

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. 36.

THURSDAY, SEPTEMBER 9, 1926.

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

On Hoping that the Converts will "Stick."

WHENEVER there is a sudden increase in the membership of a church by additions from without, whether as a result of a special mission or of the usual evangelistic services the question of the stability of the converts is sure to arise. In recent issues we have reported remarkable successes in South Africa and Western Australia. The pious hope expressed by a brother regarding these converts—"I hope they'll stick"—will find a response within the minds of many readers.

Yet, why should they not "stick"? What Christian who reads these lines is entitled to entertain the thought that at the beginning of his Christian life he was one whit more sincere, more earnest in his decision, more desirous of serving the Christ and of living a life well pleasing to God, than is the average individual of the hundreds who have recently confessed Christ at Kalgoorlie and Johannesburg? For ourselves, we should be greatly surprised if it could be proven that one per cent. of those making public confession of Christ in response to a Gospel appeal did so from an unworthy motive. We have no reason to suppose that the proportion is greater in a special mission than it is in the ordinary church services.

On whom does the keeping depend?

It can scarcely be superfluous to note that the "sticking" of a convert is not a thing which depends on the convert alone. Let us cease to speak as if it did.

In the first place, let us remember that "salvation is of the Lord." And the keeping power comes from him too. A sincere man, however conscious he or we may be of his sin, his temptation and his weakness, does not have to fight the battle of life in his own strength. He who gives life gives also strength for living. Our Lord prayed that the Father keep the disciples in his name. Paul declared that "the Lord is faithful, who shall stablish you and keep

you from evil." The Spirit is given to strengthen the weakest disciple with might in the inner man. The fact that some persons may seek to base an unscriptural doctrine of perseverance upon these texts should not keep us from accepting their truth. Man must co-operate, he has certainly a part to do in his salvation; but let us rejoice that God our Father is our helper, our guardian and our keeper. Were it not so, our case would be desperate.

The church's solemn responsibility.

It has to let these new converts fired with zeal, who have been led to see the glory of the New Testament church, see that the theory which has been expounded from the platform can be realised in life. It may have been the thought of the unity of the people of God, and of the need of adhering to apostolic principle and practice, which made them seek membership in a church wearing only the divine name. That church must therefore manifest a love and unity and devotion to New Testament faith and order which does not belie the claim made on the platform. Converts must not be shocked into perverts. It has to be

acknowledged with sorrow that many a congregation is far from being an attractive spiritual home to the would-be disciple of the Lord.

Let us remember that the person—young or old as counted by the standards of physical life—who first makes a profession of Christianity is a babe in Christ, and as such needs special care. Neglect will naturally mean loss. It has been said that "if fathers and mothers were to leave their babes to feed and care for themselves as the church leaves spiritual babes in Christ, they would all die." What an outcry there is when a little child is ill-treated, or found neglected and starving! We profess to put the spirit above the body; yet it causes no outcry when babes in Christ are allowed to perish for lack of spiritual care and nourishment. The church, which professes to be the family of God, must not be guilty of infanticide. It must suitably receive and care for the new converts. Very specially we should say that the church must show an interest and trust in the new members. A cordiality in their reception will now count for much. Do not treat them as if they were on sufferance or probation. Do not by coldness drive them back, and then when they have been repelled congratulate yourself on being a true prophet!

Again, the church must remember that its duty to men does not cease with their public confession and baptism. The second part of the commission is as important as the first. The teaching of "all things" commanded is quite as necessary as is the evangelising and baptising. But would we gather that it is so, if we considered alone either the common practice, or the amount of eulogy given to the faithful teacher and upbuilder as compared with that received by the successful evangelist? The teaching function of the church must be more diligently exercised. The privileges and the responsibilities of the Christian life need constant emphasis. Lastly, the con-

THE HARVEST.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears
In weeds that mar the land
Or helpful store.

The deeds we do, the words we say—
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

—Selected.

The Misguidance of Misnomers.

vert must be encouraged to engage in some definite service for Christ.

The convert himself has a duty in connection with the "sticking." We presume that all will agree that how to make converts "stick" is to be sure that we make real converts. We should give diligence to see that there is a genuine desire to accept Christ as the Saviour and to serve him with a true heart. It is not enough that a man come to recognise the scripturalness of the church's faith and order. He must accept Christ as his own personal Saviour. Conversion is primarily to Christ. We give place to none in our esteem and admiration for the church; but not even the church can be a substitute for Christ. It is not sufficient that a person recognise the validity of the command to be baptised, or the desirability of wearing only a Scriptural name, or the fact that denominationalism is an evil—he must avail himself of God's mercy in Christ, and must seek to live for him who gave himself up for us all. Neglect this, and of course there will be a sad lapse. Get every convert to be right in this, and hope for the future is bright.

The convert must use the divinely appointed means of grace. The services of the Lord's house must not be neglected; the importance of the Supper must be recognised; the privilege of prayer and Bible study must be used; the numerous opportunities of witnessing for Christ, and of commending him in loving and kindly deeds in daily life, must be utilised. No one who neglects these can "stick"; no one who employs these aright will lapse.

May we heed the exhortation: "Let us hold fast our profession."

Let us also breathe the confident prayer: "Hold thou me up, and I shall be safe."

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying.—J. Taylor.

The Apostle John, in one of those tersely dogmatic declarations by which the inspiring Spirit led him to pierce the disguises of false teachers, says—"Hereby know we the spirit of truth, and the spirit of error." And Paul speaks of the craftiness connected with changing winds of doctrine, "after the wiles of error"—or, as it might be rendered, "with a view to the scheming of error"; and in another well-known passage foretells the terrible judicial blindness which should afflict the followers of the great culminating lie of apostasy, as the result of "a working of error."

"The spirit of error": "the wiles of error": "a working of error." The expressions are all of them arresting. There is "a spirit of error" which is in vital contrast to "the spirit of truth." The workings and methods of the two are diametrically opposed. The one works underground in darkness; the other loves the light. Truth seeks clearness in speech, plainness of definition; error flourishes amid "the sleight of men," "craftiness," "lying wonders," "deceit of unrighteousness." Yet it is by their own fault if men are deceived. That fearful culmination of judgment, "a working of error, that they should believe what is false," is the inevitable fruit of "not receiving the love of the truth," but having "pleasure in unrighteousness."

Light *versus* darkness: truth-speaking and true dealing in love *versus* underground suggestion and scheming: surely we may adopt the apostolic verdict under a slightly different or extended application, and say—"Hereby know we the spirit of truth, and the spirit of error."

I.

Confusion of ideas is a congenial soil in which "the working of error" can sow its seed. It is impossible to see clearly in a fog. And mental fog, conducive to spirit-

ual distortion of vision, is one of the chief methods by which deceiving systems of error work their ends. Nor is anything more adapted to achieve such confusion than the use of misleading terms of reference. As the proverb has it, we should "call a spade a spade." Perhaps that proverbial expression has acquired a tinge of unpleasant suggestion of bluntness; but this does not seem necessarily to be attached to it; and of course the Scriptural warnings that truth must be set forward in love are sufficient to condemn an un-Christian lack of consideration, in speech or act. But we may take the maxim in its simpler sense as a recommendation to call things by their right names, not to create mental fog by the false assumptions that are involved in misleading appellations. And verily that is a fruitful topic in relation to many current systems of teaching! It is remarkable how far-reaching it is shown to be, as soon as we begin to consider it. One of the most fruitful causes of spiritual confusion is the use of misnomers—calling things by their wrong names. By this the thoughtless, the superficial, the unreasoning, the simple are misguided to their ruin. "Hereby know we the spirit of truth, and the spirit of error."

II.

The sin which may often be attached to calling things by their wrong names, no less than some accompaniments of it which do not come under our subject to-day, is at least suggested by the denunciation of the ancient prophet—"Woe unto them that call evil good, and good evil! that put darkness for light, and light for darkness . . .!" That is exactly what every system of error does to-day. "Fearless love of truth" is one of the catch-phrases of the day, which is positively (and with a very absurdity of paradox) supposed to justify the arrogant desertion of the very fountain of truth itself! No false teacher sets out with the declaration that he is following and teaching a lie. That would mislead nobody. The fact is, no doubt, that he is generally self-deceived, and thinks he is pursuing "truth." That does not make his teaching less dangerous, but rather, more so; nor does it alter the eternal fact that those who do desert the only fountain of truth are, in reality, "not receiving the love of truth."

Actually, although their vision has become so distorted that they do not see it, they are "putting darkness for light, and light for darkness." The abstract idol which they set up for themselves, and dignify by the name of "truth," bears no resemblance to the teaching of him who majestically declared himself to be "the Truth"; sometimes indeed those of whom we speak shamelessly contradict that teaching, after that majestic declaration.

A Contrast.

Along the road, sedate and slow,
Slouches a ponderous buffalo,
Dragging a rude, old-fashioned wain,
All loaded up with piles of grain.
With clacking wheels and clanking chain
It jolts o'er the ruts, and lumbering
Crawls slowly on, a cumbersome thing,
That rumbles along and creaks and squeals
On its clumsy, thick-rimmed wooden wheels.
The old red-bearded zamindar
Who drives it, spite of jolt and jar
Sits half-asleep; but sometimes prods
The stolid beast which onward plods,
Cursing with muttered imprecations
The poor brute's female near relations;
Then nods and sleeps again. Just so,
Over a thousand years ago,
In just such carts his fathers rode;
So little alters the ancient mode
In India, where the past's dead hand
Still grips this old unchanging land.

The air throbs with a roaring hum—
Down from the sky it seems to come;
And, looking upward, I can see,
Droning like a monstrous bee
And glittering like a dragon-fly,
An aeroplane go sailing by,
Far away in the sunlit sky.
Onward and upward doth it soar,
A thing of beauty, speed and power;
It wheels and flashes in the light,
Then downward swoops like a queening kite
And passes swiftly out of sight;
And slowly dies the distant drone,
Faint, and more faint, till now it's gone.
I think, as again I look below
On that old cart and buffalo,
How, in this land of contrasts strange,
The novelties of modern change
With relics of the ancient ways
Are mingled; new and old-world ways
Meet, and the swift, new-fangled West
Rubs shoulders with the slow old East.

—Henry Martin.

III.

But let us take a few definite examples of the misguidance caused by misnomers, the confusion and fog which are induced by the adoption of misleading titles and descriptions.

One of the most glaring examples is found in the most openly anti-Christian quarter of all. Those who are in any way brought in contact with the rationalistic press are well aware how openly, and with what blasphemous self-assurance, darkness is put for light in it, and light for darkness. And one particularly misguided periodical has a particularly misleading title. It would be a mistake to advertise the paper by mentioning the title here. Suffice it to say that it appears not only most innocent, but even alluring to people with literary tastes; and that no one who did not notice the sub-title would dream that he would find it to be permeated by a tone of mockery at holy things. This is worth mentioning here, because such papers are unhappily to be found in some of our public reading rooms; and it is well for the young and unsuspecting to be put on guard against such misguidance, as far as possible.

But other cases of misnomers are possibly still more dangerous, because not so quickly discoverable. Such as these are connected with systems professedly setting forth the true doctrine of Christ, but in one way or other denying or concealing it. Let us see how some of these create mental confusion, and so tend to produce spiritual misguidance, even by their very names.

IV.

We began with the open rationalist. We will take next in order the definitely heretical—those systems of doctrine which, either explicitly or by implication, deny or involve disbelief in some vitally Christian aspect of the person, or work, or teaching of our Lord, or indeed more than one of such aspects.

An example very definitely to the point is one that has often been commented upon. The so-called "Christian Science" is neither Christian nor scientific. It is a case of double misnomer. But it is likely to mislead those who do not discern its quiet assumption that an American prophetess of the nineteenth century after Christ, is the only person who can be trusted to explain the doctrine of Christ in a manner suitable to a scientific outlook.

This is a matter, unhappily, which creates havoc within the recognised bodies of Christians no less than outside them. A leading example is the case of the word "Catholic"—most innocent in its simple meaning of "universal"—innocent and beautifully descriptive too. But it has been quite spoilt by misuse. It is extraordinary that such a word should have been unresistingly surrendered to the exclusive claims of a single body, and that so many should carelessly speak of "Catholics" when they ought to say "Romanists," or "members of the Church of Rome." This should not be done. And now an added

complication has arisen in connection with the same term, through the rise of what is misnamed "Anglo-Catholicism." Not only has no one party in a church the right to arrogate to itself such a title, but the name is historically unfortunate for another reason. It has been applied (even then without accuracy) to the divines of the reigns of Charles I. and II., who adopted what may be called the "High Church" position. But they were definitely Protestant also! Those who lead the party now called "Anglo-Catholics" (whatever may be said of others who weakly lend them their support) might more correctly be termed "Anglo-Romans."

