

THE AUSTRALIAN CHRISTIAN

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

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"I Cheated a Good Friend."

IT may seem strange that the word "cheat" should not be in our Bibles. The deception, trickery, defrauding which the word indicates are, however, in other terms indicated and condemned in the Holy Scriptures. We may include in the idea any imposing upon another, any over-reaching of him, or keeping back from him part or the whole of our dues.

The grosser forms of the offence need not detain us now. They may all be looked upon as included in the plain and blunt commandment, "Thou shalt not steal." To converts from heathenism not used to Christian morality, the Apostle Paul felt constrained to give advice, "Let him that stole steal no more." Probably no church would wilfully retain in its membership the man who lived in habitual disregard of this commandment.

There are, however, ways of defrauding our fellows of their rights which are not so obvious or gross. There are dues which a man who would shudder at stealing another's goods or refusing to pay his ordinary debts may neglect without a qualm.

In his book of poems, "The Light of Faith," Edgar A. Guest has the following arresting verses which turn our thoughts to other "cheats."

"The cheat."

"I cheated a good friend yesterday,
Kept what was his and went my way,
Wronged him by silence—for in haste
I let a glad thought go to waste.

"I had a word of cheer to speak,
To strengthen him when he grew weak,
To send him smiling on his way—
But what I thought I didn't say.

"He would have richer been to know
That deed of his had pleased me so,
But oh, I failed to let him see
How much his conquest meant to me.

"I cheated him of words of praise
Which would have cheered his troubled
days,

In this a faithful friend I wronged
By keeping what to him belonged.

"The praise was his by right to hear,
To him belonged my word of cheer;
In silence, though, from him I turned
And cheated him of what he's earned."

With many of us the highest we reach is not to discourage, and some of us do not succeed in getting even so far. The "golden rule" bids us in a positive way to help and cheer our brother as we would that he should do to us.

Paying our debts.

Christians, as all other honest people, try to pay their debts. To let the butcher or baker go without their dues would be abhorrent to us.

We owe these and other tradesmen and business men much besides the weekly or monthly bills they allow us to run. We owe every man sympathy and help, the benefit of our Christian influence, our love and our prayers.

In his epistle to the Romans the Apostle Paul reminds us of the great debt we owe to the world. "I am debtor," he declared, "both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." These words should bring us to a sense of our responsibility. To have it in our power to pay our debts, and then not to pay—what is that but to be a cheat? There are folk around to whom we should preach the Gospel. There are Christless multitudes abroad dying without ever having heard of the Lord who died for all. Cheated! Unless we do our best to help, how can we escape their reproach and the censure of our Lord?

The unpayable debt.

Sometimes there are men who, without fault of theirs, become so heavily involved that they simply cannot pay their debts. They might pay all they earn, and they would never be doing other than paying

instalments on account. As they do so, they are honest men; they are cheating nobody.

God's apostle lets us know that in one respect every Christian is a permanent debtor. Other debts we may pay, but this one can never be fully discharged.

The reader knows well what the unpayable debt is. The payable ones and the unpayable one are indicated in the exhortation: "Be in debt to no man—apart from the debt of love one to another" (Moffatt's translation). We are to keep on keeping on. The more we pay, the more seems to remain. We should be paying instalments to our fellows till the Lord calls us unto himself.

Defrauded of prayer.

The last of the debts we can notice here is one of which we often speak, though we may not think of it in such a connection as this.

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." The admonition, Christians have agreed, comes from the Lord through his apostle. Is there efficacy in prayer? We have all believed that there is. Then let us seek to help all men through the medium of our prayers. We must not withhold; we must not cheat the world of its due.

That there is sin in withheld prayer is taught in one of the most striking of Old Testament passages. Samuel was distressed for his people; he reproved and admonished them, but he also prayed for them. And, we are told, he spake thus to them: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you." How many of us does this earnest word rebuke? Surely it gives a needed lesson to us all.

On Speaking a Word in Season.

Frederick A. Atkins.

The ability to speak a word in season—that is, the word that warns and restrains, helps and comforts, strengthens and reinforces—is largely a question of that elusive and indefinable quality that we call personality. For one man to go about speaking a word in season to his fellows is to become a dangerous and intolerable nuisance. For another, it means a valuable and helpful ministry. I have been reading lately a book on "Personality in the Making," by Professor J. H. Coffin, who believes that personality—"the biggest fact in the universe"—is not a gift of the gods, but a possession to be acquired by purpose and effort, and developed by conscious and intentional striving. He describes three classes of people as wanting, wholly or partially, in the "fundamental attributes essential to personality in its true sense"—persons of defective intelligence who lack the sense of individual responsibility and the ability to appreciate moral values; the criminal classes which, he explains, are made up not only of ordinary criminals, but also of "the high financiers and all others who live by exploitation"; and inconsequential persons such as sportsmen and society "butterflies," who lack purposes and standards, and whose chief aim in life is to avoid serious enterprise, and to have a good time. Outside of these three classes, it is apparently possible to develop sufficient personality to be able to influence and help other people.

The necessary requisites.

But I do not think it is given to all good people to engage in this work. It requires personal magnetism, the most delicate tact, and a genuine gift of sympathy and imagination. A vague, easy affability will not do. I have known people with nothing vital or compelling about them, people who are lively but not really alive, whose blundering efforts at personal dealing would do about as much good as (to quote an American friend) a lesson in swimming to a middle-aged goldfish. "Words from the teeth," says an American novelist, "never saved anybody." Those who try to be physicians of souls must have a rich spiritual experience of their own. They must have a subtle, irresistible charm that is altogether disarming. They must know how to minister to tortured minds and famished hearts; and while they must in some cases act with affectionate severity, they must never use the method of the cudgel and crowbar. And they must remember that there is nothing people resent more than impertinent kindness. "Deep calleth unto deep," says Dean Inge, "and those whose hearts God has touched can find their way easily to the hearts of others."

C. M. Alexander and Dan Crawford.

I think of two men whom I have known very intimately, who were glowing examples of vivid, electric, irresistible personality, and who were able to speak the word in season with extraordinary effectiveness and success. One was the late Charles M. Alexander, the other Dan Crawford. Once, when I was crossing the Atlantic with Alexander, we had on board a hard, silent, petrified multi-millionaire with a face like a withered apple, who kept sternly to himself and looked intensely worried and miserable. So far as I could see, no one ever dared to speak to him. One day, while walking round the decks with Alexander, he suddenly exclaimed, "Here's old man —. How unhappy he looks. I'm going

LIFE.

Unto my master Life I came
After long years:
Pain had I known, and labor, and grame,
And many fears:
And much I thought would be mine to claim—
Pence and love, and perchance a name
Above my peers.

So I lifted a hand and beat the door,
But no man came,
Though I wounded the strong wood more
and more,
And cried my name:
And lo! as I turn'd me, one who bore
A cross pass'd by; and I left the door
In sorrow and shame.

—William Soutar.

to talk to him." I fully expected that the rich old man would explode in his wrath and consign the evangelist to some very unpleasant place. But I had reckoned without Alexander's gay challenge and sparkling, captivating smile. When I came round the deck again, there was Alexander sitting on the arm of the millionaire's deck-chair, with his New Testament in his hand, and his eyes dancing with happiness, engaged in animated conversation; and the old man was listening with the keenness and interest of a boy who hears for the first time.

Alexander would talk about religion to the tailor who was measuring him for a suit of clothes, to haughty ladies of title or lonely servant girls, to railway guards and hotel waiters. He had a magnetic charm that enabled him to speak to anybody anywhere, and no one was ever offended. Whether he ever achieved any lasting good by his platform efforts I am not prepared to say, but he had a genius for personal evangelism which arrested many a drifting will and aroused many a sleeping conscience. It was the same with Dan Crawford—that brilliant, dazzling genius who for the

best part of his life has buried himself in "the long grass" of Africa in order to preach the Gospel to his beloved blacks. He once went down to Epsom on Derby day, and, dressed quite as fashionably as any dashing sportsman on the course, wandered amongst the smartest people, and drew several of them into conversation about religion. There was a glamor about the man that you simply could not withstand. Several times during a voyage to New York I missed Dan Crawford, and on searching for him, discovered that he was talking, intimately and seriously, with his little red New Testament in his hand, to a banker or a chorus girl or a steward.

These men knew something of the subtle maladies of the soul, and they could help men to fight for a clean life in a hostile world. They seemed to possess inexhaustible vitality. You met them with radiant expectation, and left them with a sense of elation.

We have influence.

We may not be consummate masters of spiritual propaganda like these two remarkable men, but as a matter of fact, we simply cannot avoid influencing people either for good or evil. For all words have wings, and happiness and depression are both infectious. We are either helping people or harming them every day. I remember once meeting a man in America whom I hardly knew, and whom I had not seen for at least three years. He came up to me in an hotel and greeting me very cordially, said: "You remember our last meeting in Philadelphia? I was terribly depressed that night—never mind why—but you cheered me up and sent me home singing."

Now I was not too exalted by this man's gratitude—for this reason: I had no recollection whatever of the conversation to which he referred, and I found myself asking this embarrassing question: If I can cheer a man up and not know it, how often have I unconsciously depressed and hurt people? We are all preachers and advertisers and evangelists, whether we like it or not. The success of a novel is not made by reviews, but by the people who persist in talking about it. The rise of the Labor Party is certainly not due to money, nor strategy, nor the influence of the Press—it is the work of a mighty volunteer army of propagandists who, at street corners, and in workshops, in trains and tramcars, talk, talk, talk, and spread the truth and make converts all the time. Woodrow Wilson is not remembered to-day for his executive ability, but for his flaming words. His greatest deeds were words. Sitting at his typewriter in the White House at Washington, he tapped out messages that moved the world.

We might talk to almost anybody.

If we only knew it, we might talk to almost anybody about religion, and find them responsive. In many cases they are ex-

The Religious Significance of the Lord's Day.

S. H. Mudge.

pectantly and eagerly waiting for us to introduce the subject. A distinguished minister once told me that when he was leaving his church in a provincial town to come to London, he felt that there were a few people to whom he ought to speak personally about their spiritual life and about joining the church. He was very shy about doing it, and was terribly afraid of being repulsed—indeed, he would not have attempted it at all but for the fact that he was leaving the church. But in every case, to his intense surprise, he met with the same response: "Why didn't you talk to me about this before? I've been hoping for so long that you would give me an opportunity for a chat like this."

Two young ladies, who belonged to a well-to-do family and enjoyed a comfortable home, felt called to social service, and with the support of a few friends, they opened a well-equipped club and institute for factory girls. They were church members, but held very strongly that it would be unfair to introduce any religious activities, seeing that the members might belong to all kinds of churches, or none. So the usual programme was organised—music, games, dancing, cookery, dress-making, and so on. One night, after the club had been proceeding successfully for nearly a year, a deputation came to see the two young ladies. They expressed their gratitude for all the comradeship they had enjoyed, for the classes, for the amusements. And then looked very self-conscious and ill-at-ease.

"Of course," said a member of the deputation at last, "we appreciate all you've done for us—it's very nice to be able to come here, and we're all very happy—but—but we were wondering whether now and then you would tell us something about Jesus." The two founders of the club were dumb with astonishment. They had been so certain that religion was the one thing these girls would never stand—and if they meant conventional and organised religion, they may have been right. But this little group of factory girls, like thousands of other restless, confused, dissatisfied, spiritually homesick young people, were hungry to hear about Jesus.—Selected.

After the new covenant was established certain new duties, practices, and institutions arise. Faith and repentance receive a new emphasis and are made personal obligations in order to salvation (Heb. 11: 6; Acts 17: 30). Converts are required to confess with the mouth the Lord Jesus (Rom. 10: 9, 10), and to be baptised into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28: 19). New practices arose such as the preaching of the Gospel, which, according to the commission as expressed in Mark 16: 15, became the chief business of the church. A second new practice was the assembling of the disciples upon the first day of the week to break bread (Acts 20: 7). There were not only new practices but new institutions, such as the church and the Lord's Supper. Among the new things of this covenant is the new day chosen for religious service. The first day of the week, not the sabbath, is conspicuously marked by its relation to the work of the Lord Jesus, being honored by consistent preferential selection for the inaugural events of the Christian religion. The following facts give proof of this.

