they can do harm is a crime against the young.

Churches should not be open to men with bad morals, wild doctrines, destructive sensationalism, or the negative attitude toward the doctrines of the New Testament. This is a question that came up in some form very early in the history of Christianity. Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees." He would institute no persecution; neither would he compromise with the wrong. He rebuked Peter and John for desiring to call down fire from heaven to destroy the Samaritan village and he refused to allow his disciples to stop one who taught in his name; but he would not join the company of the teacher whom he had not authorised. This was simply letting wrong men alone, but it was not in any way becoming responsible for their wrong views.

The rest of the New Testament agrees with these ideas. It inculcates the practice of love; but nowhere is there a sign of compromise with false doctrines or false life.

No one can popularise the church by compromising with the world. He simply endorses the world and makes it harder for serious men and women to overcome it.

One of the recent writers who makes a plea for toleration is a pronounced wet and denounces prohibitionists with many bitter words. Yet he pleads for toleration. What would Jesus do? Not for an instant would he tolerate the spirit of this man. The devils sought to confess Christ and begged to be let alone—to be tolerated—but instantly Jesus commanded them to hush and promptly cast them out of the unfortunate man's personality.

We have a great many to-day who are pleading for unquestioned acceptance of their views on the ground of their superior enlightenment and position. They ought to reflect that they will have to submit to the full and fierce limelight of reason and Scripture and that they can expect no encouragement unless they can stand those tests.

To sum up: No one must persecute another; no one must have the disposition to do so certainly; a thousand times over, no one has the right to do so. Never must we violate the law of love, of kindness or of liberty; but as certainly, on the other hand, no one must tolerate anything which encourages insurgency in the churches; which is against brotherly co-operation; which impairs or abrogates the ordinances; which denies the plain doctrines of the New Testament; which undermines the morals or the manners of the individual or of the church; or which denies God and Jesus Christ. These things are wrong on the face of them and must be resisted unto the uttermost. Toleration cannot be tolerated, if it is compromise with evil, or if it makes common cause with the enemies of Jesus Christ.—"The Christian Evangelist."

The Home Circle.

Conducted by J. C. F. PITTMAN

The Robin and the Sparrow.

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so?"
Said the Sparrow to the Robin,
"Friend, I think that it must be
They know no Heavenly Father
Such as cares for you and me."

The Bean Pot.

When the late spring arrived, many blossoming plants and lovely flowers were brought to our house. They stood in beauty in the parlor and the study. So splendid was the number that even the hall, usually reserved for baldish ferns and scraggy Jerusalem cherries, was decorated with daffodils like golden lamps and tulips of blazing scarlet. And it became a problem to find worthy vessels for such splendour. A box of jonquils lay open, and a pile of roses were before us, and we had used all the vases in the house. So we sallied forth, as the best stories say, to buy some flower pots.

We favored Mr. Carboni, of Boston, whose shop is very select. Indeed, after visiting other shops, Mr. Carboni seemed the only man who really had ideas about flowers and vases. But, unfortunately, in spite of his shop being quite close to a church, Mr. Carboni showed no special feeling for simple Christian people who need vases cheapish as well as beautiful. We shook our heads at Mr. Carboni's elegant hirelings, and I made quite a good joke about the high price of beauty. The hirelings did not think it funny, and plainly showed that they considered the English to have a pitiful sense of humor.

Mr. Woolworth cares very much for ministers of all denominations and caters well for them. He built a tower in New York—like a cathedral tower—to show how deeply he feels for poor clergymen. But in the vase department his taste was not all that we desired. So we turned home to Milton.

In the subway—the "Tube"—there was an advertisement which was plainly a message from on high. It gave us something to take home, as ladies of the congregation say of the sermon—sometimes. It said: "Patronise your Neighborhood Stores. A small order keeps him small. Make him great." So we proceeded with high hopes to Mr. Holden, who keeps a shop in Milton.

Mr. Holden was not excited at being patronised and not enthusiastic about being made big. He viewed our hopes with melancholy. He seemed to have everything but good, cheap flower pots. Just as we were growing really despondent, we saw them—in a row. The very things we wanted. Fat, brown, graceful, with wide accommodating mouths. Just what a vase should be and seldom is. We seized them. Astonishingly cheap. Twenty-five cents, thirty cents, forty cents, according to size. Mr. Holden spoke with frosty scorn: "Those are bean pots." We knew what he meant. Boston is the home of the baked bean. The pots were for cooking. "What matter?" we cried. "The nicest pots, like the nicest people, can serve many purposes. We'll take four." And we did.

The bean pots were a great success. They were a beautiful shape. They had an honest peasant look about them. Flowers would not have looked so well in pots of gold. In the bean pots the flowers had brave beauty.

We had many callers during the next two days. They seemed to be fascinated by our flowers. They could not keep their eyes off them. After some time we discovered that it was the bean pots they were staring at. At last one bold person said: "You must forgive me; but do you know what those pots are?" "Yes," we answered.

"Aren't they good?" "But they are bean pots," said the person. "Somehow, I can't see them as vases," and she was a little hurt at our refusal of some "cut glass" vases.

In three days nineteen people spoke of our bean pots, and twenty-three only looked and suffered in silence. We made up a riddle about "When is a bean pot not a bean pot?" but few thought it a good riddle. It was such a pity. People were not able to see the flowers for the bean pot.

And we remembered how people said of Abraham Lincoln that he was too plain to be great and too coarse to be noble. And we also remembered how people said of Another: "He is only a carpenter from Nazareth! Can any good come out of Nazareth?"—Vivian T. Pomeroy.

Beautiful Grandmamma.

Grandmamma sat in her quaint arm-chair;
Never was lady more sweet and fair;
Her grey locks ripple like silver shells,
And her placid brow her story tells
Of gentle life and peaceful even—
A rest in God and a hope in heaven.

Little girl Mary sits rocking away
In her own low seat, like some winsome fay;
Two doll babies her kisses share,
And another one lies by the side of her chair.
May is as fair as the morning dew:
Checks of roses and ribbons blue.

"Say, Grandmamma," says the pretty elf,
"Tell me a story about yourself.
When you were little what did you play?
Were you good or naughty the whole long day?
Was it hundreds and hundreds of years ago?
And what makes your soft hair as white as snow?"
"Did you have a mamma to hug and kiss?
And a dolly like this, and this, and this?
Did you have a pussy like my little Kate?
Did you go to bed when the clock struck eight?
Did you have long curls and beads like mine?
And a new silk apron and ribbons fine?"

Grandmamma smiled at the little maid,
And, laying aside her knitting, she said:
"Go to my desk, and a red box you'll see,
Carefully lift it and bring it to me."
So May put her dollies away and ran,
And said, "I'll be careful as ever I can."

Then grandmamma opened her box, and lo!
A beautiful child with throat like pink snow;
Lips just tinted like pink shells rare,
Eyes of hazel, and golden hair;
Hands all dimpled, and teeth like pearls—
Fairest and sweetest of little girls.
"Who can it be?" cried winsome May.
"How I wish she were here to-day;
Wouldn't I love her like everything!
Wouldn't I frolic with her and sing!
Say, grandmamma, who can she be?"
"Darling," said grandmamma, "that child was me."

May looked long at the dimpled grace,
And then at the saint-like, fair old face—
"How funny," she cried, with a smile and a kiss,
"To have such a dear grandmamma as this.
Still," she added, with smiling zest,
"I think, dear grandmamma, I like you best."

So May climbed on the old arm-chair,
And Grandmamma told her story there,
What plays she played, what toys she had,
How at times she was naughty or good or bad.
"But the best thing you did," said May with glee,
"Was to grow a beautiful grandma for me."
—Marjory West.

Betty—"Did you ever laugh till you cried?"
Bobby—"Yes, I did this morning."
Betty—"Why?"
Bobby—"Father stepped on a tack. I laughed.
Father saw me. I cried."

The Family Altar.

J. C. F. P.

MONDAY.

Giving diligence to keep the unity of the spirit in the bond of peace.—Eph. 4: 3.

"Without this blessed bond of peace
God counts the living dead:
O heavenly Father, grant us this,
Through Christ, the living Head."
Reading—Eph. 4.

TUESDAY.

Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.—Eph. 5: 2.

"We are to evince the same love for one another which Christ has done for us. He showed his love by giving himself to die for us, and we should evince similar love to one another (1 Jn. 3: 16). . . . The offering which Christ made of himself to God, was like the grateful and pleasant smell of *incense*; that is, it was acceptable to him." It was a sacrifice of love. So we should offer the one to the other, the sacrifice of Christ-like affection.
Reading—Eph. 5: 1-17.

WEDNESDAY.

That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—Eph. 5: 27.

"May we thus all glorious be,
Spotless, and from wrinkle free."
Reading—Eph. 5: 18-33.

THURSDAY.

Take up the whole armour of God.—Eph. 6: 13. Sir Thomas Browne wrote: "There is no road or ready way to virtue; it is not an easy point to disentangle ourselves from this riddle or web of sin. To perfect virtue, as to religion, there is required a *panoplia*, or complete armory; that whilst we lie at close ward against one vice, we lie not open to the venery of another."
Reading—Eph. 6.

FRIDAY.

But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.—Phil. 1: 23.

"In early life Sir Henry Acland talked with Faraday on the probable employments of a future life, and the older man broke an interval of silence with the triumphant outburst: 'That which I know best and anticipate most is that I shall go to be with Christ.' These words of Faraday were written on the fly-leaf of Acland's Bible."
Reading—Phil. 1.

SATURDAY.

In the name of Jesus every knee should bow.—Phil. 2: 10.

In writing of "a visit to Paris with Jowett in 1848, Mr. F. T. Palgrave tells how that, during the Revolution, one of the most remarkable incidents was the finding of the picture of Christ in the chapel of the Tuileries. 'Everything was being smashed by the people, when suddenly they reached this picture. Someone cried out that "everyone should bare his head." The crowd at once did so, and knelt down, while the picture was carried out through the most utter silence—"you might have heard a fly buzz"—into a neighboring church. Then the suspended wave of destruction rolled on."
Reading—Phil. 2.

SUNDAY.

This one thing I do.—Phil. 3: 13. "The men who have moved they have not, always been men of one idea. They have not. I grant you, always been happy, but they have prevailed with God and man. We may obtain relief by not throwing ourselves exclusively into one great work, but we obtain the relief at the sacrifice of power. One aim to which all the energies of the renewed nature are made to converge, this is the secret of success."
Reading—Phil. 3.