V.

The same difficulty confronts us on another side. There is that much-abused word "liberal," as applied to "liberal thought," or "liberal theology." Is not the suggestion that its opponents are "il-liberal" dangerously near, if not intended? A more common epithet for such is "narrow." Well, as long as there is no narrowness of heart, no straitening of love (which is as bad as laxity of doctrine), we need never be ashamed of a word which our Master has applied to his own "way." When charged with narrowness as a result of real loyalty to him, and not of self-imposed bonds or uncharity of heart, the reply is simple—"Strait is the gate, and narrow is the way." Nor does the context suggest that to be called "broad" is a compliment. But "liberal" is surely an arrogation! In fact, some of the leaders of the school so designated might more exactly adopt the title of "free-thinkers." Only that would be too obvious a warning!

This term is often now conjoined with another, of honored associations; and we read and hear of "Liberal Evangelicals." But, in many cases at least, this is a double misnomer: and one suspects that the number of such cases will increase. Doubtless the term has been invented to cover those who do not wish to throw over evangelical associations, while adopting, to some extent, even if in lesser degree, modern theological ideas. But already there are many among them whose teaching is of the very haziest on the central evangelical doctrine of the Atonement—not to speak of other matters. What right has such teaching to the name "Evangelical" at all?

Far be it from us to suggest that the misdirection involved in such labels is always recognised, or the deception conscious. In the great majority of cases it doubtless is not. But that does not alter the fact of misguidance, or the serious consequences which may follow. Moreover, as has been hinted, there are endless grades of opinion in such schools of thought. But the tendency is the serious matter: and the crowd generally follows the leaders sooner or later.

And behind the tendency, we must fearlessly say, is a "working of error." There may be no conscious deception in the adoption of such terms, yet the arch-deceiver

may be behind those terms all the while, using them as his tools. Mental confusion serves his purpose well. His "wiles of error" are conscious, at any rate. "Hereby know we the spirit of truth, and the spirit of error."—"The Christian."



John Lincoln Brandt.

Mr. and Mrs. John L. Brandt are coming to Australia by the "Aorangi," and are expected to arrive on September 19.

As has been announced, Bro. Brandt will be preacher of Swanston-st., Melbourne. The coming of a man of his ability and experience should mean much for our work as a whole.

From his early years, John L. Brandt's mother wished her son to be a preacher. Equipped by a liberal education, augmented by travel and extensive reading, he has gained a high reputation. As a lecturer he has been sought after by Lyceum Bureaus and Chatauquas. He has addressed audiences of ten thousand and more, easily holding them by his eloquent delivery and powerful voice. He has written seven books, including "Turning Points in Life," "Marriage and the Home," "Soul Saving Sermons," "The False and the True," and "Anglo-Saxon Supremacy." The volume entitled "The Lord's Supper," edited by him, has been extensively used by our Australian brethren. It is as a preacher, however, that our brother has excelled. He has ministered to some of the largest of our American churches—in Denver, Toledo, St. Louis, and Muskogee.

Mrs. Brandt is a worthy helpmeet to her husband. She is an accomplished lady, versed in the affairs of life socially and religiously, and has given good service as presiding officer of large organisations in America.

Bro. Brandt comes to Australia with three of his younger children. Three elder ones are remaining in America.

Religious Notes and News.

A CURIOUS WILL.

A bluff and British major, lately deceased, bequeathed his property to sundry descendants, "provided such children are well behaved and not drunkards, insane, imbecile, dissipated, or bankrupts, nor have embraced the Roman Catholic religion, Nonconformity, or any of the fad religions like Christian Scientists, etc." The major evidently shared the simple faith of Fielding's country parson: "I believe in religion; and when I say religion I mean the Christian religion; and when I say the Christian religion I mean the Protestant religion; and when I say the Protestant religion I mean the religion of the Church of England.—"Christian World."

MISSION COLLEGE SEIZED.

Among the numerous difficulties pressing upon missionaries in China at the present time, none is more perplexing than the recalcitrant attitude of large bodies of native students. Through the Shanghai correspondent of the "Times," comes news of the forcible seizure, by students, of the Anglo-Chinese College at Swatow.

The college, founded in 1906, is the property of the English Presbyterian Mission, and was founded for the training of Chinese students as Christians. When, last autumn, in view of the violent anti-British propaganda in Swatow, it was decided to close the college for a term, the local Students' Association asked that the buildings might be lent to them for the term, in order that studies might not be interrupted. This was agreed to, with the stipulation that the loan was only to be for a term, or less if the owners found they could recommence their own work. On September 5 the students published a statement that they had organised themselves into a new school, the Nan Chiang, to cut adrift from the British; that the college buildings were "common" property, not the English Mission's; and that their borrowing of the property was the first step to their resumption of permanent possession.

The Principal thereupon cancelled the agreement, but after explanations of a satisfactory character had been made, the Students' Association was allowed to reoccupy the buildings, on giving a written undertaking which acknowledged the Mission's ownership. More was to follow, however.—London "Christian."

INDIA CHRISTIAN MISSION.

A rescue work of particular urgency has recently been commenced in Ceylon by Mr. Arnold Paynter, of the India Christian Mission. This new work has been undertaken on behalf of the unfortunate children of white men and native women, and some eighteen children are already being cared for. These children are frequently the victims of odious exploitation, the girls being sold into the worst kind of slavery; so their rescue by Christian friends is a matter for encouragement and continued effort. An endeavor is now being made to secure a permanent Home for these little ones; and it is proposed to erect the necessary buildings as a memorial to the late Mrs. K. W. Kamarakulasinghe, who was the donor of the site for the Home.

DR. NORMAN MACLEAN.

Australia has in recent years enjoyed the visits of distinguished preachers from other lands. At present in Melbourne Dr. J. D. Jones, of Bourne-mouth, and Dr. Norman Maclean, of Edinburgh, are laboring side by side. Last Lords' Day, Dr. Maclean began his ministry at Scots Church, Collins St., under the Turnbull Trust. He is one of Scotland's most famous preachers. His Edinburgh congregation numbers over 3,000.

AS OTHERS SEE US.

The "Expository Times" in the course of a review of Principal Robinson's work, "What Churches of Christ Stand For," says:—"There is a body of Christians which calls itself 'The Church of Christ,' and most people have the impression that it is one of the 'fancy religions' which abound in this world of freedom. They are wrong. How wrong we are astonished to discover from a book which gives an account of the origins and tenets of the body . . . The exposition in this little book is encouraging."

FILMING LUTHER'S LIFE.

Luther's life is to be filmed on "a great and worthy scale" under the direction of the Supreme Evangelical Church Council of Germany. Dr. Doehring, pastor of the Berlin Cathedral, will write the manuscript, and the best artists and film experts will be secured for the work. It is hoped to "meet the highest demands from every viewpoint—technical, religious, scientific and artistic," and thereby to secure a film which will appeal to men and women in all nations who share the blessings of the Reformation. The British public will certainly await the film with interest. From the point of view of mere entertainment the life of Luther is a glorious theme, combining more adventure, heroism and humor than a hundred fictitious dramas. We hope, by the way, that the demand for scientific accuracy will not induce the promoters to "cut" the great Reformer's famous inkpot encounter with the Adversary. In any case, we rejoice that the cinema is to be used to popularise a great page of history, in which all Protestant nations take pride.

SPIRITUALISTIC PHENOMENA.

What proportion of spiritualistic phenomena, if any, is deliberately and fraudulently "faked"? The question is suggested by the production by the Pioneer Film Agency of a film entitled "Fake Spiritualism Exposed," shown at the Marble

Arch Pavilion (says the London "Christian World"). In this film a bereaved woman is depicted as being cheated by a medium whose tricks—crude enough, but quite likely to impress credulous minds—are subsequently exposed in detail. Sir Arthur Conan Doyle, who was invited to give his opinion of the film, who was whether such tricks are practised by more than one exhibition which showed only the darker side of a "religion" which was now practised in some 500 "churches." The editor of a Spiritualist paper playfully warned an intending "faker" that he would be run to earth in a month by genuine Spiritualists, who were eager to expose such frauds. We do not agree with Sir Arthur that the film is offensive or unnecessary. Spiritualism, for its own sake, must utterly disavow its complicity with Stodge the Medium, the fraud who exploits the foolish.

INTERPRETING THE NEW TESTAMENT.

We are to interpret the New Testament not as literalists, who treat it merely as literature; nor as legalists, who regard it only as a book of law; nor as traditionalists, who think of it as but didactic teaching—line upon line and precept upon precept; much less do we hold it as animists and fortune-tellers would make of it—a magic token or a dream-book. But we accept it with the reverent common sense and high esteem which see in it the rational revelation of God and the vital seed of eternal life. Like corn it will reproduce itself a hundredfold when planted in the right soil. It is the torch God holds forth to lead us on when reason fails, and when all other lights have gone out it will guide us in the pathway that grows brighter unto the perfect day.—"Christian Evangelist."

THE COURAGE OF THE QUEST.

"So let the way wind up the hill or down,
O'er rough or smooth, the Journey will be joy:
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best."
—Henry Van Dyke.

A Modern Elijah.

[C. A. Bowen, formerly of the College of the Bible, now at Bellingwe Mission, South Africa, tells the following interesting story in "The New Zealand Christian."]

The other night a boy came to the Mission for medicine, and while waiting at the door, he said in awed tones, "I hear a ghost."

It was a pitch black night, and there were strange and weird sounds in the forest. You could not tell how many pairs of eyes were watching from the shelter of the darkness. I could hear the sound of distant voices, and the strange rattle of a night bird, which sounded very much like muffled voices.

I looked at the boy as he stood in the glare of the lamp, and I could see his bulging eyes and his trembling legs, and in his voice fear had the mastery. These sounds were real ghosts to him, and his soul was in bondage to them. He told us that they are witch-doctors who ride through the night on the ant-bear and kill people. They have a medicine which makes the ant-bear strong and quick and which makes them invisible. The henten people are in bondage to the witch-doctors, and sometimes die of fright when the witch-doctor has decreed their fate.

One man came to the Mission and said that he had had a visit from two witch-doctors riding on ant-bears; and he was in deadly fear.

The ant-bear is a very timid and quick little creature, and few people have ever seen them. This makes them appear to be possessed of evil spirits. They consider the ant-bear to be a kind of a god.

One of our teachers was troubled by the witch-doctors. He could do very little with the people, because they believed in the witch-doctors and in the power of the ant-bear. He preached to the people, telling them that Christ could give them power over all evil and protect them from the witch-doctor, but they would not believe.

One day the teacher saw an ant-bear run into an ant-heap. Within no time a great crowd was collected around the ant-heap. Then with furious speed the teacher dug out the emissary of the witch-doctors. The people looked with horror and trembling as the teacher killed the ant-bear. They expected him to fall dead immediately, but he lived. That was not all. Before their startled and terrified gaze the teacher built a fire, placed his pot over the flames and cooked the ant-bear. Then, to finish off the evil spirits forever, he made the people eat it. A modern Elijah!

Since that time the power of the witch-doctor has nearly vanished from that kraal, and many are converted and turned from darkness unto light, from the power of Satan unto God.

The Power of Prayer.

E. G. Warren.

To the Christian believer no promises are more encouraging than those which assure him of answer to prayer. His times of need are so numerous, his needs so pressing, his hours of anxiety and fear so frequent, that this thought alone sustains him, I have a prayer-hearing and a prayer-answering God. Is it a time of prosperity? Then he has need to pray, "Lord, suffer me not to forget thee." Is it a time of adversity? Then he has need to pray, "Lord, let me not be forgotten of thee." Is it a time of health? Then he has need to pray, "Lord, give me grace to use it for thy glory." Is it a time of sickness? Then he has need to pray, "Lord, make me patient and submissive to thy will."

