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Evangelism: The First Duty of the Church.

WILL a new spirit of evangelism be generated in our Australian churches? If so, the visit of Mr. Jesse M. Bader, the representative of our American brotherhood, will have fulfilled its purpose and proven a great success. It is difficult to believe that those who have been privileged to hear our brother's addresses will not be led to a clearer appreciation of the church's great task and to a more whole-hearted consecration to the work committed to us by our Lord and Master.

In introducing Mr. Bader to the preachers of Melbourne, Dr. John L. Brandt, who has known our visitor all his life in the ministry, said that the glory of the American United Christian Missionary Society is found in great part in the manner in which the secretary of each department has incarnated the spirit of that department. Thus G. W. Muckley himself exhibited the very spirit of Church Extension, as J. H. Mohorter did that of Benevolence and Abe Corey that of Foreign Missions. So does Jesse M. Bader in his own person incarnate the spirit of Evangelism. It was a worthy tribute. Jesse M. Bader was chosen for his present position as Secretary of Evangelism because of his previous interest and success in evangelism; he does not plead for evangelism because of his position. There is a considerable difference between these two things, and the difference serves to explain why one man may make a permanent success at a job in which another fails. More, Mr. Bader tries the success of his own plans before he passes them on to others. His methods of campaign, as in personal work and house-to-house visitation, are carefully tested by himself before he publishes them and commends them to others.

The addresses which Mr. Bader is delivering in the different centres support Dr. Brandt's statement, for every sermon stresses the great work. With constant iteration the claims of the Christian masses

are put before the audiences, and the imperative command of the Lord Jesus emphasised. "This one thing I do" is an oft quoted phrase in the addresses; and it fits the singleness of purpose of the speaker.

It will be agreed by all that Jesse Bader's coming will link the churches of Australia more closely to those of America. Both for his own sake and for his representative position he has been warmly received. His geniality and brotherliness, his interest in folk and in the work of the kingdom generally, have endeared him to a great company of brethren who will follow with interest and sympathy his future labors.

Our brother has had a message for the church as a whole. Evangelism is our general duty, and every member should aspire to be a soul-winner. With emphatic reiteration has come the announcement: "Evangelism is not the only business of the church, but it is its first business; and what Jesus Christ made primary the church dare not make secondary." In that sentence is summed up the lesson of this brief campaign. Evangelism is not the only duty of the church, but it is one of the most important reasons for the church's existence. Bro. Bader acknowledges the great blessing and success which have attended our zealous evangelistic effort in days gone by; but he urges us to renewed efforts, and with earnest accents warns us against a spirit of self-satisfaction and complacency.

Mr. Bader has stressed the need of evangelism combined with personal work. It is a task not of special missionaries or evangelists, not of the local preacher alone, but of all who can efficiently undertake the task.

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Above all the note of urgency has been sounded. We must have a passion for souls, a yearning for men, such as the apostles had, yea, even as had our Lord himself.

The compulsion of evangelism.

On this his great theme, Jesse Bader has many striking things to say. The following were some of his arresting sayings:

Evangelism is not a method, but a spirit. A mission, personal service, singing the gospel, are only methods.

The compulsion of evangelism comes from within and from without. The Evangel is old, but not out of date. It is timeless and dateless.

It was not easy for the early disciples to carry out the Master's command. Nothing in the Acts of the Apostles happened easily.

To-day the whole world is a whispering gallery. Edison says that the man farthest from us is only ten seconds away.

Jesus wept twice, so far as it is recorded, once over a dead man, and once over a dead city.

Some of us are wearing parlor slippers when we ought to be wearing tramping boots, and be on the march. Some of us are playing the flute, when we ought to be blowing a trumpet to wake the dead.

Many of us make wills, but they are not Christian wills. There is nothing left in them for evangelising the world.

I have known churches die, but not of dynamic evangelism. Churches don't die of that kind of disease.

I know a church that spent £15,000 on itself, and itself alone, in twelve months, and they added eight members to the church in the same period.

It is only by seeking to save others that the church saves herself.

A Christ who is not worth passing on is not worth possessing.

THE GATE OF PRAYER.

The morning is the gate of day,
But ere you enter there,
See that you set to guard it well,
The sentinel of prayer.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again,
To guard the evening gate.

—Exchange.

Optimism.

Ira A. Paternoster.

One of the great needs of the church to-day is a larger spirit of optimism. The world has grown morbid. The cheap sensationalism of the movie type, with its lust, murder, deceit, etc., has fastened itself upon many men who publish newspapers, until the only copy considered "news" is that presenting the crime, misery, misfortune or corruption of our fellow-beings. A great religious leader fails to maintain the high moral standard expected of such a person, and the cables hasten the "news" from America to the uttermost part of the earth. Another great religious leader from the same country visits our shores with the most important message man can utter. He spends half an hour with the reporter of one of our big Sydney dailies, outlining the work he has done, and the purpose of his visiting these shores. He finishes with a few pointed sentences on the great theme of prohibition, especially mentioning its beneficial effect on the national life of his great homeland, and the next morning, and the next and the next we search in vain for one line of what he said. We are disappointed. This has occurred so often that we despair of ever being able to receive recognition by the daily press, and so we lose heart. What use, we ask? Yet this is not the spirit that wins. In the face of all opposition, and in spite of the evil on every hand, Jesus says "the gates of Hades shall not prevail."

