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The Exceptional Man.

THE man of special gifts excites our admiration. To excel in any direction is to have a group of eager followers. Sometimes the superiority may be manifested in ways neither pleasant nor helpful, but still the forceful personality gains ascendancy over lesser men. Hero worship is ingrained in us, though the ability to choose our heroes wisely has not been vouchsafed to all. This inability to discern the spirit is shown in the over-evaluation of our own gifts to which nearly all of us are prone. It may be that in our praise of the genius, the hero, the exceptional man, we think we are paying a subtle, or not too ostentatious, tribute to ourselves.

A paragraph which has been going the rounds of the press tells of one exceptional man. Many readers have paused to admire the

Professor who Never Went to School.

There was hung recently in the council school at Thackley, Bradford, England, a portrait of a man who as a boy worked in a Yorkshire mill for 3/6 a week, and who has now a worldwide reputation as the author of the classic English Dialect Dictionary.

The man is Dr. Joseph Wright, Emeritus Professor of Comparative Philology at Oxford. He never had a whole day's schooling, and until he was fifteen he was unable either to read or write. His father died early, and his mother was left with four children. For several months they lived in Clayton workhouse. When he was six he went to work in a quarry, and afterwards in a mill.

Joseph Wright taught himself to read, and then mastered French, German, Latin, and Greek. At the age of twenty he began to teach others. By the time he was twenty-one he had saved £40, and with this he attended a fourteen weeks' course at Heidelberg University. Then he returned to England, passed the London Matriculation, went on teaching, and in time saved enough to return to Germany, where he studied for six years.

Eventually Dr. Wright found in Oxford a lectureship and a wife. His great dictionary was begun in 1895, and completed ten years later. It contains 100,000 dialect words. Dr. Wright undertook this gigantic work at his own

risk, and in 1899 he was granted a Civil List pension of £200 a year in recognition of his work.

Dr. Wright's is a striking case. Readers of Samuel Smiles' books and such-like works will have considered many cases of self-help and of ability winning its way through difficulty. Samuel Smiles is more smiled at than read these days, but he had a good influence on many young men of bygone years. It has been remarked that the man who loudly proclaims himself as self-made is but relieving somebody else of a rather alarming responsibility. But the great man, self-made or not, is not boastful. He shows us what our humanity is capable of doing, and so helps to exalt the race. The self-made great man gives in addition an example of grit and push which may stimulate us with our moderate abilities to do our best in our more limited sphere.

Belittling the genius.

There have been some people who could not, or would not, recognise the exceptional man. Too far ahead of his times, born in undue season, the genius has been received with scorn and contumely. In history is mentioned many a man unhonored and persecuted in his own age whose name was reversed in later centuries.



IN THIS WORK-A-DAY WORLD.

To-day is calling me
To love and worship thee;
Then would I not delay,
But love and worship pay.

To-day is calling you,
To work and worship, too;
Then work unto the end,
For work and worship blend.

Falter not, I say,
In this world of Inbor,
But be brave to-day;
God will give you grace,
For the work and worship
Of your chosen place.

—Mary Bell in "British Weekly."

Again, in almost every generation there are those who would regard themselves and their confreres as inhabiting a kind of select circle into which the non-elect dare not intrude. In New Testament times the apostles were opposed by the religious leaders because they had not been trained in the rabbinical schools—they were therefore rejected as ignorant men and laymen ("uncultured persons and mere outsiders," as Moffatt aptly puts it). Yet the uncultured persons had the wisdom of God, and spoke words of inspiration. It was not in ancient days alone that an exclusive, sacerdotal caste sought to dominate the religious world, and to arrogate to itself the right to expound the Scriptures and reveal the things of God.

Theology is by no means the only sphere wherein the caste system has been manifested. Law, medicine and theology have alike been notorious in this regard. The "learned professions" have been jealous of their status and privileges, and often unduly hard on those who do not follow the regular and recognised pathway to eminence and success.

Misjudging ourselves.

In Dr. Wright's case the exceptional man won recognition and honor. His successful struggle, handicapped as he was by the loss of educational opportunities in the formative years, is an example and encouragement to others. Determination, singleness of aim and hard work will carry a man far.

It would be possible, however, for misguided individuals to misinterpret the lesson. Here, they might say, is a man who had no schooling as a boy. He got his education in "the school of hard knocks." Why should not others be put to work as early as he, or as folk used to be in "the good old days"? We have fortunately progressed so far that we should not feel like stopping to argue with one who talked

The Unread Chapter.

Alan Price, B.A.

thus. But at times we do have, even in this year of grace, a kindred argument advanced. There are still to be found people who oppose higher education because many excellent men have made a notable success of life without it. As a rule these successful men have shown their different estimate by encouraging and supporting the schools from whose advantages they were themselves excluded. For example, many devoted men have rendered excellent service as preachers of the Word who have not had the benefit of College or University training. We honor them for their noble work. But when some misguided, though well-meaning, persons seek to draw the conclusion that therefore College or University training is unnecessary or unhelpful, these preachers—knowing their handicap and loss—are amongst the first to urge other men to take full advantage of the opportunities before them and to secure the best possible preparation.

It is foolish and risky for an individual to assume that he is the exceptional man. Men of genius achieve results with an apparent ease which makes our work seem useless drudgery. But if we seek to imitate their careless ease we shall dismally fail. Your gifted student may get up his lesson with an hour's preparation; but the average man will dismally fail and be disgraced unless he give thrice the time to his work. A man may have a gift of oratory which enables him to hold an audience with little effort. But if I assume that I can with effortless ease accomplish a like task, it will be a fortunate thing for me if one of the vanishing audience pauses in his flight long enough to indicate my error.

There are great preachers who by their preaching alone seem able to hold large audiences for years. They concentrate on preaching; they do not visit. Will the average preacher be justified in thinking that he can do it too? Failure awaits at least nineteen out of every twenty men who try the risky experiment. It is unwise to take for granted that you are the exceptional man.

In a higher sphere still, we may see men and women who manage with no apparent effort to maintain equanimity of mind, a sweet and gracious manner, and even a high degree of spirituality. They have not the plodding, the struggle, the painful discipline, which are our constant experience. Shall we be tempted therefore to laxity of effort, to neglect means of grace, to think that we are out of the ordinary ruck of life and need not that which is provided for less gifted mortals? It would be unwise, and probably fatal, so to judge. Let us toil on, making the fight, re-enforcing resolution in every possible way, using all the means of grace, neglecting no opportunity: for we are weak, and need all the help we can possibly receive. Let none of us too lightly suppose that we are exceptional men.

For certain practical reasons the closing chapter of Romans has been omitted from our church readings. Yet around the numerous names recorded therein clusters a host of interesting information. Of the twenty-six persons mentioned in the body of the sixteenth chapter of Romans, nine are women of note, showing that women took a prominent and useful part in the work of the church.

First there is Phebe, the deaconess from the church of Cenchrea, who is the bearer of the letter and a helper of many, including Paul himself.

The next is Priscilla, mentioned before her husband Aquila, both of them tent makers expelled from Rome, who had met Paul at Corinth and worked with him at that trade. Paul had taught them of Christ and they in turn had risked their lives for the Gospel. By doing so they had earned the gratitude of all the Gentile churches. The letter finds them settled once more at or near Rome with a church gathered at their house.

Paul greets others who probably had churches at their homes—Aristobulus and Narcissus.

Then there are several kinsmen of Paul's mentioned—Andronicus and Junia who had joined the church before Paul; his relatives Herodion, Jason, Sospater and probably Luke, are all mentioned in this chapter, showing that Paul's influence extended to his kinsmen, which is not always the case with those who break away from family ties.

Two sisters are quoted, Tryphena and Tryphosa, possibly twins, but evidently closely linked together in church work.

Verse 16 contains the only mention of the term "Churches of Christ" in the New Testament. Verse 20, properly speaking, concludes the letter. The rest of the chapter is postscript and contains greetings from those around Paul. Timothy and Luke, we all know. Jason we read of as a resident in Thessalonica, where he had sheltered Paul and got into trouble for doing so.

Verse 22 is a greeting from the scribe who wrote the letter—Tertius. This throws light on the fact that Paul, as a general rule, did not himself write—possibly on account of defective eyesight. On one occasion when he did write personally, he says, "See with what large letters I write."

In verse 23, Gaius his host is mentioned. He was one of Paul's own converts, baptised with his own hands. Erastus was a prominent officer in the city of Corinth.

Verse 24 ends the first postscript. Then follows as a further postscript one unbroken sentence of many lines, an eloquent peroration ending in an ecstasy of praise to

God the only wise, through Jesus Christ for ever.

Reading between the lines of this chapter, and comparing the whole letter with others Paul has written, one is inclined to the belief that the church at Rome at this time was not meeting at one centre. The several households of Christians mentioned, including the church at Aquila's house and "all the saints" with Olympas and others, seems to imply that Phebe could not deliver her letter and greetings to any one central body. The prophetic utterance of verse 20, promising that God would bruise Satan under their feet shortly, implied that Satan, the adversary, was at that time persecuting a church that had to scatter for her own protection. This persecution increased in violence under Nero but was considerably abated in Trajan's reign at the end of the century.

So we find this chapter with its formidable array of unfamiliar names contains some matters of considerable interest and profit.

EITHER WHERE YOU ARE, OR NOWHERE.

Your circumstances are your opportunity. Either you can be a Christian in joy and honest pride, just where you are, or nobody can be a Christian, anywhere.

Don't listen to the man who says you can't be a Christian in your circumstances. At least, don't believe him.

Being a Christian in your circumstances is no harder than being alive—really alive. For all that is real life—"life indeed," as Paul calls it somewhere—is a constant, difficult, glorious struggle.

No football team likes to win its games by one-sided scores. It is harder work, and more fun, to win by one goal. No student respects the easy teacher, or honestly approves of a lesson assignment that can be raced through in a quarter of an hour.

Being a Christian is being a soldier. "Endure hardship."

Being a Christian is running a race. "So run, that ye may obtain."

Being a Christian is a wrestling match. "I keep my body under."

Being a Christian is a noble loyalty. "Whom I serve."

To be a genuine Christian, just where you are, may be of greater worth to the cause of religion than to go to China as a missionary.—*Selected.*

A BETTER THING.

A good thing to remember.
And a better thing to do,
Is to work with the construction gang,
And not with the wrecking crew.
—"The Christian Register."

Exposition—Ancient and Modern.

The preaching that never becomes flat, stale and unprofitable is the expository preaching of the man who has steeped himself in the letter and the spirit of the Scriptures, and is at the same time in sympathetic contact with the life of his age. The man steeped in the Scriptures is the least likely to be out of touch with his age, for he draws on a literature and an inspiration that "are not for an age, but for all time." The miracle of the Scriptures is their perennial freshness and their perpetual pertinency to every need of all sorts and conditions of humanity in every generation. Those who would dismiss the Scriptures as an antiquated account of the religious ideas of an obscure family of the Semitic race show a strange lack of scientific sense. Those Scriptures, read by, or expounded to, peoples of every race in every generation produce the same vitalising effects on individuals and on nations. Homer, and Virgil, and Dante, and Shakespeare, and Milton are "possessions for ever" of the cultured few, but their inspiration of the creative imagination differs in kind from the inspiration breathed into the writers of the Old and the New Testaments. The supreme epic and dramatic poets have a beguiling charm. They refine, but they do not regenerate. Regenerative power is the monopoly of the inspired books of the Bible writers.