At all times, indeed, even when no words are uttered, when imploring no special blessing from on high, the Christian ought to cherish the spirit of prayer. That time assuredly is the time of sorest need when no want is felt, and no desire is cherished for a yet larger increase of grace and strength. True, times there often are in the Christian life when the soul, burdened, distressed, distracted with earthly things, cannot enter into sweet communion with its God; when the consciousness of sin and of unworthiness causes it with fear and trembling to stand afar off. But, blessed be God, there is, for such a time of need, a gracious promise: "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us, with groanings which cannot be uttered." Yes, in the fullness of his grace and tenderness, he reveals the Saviour to the soul as the all-prevailing Intercessor, the Advocate at God's right hand. He turns the eye away from self and sin to the Lamb of God, whose blood is all-sufficient to cleanse and purify. He inspires the earnest supplication, "Lord, undertake for me." He clothes the weeping penitent in the robe of the Redeemer's righteousness, so that it may appear with acceptance before him who is of purer eyes than to behold iniquity; and he draws persuasively to a throne of grace, himself making intercession with groanings which cannot be uttered. Precious encouragement! Jesus at the Father's right hand; the Holy Spirit breathing in us the longing, the desire, the humble petition: Jesus presenting the merits of his sacrifice; the Spirit enabling us to rest by faith on the blood of sprinkling: Jesus with his eye of love on the kneeling suppliant.

Remember the throne to which you are invited is peculiarly the throne of grace. God has his throne of justice, his throne of holiness, his throne of providence; but this is the throne of grace. He occupies it as the God of grace, and he holds out from it the sceptre of grace. All the blessings he bestows from off it are blessings of grace. They are not to be purchased, but are given, without money and without price. They are not conferred because of any merit or worthiness of ours, but are the free, generous gift of divine grace. Not to the rich and mighty only are they offered, but to the poorest, the humblest. Oh, is not this the very throne we need? Here we may have every need supplied. It was erected for poor and needy suppliants such as we are. And, from age to age, myriads of helpless and heavy-laden souls have gathered round it, and poured forth their desires to the hearer and answerer of prayer. Tolling painfully through a world of woe, they have here found rest. Faint and thirsty in the vale of tears, they have here been refreshed and invigorated. Opposed and beset by hostile enemies, they have here found strength, and succor, and protection. The weak have been strengthened, the downcast encouraged, the helpless relieved, the sorrowful comforted,

the poor enriched, by drawing near to the throne of grace.

It is, besides, ever nigh at hand. Go where the Christian may, he is never distant from the throne of grace. In the quiet of his room, or amidst the hustle of daily toil, or engaged in the anxieties of business, on the Lord's day, in the home, on the street, wherever he may be, he can at any moment lift up his heart to the Lord, who says, "Before they call, I will answer; and while they are yet speaking, I will hear." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." "The righteous cry, the Lord heareth, and delivereth them out of all their troubles." "The Lord is nigh unto them who are of a broken heart, and saveth such as he of a contrite spirit." Yes; the humble cottager, when he gathers round him his

THISTLEDOWN.

One thistle of the field escaped the mower's blade;
One mauve-lipped thistle which instinctively obeyed
Its weed tradition—bitter, evil, sly,
And laughed on to the wind its winged seeds wantonly.

One garden plot, long cherished for its petals white,
Of lowly and angelic flowers mystic of light,
Was choked, when summer days once more came nigh,
By wide serrated leaves and mauve lips putting high.

One envious little tongue, missed by God's careful blade,
Twists all to falsehood as it chatters unafraid;
So the clean innocent is smothered in a lie that stings
And even saints, if within ken they be, by jealous whisperings.

—J.M.B.

little flock, at the family altar, kneeling in his humble dwelling, is worshipping in heaven—the very scene where ten thousand times ten thousand bright and beautiful beings sing the great chorus of enraptured adoration.

If you would have strength for duty, patience for trial, deliverance out of trouble; if you would have that inward peace, which the world can neither give nor take away; if you would tread the heavenly pathway cheerfully and hopefully, you must give yourselves unto prayer. It brings you into the nearest and most intimate communion with God you can have on earth. It gives new life to the drooping spirit. It imparts new vigor to faith, new fervor to love, new intensity to zeal. It raises the desires and affections above the things of this present world, and fastens them on the things above. It draws down from the heavenly storehouse the richest blessings of the covenant of grace. It secures in every time of need, the help of him who is almighty, the guidance of him who cannot err, the protection of him who rules in heaven and on earth, the love and sympathy of him who spared not his own Son, but gave him up unto death for us all, and who, with him, will also freely give us all things.

Then, whatever be our need, let us come with boldness to the throne of grace—not the boldness which would attempt to dictate to God, not the boldness which would prescribe to him who

knoweth what things we have need of before we ask him; but the boldness of a loving, trustful child who confides in a Father's tenderness, who is conscious of a Father's love, and who is ready to unburden itself of all its cares and griefs and anxieties, assured that he will withhold no good thing. Let nothing keep us at a distance from the throne of grace, not even our sins and shortcomings, our unbelief, our coldness, our ingratitude. Let us remember, the gate of access is ever open, and the winged prayer will in an instant bring the Saviour near, in all the intensity of his love and in all the fulness of his grace, in all the omnipotence of his strength and assurance of his death-destroying might, into our faint and failing hearts.

The faith that believes that God will do what you ask, is not born in a hurry. It is not born in the dust of the street, and the noise of a crowd. That faith will have a birthplace in every heart that takes quiet time off habitually with God, and listens to his voice in his word.

The purpose of prayer is to get God's will done. What a stranger God is in his own world! What a long time some of us have kept back from making a full surrender of our life to his just claims, and how sad is the experience of all those who will not let God have his own way. How better can we learn how to pray than by watching how Jesus prayed, and then trying to imitate him?

Christ suggested some of the things for which men should pray. We must pray for our enemies: "Pray for them which despitefully use and persecute you" (Matt. 5: 44). Then he invites us to pray that the Lord of the harvest will send forth more laborers into the harvest fields of the world. As to the manner and spirit of prayer, Jesus encouraged simplicity. We are not to use vain repetitions as the heathen do, but we are to be most sincere when we come into his presence, knowing that he can read the inmost thought of every mind. Again, he would have us to be regular or constant in our prayers. He said men ought always to pray and not to faint. What wonderful evidence we have that those cease to pray cease to live in the great church of the living God? Do we not believe that because of the strong social influence in our church life to-day the spiritual life has suffered? What a difficulty it is to get people to attend our mid-week prayer meeting. Surely there is a reason for this lack of interest in the prayer life of the church. No church can ever be a soul-winning church, if its members lack waiting upon God. Jesus prepared for the great events of his life by prayer. The church can only fulfil her great mission in saving men and women by cultivating the spirit of prayer and the grace of supplication. Prayer meant much to Jesus. When perplexed, he prayed. When hard pressed by work, he prayed. When hungry for fellowship, he found it in prayer. If tempted, he prayed. If criticised, he prayed.

In conclusion we would notice the place of prayer in revival. We know that the first great revival of Christian history had its origin on the human side in a ten-days' prayer meeting. We read of that handful of disciples, "These all continued steadfastly in prayer." The result of that prayer meeting we read of in Acts 2. They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. The result was about 3000 were won for Christ on that day. This revival proved genuine and permanent, because the converts "continued steadfastly in the apostles' teaching and fellowship; in the breaking of bread, and the prayers . . . and the Lord added to them day by day those that were being saved." Every true revival from that day to this has had its earthly origin in prayer. God has made it possible for us to have a wonderful soul-saving time. Let our prayer always be, "O Lord, send a revival, and let it begin in me."

The Home Circle.

Conducted by J. C. F. PITTMAN

GOD OF THE OPEN AIR.

God of the open air, these are things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass.
Music of birds, murmur of little rills,
Shadows of clouds that swiftly pass,
And after showers
The smell of flowers,
And of the good brown earth.
And best of all along the way: friendship and
mirth
So let me keep—
These treasures of the humble heart as
In true possession, owning them by love,
And when at last I can no longer move
Among them freely—but must part,
From the green fields and waters clear,
Let me not creep—
Into some darkened room and hide,
From all that makes the world so bright and
dear,
But throw the windows wide—
To welcome in the light.
And while I clasp a well-beloved hand;
Let me once more have sight,
Of the deep sky and far smiling land,
Then gently fall in sleep
And breathe my body back to Nature's care
My spirit out to thee, God of the Open-air.

—Henry van Dyke.

A PARABLE OF THE DAISY.

A certain rich prince had surrounded his palace with a large and beautiful garden. He loved all the trees and flowers that grew in this garden, and one summer day he was wandering along the paths between the borders where the flowers bloomed in profusion. Presently he stopped by some magnificent rose bushes. "How beautiful you are!" he said to the rich, red blossoms. "Yes," they answered, nodding their heads proudly in the light summer breeze. "We make the garden sweet by day, and at night we decorate your banqueting-table, where your guests are made happier and lighter by our beauty and scent." "That is true," said the prince, and he passed on to where some tall white lilies were swaying gracefully. "Emblems of purity," he said. "What is your work in the world?" "We adorn God's house and his altar," they answered, "and the last resting-place of his servants who have found his peace which passeth man's understanding." "The world is indeed better for your presence," said the prince. Then he left the flower-garden, and turned to his orchard, but as he passed a small plot of grass he saw a tiny white daisy growing. "Why, little daisy," said he, "what work does a tiny thing like you find to do in this big world?" "Nothing very remarkable," it answered. "I just open my white petals to the glorious sun, and try to make my little corner in the garden bright and happy. I mean to be the best little daisy in the world if I can. The children love me, and in the meadows they gather my brothers and sisters to make their daisy chains." The prince knelt on the grass beside the daisy. "Sweet little flower," said he, "you do more than that. You teach a lesson of humility and love to the proud and haughty. All the world, as well as my garden, is sweeter for your presence."

"Everybody has troubles and some of them are genuine enough, but some of them are counterfeit, without any real foundation, and, usually, it is the counterfeit ones that bring forth the most grumbling."

OUR ALARM CLOCKS.

Did you ever have an alarm clock to wake you up in the morning? When it goes off with a loud ring, it warns you not to sleep any longer.

Did you ever stop to think that your body has many alarm clocks? If you stay up late one night, the next morning you are tired, cross and sleepy. That is your alarm clock telling you to get more sleep.

When you eat a piece of pie or cake just before going to bed, and all during the night you roll and toss and have bad dreams, that is your alarm clock warning you not to do it again.

When you sit near an open window on a cool day, the wind blows against you, but you do not notice it. Before you realise it, you begin to sneeze. That sneeze is an alarm clock telling you to either close the window or move out of the draft.

Do you ever have a toothache so much that it seems you can not stand it much longer? That ache is an alarm clock warning you to go to the dentist to have your teeth fixed and to take better care of your teeth after that.

Every pain that you have is an alarm clock warning you against something. If you want to be strong and healthy, you must listen to the warning of these alarm clocks of your body.—Leslie E. Dunkin, in "Dew Drop."

TRAGIC IN THE EXTREME.

"A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: 'Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?' Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, 'I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, but in all those years you are the only man who ever spoke to me about my soul.'—Selected.

HOW'S THE LITTLE CHAP TO KNOW?

How's the little chap to know
Just the proper road to go,
If you never travel with him
While he's little, hand in hand?

How's he ever going to learn
Just what corners not to turn
If you never try to tell him
So that he can understand?

—Edgar Guest.

Ashe—"To-day I pleased a pretty woman by telling her that a certain red-faced, snub-nosed, bald-headed mortal looked like her." Beeche—"You didn't!" "I did. The red faced, snub-nosed, baldheaded mortal was her first baby."

Old Uncle Eben Jones went into a life insurance office and requested a policy. "Why, uncle," said the President, "you are too old for us to take the risk. How old are you?" "Ninety-seven come next August," said the old man, and added testily, "If you folk will take the trouble to look up your statistics you'll find that mighty few men die after they're ninety-seven."

The Family Altar.

— J. C. F. P. —

Monday.

And he brought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock.—Mark 15: 46.

Richard Crashaw wrote:—

"Here where our Lord once laid his head,
Now the grave lies buried."
Reading—Mark 15: 26-47.

Tuesday.

He is risen.—Mark 16: 6.
"In the 'Life of Dr. Dale,' we are told how he came to write his book, 'The Living Christ.' He was writing an Easter sermon, and when half-way through, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive!' I said to myself, 'Alive!' and then I paused—'alive!' and then I paused again; 'alive!' Can that really be true? living as I myself am? I got up and walked about repeating 'Christ is living! Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory, yes, 'Christ is living.' It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe it as I do now.'"
Reading—Mark 16.

Wednesday.

Christ Jesus our hope.—1 Tim. 1: 1.
"There are few of us who have attained to anything like mature years whose hearts may not be compared to graveyards, where lie entombed many earthly dreams, the objects of young ambition, as well as many plans and pursuits that we once followed eagerly, but are now ashamed of, or perhaps have abandoned to take up fresh courses altogether. But the hope of the Bridegroom's coming is a hope that will not fail us, a hope that we never need relinquish, and of which we shall never despair."
Reading—1 Tim. 1.