1. It is the day on which Jesus arose from the dead (Mark 16: 9). That the most far-reaching consequences depended upon the resurrection of Jesus is shown in all the books of the New Testament; to give scriptural thought upon this it will be sufficient to quote Paul in 1 Cor. 15: 17-19: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable." Just what the resurrection meant to the disciples may be easily conceived. It was the happiest message they could hear, for by it they are changed from disappointed and despairing men to jubilant victors through the one in whom they had trusted. He had turned their mourning into joy. It was therefore perfectly natural and exquisitely fitting that this should become the memorial day of the church.

2. It was upon this day that Christ made his first appearance to the disciples (John 20: 19). Significantly his next appearance is also upon the first day of the week (John 20: 26). The expressions "after eight days" and "after three days" are idiomatic. From Matt. 26: 61, Matt. 16: 21, Mark 8: 31 we find the expressions "in three days," "the third day," "after three days" all mean the same thing, namely, the third day. Hence "after eight days" means on the eighth day, and therefore the next first day. This explains why the early Christian teachers commonly spoke of the resurrection day as the "eighth day."

3. When on the day of Pentecost Jesus established his church and began the organised work of his kingdom, his Holy Spirit was poured out upon the disciples. Here once more the first day is singled out for preference.

Some Sabbatarians question the soundness of the claim that Pentecost was upon a first day. The word of God will decide. In Lev. 23: 15, 16 we have God's instructions how to make the count. The verses read, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." The count ending with the "morrow after the seventh sabbath" leaves no doubt that Pentecost was upon a first day of the week.

The Lord in consistently ordaining all these extraordinary events upon this day can have no other intention than to lead the disciples to definitely mark it as the day of religious significance. The cumulative force of this preference is equivalent to saying, Remember the first day of the week.

Apostolic interpretation.

In order that there can be no doubt upon the correctness of this view, we make a comparison with apostolic practice. Obviously the disciples had to interpret tokens of God's favor toward this day. It is therefore interesting to see that when they "kept the feast" they did so upon the first day of the week, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7). It was upon this day they had "the collection for the saints" (1 Cor. 16: 1, 2). It appears unquestionable that because of the foregoing facts the disciples came to speak of it as "the Lord's day" (Rev. 1: 10).

The results of our investigation show that the Lord's people gave the Lord's portion of their substance and partook of the Lord's Supper upon the Lord's day.

CANBERRA FUND.

The following amounts have been received by the Federal Treasurer in cash and promises for the Canberra Fund up to June 30, 1927:—

	Cash.	Unpaid Conference Promises.		Unpaid Promises Bro. Hagger's Appeal.	Totals.
		Promises.			
New South Wales	379 3 4	901 0 0	91 14 0	1280 3 4	
Victoria	292 15 5	70 0 0	107 4 0	454 9 5	
South Australia	402 2 5	7 0 0	5 0 0	509 6 5	
Queensland	71 18 3	1 0 0	27 18 6	83 18 3	
Western Australia	186 2 11		1 0 0	215 1 5	
Tasmania	41 19 9			42 19 9	
	<u>£1,374 2 1</u>	<u>£979 0 0</u>	<u>£232 16 6</u>	<u>£2,585 18 7</u>	

—A. J. Gard,
Federal Treasurer.

Religious Notes and News.

"NEWS VALUE OF EVIL."

The practice of some Australian newspapers and magazines gives to us an added interest in the following paragraph from the London "Christian":—

One of the most clearly apparent disorders troubling modern civilisation is diagnosed by the Archdeacon of Norwich in his recent Visitation Charge. He refers at length to the undesirable effect which certain types of newspaper material and fictional writings have upon the minds of readers, tending to distort the outlook of the whole generation. The secular press, as the Archdeacon remarks, emphasises the baser side of life, and in a marked degree ignores "goodness, simple piety, honorable conduct, sincerity, and loving kindness." All are agreed as to the existence of the distortion thus referred to, but it is not easy to suggest a practical means of immediate rectification, apart from the universal acceptance of Gospel standards by all and sundry. Any other proposed remedy is but futile tinkering at a problem which demands root-and-branch methods dominated by spiritual considerations. In the eyes of an unregenerate public, goodness and simple duty have no "news value," and any daily newspaper concentrating exclusively upon this aspect of life would (as sporadic experiments have shown in the past) be courting early financial disaster. Change the hearts and cleanse the souls of the peoples by personal contact with the Lord Jesus Christ, and the character of newspapers and other popular writings would inevitably become changed, as in the twinkling of an eye.

CHURCH ATTENDANCE IN SCOTLAND.

The Scottish Churches Council, of which Dr. John White is President, has published in its second annual report some remarkable figures with regard to church attendance. The returns refer to adults only. Out of a total adult population of 2,964,685, the number of non-church goers in 1921 was 1,067,656. The present figures are given as 1,107,000, of whom the vast majority are Protestants. The number of Protestant children not at any Sunday School is stated to have been at least 200,000 in 1921, 130,000 in 1925, and 141,000 in 1926.

Commenting on the section which deals with the non-church going population, the report says:—"The state of matters revealed is not less than staggering, and ought to awaken a deep sense of shame and shortcoming on the part of all the churches concerned, and a holy resolve to unite in removing the reproach. It would appear that 36 per cent. of the total adult population, approximately 1,107,000 men and women of Scottish birth, and of mainly Protestant ancestry, are non-church going, and to that extent out of all living relation to the Faith. This constitutes a challenge and a task which the churches dare not and cannot ignore."

Among the important practical suggestions, we note especially the proposal for "a sustained and intensive evangelism, especially in cities, towns and industrial areas." The Home Mission enterprise is to be strengthened along the whole line. "Every nerve should be strained and every agency made to contribute" towards the admission of the young in due season to full membership in the church. Among other facts brought out in the report the following should be noted. (1) The number of Jews in Scotland is increasing, and is given as about 21,000 in Glasgow and 9,000 in other parts. (2) The Roman Catholic church was in 1921 numerically the strongest single communion in Glasgow, comprising 22 per cent. of the city's manhood and womanhood, as against a total of 38 per cent. in the Protestant churches and missions.

BAPTISTS AND ANGLICANS.

At its Spring Assembly, the Baptist Union (Great Britain) passed a resolution bearing upon the wider implications of Prayer Book Revision, declaring that many of the changes proposed are definitely anti-Protestant and such as call for the serious consideration of all citizens. In moving the resolution, Dr. J. H. Rushbrooke upheld the right of Free Churchmen to express themselves upon the matter, inasmuch as the Established Church has a historical and legal standing as the body-spiritual representing the mind of the people of England. The changes proposed, it was urged, will have the effect of making the Anglican Church even less representative of the English people than it is already, and will carry it to a new position nearer to the Roman Catholic margin. Dr. Rushbrooke added:—

If the Revised Prayer-book represents the utmost concession, ought not the Bishops to have secured adequate powers of discipline? They have surrendered position after position, and have not set up a single effective safeguard against final, absolute, unconditional surrender. In village churches pamphlets are being circulated which directly advocate the bringing back of the Mass. If the Anglican Church treads the Romeward path. Others cannot incur the guilt of acquiescence by a feeble silence. Their duty is to insist that the State Church should not be further de-Protestantised, and they must stand by the group of loyal Protestants within the church. I say, to our Anglican brethren as a whole, that if they insist on taking this course, it

is not possible to consent to their doing so as a church claiming to stand for the Nation. The resolution as passed by the Assembly takes account of the anomalies attending upon the relations between Parliament and the Established Church. If the Prayer Book Measure passes both Houses, then Parliament—composed of many wholly outside Anglicanism—will be in the position of having legalised, in the name of the Nation, certain practices which multitudes regard with the utmost abhorrence—practices which are directly at variance with our Protestant Constitution.—"Christian."

Jesse M. Bader's Visit

TO NEW SOUTH WALES.

Bro. Bader is due to reach Sydney on July 26, and the following meetings have been arranged for him there.

July 26—Welcome meeting at 7.45 p.m.

Aug. 2—Young people's night, 7.45.

Aug. 3—Preachers' session at 11 a.m. Luncheon with H.M. Committee and preachers at 1 p.m. Mass meeting at 7.45 p.m.

Aug. 4—For men, but not men only, at 7.45 p.m.

Aug. 5—Sisters' Conference Executive at 2.30 p.m. For Conference committees and church officers, but not only, at 7.45 p.m.

Sept. 7—Farewell meeting at 7.45 p.m.

All the meetings will be held in the City Temple, Campbell-st., Sydney, and it is hoped that brethren from all over New South Wales will be in attendance.—Thos. Hagger.

Do not be afraid of missing heaven in seeking a better earth.—Henry Drummond.

They that know God will be humble; they that know themselves cannot be proud.—John Flavel.

Our Book Table.

"The Preparation of a Sermon."

Prof. H. E. Knott, M.A., B.D., is the author of a little volume entitled "The Preparation of a Sermon," which has just been published by the Standard Co., of Cincinnati, U.S.A. Bro. Knott is Professor of Homiletics at Eugene Bible University, Oregon, where recently he obtained the degree of Doctor of Divinity. The book was written to meet what the author regards as "a real need." There are many books, some of them large, weighty and excellent, which well repay study. But there is undoubtedly a dearth of books which give in brief compass the kind of matter needed by beginners in the art of sermon construction.

The little volume before us has 135 pages and ten chapters. It discusses the sermon outline; the theme; the text; the introduction, main divisions and conclusion of an address. A chapter is devoted to types of sermons, and a helpful concluding chapter is devoted to practical suggestions for the collection of material for sermons.

We have great pleasure in cordially commending this volume. It is just what the beginner needs, and we know no better introduction. The treatment is clear, sane and helpful throughout. Numerous illustrations are given. Bro. Knott has certainly succeeded in realising his aim.

The Standard Co. has, as usual, done its work well. The price of the book is 4/-; posted, 4/3.

An Outline of Church History.

It is helpful to every Christian to have some knowledge of the history of the church from apostolic days until the present time. The great histories, however, are but rarely read, the ordinary man having but little time, even if he

has the inclination, to study them. No brief outline can take the place of the longer standard works. As regards either interest or benefit, the shorter work suffers by comparison. But yet brief introductions are desirable. They give the beginner a bird's-eye view and prepare the way for further study.

Frederick J. Gielow, Jr., B.D., has written a "Popular Outline of Church History" for the use of beginners. It is a volume of 197 pages, and is published in attractive form by the Standard Publishing Co. of Cincinnati, U.S.A. The price is 6/-; or posted, 6/6.

Really, the little book is more than an "outline history"—much of it is hortatory, and part of it is a plea for unity and a protest against denominationalism. The author for the benefit of his readers acts as does the story-teller who will always point the moral. We cannot greatly praise the book. There are many better short histories. This one gives no special evidence of either care or scholarship. There are some obvious errors or slips which should never have been allowed to creep into the book. Writing about "Novationists," for example, or about "the Monarchian denomination" is not what one is entitled to expect from a student of church history. To attempt to summarise the Nestorian doctrine as a denial of the humanity of Jesus Christ is grotesque. The book does not indicate a due sense of proportion, and its arrangement is not very good. Still, we have no doubt some would be helped by its perusal, and the repeated moralisings may serve to warn readers against error.

The above books may be ordered through the Austral Publishing Co., who will be glad to fill orders as soon as supplies can be obtained from America.

The Flower in the Garbage Tin.

Ira A. Paternoster.

Some kind friends had sent to our home a lovely bunch of flowers, God's choice gift to brighten and gladden our lives. But flowers do not last forever, and soon they began to droop and fall. These flowers had faded, and most of them were too far gone to retain in the house, so they were thrown away—put in the garbage tin to be taken away with the rubbish. These particular flowers were on a long stem, tiny white flowers growing from the one stem. Some of them refused to be hidden, and were protruding from under the lid of the tin. They happened to be the least faded of the bunch and were determined to defy our ruthless hand. They would still proclaim their sweetness even though they had been removed from the vase which held them where their fragrance and beauty adorned our home. After all, the beauty and fragrance of life does not so much depend upon the clothes we wear as the life we live.

It was approaching school time as we placed the garbage tin before the gate, and two sweet, innocent little girls were passing, hand in hand, school bags swinging, on their happy way to school. They had been in animated conversation as they approached the gate. We could not hear the topic under discussion, but doubtless dolls, ribbons, or birthday parties were uppermost. Just then they looked casually through the fence as we set our heavy load of garbage in readiness. It was only a glance, but instantly one little thing, clutching the arm of her companion, broke into a cry of pain: "Oh, look! those lovely flowers in the garbage tin!"