Prayer Meeting Topic.

July 28.

The Message of Nahum.

(Nahum 1: 1-15.)

F. J. SIVVER, B.A.

Apart from the prophet's name, which probably means "comforter," and the place of his birth, Elkosh, little is known concerning Nahum. From his short-spirited oracle we gather he was a red-hot patriot with fiery eloquence that leapt almost to scorching point, when he remembered the oppressions of his people, Judah.

ASSYRIAN ATROCITIES.

"The burden" of Nahum's message was the coming doom of Nineveh, one of the richest, most powerful, and most flagrantly wicked capitals the world has ever seen.

The walls of that ancient city were 100 feet high, and so broad that three chariots could pass each other upon them. "Hanging gardens, as at Babylon, were filled with rich plants and rare animals, and served, with temples and palaces, libraries and arsenals, to adorn and enrich the city." "Excavations have recently laid bare the palaces of Sennacherib and Esarhaddon, and within them images of colossal winged bulls and human-headed lions." Inscriptions and sculptures strikingly confirm Nahum's indictment. Their thirst for blood and vengeance on an enemy is exemplified in a bas-relief, which represents Assur-bani-pal and his queen feasting in their garden, while the head of a conquered Elamite king hangs from a tree above.

DIVINE VENGEANCE.

"Jehovah is a jealous God and avenger." These opening words are a key to the message and spirit of Nahum. With dignity and with force he portrays the character of God. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." "The mountains quake at him, and the hills melt, and the earth is burned at his presence." But whilst thus describing the avenging God, Nahum true to his name, does not forget the other side of the divine nature. Israel is comforted by the thought that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him"; wherefore he exhorts, "O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off."

NINEVEH'S DOOM.

Chapter two describes in most vivid fashion the coming overthrow of the great enemy city. The appearance of the invading army with their flashing weapons, the overwhelming attack upon the city's defences, and then the carrying off of captives and plunder are brought before us in a most realistic manner.

The final chapter makes clear the causes of Nineveh's downfall. Her cup of iniquity was full. She had become a horror and a menace to the whole world. Her destruction would be complete and final, and none would be found to bemoan her fate.

The teaching of the book lies in the fact that Nahum voices for all time the cry of humanity for justice. He believed and declared that any kingdom built on force and fraud, sooner or later, is doomed to feel the might of God's wrath. God will not always endure man's inhumanity to man. Divine judgment overtakes the man as well as the nation that is "Assyrian in soul." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked."

TOPIC FOR AUGUST 4.—THE PEACE-MAKERS.—Matt. 5: 9.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

"Honor Thy Father and Thy Mother."

I am afraid we are losing this noble grace. Life is becoming more and more discourteous, and flippant, and shallow. We have "no time for decorations." It is "not the day for filigree." If the pillar has strength, it can do without the lily work. And so life is becoming more crude, and abrupt, and we are in peril of confusing plainness with simplicity. The old-fashioned stateliness is going. The old-worn courtesy has almost gone, and we are making a fetish of a freedom which is devoid of grace.

"Honor thy father and thy mother." "Hallowed be thy name." Perhaps we are losing the former because we are losing the latter. Courtesy always withers when reverence dies. Courtesy feeds upon reverence. Impoverish the one, and we starve the other. And so we are to bring back our lost courtesies by first of all restoring our lost reverence. Establish reverence in the holy place, and courteous relations will appear in the home and in the market. If we truly revere the Lord, we shall truly "honor all men."

Victorian Notes.

A very pleasing function, with some element of novelty in it, was held at Newmarket church on Tuesday evening, 6th inst., when Mrs. J. I. Mudford, as President of the Girls' Sunshine Club, entertained the mothers of the club members at a "Mother and Daughter" social. A good number of mothers accepted the invitation, and attended with their girls. Many of those present were non-members, and the evening afforded an opportunity of bringing those attending into a closer relationship with the church. Mrs. Dines, of the Women's Mission Bands, Mrs. Luke, and Mrs. Billington, missionary from India, helped to make the meeting a success, the last-mentioned giving an exceptionally fine missionary address. The experiment is commended to those engaged in work among girls, as a means of bringing the parents into a more intimate touch with the church.

On Wednesday, July 14, a very successful Bible School Workers' Conference was held at Essendon. Over thirty officers and teachers sat down to a sumptuous tea that had been provided by the ladies of the church and school. After tea all adjourned to the kinder hall, where Bro. Jackson, the superintendent of the Essendon school, presided over the conference. Miss Perry helped greatly with her talk on the "Aim of Kindergarten Teaching." Mr. H. J. Patterson, M.A., dealt with "Lesson Preparation" and the "Teacher's Spiritual Equipment" in a thorough and comprehensive manner. The final lecture was that given by the Organiser on "Class Management": "The Securing and Holding of Attention." All who were privileged to be present thoroughly enjoyed the evening. Should other schools wish to arrange for similar gatherings they are asked to get in touch with the organiser who will do his utmost to arrange for the conferences.

The Bible School at Brighton continues to do good work. On a recent Sunday afternoon when the organiser was present there was a fine attendance in all departments of the school. During the last few weeks some thirty-five new scholars have been added to the school. However in spite of these new scholars the attendances did not increase as the officers thought they should. The situation was carefully analysed and it was found that the new scholars were attending well while many of the boys and girls who had been in the school for months and years were not attending at all. In view of this it was decided to write a letter to those who were not coming to school. The result was remarkable, for on the

Sunday following the sending out of the letter no less than eighteen of those who had been written to were present in the school. Those who had written the letters felt well repaid for their labour. Brighton's experience goes to prove that it pays to look after the absentee scholar. Many boys and girls are lost to the school and to the kingdom of God simply because no one was interested enough to note their absence and energetic enough to seek to bring them back. An old scholar is likely to be worth more to you than a new one, therefore look after the absentees.

Australian C.E. Convention.

Melbourne, October, 1926.

Remarkable interest is being shown throughout Australia in the arrangements for the 16th Australasian Christian Endeavour Convention, which will be held in Wirth's Olympia, from October 6 to 13.

One of the first requests of the Committee which is planning the meetings was that delegates should register early, and this request has met with a splendid response. Already over 500 interstate delegates have registered. More than three months yet remain in which delegates may register, so that the Committee's aim of securing a total of 1,000 delegates bids fair to be realised. The number of Melbourne endeavours who have taken half-a-crown shares in the convention is now nearly 1,000.

The sub-committee on hospitality has commenced a strenuous campaign in an effort to secure accommodation for prospective delegates, and already many homes have been made available for this purpose.

The theme of the "Melbourne 1926" Convention is, "Thy will be done," and this theme will be carried into all the sessions and discussions of the convention.

The meetings will commence on Wednesday, October 6, with a welcome tea to delegates. At the meeting that is planned to follow the tea the Australasian C.E. President (Mr. G. F. Dyson) will give an account of the Seventh World's Convention, to be held in London from July 16 to 21. Every day will carry a full programme of meetings. The daily sessions will commence at 10 a.m. and last till 4 p.m. with an interval for lunch. Each afternoon sight-seeing excursions will be arranged, and on Wednesday, October 13, an all-day excursion will take place. Luncheons and teas will be prepared for 2,000 delegates at a session. Brief Bible studies will be given in the devotional period at the commencement of each day's session. Illustrated lantern lectures will be given by leading missionary speakers, and a missionary cinema film "The Transformed Isle" will be presented. The Convention Choir of nearly 1,000 voices is now training under the leadership of Mr. C. H. Dyer.

By a special series of Convention Messengers, the societies throughout Australia are receiving each month the latest news of convention affairs. The registration fee for delegates has been fixed at 5/-, and apart from rail fares, which are available at concession rates, the Committee estimates that the expenses should not exceed £2/10/0 per delegate.

From now on the Convention Committee especially requests that daily prayer be offered for the blessing of God on all phases of the "Melbourne 1926" Convention.

"In the five years I have been sitting on the bench, I have had twenty-seven hundred boys before me for the sentence, and not one of them was an attendant of Sunday School."—Judge Fawcett.

Foreign Missions.

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

The Annual Offering.

We are glad to report that the money is coming in much more promptly this year than previous years. Up to July 19 the Federal Foreign Mission Board has received the following amounts:

South Australia	£1009	10	6
Victoria	603	0	0
West Australia	150	0	0
Queensland	70	0	0
New South Wales	35	0	0
Tasmania	11	5	0
	£1884	15	6

Of course, much more than this has been given, but this is the amount the Federal Mission Board treasurer has received. When it is known that last year, 1925, to the same date only £158/2/2 was received, the treasurer is very grateful for the promptness in sending the money this year. It will mean a considerable saving in the reduction of our overdraft interest. The F.M. Board treasurer thanks all the church treasurers and State treasurers who have remitted so promptly this year. Last year some amounts were kept back until the end of September. We hope to be able to announce all amounts have been sent to the State treasurers and remitted to the Federal treasurer by the end of July.

Additional news of F.M.D. offering in South Australia.—Unley, now £177/8/6; Norwood, £56/18/8; Gawler, £4/12/-; York, £5/18/5; Forestville, £22; Brooklyn Park, £10/15/9; Semaphore, now £18/16/1; Bordertown, £72/14/-; Mundulla, £84; Strathalbyn, now £15; Milang, now £26/15/8; Cowandilla, £13/5/2; Blackwood, now £23/8/3; Kadina, £6/15/-.

Parcels per Miss L. Redman.

Parcels for India to be sent by Miss Laurel Redman should be forwarded to the State F.M. secretaries. Each parcel should contain an invoice of contents with the lowest wholesale price for customs purposes in India. Parcels to be marked, "Miss Laurel Redman, Missionary, Orphanage Goods, India." Parcels should reach the Queensland secretary not later than October 1, New South Wales secretary October 1, Tasmanian secretary October 1, Victorian secretary October 6, Adelaide secretary October 8, Western Australian Secretary October 10. No parcels can be taken by Miss Redman personally. They must be forwarded to the State secretaries. The names and addresses of the State Secretaries are—

- Victoria.—J. E. Allan, 51 Watt-st., Box Hill.
- N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
- S.A.—H. G. Burdon, c/o H.M. Office, Grote-st., Adelaide.
- W.A.—A. J. Ingham, 41 Woodville-st., North Perth.
- Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
- Tas.—J. C. D. Green, 83 Giblin-st., New Town, Hobart.