Thursday.

Who gave himself a ransom for all.—1 Tim. 2: 6.
"Jesus, be endless praise to thee,
Whose boundless mercy hath for me,
For me and all thy hands have made,
An everlasting ransom paid."
Reading—1 Tim. 2.

Friday.

He who was manifest in the flesh.—1 Tim. 3: 16.
"The phrase means that God appeared in human form, or with human nature; and this is declared to be the 'great' truth so long concealed from human view, but now revealed as constituting the fundamental doctrine of the gospel."
Reading—1 Tim. 3.

Saturday.

Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.—1 Tim. 4: 12.
Of this verse, Melancthon wrote, "We have put this text into our rules, because it is a brief word of direction for our whole conduct. We should keep it always in mind, and have it ever before our vision, as the norm of our whole life and teaching office."
Reading—1 Tim. 4.

Sunday.

She that giveth herself to pleasure is dead while she liveth.—1 Tim. 5: 6.
"When there is estrangement of the soul from the Spirit of God and Christ, sanctifying, and the comforting, and cheering it, then there is a death of the soul. . . . The world is full of dead men, that are dead while they are alive. A fearful estate, if we had spiritual eyes to see it and think of it."
Reading—1 Tim. 5.

Prayer Meeting Topic.

September 15.

THE MESSAGE OF ZEPHANIAH.

(Zeph. I: 1-18.)

F. J. SIVYER, B.A.

According to the preface to his book Zephaniah was of royal blood, Hezekiah being his fourth ancestor. The times in which he ministered were those dark days between the reckless reign of Manasseh and the reformation by Josiah. Ostensibly Jehovah was still worshipped, but actually the people by reason of the Assyrian dominance were observing the Canaanitish Baal cults and the rites connected with Assyrian star-worship. Moral and social laxity were the natural consequence.

With terrific earnestness Zephaniah launched his message upon the nation, declaring that the pitiless Scythians were God's instrument of punishment. The message of the three chapters of his book may be thus summarised.

The Punishment.

Zephaniah is known as "the sternest of all the prophets." He begins his message with the sweeping threat, "I will utterly consume all things from the earth, saith the Lord," and then proceeds to foretell the fate that shall befall each of the offenders beginning with Judah. The black-robed priests of Baal known as the Chemarim filled the land with groves and idols. Foreign troops such as the Cherehites and Pelihites terrorised and barbarised the community. The Kedeshim, devotees of Baal, built their huts alongside of and even within the precincts of the Temple, and there carried on their shameless traffic. God's name was less revered than that of Moloch.

Because of this welter of wickedness and rank indifference, God's terrible "day of judgment" would soon overtake them. "That day is a day of wrath, a day of trouble and desolation, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." In Jerusalem there would be heard crying and wailing and "a great crashing from the hills." Then with a bold stroke he represents God as having "prepared a sacrifice, he had bid his guests." Judah is to be the victim in the sacrificial meal.

The Pleading.

At the beginning of the second chapter we have the only semblance of softening in the prophet's vehement attitude. "Carefully examine your souls and be ashamed. Play the man." He admonishes and then goes on to plead, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." There is no thought of God's mercy as the hope of deliverance. "The conditions of escape are sternly ethical—meekness, the doing of justice and righteousness." This brief interlude is followed by a continuance of denunciation and threatened doom upon the Philistines, Moab and Ammon, Ethiopia and Nineveh.

The Promise.

The concluding chapter seems to have been a second message delivered by Zephaniah to Jerusalem. It starts with a repetition of the proclamation of universal doom. Because Judah has disregarded the warning all the proud and impenitent shall be removed from Jerusalem, and a humble and righteous people will take their place. Her "princes are roaring lions; her judges are evening wolves; they leave nothing till the morrow."

Jerusalem ultimately is to be restored to divine favor. The proud and arrogant will have vanished and "a folk poor and humble," who do the will of God, will take their place and none shall make them afraid.

TOPIC FOR SEPT. 22.—THE UNJUST STEWARD.—Luke 16: 1-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

DECISION MONTH.

The Committee of the Victorian Bible School and Young People's Department is asking that wherever possible the Bible Schools of our State make the months of October and November a special time of decision for Christ. The programme of Children's Year carried with it a month of special evangelism. Some of the other bodies represented on the Council held this during August, but that month did not seem at all suitable to our schools. We have thrown ourselves with enthusiasm into the work of finding new scholars; let us with similar eagerness now seek their open decision for Christ.

The wisdom of such an effort.

Many may question the advisability of holding such an effort. Personally we see every reason for it and none against it. At the end of every year many of the older boys and girls of our schools reach school-leaving age and go out to face the great world of life and business. Some of these will have decided for Christ; many of them will not have done so. After years of teaching and training in the Bible School there is a grave danger that these latter will drift out of the school without having been won to definite decision for Christ. Why should we fail in our effort to reap? Are we afraid that the gospel has lost its power, or that Christ will not appeal to the youth of to-day? Year after year we teach and sow the seed, but we never make any opportunity for reaping the harvest. In one of our suburban churches the superintendent could see that he was losing his older scholars just when they ought to be coming into the church. It was useless to expect the young folk to come to the Sunday evening services, for many of them belonged to non-church homes, and their parents were not willing for them to go out at night. He decided that the only thing to be done was to have a decision day in the school itself. His plans were carefully laid, and when the day came nine of the older scholars stepped out to confess Christ. A little later a further opportunity for decision was given, when seven of the older boys took their stand for Christ. Very often the children are ready to do what is right if only the opportunity is given to them.

Ways and means.

Much care and wisdom are required in arranging for Decision Day. No publicity should be given to Decision Day in advance. All of the officers and teachers should know of it, and the real object of it all should be laid heavily upon their hearts. There should be frequent meetings for prayer and instruction. A talk by the preacher to the teachers on the art of securing decisions among the scholars might prove helpful. Let the teaching preceding the day be simple, clear and direct. If the teacher has the confidence of her scholars, many of the decisions will have been made before the time comes for the preacher to give some supplemental talks to the school on what it means to be a Christian.

Then, when the day comes, let the matter be placed before the scholars in a quiet, sincere way, and God will do the rest. The talk to the children might be given either by the superintendent or the preacher, but let it be done by the one best fitted to perform it. The hymns, the reading, and all other phases of the session should be made to fit in with the great thought of the afternoon. If you feel that a Decision Day in the school is impossible, then do your very best to secure the attendance of your older scholars at the Sunday evening services, where they may have the opportunity of deciding for Christ. However, we believe that a Decision Day in your school, carefully and prayerfully

planned, will prove the crowning glory of the faithful work of teaching that has been done in the past months and years.

NINETY-TWO OF EVERY HUNDRED GONE!

Such is the startling heading of an article by Mr. H. Parr Armstrong, head of the Department of Religious Education, Butler University, Indianapolis, Ind. A recent Survey of Religious Education in the State of Indiana revealed that the greatest enrolment of boys and girls is not at the age of five or eight, but at the age of twelve years. "Out of a hundred children in Sunday School at twelve years of age, twenty-five drop out at the age of fourteen. When the eighteenth birthday comes, fifty more are eliminated. In other words, seventy-five of the original hundred are not in Sunday School when they are eighteen years old. At the age of twenty-two the survey shows ninety-two have quit and only eight are left. In other words, our church schools throughout the State of Indiana retain only 8 per cent. of the boys and girls from the age of twelve to the age of twenty-two. As Indiana is recognised as among the foremost States in the field of Christian education, these conditions no doubt prevail generally."

Mr. Armstrong goes on to say that "our problem is keeping the boys and girls in the church. Instead of conserving every human soul and keeping all the children in the church, we have divided our attention among other matters. Too little attention has been given to the Sunday School. Much money and time have been spent on revivals and rescue missions. But the great bulk of our preachers and teachers have failed to see that the genius of evangelism lies in conservation rather than reclamation."

Don't cure—prevent!

In the medical world to-day the word "prevent" is a greater word than "remedy." It is good to cure a person of some disease, but better to prevent the disease from coming. Knowledge has given us an efficient fire department, but wisdom has caused many to build fire-proof houses. We must not only have efficient Sunday Schools and organisation, but we must have soul-proof schools. We have a challenge of "keeping the gospel" as well as "preaching the gospel."

The greatest problem in the field of Christian education to-day, as I see it, is that of causing religion to function in the every-day activities of boys and girls. It is a question of how to make the ideals of Christ live in their lives, so that they can conscientiously and truly say: "In him we live, and move, and have our being." We have said a great deal about incarnation in the past. Most any church member is familiar with the first chapter of John. All have heard John's thesis: "And the Word became flesh and dwelt among us, full of grace and truth." But we have failed to make Christ incarnate in the lives of boys and girls to-day! We have emphasised the incarnation of Christ, then, and not the incarnation of the principles of Christ to-day in the lives of boys and girls. "The Word must become flesh now . . ."

The little child in the cradle is the greatest heritage we have. Training this child from the very beginning in the church is our responsibility. Conserving its many fine qualities is the business of religious education. By supplementing the Sunday School with other religious agencies, we can hope to reach more people. The church and Sunday School are one. The church is the school and the school is the church. . . . All of the activities of the church must unite and combine all of their efforts for the promotion of the one definite task—the training and conservation of children in the kingdom of God.—"Lookout."

Foreign Missions.

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

HEALTH OF MELVILLE MACKIE.

Mrs. Mackie, writing June 20, says: "You will be pleased that our little boy's health is very much improved the last couple of months, and his leg appears to be improving also, but very slowly. He can put no weight on it or bend it sideways from the knee yet, so I think it is injured at the knee. It is a great worry to me, for he has not walked now for over eight months. I think, if it does not soon get right, I should take him to Australia for other treatment." We all sympathise with Bro. and Sister Mackie in the setback in the health of their little boy, but there are many fervent prayers being offered that he may soon be restored to perfect health and strength.

TEACHERS' HOUSE, SHRIGONDA.

Miss Cameron is a very busy woman. She writes: "I have just been informed of the fact that the money for the teachers' house is at hand. I am so happy about it, and we shall start as soon as ever the plan is approved. We shall now be able to go ahead and get the building work finished before the hot season. This letter contained some more about the need of the teachers' home, but that page has been destroyed, as before the letter was posted I received the good news. The hais (teachers) are so happy too about it. Thank all who have helped to make this possible."

PLAN OF HUEILICHOW HOSPITAL.

Dr. Killmier has sent a plan of the proposed Hueilichow Hospital, China. When the New Zealand Mission Board had some buildings to erect in South Africa, a Bro. Coulter, a professional builder, volunteered to go to South Africa and superintend the erection of these buildings. It was a magnificent help to our New Zealand brethren. Having now purchased land in Hueilichow, in the near future we shall have to build a hospital and three residences for our missionaries. Of course the time of building these will depend on the receipt of the money needed. I write this note with the hope that some builder brother in Australia might be able to take a holiday in Hueilichow, China, and superintend the erection of these missionary buildings.

WATER FOR SHRIGONDA.

Bro. Watson writes from Shrigonda, India: "We have had some rain lately, and some of the farmers are sowing early crops. We do pray for success, because after ten years of drought the poor farmers are very badly hit. All in our mission are keeping well, and the work is going ahead nicely. I have ordered a boring machine for the new well sinking, and the general information about it is that we will strike water about ten feet more sinking, but in order not to expend that amount of money at once we thought it wise to find out by boring, say 50 ft., and perhaps strike a good artesian supply."

A MISSIONARY MEETING.

At Dulwich church, S.A., on Wednesday, Aug. 25, I had the pleasure of presiding over an unique missionary meeting. Mrs. Morrow, wife of the President of the F.M. Board, had arranged to have different members of the Dulwich Mutual Improvement Society take the names and represent various missionaries on the field. The roll of our missionaries was called, and as the name of any missionary represented in the meeting was called, the brother or sister rose, and throughout what was said the missionary was supposed to be speaking. They had all made

most careful preparation, and did their parts splendidly. I commend this to other organisations. Those who took part at Dulwich have a knowledge of our missionaries that, I am sure, they never before possessed, and an increased interest in their work; and all who were present, as in imagination they listened to the voice of the actual missionary, were very much more helped than if the number of young people had risen and given missionary papers or addresses. In all thirteen missionaries were represented. The speeches lasted from three minutes to fifteen. Between the messages a missionary verse was sung.

LETTER FROM MISS D. LUDBROOK.