Expository preaching in ancient times took mostly the form of the running commentary on a passage of Scripture, or the preacher took a subject and enforced his lessons by quotations bearing upon it. The latter was largely the method of Paul, as shown in his Epistles, and of the author of the Epistle to the Hebrews. Chrysostom stands out as the father of systematic expository preaching. He took a Gospel, or an Epistle, and preached right through it, in a glorified running commentary, bringing out the teaching of the text, and applying it to the conditions of the life of his time. It was preaching very rich in the "sincere milk of the Word," but in its application it took the whole world for its province—private morals, public amusements, extravagances of "Society," the weaknesses of church-goers, failings of the church itself. Chrysostom, prophetic seer and fervid but practical evangelist, abhorred preaching in a vacuum. Preaching was to feed, enlighten, edify, restrain, stimulate, convert self-sufficient men and women into altruistic citizens of "The Kingdom." That ideal of expository preaching should be the eternal ideal. In Chrysostom's exposition of "the new creation" (2 Cor. 5: 17) he says, "Lo, here is a new spirit, for it has been purified; a new body, a new worship, new promises, and a testament, and a life, and a table, and a garment, and in short everything new. Instead of the Jerusalem below, we have

received the metropolis above, instead of the material temple we have received a spiritual, instead of tablets of stong tablets of flesh, instead of water from the rock blood from the side, instead of the rod of Moses and Aaron the cross, instead of the promise the Kingdom of Heaven, instead of myriads of priests one High Priest, instead of a senseless lamb a spiritual One." Who has put so much into so little, and placed a text in such a powerful light, as the Golden-tongued expositor of Constantinople?

Preaching from a text.

When the method of preaching from a "text"—a single verse, or a clause of a verse—established itself is uncertain, but it is "lost in the mists of antiquity." It has very decided advantages, but it easily lends itself to abuse. The preacher, who has not subjected his thought to stern discipline, easily runs away from his text, and may, in fact, get out of sight of it. The opposite danger is to endeavor to squeeze out of a text more than was put into it. The mediæval Schoolmen were much given to the habit of splitting a text into a confusing multitude of divisions. They racked their ingenuity in endeavoring to make a text bristle with more "points" than anybody else had discovered. It may have been as a safeguard against this temptation that the Reformation and Puritan preachers invented the "Three-decker," which held its own well into the last century, and is still doing good service. The "Three-decker" method provoked railery because of the implied obligation to show how that text "teaches us three lessons"—and no more, but if the three lessons were well found, well enforced and well illustrated, the "firstly," "secondly," and "lastly" were firmly driven into the memory of the congregation. Sometimes there was no logical and necessary sequence of the three lessons, or no clear definition of the distinctions, and then, in the French phrase, "one nail knocked out another." Still, the text, and the three lessons, kept the preacher close to the Bible, and the brightest lights of the pulpit for four centuries "did exploits" with the "Three-decker." From Knox to Alexander Whyte, from Latimer to Spurgeon, Parker and MacLaren, the "Three-decker" sailed the expository seas with spread sails and speeding wind, heavily laden with cargoes such as no Spanish galleon or modern Atlantic liner carried in its hold.

More Bible preaching needed.

As to present-day exposition, there is a distinct need of a revival of rich and full-blooded Bible preaching. The largest and most impressed congregations are where such preaching is provided. I have wondered sometimes whether the running expository method might not be revived with

advantage. It was still fairly common in my youth, and I remember how eagerly we listened when the preacher brought out the "treasures" hidden in the passage. The running exposition becomes a dreariness and a weariness to the hearers when it degenerates into an aimless and careless ramble, or when the riches of the passage are cheapened into a series of flabby, commonplace paraphrases. Much was done to bring the method into dislike and contempt by the bad habit, once prevalent, of substituting a lazy, impromptu, running exposition for a thought-out sermon at the week-night service.

Exposition should always put first the Scripture content of the passage or the "text." Preachers to-day are enormously indebted to critical commentaries. They are placed in the position to watch the Bible author, as it were, at his work. They see him as a man of his age, talking to his own people in their own idiom. They are able to appreciate the part played by his human personality in the reception and the transmission of his messages. So far, so good. But the value of the writings is not in their historical setting but in the timeless inspiration and the universal validity of the scriptural truths enshrined in his Book or books. Those spiritual truths are the quarry of the expositor. He has to appropriate them, and give them out with all the force of his original personality. Dr. Joseph Parker said, "Give me Delitzsch, and I will Matthew Henry-ise for myself." That might well be taken as the motto of every expository preacher. It is the impact of his Bible-enriched and inspired personality on the personalities of his hearers that makes preaching illuminating and dynamic.

The unique function of the pulpit.

The tendency of our times is to substitute subject-preaching for textual preaching. Well, a man steeped in the Scriptures can work all the Scripture needed into a subject-sermon, but there is a distinct danger of the habitual subject-preacher giving more and more of his own thought and feeling on things in general and less and less of the matter and spirit of the Scriptures. There are plenty of men and women outside pulpits, and plenty of writers inside the churches, to deal with subjects, problems, questions as such, but the pulpit is the place in which life as life, the soul as soul, are to be set in the Light of lights, and viewed "sub specie aternitatis." There is no substitute for the pulpit—neither the newspaper, the stage, the novel, art nor philosophy. If the pulpit abdicates its proper function, it leaves a great spiritual and moral gap, and the world is poor indeed. And the pulpit best fulfils its specific function, indeed it only fulfils its specific function, when its teachings are grounded in the Bible, and it keeps brightly burning the sacred lamp of scriptural inspiration.—Mr. H. Jeffs in "Christian World Pulpit."

Religious Notes and News.

GIPSY SMITH AT HOME.

Hundreds were unable to obtain admission to the Gipsy Smith welcome meeting held in the Cambridge Guildhall on Thursday evening last (says the "British Weekly" of May 12). The spacious building was thronged as soon as the doors were thrown open. In the absence, through illness, of Sir R. W. Perks, the Mayor of Cambridge presided, and he was supported by five ex-Mayors, the Public Orator (Dr. Glover), and many representatives of town and gown. The vast audience was composed of all classes of the community, all anxious to give a welcome to one of the best-known citizens of the borough. During the course of the evening a telegram was received from Buckingham Palace offering the best wishes of His Majesty for the success of the gathering. Presentations were made to the Gipsy and to Mrs. Smith. The noted evangelist was very deeply moved by the reception accorded him.

RELIGIOUS PSYCHOLOGY.

One of the features of the religious life of Scotland at the present time, says the London "Christian World," is the growing interest in the problems of religious psychology. In this connection it is interesting to note that there is a movement on foot to establish a School of Religious Psychology at Edinburgh University in connection with the Postgraduate School of Divinity. This Postgraduate School is in a very strong and flourishing condition, and it attracts a good number of American theological students, who undertake research work, with a view to the Ph.D. degree.

A CHURCH ADVERTISEMENT.

Church advertisements in America are not always in good taste. Often they descend to vulgarity. The London "Spectator" quotes the following advertisement which appeared in a Tennessee paper:—"Holiness Tabernacle, 408 West Main Street. Mrs. William Price, pastor. The Rev. Pat Palmer, who eats no breakfast, and prays longer than he eats any meal, who has been in jail several times, and had a rope round his neck a time or two, and is now on his way to Australia, is with us. Come and take a peep at this peculiar man."

THE "FRIENDS" AND CHINA.

Dr. F. J. Williams is one of the youngest and most alert men on the staff of the London Missionary Society. He is doing deputation work in Australia just now, but his heart is in China, where as Superintendent of the Men's Hospital at Hankow he was accomplishing great things. It is his misfortune and not his fault that he is not at his post at present, and his great hope is that the way may open for him to return at an early date. Dr. Williams has high faith in the Chinese people and is optimistic regarding the future. . . . He is a Quaker, and while in Adelaide he met in retreat with the Quaker community, and since then has been in touch with members of the Society. As a result the Clerk of the Society of Friends in South Australia has published the following statement: "We the Religious Society of Friends in South Australia, urge the British Government to enter forthwith, on a basis of equality, into negotiations with the Chinese, whereby the Government will undertake to relinquish all concessions, including extra-territorial rights, making no reservations except such as may be necessary to secure equitable settlement of real property rights and adequate safeguards for legitimate commercial interests. We recognise the immense difficulty which, owing to recent treaties, and to the lack of a stable government in China, confronts the British Government, but we do

not conceive it to be our duty to attempt to suggest the means whereby the course we urge could be successfully carried to completion. It is our firm belief that the evacuation of all foreign military and naval forces would result in increased security of foreign nationals in China as it would remove a constant cause of irritation, and we urge that the evacuation of the British military and naval forces should be completed at an early date. We believe that such action would evolve a responsive friendliness and goodwill on the part of the Chinese people, and would thus prepare the way for an agreement between the two countries whereby the right of China to national self-determination would be fully recognised."—"Christian World."

MISSIONS OF NORTH TO SOUTH AMERICA.

The April number of "The Missionary Review of the World" has an article on missions to Latin America.

Latin-America is all the South and central too. There are 20 republics of Latin America, and the great advance in winning civil liberty there is largely due to evangelical missions and their liberalising influences. A well-informed and well-illustrated article by Rev. Dr. Webster Browning, of Monte Video, states the need and legitimacy of such missions. The Roman church, "with its declining power," is impotent to extend its sphere of influence, and education is very backward. Ten thousand people do all the thinking for eight million Argentines, and distrust of the church divorces men from worship and religion. There are also nearly twenty million pagan Indians in South America. Bishop Oldham has characterised that Indian as "the

most pathetic figure in history. His inarticulate cry for help goes up to the ears of the Lord God of Sabaoth." The commercial interests of U.S.A. and of Britain in these twenty republics would run to £1,500,000,000. We owe them something. Let us give them the vision—a new vision—of the Christ.

YOUNG PEOPLE AND CHURCH AMUSEMENTS.

In view of a very widespread movement to make the church cater for other than spiritual ends, the words of Mr. H. C. Mander at the Baptist Union Assembly in London recently are timely: "Is it not the pity of the case," he asks,—"if not at times, its tragedy—that many of the great catchwords which are floating about the world, and which have been appropriated as slogans by some of the movements which are appealing to our young men and women, are themselves out of their true home, because they are out of the church? When people speak of brotherhood and the sacred worth of man, of equality of opportunity and selfless service, and suchlike things, they are not speaking of recent discoveries; they are speaking of things that came into the world with the Christian religion, and whose native home is the Christian church. I doubt whether some recent innovations have tended to increase the best influence of the church. Since the war, we have opened our doors to a host of things which minister to the entertainment and amusement of our people. Personally, I think it is a false reading of the psychology of youth, to imagine that our young people can be held permanently by methods that coddle and amuse them. It is the big thing that appeals to youth. It is the high demand that challenges them. I question, he concluded, whether there is, to-day, amongst our people, as clear and widespread a knowledge of our Baptist faith and history as there was twenty-five years ago. Evidences are not wanting in our denominational returns, which show that there has been a slackening in the clear setting forth of our distinctive principles."

My Contemplated Visit to Australia.

For some weeks now I have been looking forward eagerly to Australia, contemplating the delightful fellowship we are to have together in the "Conferences on Evangelism" in the six capital cities. I have heard much of the hospitality and warm heartedness of my Australian brethren from those who have been privileged to visit your churches, and I have been anxious to have this experience myself.