Most of us would have seen the garbage tin, but this sweet little soul saw the flowers—faded 'tis true, but to her eyes still beautiful. She would have been glad to rescue them, but the tin was behind a closed gate!

I became interested in the little girl, the heroine of this story. I should like to follow her career. A child who could see beauty in a faded flower in a garbage tin must have a soul. I began to wonder whether that soul would ever be able to express itself to the full, or whether, as she grew into girlhood and womanhood, she would become like so many of those with whom she must mingle, and who see only the garbage tin and miss the flowers. I shall probably never see her again, and if I do I shall certainly never know her, but I shall often see her sweet face, and while memory lasts, shall hear that painful cry: "Oh, look! those lovely flowers in the garbage tin."

How often we have seen the lovely flower in the garbage tin, as we have journeyed life's uneven road, and often have been prevented from saving it from destruction. Not long ago I was asked to visit a home to comfort a mother whose boy was a care to her. He was becoming a heavy load upon her heart. Already the hand of the law had been placed upon him. He was out when I called, and as I sat talking with his mother she told me his story. He was a clever boy with refined taste. "You know, Mr. Paternoster," she said, "these are all his paintings you see on the wall." They were clever, and revealed a fine sense of proportion and artistic taste in colors. As I admired them he came in and one glance gave me his character. His first words came to me on the breath of stale liquor mixed with dirty cigarettes. It was a case of the flower and the garbage tin.

We are seeing to-day an increasing number of lives being thrown out, ruined by the blight of sin. Lives that might have been saved, but no one cared. There were those who used the young life while innocence remained, just as we had used the flowers. But at the first sign of decay they are cast out.

The curse of the liquor traffic is right here. Young lads are encouraged to drink, but when their substance has been wasted in riotous living and they begin to be in want, the very ones who ate, drank and were happy with them are the first to cast them over. It is only the pure eye of a loving Father who recognises them from a distance, and who sees behind the vile exterior possibilities hidden to the natural eye.

Had you or I looked on Peter the fisherman we would have seen only his rough exterior. Jesus did not see the garbage tin; he saw the flower. We know that often there is nothing but the unsightly tin to be seen. No trace of what was once the "beautiful flower of a blameless life" is recognisable, and we draw back in horror.

But while life lasts there is hope for the worst of sinners. God had shown this often throughout life. A young man of university training sinks into scepticism. He associates with sceptical friends, and sinks into sin. One night he is carousing in a hotel when his sceptical friend is found dead in another room. This brings the young man to his senses. He gets

PRAYER.

These are the gifts I ask of thee, Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveller's load;
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have thee take away—

Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow grey,
On all the brightness of a common day.

—Henry van Dyke.

a vision of God and soon his life is changed. With the change comes a determination to give up all for Jesus, and Adoniram Judson dedicates his brilliant life to this work of rescuing beautiful flowers from the garbage tin of life.

The business of the church is saving these beautiful flowers from the garbage tin, because it is only a brief journey from the garbage tin to the destructor. I suppose very few people are aware, or if they are, give thought to the fact that their garbage goes to the destructor. It is there burned by fire, consumed, destroyed. There are those about us, in our homes, Bible Schools and churches, to say nothing of the great world outside, who are being lusted toward the destructor. Their fate is sure. No power on earth can save them. They have tried reforming their lives and have "turned over" more new leaves than are contained in a thousand volumes, but to no purpose. It is not the reformed but the transformed life which is precious in his sight. Transformation means new birth, and that means Jesus Christ. There is a host of good people who are headed for the destructor. Pride and self-will are blinding the eyes of many to-day so they cannot see the dangers ahead. Again, we say it is the business of the church to rescue them. The only job committed to the church was that of saving the lost. Some churches seem to think their business is polishing up the garbage tin while others are lost in a pile of arguments concerning the way to rescue the perishing soul. They appear to us like a group of men and women standing on the bank of a river while men

drown, and they each display their varied life-saving gear, each claiming to have the approved pattern. Above them I hear the pleading Voice, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring ones,
Lift up the fallen,
Tell them of Jesus the mighty to save."

I hear some one say: "This salvage work is unpleasant." There is no work like it! It is the work nearest the heart of Jesus. "Thou shalt call his name Jesus, for he shall save his people from their sin." If ever you have had the joy of leading one soul to God, you will never speak of unpleasant work again. Remember this, that an outstretched hand at the right moment may make all the difference between safety and security, or death and destruction. "The soul that sinneth it shall die"; "the wages of sin is death." But do not forget the free gift of God is eternal life. Life of the ages! In future days, as we gaze on those around us in sin, let us be more ready to speak a word for Jesus Christ, always remembering this, that "my word shall not return unto me void." Let us be willing to sow beside all waters, and to count no work for God beneath us. Until the church comes to see its duty in the light of the cross, it has lost its dynamic, and will cease to function as so many have done already. We may set a great store on education, but a man does not need a string of degrees to point sinners to the Saviour. The power to witness for Christ is given to those who walk with him.

Little girlie, once again I thank you for not just seeing the garbage tin, but for seeing the flower. I thank you for bringing me face to face with my real business. We live so much with flowers in beautiful vases that we forget. I raise my hat in grateful acknowledgment of the debt I owe you.

And to thee, dear Father, our prayer is that as through life we go we may see more of the good in our fellowman. Help us to realise there are lives worth saving—lives for which thy Son died. Give to us more of the seeking spirit, the spirit of the Good Shepherd who will leave the ninety and nine for the sake of the one. Fit us for the work, Lord Jesus, by the way that is best for us, for we long to be doing for thee. Help us to find the real joy there is in seeking the lost. Take us into a more intimate partnership with thyself and the angels in heaven that we may share in the rejoicing over sinners returning to the fold. Keep us pure ourselves, O God, that we may not become a stumbling block in our brother's way. Teach us to value more highly the new birth, the life in Christ, the joy of sins forgiven. Give to us, O God, a clearer understanding of the value of a lost soul and help us to be more ready to warn the erring one of the certainty of a hell for the wicked. Make our hearts to burn with a consuming passion for souls, for Jesus' sake. Amen.

Its name is Gethsemane. It looks a cheerless spot, and the multitude pass by it. But those who enter it shall hear the sound of singing, and those who abide in it shall wear the red blossom of sacrifice.—Dr. George Matheson.

To get Christ, we must first meet him at Calvary as our Redeemer. As we there accept of him as our Redeemer, he becomes our Purifier and our Sanctifier. He is not only a Saviour who takes us from the pit of hell, but he delivers us from sin. Redemption is buying back, for we are told in Galatians, "He hath redeemed us from the curse of the law." He has bought us back from the sentence of justice. We belong to him—"he hath redeemed us by his blood." Adam sold us very cheaply; Christ came and redeemed us at an infinite price, but without cost to us.—D. L. Moody.

The Home Circle.

Conducted by J. C. F. PITTMAN

THERE ISN'T TIME!

There isn't time in life—there isn't time
To fret about each petty ill or wrong!
You'll find folks love you better when you smile;
They do not want your frown—they want your song.

There isn't time to mope—there isn't time;
If you should stop to weep about the rain,
Your tear-dimmed eyes will miss the golden sun
That comes so soon to kiss the world again.

And when folks love you better, all the world
Grows brighter and more beautiful each day,
The fret and worry of the common task,
Before a friend's warm smile will fade away.

There isn't time for anger or for strife—
Your bitter word a deadly thing may prove;
There isn't time in life—there isn't time
For anything but courage, hope, and love!

—E. P. Evans.

THE TOP OF THE LADDER.

A ladder dream is quite a common dream.
But the tops of our ladders do not always go
as far up as Jacob's did.

Jacob "dreamed, and behold a ladder set up
on the earth, and the top of it reached to
heaven."

We dream of a ladder and the top of it is
some high position of wealth, or influence, or
scholarship. There it stops. The dream is all
right, as far as it goes, but it does not go far
enough.

The Lord Chancellorship of England is often
the top of the ladder of which young barristers
dream. It is indeed a high aim.

But the ladder of which a boy dreamed, who
afterwards became Earl Cairns, and sat on the
Woolsack, reached further still.

When Earl Cairns was quite small he heard
three words which he never forgot, and which
from the first made a great impression upon
him. Those three words were "God claims
you."

Then came the question, "What am I going to
do with that claim?"

The boy dreamed of a life spent in owning
that claim. His ladder "reached to heaven
... and behold the Lord stood above it." He
said, "I will give myself to God."

He went home and told his mother, "God claims
me." At school and at college his motto was
the same, "God claims me."

In the legal profession, as Member of Parlia-
ment, and finally as Lord Chancellor of England,
it was just the same, "God claims me."

When he was appointed Lord Chancellor he
had a big Bible Class. It was suggested to him
that in his exalted position he would have no
time to attend to his class. He was asked would
he be obliged to give it up. "No," was the
reply, "God claims me."

For the top of his ladder reached far higher
than any earthly attainment, far higher than
any earthly honor.

How high does your dream-ladder go? It is
not enough to "seek those things which are
above." "We are to seek those things that
are above where Christ sitteth at the right hand
of God" (Col. 3: 1). The top of our dream-
ladder should reach "to heaven." And to own
God's claim upon us is the best and noblest am-
bition we can have. Do not stop short of the
highest ideal.

Prince Gareth in Tennyson's poem had a splen-
did dream. His ladder went much further up
than did his mother's. You know the lines—

"Man am I grown, a man's work must I do,
Follow the deer? Follow the Christ, the King;
Live pure, speak true, right wrong, follow the
King.

Else, wherefore born?"

And nothing would dissuade him from realis-
ing that dream.

A life spent in the service of God—that and
nothing less than that set before yourself now.
Aspire to that, whatever else, consistent with
that, you may aspire to. But you can aspire
to nothing higher than that.

And let no one, and let nothing, make you for-
get the dream, or lower the ladder. Aim at
being out and out for Christ at all costs.

"Then said Evangelist, pointing with his finger
over a very wide field, 'Do you see yonder
wicket gate?' The man said, 'No.' Then said
the other, 'Do you see yonder shining Light?'
He said, 'I think I do.' Then said Evangelist,
'Keep that Light in your eye.'

If, like Jacob, you have seen a ladder "and
the top of it reached to heaven," then however
indistinct it may seem sometimes, keep that
ladder in your eye.

If, like Earl Cairns, you have heard the sound
of God's voice saying to you that he claims you,
though at times it may seem distant, keep that
sound in your ear.

And the God who has spoken to you, the God
who is "above" the ladder, will in his own good
time, and by his own almighty power, make
your dream a glorious reality.

"I will not leave thee, until I have done
that which I have spoken to thee of" (Gen.
28: 15).

THE MAGIC FLOWER.

Prince Florimel and Prince Carimel were twin
brothers, the sons of a king, and no one could
tell which of the two ought to succeed to the
throne, for they were both exactly the same age.
So one day they went to a wise magician, and
asked him which of them ought to be king
after their father's death. "He who is most
worthy," said the magician. "But how shall
we find out who is most worthy?" "He who
possesses the magic flower that grows in the
enchanted forest shall be found most worthy,"
he answered. They found the flower; but in
a dangerous place that Carimel would not at-
tempt to reach. Florimel clambered down the
rocks and plucked the flower; and when he had
got it, what do you think he did with it? Why,
he gave it to his brother, for the name of that
magic flower was Unselfishness.

Conductor: "How old are you, little girl?"

Professor's Daughter: "If you don't object,
I'll pay my full fare and keep my own statistics."

Passer-by.—"Why aren't you at school to-day?"
Youngster.—"Cause the schoolhouse burned
down an' the teacher's sick an' this is vacation
an' it's Saturday an' there ain't no school."

Irate Gentleman (to stranger who has stepped
on his toe)—"Look here, I know that my feet
were meant to be walked on, but—hang it, sir
—that privilege belongs to me."

Old Lady—"Now, where did that 6d. drop that
I was going to give to the poor blind man?"
Poor Blind Man—"There it is, lady, right by
your foot."

The Family Altar.

— J.C.F.P. —

Monday.

The heavens declare the glory of God, and
the firmament showeth his handiwork.—Ps. 19: 1.
Dr. John Duncan wrote, "It is a fine thought—
the eternal present in Nature's praise of God,
'The heavens are declaring the glory of God,'
etc.—one day uttering speech to another, and
one night teaching its successor."
Reading—Ps. 19.