The things sent by Miss Redman will arrive in ample time for distribution at Christmas. Last year there was great rejoicing at the splendid lot of articles sent by our Australian churches. We hope to have a good consignment to send by Miss Redman. Will all interested in sending goods to India put this intimation aside for future reference? Any other information concerning the goods to be sent the State secretaries will gladly supply.

Notes and News.

We hope that you all have read Bro. Huntsman's "Intercession and Thanksgiving" that appeared on page 424 in July 8 "Christian." It is a beautiful suggestion to all who pray for our Foreign Missionary workers. It will do us good to read it over and over again, and pray for all those Bro. Huntsman refers to.

Our three new missionaries, Miss Nellie Morris (now Mrs. Hughes), Miss Edna Vawser and Mr. Hughes are back from the language school at Mahabeshwar. They, with Dr. Oldfield, had three months' uninterrupted study there, and speak in high terms of the pleasure of the work and the good health they enjoyed. Dr. Oldfield is now busy visiting some neighboring hospitals to secure information that will be useful to him in the establishing of our Dhond Hospital.

The F.M. Board received a beautiful letter from the old pastor of the Shanghai church, Bro. Hu Sin Kwei. He is seventy years of age. Has given 26 years of his life to New Testament Christianity in Shanghai. He is a man greatly beloved. He will soon need to retire from his work on account of old age. We are trying to help him with a small pension. If any brother or sister would like to contribute a small amount yearly to this fund it will be helping a very worthy and faithful man and his wife in their old age. The church held its annual meeting early this year, and showed their confidence in the board of managers by practically electing the whole board for the coming year. The work at the new preaching place at Shanghai is making good progress.

Miss Cameron, at Shrigonda, India, is very much in need of a building to house her teachers. The three teachers now use the room that Mr. Rofe gave for sick children. "We have nearly 90 children, and no room to isolate them whatever the sickness. The babies' room that we are now building is a separate thing altogether. The Field Council recognised the need of a teachers' building, and have it down in order of importance in the budget. I feel that I owe it to the one who takes over my work when I go on furlough to make a final appeal so that, if possible, I can do something to it before I leave. If the money can be spared, I would pay for a cable to be sent so that I can get the bricks while the river is low if I have the authority to build. If I haven't, I have done my best to present the need." The cost of this building that Miss Cameron asked for is £100. We have cut down our Indian expenditure so much that this sum cannot be spared out of the Indian budget. Is there someone in Australia who would like to have a memorial of some dear one in the land of India? The £100 could be paid in instalments if necessary, and the interest on the remainder paid until the full amount is handed over. Who can answer this call, not from Macedonia, but from Shrigonda, and encourage this good Christian missionary, who was a mother for so many years to the 80 orphan boys, and is now a mother to the 80 or 90 orphan girls?

The Appeal of the Heathen.

"Sudden, before my inward open vision,
Millions of faces crowded up to view,
Sad eyes that said: 'For us is no provision,
Give us your Saviour, too!'"

"Give us, they cry, 'your cup of consolation;
Never to our outstretched hands 'tis passed;
We long for the Desire of every nation,
And, oh, we die so fast.'"

BIRTH.

KENT.—To Mr. and Mrs. R. J. Kent, at R.M.C. Duntroon, on July 14—a daughter (Beryl Dawn).

DEATH.

LEGG.—On July 16, at the Alfred Hospital, Herbert Watson, the dearly loved youngest son of Emerald and James Legg, of Maclesfield, and loved brother of Christina (Mrs. Romeril, deceased), James, Emerald, Walter, Percy, George (deceased), Rene (Mrs. Goodie), Annie and Edie. Aged 27 years.

Anchored on the golden shore,
Rest, sweet rest, for evermore.

IN MEMORIAM.

CORNISH.—In loving memory of Ada, who passed away at Castlemaine, July 24, 1919, aged 21 years. Loved in life, honored in death, treasured in memory.

—Inserted by her loving parents.

THANKS.

Mrs. M. A. Owen, Miss W. Owen, and Mr. and Mrs. Garfield Rootes desire to thank the officers and friends of Emmore Tabernacle, N.S.W., and Semaphore church, South Australia, for their kind expressions of sympathy in their recent sad bereavement.

Ross Pearl and family express sincere thanks to relatives and friends for letters, telegrams, floral tributes and personal sympathy in their recent sad bereavement: especially mentioning the Bible Schools at Collingwood, Northcote, Brunswick, Burnley and North Melbourne. Will all please accept this word of thanks in lieu of personal acknowledgment?

TO LET.

Widow, alone, will let comfortable furnished bedroom, or bedroom and sittingroom, to refined lady. Near train and tram, good position, quiet home, middle-aged preferred; appointment by letter. H.W., 59 McPherson-st., Moonee Ponds.

FOR SALE.

D.F. Tas. H.W. Villa, tiled roof, 5 rooms and sleepout, bathroom, pantry, wash-house, very compactly built, with large tiled roof shed 18 ft. x 10 ft., also fowl pens. Electric light and power, gas stove, fuel stove, gas bath heater, linen press, telephone, wireless, fly-doors back and front. Stands on valuable land 62 ft. x 222 ft., laid out in lawns, fruit and vegetable gardens, trees bearing fruit, concrete paths back and front, double and single cyclone gates and fence, hedges, etc. Very high handy position, 1 min. to electric tram direct to city, 5 mins. electric train, few minutes to Harrowell church, State School and shops. Road proclaimed brick area, made and tree planted. Price £1100. £375 deposit, balance at 6 per cent. Call or apply A. H. Tyler, "Southall," Yeovil-rd., off Norwood-rd., South Camberwell.

WANTED.

Ringwood church desires to obtain a dozen or so Golden Bell Hymn Books, with and without music. Would any members desiring to dispose of same kindly communicate with L. R. Smith, "Milyn," Bedford-rd., Ringwood?

COMING EVENT.

JULY 29.—8 p.m., Blackburn Church of Christ. Under the auspices of Phi Beta Pi Club, an interesting Lantern Lecture, entitled "Mission Work in India," will be given by Miss L. Redman. All young people cordially invited. Missionary collection.

The Bible Union of Victoria.

A LECTURE will be given by
Mr. RANDALL T. PITTMAN, B.A.

— on —
"The Witness of the New Testament
to the Old Testament."

in the BAPTIST CHURCH, Hodgkinson-st.
CLIFTON HILL.
WEDNESDAY, JULY 28, 1926, at 8 o'clock.
Chairman, Mr. H. B. Denniston.

Here and There.

The work at Drummond, Vic., though small is promising. The Home Missionary Committee has decided to send a student there each week.

We are glad to learn that Bro. Clive Taylor, who is under medical treatment in Adelaide, is now feeling a little better, and expects soon to be fit for work again.

On Tuesday we received the following telegram from Western Australia:—"Hinrichsen-Brooker mission Inglewood experiencing wonderful blessings: forty-three confessions for week; total ninety-three confessions and restorations.—Stirling."

The Victorian Home Missionary Committee has arranged for eleven volunteer missions to be held during the spring. These missions will last from 12 to 15 days each, and are expected to accomplish much good. The Committee appreciates greatly the willingness of busy preachers to conduct these missions.

We call attention of our readers to a lecture on "The Witness of the New Testament to the Old Testament," to be delivered by Mr. Randall T. Pittman, B.A., Dip.Ed., under the auspices of the Bible Union of Victoria in the Baptist church, Hodgkinson-st., Clifton Hill, on Wednesday evening next, July 28, at 8 o'clock.

The work at Taradale, Vic., has gradually declined for many years. Owing to removals from the district, what was once a strong church has been reduced to a membership of less than ten. The faithful few will continue to meet week by week for the breaking of bread. Many excellent workers have come from the small church at Taradale.

On Wednesday evening Mr. Stanley, of the Port Adelaide Seamen's Mission, spoke at Norwood, S.A., in the interests of the mission. On Sunday morning the resignation of Bro. Paternoster as preacher was read to the church. At night, after an address on "The Protestant's Book" by Bro. Paternoster, there were six confessions, all adults.

The mission at York, S.A., closed with 38 confessions and two restored. Unfortunately Bro. Paternoster was laid aside with influenza over one week-end, but was able to complete the mission. On the Monday night a thanksgiving service was held. Bro. Killmier was in the chair. Presentations were made to Bro. Morphett, the song-leader, and to Bro. Paternoster.

Dr. J. D. Jones, of Bournemouth, England, began a short ministry at Collins-st. Independent church, Melbourne, on Sunday last. "J.D." as he is familiarly styled, is an outstanding figure in the home land, and one of the great leaders of Congregationalism. This is not his first visit to Australia. Many will wish to renew acquaintance or to profit by hearing his messages for the first time.

Miss Marjorie Benjamin, missionary from New Zealand, spent her June holidays at Johannesburg, South Africa. In a letter she gives somewhat later particulars of the Thomas-Kellems Mission than are contained in Bro. Hadfield's article, which appears elsewhere in this issue. Miss Benjamin writes: "We have had a wonderful week. Last night saw the hall literally full. Dr. Kellems spoke on 'Baptism,' using a huge chart; and when the invitation was given, 25 precious souls responded. The people had never seen the like of it and marvelled. The church membership was doubled in one night. Up to date there have been 107 confessions of faith. Next Sunday they propose commencing a Bible School. The gladdening feature of this mission is the fact that so many fine young men have responded to the gospel's appeal. Dr. Kellems has hardly a moment to himself—he has so many enquirers. The whole of Johannesburg has been stirred."

At the last meeting of the Victorian Home Missionary Committee congratulations were extended to Bro. R. Lyall on the occasion of his appointment as Justice of the Peace.

On Sunday last a branch of the Essendon church was commenced in the Keilor-rd. State school, North Essendon, the Victorian Home Missionary Committee being in charge of the services for the day. At the morning meeting 18 broke bread, and a larger number were present at the evening service. Bro. Mathieson, of the College of the Bible, has agreed to devote himself to this work at week-ends. North Essendon is a rapidly developing suburb, and there are good prospects ahead of the new cause. A suitable church site is being selected with a view to the future.

Bro. and Sister S. E. Riches, *en route* from New Zealand, were in Melbourne last week-end. On Monday they went on to Adelaide, intending to spend a few weeks with their home folk prior to journeying to South Africa, where they will labor as missionaries of the cross, supported by our New Zealand churches. Bro. and Sister Riches have long had Foreign Missionary work at heart, and to this end took a course at the College of the Bible. We rejoice with them in the door of opportunity now opened, and congratulate the New Zealand brethren on this advance movement.