I am coming not as an "expert" in evangelism to tell my Australian brethren everything there is to know on the subject, but I come rather in the spirit of the Master, to share experiences and information about the greatest work in the world—that of leading souls to Jesus Christ. To this end I hope our evangelistic conferences will be mutually helpful. We will discuss together the many motives and methods in evangelism. We will consider together the Gospel, "which is the power of God unto salvation to everyone that believeth." We will think together about the ills of our world and the panacea for them. We will talk about our own Restoration Movement and its mission in the world. These and other things shall mark the thought and life of each conference.

I know there will be a large and representative attendance from all the churches in each capital city and its area. In our evening meetings when the largest numbers will be present, perhaps, I am anxious to hear the singing. I have had many tell me how well the Australians sing.

I am not only coming to hold conferences on evangelism, but I am also coming to bear the

greetings of a great host of brethren here in America. It has been a joy to have Bro. Wm. Morrow and his wife, and Bro. Reg. Ennis and family here to see us. They found a big place in all our hearts. I am coming over to return these and other calls upon our brethren here.

I am coming also to talk about our "1900th Anniversary of Pentecost" celebration to be held in 1930. This is to be a historic and a significant event in the life of our world brotherhood.

I sail from San Francisco on June 29 on the s.s. "Wilhelmina" for Honolulu. Will spend two days with our church there. Will sail from there on the "Maunganui" on July 6 for Auckland. After about four days in New Zealand, will sail from Wellington on July 22, arriving in Sydney about July 26. From this date on, I am in the good hands of my Australian brethren until I sail for home on September 8.

I am putting my schedule and programme into the hands of Bro. William Morrow, your Federal Conference President, and the committee that may be appointed. Whatever is planned by them I shall follow. Let us all be much in prayer that every meeting in all the centres shall result in a quickening of spiritual life and a wider vision of kingdom privilege and personal responsibility.

Jesse M. Bader,

Secretary of Evangelism,
United Christian Missionary Society,
St. Louis, Mo., U.S.A.

The Challenge of the Church

To the Youth of To-day.

C. P. Hughes.

The world has always been a challenge to the church; its pleasures, enjoyments, fascinations and passions drawing many away from Christian influence. The church should likewise have an influence upon the world. Racial, industrial, social and moral problems should be influenced by the teaching and power of the church. The church will only be able to cope with the worldly challenge when youth realises this truth and is willing to bring Christ and his teachings into contact with the world.

Is the Modern Youth Selfish?

There are those who say that the youth of to-day is idle, vulgar, pleasure-loving, irresponsible, irreligious, rebellious, too much addicted to sport, and utterly contemptuous of authority.

"Quo Usque" in the "British Weekly" says: "If I were asked to describe the young people of to-day I should say they are cool, sensible, alert, adventurous, independent and—selfish. But—not more selfish than their elders." Youth to-day is certainly intent on having a good time, but it cannot be condemned for that. After all, youth is the period when we ought to be gay and free. The man who spends all his years in a continual grind to make money, and at last sets out to enjoy his good time, finds his faculty for doing so gone. He has most likely lost appreciation of the finer enjoyments of life."

Many critics would have us imagine that the youth of to-day is terrible—worse than ever before. But I remember there was a gentleman named Pliny living in 70 A.D. who said: "Boys know everything; they reverence nobody." John Wesley in his day wrote a severe criticism upon the manners and conduct of youth. All ages have condemned youth; it has been left for this age to challenge youth.

The Other Side.

Young people of to-day for the most part are fearless, honest and adventurous. They have a great desire to know why it is that older folk have made so many mistakes. They want truth. They are to be admired for their frankness and open-heartedness, their loyal comradeship, sincerity and freshness of outlook. As one writer says: "They may be a little crude and hasty, but they don't sulk, they don't nag, and they are not morbid or suspicious." Young men and young women go about together with perfect freedom, unchaperoned, unwatched and unguarded, enjoying a clean, healthy comradeship. They trust one another implicitly.

Does the church express a challenge to the youth of to-day? Without a doubt the church has a challenge for youth. The reason so many churches fail individually to win or hold the young of their neighborhood is because Christ is not in the challenge they throw out to the young.

One of the main reasons that organised religion has lost its grip upon modern youth is that its services have become unreal. There is too much churchianity and not enough Christianity.

An American Inquiry.

An American journalist recently tried a very interesting experiment. He asked 500 men and women, mostly college graduates, to graduate the ten commandments—that is, to arrange them in what they thought were their order of importance. The result is significant of the attitude of youth toward the church to-day. The majority placed the sixth commandment first, "Thou shalt not kill," said the fourth last, "Re-

member the Sabbath day and keep it holy." A very real interpretation of their attitude toward life and God. Life is most important to youth. They know God and how to him. They respect Christ for the little they know of him. But, sad to say, they have never been reached by the church, and have never felt the Christ-love through the church. The church's challenge to the youth of to-day should and does centre in the Lord Jesus Christ.

It is first of all a challenge to Pure Thought, Pure Living and Pure Service.

Christ in his life taught much upon purity of motive and service. "Blessed are the pure in heart for they shall see God" is one of his promises for pure ones. With its challenge to pure thought, the church is able to offer that which stimulates and provides pure thought. Mainly, thought comes from the companions kept and the reading indulged in. The very best of literature is contained in the Bible. It contains reading of the highest class. Some of the grandest epics are in its pages. Drama abounds. The best of English literature is contained therein. And withal the thought is

"This day in honor I have toiled;
My shining crest is still unsoiled;
But on the mile I leave behind
Is one who says that I was kind;
And someone has a cheerful song,
Because I chanced to come along.
Sweet rest at night that man shall own
Who has not lived his life alone."

the purest, and the themes the loftiest that can be found anywhere. So is generated pure thinking upon lofty themes.

The church also offers youth the best of companionship. While evil companions corrupt the mind, good ones are a help and aid to newer and better thought. Always the youth that seeks companionship in the church is more steadfast than those who go outside the church for thought and friendship. It is only natural that the mind which thinks upon God, Christ, life and the universe, and other such great thoughts, will become fascinated and ennobled by them.

Just as James says, one's faith is seen in one's work, so are one's thoughts observed in the life lived. The challenge is to live as Christ lived, not as church people live. His was a wonderful life. Pure, because sin never entered his mind; holy, because neither mind nor body was maltreated; strong, through his utter dependence on God; happy and full of joy because of the service he rendered his fellowmen; and, above all, unselfish and sacrificial, because he came to save and to serve. Therefore he who was often wearied, hungry and thirsty, discouraged by human weakness and faithlessness, knows the meaning of living and of the challenge. So with this challenge to think, live and serve is the full sympathy of Christ, with his promise that he is ever present with those who accept it, to help and encourage. It challenges the very best of youth's life and strength.

Secondly, the Church's challenge to Youth is to face present-day Problems from a Christlike Standpoint.

The men who to-day carry the burden of the problems of this world will in all likelihood have passed away before they have been solved. The responsibility will then come upon those

who are youths now. The church is interested in the salvation of the world. Only when she sends her members into the conflict between right and wrong as it exists in world problems, with a desire to solve them in a Christlike way, will she be able to dominate the world with a Christlike spirit.

The outstanding problems facing this and the rising generation are racial, industrial, social, moral and religious.

The racial problem is a many-sided one—the dislike of nation to nation, and political intrigue, with their resultant wars; the great division between Eastern and Western nations with the expressed thought that "East is East and West is West, and never the twain shall meet." They will meet. Our Lord himself was of the East. There are immense possibilities ahead in the relationship of the various nations, and the church challenges youth to solve them as would Christ.

In the industrial realm the employer and employee continue to misunderstand one another. Consequently many suffer and much class hatred and bitterness is felt. The spirit of brotherhood revealed by Jesus is the only remedy. Youth is able to bring this about in the spirit of the church's challenge.

The social question is also assuming larger proportions each year. Bolshevism with its communistic ideas is gaining a stronger hold upon the working classes of the older countries. The other extreme, the aristocrat who cannot be looked at by a humble man, aggravates this. So far Australia has not been affected by these influences very much. But as they spread elsewhere they will grow here. Sane leadership is needed. Leadership touched with the Christlike spirit, that these men who are so easily led by extremists, may be shown the Christlike way to live, and drawn into the meshes of his love.

As it always has been, and will be because of human nature, the moral problem is a menace. The state of affairs in school life and youth's attitude to this is appalling. The only solution of this problem is in Christ. It is his Word that teaches that our bodies are the temple of God. To realise this, and develop a conscience upon it, will only be accomplished through Christ.

Last, but not least, the religious problem is a sore trial to all Christendom, its divisions and unscriptural teachings and practices always aggravating the problem. The church cannot win the world for Christ, nor be what it should be itself, whilst there is division and disloyalty to Christ.

So great are the problems to-day that the challenge to youth is a mighty one. It is a call to the strongest in youth. Yet as is so often the case, the remedy is so simple. Yet speaking in a paradox, that is what makes it so difficult. The solution is in the Lord Jesus Christ. If his teachings and principles were adopted throughout the world, there would be no problem. The challenge is therefore to solve the problems of the world in Christ.

The Personal Challenge to Service.

This brings me to the third challenge of the church to youth to-day. It is a personal one. A challenge to youth to give himself and herself into full-time service for Christ and his church. There is no greater challenge in all life to a young man or young woman than that of ministering for Christ. The church needs them, and the world needs them. Youth of one purpose, knowing Christ and him crucified, leaving all else to preach this truth. This is the outstanding challenge of the church to-day; for she needs the best of manhood and womanhood for her ministers both at home and abroad.

The greatest institution that ever existed, the church of the Lord Jesus Christ, has issued a challenge to youth to think, live and serve Christ; to solve the problems of the world in a Christlike way, and to give their life in full-time service to him. Other challenges could be expressed, but these will suffice.

The Home Circle.

Conducted by J. C. F. PITTMAN

Friends give flowers
To mark the hours
Of changing seasons as they roll—
Thoughts we give,
By them we live,
And thoughts are blossoms of the soul.

THE MISTAKE.

It was Friday. The rain had gone, and the sun shone as though the spring had really come. Jack and Mary and Jo, who live in Milton, were scurrying round gathering their school books and thinking that to-morrow was Saturday, when mother said: "If it keeps fine perhaps we'll go out to the cottage to-morrow."

"Oh, good!" cried Mary.

"Oh, Boy!" said Jack and Jo together.

The cottage is thirty miles away from Milton. It is the loveliest place, with the sea creeping up to the door, and a deep wood at the back simply bursting with birds and chipmunks, and some most regrettable skunks.

"But," said mother, "everybody must take his share of the work. There will be a good deal to do—getting everything tidied up."

"I love doing things," said Mary.

"I'll do the fires," said Jack.

"I'll get wood," said Jo.

And they went off to school.

Saturday was even finer than Friday. They packed up and piled themselves in the car. Everywhere spring was peeping—green shoots, scarlet buds on the maples, little patches of emerald green grass. Then at last there was the cottage, grey and adorable. The shutters were tightly fastened, as they had been all winter. They leapt from the car. The cottage door creaked when they unlocked and opened it. A sudden whiff of stuffiness made mother say "Whew! Open the shutters and windows, Jack." A cottage in the country is often better in your winter dreams than on the first day when you get to it in spring—this was what mother was thinking as she took dusts out of a drawer.

"Look!" cried Jo. "Here's a great bag of apples on the porch. The farmer must have brought them."

"Now I'll do the fires," said Jack.

"I'll get the wood," said Jo.

Quickly there was a blazing fire.

"Now you can all help me get the pots and pans out," said mother.

The pots and pans had been very carefully greased, and, as anybody might know, it is not a pleasant job to clean them.

"I'll just get some more wood first," said Jo.