Tuesday.

The Lord is my shepherd; I shall not want.
—Ps. 23: 1.

In his essay on Addison, Macaulay wrote: "Of
the psalms his favorite was that which repre-
sents the Ruler of all things under the endear-
ing image of a shepherd, whose crook guides the
flock safe, through gloomy and desolate glens,
to meadows well-watered and rich with herbage.
On that goodness to which he ascribed all the
happiness of his life, he relied in the hour of
death with the love that casteth out fear."
Reading—Ps. 23, 24.

Wednesday.

One thing have I asked of Jehovah, that will
I seek after; that I may dwell in the house of
Jehovah all the days of my life.—Ps. 27: 4.

"Show me more love, my dearest Lord,
I cannot think, nor speak, nor pray;
Thy work stands still; my strength is stored
In thee alone; oh, come away!
Show me thy beauties, call them mine;
My heart and tongue will soon be thine."
—Dora Greenwell.

Reading—Ps. 26, 27.

Thursday.

Weeping may tarry for the night, but joy
cometh in the morning.—Ps. 30: 5.

J. B. Rotherham wrote: "Perhaps the one re-
flection most apt to arise in the devout mind
on the reading of this psalm will be the grate-
ful recognition of the selective power with
which the human mind is endowed, whereby it
can suffer long months or years of suffering to
contract themselves into practically a short
compass, comparatively a 'moment,' while the
mercies of the past can be counted 'fingeringly'
one by one, and allowed to extend into a long
line of blessing."
Reading—Psalm 30.

Friday.

Blessed is he whose transgression is forgiven,
whose sin is covered.—Ps. 32: 1.

J. B. Rotherham also wrote: "The great thing
here is to ponder well the undoubted truth, that
unforgiven sin must sooner or later be punished.
Second only to this, is the reflection that un-
confessed sin cannot be forgiven. It follows
that all divine chastisements, which falling short
of capital punishment, are fitting to lead to the
confession and forsaking of sin, are administered
in mercy, whatever instruments are used to in-
flict them."
Reading—Ps. 32.

Saturday.

Depart from evil, and do good.—Ps. 34: 14.
"A tree that is but pruned, shired, topped, or
lopped will sprout again; root it up, and it
shall grow no more. What is it to clip the out-
ward appearance, and to lop the superfluous
boughs of our sins, when the root is cherished
in the heart?"
Reading—Ps. 34.

Sunday.

How precious is thy lovingkindness, O God!
and the children of men take refuge under the
shadow of thy wings.—Ps. 36: 7.
"They trust in thy good providence for the
supply of their bodies; they trust in thy mercy
for the salvation of their souls. These are the
two wings of the divine goodness, under which
the children of men take refuge."—Dr. A. Clarke.
Reading—Ps. 36.

Prayer Meeting Topic.

July 20.

IN THE STRENGTH OF THE LORD.

(Psalm 71: 16.)

F. J. SIVVER, B.A.

"I will go in the strength of the Lord: I will make mention of thy righteousness, even of thine only." This is not so literal a translation as that of the Revised Version, but it better represents the mood of the psalmist and the message of his song.

The psalmist, whoever he was, was facing a certain grave crisis in his career. Perhaps it was an ordeal of suffering, the parting with one greatly loved, or the shame of a wrongful suspicion. Maybe it was that very natural dread which comes with acute old age, when one's grip on life slackens and the shadow of the dark valley seems to hang over one. Some such ordeal was confronting this singer of Israel. Listen to his piteous petitions: "Deliver me, O my God"; "Cast me not off in the time of old age"; "O my God; make haste to help me." In his frailty he remembers the unfailing strength of Jehovah. In thinking of his own shortcomings he recalls the steadfast righteousness of the Lord. Abandoning all self-confidence he casts himself entirely upon God: "I will go in the strength of the Lord: I will make mention of thy righteousness, even of thine only." We have here suggested the sure and safe ground for Christian confidence.

God's Unfailing Strength.

There is no need for us to apologise for the Old Testament conception of God, which represents him as the Lord God of hosts. Jesus himself endorsed and made use of it. When the disciples in Gethsemane sought to pit their feeble strength against the might of his enemies, he looked over the border into the next world and said: "My Father presently can send me more than twelve legions of angels." God, who might at any moment demolish with a breath all the forces that oppose him, does unceasingly watch over those who love him. Providence is not necessarily on the side of the big battalions, but it is on the side of those who seek to serve God. He may permit disease to kill the body, but his almightiness is staked against the overthrow of the soul. Therefore the believer can face any ordeal with the song: "I will go in the strength of the Lord."

The Lord's Righteousness.

"I will make mention of thy righteousness, even of thine only." God's absolute and abounding righteousness was, to the psalmist, his glory and his plea. He had seen the wealth of God in Judgment as well as the greatness of his tender mercies, but whether the divine hand was stretched out to chide or to comfort, the psalmist knew it was always put forth in righteousness. And so he made God's perfect righteousness his song and his security.

With greater confidence we should say: "I make mention of thy righteousness, even of thine only," for we have seen the glory of God in the face of Jesus Christ, and the glory of God is above everything—his righteousness. With deeper meaning than the psalmist knew we sing our song:—

"Nothing in my hand I bring,
Simply to thy cross I cling."

TOPIC FOR JULY 27.—LEANNESS OF SOUL.
—Psalm 106: 15.

We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE BEST WE HAVE.

Christ wants the best. He, in the far-off ages,
Once claimed the firstling of the flock, the finest
Of the wheat;

And still he asks his own, with gentlest pleading,
To lay their highest hopes and brightest talents
At his feet.

He'll not forget the feeblest service, humblest
Love;

He only asks that of our store we give to him
The best we have.

Christ gives the best. He takes the hearts we
Offer,

And fills them with his glorious beauty, joy
And peace;

And in his service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven
Above,

Are hid in Christ. In Jesus we receive
The best we have.

WINTER READING.

It is said that in Henry Ford's factory at Detroit there hangs a motto which reads as follows: "Nothing in this place is done so well but what it can be improved upon." The spirit of that motto is what we all need in our work for the Lord Jesus Christ. This, we think, is especially true of those who have been called to teach the Word of God in the Bible School. As teachers we should always be aspiring to better things, better methods, and a wider and completer knowledge of our work. It will never do for us to look upon our work as of little importance. It is of the highest importance, and if our work is not faithfully and lovingly done we may cause some child to grope his way through life with an inadequate knowledge of the purpose and will of God in his life.

Every Bible School teacher should be a student, and to be a student does not necessarily mean that we have to attend some college for teachers. If we can do this so much the better, for the help that we will receive in such a place will be of inestimable worth to us in our work. However, though we cannot all receive help from such places we all should be able to find some time for private reading and study. Our suggestion therefore is that those of our teachers who cannot attend training classes or teachers' conferences should plan for themselves a definite course of study during the winter months. It might be possible for the teachers to meet together for this reading, but where this is not

possible let it be done individually. The following books can be heartily recommended for such a course of reading: "Ten Lessons on the Teacher," and "Ten Lessons on the Pupil," by Prof. Weigle, or "Ten Lessons on a Teacher's Study of the Life of Christ," by Wade Crawford Barelay. All these books are obtainable from the Austral Printing and Publishing Co. at 1/3 each; posted, 1/4. Any one of these books will prove worthy of careful study, and every teacher who undertakes such a course and pursues it faithfully will be richly repaid for the time and energy expended. If there is any way in which we can help you to get started on such a course of reading kindly let us know. Begin now to make yourself more efficient and helpful as a teacher.—Leslie C. McCallum.

NEWS AND NOTES.

A little over six months ago a morning school was commenced at Enmore Tabernacle, New South Wales, under the leadership of Mr. and Mrs. Hudson. The school is now about fifty strong and the average attendance is good. The school is now divided into two sides—the golds and the chocolates. The golds are led by Mr. Hudson, and the chocolates by Mr. Rankine. A race is being held to see which side will win in an attendance campaign. The previous rally was won by the blues, when the winning side entertained the losers at a social evening. Nearly every Sunday different speakers address the gatherings, and very happy times are being experienced. Mr. Paternoster takes a live interest in the work, and addresses the school on the first Sunday in every month. We hope later to hear who has won the present attendance rally, the chocolates or the golds.

The Bible School at Oakleigh, Vic., is making steady headway. One of the best features of the school is its Bible Class which is led by the preacher, Mr. S. H. Mudge. When Bro. Mudge took up the work at Oakleigh early this year no Bible Class existed, so that in a little over six months it has grown to its present dimensions. Our picture shows some of the members of the class with Bro. Mudge, their teacher.

We must speak the language of the Bible in the meaning of the spirit of the Bible concerning sin and salvation, or we have nothing worth teaching; all is darkness and death, and we have no message of grace and life. The Bible School has lost its purpose, and the commission has been thrown away unless we take care to "speak where the Book speaks."



Bible Class, Oakleigh, Vic.

Foreign Missions.

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

THE TASMANIAN OFFERING.

Bro. J. C. D. Green, Tas. F.M. Sec., writes:—"It is with joy that I forward you the amount of Collins-st., Hobart, offering (incomplete), which is £61/7/7 (last year £13/15/-). This church has contributed already this year to F.M. work the amount of £92/2/11 (including F.M. offering), as against £61/0/11 for the whole of last Conference year. We have reason to believe that Tasmania will do even greater than last year, for which we thank God."

VICTORIA'S ENCOURAGING REPORT.

Additional incomplete returns:—Ballarat (York-st.), £5/12/6; Brim. £20; Dandenong, £5/9/-; Meredith, £1/2/-; Northcote, £15/10/-; Red Cliffs, £34/4/-; Warragul, £4/6/6.

Many amounts published last week have been considerably increased by additional offerings last Lord's day, latest incomplete returns showing that 44 churches have raised £1,065; 72 churches have yet to report; 27 individuals have sent £50.

USEFUL ARTICLES FOR DHOND HOSPITAL.

Dr. G. H. Oldfield has sent the following information concerning articles needed for the hospital. This will be a guide to sisters' sewing circles, mission hands, etc., in preparing parcels for India.

"Pillow-cases might just as well be made of bleached material. Sheets and blankets for single beds are always useful, as also are patch-work or other kinds of quilts. The Indians like to wrap themselves up, and in winter time warm wraps are really useful. They seem to like red blankets better than any other sort, and I have found that in most of the hospitals I have visited they are used. Bandages can be made of unbleached calico, the stronger the better. They should be 2, 3, 4, 5 or 6 inches wide, and about 6 yards long."

All goods for the Indian field should be ready by the first week in October.

LETTER FROM H. WATSON.

Bro. Watson's last letter gives interesting information concerning our Shrigonda station.

Encouragement in a Hard Field.

We feel much encouraged when considering this portion of our field. The Brahmans fought hard to keep us out of the town, but our Lord needs go through Shrigonda. It was a place which had much need of a Saviour. We have been here fifteen years and cannot put down in statistics the amount of good received or given, but we see a marked change in the life of the people in awakened consciences concerning evil. They are not yet fully awake to their spiritual need, but the day is coming when men's hearts will be turned to the Lord Jesus. Never before have we had such listeners to the Gospel. It is quite a treat to preach Christ to them. I know that a volume of prayer has been ascending from our brethren in Australia, and do please tell them from me that God is answering their prayers.

Praying for a Revival.

We are glad to tell the churches that a few more people wish to become Christians. Now a messenger comes from two more villages asking us to send teachers. In one village there are fifteen men wanting baptism. I will visit the place several times and help them to understand what the step may mean. The others who have been baptised are getting along nicely. We have four schools open in the villages, and many scholars are interested in the Gospel. In

addition, Miss Blake told me yesterday that they are having quite an awakening among the girls of the Home. We are praying for a revival when souls will be converted and lifted up to righteousness in Christ Jesus.

In the village schools all told we have seventy scholars, all heathen children learning to sing hymns of hope and joy, and of him who died for them.

In the Grip of Sin.

We find one difficulty in preaching the Gospel is to bring the people to a real spirit of repentance for sin. Some of them have no conscience concerning evil. It is a common thing among the heathen to tell lies; some of them glory in it as if it were meritorious. There are three besetting sins of the Hindus, i.e., lying, thieving and adultery. Of course, there are many exceptions, but I speak as one generally finds things.

Child-mothers and Their Children.