At Colonel Light Gardens, S.A., on July 18, the morning meeting was crowded, and 14 who had confessed Christ and been immersed during the previous week, and ten others from sister churches, were received into membership. The evening meeting in the tent was largely attended, and seven confessed Christ, making a total of 52 who have acknowledged Christ as their Saviour during the mission. Great interest is being aroused amongst residents. Visits from Cowandilla, Dulwich and other churches have been much appreciated. Bro. Forbes and Warren are doing splendid work. The mission has been extended till July 27. The membership is now 99. Seven new scholars at Bible School.

The Victorian Home Missionary Committee is faced with a big programme of work. It is not possible to open many new fields during this Conference year, most of the available money being needed to care for fields that were started in last Conference year. A carefully-prepared estimate shows that with strictest economy expenditure for the year is likely to exceed income by about £300. The Committee is naturally concerned over this. It is felt unwise to withdraw from any field, and yet the Committee feels that the year's expenditure should be provided out of the year's income. A most earnest appeal is made to brethren to help just now. If a number of brethren, appreciating the splendid work that is being done at Bendigo, East Kew, North Geelong, Hartwell, Ormond, Pyramid, Warracknabeal, Warrnambool, Yarrowonga and other places, can see their way clear to make special donations to this work at the present juncture, it will greatly relieve the Committee.

On July 13 the church at Gore-st., Fitzroy, opened its chapel. Bro. Lyall presided and Bro. Abercrombie delivered the exhortation. There was practically a full chapel at the evening session, when Bro. F. T. Saunders spoke on "The House that Christ Built." On Tuesday a reunion tea was followed by a thanksgiving service, when the building was crowded. A presentation was made to the late preacher, Bro. H. Saunders. Sunday, July 18, was the Sunday School celebration. Bro. Hingworth and McCallum were the speakers. Special singing was rendered during the opening services by an old members' choir and Sunday School scholars. Over £65 has been raised in cash and promises. Bro. H. Hunt will commence his work as pre-

cher next Sunday. All who have assisted by gifts and in other ways to make the opening a success are heartily thanked. Bro. Freeman and Saville have been elected as deacons. All regret that one of the best workers, Sister Eva Hollingsworth, passed away this week, and sympathy goes out to the bereaved family.

On June 9, fully 100 members and friends welcomed, in a social gathering at Epping School of Arts, Mr. and Mrs. Godfrey Fretwell, the first preacher of Epping church, N.S.W. Mr. J. O. Holt occupied the chair, and formally introduced Mr. and Mrs. Fretwell. Mr. W. H. Hall (Conference President) conveyed greetings and good wishes from the Executive and Home Missions Committee. Alderman Harley, for the Dundas Council, and visiting ministers (Church of England, Methodist and Congregational) gave expression to feelings of goodwill and co-operation. Mr. and Mrs. Fretwell both feelingly responded. A musical and elocutionary programme added to the enjoyment of the evening. Refreshments were provided by the ladies.

H. L. Pang writes from Hongkong, under date June 19, as follows:—"I arrived in Shanghai on June 3, and regret to find Bro. Cameron and his wife are absent on business for the American Bible Society at Hankow. On Sunday, 6th, I gave an address at Kwenming-rd. church on 'Independence,' and had an attentive hearing. On the following Saturday, 12th, the school children held a hearty welcome meeting. The hall was packed with about 250 children and members of the three churches. The boys and girls took the greater part of the programme, both in Chinese and English items. The meeting was most orderly, impressive and spiritual. The next day, Sunday, I addressed the branch church in the morning on the 'Unity of the New Testament Church.' In the afternoon (communion service), we had a packed house at Kwenming-rd. I gave an address on 'Independence and Self-Support.' I was surprised that I held their attention for an hour. I must be following Bro. Paul's example in Acts 20: 7. During my absence in Japan and Shanghai, Bro. Hon, assisted by Dr. Jew Hock, made good progress in the Hongkong mission. He rented a place now in hands of the renovator. I must go about to choose the inevitable 'Mrs. Lyall clock' for the hall. We expect the hall to be ready for service in about three weeks; also the furniture is in the hands of the manufacturer and is nearly completed. I sincerely hope I shall have the opportunity of being at the opening, and be with them for a while after. I am glad to know that the Baptist people at Hongkong are pleased with our venture, and offered assistance to Bro. Hon. I thought the above information might be of interest to the 'A.C.' readers. Kind regards and Christian love to you all."

ADDRESSES.

A. J. Fisher (preacher of Warrnambool church, Vic.)—133 Banyan-st., Warrnambool.
Geo. Mauger (secretary Norwood church, S.A.)—George-st., Norwood.
G. W. Roberts (secretary Oakleigh church, Vic.)—"Jeanshaw," 11 Logic-st., Oakleigh.
Miss Rometch (secretary Victorian Women's Conference)—17 Bowen-st., Kew.

Have You Reserved Wednesday,
August 4, for Carnegie?

PUBLIC WELCOME

To Bro. J. E. SHIPWAY

Commencing 7.45 p.m. Excellent Programme.

YOU ARE SPECIALLY INVITED.

N.S.W. Sisters' Executive.

The monthly meeting was held at City Temple on July 2. Devotional exercises were led by the Foreign Mission superintendent, Miss Simmonds, who gave a short talk on John 15: 17-19. Prayers were offered for missionaries, also for the recovery of Miss Redman's mother. A solo was given by Mrs. Shearston. Mrs. Clydesdale read an extract from a letter from Mrs. Escott, India. The business session was presided over by the president. A fair attendance of delegates and sisters was present. Sister Sharp, from the church at Brighton, Vic., was welcomed by the president, and gave a greeting. A prayer meeting was arranged for July 29 at 2.30 p.m., Hurstville. Devotional leader for August is Mrs. Corbitt. A proposition that £5/5/- be donated to Foreign Missions was carried. The election of a superintendent for Newington was deferred till next meeting, August 6, at 2.30.—Mrs. E. Morriss, Recording Secretary.

South Australian Sisters' Auxiliary.

Meeting was held on July 1. Mrs. McNicol led the devotional session, and spoke on Psalm 23. 46 delegates and 6 superintendents responded to the roll call. Additions from schools: Croydon, 3; Glenelg, 1; Mile End, 1; Norwood, 1; Nailsworth, 4; York, 19.

Mrs. Bond (treasurer) reported having in hand for H.M., £53/6/9; F.M., £38/15/8; General fund, £1/14/2; Temperance fund, £1/1/10½. Collection realised £1/5/6.

Home Mission.—Mrs. F. Collins, superintendent, reported a fine meeting at Croydon, Mrs. Herbert Taylor giving an interesting talk. The following amounts have been received: York, 7/-; Norwood, 8/3; Mile End, £1/1/2; Glenelg, 5/-; Colonel Light Gardens, 5/9; Nailsworth, 4/-; Flowers, 6/-.

Foreign Mission.—Mrs. Messert reported a good meeting at Glenelg on May 27, when Miss Tonkin spoke. Collection totalled £1/10/9.

On June 3 a rally was held at Grote-st. Collection amounted to £3/11/10. On June 9 Mrs. Taylor, of St. Morris, gave a missionary afternoon, when Miss Tonkin spoke. Collection amounted to 11/-. On 11th Miss Tonkin gave a lantern lecture at Mile End. Later in the month Mrs. A. C. Garnett gave a missionary tea. Dr. Garnett gave an address on the religions of China. £1/1/- was contributed. The "vanishing teas" have so far brought in the sum of £10/6/-. Mrs. Johnson has sold bulbs and plants which have realised 14/6. Miss Tonkin has given seven lectures during June in conjunction with the State Committee. Recently Miss Russell gave a splendid address at Unley. During June the sum of £16/6/2 has been received.

Temperance.—Mrs. Green reported a meeting at Forestville on May 27, E. J. Paternoster being speaker. At a rally at Norwood on June 9 Mr. Collins, of Maylands, gave a splendid address. A concert has been given at Balaklava, Bro. Manning giving an address.

Hospital.—Mrs. Young reported 113 visits paid to various hospitals. Sick comforts have been dispensed, and many letters written. North Adelaide sisters made seven gowns, and the Croydon sisters five for inmates of Children's Hospital.

Dorcas.—Mrs. Cant reported that the committee had visited Hindmarsh, York and Norwood Societies. Societies are doing their utmost to relieve cases of distress.

Obituary.—Mrs. Blight reported the following sisters had received the home call: Mrs. Henwood, of Croydon; Miss Jean Parsons, of Unley; Mrs. Moore, of Norwood; and Mrs. Lawrence, of North Adelaide.

Mrs. Mauger is to lead next devotional session.—V. B. Thompson, 12 Kintore-st., Mile End.

"Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Of tyranny to fight."

Victorian Home Mission Fund.**ACKNOWLEDGMENTS.**

During the months of April, May and June the following amounts were gratefully received:—

Churches per Collectors.—Lygon-st., £1; Preston, £3/5/3; Essendon, 13/9; North Melbourne, £1/6/3; North Williamstown, 6/6; Hampton, £1/10/-; Merbein, £1/9/3; Boronia, 10/-.

Churches per Duplex Envelopes.—Bendigo, 5/2; Castlemaine, £2/5/9; Swanston-st., £11/11/4.