"I'll get some, too," said Jack.

"They're only going off because they don't want to un-grease the pots and pans," said Mary.

"You can help do that," said Jack.

"I've got to finish tidying the room," said Mary.

"Oh! You like doing that," said Jack.

Mother was busy cleaning off the grease.

"Well, you like doing fires," shouted Mary.

Mother said nothing. She was busy cleaning the grease off the pots and pans. Jack went off to get more wood. Jo went with him. Mary went round the house discovering things she had forgotten. Suddenly she discovered a book, which she had lost in the autumn. "Why! It was here all the time," she said. And she sat down to find the place in the story where she had left off.

Almost as soon as they got outside, Jack and Jo espied an altogether new bird. They stole towards it. It flew off. They stalked after it.

"Father," said Jo, softly, "will be very pleased to know we've discovered a bird."

In the cottage mother went on cleaning the grease off pots and pans.

The morning simply flew by.

Jack said, "It must be lunch time. I'm frightfully hungry."

Jo said, "So am I. Let's go back now."

Mary closed the book with a sigh. It was a most beautiful story, all about a school-girl who had outwitted everybody. Although very bad at school she turned out to be a heroine, and saved two fat little boys from drowning. Mary felt in her heart that she might be a heroine if only she got the chance. Then she heard the boys come in.

In the kitchen all the pots and pans lay in bright clean rows. Mother was sitting by the fire, reading a book. She looked up, and then went on reading.

"Isn't it lunch time?" said Jo.

"I don't know," said mother. "Is it?"

"Isn't it ready?" said Mary.

"No," said mother. "Is it?"

"Oh, mother, you are annoying," cried Mary.

They looked everywhere. No lunch.

"Honestly, mother," said Jack, angrily. "I'm hungry."

"So am I," said Jo.

"Well," said mother, "there's that bag of apples."

"But that isn't a proper lunch," said Jo.

"There's some bread and butter," said mother, "and perhaps some jam."

"Oh, mother, you might have got us lunch," they all cried.

"Well, it was like this," answered mother. "Jack fixed the fires. He likes doing that. Jo got the wood. He likes doing that. Mary read a book. She likes doing that. Mother cleaned the pots and pans, which she hates. And now she is reading a book, which she likes."

"But I thought mothers didn't mind doing things they hate," said Mary. "Other mothers don't."

Mother laughed very much. "That's a great mistake," she said. "Don't you believe it. Some hard things are only made easy when they are shared. Even mothers know that."

Hungry Jack and Mary and Jo munched cold apples and ate bread and butter and jam. I am not at all sure that they really understood what mother was driving at. For when they had finished, Mary said thankfully, "Anyway, there's no washing up to be done for this lunch."

But you who are always sharp enough to see through these stories of mine do not need anything more to be said.—Vivian T. Pomeroy.

"Mr. Chairman," complained the speaker, stopping in his address, "I have been on my feet nearly ten minutes, but there is so much ribaldry and interruption I can hardly hear myself speak."

"Cheer up, Guv'nor," came a voice from the rear, "you ain't missin' much."

"My boy, when you grow up I want you to be a gentleman."

"I don't want to be a gentleman, pop—I wanna be like you."

Husband—"Isn't dinner ready, my dear?"
Other Half—"No; I've been down-town all afternoon bargain hunting, and just couldn't get home in time." Husband—"Huh! Looking for something for nothing, I suppose?"
Other Half—"Certainly. Trying to find a birth-day present for you."

The Family Altar.

J.C.F.P.

Monday.

The fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28: 28.

Of this chapter Edward Irving wrote: "What a passage of Holy Writ! What a climax of sublimity, ranging from the profound mysteries of the bowels of the earth, and the knowledge of men and all his most valuable possessions, and through the earth and the hoary deep, and through death and the grave, till at length he finds it in the simplicity of spiritual truth." Reading—Job. 28: 12-28.

Tuesday.

In the days when God watched over me, when his lamp shined upon my head, and by his light I walked through darkness.—Job 29: 2, 3.

"When the sun rose, upon the Valley of the shadow of Death, Christian said, 'His candle shineth on my head, and by his light I go through darkness.'" Reading—Job 29.

Wednesday.

For calamity from God is a terror to me, and by reason of his majesty I can do nothing.—Job 31: 23.

In the Vulgate these words are rendered, "For always have I feared God as a flood, swelling over me, and his weight I have not been able to bear." Fontaine, in his life of M. de Saei, says that this godly man constantly repeated these words; "he felt it also, and felt it like holy Job, not as a transient emotion, but as a mood of the heart which never changed." Reading—Job 31: 16-40.

Thursday.

There is a spirit in man, and the breath of the Almighty giveth him understanding.—Job 32: 8.

Dr. John Brown wrote of Dr. Chalmers, "When we meet a solar man of ample nature—soul, body and spirit—this feeling of mystery is deepened; and although we would not, like some men (who should know better) worship the creature and convert a hero into a god, we do feel more than in other cases the truth, that it is the inspiration of the Almighty which has given to that man understanding, and that all power, all energy, all light, come to him, from the First and the Last—the Living One." Reading—Job 32.

Friday.

God our Maker giveth songs in the night.—Job 35: 10.

"A holy soul has continual communion with God; night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise." Reading—Job 35.

Saturday.

Touching the Almighty, we cannot find him out; he is excellent in power; and in justice and pleteous righteousness he will not afflict.—Job 37: 23.

This statement is "highly descriptive of the state of mind in which Elihu was at this time; full of solemnity, wonder, and astonishment, at his own contemplation of this 'great First Cause, least understood.' The Almighty! We cannot find him out." Reading—Job 37.

Sunday.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?—Job 38: 36.

"Man knows nothing of his own mind, nor of the mode of its operations. If we know not our own spirit, how can we understand that Spirit which is infinite and eternal?" Reading—Job 38: 1-18.

Prayer Meeting Topic.

July 6.

SEEING IN THE LIGHT OF GOD.

(Psalm 36: 9.)

F. J. SIVVER, B.A.

"For with thee is the fountain of life: in thy light shall we see light." To see life steadily and to see it wholly we must learn to view life in all its phases in the light of God, the Almighty, the All-wise, the All-loving.

The Universe.

In the first place, the only satisfactory way of accounting for the universe is to believe it to be the handiwork of God. Whether one believes the universe to be the result of a single, sudden and stupendous miracle, or to be the result of a constant, continuous and progressive process throughout countless aeons, God must be placed at the beginning and all the way through. God alone is the final and sufficient Cause. His mind planned it. His fingers fashioned it. His love called it into being.

Joseph Neesima, the famous Christian philanthropist of Tokyo, made the discovery of his life when he read for himself the two well-known Scriptures: "In the beginning, God created the heavens and the earth"; and "God so loved the world that he gave his only begotten Son." The first satisfied his mind concerning the universe. The second gave him rest and hope for his soul.

Difficulties.

There is no better way of viewing the difficulties that confront us than to see them in the light of God. Of the twelve spies sent by Moses to view the promised land, only two were optimists. They saw the giants of Anak and their strongholds, and remembered how the years of bondage had sapped the manhood of the Israelites, robbing them of their fighting qualities, but they saw these difficulties in the light of God, and so they counselled: "Let us go up at once, and possess the land; for we are well able to overcome it." The ten were pessimists because they saw only the dangers and forgot God. Elisha's servant feared the Syrian army, until he saw the hosts of heaven lining the hills of Dothan. We all need to learn the logic of the apostle: "If God be for us, who can be against us?"

Ourselves.

"I abhor myself and repent in dust and ashes," declared Job. After his afflictions and protests, he had been permitted to see something of the might and majesty of God. Until Peter met Jesus, he was confident and self-sufficient, but when he beheld the power of the sinless Christ, he cried, "Depart from me, for I am a sinful man, O Lord." It gives us a very sobering and humbling estimate of ourselves, when we catch a glimpse of the intense holiness of God and the perfect selflessness of Jesus. Only then do we commence to learn something of the love and patience of God and of our meanness and littleness.

Our Afflictions.

Finally, we are to think of our afflictions in the light of God. There are many experiences that bewilder and baffle us. Disappointments, failures, sickness, loss of dear ones—these are often hard to understand. We start back from them with the cry, "Why do these come our way?" It is only as we see them in the light of God's great purpose that we understand something of their meaning. "He willeth not the death of any, but that all should come to repentance." "This is the will of God, even your perfection." To save and to sanctify this is the work of God, and this is why he permits some things to be. Truly, "With thee is the fountain of life: and in thy light shall we see light."

TOPIC FOR JULY 13—STILLNESS BEFORE GOD.—Psalm 46: 10.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

WEST AUSTRALIAN YOUNG PEOPLE'S DEPARTMENT.

The Bible Schools in the Western State have just completed a three months' increase and attendance campaign. The schools were divided into two grades, and a shield was the trophy for which the schools competed.

Sixteen schools entered the campaign, eight in each division, and interest was well sustained throughout.

The competition resulted in 664 new scholars being gained, while during that period 90 were reported to have left the districts involved. Thus the result was a net gain to the schools of 574 scholars.

Last year Maylands won the shield in the first grade and West Subiaco the award in the second grade. This year Maylands retains the shield in grade one with 97.7 marks, and Kalgoorlie is second with 94.4 marks. In the second grade Palmyra wins the shield with 98.1 marks. The contest benefited every school that entered. It is hoped that next year every school will enter and so make the effort still more worthwhile. We offer our congratulations to the successful schools.

CHRISTIAN ENDEAVOR RALLY.

An Endeavor tea was held in the Lake-st. hall on June 13, when about 80 Endeavorers sat down to a sumptuous tea which was catered for by the Ladies' Conference Auxiliary. Six Y.P.S.C.E. were well represented, and tea table reports were given by each society. A consecration meeting was held in the Lake-st. church at 8 o'clock, when Mr. J. A. Ewers, chairman of the Young People's Department, presided. Responses were given by representatives of the State, Metropolitan and Fremantle Unions, and from six societies connected with our own churches. Addresses were delivered by Mr. W. Gilmour, the Baptist preacher of Mt. Hawthorn, and Mr. C. Schwab, of Lake-st. Solos, duets, and quartettes were contributed by the societies, and a very enjoyable and profitable time was spent. All present experienced real spiritual blessings.—A. Hutson, Org. Secretary.

READING THE LESSON IN BIBLE SCHOOL.

Very careful attention should be given to the reading of the lesson in the Bible School. Unfortunately the worst possible method of reading the lesson is that which is most generally adopted—the portion being read verse for verse by the scholars in rotation. For a number of reasons this method is unsatisfactory. It diverts the attention of the class from the Scripture

reading to the efforts of the scholar who may not be a good reader, and who sometimes, by the mistakes he makes, renders the passage feeble or even ludicrous. Where verses are read in rotation, the scholars are usually content to attend to those verses only which may fall to their lot to read, and they more or less ignore the other verses. What teacher has not been distressed again and again by the question, "What's the verse? I've lost the place." Whatever diverts attention from the passage, or makes inattention easy, must, of course, be avoided.

What better methods then are available? Where the school has been divided into departments, each with its own room, probably the best method is for the superintendent or a chosen teacher or scholar to read the Bible portion to the whole department, the scholars being required to follow the reading in their own Bibles. Again, all the scholars may be required to read the whole passage together. Oversight of this reading will prevent the enthusiastic or mischievous lad from demonstrating the superior carrying qualities of his voice. At the conclusion of the reading several carefully prepared questions by the leader will illuminate the passage.