I have met many girl-wives who at the age of 11 years have become mothers. In many of these cases the child dies of neglect, because the little wife does not understand any more of the needs of a baby than that it is a mere doll to be played with, or thrown on one side dosed with opium to keep it quiet. If the child happens to be a girl, then it is sometimes neglected on purpose, because it is unwanted. We have a girl-wife in jail in the town now who disposed of her one month old infant, and left its dead body to be devoured by dogs.

Caste Going to Pieces.

Murder and suicide, house-breaking and highway robbery under arms: all these and much more are still existing, but they are on the decrease, and the purity and love of Jesus in his teaching are taking hold of the people, and there are definite signs of a desire on the part of the Indians to live better lives, and to take Jesus as their ideal. Caste is going to pieces fast. The untouchable people are now protesting against unjust treatment meted out to them by high caste people. This year there have been riots and also public gatherings to protest against the oppression of caste. By these signs we believe India is waking up, and we hope and pray she will wake up and fix her eyes upon Christ.

This year the Shrigonda townspeople allowed us to take five dray-loads of water every day for the orphanages from one of their caste wells. These people are waking up to the fact that missions have not only brought the Gospel, but have brought many other things of benefit to them. We often have caste people and others come to our church services, and a Sunday ago the magistrate and some of his friends attended our morning service.

A Busy Missionary's Large Field.

There are 75,000 people in the Shrigonda village, and I am the only male missionary working amongst them. We have a nice little school of 30 scholars at Paragaon, another at Doorga of 10, 30 scholars at Kashti, and Limpangaon, 15. Last month we had 302 patients. We worked 10 villages by paying one or two visits every fortnight. We hope to get out for two or three days away in the back villages as soon as the cooler weather sets in. Nineteen heathen people are asking for baptism, so we will prepare them for this step.

The young leper lad about whom I wrote some time ago is improving under treatment. We are helping him and his old granny to obtain their daily bread. These are coming under the influence of the Gospel. The cases of this

kind are many, and the Lord is working in their hearts. Maybe we shall reap, and if not, then those who follow us will rejoice in souls won to Jesus. Yours in his service, H. Watson.

COMING EVENTS.

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.

IN MEMORIAM.

BROUGH.—In affectionate remembrance of our dear devoted mother, called home July 11, 1923; also our dear father, called to higher service May 15, 1920.

"Thou art with Christ, and Christ with me; In Christ united still are we."

CRAWFORD.—In loving memory of Alice, loved wife of John Crawford, and mother of Jack, Eric and Dave, who passed away at Kuringgai, N.S.W., July 17, 1923. A loving and devoted wife and mother. "Some time we'll understand."

FISCHER.—In loving and abiding memory of our dear parents, who were called to higher service in July, 1925, and May, 1905; also our beloved brother, Theo. B., called home in July, 1913. "To live in hearts we love is not to die."—Inserted by their loving families.

HOLLINGWORTH.—In loving memory of my dear daughter Eva, who passed suddenly away to a higher life on July 16, 1926; also my dear daughter Clarice (Mrs. Marshall), who passed away on June 22, 1922.

The busy hands are still,
The willing feet have run their course,
The day is done,
The cross is laid aside,
The crown is won.

LEGG.—In sad and loving memory of our dearly loved youngest brother Herbert Watson, who passed away at the Alfred Hospital on July 16, 1926.

A proper brother so good and rare,
The trials he went through few could bear;
He never complained, he was not that kind,
He was one of those brothers that's hard to find.

—Inserted by his loving sister and brother-in-law, Rene and Jim, and little niece Rene.

RENTON.—In affectionate memory of my wife, Marion, who passed away at Maryborough on July 15, 1920.

"Soon shall the trump of God
Give out the welcome sound,
That shakes thy silent chamber walls,
And breaks the turf sealed ground.
'Twas sown in weakness here,
'Twill then be raised in power;
That which was sown an earthly seed
Shall rise a heavenly flower."

Ever remembered.

—Inserted by R.R.

VICTORIAN SOCIAL SERVICE DEPARTMENT.

Employment.—Grocers, motor experts and drivers, butchers, handymen; all waiting. Unemployed of our churches are asked to register at the office, 49 Elizabeth-st., Melbourne. Phone F4592.

Social Service Banquet.—A meeting of ladies representing the various churches is being held in the Swanston-st. Lecture Hall on Monday, July 25, at 3 o'clock, to finalise arrangements for the banquet. All sisters invited.—Mrs D. Allen, Secretary to the Social Service Auxiliary.

Here and There.

Bro. J. Whelan has commenced his tenth year of service with the church at Chatswood, N.S.W.

Bro. C. Byrnes, evangelist at Gilgandra, N.S.W., had to undergo an operation for appendicitis last week.

Bro. W. J. Crossman has been appointed organiser to our N.S.W. Social Questions Committee.

Many friends have sympathised with Bro. and Sister J. W. Baker, of the North Fitzroy church, Vic., who suffered considerable loss through a recent burglary.

The following telegram reached us on Tuesday:—"Bundaberg mission continues; excellent meetings; much opposition; 17 confessions to date; new building fund offering, £230.—Cambridge."

We learn that owing to the financial position, Bro. J. Warren has tendered his resignation to the church at Col. Light Gardens, S.A. He is open for engagement elsewhere. His address is 37 Crozier-ave., Mitcham Park, S.A.

Jesse M. Bader is due to visit us shortly. On page 410 of this issue will be found the list of meetings arranged for New South Wales. He is due to receive his first Australian public welcome in the City Temple, Sydney, on evening of July 26.

We regret to learn that Bro. E. G. Warren, on the eve of his departure to take up the work of the Broken Hill and Railwaytown churches, N.S.W., took seriously ill. He is still confined to his bed. His present address is 30 Thornhill-st., Kensington, S.A.

An effort is being made to compile a complete list of all the isolated members in New South Wales. Will members everywhere who know of such, and members so situated in that State, please forward names and addresses to the organising secretary, Thos. Hagger, 212 Pitt-st., Sydney, N.S.W.?

"Is he a pulpit orator?" asked the church committee concerning a ministerial candidate. "I never heard him accused of being," replied the wise old minister who was being interrogated, "and I should never believe such a charge against a brother pastor without the most convincing evidence."—"The Christian Century."

During the first week of the Hinrichsen-Brooker mission in Echuca, Vic., there have been splendid attendances. On Wednesday, in spite of heavy, continuous rain, 60 people were present, and on Sunday, 10th, the big tent was full. A large number of people are very interested, and results for Christ are expected at every service now.

The Women's Auxiliary at Burnley, Vic., gratefully acknowledges receipt of parcels for the Social Service work from the following:—Kerang, Miss Langley, Oakleigh, Essendon P.B.P., Port Fairy, Essendon J.C.E., Carnegie (4), Ballarat, Dandenong, Miss Burton, Bayswater, Mrs. Abbott, Newmarket, Ormond (2), Box Hill, Auburn, Essendon, Swan Hill, Alphington, Glenferrie, Mentone (2), and several with no name given. Depot is open to representatives on Tuesdays and Thursdays from 2 till 4 for distribution of goods.

Money has been coming in freely for the Canberra Fund. At the present time we only need £200 to reach the £3,000 for which the Federal Executive has been appealing. Will those members who, so far, have contributed nothing please send on a gift at once so that the full amount may be realised? Please do not overlook the fact that £3,000 is the minimum amount required. Kindly send offerings to either Alf J. Gard, King's Grove, Trarke, Adelaide, S.A.; A. G. Saunders, B.A., 122 Melville-st., North Carlton, Vic.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; F. T. Stubbin, Boonah, Qld.; or Thos. Hagger, 212 Pitt-st., Sydney.

There was a very good response to the invitation issued to young men to attend a training class at Swanston-st., Vic., on July 5. Forty men, representing over twenty churches in the metropolitan area, have enrolled. The teachers and subjects for the year are as follow: R. T. Pittman, B.A., Dip.Ed., "The Message of the Old Testament"; A. G. Saunders, B.A., "Theory and Practice of Speaking"; F. J. Sivyer, B.A., "The Teaching of Jesus." The class will meet each Tuesday evening in Swanston-st. Lecture Hall.

The work at Ivanhoe, Vic., is going along steadily, both spiritually and financially. Mr. Reg. Bolduan's addresses are inspiring and much appreciated. The Sunday School held successful anniversary services on June 26. The children's pieces were splendidly rendered under Mr. Meyer's leadership. Mr. R. L. Arnold spoke in the morning. Mr. Griffin gave the children a beautiful talk in the afternoon on "Lions." In the evening Mr. Bolduan gave a very appropriate address. The anniversary services were repeated on July 3, and the children's concert and presentation of prizes on Thursday, July 7, was a great success. Mr. and Mrs. Gibbons, of Northcote, also Mr. and Mrs. Harvey, from N.S.W., have been received into fellowship. The choir, under the leadership of Mr. Meyer, is proving a help in the evening services.

Chatswood church, N.S.W., tendered an old-time tea to Bro. and Sister Whelan. The sisters' bountiful provisions were greatly appreciated. The public meeting also was a great success. The following gave short inspirational talks:—Bren. W. H. Hall, A. Graham, Middleton, G. T. Walden, A. E. Illingworth, T. Hagger. Bro. Chapple presented to Sister Whelan an electric toaster, and to Bro. Whelan several books. They both gave beautiful responses. Splendid musical items were rendered by Misses Mills, Hall and Marley. On July 10 visitors included Bro. and Sister Thos. Hagger and daughter, Sister Hillecat and Bren. Hammel, Kellet, Darecy and Middlemass were received into fellowship by baptism. Bro. A. H. Webber gave a splendid talk. F.M. offering to date is £158. Bro. Whelan's evening message on "In Bad Company" was given with power. A mother and two daughters confessed Christ.

The Anti-liquor and Social Questions Committee of the Churches of Christ in New South Wales has launched out on a definite forward movement. Bro. W. J. Crossman, formerly preacher of the church at Taree, has accepted an engagement with the committee as full-time organiser. The proposed activities arrived at during the general meeting on July 1 were fully discussed, and it was suggested that the avenues of service to be followed should be: The organisation and conduct of free unemployed breakfasts, to be followed by Gospel services; the establishment and conduct of an employment bureau; the establishment and conduct of a relief depot for the distribution of clothing, etc.; police court visitation; the establishment of a Church of Christ Home for Children. The committee is confident that the brethren in New South Wales will realise the great importance of this work, and that financial assistance will be readily granted. Bro. Crossman's present address is c/o Mr. K. A. MacKenzie, A.L.A., 26 O'Connell-st., Sydney.

At Enmore tabernacle on Wednesday, July 6, a large congregation assembled to welcome Bro. Thos. Hagger to the work of Home Missionary Organiser in New South Wales. Bro. S. J. Southgate occupied the chair, and extended a welcome on behalf of the State. The Enmore choir, under Bro. Purton, and with Bro. Will Atkinson at the organ, discoursed sweet music, and Bro. Norman Fell, and Misses Blanche Hall and Isabel Walker, took part in the programme.

All the preachers in the metropolitan area, and Bro. G. T. Walden, occupied seats on the platform. Prior to the service an excellent tea was served by the Sisters' Conference Executive in the schoolroom, and this was followed by an organ recital by Miss Jessie Webster and community singing conducted by Bro. T. C. Walker. Bro. Hagger in responding delivered an address on "Giving the Gospel a Chance." The meeting was most enthusiastic, and argues well for the future of Home Missions in the mother State. The meeting was organised by Bro. C. R. Hall, and reflected great credit upon him.