Individual Gifts.—Mr. Chas. McDonald, £1; Mr. H. M. Clipstone, £1; Miss Charleston, 10/-; Mr. L. J. Smith, £1; "A Friend," £15; "Gardiner Member," 5/-; Mr. G. T. Walden, £1; Mr. W. C. Craigie, £3/2/9; Mr. T. C. Dawson, £1; Mr. A. L. Gook, £1/1/-; Mrs. E. Bagley, £1/1/-; Mr. W. W. White, £1; Mr. S. G. Lacy, £1; Mrs. Smith, £1; Miss Phyllis Knight, 10/-; Miss E. Barrett, £1; Mr. R. Hutchison, 5/-; Mr. G. W. Quelch, £1; Mr. L. W. Holmes, £1; Mrs. J. Shannon, £1; Mrs. H. C. Ludbrook, £1; Mr. F. J. Funston, £2; Mr. H. L. Pang, £25; Miss N. I. Youlden, 10/-; Mr. G. Parker, junr., 5/-; Mr. and Mrs. C. Ray, £2/12/-; Mr. A. V. Parsons, £2; Miss Jean Brown, £1; Mr. W. Jones, £1; Miss P. Ludbrook, 10/-; Mrs. T. Harding, £1; Mrs. Burns, 10/-; Mr. E. H. Duns, 10/-; Mr. George Lee Yum, £1; Mr. Boake, snr., £1; Mr. Boake, junr., £1; Mr. J. E. Shipway, £2; Mr. G. B. Moysey, £10; Mrs. Williams, £1; Mr. R. A. Kemp, 10/-; Mr. C. F. Rainsford, £1; Mrs. T. R. Morris, £2; Mr. Munro, 10/-; Mr. J. D. McCoughtry, £1; Mrs. Dick, £1; Mrs. Clydesdale, £1; Mr. Jos. Pittman, 10/-; Mr. J. Richardson, 10/-; Mrs. Anderson, 10/-; Miss Lily Anderson, 10/-; Miss Dorothy Gaylard, 10/-; Miss Millic Gaylard, 10/-; Mr. J. Barnacle, £1/1/-; Mrs. Jas. Burge, £1; Mrs. R. Shrimpton, £1; Mr. F. Cowper, £2; Mr. W. A. Russell, £1; Mr. C. Brough, £1; Mr. and Mrs. J. C. Skinner, £2; Miss E. Flood, £1; Mrs. Gaylard, £1; Miss Thompson, 10/-; Mr. and Mrs. Best, £1/5/-; Mrs. Peters, £1/5/-; Mr. and Mrs. C. A. Sampson, £2; Mr. and Mrs. Geo. Brown, £1; Mrs. Ratcliffe, £1; Mrs. A. R. Lyall, £1/10/-; Mr. E. W. Clements, £1; "Lygon-st. Member," 15/-; Dr. Jas. Cook, £5; Miss E. Dixon, 10/-; Mr. W. Webster, 10/-; Miss Alice Knight, 10/-; "Lygon-st. Member," £1; Mr. R. Enniss, £10; Miss Lola Enniss, £1; Mr. Theo. Edwards, £1; Miss Clara Lovell, 10/-; Miss Jessie Anderson, £1; Mr. A. B. Withers, 10/-; Mr. S. R. Baker, £1/1/-; Mr. A. E. Moody, £1; Miss Elsie Turner, £1; Mr. E. Styles, 10/-; Mr. Wm. Bolduan, £1; Mrs. Dahl, £1; Mrs. Pidgeon, £1; Mr. F. N. Lee, £1/1/-; Mr. E. J. Bone, 4/6; Mr. G. W. Mitchell, £1; Miss I. Moysey, 5/-; Miss Ethel Daff, £1; Miss B. Sinclair, £1; Mrs. Washfold, £1; Mr. S. Mason, £1; Mrs. T. Bagley, £1; Mr. John Gray, £1; Miss Annie McKay, 10/-; Mr. A. Thompson, 5/-.

Conference Fees.—Berwick, 10/-; Bayswater, 10/-; Fairfield, 10/-; Ballarat, £1; Brighton, £1; Shepparton, £1; Pyramid Hill, 5/-; Ararat, £1; Queensberry-st., 5/-; Swanston-st., £1; Parkdale, £1; Hartwell, 10/-; Box Hill, 15/-; Warragul, 10/-; Merbein, 10/-; Wedderburn, 10/-; Brim, 10/-; Ormond, 10/-; Northcote, £1; Gardiner, £1; Ivanhoe, 10/-; Moreland, £1/5/-; Burnley, 10/-; Blackburn, 5/-; Ultima, 5/-; Chelsea, 10/-; St. Kilda, 10/-; Coburg, 15/-; North Fitzroy, £1;

Footscray, £1/10/-; York-st., Ballarat, 5/-; Windsor, 5/-; Wilkur, 5/-; Hawthorn, £1/5/-; North Melbourne, 10/-; South Melbourne, £1/5/-; North Melbourne, 15/-; Oakleigh, 15/-; Taradale, 5/-; Preston, 15/-; Boronia, 10/-; Fitzroy, 10/-; Drumcondra (North Geelong), 5/-; Kyneton, 5/-; Essendon, 15/-; Ascot Vale, £1; Balwyn, £1; Harcourt, 10/-; Mlynip, 5/-; Horsham, £1; Bet Bet, 10/-; Newmarket, 15/-; Emerald, 5/-; Warracknabeal, 15/-; Malvern, £1/5/-; Doncaster East, 5/-; Littleton, 5/-; Polkennet, 10/-; Haven, 5/-; Middle Park, 15/-; North Richmond, £1; Warrnambool, 5/-; Brunswick, 15/-.

Miscellaneous.—Women's Conference (for furnishings for North Geelong), £122; Estate of late Esther Mary Frith, £100.

W. C. Craigie, Treasurer, 265 Lit. Collins-st., Melbourne.

Reg. Enniss, Secretary, McEwan House, 341 Lit. Collins-st., Melbourne.

Canberra Crowns.

Acknowledgments for Victoria:—

Anonymous, Canterbury, 5/-; M.E.M., Collingwood, 5/-; North Fitzroy C.E. Society, 5/-; Mr. and Mrs. J. J. Smith, 10/-; South Yarra K.S.P., £1; F. Cowper, 10/- Total, £2/15/-. Further gifts from Victoria brethren will be welcomed by A. G. Saunders, 122 Mellivraith-st., North Carlton, Vic.

CORRESPONDENCE.

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

THE END OF THE AGE.

Sir,—

An appreciation of the great fact of extending to the writings of the New Testament the same consideration which is afforded to other historical and prophetic writings, namely, that of recognising their chronological setting, with a correct translation of New Testament writings from the original Greek, would go far toward removing many of the popular misconceptions and alleged inconsistencies of Bible writ. Take, for instance, the reproach brought upon Christians generally, and certain individuals in particular, by the "end of the world" scares launched from time to time, and arising chiefly through the translators using the English word world for the Greek one meaning age, referring undoubtedly to the Jewish age then nearing its close.

The principles which Christ preached and practised stand for ever, but when he foretold events which were to transpire during the life time of some of his associates—during the period of generation—or which were shortly to come to pass, we must either allow that these events did transpire or that he was a Prophet of doubtful authority. The early church and the apostles stood as it were on the tip-toe of expectancy and warned men of an impending judgment and deliverance, and who among us will say that they were disappointed?

Yours, etc. PAX.

The State Savings Bank of Victoria

THE PEOPLE'S BANK.

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS.

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Small deposit; balance over 24½ years.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:
139-149 ELIZABETH ST., MELBOURNE.

GEO. E. EMERY,
General Manager.

Thomas-Kellems Mission, South Africa.
F. L. Hadfield, M.L.A.

It is glorious news that is reaching us these days from Johannesburg. The mission has been running just over a fortnight, and more than seventy souls have confessed Christ, of whom twenty have already been baptised.

It was with great searchings of heart that some here contemplated the coming mission. We were an unknown people; there was no big body of Christians to back the effort as there was in Melbourne or Adelaide; such campaigns were uncommon in South Africa, how would this be received; God has answered all questions by an overwhelming blessing. Let us give you extracts from letters.

Bro. Knott writes: "The hall was full the first night, we had about 600 the first Sunday night, which crowded the Freemasons' Hall; and last night we not only crowded Eton Hall, with men standing all round the walls, but turned many away besides. The first invitation brought 23 confessions, and since then the three invitations have resulted in 3, 11, 11. It looks as though we might have a church of 300-500 members. One very pleasing feature is the number of men and fine-looking people who are attending and responding to the invitation. Last night's confessions were 9 men and 2 women."

Our daughter, Joyce, who, with Sister Marjorie Benjamin, has gone down to Johannesburg for a month to lend a hand, writes a glowing account of the doings at the mission. It was from her we learnt yesterday of the numbers mentioned in our first paragraph. She adds, "The Kellems mission is a great success; the hall is crowded every night. Mr. Richards is splendid. He has a choir of about 40 voices. You should hear the way he makes them sing."

Brother Kellems himself says: "The big meeting goes on with tremendous interest. We are assured of a big strong church in Johannesburg. I would not be surprised if we were an outstanding people by the time we finish."

The secretary to the Baptist Missionary Society of South Africa, having to write me on another matter, adds, "I have met Dr. Kellems and Prof. Knott here. They are doing very well I think. I was present at their Monday night meeting. I hope to see more of them after my return. The former is an especially forceful personality."

Bro. Knott has done excellent preparatory work, and daily articles are appearing in the Johannesburg "Star," the foremost paper there.

South Africa is going to be brought to line with the United States and with Australia in its knowledge of a simple church with no name but that of Christ, and no creed but his word.

There remains much land to be possessed, but we ask your help in every way to do the great things that are still to be done, prayers, preachers, money—we shall want them all, and the more we can get of these the sooner South Africa will be not only helping itself, but helping others as you are doing to-day.

June 22.

F. L. Hadfield.

PLANT NOW

Fruit-trees, best assorted, 12/- doz. Orange, Lemon, Persimon, 3/- each. Grape, Passions, Gooseberry, Currants, Loganberry, Rhubarb, 4/- doz. Strawberry, 9d. doz., 2/6 100, 16/- 1,000. Rasperry, 1/6 doz., 7/- 100. Roses, choice Bush and Climbing, 1/- each, 10/- doz. Green Privet, 1/6 doz., 10/- 100. Golden Variegated, lovely Veronica, Boobyalla, 4/- doz., 25/- 100. Price list other lines.

A. G. NIGHTINGALE,
NURSERYMAN, EMERALD, VIC.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

Foy & Gibson

**Specialise in the Manufacture
of CHURCH and
SCHOOL FURNITURE**

Church Seats, Reading Desks, Pul-
pits, School Forms, Dual Desks,
Tables and Presses are our
specialty

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

Miss E. OSBORNE

Specialises in
HAND-MADE BABY WEAR
Ring Windsor 4711

LAMP HOSPITAL Motor, Railway,
Household Lamps,
Primus Stoves, Painters' Blow Lamps,
Motor Radiators, Guards, Wind Screens,
Copper-Asbestos Gaskets.

MOTOR RADIATOR MFG. CO. Phone:
(H. B. Robbins) CENT. 5766

LATROBE ST., 1 door from Elizabeth St.