Miss Dorothy Ludbrook writes: "This year's study is invaluable so far as the written language is concerned, but I am not able to speak many sentences. I went out visiting with Miss Booth, who is in charge of the blind school, one afternoon. It is my first experience in open air preaching in China. The Bible-woman brought with her a picture, which she had copied on to a linen cloth, of the Prodigal Son. It was a Chinese interpretation, the figures all being Chinese, but it certainly was very good. This picture she pinned on to the wall of a house, and then she and Miss Booth commenced singing. Very soon a crowd collected, and then the preaching started. I do not know what was said, but recognised her earnestness and ability to speak. We then moved into a court yard, and the women who lived around gathered together. This time the picture of Jesus and the children of the world was hung up, and the hymn, 'Jesus Loves Me' sung. These two visits lasted about a quarter of an hour each. As we were returning home a woman came after us and invited us into her home to preach. The room into which we were taken was a typical Chinese one. Mud walls and floor made it very dark. The chairs were arranged in straight lines along the walls. A table at one end had the incense bowls in which incense was burning. The husband brought each half a cup of tea, which, as custom demands, we did not drink till we were about to leave. Miss Booth spoke on this occasion, and her audience consisted of two women, two children and two men, who stood just outside the door. They seemed to be interested in what was said, and invited us to return again. Miss Booth studied with Mrs. Anderson for a time. She is doing a fine work amongst the blind girls."

FAREWELL MEETING.

A farewell tea, arranged by the Victorian F.M. Committee, was held at Lygon-st. lecture hall on Tuesday evening, Sept. 7, to say good-bye to Miss L. I. Redman as she completes her furlough and returns to India; and to Mrs. and Miss P. Ludbrook, who are about to visit China for the marriage of Mr. Clark and Miss D. Ludbrook. Occasion was taken to farewell Bro. B. W. Huntsman, who leaves for U.S. America, and to express good wishes to Bro. A. E. Hingworth, who goes shortly to Sydney. D. E. Pittman presided, and brief addresses were delivered by J. E. Shipway, Mrs. Hayward, J. Whelan (N.S.W.), C. Schwab and J. E. Allan. Responses were made by Miss Redman, Mrs. Ludbrook, Mr. Huntsman and Mr. Hingworth. Miss E. Bagley and Miss E. Preston helped with solo and recitation, and prayer by Bro. A. G. Saunders closed a very enjoyable session. Many then went into the chapel, where Bro. J. E. Thomas delivered his lantern lecture on "The Land of Our Lord and the Land of the Book." Miss Redman expects to leave by the "Moldavia" from Princes Pier, Port Melbourne, at noon on Tuesday, Sept.

14, and Mrs. and Miss Ludbrook by the "Change" from Victoria Dock on Monday, September 13.

ADDRESSES.

J. Warren (evangelist of Colonel Light Gardens church)—Crozier-ave., Mitcham Park, Adelaide, South Australia.

R. O. Sutton (preacher Oakleigh church, Vic.).—1 Burlington-st., Oakleigh.

FOR SALE.

Miller Organ, in good order, suitable church work, will sell cheap. Apply Mrs. Ellis, "Eldon," Frank-st., South Preston, Vic., near Bell station.

MARRIAGE.

CROUCH—LONGMUIR (Golden Wedding).—On September 7, 1876, at the home of the bride's father and mother, Boundary-rd., Heatherton, Vic., by Mr. H. Balantyne, Henry, eldest son of the late H. W. Crouch, to Marion, second daughter of the late R. and J. Longmuir. Present address, Doncaster, Vic.

IN MEMORIAM.

DUNN.—In loving memory of Francis Gregory, dearly loved husband of Eleanor Rea Dunn. Died at Parkville, Vic., September 13, 1914.

McCRACKETT, D.—In loving memory of our dear one, who was called to higher service on Sept. 4, 1916.

Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

—By his loving wife and daughter.

COMING EVENTS.

SEPT. 12 and 16.—Oakleigh Church Tenth Anniversary, Sunday, 11, Bro. A. W. Connor (Prahran); 7, Bro. A. R. Main (College). Thursday, 8, Public Meeting. Bro. H. J. Patterson, M.A. (Aseot Vale). Old members and friends cordially invited.

SEPTEMBER 13.—Annual Concert by Students of the College of the Bible, Lygon-st. Chapel, Monday, Sept. 13, at 8 p.m. Mr. R. Lyall will preside. Good, varied programme of elocutionary and musical items. Tickets, 1/-.

SEPT. 26.—Church of Christ, Swanston-st., Melbourne, Lord's day services. Morning, 11 o'clock; evening, 7 o'clock, Mr. John L. Brandt will commence his ministry with the church. Special services.

SEPT. 27 (Monday, 8 o'clock).—Church of Christ, Swanston-st., Melbourne. Public Welcome Meeting to Bro. John L. Brandt to mark commencement of his ministry with church. Cordial invitation extended to members of all our churches and friends. Representative speakers. Musical items by choir. Please keep date free.

OCTOBER 3, 7, 10.—Cheltenham Bible School Anniversary Oct. 3, speaker, 11 and 7, Dan. Wakeley; 3 p.m., T. R. Morris. Special singing by the scholars led by Bro. Val. Woff. Oct. 7, Tea in Schoolroom at 5.30; Annual Demonstration in the Cheltenham Soldiers' Memorial Hall at 7.45. Fine programme, and plenty of room at 10.0, at 3 p.m. Distribution of prizes. Oct. 10, at 3 p.m., friends cordially invited.

BOARD AND RESIDENCE.

At the lady students' hostel, 301 Lower Malvern-rd., East Malvern (near Gardiner station), there are a few vacancies for lady boarders. A suitable home in good environment for students, teachers or business young ladies. For particulars call and see the Matron, write or 'phone U8643.

Here and There.

We learn that Bro. H. C. Stitt, of Sydney, has accepted an engagement as evangelist of the church at Wagga, N.S.W.

The treasurer of the Federal Conference desires to acknowledge receipt of 5/- "From a Sister, Swanston-st., Melbourne," for the Federal Evangelistic Fund.

Ninety-nine from outside Western Australia have registered as delegates to the Federal Conference. The organisation is going on rapidly now, and everything promises great times in Perth from Oct. 15 to 22.

Bro. John L. Brandt, the new preacher for the church at Swanston-st., Melbourne, is expected to reach Sydney on Sept. 18, and all being well, come to Melbourne a day or two later, and be ready to commence his ministry on Lord's day, Sept. 26. A public welcome meeting is being arranged for Monday evening, Sept. 27.

Bro. A. J. Fisher has been conducting a Stamp Club in the interests of Federal work. Recently another cheque was received from him as a result of this work, this time for £1/6/5. Thanks is tendered to Bro. Fisher, to the Editor of "Pure Words," and all others who have helped in this matter, by the Federal Executive.

The Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, Sept. 15, in Swanston-st. lecture hall, from 11.30 a.m. till 4 p.m. Would sisters having work or parcels from their respective churches for the missions have them in on or before that date, as they will be packed in readiness to send away? A good attendance of workers is asked for.

Interest is growing in the annual offering of the College of the Bible, and from all over Australia brethren, who realise the importance of the College to the progress of the churches, are sending messages of greeting and encouragement to the organising secretary. It is urgent that an offering of £1,500 be made on October 3. An advance of 25 per cent. all along the line is needed.

At present there are not many lady students in the hostel. In order that the premises may be used to advantage, the College Board of Management has agreed to receive a few lady boarders (see advertisement in this issue). The expressed willingness of the Matron (Mrs. C. F. McDonald) to incur the extra duties involved, and thus assist the College, is greatly appreciated by members of the Board.

During the eleven weeks Bro. Connor has been at Prahran, V., enjoyable and much-blessed times have been spent. Eleven new members have been added to the church by confession of faith and baptism, and some by letter. Last Thursday the officers and deacons gave a social evening. An enjoyable time was spent, the items being supplied by the choir. Basket ball and football teams have both succeeded in getting in semi-finals.

No effort is spared by the Austral to ensure prompt despatch of the "Christian." The postal authorities state that congestion at G.P.O. is responsible for occasional delays. Many subscribers did not receive last issue until Monday. It would help the publishers if subscribers would send complaints to the Postmaster-General. All papers are lodged at G.P.O., Melbourne, before noon each Thursday; many are sent on Wednesday evening. We are glad to note the eagerness of subscribers to get our weekly publication.

Churches of Christ in the south-west portion of Western Australia held a very successful conference at Harvey on Wednesday, Aug. 25. A delegation including Albany Bell (State President), D. M. Wilson (Federal Conference President), W. R. Hibbert (organising secretary) and

S. H. Mudge were also present from Perth. G. P. Charman, of Harvey, presided. Business included matters relating to the necessary co-operation to meet the growing needs of the south-west. It was arranged to hold the next conference at Bunbury. S. Hicks was elected president, and J. K. Robinson secretary, for the ensuing year.

The President of our Queensland Conference (Bro. F. E. Alcorn) writes:—"After many years of happy association with Queensland churches of Christ, as a member and treasurer of the Home Mission Committee, Bro. Geo. Colvin has, on the advice of his doctor, resigned both as treasurer and member of the committee. During the time that Bro. Colvin has served on the committee, and as treasurer, he has had the full confidence and support of the Queensland churches, filling the office thoroughly and capably. At its meeting, when his resignation was accepted, the committee placed on record its appreciation of the years of faithful service rendered to the brotherhood by him. Sister Colvin, who has now been a patient invalid for

GLORIOUS NEWS FROM THE WEST.

"I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth."

In wonderful fashion has the power of the Gospel been manifested at the Hinrichsen-Brooker mission conducted at Kalgoorlie, W.A. Bro. C. H. Hunt, preacher of the church, who has been diligently working in the mission, sent us the following telegram on Tuesday:

"Climax Hinrichsen-Brooker mission Kalgoorlie baffles description. 250 broke bread Sunday; 57 received. Tremendous crowd at night. 45 confessions Monday. Wonderful thanksgiving service; 34 further confessions. Total, 292. Thankoffering, £770. Doxology.—Hunt."

For this notable victory and token of divine power it is fitting that we return thanks to God.

over four years, has had to make many sacrifices to enable her husband to retain the office for so long. We pray that both Bro. and Sister Colvin may have God's richest blessing in their latter days."

The fortnight's mission at Wedderburn, Vic., conducted during the vacation by Bren. R. Arnold and F. T. Turner, of the College of the Bible, was one of the most enthusiastic held for many years. The church is indebted to the missionaries and those who made the effort possible. At the close of a fine meeting on Saturday evening a young man confessed Christ. Sunday evening was the crowning effort of the mission, the best gospel meeting for years. The chapel was full, and the spirit of the meeting was splendid. Visits from brethren from Bendigo and St. Arnaud were appreciated. Meetings were well attended, though counter attractions existed. Bro. Turner as song-leader was most enthusiastic and made the people sing. His talks to the young folk and his exhortation to the church were very well delivered. The church was greatly appreciated Bro. Arnold's gospel addresses. At the close of a fine meeting on Saturday evening a young man confessed Christ. Sunday evening was the crowning effort of the mission, the best gospel meeting for years. The chapel was full, and the spirit of the meeting was splendid. Bro. Arnold's theme was, "What Think Ye of Christ?" At the close one young lady made the good confession. The

visible results are three confessions and one restoration. It is believed that with a longer mission many more additions would have been made. Duets and quartettes greatly helped the meetings.

Miss Bertha Kearthland, M.Sc., a member of Preston church, has returned to Victoria, after a year's absence. In the "Argus" of Friday last appeared a column article giving an account of her experiences at and impressions of Toronto University, Canada. Miss Kearthland was science lecturer at the Melbourne Teachers' Training College and demonstrator in geology in the University. She was commissioned by the Education Department to inquire into the latest developments in domestic arts from the point of view of food, chemistry and dietetics. Evidently she did excellent work while in Toronto. The "Argus" writer states that "in spite of a modesty, which made it very difficult to gain any information about her own attainments, the value of her work is shown by the fact that the Toronto University is allowing Miss Kearthland to finish her last year's work in Melbourne, after which she can return to present her thesis and undergo an oral examination for the degree of doctor of philosophy, which is the goal of a six years' course." It is announced that, though Miss Kearthland had been appointed, prior to her return, to be lecturer in the Teachers' College at Ballarat, the authorities in Melbourne have decided to retain her services at the Training College, where she will resume work as science lecturer, and where she hopes to arrange a special "refresher course" in the light of her investigations abroad for the benefit of all domestic arts teachers working under the Education Department in Melbourne.

MISSION IN SOUTH AFRICA.