We make no apology for inviting our readers' attention to a second instructive paper by Professor Schneider, of Berlin, on Roman and Protestant comparative figures in Germany, says "The British Weekly." Himself an expert statistician, he has noted the boastful claims made in certain Roman Catholic papers as to alleged secessions from the evangelical bodies. Everything possible is done to create an atmosphere of triumphant success. An American Jesuit declared not long ago, "It is true that since the end of the war there has been a mighty accession ('ein gewaltiger Zustrom') to the Catholic Church in Germany." Such a statement, if allowed to pass unchallenged, might create a wholly false impression. A German ultramontane paper claims that every year from seven to eight thousand persons within the Reich pass into the Church of Rome from other communions. "Let us go to the facts," says Dr. Schneider, whose article may be read in full in "Das Evangelische Deutschland" of April 30. "In the years 1923, 1924 and 1925 respectively, 7,215, 6,955 and 6,938 German Protestants went over to the Church of Rome. These figures are based on the official report of the Catholic central office for church statistics in Cologne. In the same years 9,547, 10,880 and 13,591 Catholics passed into the Evangelical Church. These figures are given according to the officially confirmed declaration by the bureau for church statistics of the German Evangelical Church Alliance. Both lists represent the indubitably existing facts. The number of Protestants who are joining the Church of Rome is actually declining, in spite of the Winfried League and the ultramontane boastings. The number of Catholics who change to Protestantism is steadily growing, and the last year's report (1925) shows a striking increase, from 10,880 to 13,591. Including the affiliated churches of Memel, Danzig, Posen, etc., which belong to the old Prussian State church, the figures are 13,996, in round numbers 14,000." The converts to Romanism last year were less than half that number. It is remarkable that in both the Rhineland and Westphalia the movement from Rome to the Protestant side has noticeably increased. Baden is the one province where the proportion of advance is still slightly on the side of Rome. The figures of 1925 for Bavaria suggest that Rome is losing her hold on one of the most loyal of her ancient dominions.—"British Weekly."

ADDRESSES.

C. F. W. Garner (secretary Claremont church).—Cr. Edward-st. and Broadway, Nedlands, W.A.
Mrs. J. Park (secretary Tasmanian Temperance and Social Committee).—147a Collins-st., Hobart.
J. B. Waterman (preacher South Melbourne church).—Queen's College, Melbourne University.

VISIT OF JESSE BADER TO MELBOURNE.

August 9 to 15.

Churches are asked to keep these dates free.

Church officers and preachers are invited to a special meeting, to be held at Swanston-st. chapel at 8 p.m. on Tuesday, July 26, to prepare for the special campaign.

THE COLLEGE OF THE BIBLE.

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

Victoria.—Miss R. Toyne, 5/-; "Ardent," 10/-; G. F. Warmbrunn, £1; Miss A. Tonkin, 5/-; Miss Crymble, 2/6; Miss T. Benson, 2/6; Mrs. C. Easey, 5/-; E. J. Watson, 10/-; Miss M. Jones, 10/-; Mr. and Mrs. A. T. Stevenson, 5/-; Miss H. Vining, 5/-; B. J. Kemp, £5; Mrs. Nankivell, £1; "Rossians," 11/6; Mrs. W. Brewster, 3/-; H. Brice, 2/6; J. M. Goldsworthy, £3; J. J. Tully, £2; Miss M. Crouch, 2/-; Miss E. M. Barrett, £1; Mrs. A. H. Pratt, 5/-; T. Petty, £2/10/-; Mrs. A. M. Miller, £1; Mrs. Cameron, £1/0/6; Mrs. F. White, 10/-; W. Cust, £5/5/-; Mrs. W. Cust, £3/3/-; Miss E. Dickson, 2/6; W. F. Zelius, 5/-; Mrs. W. F. Zelius, 5/-; Mrs. A. Dent, £1; Miss A. Moore, 5/-; H. Taylor, 2/6; R. Taylor, £1; R. Lyall, £10; C. H. Mitchell, £10; A. E. McColl, £1/1/-; Miss A. Wright, 10/-; G. W. Quelech, £1; Mrs. E. Thomas, 2/6; Miss M. Wheat, 10/-.

New South Wales.—Miss I. M. King, 5/-; A. H. King, 6/-; "Australis," 10/-; Mrs. B. Thomas, £1; Miss L. Thomas, £1; Mrs. Guntion, 5/-; Miss E. Stow, £1/1/-; Mrs. J. H. Warner, £1; Miss M. Warner, £1; J. H. Horsey, 5/-; Mr. and Mrs. E. J. Caddy, 10/-; Dr. C. A. Verco, £7/10/-; G. F. Hopkins, 10/-; Mrs. G. F. Hopkins, 10/-; J. Burness, 2/6; Mrs. J. Burness, 2/6; Miss B. W. Burness, 2/6; J. E. Burness, 2/6; Miss M. Collins, £3/3/-; Miss Tewksbury, 5/-; Mrs. S. J. Crouch, 3/-; Miss M. Criswick, 5/-; Mrs. Meinrath, 10/-; Mrs. Appleby, 5/-; I. J. Torode, 2/-; I. J. Torode, Jnr., 1/-; R. M. Clark, £10/10/-; Mrs. A. Seesle, £1; Mrs. P. Dudeney, 2/-; "Westonia," 5/-; Miss Ettie Tewksbury, 5/-; Mrs. S. M. Smith, 11/6; J. F. Wiseman, 10/-; Miss A. M. Jolly, £1; Miss T. Taylor, £1/2/-; Miss G. Cocks, 10/-; E. C. Savill, 10/-; S. Braddock, £2; Mr. and Mrs. C. J. Lea, 10/6; J. C. Rosser, 5/-; E. R. Bishop, £1.

South Australia.—H. J. Lawrie, £5; A. B. Gunnew, 2/-; Mrs. M. A. Pickering, £1; Miss R. E. Penney, 5/-; Miss C. Penney, 2/6; L. W. R. Hinge, £2/2/-; J. Barr, £1; Miss G. M. Penney, 5/-; R. C. Long, £1/1/-; "Cora Lea," 10/6; G. A. Hurcomb, 5/-; W. L. Wright, £2/2/7; C. S. Wylie, £2/2/-; L. J. Weeks, £1/1/-; C. D. Whyatt, 10/-; T. Pym, £1; T. O. Pym, £1.

Queensland.—R. W. Roberts, 11/-; J. T. Kruger, 10/-; W. Maikie, 10/-; Misses L. and B. Skerman, £5; W. Finger, 3/-; Mrs. Hahn, 5/-; C. J. Bagley, 5/-; J. W. Furlonger, 10/-; Mrs. J. W. Furlonger, 5/-; A. A. Deoberitz, 5/-; Mr. and Mrs. G. Colvin, £1; W. Lassig, 5/-; Bert Lassig, 2/-; Miss O. Trudgian, 5/-; Miss V. Stokes, 5/-; Miss E. Schmidt, 5/-; E. McIlhagger, 2/-; Miss F. Ingham, 2/6; E. Cole, 10/-; Miss A. Smith, 10/-; A. A. Lobegeiger, 10/6; E. Rosenberg, 10/-.

Western Australia.—Miss E. Hey, 10/-; Mrs. H. Whiteaker, 10/-; R. Sanderson, £5/0/6; Miss C. Sanderson, 10/-; G. S. Scott, 10/-; Miss L. Stapleton, £1; Mrs. C. E. Gilbert, 10/-; Miss M. Reed, 10/-; Miss E. Rowley, 5/-; Mr. and Mrs. Livingstone, £1; "Brookton Friend," £1; Mrs. P. Saunders, 10/-; Miss D. Pennington, 2/6; Mrs. H. Berry, 10/-; Miss H. Berry, 10/-; Mrs. Hendry, 5/-; V. Ferguson, 5/-; Mrs. E. F. Griffin, 10/-; Mrs. E. Machin, 10/-; Miss E. M. Evan, 5/-; Mr. and Mrs. H. Urquhart, £2; Miss R. Wright, 5/-; Miss E. Reed, 10/-; Miss D. Taylor, 10/-; Mrs. E. Blundell, E. D. Smith, £1; Miss I. B. Smith, 5/-; W. F. Bown, 10/-; Mrs. E. Smetherham, 5/-; H. Fitch, £1/5/-; Mrs. A. E. Lockyer, 10/-; L. S. Roesner, 7/6; Mrs. L. S. Roesner, 5/-.

Tasmania.—Mr. and Mrs. Geo. Rowe, £1; Miss L. Riley, 10/-.

New Zealand.—G. Taylor, 3/-; Miss Margt. Johnstone, £1; D. H. Hay, 10/-; South Wellington Sisters' Mite Boxes, £2/10/-.

Radiators Fund.—Gardiner, Vic., P.B.P., £2; Rosevale, Mt. Walker and Marburg Sisters, £2/11/-; R. Lyall, Vic., £1; Ipswich, Qld., Y.P.S.C.E., £2/16/-.

Comforts Fund.—Port Pirie, S.A., Dorcas Society, £1; Balaklava, S.A., Dorcas Society, £1; Henley Beach, S.A., Ladies' League, 15/-; W. C. Craigie, Hon. Treas. Fred. T. Saunders, Org. Sec.

WEST MORETON EXECUTIVE, QUEENSLAND.

The quarterly meeting was held on July 2. Representatives were present from all the churches. A four-page monthly paper, with Bro. Campbell as editor, is to be published, to circulate in the district.

It was unanimously decided to place on record the splendid services rendered by Bren. Campbell and Pieper, and Sister Miss Hackett, during the recent Rosewood Mission, the effects of which have been felt throughout the district.

Bro. A. Hinrichsen (Conference President) reported a visit to Silverdale church, where conditions are improving. On Bro. Campbell's visit the following Sunday the building was packed. Two men and a married woman confessed Christ, and were baptised.

The work in West Moreton is on the up grade. The treasurer's report showed a credit balance of £19. All the C.E. Societies are healthy. Church services are well attended.

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

There was a large attendance on July 1. The president, Mrs. Shipway, occupied the chair. Devotions were led by Miss Baker, who spoke from the words, "Give ye them to eat."

The women's catering committee will take charge of the tea on August 9 in connection with the visit of Mr. Jesse Bader, of America. Mr. G. T. Walden gave an interesting address on "Woman and Missions."

Additions from Bible Schools:—Middle Park, 1; South Richmond, 2; Carnegie, 1; Moreland, 3; Cheltenham, 2; Box Hill, 2; Sth. Melbourne, 6. Home Mission Committee conducted a meeting at North Williamstown. There was a good attendance. "The How and Why of Home Missions" was the subject of an address by Mrs. B. J. Kemp. Soloist, Mrs. Pratt.—G. Lee, Supt.

General Dorcas held their usual monthly meeting. A busy day was spent finishing work for the boys at Burwood Home, and making warm garments. Parcels were received from Sisters Martin and Oliver, from Hawthorn Church Aid, who also contributed a donation of £1/1/-; Parcels were sent to Bambrar-rd. church, Mrs. Meyer, Sister Grace and several needy cases.—E. E. Hunter, Supt.

Girls' Mission Circle superintendent paid a visit to South Yarra P.B.P., who decided to send a parcel of gifts to Mr. and Mrs. McKie, New Hebrides. This club has a "talent" committee working for Home Missions. Carnegie has sent a parcel to New Hebrides, and donated 5/- to Home Missions.—M. J. Smith, Supt.

Prayer Meeting Committee visited the churches at Middle Park and Essendon. Attendance and

interest at both places were very good.—Mrs. Edwards, Supt.

Isolated Sisters.—45 letters were sent and 2 replies received.—P. Ellis, Supt.

Hospital Visitation Committee paid 38 visits to the various institutions, and distributed parcels of clothing for poor children.—S. Meyer, Supt. Burnley Benevolent Department received 50 parcels of clothing. Many needy cases have been assisted.—F. Gill, Supt.

Next meeting of Executive will be held on August 5. Mrs. McDowell will lead devotions. The afternoon will be social, and will take the usual form.—L.R.

"THE CITIES OF THE PLAIN."

At a meeting of the Victoria Institute, London, a paper by President Melvin Grove Kyle, D.D., of Xenia Theological Seminary, U.S.A., was read on "Ancient Sodom in the Light of Modern Science." The paper described a recent expedition, headed by the lecturer himself, and sought to give evidence, scientific and conclusive, that the civilisation described in holy writ as "having obtained in the plain by the Dead Sea in the days of Abraham and Lot was a reality of history in early Canaanite times. The Biblical story was shown to relate to the divine side of a judicial event of outstanding significance; while the investigations of geologists, archaeologists, and others supply details of the same occurrence from the standpoint of human experience.

The lecture was deeply interesting, says the "Christian," as may be inferred from the concluding paragraphs, as follow:—

"The civilisation of the days of Abraham, which the Bible represents to have been on the plain at that time, is found to have been actually there, and the absence of any trace of civilisation from that period down to 600 A.D. is in exact accord with the silence of biblical history concerning this plain from the destruction of the city to the end of the history. The natural conditions of life on the plain also, as described in the account in Genesis, are exactly confirmed to-day—like the garden of the Lord before the Lord destroyed Sodom and Gomorrah."