If the reading is taken in the classes the teacher or a scholar who reads well may take the passage, while the other scholars follow in their own books.

A method which may be adopted often with advantage is for the class to read the passage silently once or twice; then to read it again for the purpose of discovering certain points, which the teacher states are to be found therein. When these points are discovered and stated by the scholars, they form a splendid point of approach to the lesson.

Yet another useful method is for the teachers to assign to several scholars in turn, week by week, the task of writing each a paraphrase of the Bible lesson, and reading it to the class, the other members meantime reading the portion in their own Bibles, and noting any errors or omissions in the paraphrase.

Above all things, we should avoid getting into a rut in this or any other part of the school's programme. The use of all approved methods as occasion indicates will give a variety in procedure calculated to engage the attention of the scholars, and to impress upon their minds the passages that are read.

"THESE LITTLE ONES."

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."—Matt. 18: 10.



Young Men's Combined Camp, West Australia.

Foreign Missions.

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

Most of our readers will receive this "Christian" on July 3. We hope to receive an offering from every member of the Churches of Christ in Australia. Envelopes have been sent even to our isolated members, and we are sure they will want to have fellowship with the splendid work that the missionaries are doing in the foreign fields. The letters that I receive from our State secretaries indicate the most wonderful preparations to insure a large offering.



H. G. Burdon, our South Australian F.M. secretary, has organised the work splendidly. There has been an interchange of our preachers all over the State to press the cause of Foreign Missions. He has organised a large number of rallies for Miss Cameron's lantern lecture on orphan work at Shrigonda, and in addition has attended nearly every meeting, and generally operated the lantern for Miss Cameron.

H. W. Hermann, our Queensland F.M. secretary, is a very hard working and busy business man. He is at his business from early morning till tea-time, yet has found time to marshal the forces of Queensland and organise the work in that great State. It is a great satisfaction to the F.M. Board to have a man like Bro. Hermann, who gives so much of his valuable time and ability to this work, and in addition one of the most liberal contributors to our work among the Christless in foreign lands. If the members of our churches knew as much as I do of the self-sacrificing work of our State F.M. secretaries, they would put a little extra money into the contribution to show their appreciation of such loyal services.

If any member is not able to be present at the services on July 3 there will still be an opportunity to contribute your help either by post or the following Sunday. If we could publish to all the world that every member who could afford it had helped in this work, our missionaries and native Christians would receive a great spiritual stimulus. We are glad that it is true that not a church in Australia omits contributing to the Foreign Mission work, but our ideal is an offering from every member of every church in Australia. Will you help us to realise this ideal?

The Federal Secretary, who acts as editor of this page, vacates the editorial chair for the next three or four months in favor of J. E. Allan, the Victorian State F.M. secretary. I shall miss my weekly interview with the readers of this page, but I very much appreciate Bro. Allan's kindness in consenting to do the work for me during my absence. I am sure that you will all give him the satisfaction of reading every word that appears on this page for the next few months, and try to help him in every way that he suggests help for the F.M. work. Reports from our mission fields will be sent regularly to Bro. Allan for this page. It will be impossible for me to either send or receive letters during my trip to the New Hebrides. There will be no mail-boat calling at our islands after the boat that I go by until the boat arrives in which I return to Australia. I feel I am going into a "Land of Silence" for three or four months, and may have some slight idea of the experiences of Rip Van Winkle when I return to Australia. One of my regrets is that I shall miss hearing about the Foreign Mission offering until I return. Not even a wireless can bring me the news. But I am sanguine enough to believe that when I come back I shall find that Australia has "gone over the top" in this year's offering.

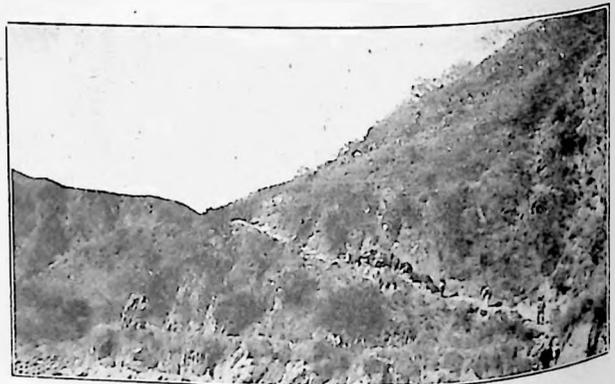
We received a very beautiful parcel of goods, and some money to purchase others, for the young folks of the New Hebrides from the Glenelg Y.P.S.C.E. Mrs. W. E. Black also sent some gifts to Mr. and Mrs. MacKie and their little boy. I shall feel like a good Santa Claus when I arrive at the islands with all the gifts that are being sent by me. All the kind donors must remember that about the end of July, when I hope to arrive in the islands, there will be much joy among the recipients of these gifts.

THE WIDOW'S MITE.

Mrs. McDonald, an elderly sister of the Glenferrie church, Vic., an old-age pensioner, has been saving for a long time out of her very small means in order to secure the sum of five pounds. A short time ago she had reached her goal after much self-sacrifice, and has sent, through Bro. Scambler, this five pounds with a request that the interest only may be used each year in some Foreign Mission work. Our sister is desirous that during the years that she may live, and in the years after, until our Lord comes, she would be able to help our Foreign Mission work with her widow's mite offering. We are sure that when we are making our offering to Foreign Missions on July 3 we will not forget the example set us by this dear sister in Christ. How many of us have spent

OUR PICTURES.

Pictures of the road our missionaries have to travel for eleven days between Hueili and Yunnanfu. The skull on the tree in the top picture illustrates the dangers from which bandits suffer when captured, and also suggests the dangers from them when they capture missionaries.



more than two years of self-denial in order to make our offering for Foreign Missions? Of this good sister we are sure the Lord has said, "She hath done what she could." May he say the same of all of us as we make our offering on Foreign Mission Lord's day.

GOOD NEWS FROM SHANGHAI.

The following interesting letter from our aged evangelist, Hu Sing Kwei, will, I am sure, be read with great interest. It indicates that both Kwen Ming-rd., in the British Settlement area, and Ling Ping-rd., in the Chinese quarter, are in prosperous state.

Dear Mr. Walden,—

I pray that God may bless you, and that you may enjoy good health.

I received your letter from Mr. Cameron on April 30. I understand its contents. Thank you for this letter. I thank all the members of your Foreign Missionary Board for their prayers for our Shanghai church in the Chinese territory here, in the course of the local fighting.

At the time of the Southern Army coming to Shanghai, on March 22, while the Northern troops retreated, we had disturbances. We saw armed laborers who were thought to be Communists. These laborers held meetings in many places. They fired at the Ling Ping-rd. preaching place on March 27, and then knocked at the door. We let them in, and they carried away with them eleven benches. Afterwards we could not trace where these benches were.

It is fortunate that the Southern Army disarmed the said armed laborers and sealed up the labor unions and captured the Communists, and searched the places where these Communists held meetings. After searching the soldiers found out many things. The army established a branch office of the "Military Watching and Detective Bureau" opposite our Ling Ping-rd. preaching place. We wrote a letter to the man in charge of this office, named Sun, appealing to him to return our benches which were taken away formerly by the armed laborers. Mr. Sun, the head of this office, treated the church very well by returning to us all of our benches. We spent no money for this appeal. We should thank God for his grace.

We restarted the Sunday services on May 1 as usual. The place was filled with men and women. Though we were so frightened that we dared not sleep for a few nights, yet, after all, we have God with us, protecting us from receiving any hurt. The situation at present is quiet, but martial law has not been rescinded.

Kwenming-rd. is in the International Settlement. That church is enjoying peace.

Yours sincerely,

Hu Sing Kwei.

ADDRESSES.

R. Merrin (secretary Ormond church, Vic.)—9 Lillimur-rd., Ormond.

A. E. Forbes (preacher Brighton church, Vic.)—12 Carpenter-st., Brighton.

Here and There.

Jesse M. Bader was due to sail yesterday from San Francisco for Australia. An interesting letter from him appears on page 408 of this issue.

Mr. J. W. Enniss, an honored member of the Gardiner church, Vic., has recently been asked to join the Australian Council of the China Inland Mission.

W. H. Clay writes: "The Victorian Social Service Department has decided to make the banquet an annual event, and the second is announced to take place in the Oddfellows' Hall, Latrobe-st., on Monday, August 22. The Hon. H. S. Gullett will be the principal speaker. Arrangements are in hand to provide for 600 men. All churches are invited to co-operate."

There was a splendid congregation at Chatswood, N.S.W., on the evening of June 26, Bro. Whelan's message was full of power and was greatly appreciated. Four young men from the Bible Class confessed Christ. This was a happy close to Bro. Whelan's ninth year of service with the church. In the morning Bro. Gole gave a helpful address on Foreign Mission work.

Many Australian friends will be interested to learn that at the recent Commencement celebrations of Eugene Bible University, Oregon, U.S.A., the honorary degree of Doctor of Divinity was bestowed upon Professor H. E. Knott, M.A., B.D. Included in the list of graduates were the following: Bachelor of Divinity, W. F. Nankivell; Bachelor of Arts, A. C. D. Gordon and M. J. Turner; Piano teacher's diploma, Mrs. Dora Nankivell.

After spending eight or nine weeks in U.S.A. Mr. and Mrs. Reg. Enniss and Lola arrived in Great Britain in the middle of May. They had a very happy, but busy, time in America, and enjoyed also the rest and change on shipboard. Bro. Enniss writes most appreciatively of the great kindness they received from members of the church in America. In June "World Call" appears a photo. of our three friends, and a statement that they "brought greetings from our churches under the Southern Cross to the United Society when they stopped in St. Louis for several days en route round the world."

Under the heading "Big City Home Leased for 1/- a week," Melbourne "Herald" of last week contained the following paragraph, appreciative of the generosity of Bro. T. E. Rofe, of Wahroonga, N.S.W.:—"Sydney, Tuesday.—Burdakin House, a historic old home in Macquarie-st., Sydney, is worth thousands of pounds, but its present owner, Mr. T. E. Rofe, lets it for 1/- a week. It is leased by Mrs. Curwen Walker, organising secretary of the Prince Alfred Hospital, who is using it as a restaurant and apartment house. The restaurant is run practically solely by voluntary aid, and all profits go to the hospital. These total about £2,400 a year."

On June 19 Ralph Gebbie, B.A., gave a fine address at Balwyn, Vic., morning service. There were good meetings all day. June 26 was observed as Christian Endeavor day, being the anniversary of the societies. Seventeen Endeavorers took part in the services during the day, and a large choir of Endeavorers, led by Harold Head, secretary of Y.P. Society, rendered splendid singing at the evening service. Jas. E. Thomas spoke to large congregations morning and evening. There was one confession at the close of the evening service. On Wednesday, 22nd, there was a social reunion and business meeting, when occasion was taken to express good wishes to Bro. and Sister J. T. Mahony, who are leaving on 29th for a three months' trip to America. The church sympathises with Mrs. Wilson in the loss of her husband, a faithful member of this church, also with Mrs. Moddie in the loss of her mother, and Mrs. C. H. Frey in the loss of her brother.

Forty-five persons attended the Bible Class conducted by Bro. Stuart Stevens at Geelong, Vic., last Sunday afternoon.

Meetings at Warragul, Vic., were splendid on June 18. Bro. Wheaton, from Kaniva, and Sister Beale, from Melbourne, were present. At the close of a splendid Gospel message by Bro. Wheaton on "What shall it Profit a Man?" two girls from the Bible School made the confession. Bro. Wigney has commenced a series of addresses for the prayer meetings on "The Restoration." On June 26, forty broke bread. Bro. Wigney's exhortation on "The Passover" was very helpful. Bible School scholars are preparing for the examinations. The church building has been renovated and painted, the cost being shared by the club and a church member.