HARTLEY G. RYAN

Barrister & Solicitor LL.B.
418 Chancery Lane, Melbourne
Private Address: Phones { F 3827
12 Miller Grove, Kew { Haw. 1799

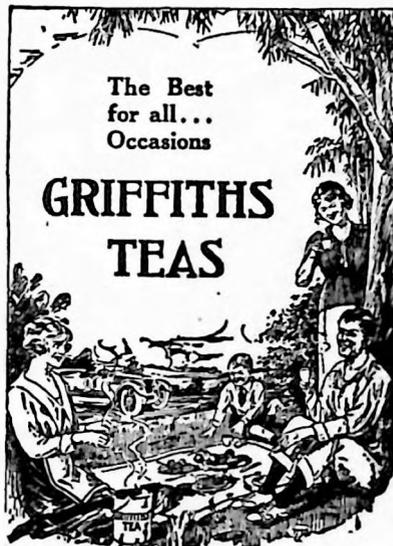
**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.



The Best
for all...
Occasions

**GRIFFITHS
TEAS**

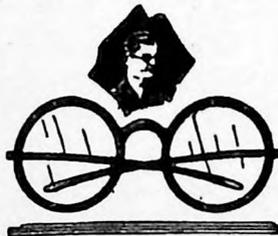
WE CAN TELL YOU

If you need Glasses. If you suffer from Head-
ache, or your eyes tire easily, you should not
neglect them but have your sight examined by a
QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

Certified Ophthalmic Opticians
which is your guarantee of good work.



Phone 6778 for an Appointment.

E. WOOD PTY.
LTD.

**95 ELIZABETH ST.,
MELBOURNE**

News of the Churches.

Tasmania.

Devonport reports good meetings on July 11. Bro. T. Arnott, from Launceston, presided, and Bro. Nightingale exhorted. Visitor, Bro. Chick, from Lygon-st., Vic. Record attendance at Bible School. In the evening Bro. Nightingale gave a stirring address on "Salvation." Bro. Arnott rendered a solo.

Western Australia.

The work at Victoria Park is progressing. Bro. Brown's efforts are being well received, and numbers are increasing. Five have been received by faith and obedience, and two by letter. Bible School also grows, and now nears the 150 enrolment. The building is being eagerly awaited. Bassendean reports good attendances all day on July 11. In the morning Bro. A. Bell gave a splendid message from the text "Cast all your care on Him, for He careth for you." During the gospel meeting a baptismal service was held, and at the close of Bro. Peacock's message, two made the good confession.

On June 23 the deacons and evangelist of Claremont church provided a banquet in the church hall, all members receiving printed invitations. The aim was to develop a greater interest in the work, and several bright, spiritual addresses were given by visiting speakers. The occasion was a great success. The last four Sunday morning meetings have been the largest for over a year. On July 3 the Junior Endeavor, under Miss Smith's direction, completed a very successful year by holding its first anniversary tea and prize distribution. Foreign Mission offering to date is £50/5/6, which constitutes a record for Claremont.

South Australia.

Splendid meeting at Long Plains on morning of July 11. Three were received into fellowship, having been immersed just prior to service.

Cheltenham held opening services on June 13. Since then 27 new scholars have been gained for the Sunday School. Eight confessions have been received. Bro. R. Conning, of Victoria, is preaching, and his messages are bright and inspiring.

Splendid attendances at Forestville. At the gospel service on July 11 Bro. Lamphire gave a fine address on "Almost Persuaded." A mother, father and son made the good confession. At the service on July 18, three who were baptised recently were received into the church.

Two good meetings were held at Avon on July 11, at 2.45 and 7 p.m. At evening service the chapel was nicely filled, Bro. Mason's topic being "Some Great Hymns and their Stories." Special singing by Misses E. and J. Angel, D. Wasley and Bro. M. Carslake was appreciated.

On July 11 Bro. and Sister E. G. Warren commenced their ministry with Kadina church. Attendances were good. On the 14th a well-attended social evening was given in the kindergarten hall in honor of Bro. and Sister Warren. The work is keeping up very well. July 18, meetings good all day.

Last week Mr. Leeder, of the Russian Missionary Society, delivered a lantern lecture at Croydon. A collection was taken up to aid the cause. On July 18 Bro. Graham continued his talks on "Experiences," and at night spoke of the second coming of our Lord. A Foreign Missionary offering was given by the Sunday School. The kindergarten had a record attendance of 108.

At Grote-st., Adelaide, attendances at gospel meetings are growing, and singing prior to the service for 15 minutes creates a beautiful spirit. On Sunday, July 11, two made the good confession, and on July 14 six were baptised, and have been welcomed into fellowship. One has come by transfer. A lantern lecture of the work of the Russian Missionary Society was recently given by Mr. Leeder, and later an address

by Madame Yasnofsky, of the same society; both messages were much appreciated.

On July 11 meetings at Balaklava were exceptionally good. A fine attendance in the morning, and good practice for the S.S. anniversary in the afternoon. Bro. Doley already has the school well in hand, and a fine selection of pieces is being prepared. At night the building was comfortably filled, when two young men were immersed. The service was very impressive and helpful. The church has decided to have the chapel building thoroughly renovated inside and outside. Suitable texts of Scripture are to be placed on the inside walls. Bro. Manning, with the help of members and friends, has been making certain improvements to the manse property. The work is in good heart, and moving along steadily.

At Gawler much sickness prevails amongst members. Bro. and Sister Oram have both been ill, and Bro. Oram has been unable for two Sundays to take the services. Bro. H. J. Horsell supplied for July 11, Bren. W. Morrow and Clive Taylor for the 18th. Local brethren helped with other meetings. The church gratefully acknowledges the help received. The C.E. held a most successful annual rally. The juniors are still adding to their numbers, passing the half century mark. Meetings for spiritual strengthening of the members are being held this week, Bren. James Webb, Conference President, and Hugh Gray, from North Adelaide, giving the addresses.

At Queenstown on Sunday, July 18, Bro. W. C. Brooker celebrated his twenty-first anniversary as preacher of the church. In the morning he exhorted the church, when the chapel was crowded. At Sunday School greetings and "birthday wishes" were extended to Mr. Brooker. At the evening service every seat was filled, with chairs down the aisles. At 6.45 p.m. a song service was held. The subject of Mr. Brooker's address was "Must." During the singing of the invitation hymn one of the footballers came forward. Mr. and Mrs. Titcombe, from Moonta, rendered two quartettes, and Miss Titcombe sang a solo. During the week letters of transfer to Cheltenham were granted to Mr. and Mrs. E. H. Douglas.

Prospect church had good attendance at the Lord's table the last two Sundays. Bro. Beiler spoke at all services. Last Sunday night the Derbyshire male party took charge of the singing, and rendered beautiful pieces. One sister made the good confession after a fine address by Bro. Beiler. The chapel was full, and the service was bright and inspirational. Last Sunday afternoon the prizes for the year were given to beginners, kinders and primary departments, five prizes being given to scholars attending every Sunday. On Wednesday a social evening was held. Music was supplied by several scholars, and prizes were distributed to senior scholars. Seventeen prizes were given for scholars attending every Sunday for the year.

Queensland.

At Maryborough on July 11 Bro. G. E. Burns spoke in the morning and Bro. A. Price at night. There were good entries for Bible School examinations. The church regrets to lose, through transfer to Gympie, Bro. and Sister J. Wilson and family. Bro. Wilson was an elder of the church, and a hard worker. Mrs. Wilson was president of the sisters' guild.

Kingaroy experienced a delightful and inspiring time on July 4, when Bro. F. E. Alcorn (Conference President) delivered splendid addresses to good, representative attendances. Kingaroy had 21 present in the morning, and 37 at night; Boobie, afternoon, 22. At the close of the soul-stirring evening message a young married lady confessed Christ. Kingaroy is grateful to Ann-st., and to Bro. Alcorn for their assistance.

Ann-st. Brisbane, had fine meetings on July 11. Bro. Alcorn gave a fine morning address. Visitors included Mrs. Hare and Mrs. McMaster, of Swanston-st., Vic., and Bro. Le Page, of Bright, Vic. Bro. O. Potter was received into fellowship by transfer from Melbourne. We are sorry to report the serious illness of the treasurer, Bro. Cottee. Sister Inglis was present again after her illness, also Bro. Roy Cummings, who had been away through a serious accident.

Toowoomba reports good morning meetings. Bro. Rodger addressed the L.O.I. church parade on July 4. His subject was "Our Rock and Their Rock," and three young people confessed Christ. The Y.P.S. held a successful social on July 9. Bro. Elliott, one of the officers, has been laid aside with a severe throat affliction. Mrs. John Keable passed away after severe operation in St. Vincent's Hospital. The Harlaston work is being maintained. Bro. Swinton, who is helping in this district, is a young man of great promise.

Victoria.

Middle Park meetings are increasing in interest. Last Lord's day attendances were good, the gospel meeting especially being very fine. Bro. Baker's message was much appreciated. All auxiliaries are in a happy condition.

Glenferrie morning meeting was addressed by Bro. Gebbie. In the evening Bro. T. H. Scambler continued the studies in the Book of Acts. A young man was received into membership. The Bible School held a scholars' social evening during the week.

Last Lord's day at Ararat enjoyable meetings were held. After Bro. Hilford's address in the evening a married lady confessed Christ. Bro. Hilford has formed the basket ball team, and many enjoyable games have been played. Bible School and Bible Class are steadily growing.

South Melbourne had good gatherings last Lord's day. Bro. Waterman gave a fine morning message on "Pitchers, Trumpets and Lamps," and in the evening an interesting talk to the children. After the gospel address a young man from the K.S.P. made the good confession.

Good meetings at Ringwood on Sunday. Bro. L. Klux gave a good address to the church. At night a very good congregation listened attentively to Bro. Smith's message on "The Gospel of Christ." Bro. Taylor sang a splendid solo. An offering was taken for the Children's Hospital appeal.

Splendid addresses by Bro. Reg. Sparks to good audiences at Carnegie last Lord's day. Great preparations are being made in anticipation of the beginning of the ministry of Bro. Shipway. A working bee was held last Saturday afternoon for improving the surroundings of the chapel; a successful afternoon's work resulted.

At Stawell on July 11 there was another confession after a powerful sermon by Bro. Pratt. An impressive, well-attended baptismal service was held on Wednesday. The three candidates were received into fellowship on July 18. Good meeting at gospel service; fine sermon by Bro. Pratt on "An Unfailing Love."

On July 14 Gardiner church enjoyed the lantern lecture by Bro. Billington on his Telugu work. An offering of £4/1/6 was taken up for this work. Good meetings on July 11 when Bro. T. H. Scambler gave a fine exposition of Hosea, and Bro. Gebbie gave a chart address on "The Gospel." An evening offering of £6/16/- was taken for the Children's Hospital.