"The great catastrophe described in the Bible did actually take place, and the cities are clearly shown to have stood in front of Jebel Usdum, where they lie under the waters to-day. The High Place of the plain, clearly a place of great importance from the fortifications, is now well known. And, last of all, the evidence makes it quite possible that Lot should be the progenitor of Moabite civilisation, which certainly had attained considerable importance by the time Moses passed the old Kir of Moab.

"Thus the story of 'Ancient Sodom in the Light of Modern Science' adds another instance to a long and ever-growing list of evidences of the trustworthiness of ancient documents. Criticism and archaeology have been proceeding along parallel lines in Bible lands. A destructive criticism has started from the presumed untrust-

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worthiness of ancient documents, to essay the task of rewriting the documents and reconstructing the history of Israel. Archaeology is proceeding towards the trustworthiness of ancient documents with ever-accumulating evidence. When that trustworthiness is established, any theory based upon the presumed unworthiness of ancient documents will come down like a house of cards. Facts are final."

THIS THING IS FROM ME.

"This thing is from me";
At last, O Lord, I see
The reason why of many things;
And comfort to my heart it brings,
To know thy love is over all,
Thine ear is open to my call.

"This thing is from me";
This vague uncertainty,
And longings, Lord, for friends not here,
These hopes deferred from year to year,
Are but a call to lean on thee—
For thou alone my stay wouldst be.

"This thing is from me";
And thou, my child, shalt see,
The glorious end of all thy pain,
The friends long-lost will meet again,
If not on earth—then by-and-bye,
In that fair land beyond the sky.

This thing is from thee,
This joy that comes to me;
Like sweet refreshing summer showers,
Or like the brightest spring-time flowers,
It sheds its glow upon the way
And lightens up the darkest day.

—Esther Hale.

CONSECRATION AND PLEDGE.

The Church of Christ at South Kensington, N.S.W., of which Mr. S. J. Southgate is preacher, celebrated the anniversary of the opening of the new building. The church has been greatly blessed during the first year of Bro. Southgate's ministry. 62 new members were added. Bible School enrolment is nearly 400, while there are 60 members in the young people's clubs.

At the morning service on June 26 the members joined in making the following promise:—

Conscious of the limitless power of our Lord Jesus Christ, and trusting in him for strength, we solemnly promise to strive earnestly for the good success of this church during the coming year; to pledge ourselves to regularly and reverently remember our Lord in his Supper, to foster the spirit of love and unity within the church, to give of our material substance as God prospers us, to endeavor to persuade others to attend the Gospel services, and to give ourselves heartily to the service of the community in which God has placed us.

And this we promise as unto Christ, and with the sincere desire to consecrate ourselves anew to his high and blessed service.

"We count not ourselves to have apprehended; but this one thing we do, forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus."

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News of the Churches.

Tasmania.

At Launceston on citizens' Sunday, June 26, Bro. Noble spoke on Sodom in connection with "Remember Lot's Wife." The sisters' auxiliary has made a special effort for comforts in the College of the Bible. The training-for-service class gave a birthday gift of a fine map of Paul's journeys to Bro. Noble. The Y.P.S.C.E. enjoyed a "favorite verses" night, when Bro. H. V. Stevens delivered a good address. Congratulations are extended to Mr. Hedley von Bibra and Sister Emma Tyson, whose wedding Bro. Noble conducted on June 27. The officers have permitted the formation of a winter Badminton club, with preference for church members. The esteemed Sister Mrs. Shields, who has been a member for many years, passed away on June 30, and the church extends to Sister Mrs. J. P. Foot, a daughter and others deepest sympathy. Part of the Foreign Mission offering for the year was taken on July 3, after special emphasis by the evangelist.

Western Australia.

A study of the minor prophets has been commenced at Claremont mid-week meetings. A week of special meetings, commencing on July 18, is to be held, Bro. D. R. Stirling, of Fremantle, being the speaker.

At Bassendean on June 29 Bro. H. Berry gave an address on prophecy. All services were well attended on July 3, Bro. Peacock speaking morning evening. A solo was effectively rendered by Sister J. Smith. Two young ladies were immersed. The question box is being well used.

A very enjoyable evening was spent at Harvey on the occasion of the visit of Miss Sharpe, of the China Inland Mission. The building was filled to the utmost with interested listeners. C.E. meetings are splendid, interesting essays being given. Bro. MacMillin visited Collie on July 3, two of the local brethren conducting the services during his absence.

Subiaco reports continued splendid meetings. For the past six months average attendance at breaking of bread has been 200. The chapel is well filled each Sunday evening. A feature of Gospel services is a series of special children's talks, a reward being given for best summary by boys and girls of these messages for June. An old folks' outing was greatly enjoyed. On June 26 Bro. Brook spoke at both services, 222 breaking bread.

Kalgoorlie reports fine meetings. The various auxiliaries are doing well. On June 30 at the Sisters' Mission Band Mrs. McPherson, of the British and Foreign Bible Society, gave an interesting address. On July 3, 238 met around the Lord's table. Bro. Geo. Banks exhorted, and Bro. Chas. Hunt gave a powerful Gospel evening address. A young lady and a young man made the good confession. This makes 70 additions for the last ten months. The F.M. offering reached £35/15/9, and is still incomplete. Bro. J. Stone, who has been one of the strong workers for years, has been ordered to the coast for a complete rest. Sunday School attendance on July 3 was 225. On July 5 the Sisters' Mission Band held a working bee all day making garments for distribution to the poor.

Queensland.

At Maryborough on July 3 reference was made to the death of Sister Mrs. Jones, senr., who passed away at Warwick, and also to the loss sustained by Mrs. Alan Price in the death of her father, Mr. J. C. Saunders (Sydney). Bro. V. R. Adcock exhorted, and at night Bro. Alan Price spoke on "Everlasting Life." Bro. P. Larsen has left for Childers for six months. Bro. J. Ditchin is restored after a long illness.

New Veteran meeting of July 3 was fairly well attended. Bro. C. S. Trudgian preached on "Getting the most out of Life." Bro. J. Bourne, of Woombye, gave a very enjoyable talk to the young people on "Character."

At Mt. Whitestone on June 19 Bro. Turner was the morning speaker. On June 26 the chapel was crowded; 61 partook of the Lord's Supper. The secretary spoke on Foreign Missions. The young people's meetings on Sunday nights are a great success. The Sunday School is making good progress.

Meetings in Rosewood have been excellent. On June 12 four were restored to the church. The daughter of Bro. A. Buhse (Esther) was recently knocked over by a car in Brisbane and was taken to hospital. She is now improving. Marburg C.E. paid a visit to Rosewood Society and conducted an enjoyable meeting. Bro. Campbell is expected to conduct a mission at Marburg in October.

The work at Annerley is progressing favorably. Fine meeting on the morning of June 26. Bro. Young's evening theme was "What the Bible teaches about the Good Confession." A young woman went forward. The second monthly meeting of men was a great success. Plans were made for future work. A fine spiritual tone prevailed at the Women's Guild Foreign Mission prayer meeting. The retiring offering amounted to over £5. The visit of Bro. and Sister Escott was greatly enjoyed. F.M. offering on July 3 amounted to £50, a record. More is expected.

Zillmere meetings have been well attended. On June 26 Bro. Willis exhorted at Boondall, and preached the Gospel there in the evening to a good audience, and afterwards preached at Zillmere. 24 were present at worship meeting on July 3. Bro. Willis spoke on Foreign Missions. In the evening his theme was "What is your Life?" 40 present. The secretary spoke at Boondall on Foreign Missions. The F.M. offering at Zillmere amounted to £6/10/-; more to come. The Sunday School is in fine order; 47 scholars present. On June 22 Bro. and Sister Escott gave interesting addresses on their work in India.

South Australia.

At Queenstown on July 4 the Band of Hope held its monthly meeting. On Sunday, 10th, at the morning service, Mr. Philip Lewis exhorted the church. At the evening service Mr. Ross Graham preached on "The Work of the Holy Spirit."

Meetings at Col. Light Gardens continue to be well attended. On July 3 a girl confessed Christ. She was immersed during the week, and received into membership on 10th. The Dorcas Society, under leadership of Sister Warren, is doing splendid work. Bible School continues to grow.

Gawler young people's service on Sunday evening, July 3, was well attended. An orchestra from the Bible School led the singing, and two Junior Endeavor lads led the meeting and read the lesson. Bro. Oram gave an address on "Christ the Door." Good attendance at Bible School on 3rd, also a good meeting on Sunday evening, July 10. The tennis club is active, as is also the C.E.

At Semaphore the mothers' meetings were restarted last month with an attendance of 35, and a splendid address from Miss Peck. Mrs. Trickey has been received by transfer from the church at Forest Gate, England. Offering for Foreign Missions to date is £19/18/6. There was one confession—a young lady—at the close of Bro. Rootes' address on July 10. At this service a solo was beautifully sung by Mrs. J. Ellis.

On June 26 Bro. Magar, from Maylands, exhorted Snowtown church, and in the evening spoke to an attentive congregation. The church appreciated Bro. Magar's services. On morning of July 3 Bro. Burt spoke on 1 Cor. 3.

Victoria.

Glensferrie morning meeting was addressed by Bro. P. W. Baker, and at night Bro. T. H. Scambler preached on "Sight for the Blind."

Enjoyable and helpful services were held at Port Fairy on Sunday, July 10, Bro. Gale speaking at both services. At night a young man was baptised.

Miss Pereira, of Dulwich church, S.A., was a visitor at Hampton on Sunday. Good meeting at night. A baptismal service was conducted after Bro. R. L. Arnold's forceful Gospel sermon.

Bro. Patterson, of Ascot Vale, was the speaker at St. Kilda last Sunday morning. Two new scholars were added to the Bible School. The class competition continues to increase school attendance.

Meetings on Sunday were very fine at Balwyn. J. W. Enniss gave an uplifting and appreciated address in the morning. The F.M. offering is now over £70. Jas. E. Thomas spoke at night on "Getting Back to God." There were two baptisms.

At Swanston-st. last Lord's day morning the meeting was well attended. Bro. J. E. Thomas was the visiting preacher, and his address was much appreciated. Dr. Brandt preached at the evening service. The choir rendered an anthem acceptably.

St. Arnaud Bible School anniversary was held last Sunday. Bro. L. C. McCallum spoke at all services, and his presence was greatly enjoyed. "The Secrets of a Successful Life" was the title of the morning address; the afternoon, "Five Smooth Stones"; the evening, "Christ's Call." The items, individual and collective, were delightfully rendered.

Warracknabeal meetings were well attended during June. Bro. Hagger gave a very interesting address on Canberra. Bro. Anderson's address was also enjoyed. Both meetings were well attended. Bro. Combridge has concluded a series of addresses on problems of sin, doubt and pleasure. On July 3 a Bible School scholar confessed Christ.

Footscray is having very good meetings. On Sunday morning Bro. Le Page, from Tasmania, and Bro. Ward, from Carnegie, were received into fellowship. On the previous Sunday Bro. G. Daniels and Sister Booker were received in. K.S.P. and P.B.P. clubs are progressing well, especially the girls' club, which has an attendance of close on 30 every Tuesday evening.

All meetings at Ormond well attended. Bro. Baker's addresses being much appreciated. The Christian Endeavorers at their meeting on Thursday, Aug. 7, presented Bro. Baker with a bicycle for church work. This was a thoughtful and a pleasing gift, as many of the members live a considerable distance. Interest in all departments is increasing.

Oakleigh church members enjoyed fine addresses by Bren. Clay, Wakeley, Ball and Mudge at worship recently. Gospel service attendances are well maintained. Bro. Mudge has been encouraged by two decisions. The best attendance of the year was rewarded by a practical address last Sunday morning, when the father of a family of members was received in.

Essendon had splendid meetings on July 10. The morning service was especially good; including children, there were about 200 present with a number of visitors. All are pleased to have Bro. Sivyler back again from holidays. Foreign Mission offering, including Bible School and kindergarten, now amounts to £26. Several new members have come to live in the district. Two were received in last Sunday. Bro. Sivyler's evening subject was "What is Life?" his morning theme being, "Not Conforming but Transforming." 209 were at the Bible School.

Wangaratta had good meetings on July 3. Bro. E. Clarke, of Castlemaine, who has come to reside in the town, was welcomed.