Dr. Jesse R. Kellems, who, with the help of Mr. Richards as song-leader, has conducted a wonderfully successful mission at Johannesburg, writes under date August 10:—

"The campaign in Johannesburg continues with greater interest and enthusiasm than ever. With the advent of warm, bright weather, the crowds, which had been tremendous before, have increased by 25 per cent. The meetings have entered upon the eleventh week. This is not yet the record, for Dr. S. M. Martin once conducted a thirteen weeks' campaign in one of our Pennsylvania churches. Before this closes, however, it bids fair to eclipse this one in duration. The gospel invitation has been extended for nine weeks every night and every Lord's day morning. In all that time there has not been one invitation without additions to the church. So far 411 people have walked down the aisles of Eton Hall to confess Christ. Of this number 302 have been immersed, and scores are awaiting baptism. To each new convert is given a beautiful baptismal certificate, the gift of our beloved Bro. Robert Wilson Black, of London. Of the number so far, about two hundred have made regular weekly pledges to the work, and it is wonderful to find each Lord's day morning the baskets filled with these envelopes containing the money thus pledged."

Bro. F. H. Hadfield, M.L.A., sends the following regarding Durban, where a mission is now being held: "Durban, our great winter pleasure resort, will come next. A beautiful hall has been obtained, one of the best in South Africa. Pray and give that Durban may have as great a blessing as Johannesburg, and when the mission moves on to the next place, go on praying and go on giving, and before long all the principal towns in South Africa will have a big New Testament church, and the whole country will know what it is to be simply Christian. Don't fail to take your share in this great historical and eternal undertaking for Christ. Remember too that this work is a tremendous strain on the missionaries, Bren. Kellems and Richards, and their wives. Let them be held up continually by the powerful hand of prayer before his throne, who is able to renew their strength."

The Restoration of the Immersion of Believers.

[The "Australian Baptist" prints the following from the pen of Prof. A. T. Robertson, the well-known American theologian and writer.]

The Roman Catholics never had it all their own way in the substitution of pouring and sprinkling for immersion. The Greek Church adhered to immersion, which it practises to-day (trine immersion). Infant sprinkling gradually overran the West, but not without protest. The Anabaptists of Germany, Switzerland and Holland vigorously protested against the baptism of infants. Some of them insisted on the immersion of believers, but many did not at once come to that position. By 1641 there was a distinct cleavage in the Jessey Congregational Church of London on the subject of immersion of believers. The champions of the restoration of the New Testament baptism were ridiculed and opposed and persecuted in Britain. Those who insisted on the immersion of believers came to be called Baptists, dropping the ana. They denied that anything else was true baptism save the immersion of believers in Christ. It is a pity that Luther did not understand the Anabaptists better. They would have been strong allies for his great doctrine of justification by faith in spite of some socialistic and even communistic tendencies at Munster.

As it was, the Baptist Reformation had an uphill fight in England in the seventeenth century.

Romanists and Presbyterians and Independents fought the Baptist movement. Historically, the Particular English Baptists grew out of the Independent Movement (the Jessey Church). There were, as a result of that fact, some churches with a mixed membership (some Independents, some Baptists). But the Baptist position got a firmer foundation in the United States than in Britain. It has held its place in Britain in the face of a powerful State Church which opposes the insistence on the immersion of believers. Other denominations have declined to follow the return to the New Testament pattern. But in the United States the Baptists, after severe persecution in New England and Virginia, gained enough strength to win religious liberty for all as the first amendment to the constitution of the country.

In a hundred and fifty years the American Baptists have forged to the front, and have passed the Methodists, according to the United States census, with over eight million members. The Roman Catholics count population, and the Baptists probably surpass them in population. In the South the Baptists are growing at a rapid rate, and feel a great responsibility to sound out to all the world the New Testament teaching and practice about baptism. Can modern Baptists win a hearing for their message? Is it worth while to make the effort?

Call to the Open Air.

Now is the time for open-air gospel preaching, and we commend to earnest Christians the following report which we have received from Chicago (says "The Christian Herald").

Four new motor-busses have been dedicated to outdoor evangelistic work by the Moody Bible Institute of Chicago, which is adding to its equipment and personnel with a view to extending its open-air gospel teaching during the summer. Filled with students of the Institute, these busses are sent daily, and sometimes twice a day, to many parts of Chicago and adjacent territory, where appeals are made to groups of men and women.

"Crime and lawlessness in Chicago may be said to have reached their peak," said Dr. James M. Gray, president of the Institute, at the dedicatory services of the busses. "We are getting this new equipment into operation at a time when it is most needed, for the way to the greatest service for Christ lies out in the open air, out on the streets and highways, where the eternal truths can be told to men and women who never enter a church."

The action of the Institute in extending its outdoor work is in line with the increased activity in this respect by other religious organisations of the city, and is in response to a demand being voiced in both lay and ecclesiastical circles. Recently sixty pastors of the city have pledged themselves to street-corner talks during the summer months. Newspapers have added their

influence to the general plea for taking the church to the people, instead of waiting for people to come to the church. The Chicago "Evening Post," recently said, "A walled-in gospel cannot save the world. The church must get back to the original methods. If a fishing boat or the crumbling stone circle of a well was good enough rostrum for the Master, a step-ladder or a soap-box should be good enough for any of his followers. It is obvious that the great masses of the people will never be reached with the wonderful story of God's interest in their lives if the task of reaching them be made mainly a work within the walls of the churches, and if the telling of the story be regarded as peculiarly the business of the paid preacher. The need of the world is an adventuring religion, which will leave the shelter of its temples of beauty, its cushioned seats and atmosphere of calm, and take to the highways, declaring to all who pass by the great truth that God cares about them."

ACKNOWLEDGMENTS.

J. W. Nichols, Superintendent of Benevolence (Vic.) acknowledges receipt of parcels during August from Miss Brown, Miss Bennett, Mrs. Hall, Mrs. Ryall, A. M. Hunt, M. E. Payne, Mrs. Falls, General Dorcas, M. Brighton Mission Band, Camberwell East P.B.P., and Glenferrie.

Just One.

Here is a fine extract from a book of sermons and lectures by the late Mr. Justin Evans: "You can count the apples on the tree, but who can count the trees in the apple? The one acorn may become a forest. The one man may become many. Paul was converted on the way to Damascus. But he was one, only one. Yes; but in that one there was Corinth, and Antioch, and Thessalonica, and Rome—strong churches—all hidden in the one man that was converted there.

"A Baptist minister writes in his diary one day: 'Baptised to-day a journeyman shoemaker, thinking nothing of it at all. Yes, but what is the name of that journeyman shoemaker? Oh! his name is William Carey! William Carey! In William Carey there was India; in William Carey there was the missionary work at home and abroad—one man, but the one making many.'

"A minister in the North of England was lamenting at the close of the year, and was very depressed. Somebody asked him: 'What is the matter with you? You seem very low-hearted to-day.' 'Yes,' he said, 'I have been looking over the account of the church for the last year, and I find I have only received one member into the church.' 'Well, that is rather disheartening. What is the name of that one member?' 'Oh,' he said, 'he was only a gardener—a young gardener.' 'What was his name?' 'Oh, his name was Robert Moffat.'

"Oh, thank God! Robert Moffat was quite enough for a whole year. In Robert Moffat there was Bechuanaland; in Robert Moffat there was South Africa, and thousands of men and women there brought unto Christ through his ministry afterwards. One man, but many."

THE END OF THE AGE.

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

T. J. Johnston writes regarding the above. In part, he says:—Matt. 24: 15-18, Mark 13: 14-21, Luke 17: 26, 37, and Luke 21: 20-28, undoubtedly referred to the destruction of Jerusalem. "The meaning of these Scriptures could only be understood in this way by the disciples as referring to themselves, and the way our Lord intended they should be understood, for it will be remembered that he spoke of 'Jerusalem being compassed with armies.' Otherwise, there was no point in our Saviour using these warnings by illustrations in this connection. We know that the prophecy concerning the destruction of Jerusalem was fulfilled at that time. Jesus refers to another great event that was imminent to the one we have outlined, namely, 'when the Son of Man is revealed,' "the coming of the Son of Man." In Mark 13: 26 and Luke 21-27, after our Lord describes the conditions we have referred to previous to his coming, he uses the word then, showing the connection with those conditions, but in Matt. 24: 29, he uses the strongest word possible, the adverb 'immediately' to show that there could be no hiatus, or gap of time between those conditions and his coming or second advent. The word 'immediately' on this subject seems to be a word that very few students of the Scriptures have noticed."

[This correspondence is now closed.—Ed.]

GOD AND MAN.

God dowers the world with a wealth of stars
As only his bounty can.

He opens the locks and breaks the bars
And leaves it free to man.

Man comes, and picks up some trifling toy,
The work of a schoolboy's knife;

Then says, when it brings him little joy,
How poor a thing is Life.

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.

VICTORIAN COUNCIL OF CHURCHES.

At the last meeting of the Victorian Council of Churches the following were elected to hold office for the ensuing year:—President, Mr. W. D. Jackson; vice-president, Prof. T. J. Smith; secretary, Mr. George A. Judkins; treasurer, Mr. W. G. Willmott.

The annual report stated that three important deputations were organised during the year. These related to the proposal of the ministry to introduce legislation for the legalising of the totalisator in order to raise revenue for charitable purposes; in regard to picture films (giving support to the ministry in its desire to safeguard the young life of the community by means of a State censorship); and in connection with the applications of the Railways Commissioners for a liquor licence at Buffalo, and of the Electricity Commissioners for a licence at Yallourn. It was gratifying to note that the totalisator proposal was abandoned, that the applications for liquor licences were withdrawn, and that the Film Censorship Bill passed safely through the Legislative Council. The ministry had given an assurance that it intended to proceed with the bill early in the present session. Strong action was taken to defeat the proposal to repeal the ordinance providing for a "dry" Canberra. Acting as the executive of the Federal Council of Churches, representing all the States, much valuable work was done. Parliament had resolved that the question should be submitted to the people residing within the Federal Territory later.

Other matters mentioned in the report concerning which action had been taken during the year were:—Gambling in connection with State School functions; the use of post-offices for the sale of raffle tickets; the sale of raffle tickets in streets; proposals for the removal of restrictions in relation to lotteries; art unions held in violation of the law; indecent advertisements and literature; Lake Tyers aboriginal station; and co-operation with the League of Nations and the Society for the Promotion of International Friendship through the churches in the suitable observance of Peace Sunday.

Special attention had been given to Sunday observance. Suitable action, it is stated, had been taken to check the effort being made by some to turn Sunday into a holiday. Regret was expressed that the council's representations to the University Council regarding Sunday tennis were unavailing. Acting on behalf of the Sorters and Letter Carriers' Union, the council had made representation to the postal authorities in connection with the running of a Sunday train to Sydney, with the result that the Sunday work was reduced to a minimum. A resolution of regret that the authorities chose the Lord's day as the time of Cobham's welcome was carried.

**ACKNOWLEDGMENTS.
COLLEGE OF THE BIBLE.**

The Board of Management desires to acknowledge, with thanks, the receipt of the following subscriptions during August:—

Churches.—Annual Offering: Vic.—South Melbourne, 10/-; Newmarket, £2/2/3. Duplex envelopes, Maylands, S.A., £3/14/8.

Individual Gifts: General Funds.—Qld.: A. E. Hinrichsen, 10/6; Miss May Hinrichsen, 5/-; V. G. Boettcher, 5/-; Bro. and Sister J. Chappell, £1/10/-; J. W. Clothier, £1. Vic.: C. W. Brown, £2/10/-; A. Clarke, £1; "A Brother," £30; Mrs. M. A. Brace, 10/-; Mrs. E. E. Crisp, 10/-; A. Munro, 5/-; S.A.: F. Langlois, £1; D. M. Goldsworthy, £1/1/3. W.A.: Mrs. Whelan, £1; Miss M. Whelan, 5/-. N.S.W.: F. S. Burns, £1/1/-; Mrs. Sylvester Butler, £2. N.Z.: Mrs. H. M. Powell, 10/-. Special.—The Elborn Trust, New Zealand, £12; Mr. and Mrs. T. E. Rofe Settlement, Scholarship, £30. Radiator Account.—Anonymous, Vic., £1; Hobart, Tas., Y.P.S.C.E., £1/5/-. Total, £98/14/8.

W. C. Craigie, Treasurer.
Fred. T. Saunders, Org. Sec.

Foy & Gibson's

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

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

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

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

MOTOR RADIATOR MFG. CO. Phone: CENT. 5755
(H. B. Robbins)

LATROBE ST., 1 door from Elizabeth St.