Splendid meetings at Ascot Vale and encouraging results during the past three weeks. Several have made the good confession—six young men and one young woman. Last Lord's day week Bro. Saunders, from Lygon-st., delivered an inspiring exhortation. Some of the members are helping to start the new cause in North Essendon. All auxiliaries are doing well.

At Cheltenham on Sunday there was much interest and enthusiasm. The meetings were held. The Phi Beta Pi club of about forty members had charge of the evening meeting, and conducted it splendidly before a large audience, reflecting great

credit on Mrs. Wakeley and the officers of the club. An offering for the Children's Hospital from church and school amounted to £7/10/6.

At Garfield, good meetings were held last Lord's day, when brethren met to break bread. Bro. Waters, of Warragul, presided; Bro. Kemp, of Swanston-st., and Sister Waters, of Warragul, also visited. A gospel meeting was held with an attendance of 18. Five young folk decided for Christ. The brethren greatly appreciate the help the Warragul church is giving in sparing Bro. Waters.

At Hampton Mrs. Wright, from North Fitzroy, has been received by transfer. On the evening of July 11 Bro. Tinkler conducted a "hymn service," assisted by several singers. The Sunday School is progressing, and evening audiences are encouraging. At an enjoyable meeting on Thursday last a mission band was inaugurated. Sisters Dines, Gill and Scambler outlined the work, and received a very attentive hearing.

Good meetings at Collingwood on July 18. Mr. Long, director Aborigines Inland Mission, and Mr. F. Barber, native missionary, addressed a large congregation. Attendance at Bible School was again a record—195. Bro. H. G. Harvey is superintendent. At the evening meeting a young lady was baptised. Bro. D. Stewart, of Shepparton, will commence his ministry at Collingwood in November as successor to G. J. Andrews.

Good meetings at Shepparton. On July 4 Bro. Stewart was at Echuca, and local services were taken by Bren. Bolduan and Funston. On the 9th the Bible School held an enjoyable social to close an attendance rally, and on Lord's day, 18th, there was a fine evening service at which 40 local boy scouts were present with scoutmasters. Bro. Stewart has given three months' notice of his resignation, and this has been accepted with regret.

Bro. E. Eaton, who was visiting Maryborough on Sunday, presided at the Lord's table. Bro. Baker delivered an inspiring message on "The Ministry of Testimony." The evening service was given over to the Hon. Mr. Finlayson, director of the Prohibition League, who spoke on prohibition. Other visitors were Sisters Mrs. Sheppard and Miss Chapman, Stawell; Miss Baker, Burnley; Bro. Evans, South Melbourne; and Bro. E. Eaton, jr.

At Fairfield a Bible School scholar has been immersed and received into fellowship; also a brother by restoration. The J.C.E. received a visit from North Fitzroy society on July 11. Foreign Mission offering amounted to £9/10/-. The J.C.E. also contributed £1/3/- to Baramati Orphanage. Last Sunday evening Bro. Fitzgerald preached to a fine audience on "The Second Coming of Christ, its Revelation to Jew, Gentile, Church of God."

At Doncaster on Sunday evening, after Bro. Lang's address, a married woman made the good confession. Sister Lauer, who had not long been living in the district, passed away after a short illness. Sister Lang has suffered bereavement through the death of her sister. Sympathy is extended to the sorrowing relatives. The Foreign Mission offering to date is £28/5/-. Collection for Children's Hospital amounted to £7/15/-. The Bible School also collected £1/11/-.

Meetings at Castlemaine have been interfered with by sickness. Bro. Clipstone has started a series of interesting addresses at the gospel services on "The Church." The church welcomes Bro. and Sister Jury, from Ultima, who have come to reside. Foreign Mission offering, £36, is a record. The church presented Sister Miller, who is leaving for Queenstown on account of health, with a nicely-bound Bible. The Bible School rally is creating interest among the children; attendances are increasing.

The membership of Bambra-rd. church now is over 200; Sunday School roll, 340; clubs, over 80. Splendid meetings on July 18. Bro. H. Jackel gave a helpful address in the morning. Bro. Schwab preached a powerful sermon at night, when three fine young men and one young lady confessed Christ. The P.B.P. club social

was highly successful; many clubs were represented. An address to the Sunday School by Fred Barber, an aborigine from Inland Aborigines Mission, was much appreciated. 133 broke bread during the day.

Meetings at York-st., Ballarat, are of an exceedingly healthy nature. Morning worship meetings are well attended. July 4 was an "every-member-present" Sunday, and members made a splendid response. Attendances at gospel services are also increasing. Visiting and local brethren continue to give faithful service. The young people's society is also doing well, and maintaining interest. On July 12 an inter-club debate was held with the Dawson-st. young people, and an enjoyable time was spent.

At Moreland morning service on July 18, the members, at the request of the Endeavorers, brought 31 doz. oranges and 42 bunches of violets, which have been distributed at the Homeopathic Hospital and the Old People's Home, Royal Park. At these places they held services. Mr. McDonald, Baptist minister of Elsternwick, who exchanged with Bro. Gale, addressed the church in a fine manner on "Enoch Walked with God." In the evening, Bro. Gale preaching, a Bible School boy made the good confession. The Foreign Mission offering amounts to £30/6/-.

Excellent meetings at Mildura on July 18. Bro. Bird spoke in the morning on "The Great White Throne," and at night delivered a splendid address on "Where art Thou?" Sister Smith rendered an enjoyable solo. The ladies held an "at home" on July 14. £5 was realised for Bible School building fund. The superintendent and teachers entertained the main portion of the Bible School at a picnic in the church grounds on Saturday afternoon. Largest number of scholars present on July 18 for the past two years. Four confessions at the close of the gospel message.

An enjoyable social was held on Thursday, 15th inst., at Camberwell, to say good-bye to Bro. G. Mathieson, of the College, who has been assisting church and Lord's day school for a few months. His sterling qualities and spiritual attainments endeared him to all. A presentation was made on behalf of the church and Sunday School teachers of two valuable volumes, and the boys of his class gave him an ever-sharp silver pencil. He carries with him the prayers and best wishes for his success in the new field at North Essendon. Bro. B. W. Huntsman gave an uplifting address on Lord's day morning.

Splendid meetings at Yarrowonga last Lord's day. Visitors at worship service, Bren. W. Clay, of Chelsea, and Morris, of Brighton. Bro. Clay gave a fine exhortation; 65 broke bread. Both Bible Schools combined in the afternoon in the Yarrowonga chapel. Bro. Arthur Smith bringing Mulwala Bible School by motor lorry, making a total of almost 100. Bro. Clay gave an interesting talk to the children. At the gospel service the chapel was well filled. Fine community singing led by Bro. Pratt, and a stirring address by Bro. Clay. A member of the singing class confessed Jesus. Collection for Children's Hospital, £5/9/9.

Geelong City church services have maintained a good standard, the expository and evangelistic addresses of Bro. Stuart Stevens contributing largely to the success. Auxiliary activities continue effective service. Speaking at 11 a.m. on July 11 Mr. Baker, of East Geelong Baptists, addressed the church in the interests of the Bible Society. The choir, under Bro. Mitchell, is proving an important factor at morning and evening sessions. Over £40 were contributed in special self-denial offering toward the general funds. Visiting members have included Sister Miss Foster, recently of W.A., and sometime teacher of Geelong Bible School.

At Surrey Hills on July 11 Bro. Way gave an appreciated exhortation. Last Lord's day there was a crowded attendance at the gospel service, when a full parade of district boy scouts was a feature of the evening. Taking for his text the scouts' motto, "Be Prepared," Bro. Edwards gave

a helpful message, and the service was greatly enjoyed. The Foreign Mission offering exceeded £26, to which will be added the duplex envelope contributions, making the total approximately £32, nearly doubling last year's amount. Under the editorship of Bro. Edwards, and with the kind assistance of Bro. Friece, a monthly church paper made its first appearance in July.

At Coburg on July 11 all services were well attended. Attendances at Sunday School and prayer service were records. July 18, F.M. offering reached £20. All services were good. Bro. J. I. Mudford was the morning speaker. At night Bro. Saunders' subject was "Jesus Cures Modern Blindness." A young man and a young woman confessed Christ.

At Lygon-st. on morning of July 18, an effort was made to arouse the interest of the men of the church, when A. G. Saunders, B.A., delivered a special address on "A Great Testimony." A male choir sang impressively "Oh Love that will not let me go." A married lady was received into membership. Sympathy was expressed for Miss Alice McKean and Miss Marjorie Horne who were knocked down by a motor car. At night A. G. Saunders discoursed upon "The Transformation of the Disciples." Special singing by the choir included an anthem, also a duet by Hilma Dickens and Doris Gibson.

Balwyn had a fine service in the morning. Stanley Riches and his wife (*en route* from New Zealand to South Africa) were present, and Bro. Riches gave a most helpful address. Splendid Bible School, at which the minister of the Baptist church, Collins-st., W. D. Jackson, B.A., gave a short talk, and afterwards spoke to the P.S.A. At night there was a good meeting. At the close of an address by Jas. E. Thomas a married man confessed Christ. The choir rendered a beautiful anthem. At the recent anniversary social of the church occasion was taken to do honor to Mr. and Mrs. Jas. Lacey and family, who have removed to Bentleigh, and a presentation of stainless cutlery was made to them on behalf of the church. They have been splendid workers.

New South Wales.

Services at Sydney City Temple were well attended on July 18. Bro. S. Triglone spoke in the morning, and Bro. C. Rush in the evening. Both addresses were very helpful and enjoyed by all. Bro. E. Davis, who has resigned his work at Mosman, has accepted an engagement for two months as evangelist of City Temple church.

At Lismore more than 30 scholars sat for the annual Bible examinations. In the evening of July 11, Bro. P. J. Pond preached on "Dangers of Indecision." On 12th a prayer meeting was held at the home of Bro. and Sister Atkin, when the young men of the C.E. Society had charge. The women's missionary and Dorcas Society had about 30 at last meeting, an interesting address being given on child welfare.

The northern suburbs conference rally was held at Mosman on Saturday, July 17. Members from northern churches met with Mosman members at a basket tea in the schoolroom. The big inspirational rally at 8 o'clock was a crowning success. Helpful addresses were delivered by Bren. A. L. Haddon, M.A.; E. R. Childs and C. C. S. Rush, B.A., who dealt with the subject, "Young People and Their Value to the Church." Vocal items by a combined choir, led by Bro. J. G. Tingate, were enjoyed. On July 18 Bro. S. Gole, of Chatswood, a foundation member of Mosman church, presided in morning. Visitors included Bro. Walter Henry, who has been in isolation at Cloncurry, Q., for ten years, and Bro. Barrett, of Swanston-st., Melbourne. Bro. Harbutt gave a helpful address on "The Naming of Jesus." Bro. Davis gave a powerful gospel message on "The Dangers Ahead—Rum, Rome and Rationalism." Bro. Davis terminates his services with the church on Aug. 4, when a public farewell will be given to him and Mrs. Davis.