Box Hill, Vic., had nice meetings on June 19. One sister, who made confession on the Lord's day previously, was received into the church. Bro. Graffham exhorted helpfully. Bro. Elliot, of Hobart, was a visitor. At the Gospel service Evelyn Peters, from the Sunday School, made the good confession. On June 26 there were good meetings. Three who were baptised during the week were received into fellowship, together with Sister Hopkins and Bro. Vowells by transfer. At the morning service reference was made to the impending departure for Essendon of Bro. and Sister Westmore, jr., faithful and esteemed members. In the afternoon the preacher, Bro. Allan, took part in a united civic service in connection with the proclamation of Box Hill as a city. On June 20 the officers, teachers, Bible Class members and senior scholars of the Bible School spent a happy social evening together.

On Saturday last opportunity was afforded our Victorian Social Service Committee to say farewell to Bro. and Sister J. T. Mahony, who were due to leave for a visit to America on June 29. The Committee recognised in an official manner the splendid gift of their guests to the Department of a ten-acre block of land at Olinda. Five cars conveyed members of the committee, and a few others who were actively interested, as far as Monbulk, where lunch was partaken of. At the tables Mr. C. R. Burdeu, the president of the committee, and others made eulogistic references to the guests. An inscribed letter of commendation to Churches of Christ in U.S.A. was presented. Bro. and Sister Mahony both feelingly responded, and made further promises of assistance of £40 when the erection of the homes is decided upon. Though 25 miles from the city, the land has many desirable features for the purpose for which it has been presented. Views can be obtained of Westernport, the bay and the mountains.

Our readers will have noted with pleasure the proof afforded by an announcement in the public press of the interest in the Master's work of our late Bro. R. K. Spotswood, of Hyde Park, South Australia. The papers state that our brother's estate was valued at £7,500. By will a life interest in this was left to his widow. When a division is made the College of the Bible, Glen Iris, is due to receive £3,000 and one-third of the residue; the Aged and Infirm Evangelists' Trust, £1,000; the Churches of Christ Evangelistic Union, South Australia, for Church Extension Building Fund, £700, and for the Federal Union one-third of the residue. The Federal Foreign Mission Committee will also obtain one-third of the residue. While in the providence of God it may be many years before violence of the afore-mentioned funds benefit, we are sure that all will appreciate the kindly spirit and generous gift of our departed brother. His example of thus providing for the perpetuation of his Christian influence may be commended to others.

In view of the forthcoming visit to Australia of Jesse M. Bader, Secretary of Evangelism, U.C.M. Society, U.S.A., the following letter from Bro. J. W. Black, of Leicester, England, will be of interest to our readers:—"Manor Croft, Leicester, May 20, 1927. Dear Bro. Main.—Mrs. Jesse Bader has just left this city after a short visit, being as you know, on her way to join her husband in Australia. I feel that I must just send you a line in appreciation of the splendid work done by Jesse Bader when he was in this country, last August and September. He won his way into the hearts of the brethren attending the conference in Birmingham. It was not only his gracious and magnetic personality but the force of his platform utterances with the soundness of his expositions that appealed to the whole brotherhood. It is not too much to say that the influence of his short stay in Britain has been felt throughout the community and that a larger sense of responsibility has been brought home to the individual member, whilst new methods of organisation and propaganda have been suggested which are being adopted by many churches. I trust his coming amongst you may be fraught with great inspirational blessing and that he may find an equally favorable reception as was accorded to him here. With every good wish for the continued success of the Lord's work in Australia, and kindest personal regards, yours truly, J. W. Black."

WANTED.

Young men, tenor and bass voices, able and willing to assist Swanston-st. church choir Sunday evenings, and not otherwise engaged, are invited to communicate with F. H. Simpson, 39 Leveson-st., North Melbourne. Phone F1107.

The church at Ma Ma Creek, Queensland, desires to secure the services of a preacher. The secretary, Bro. J. S. Metcalf, Mt. Whitestone, via Grantham, Q., would be glad to hear from any brother able and willing to do the work of an evangelist.

TO LET.

Widow, alone, will let well furnished bedroom, or bedroom and sittingroom, to refined lady or couple. All conveniences, excepting linen. Good position, near tram and train. Quiet home; permanent; middle aged preferred. Appointment by letter. H.W., 39 McPherson-st., Moonee Ponds.

IN MEMORIAM.

HOLDEN.—In loving memory of Wilf., loved son of S. Gracie, and brother of Rita, who passed away June 28, 1926.

Some day, sometime, our eyes shall see,

Dear faces kept in memory.

VERCO.—In loving memory of William Verco, who died on June 30, 1924.

No space of time or lapse of years

Can dim our loved one's past;

A loving memory holds him dear,

Affection holds him fast.

—Inserted by his wife, A. B. Verco, and granddaughter, Evelyn Verco.

VERCO.—In loving memory of our dear father, who died on June 30, 1924.

To follow truth as blind men long for light,

To do his best, from dawn of day till night,

To keep his heart fit for the Master's sight,

This was his task.

And now his Saviour he has gone to meet,

For Faith has made her task on earth complete,

He lays his homage at the Master's feet,

Within the Jasper walls.

This crowns his task.

—Inserted by his loving daughter and son-in-law, E. M. and G. Borthwick.

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A Vow of Silence.

G. Percy Pittman.

The other day, on my way to the town to preach, I met a Brahmin with whom I had conversed previously. He stopped me, and asked for a Hindi tract. He was carrying in one hand a brass pot full of milk, and in the other a bundle of grain. He said he was on his way to a cave in the jungle, taking these gifts to a holy Sadhu who lived there all alone. This was his daily task, for which he too received the gifts of the pious. I suggested that I should accompany him to see the Sadhu, and he was quite willing, but remarked that the holy man would not be able to talk to me. I asked if he was dumb, and he replied, "No, but he has taken a vow of silence for twelve years."

This made me the more eager to see him, and I followed my friend for about two miles, down a steep gorge, clambering over rocks and roots of giant trees, up and down, in and out, among huge boulders and debris, with towering cliffs on either hand. All along we kept up a conversation on religion, and our voices were echoed back from the rocky sides of the valley.

At last we came to a place where the cliffs drew together at the top, and everything grew dark, and there arose the sound of falling water. My companion suddenly let out a whoop or yell, which was immediately answered by a cry from the interior of a vast cavern. Climbing up to the entrance, we came to where the Sadhu sat warming his hands over a few sticks. In front of him was the phallic image of Mahadeo (the great god) anointed with vermilion, with a bunch of peacock feathers behind it. Below us the water gushed out of the rock and disappeared in a deep crevice far underground.

We all sat down, the Sadhu on his deer-skin and we two on the rock, and the two Indians smoked the hookah and raked the embers of the fire together. All the while the Sadhu, who was a rather pleasant, healthy-looking, youngish man dressed in a thin saffron-colored cloth, kept repeating, "Narayan, Narayan, Narayan," in a monotonous drone.

The Brahmin explained that he had taken a vow to say nothing but the name of his god for twelve years. I asked why he was doing this, and he replied, "To please the god, and to secure for himself salvation in the life to come."

As the Sadhu could not speak to me, I had the field to myself, and was able to read the Bible, preach and sing Gospel hymns to my heart's content. The holy man appeared to be pleased, clapped his hands, and, picking up a flat piece of tin, began to use it as a drum to accompany my singing. A little later he fished out an orange which someone had given him, and presented it to me. He was interested in my pictures of the crucifixion and ascension, and when I finished, indicated by gestures that he hoped I would come again.

I noticed a small wooden box with a padlock, and learned that visitors put pice in it, to be used for building a stone platform in the cave for the accommodation of pilgrims. The platform has been commenced, and will no doubt be completed some day.

I returned alone, as the Brahmin was staying there for a few hours. The return journey was even more difficult than the descent, and had to be taken in stages. All the way home the image of the Sadhu was before me, and I could not help admiring the tenacity of purpose and power of endurance of these ascetics. I thought of him sitting there all alone, day and night, in the dark damp cave, at the mercy of wild animals, for twelve long years, muttering the name of his god, but never speaking a word to those who happen to visit him, and making his wishes known only by signs.

I wondered how much was due to a liking for a lazy life, or to a desire for notoriety, and

how much to a vague desire for some good which will somehow come to him from the unseen world.

I wondered how much we Christians, with our glorious certainties, are prepared to endure for the sake of Christ and our fellows. It is clear that Christ demands of us a course of action far more exacting than an ascetic life of self-mortification, aloof from human kind. We must "hate our own lives" or we cannot be his disciples, and that means an attitude of revulsion against ourselves as we are by nature, with all our likes and dislikes, and an abandonment of the standards of the world, those standards which are sometimes, unfortunately, allowed to rule even in the affairs of the kingdom of God. How many of us are true Christian Sadhus and ascetics? How much are we prepared to endure for our religion with all its glorious ideals? Are we not rather taking the line of least resistance, the broad and easy path?

India, and all the non-Christian nations, need to see more of the true spirit of service and sacrifice displayed by us Christians the world over. We need to take a vow of silence—silence in regard to all that should not be spoken—but also a vow of speech—to speak to others of the love of the Saviour. We need, too, to be much alone with our God, like the Sadhu in his cave. But what a difference! He knows nothing of God but a name. We know his marvellous attributes, as revealed to us by his Son. We can have true fellowship with him, and so obtain power, not for self-suppression, but for self-expression, or rather, for the expression of the spirit of him who dwells within us, the life of our life, and our glory forever.

OBITUARY.

RICH.—On June 18 Bro. G. J. Rich was called to his heavenly home. He was 66 years of age. A few months ago he underwent an operation which did not prove beneficial. Bro. Rich was one of the pioneer members and a trustee of Wagga church. He was always in his place, and loved to meet with God's people. It was the writer's privilege to visit him frequently. His testimony and joy in conversing about spiritual matters were a benediction. The large number of friends which assembled at the graveside evidenced the general respect by which he was esteemed.—H.C.S., Wagga, N.S.W.

HUNTER.—On June 3, at Hawthorn, Vic., Mrs. Alenna Hunter entered into rest. She had reached, but for a few days, the advanced age of 91 years. She had been a colonist for 67, and a member of the church for 54 years. Her name, with that of her late husband, occurs in an old minute book, dated 1873, of a Church

of Christ that once existed in Separation, Van Yean district. Of that church Bro. and Sister Hunter were foundation members. The record shows that this church was organised by "M. W. Green, Evangelist, Chetwynd-st., Hotham. Eight baptised believers in the Lord Jesus formed themselves into a church agreeing to take the New Testament Scriptures for their guide." Since that time our sister has held membership in Newmarket, Ascot Vale, Essendon, and latterly in Glenferrie. Despite her great age, her intellect was bright and clear to the last, and her faith and loyalty to the Lord Jesus and his cause were steadfast and true. When spoken to near the end concerning her life, she said simply that as far as in her lay she had given her service to Christ. Peacefully she entered into the rest and "joy that transcends all sweetness of delight," in the presence of the Lord.—T.H.S.