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

**Stained Glass
Memorial Windows**

AND

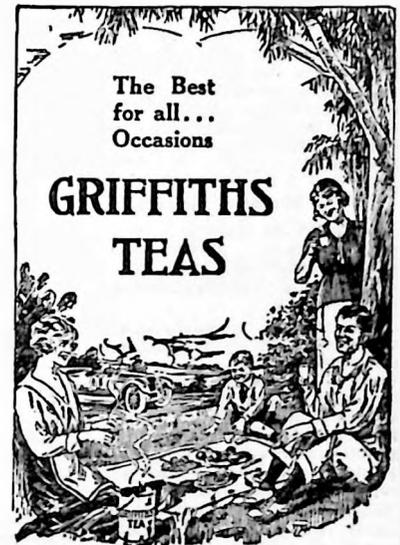
**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

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

The Best
for all...
Occasions

**GRIFFITHS
TEAS**



Do YOU Need GLASSES?

IF you suffer from Headache, or your eyes tire easily, you should not delay, but have your sight examined by a Qualified Optician.

CONSULT

E. WOOD PTY. LTD.

Certified Ophthalmic Opticians

95 ELIZABETH STREET, MELBOURNE
Phone 6778 for an Appointment



News of the Churches.

Queensland.

At Gympie on Aug. 29, Bro. C. Trudgian exhorted. At night Bro. E. Trudgian preached. The Bible School is preparing for anniversary. New rally (bees and butterflies) commenced Sept. 5.

Maryborough church had its half-yearly business meeting on Sept. 1, when it was decided to re-engage Bro. G. E. Burns as a week-end preacher until February next. The sisters' guild has donated £19 to the building fund this year. The Endeavorers are packing a parcel for the mission fields.

New Veteran Bible School, under Bro. T. Fittell, is growing. Gospel meeting on 30th was well attended, with baptismal service at conclusion. Bro. C. Trudgian preached on "My Master's Cross and Mine." There are now 12 members. Lord's Supper in future will be observed every Lord's day.

On the morning of Aug. 29, Mr. Rothery addressed Ann-st. (Brisbane) church. In the evening two young ladies made the good confession after an address by Mr. Alcorn on "The Physician's Question." The young men of the church are forming a cricket club, in aid of which an evening's entertainment was given by Mr. Bennett on Aug. 28.

The church at Bundaberg held the second of a series of special week-night meetings in the Caledonian Hall, when fully 200 people assembled, including the Mayor and Mayoress of the city. In this way the church is reaching people who would not be reached in the ordinary way. Already three have been baptised as a result of these gatherings, and others are interested. All services are well attended, and prospects are bright.

Western Australia.

On Aug. 29 Bro. Ingham, of North Perth, exhorted at Lake-st. At the gospel service Bro. Hagger preached on "A City without a Soul" (Jonah 3: 10). One young lady made the good confession.

Claremont had splendidly-attended meetings on Aug. 29. In the morning Bro. A. Brown gave a helpful address. On the previous Sunday Bro. E. H. Eaton conducted the gospel service. Sister Miss Marsden will supervise the Junior Endeavor. Miss Smith has relinquished this work through lack of time. Bren. Boulden and Prior, newly-appointed Bible School visitors, are doing good work. The Bible School is preparing for anniversary.

Bassendean Y.P. Endeavor Society had an enjoyable visit from Inglewood Senior Endeavor on Aug. 30. Mid-week meetings continue to increase, 40 being present on Aug. 25. On 26th the girls' Mission Band gave a surprise party to one of their members (Sister R. Berry), and presented her with a large gilt-framed picture, in honor of her approaching marriage. On 29th Bro. Peacock spoke morning and evening. Sister Peggy Robinson continues to improve in health.

Inglewood church is making favorable progress under the direction (pro tem.) of Bro. Hibbert. Morning services have been well attended, an average of 70 to 80 members breaking bread, while gospel services are generally 50 to 100 strong. Bible School attendances are on the increase, there being nearly 100 children on the roll. The kindergarten section is leading at present. Boys and girls are competing with each other in bringing new scholars. Prayer services on Thursday evenings are well supported; average attendance, 40. Senior Endeavor work is in full swing; average, 30. Juniors have commenced at 10 a.m. on Sunday. The

church is eagerly awaiting the arrival of Bro. Hutson, from N.S.W.

Tasmania.

At Launceston a successful half-yearly business meeting was held on Sept. 1. The reports from elders, church secretary, treasurer, Bible School, Sisters' Auxiliary, Endeavor Societies, Band of Hope, training class, choir, "service Bible Class," and evangelist were excellent. During the past six months 29 were added by faith and obedience, and 5 by letter. A new cause was begun at Prospect. The finances of church and auxiliaries as reported are very satisfactory. The church anniversary was commenced on Lord's day, Sept. 5. Bro. N. G. Noble spoke on "The Mark of the Prize," at 11 a.m., and received a sister into fellowship. The thankoffering reached £19. Bro. W. H. Nightingale, from Ulverstone, delivered great messages at 3 p.m., on "I Can," and at 7 p.m. on "Shiloh," to large audiences. One confession at each service. The large choir was ably led by Bro. Ron Pitt.

South Australia.

The thirty-seventh annual meeting of Robert-st., Hindmarsh, F.M. auxiliary was held on Wednesday, Sept. 1. Bro. Paternoster presided, and gave the missionary address. The usual quarterly quota, £10/5/-, has been raised. The report presented by the secretary was very good.

At Grote-st. on Sunday, Sept. 5, Bro. Jas. E. Webb, from Unley, addressed the morning meeting on "The Parable of the Sower." Bro. J. Wiltshire preached at the gospel service on "The Great Salvation," and one confessed Jesus as Saviour. The choir sang splendidly, and Miss L. Bell sang, "Sun of My Soul."

At Queenstown on Tuesday, Aug. 31, the girls' wattle club held an evening in aid of the Protestant Children's Home, the result being very good. On Wednesday evening the cleaning bee was continued. On Sunday, Sept. 5, at morning worship, Bro. F. Harris exhorted the church. School attendance was improved. In the evening a song service was held at 6.45. The attendance was good, and Bro. Brooker spoke on "Cleanliness."

At Kadina on Wednesday, Sept. 1, Mrs. Craddock and Mrs. Behrmann had a successful social gathering; Mr. Parker was chairman. On Thursday afternoon the women's guild also had a happy time; about 100 women were present. Musical items were provided by the young women, and afternoon tea was provided. On Sunday morning Bro. Norman Bartle gave an earnest address. Sister Mrs. Howie was welcomed after her serious operation. Bro. E. G. Warren preached at night on "God's First Question to Man."

At Port Pirie there were two decisions for Christ on Aug. 15, and three on Aug. 22, making eight decisions for the month. Record Sunday attendances are reported. A surprise party was recently given to Sister Smith, who, for nine years, has supplied the flowers for decoration in church services. On Aug. 29, a Y.M.C.A. tea was given by the ladies of the church to the Y.M.C.A. 90 sat down to the tea, and short talks were given by Bren. Hughes, Cooper and Barbour. A church parade followed, when 60 came to the evening service, the chapel being crowded. Mr. Hughes' subject was "Wonderful Jesus." The Bible School and J.C.E. socials both marked a period of good progress.

At Wallaroo helpful and encouraging addresses have been given by Bro. Eagle. Attendance at gospel services has improved. Aug. 25, a gift afternoon was held in aid of the building fund by the sisters' church aid. On Sept. 4 the

J.C.E. held a social to bid farewell to one of the members, who is leaving the district. Sunday, Sept. 5, being Spring Sunday, the chapel was decorated with flowers and fruit, to be given to the sick and taken to the hospital. A talk to the girls and boys on "The Rose of Sharon," and an address on "The Dew of God," were given in a helpful and interesting manner by Bro. Eagle, and at night the gospel address on "The Garden of God" was much appreciated.

A Bible conference on "The New Testament Church" was held at Mile End recently. Twelve addresses were given by visiting preachers, the subjects being Its Foundation, Beginning, Government, Membership, Laws, Ordinances, Mission, Final Victory and Unity. The conference proved most instructive and inspiring. Three adult decisions are reported. The Bible School has an average attendance of 275. An aeroplane contest will start shortly. The K.S.P. and Phi Beta Pi clubs now have a total enrolment of 50. The choir, under Bro. A. Morphet, is rendering splendid service, and all departments of the church are working well. Bro. E. A. Riches is making good progress toward recovery.

Maylands church has received into membership by letter from Unley Bro. and Sister Hamlyn, also Sister Belcher. The half-yearly business meeting of the church was held on Sept. 1. Reports from all auxiliaries showed progress. Tenders for new school have been received, and it is expected that a start will be made with the building at an early date. Sunday, Sept. 5, splendid meetings all day. In the evening the final football church parade for the season was held, when Bro. Collins gave a special address to the young men. 45 officers and players occupied the front centre seats. Bro. H. Taylor, secretary, is congratulated for the interest he has created amongst the young men of both clubs and the church.

Victoria.

Gardiner church is having good meetings; many new faces at the gospel services. Bro. Gebbie is faithfully preaching the word. Five have been added by letter since last report.

Meetings at Drumcondra (Nth. Geelong) on Aug. 29 were fair, despite inclement weather. On Aug. 26 and 27 a sale of work, held in aid of the building fund, resulted in over £40 being raised. All auxiliaries continue to flourish.

There were good meetings at Lygon-st. on Sept. 4. One brother was received by transfer. A. G. Saunders spoke morning and evening. Increased attendance at the Bible Class. The choir rendered a beautiful anthem, Colin Dabb being the soloist.

On Sunday, Aug. 29, at South Richmond, Bro. H. J. Jaekel gave two helpful addresses. On Sept. 5 Bro. C. Jaekel spoke in the morning, and Bro. C. E. Hinrichsen preached to a well-attended meeting at night. All departments are in good condition.

Glenferrie had very good meetings on Sunday, Bro. T. H. Scambler preaching morning and evening. The boy scouts to the number of 33 occupied front seats at the evening service. Bro. Scambler's subject was "The Gospel of the Second Coming."

At Cheltenham last Saturday afternoon and evening a very interesting quarterly teachers' and Bible School workers' conference was held. Tea and supper provided by the lady teachers were enjoyed. Sunday's meetings were large and encouraging. One confession at night. Good news received from Bro. and Sister G. P. Pittman, missionaries in India.

Warracknabeal services are well attended. Bro. J. Chivell, home on College vacation, gave a helpful address on Sunday morning last. At the evening service Bro. Cambridge's subject was "The Triumph of the Book." Anniversary practice has commenced, and the church is looking forward to a mission under Bro. Gebbie, of Gardiner, to commence at the end of October.

At Oakleigh recently Bren. Scambler, Perkin and Sutton have given appreciated messages at worship. Bro. Sutton continues to proclaim the gospel faithfully to fair meetings. Three ladies recently baptised have been received into fellowship. The auxiliaries are well maintained, especially those for the young folk.

During Bro. Arnold's absence, Bro. Bamford has been the preacher at Boronia. The Bible School has had record attendances since the campaign was commenced. From the birthday offering of the school £7 has been donated for gifts for children of foreign lands. Auxiliaries are active and helpful.

Middle Park meetings were fairly well attended last Sunday. In the morning Bro. Baker's address was entitled, "Undetected Evils." Mr. Clark rendered a fine solo at the gospel meeting. "Bible Baptism" was the subject of Bro. Baker's discourse, after which a lady who recently made the good confession was baptised.

Good attendances at Carnegie last Lord's day. Bro. Shipway's exhortation in the morning was topical, in view of the greatly increased interest. Mr. R. Powell, of the China Inland Mission, gave an inspiring missionary address in the evening. An anthem by the choir was greatly appreciated, also a solo by Miss Edna Nicholls, a Bible School scholar.

A happy and helpful week has been the experience of the Rochester church. Bren. Crouch and Trezise have done good work in visiting and holding meetings. Bro. Crouch addressed the church at the morning gathering on "She hath done what she could." His earnest appeal was enjoyed by all. In the evening Bro. Trezise spoke to almost a full chapel on "Does it Matter what a Man Believes?"

At Ringwood on Sunday morning Bro. Les. Klix gave a nice address to the church. A wonderful service at night, just on 100 people present. Several young men took part, and a number of girls and the Try Society sang nicely. A local orchestra was appreciated. Bro. Taylor sang a good solo. Bro. Lindsay Smith's address on "The Result of a Banquet" was listened to attentively. A young lady was baptised. Sister Mrs. Lee was received into fellowship from Footscray.