Work at Brim is in good heart. Bro. Searle continues faithfully. Appreciated visits have been received from Bro. Hagger, who gave a lecture on "The City in the Making," and Bro. Anderson, who spoke on the work in China. There was a goodly attendance. Bro. Combridge spoke on June 19. Members are grateful to Bro. Roy McPherson for his services.

Good meetings at Drumcondra on July 10, Bro. Edwards speaking in the morning on "Go Forward," and at the Gospel meeting on "The Supreme Question." Bro. Chas. Combridge rendered a nice solo. The church is preparing for a mission to begin on July 17. Bro. Chas. Combridge will be song-leader. Band of Hope reports four new members added last meeting. F.M. offerings total £5/5/6.

South Melbourne had good attendances last Sunday. Bro. Waterman continued his morning talks for young converts. Two young people (Bible School) were received into fellowship. The Bible School "keep moving" rally has been successfully concluded. The kindergarten continues to do a bright work. A few of the men of the church are working on the construction of an addition to the kindergarten and club room.

Warrnambool had good meetings all day Sunday. Last Tuesday a Bible School social was held in honor of the "blues" who won the recent rally, and to welcome many new scholars. Ladies' church aid society election of officers took place, resulting as follows:—Pres., Mrs. Fisher; treas., Miss McCullough; sec., Mrs. Readhead; organist, Mrs. Shields. The society and the P.B.P. are preparing a Foreign Mission box. Foreign Mission offering, £6/7/1.

At Red Cliffs on Sunday, July 3, Bro. R. G. Cameron spoke in the evening on "Baptism, Sprinkling or Immersion; Babies or Believers?" a reply to an address on the subject by Mr. Horner, Anglican vicar of Mildura, published in the local daily paper. Bro. Cameron's address was published the following day. On July 10 Bro. Cave, of Mildura, took the morning service, speaking on "Brotherly Love," and Bro. Cameron preached at night.

Good meetings at Shepparton. Three were baptised on June 26, and have since been welcomed. Short F.M. talks at several preceding Gospel meetings greatly helped the annual offering. A rally in Bible School and new organisation of young people's clubs have brought added interest and good results. During July Bro. Larsen is giving a series of five evening messages on the second coming of Christ, the meeting on July 10 being particularly well attended.

Splendid gatherings at Thornbury on July 10, when the Bible School anniversary was held. In the morning and evening splendid addresses were given by Mr. Abercrombie, and at the afternoon meeting the talk to the scholars was given by Mr. Clarke on "Life-savers." On Wednesday, 7th, a tea and public meeting was held to celebrate the opening of the new chapel. A large gathering sat down to tea, and afterwards listened to addresses by Bren. Lyall, Connor, Main, Thomas and Scambler.

The morning meeting at Cheltenham on Sunday was large and inspiring. One splendid sister has passed to higher service—the aged Sister Mrs. Thomas Rose. Sister Mrs. Win. Wolf is obliged to return to Queensland for health reasons. The evening service was to the memory of Dr. Francis E. Clark, with special reference in hymns, prayers, and the address by D. Wakeley. The fine junior C.E. society occupied the front seats of the chapel, and added to the pleasure of the meeting. Good singing by the choir.

On July 3 two were received into fellowship at Box Hill, one by faith and baptism, and Sister Cook by transfer from Balwyn. On July 10, in the absence of Bro. Allan through a severe cold, Bro. Quirk rendered fine service in speak-

ing morning and evening and conducting the Bible Class. Good attendances. Foreign Mission offering now stands at £28. Bro. F. Cameron, senr., who has been laid aside with a serious illness, is slowly recovering, and Sister Mrs. Armstrong, who has also been very sick, is much better.

East Kew had splendid meetings on July 3, Bro. Youens speaking. In the evening a baptismal service was held. July 10, splendid meetings. In the morning a man and his wife were welcomed to fellowship. In the evening Bro. Youens preached to a full house, and a young lady took her stand for Christ. Sunday School had another record. The church sympathisers with the family of Bro. H. Taylor, who passed away on July 9 at the age of 18 years.

The morning speaker at Moreland on Sunday was Bro. Griffin, of South Yarra, his subject being "The Noblest Gift." The F.M. offering has amounted to £26/10/-. There was a fine men's meeting at night. About 75 men occupied the centre seats, and the Brunswick Baptist men's choir, assisted by some of the men, rendered several male choir pieces. Bro. H. B. Robbins' address, "A Great Man in a Rage," was very attentively listened to. The singing was augmented by a fine orchestra.

The work at Merbein still goes with a swing, a fine spirit obtaining amongst the members. Bro. Orford has delivered a series of addresses on "Human Destiny." These, with three fine addresses at the breaking of bread, have been much enjoyed. The Bible School is doing good work; 65 are on the roll, a gain of 15 for the year. An average attendance of 71.9 gives cause for encouragement. 16 have made the good confession. At the annual business meeting of the school Bro. B. West was re-elected secretary, R. Potter treasurer.

From the pulpit of Geelong city chapel helpful expository studies from the opening chapters of the first Corinthian epistle have lately been delivered by Bro. Stuart Stevens. Attendances continue very satisfactory. Under the title of "The Difference Between," a series of special Gospel sermons for July is announced. The evangelist, in the first two discourses, dealt with "Church-goers and Non-Church-goers" and "The Bible and Other Books." Painting operations of the exterior of the building were begun last week by a working bee of brethren.

On Wednesday, July 6, Brunswick women's mission band went to the Ascot Vale mission band. On Thursday they held a devotional session at Sister Mrs. D. Walker's home. On July 10 Bro. A. Mann welcomed in two girls on immersion. W. Fairweather exhorted. J. Roberts preached on "Salvation in No Other Name," and Bro. F. Lydiard sang a hymn solo. Sister Mrs. Woodman was received in at night by transfer from Glenferrie. On Saturday, 9th, the Phi Beta Pi club held a social evening for a sale of gifts. Bro. Way's resignation as evangelist has been announced, and he will give farewell messages next Lord's day.

Attendances at Preston during the past few weeks have been very satisfactory. On Sunday morning, June 19, a splendid exhortation was delivered by Bro. Robbins. On July 9 Bro. J. D. Lang gave an excellent exhortation. Bro. Dawson's messages are of their usual excellence. On Sunday evening, July 9, "A Sermon in Music" was enjoyed. Bro. Dawson's address was interspersed with special hymns by choir and congregation. On Monday evening, June 27, the officers of the church entertained the K.S.P., and an enjoyable evening was spent. The Bible School is making satisfactory progress; 101 scholars in the main school present on June 26. J.C.E. meetings are well attended.

June was a happy month for Bendigo church. There were three confessions. Bro. Baker, of Middle Park, exchanged with Bro. Hinrichsen on June 5. Bro. Anderson on June 8 gave an interesting address on China. Bible School anniversary services on Sunday, June 26, were conducted by Bro. Alf. Hinrichsen. In the afternoon he spoke to the children on "The Prisoner,"

and at night his subject was "The Only Hope of the World," which was much enjoyed by the great crowd present. The singing of the hymns by scholars, assisted by an orchestra, was delightful. The tea and concert on June 29 proved very successful. Superintendent stated that 52 out of an enrolment of 118 scholars are members of the church. The sisters of the church are preparing for their fair in aid of the church building fund.

Surrey Hills had splendid meetings last Lord's day. Bro. P. A. Dickson presided, and a congregation which filled the building listened to a stirring message by Dr. Brandt. In the unavoidable absence of Bro. A. L. Gibson, Bro. Alex. Wilson gave the Gospel message to an exceptionally fine attendance. On Thursday the ladies' guild, under the superintendence of Sister Mrs. Ray, devoted an all-day session to the work of the Melbourne City Mission, resulting in another fine contribution to the winter clothing requisites of this great work. On Saturday the marriage of Bro. Albert Collings and Miss Marjorie Walker was celebrated. Their new home will be at Castlemaine, where Bro. Collings holds a responsible position in the municipality. On Sunday of last week the aged and widowed Sister Mrs. Nott, a faithful member of Surrey Hills church for many years, was called home. The sympathy of the church is extended to the bereaved. The Foreign Mission offering to date is £18/4/-.

New South Wales.

Petersham services on July 10 were good. 17 sat for the Bible School examination. Two new scholars were in the Bible School. Great interest was shown in the Gospel service.

Good meetings at Enmore on July 10. Bro. and Sister Pearce, of Hindmarsh, S.A., were visitors. A good number of Bible School scholars sat for the examination. F.M. offering is now over £191.

Paddington reports another good day on July 3. Bro. W. R. Avenell delivered the morning address on "The Fatal Only." Bro. J. Chapple's evening theme was "Mental Equipment." Bro. D. F. Gillanders, from North Fitzroy, received the right hand of fellowship.

At Epping on July 10 Bro. Fretwell gave a splendid address on "Jesus and the Woman of Samaria." At night he preached a fine discourse on "The Message of the Living Christ to the Church in Sardis." Mr. Surtees sang a nice solo. A lady confessed Christ.

At Wagga on July 3 Bro. A. Brown spoke at both services. The young people of the church had an enjoyable social evening at the home of Mr. and Mrs. Stitt. The offering for Foreign Missions amounts to about £12. On evening of 10th members of the Orange Lodges attended in regalia. Bro. Stitt spoke on "The Qualifications of an Orangeman" (Heb. 10: 23). There is much illness amongst members. Miss Jessie Turnbull, who was operated on for appendicitis, is now convalescent.

Taree had good attendance on July 3. Bro. Will. G. Hopper gave a helpful message to the church. Bro. Henry Edwards faithfully preached in the evening. Fellowship with Sister Mrs. Muscio (an isolated member) was enjoyed. The church annual business meeting and election of officers took place on July 5; splendid attendance and interest. The financial statement of the treasurer (Bro. H. H. Nielsen) showed a splendid position. Bro. Nielsen's services were specially appreciated. The secretary's report showed auxiliaries in healthy condition, especially the Bible school. Confidence was expressed in the retiring officers by their re-election. Almost every member is using the envelopes as a means of giving to local needs, the system proving a splendid one. Although without the services of a regular preacher, services are conducted at Taree, Wingham, Cuddletown and Bootawya by local brethren. The church appreciates the service they are rendering.

A GREAT MISSIONARY ON MISSIONS:

At the annual meeting of the London Missionary Society in Queen's Hall, London, Dr. Donald Fraser (described as "the first of living missionary orators") referred to the incalculable debt which the whole world owes to the London Missionary Society. "I acknowledge my own debt," said Dr. Fraser, "for I remember an evening in my father's church in the Highlands, when an L.M.S. missionary from Polynesia told of cannibals and storms, and described many romantic incidents of the missionary field. I, as a remote listener, was thrilled with his narrative, and I remember the place under the gallery where I gave myself to God to be a missionary of the church."

Recalling his visit to South Africa he brought cheering news about the Dutch Reformed Church. It is rapidly becoming the most missionary church in Christendom, and last year raised £80,000 for the conversion of the heathen. Dr. Fraser told a story of Dr. Moffat's early days. "As a young missionary he visited the house of a Dutch farmer, and was received with courteous hospitality. After supper the farmer requested him to conduct family worship. 'Where are the Hottentot servants?' asked the missionary. The farmer scornfully said, 'Call in the baboons, call in the dogs, that they may worship.' Moffat quietly read the passage in the Gospels about the dogs which eat the crumbs that fall from their master's table. When he had finished reading the old farmer rose to his feet and said, 'Sir, with a hard hammer you have broken a hard heart. Let the Hottentots come in.'" Weighty words were spoken by Dr. Fraser on the native question. All the best opinion in South Africa, he told us, condemns the Color Bar Act. Speaking of individual work for missions Dr. Fraser told of a friend of his own who had built a cottage at the top of Loch Striven in Argyllshire. "He was surprised that the cottage came to be known as the 'Light-house' in the district. One evening, in his little motor-boat, he was coming up the loch when he saw in the distance a clear light shining. Not till he reached the top did he understand that this was the light in his own kitchen, which threw its beam over the whole dark bosom of the loch, and guided sailors on their way."

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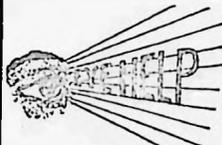
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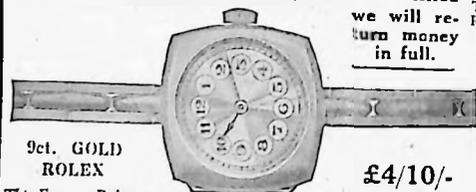
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