SPOTSWOOD.—The church at Park-st., Unley, has sustained a great loss through the death of the much-esteemed Richard Keane Spotswood. Our brother was born near Enfield, S.A., on Nov. 26, 1850. He was immersed by the late Dr. Kidner in the old Hindmarsh chapel, and united with the church at Stirling about the year 1866. Moving some years later to near Balaklava, he

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became one of the early members of the Bala-klava church. Bro. Spotswood was also a member of the church at Alma, moving eventually with his brothers to the South-east, near Bordertown, where he assisted to form the church at Wampony, assisting in a material way to maintain the work. Retiring from pastoral pursuits about 18 years ago, Bro. Spotswood came to live near Adelaide and became a member of the Unley church. During those years our brother served the church faithfully and well as a deacon, being a man of honest report and full of the Holy Spirit and of wisdom. On Friday, May 27, Bro. Spotswood had a heart attack, and passed suddenly to be with his Lord in whom he believed so implicitly and served so faithfully. His body was laid to rest on Sunday afternoon, May 29, in the Cheltenham cemetery, in the presence of a large company of relatives and friends, the writer, assisted by Bro. Morrow, President of Federal Conference, officiating. To Sister Spotswood and all of the bereaved we extend sincere Christian sympathy. —Jas. E. Webb.

SHE HATH DONE WHAT SHE COULD.

This is the story of an old blind woman who was anxious to do something to help the mission offering, and proves that "where there is the will there is the way."

She was very poor, and being blind she had no way of making her living but had to depend upon her people to help her. But she wanted to do something to earn money for the Christian work in her village and this is what she did. In India, as there are usually no fences to protect the crops from wild animals it is necessary for people to guard them. This woman asked one of the farmers if he would let her guard his field at night. He asked her what she thought that she could do, blind and lame. But she was so insistent that finally he consented to let her have the job. She went out and stayed in the field every night for two months, when it was a cold time of the year too, and hollered out all the night long, making a big noise so that the field might be protected from harm. For her work she was paid the grain which she had brought for the offering. That was all the money she had, but she gave it gladly for her Lord's work. She remarked to the sahib, "All that I could do for my Christ was to hallow out and cry but I am glad I can do that."—"Dnyandoya," Bombay Marathi Newspaper.

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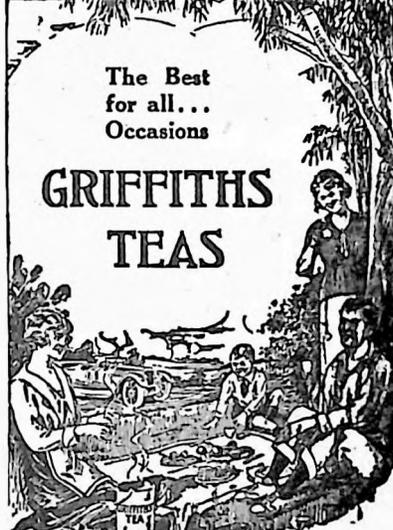
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News of the Churches.

Tasmania.

Launceston teachers' prayer meeting on June 12 was an inspiration. Sympathy is expressed to Bro. Ron. Pitt, organist, at his recent accident. The choir paid a surprise birthday visit to Bro. Noble on June 16, and presented him with a study rug. Bro. Ed. Best, isolated at Beulah, is seriously ill. A most successful Bible School teachers' conference at Invermay chapel on June 18 proved of great benefit. Bro. Waterman delivered a splendid morning message on "First Principles" on June 19.

Western Australia.

Owing to very stormy weather and a fair amount of sickness among Claremont members, meetings lately have not been so well attended.

Bassendean quarterly business meeting was held on June 15. Services on June 19 were smaller than usual. Bro. Peacock spoke both morning and evening, his Gospel theme being "The Love of Jesus." The J.C.E. Society reports good meetings, with practice for anniversary.

Much appreciated addresses were given by Bro. Johnston and MacMillen during the combined services of Young People's and Mothers' Day at Harvey on May 8. Special items were rendered by the young people at the Gospel service. A social evening was held on May 10 to celebrate the first anniversary of the Christian Endeavor Society. A collection of £1/10/- was donated to the Higgins' benefit by the C.E. members. On May 27 a visit from Bro. Bell was enjoyed. Bro. MacMillen visited Collie on June 5. Bro. Charman and Johnston conducted the services during his absence. The Sunday services and prayer meetings are very helpful.

Queensland.

Meetings at New Veteran were well up to the standard on June 19. Bro. E. Trudgian preached on "New Creature in Christ."

Hawthorne work is steadily progressing since Bro. J. Larsen began his labors. Gospel services are splendid. On June 12 five young people made their decision for Christ. On June 17 Mr. and Mrs. Escott, missionaries from India, gave very interesting addresses on their work.

South Australia.

Bro. Durdin continues faithful in the work at Strathalbyn. All auxiliaries are healthy and active. Last month, following on the Bible Institute meetings held previously, two ladies were immersed by Bro. Durdin.

Meetings at Snowtown are keeping up fairly well. There is much sickness. On June 12 Bro. Chappell, from Unley, gave very helpful messages morning and evening. On 19th Bro. Taylor, from Mallala, was present all day. Evening subject, "Nicodemus Seeking the Kingdom." The Sunday School is smaller in attendance owing to sickness.

Inclement weather has affected Gawler attendances. Bible School showed a good average for June; several new scholars. The C.E. Society held a very successful social, Bro. Oram presiding. Over 70 Endeavorers were present. A Band of Hope Society has been started. Bro. Oram was elected president, Bro. N. C. Chivell secretary and treasurer, and Miss Doley organist.

At York the Dorcas Society had a successful meeting on June 15, when they held their annual gathering. A good year's work was reported. On the 19th an address by Bro. W. C. Brooker was greatly enjoyed. The weekly lectures on Sunday School work have been very profitable for school workers. Good work is being done in all departments. Twenty-one scholars so far added to school as result of special campaign. Two adult ladies confessed Christ on the 26th.

During the week Croydon Band of Hope Society paid a visit to North Adelaide. About seventy made up the party and supplied the greater part of the items for the programme. On Sunday Bro. Graham spoke both morning and evening. A party of young men from the church went to Flinders Park in the morning to assist in the meeting there. Bro. Pope presided, and Bro. Horsell gave the address.

At Saint Morris an American evening held last week in aid of equipment was most successful. The prayer meeting committee of the Sisters' Conference had a splendid meeting on Wednesday afternoon. Over 100 children from the kindergarten were entertained on Saturday afternoon by Miss M. Howard and staff. On Sunday the meetings were good. Mr. and Mrs. McCulloch, of the C.I.M., addressed the J.C.E. and the church. The choir is rendering excellent music at the evening services.

Norwood had good meetings on June 26. 197 met to break bread in the morning, and 25 in the evening. At the evening meeting, after a powerful appeal by Bro. Baker, one brother made the good confession. On Sunday morning, June 19, Bro. Fred. Lindquist exhorted the church. Bro. Tucker, from Colac church, Vic., has been present for the past three weeks. On June 15 Miss Florence Cameron was present, and a large audience enjoyed the lantern views and her message. Mid-week meetings are well maintained, with an average attendance of about 60.

At Mile End on Sunday morning Bro. W. Morrow, President Federal Conference, gave an inspiring and instructive address on Foreign Missions. In the evening Bro. Ewers continued his series of addresses on the history of the church for 2,000 years. He dealt with the church during the Reformation. A young lady made the good confession. Bro. Ewers is dealing with the same subject on Sunday mornings and at the mid-week meetings. Over 60 were present last Wednesday evening. Good congregations are present morning and evening on Sundays.

At Henley Beach on June 19 two young people who confessed Christ on previous Lord's day were immersed by Bro. Manning at the conclusion of the Gospel meeting. Bro. Rankine exhorted in the morning in the interests of the F.M. offering. On June 26 Bro. Manning addressed a splendid attendance of members at the breaking of bread in the morning. A most fruitful message was preached by our brother in the evening. The members of the girls' club, under the leadership of Sister May Fischer, led the singing for this service. Five young people made confession of faith. The work is very encouraging.

On Monday evening, June 20, the North Adelaide Band of Hope celebrated its 43rd anniversary with a public social meeting. In hearty fashion about 70 members of Croydon Band of Hope joined in and contributed the main part of the programme. A very happy and interesting meeting resulted. All appreciated the presence and help of the visitors. Prizes were distributed to those who gained highest marks by contributing to the programme during the year. Mr. Gray presided, Mr. Ross Graham gave a short talk, and Mr. Jas. Lenman, a member of the society since the beginning, gave some interesting facts relative to the years that have passed.

Balaklava sisters recently held their second Foreign Missionary gift afternoon. Each sister was asked to bring a gift and buy a gift. About 60 ladies attended, and over £4 was received for Foreign Mission work. The C.E. Societies were greatly helped recently by a visit from the Australasian President, Mr. Dyson. The chapel was well filled. Mr. G. Clarke, Meth-

odist minister, took the chair, and Mrs. Barker sang two songs. Two girls from the Sunday School came forward the other Sunday evening. The work is very encouraging. Sunday morning meetings are particularly well attended. The walls of the new hall are up about 11 feet, and every department will be helped when the roomy and well-fitted hall will be available for use.

Forestville meetings are increasing in numbers and interest. There have been several additions by faith and baptism and by letter. Sunday's meetings were very good. In the morning Bro. Ern. Pope addressed the church. The Sunday School had 158 present, with several new scholars. In the increase campaign to date 34 new scholars have been enrolled. The evening service was very well attended and of a high tone. Bro. Reg. H. Lampshire spoke on "The Message of the Uplifted Christ." Bro. Lovell was the soloist. Last Wednesday evening a K.S.P. club was commenced. Several members of Unley Chapter were present. Miss Florence Cameron was present last Thursday evening, and delivered a very interesting and informative lecture on her work in India. It was illustrated by lantern. All enjoyed this evening. Endeavor work is progressing. Senior society had twenty-five young people present at last meeting, whilst a similar number attends on Sunday morning at 10 in the Junior Society. All departments of work are in a splendid progressing position.

Victoria.

Boronia church held a very successful K.S.P. parade on Sunday evening, June 19. One young man was baptised into Christ on Sunday evening, June 26.

Kaniva had splendid meetings on June 19, on the occasion of the visit by Bro. Anderson, and much interest was manifest in his inspiring messages concerning the work in China.

At Swanston-st. last Lord's day there were good meetings. Sister Miss Smith, from Rockdale, Sydney, and other visitors were present. Excellent sermons from Dr. Brandt morning and evening. A young lady was baptised prior to the evening service.

Good meetings at Maryborough on Sunday; 84 broke bread during the day, and 107 attended the Gospel service. Bro. Greenwood's messages were appreciated; subjects, morning, "Worship," and evening, "Christ our Example." One new member received into fellowship.

At East Kew on Sunday morning Bro. Youens finished his special series of addresses, which have been much appreciated. The night meeting was inspiring. The chapel was packed. Bro. Youens preached a splendid sermon. There was a grand rally of the Kew scouts. Another record at the Sunday School.

Drumcondra church had good meetings last Lord's day. Bro. W. Gale, Home Mission organiser, exhorted the church on "First Things First," and also spoke of Home and Foreign Missions. An increase in attendance at Bible School was noted. At the Gospel service Bro. Theo. Edwards spoke on "Who are These People?"

"The Language that All can Read" was the subject of Bro. H. B. Robbins at Moreland on Sunday morning. It stressed the importance of medical missions: Three who were baptised the previous Sunday were received in. A fine meeting at night, the subject being "The Preciousness of Jesus." Bro. E. Watson sang a solo, "Don't Hold Back."