Ascot Vale is having encouraging meetings. Bro. Patterson is delivering helpful addresses. The men of the church are having working bees every Saturday to paint the chapel. All are working hard to raise money for a new school-room, the school being almost too large to accommodate. Last Thursday evening the J.C.E. Society conducted the week-night prayer meeting. The children took their parts in a most capable way. All auxiliaries are doing good work.

Bro. G. J. Andrews, from Collingwood, arrived at Swan Hill during last week to take up the work as evangelist. Sunday's services were well attended; 76 broke bread, and listened to a good address from Bro. Andrews on "Rebuilding the Walls of Jerusalem." Several N.S.W. visitors present. The evening meeting had a good attendance; Bro. Andrews spoke on "The Cross of Christ," and was listened to with rapt attention. The church has planned a welcome social to Bro. and Sister Andrews.

Impressive services were conducted at Yarrawonga on Sunday for the first anniversary of the church. Bro. Reg. Enniss addressed the three meetings. In the morning a roll-call of members was made, and seventy-four responded with a text of Scripture. At 2.30 p.m. Mulwala and Yarrawonga Bible Schools united at Yarrawonga, and the scholars and parents were addressed by Bro. Enniss. The gospel service was a spiritual uplift. Special community singing was led by Bro. Pratt, and the large audience listened to an earnest message by Bro. Enniss. Bro. and Sister Pratt rendered a beautiful duet, and the singing club a special choral number. The church appreciates the timely messages of Bro. Enniss.

Meetings have been well attended at Red Hill for some weeks past. Bro. W. E. Jackel has been preaching strongly and soundly on doctrinal themes. For one week during College vacation the church held nightly meetings, and had musical and personal assistance from Bren. Balnaves, Crouch and C. Jackel. For last Sunday, Sept. 5, the church had the pleasure of exhortation and preaching by Bro. A. Hinrichsen. The newly commenced C.E. Society is finding its place in the work of the church.

Bet Bet mission finished on Sept. 2. There were four decisions. Two were received into fellowship Sunday morning. The church has had a great spiritual uplift. Thanks are extended to all the helpers—to the many students who came; to Bro. Stafford, who gave up his vacation to be present and helped in song; to Bro. Scambler, for his beautiful addresses; and to Bro. Williams, for his leadership in song. Bro. Banks has worked untiringly, and the church much appreciates his services.

Hampton ladies' mission band met on Wednesday last, and had a helpful time. The J.C.E. anniversary concert on Thursday was enjoyed. Prizes were presented, and recognition made of the work of Misses V. and F. Storey and A. Mason, the leaders. R. Pittman spoke on Sunday morning. At night a K.S.P. installation service was held. Bren. D. Allen, Bray, Long and H. Campbell took part, the latter giving a gospel address. There was a good attendance, and the service was bright and enjoyable.

Bro. A. Cameron, of Swan Hill, commenced his ministry with the church at North Richmond last Lord's day. Bro. Fred. Killely presided at the Lord's table, and Bro. Salisbury extended the hand of fellowship to Bro. and Sister Cameron. The meetings were of a high standard. Bro. Cameron's messages were inspiring, all being greatly impressed. Prospects are very promising. The church expresses appreciation of the valuable services rendered by Bro. F. Killely, who occupied the platform during the time the church was without a full-time preacher.

For Sept. 2, the second day of the opening of the Bible School at Keilor-rd., North Essendon, the officers and teachers had aimed at doubling the number of children present, and almost reached their objective, being only one short. All children enrolled up till the end of September are to be classed as "foundation members" of the school. At the evening service some of the scholars were present, and Bro. Mathieson preceded his gospel address on "The Restoration Movement" by a short talk to the children. Preacher and members are working harmoniously to extend the cause.

Preston is having good meetings and interest. On Sunday morning, Aug. 22, three were received by transfer, and at the gospel service two were baptised. Bro. J. Mortimer exhorts and preaches acceptably. The gospel service on Aug. 22 was attended by the harriers' club, inaugurated by Bro. A. Seafie, who is doing a fine work among the youths and boys of church and school. A memorial service to Bro. T. Hurford was held on Sunday evening, Sept. 5. A large troupe of scouts were present. At the close of Bro. Mortimer's fine address, one young man made the good confession. All auxiliaries report good work and interest.

Last Lord's day morning there were delightful services at Swanston-st. Several visitors present, including Bro. and Sister Robert Smith, and Sister Mrs. Woodhead, sen., former members; also Bro. and Sister Whelan, from Chatswood, N.S.W. Bro. Whelan gave a very fine address. At the evening meeting Bro. Gibson's sermon was most interesting and helpful. Two were received by letter from Birmingham, England, Bro. and Sister Free, also Sister Miss Bennett, who was baptised at the beginning of the morning service, having made the good confession the previous Lord's day evening at the close of Bro. Gibson's address.

Good services were held at East Kew last Lord's day. Bro. Roy Rough spoke in the morning on "The Greater Love," and Bro. Youens spoke in the evening. A feature of the evening service was a scout church parade. A large number of boy scouts and cubs of the 4th East Kew attended. Five confessions were recorded.

New South Wales.

South Kensington reports six confessions during the past month. Two baptismal services have been held. One addition by transfer. Bible School enrolment is now 230. On Aug. 29 S. J. Southgate spoke to an interested congregation on "The Spiritual Element in Baptism."

On Aug. 29 Bro. E. Davis addressed well-attended services at City Temple both morning and evening. His addresses, which were enjoyed by all, were entitled "My Saviour's Bible and Mine" and "The Religion of the Common People." Bro. Eastwood, of Geelong, Vic., was a visitor.

At Dumbleton gospel service on Aug. 22, Bro. Acland gave a faithful message on Rev. 3: 20. A young woman confessed Christ. On Aug. 29 Bro. Peterson exhorted the church. At night he gave "Four Steps" from Zechariah 3. A splendid interest keeps up at the missionary prayer meeting.

On morning of Sept. 5 Bro. Morris, of Melbourne, presided at Chatswood. Visitors included Bro. James Hunter, New Zealand, and Bro. and Sister Bagley, of Melbourne. Bro. Billington gave an instructive message. Bro. Stitt gave a very fine temperance address at the evening service. Splendid attendance all day.

Enmore on Sunday afternoon had a fine gathering of teachers at the monthly prayer meeting, and later at the teachers' tea, which has been re-introduced. Delightful addresses were given by Bro. Bennett in the morning, and Bro. Haddon in the evening. Bro. Paternoster will commence his work on October 10. Mrs. Payne is progressing very favorably after her serious operation.

Bro. H. G. Harward, State evangelist, commenced a mission at Lismore on Aug. 29. The attendance is increasing in numbers and interest. Two young girls have made the good confession. An "in memoriam" service to the late Sister Mrs. Higgins was held on Aug. 29. Bro. A. Stevens is back again in work after convalescence in Queensland, following a severe operation. Amongst recent visitors were Bro. and Sister W. Collee, of Brisbane.

At Wagga on Aug. 17 the C.E. was visited by the Methodist Society. Several of the visitors expressed regret at the departure of Bro. Campbell, but wished him success in his new field. Bro. Campbell preached his farewell address on Aug. 29 to a record meeting. On the 30th many friends of Bro. and Sister Campbell gathered to bid them God-speed. Captain McClure, of the Salvation Army, made feeling reference to his departure. Bro. and Sister Campbell were presented with a wallet of notes as a token of esteem. On the Sunday morning the J.C.E. also made a presentation. The church is looking forward to Bro. Stitt's coming towards the end of the month.

The aim of £5 for North Sydney's recent offering for Foreign Missions was doubled. On Aug. 22 Bro. Anderson completed his engagement with the church. On following Wednesday, a church social was held, Bro. Rush presiding. Speakers from Chatswood and Naremburn testified to Bro. Anderson's work. Bro. Larcombe, on behalf of the church, presented a cheque to Bro. and Sister Anderson, and gifts to their children. A feature of a good programme was the playing of the boys' orchestra. The church is looking forward to the coming of Bro. and Sister Sutton, from Oakleigh, Vic., in January. In the meantime Bro. C. Casperson will conduct gospel services.

OBITUARY.

McMILLAN.—In the falling asleep on August 24 of Bro. Jamieson McMillan in his 88th year, the church at Nth. Fitzroy, Vic., has lost one of its most esteemed members. For many years he and his good wife had charge of the infant section of the Bible School, where they did splendid and lasting work. In the Band of Hope and other departments he did fine service amongst the young. Associating with the brotherhood in the early days, he was a great stickler for the "old paths." A man of lowly parts, he never tired of doing what he could to establish and extend the influence of the church. For the last ten years, the weight of years has told on him. He has been associated with the church here for about 48 years, and closed a useful life with a confident faith in his Saviour. He leaves a wife and family (one of whom is Mrs. Cosh, of W.A.) to rejoice in the fact that for him "to be absent from the body is to be present with the Lord."—J.W.B.

RATFORD.—The church at Balwyn, Vic., sustained the loss of the first adult to pass to their reward in the death of Mrs. Mary Ratford, who was called home on July 19, after a very long illness. Our sister came into the church nearly three years ago, and was always a very bright and beautiful Christian. For nearly a year she was confined to her bed, but during all that time she never complained but gave a wonderful witness to the childlike faith she had in Jesus Christ. Her life was a benediction to all that knew her. She had reached the age of 89 years, and has left a husband and four children, all of whom are faithful members of the church.

We laid her body away in the Box Hill cemetery on July 20. Our sympathy is for the family who so lovingly cared for their dear mother, and whose sorrow is great.—J.E.T.

PLANT NOW

Fruit-trees, best assorted, 12/- doz. Orange, Lemon, Persimon, 2/- each, 20/- doz. Grape, Passions, Gooseberry, Currants, Loganberry, Rhubarb, 4/- doz. Strawberry, 9d. doz., 2/6 100, 15/- 1,000. Raspberry, 1/6 doz. Roses, choice Bush and Climbing, 1/- each, 10/- doz.; Standards, 25/- doz. Green Privet, 1/6 doz., 10/- 100. Golden Variegated, lovely Veronica, Boobyalla, 4/- doz., 25/- 100. Choice Gladioli, 5/- doz. 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.

HARTLEY G. RYAN

LL.B.
Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address: 12 Miller Grove, Kew
Phones { F 3827
Haw. 1799

"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.

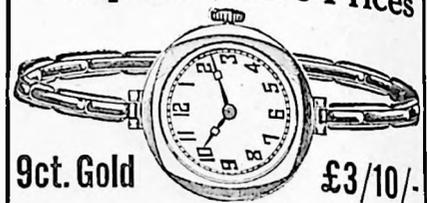
CONTROLLED BY THE FEDERAL CONFERENCE.

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

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

PHONE, U 2964

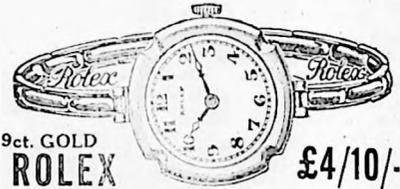
Compare These Prices



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 3068

See Back Page for Rates of Small Advt.

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

AUSTIN SHOES.

For Ladies and Gents Pumps, Wells,
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: Cnty. 2817.

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

LE PINE & SON

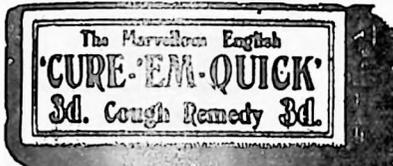
Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



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

SINGERS AND PREACHERS
have a clearer voice when they use



The Marvellous English
'CURE-EM-QUICK'
3d. Cough Remedy 3d.

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 Lygon 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
EDW. 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 5448

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

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 con-
tribute.

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,
197 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 6618
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
discharge? Do I suffer from headache? Do
crusts form in my nose? Do I expectorate fre-
quently? 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, 75/-, 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 Sta.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons

8 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.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS**

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.

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, Betrayment 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.

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, immediately 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 markets, where the central activities of the fruit trade are being operated. We conduct our business 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)

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.

A Home for Neglected, Orphan and
Fatherless Boys.

PHONE:
Canty. 411

No 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.

HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. Wm. Macrow.

HON. PHYSICIAN:
Dr. Beatrice Sharwood,
"Carlowrie," Riversdale-rd.,
East Camberwell.

HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.
ORGANISING SECRETARY:
Mr. A. E. Knight.

HON. TREASURER:
Mr. John Hunter,
10 Peverell St., Canterbury.
Phone: Canty. 2040.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.

COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Morr's.
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.