OBITUARY.

BROWNE.—On May 24, Sister Myrtle Browne, daughter of the late G. H. Browne, evangelist, for many years in Victoria and N.S.W., passed into the life which is more abundant. She was baptised into Christ by her father at Lidcombe twenty years ago. She loved the Lord and delighted in his service. Through the years she was a faithful helper in the Bible School and regular church work, and possessed more than a usual passion for the things of the kingdom of God. For the past two years she had suffered a great deal, and waited with expectancy her release from pain, through the home-call of her Redeemer. The tired body was laid to rest by Bro. G. Fretwell, in the presence of her loved ones and friends. With them we rejoice that Myrtle was so ready for the great change.—H. G. Harward, Sydney.

THOMPSON.—Mrs. John T. Thompson, a member for eleven years with the church at Prospect, S.A., was called home on Tuesday, June 22, at the age of 58 years. Our sister was suddenly stricken only a week before her death. Sister Thompson was a most faithful Christian. She was converted in the Old Country, from whence she came with her husband and large family about thirteen years ago. During her association with the church here she endeared herself to all by her kindly Christian nature. Her quiet living for Christ spoke abundantly clear her witness to her Saviour whom she loved with all her heart. The things of the kingdom were indeed first with her. We shall miss her

from her place at the services of the Lord's house. Our tender sympathies and Christian regards go out to all the bereaved.—W.B.

REID.—After a very short illness, Sister Miss Agnes Reid, of Vale-st., North Melbourne, passed away on June 7, and was laid to rest in the Melbourne General Cemetery the following day. For many years past the church at North Melbourne regularly counted amongst those who came for breaking of bread our departed sister. Miss Reid confessed Christ at North Melbourne some 35 years ago, when the late Bro. C. A. Moore was evangelist. Hers was essentially a quiet, unobtrusive life showing the working of her Saviour in a life given to wayside ministries. Our sincere sympathy goes out to her loved ones, and especially to her sister, Miss Mary.—C.C.D.

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Primrose St., Essendon

Architect for New Church of Christ,
Buckley St., Essendon

ESTIMATES & SKETCH PLANS submitted
on Request

"The Great Adventure"

To preach the gospel—to make trial of the issue—is a great adventure.

The spirit of enterprise requires that preparation precede it.

Adequate preparation lessens the risk of failure.

The COLLEGE OF THE BIBLE prepares men for great adventures of faith with the gospel. "The people that know their God shall be strong and do exploits."

The COLLEGE OF THE BIBLE has proved to be an important factor in brotherhood progress.

The COLLEGE OF THE BIBLE is maintained by voluntary gifts of churches and brethren.

YOUR help is needed now.

The College of the Bible

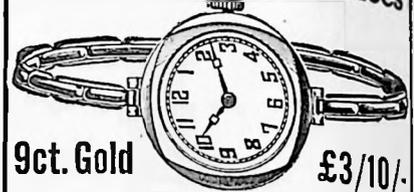
GLEN IRIS, VICTORIA, AUSTRALIA.

CONTROLLED BY THE FEDERAL CONFERENCE.

Principal - - - - A. R. Main, M.A.

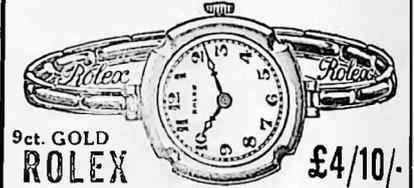
Send Donations to FRED. T. SAUNDERS, 250 Tooronga Rd., Malvern

PHONE, U 2964

Compare These Prices

9ct. Gold £3/10/-

HIGH-GRADE 15 JEWELLED LEVER
Complete with strong Gold Expansion Safety
Chain and Catch. Guaranteed 3 Years.
OTHERS from £2 on Moire Bands.



9ct. GOLD ROLEX £4/10/-

HIGH-GRADE JEWELLED ROLEX
Complete with strong Gold Expansion Safety
Chain and Catch. Guaranteed 3 years.
SEND FOR CATALOGUE

P. B. McMASTER

54 ERROL ST., NORTH MELB.

We Pay Postage.

Phone F 3058

The Model Dairy

11 MOFFAT ST., BRIGHTON

Bottled Milk from Selected Cows for

Babies and Invalids

A TRIAL SOLICITED

F. FROST, Proprietor Phone X 1744

See Back Page for Rates of Small Advs.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tailers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.,

310-322 Johnston-st., Abbotsford, Victoria.

LEARN BY POST

(Pittman's Correspondence Courses)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service which should be the aim of all.

Enrol me as a Student in Course.....
Send Particulars re

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

3 Moorhouse St., East Camberwell, Victoria.
Phone: Canty. 2817.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions
RICHMOND CAMBERWELL

LE PINE & SON

Funeral Directors

CANTERBURY HAWTHORN SURREY HILLS



W. J. Aird PTY. LTD.
Optician
314 Collins St., Melbourne
(Cor. Elizabeth St.) AND
The Block, Market Square
GEELONG
Phone Cent. 6937 or Geelong 2331
for Appointment

SINGERS AND PREACHERS
have a clearer voice when they use



Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Phone, X 6473
"Brentwood," Hampton St.,
Hampton,
or c/o Allan's, also Lyson St. Christian Chapel.

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm
Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.
GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.
Prepared only by
EDWARD G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
— PHONE 2087 —

**VICTORIAN
HOME MISSIONS**
SUPPORTING NEEDY CHURCHES
STARTING NEW CAUSES
Home Mission Office,
McEwan House (4th floor),
343-349 Lit. Collins St.,
Melbourne.
REG. ENNISS,
Organiser and
Secretary.
Phone, Cent 6448

**CHURCHES OF CHRIST
New South Wales.**
Home Mission Office and Book Depot.
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.
Phone: City 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and infirm
Evangelists' Trust.)
Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Retired Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may contribute.
In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.
Please forward contributions to W. H. Hall,
107 Pitt St., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall, S.
Price Weir and D. M. Wilson.

A. J. CURSON
ARCHITECT (Reg.)
Architect and Designer of the following
Church of Christ buildings:—
Brighton, Hampton, Ivanhoe, North Fitzroy and
North Melbourne Bible Schools.
Buildings designed for other States if required.
Send for Advice.
CORNER OF— Tel. X 6818
Bluff Rd. & Red Bluff St., Black Rock

Miss A. Allamby
SPECIALIST IN
LADIES' KNITTED APPAREL
126, 128 Queensberry Street, Carlton
Phone F 2491
(In Miss Allamby's absence abroad Miss H. Dickens is in charge)

T. W. BURROWS,
CASH and FAMILY BUTCHER,
Prime Corned Beef, Pickled Pork and Ox
Tongues.
Families waited on daily. Orders promptly
attended to.
The favor of your patronage and recommenda-
tion respectfully solicited.
Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.
Phone: (Call) Canterbury 898.

CATARRH
Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel dry?
Do I feel tired on rising? Does the nose dis-
charge? Do I suffer from headache? Do crusts
form in my nose? Do I expectorate frequently?
Is my sense of smell affected? Is there fullness
in the throat? Does phlegm drop into the throat?
Do I suffer from noise in the head? Do I suffer
from shortness of breath?
One month's treatment, 50/-, or for three
months, £6/6/-, which is generally necessary in
Catarrhal troubles. On receipt of either amount
the necessary treatment with full typed instruc-
tions will be sent.
See sworn testimonial of cures.
STORER ROSEMONT OIL,
Sure Cure for Blotches, Pimples, Boils, etc., 2/-,
3/6 and 5/-, posted free. Satisfaction guaranteed.
T. G. STORER,
Adelaide's Leading Herbal Practitioner,
IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

USE
Gas Fires
For Clean Radiant
Warmth without
Work or Worry
Prices from 30/-
THE METROPOLITAN GAS COY.
196 Flinders St., Melb.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONSMonumental Masons
6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.**LYALL & SONS** PTY. LTD.Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

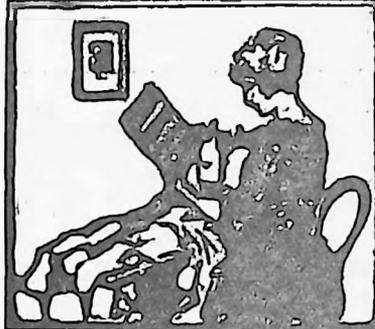
**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS****Australian Christian**Published Weekly by
Austral Printing & Publishing Co. Ltd.528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

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

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year.
Posted Direct, 10/6. Foreign, 14/-. Cheques,
money orders, etc., to D. E. PITTMAN, Mgr.CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.**THE PAULINE PATTERNS**

Are what I use. I will have no other.

Applications invited for Agencies in all States & N.Z.
PAULINE RELIABLE PATTERN CO.,
195 Smith-st., Fitzroy, Vic.

P.O. Box 795.

References:
E.S. & A. Bank Swanston St.**H. Louey Pang & Co. Pty. Ltd.**
Fruit, Produce and Commission
Agents,172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.**JOHANNESBURG, SOUTH AFRICA.**Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W. C. Craigie & Co.265 Little Collins St., Melbourne
(4 Doors from Swanston Street)A Home for Neglected, Orphan and
Fatherless Boys.PHONE:
Canty. 411No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.**OFFICE BEARERS:**PRESIDENT:
Mr. R. Campbell Edwards.VICE-PRESIDENT:
Mr. W. C. Craigie.HON. TREASURER:
Mr. John Hunter,
10 Peverell St., Canterbury.
Phone: Canty. 2040.HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.HON. PHYSICIAN:
Dr. Christina Reid, Burwood.HON. CHEMIST:
Mr. Cathcart, Surrey Hills.HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.STOCK EXPERT:
Mr. L. Hunter, Hawthorn.ORGANISING SECRETARY:
Mr. A. E. Knight.COMMITTEE:
Messrs. W. Cust, J. Hunter, C.
McPherson, Rowland T. Morris,
Mesdames G. A. Edwards, R. C.
Edwards, Misses Alt, Landman,
Smedley, Quilliam.All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**