The annual business meeting of St. Kilda church was held on June 16. Each department reported progress. Deacons elected were Bro. Bickham, Andrew, Brown, Mitchell and Davey. Officers: Secretary, V. Brown; asst. secretary and reporter, R. Mitchell; treasurer, H. Rickhams; organist, Sister E. Dall; building fund collector, the Sister A. Dall. A vote of thanks, from the church, for the splendid assistance of the Home Mission and Church Extension Committee, and Bro. R. Lyall and R. T. Morris, was passed. Bro. Goodwin has entered into another term of ministry with the church.

Thornbury had great meetings on June 26, beginning at 7 o'clock with a prayer service at which 70 were present. The spirit of this meeting was a benediction to all. A record school in the afternoon; 392 present. In the evening having to be brought in. After a splendid address by Bro. Swain a young lady made the good confession.

Cheltenham church had a very pleasant visit from Bro. and Sister Mudge and their two sons on Sunday morning. Bro. Mudge preached a splendid sermon. The chapel was full. Good school and kindergarten, which made offerings for Foreign Missions. After a fine address on "The Great Foreign Mission Task," and an offering for benevolent work, one fine young girl made the good confession.

Prahran had splendid attendance on June 19, when Bro. Connor commenced his second year. Ten were received into membership. The evening meeting was good. Offerings for the day were over £50, with more to come. On 22nd the members of church and school met to honor Bro. Geyer, church secretary and teacher, and Sister Nellie Queleh, assistant organist and teacher, on their approaching marriage. High praise for faithful work and best wishes were uttered by representative speakers, and presentations from class, school and church were made. The church rejoices that it will still have their help.

On June 15 Castlemaine had a visit from Bro. Thos. Hagger, who gave an interesting and instructive lantern lecture on the proposed work at Canberra. The response was very satisfactory. On Sunday, June 19, two Sunday School scholars, who were baptised recently, were received into the church. On Monday, June 20, Bro. L. C. McCallum met the teachers and officers of the Bible School in conference at a coffee supper. Prior to that he gave an enjoyable entertainment with his lantern. On Sunday, June 26, Bro. Clipstone continued his series of addresses, his subject being, "What We Believe about Sin." One little girl confessed Christ.

Preston is having very good attendances and interest. Bro. Dawson's messages are uplifting. On June 12 a quarterly rally was successfully held, and Bro. Viney delivered an appreciated exhortation. The special June evening services were well attended, and addresses were of a high order. At the men's service one young man made the good confession. On June 11 a "ship" social was held under the auspices of the young people's committee, a large company enjoying the proceedings. All auxiliaries presented favorable reports at the recent business meeting at the church.

Both morning and evening meetings at Horsesham have been well attended of late. On the 19th the church had a visit from Bro. T. Hagger, who gave a much appreciated lantern lecture on the Canberra work. His appeal was well responded to. The church also received a visit from Bro. Anderson on the 20th. He spoke stirringly on the work in China. The church sympathises with the esteemed Sister Knipe, who recently lost her husband. Bro. and Sister Nancy, late of the Prospect, S.A. church, were received into the church last Lord's day.

By commendation from Colac church Sister Mrs. and Miss Elsie Hager were received into fellowship with Geelong City church on June 19. Bro. Stevens' exposition of 1 Cor. 1: 30 was much appreciated. Initiated at that afternoon's session of the Bible Class, a membership and attendance competitive campaign will continue until September. A reply to the query, "What is a Christian?" was contained in the evangelist's Gospel message. Band of Hope members have co-operated in a united rally at East Geelong Congregational Church. On Saturday week, the aged Bro. John Thompson who, on the previous Lord's day, had united in worship, received his Master's call to rest. Christian sympathy is tendered to his kindred and friends.

Warrnambool church has had good meetings, with three welcomed in since last report. Two from Warrnambool have made the good confession at Pt. Fairy mission. Bible School, P.R.P. and K.S.P. have all increased in membership. A school library has been started. Last Wednesday Bro. Fisher gave a Foreign Missionary lantern lecture on "India," in preparation for the offering.

At Ormond on June 26 Bro. S. R. Baker gave an inspiring morning address on Foreign Missions. Two young ladies recently baptised, were welcomed into fellowship. On June 22 the annual business meeting was well attended. Officers elected:—Elders, Bren. Griffiths, senr. and McClelland; secretary, Bro. Merrin; treasurer, Bro. Yewdall, senr.; deacons, Bren. Fullard, Hutchings, Lintoff, Ring, Styles and Veal. Bro. Veal was appointed school superintendent. Splendid interest is taken in all departments, especially C.E. The officers made appreciative reference to the worth and work of Bro. Burge, who recently passed away. An in memoriam service was largely attended.

Collecting boxes at Brunswick for the Evangelical Union of South America yielded £1/14/9 for half-year ended April 30. On June 19 the death of Sister Mrs. Alice Partridge was announced. The hymn, "Asleep in Jesus," was sung. Bro. J. C. F. Pittman officiated at the house and burial in Fawkner cemetery on the Monday, when a large crowd gathered. The Women's Mission Band contributed a wreath. Exhortations have been given by D. Gibbs and A. Mann, who have also preached. Bro. W. Hatwell preached on the 26th. Two confessions the last two Sundays. The Women's Mission Band, with others, held a large meeting at the home of Sister Mrs. Peters prior to her and Sister Mrs. Marsh's departure to their new home at Campbellfield. The Lord's Supper was observed.

New South Wales.

At Lane Cove on June 26 Bro. Paternoster gave an inspiring address on "The Walk to Emmaus." Our venerable Bro. Jacob Saxby presided. C. C. S. Rush's Gospel theme was "Baptism." Many strangers are attending the services.

Meetings at Belmore have been well attended, and prospects are good. The annual business meeting was held on June 15. Reports showed all departments in a healthy condition. Bible School work is particularly promising. The church expressed its entire satisfaction with the work of Bro. P. E. Thomas, B.A., as evangelist.

On the morning of June 19 Chatswood church received into fellowship Sisters Hammill and Kirk. Bro. Whelan addressed the church. He also gave a powerful message at Gospel service. A splendid attendance witnessed the baptism of Sister Hillecoat. The Canberra building fund offering to date is £138/10/-. The sisters' Doreas Class despatched a box of 190 garments to the Erskineville church for those in need. Attendances at mid-week services are well maintained, with keen interest.

At Lismore on June 12 Bro. and Sister Escott were present. Bro. Escott gave interesting addresses morning and night. Sister Escott held her hearers both at Bible School and at women's missionary meeting. Bro. P. J. Pond visited in Coraki and Bungawallyn districts last week. Sister Luke Patch, of Bungawallyn, is seriously ill. Bro. John Patch, of Evans' Head, is undergoing a serious operation in Coraki Hospital. Bro. Vardy, senr., of Lismore, aged 92, has also been ill, but is now improving.

South Kensington first anniversary services on June 19 to celebrate the opening of the new building were most inspiring. An every-member-present morning service was splendidly attended. Bro. Fox presided, and Bro. D. R. Hall spoke on "Right Thinking is Right Living." Six brethren and sisters were received into fellowship, four by baptism and two by letter. The evening service was packed, and further seating accommodation provided. Three made the good confession. A mission spirit prevails,

there being fifteen conversions in four weeks. On June 21 there was again a packed house. Bro. T. E. Rofe presided, and many interesting items were rendered. During these services almost £30 was raised for debt reduction. The church now numbers over 100 active members. Bro. and Sister Southgate are becoming well known in the district, and an increasing interest is being aroused.

MARRIAGES.

BOLDUAN—GEDDES (Silver Wedding).—On July 2, 1902, at Prahran, by Mr. Joseph Pittman, William, third son of the late Ferdinand Bolduan, Emerald, to Agnes, youngest daughter of the late William Geddes, of Prahran. Present address, 82 Nixon-st., Shepparton.

LAWSON-MOYSEY (Silver Wedding).—On July 2, 1902, at Christian chapel, Swanston-st., Melbourne, by the late C. G. Lawson, assisted by the late G. B. Moysey, Walter Paterson, third son of Charles and the late Mary Lawson, of Parkville (now 27 Wattle Valley-rd., Canterbury), to Anne, eldest daughter of the late Mr. and Mrs. G. B. Moysey, Surrey Hills. Present address, 16 Margaret-st., Canterbury.

COMING EVENTS.

JULY 3 (Sunday).—Echuca's Big Three:—1. First Anniversary of Opening of New Building. 2. Opening of the Big Tent Mission. 3. Foreign Mission Offering. All on Sunday, July 3.

JULY 3.—3 p.m. Third Anniversary League of Joy will be celebrated in the Freemasons' Hall, Union-rd. (near Surrey Hills station). Report of work, and presentation. President, Bro. A. G. Saunders, B.A. Speaker, Bro. A. Anderson, China. Soloist, Sister Pearl Anderson, China. Friends and visiting schools warmly invited. Collection for F.M. fund.

JULY 5.—Young men in Melbourne and suburbs who are interested in the formation of a training class for speakers and church workers are asked to attend a meeting in Swanston-st. Lecture Hall on Tuesday, July 5, at 8 p.m.

JULY 23.—Brighton Church of Christ, Saturday afternoon and evening, Bible School Workers' Tea and Conference. Subjects to be discussed: "Christ the Master Teacher"; "The Value of Expression Work in the Kindergarten"; "Problems that Face the Adolescent"; "Attention and Interest"; "Methods of Increasing and Maintaining Attendance"; "The Aim of Religious Teaching." All Bible School workers are urged to attend this worthwhile gathering. Hand in your name at once to your local Bible School secretary. Tea will be provided at a cost of one shilling.

July 3 (Sunday).

Opening Services New Chapel, Thornbury. Morning, A. W. Connor, Conf. Pres. Evening, J. E. Shipway.

Wednesday, July 6. Grand Tea and Public Meeting.

Tea on tables 6.30. Public Meeting, 7.45. Speakers expected, Bren. Connor, Thomas, Main, Scambler, Abercrombie.

July 10 and 17, Bible School Anniversary. Tickets for Tea, 1/-.

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A PRACTICAL SUGGESTION.

The British Consul's order to our Huellichow missionaries to leave West China was a great grief to them. I am sure they would willingly have stayed, but in addition to the Consul's order, our own F.M. Board, as published in "The Christian" a few weeks ago, called them, "Take no unnecessary risks." We are all thankful they passed through the 200 miles danger zone safely. After all their trials and dangers they say in a spirit of quietness and confidence in God, "We are all well." This experience of our "baby mission" in China will give our Foreign Mission State Committees and F.M. Board much anxiety. There will be much extra expense. This must be contributed on July 3. Let us all say, "As for me and my house, we will increase our Foreign Mission day offering on July 3." This will be a practical way of showing our love for, fellowship with, and confidence in our noble missionaries.—Thos. E. Rofe.

DO WE BELIEVE IT?

- That "the Gospel is God's power unto salvation"?
- That "in due season Christ died for the ungodly"?
- That "God so loved the world that he gave his only begotten Son"?
- That Christ meant it when he said, "God ye into all the world and preach the Gospel to every creature"?

I ask, do we believe it? I know with great fervor we proclaim it, but in actual life or deeds, do we? Actions speak louder than words. How loud will you speak on July 3?

Remember, if we fail to answer in deeds of heroic giving we are weaving our own winding-sheet. In the interests of our own life we must pass on the torch. Pass it on, brethren!

"Give as you would if an angel
 Awaited your gift at the door;
 Give as you would if to-morrow
 Found you where giving is o'er;
 Give as you would to the Master,
 If you met his loving look;
 Give as you would of your substance
 If his hand the offering took."

—Chas. Young.

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