Jesus, the Great Optimist.

Jesus was a born optimist. He must have been or he would never have called men like Peter, Levi, Judas and others of like passions to establish his church. In his darkest hour he could say, "I have finished the work thou gavest me to do." He could close his life with a cry of satisfaction, "It is finished." No man received so many disappointments as Jesus and carried on. He was faced with a world of sin and wickedness. So corrupt were the religious leaders of his day that he called them "whited sepulchres" and "blind guides." Yet in the midst of such surroundings he planted the tiny seed of his church. So great was his optimism—call it faith, if it better suits—that he said of that seed, it was the smallest of all, yet should grow into the mightiest of trees. Jesus was so optimistic that he told his disciples to go into the whole world with that seed, scattering it broadcast, leaving the results to him and to his Father. He knew some would fall on stony ground, and some among thorns. He knew the wicked one would plant tares in the same ground, where the husbandman had sown the good seed, and he knew how concerned we would become, and how our anxious fingers would itch to pluck out the tares. But he could see farther ahead. He knew the time must come when the tares would be

burned, and the good grain gathered into his Father's storehouse. Jesus knew men would slander him and his disciples. It was no surprise to him they said he had a devil. He did not slacken on his job because obstacles confronted him. With his eye fixed on the final purpose of his coming he went on, right on, even though thorns marked his path, and a cross blocked the road.

The spirit of this giant "Son of man" has been promised to us. Shall we slacken up to-day because the work is hard? Are we to be satisfied marking time or digging in? This is the day of victory. The triumph of the Lord shall soon appear.

Evangelism! It is a great word. It has a wonderful meaning to the church of the Lord Jesus Christ. It stands for progress, advancement, new conquests in the name of Christ. Too long have we played with this mighty task. Too long have we been contented to "hold our own" and to find satisfaction in the fact we are not as badly off as some other people. This is a sop the devil delights feeding to church members. The seriousness of the situation appears, and has been made to appear more clearly by the clarion call of Jesse M. Bader. What is to be the effect of his visit? We can say it was a wonderful time, and the messages were splendid, but if we know Jesse M. Bader this will not please him unless we carry into our local church life the fires of evangelism. Evangelism—optimism. These words must be related. They were in the life of the Master Evangelist. They were in the life of Paul; they have been in the lives of all who have toiled and won for Jesus Christ.

Our message for the times.

We believe we have a message for the times. We believe that message, if given a chance, will win. We believe the Churches of Christ in New South Wales this year are going to give that chance. Do not be a pessimist. Remember God is in heaven. Forget not Jesus said, "All power is given unto me," and that his promise still holds good to be with us unto the end of the ages.

It is a fact times have changed, but God has so arranged his plan that no matter how changed the times become the message fits. Science tells us the world is millions of years old, and men are thinking in those terms to-day, but God has fitted his word even to the most extravagant guess of the "scientist" when he says, "In the beginning God created." Who will set a date to such beginning? It is so easy to become a pessimist. The dark cloud always stands out the more clearly because of the bright ones round it. It is an old trick to place a black ink spot on a sheet of white paper and ask an audience to tell what they can

see. In very many instances the answer will be "a black spot." There are far too many black spots around, but it is surprising how many of them disappear when our windows are cleaned.

I came to my study in a hurry this morning. The sun was shining clear and bright, not a cloud to be seen in the heavens. Yet the way seemed misty, and little objects were before my eyes. I did not sit down and whine about it, I simply took a clean handkerchief and wiped my glasses! What a difference it made. Too many of us see life through dirty glasses, either our own or our neighbors, and we have not the sense to wipe the glasses. On one occasion we stood with a guide looking out over the vast expanse of the Blue Mountains. Various places of interest were pointed out to us, and some of the curious formations of rock were brought under our notice. These were said to appear like an emu, a kangaroo or some other creature. We are either lacking in our powers of vision or have little imagination. We could not respond to his challenge. Would to God it were as difficult for men to see the abnormal things, the unlovely things about us to-day. We found it much more to our liking to just let our eyes wander away up to those lofty peaks or seek to penetrate the impenetrable mass of foliage mantling the gullies. The clear crystal water flowing over the rocks and spreading out into a glorious bridal veil needed no imagination. Unaided we could drink in the sublime grandeur of it all. We were not looking for malformations!

Our glorious privilege.

What a glorious thing to be living and working within the church of the Lord Jesus Christ. What fellowship we have with the people of God. How grand to be making plans for the conquest of souls. One cannot be other than optimistic in this work. The happiest people living are the ones who see the brightness of another day. A brother handed me a small ivory trinket. In one end was a tiny piece of glass not larger than a pin's head. The trinket was not of much use, just a nail-cleaner. But placing the tiny glass bead to my eye with a strong light before me, what a picture to behold! There was the Eiffel Tower and about six or seven other buildings mirrored within that tiny piece of glass. With many people the black spot obscures all the wonders of God's love. The world is shut out. The thousands of clean and beautiful lives are lost sight of. Over against this thought let us place another. God has some wonderful surprises if we will but look closely with the light before us. A tiny glass no larger than a pin's head may reveal an Eiffel Tower and several other buildings; and a little act, a loving deed may reveal the majesty and glory of the divine Son of God, who believed so firmly in man that he was willing to die to give him the one chance needed to enable him to express himself in a life of service.

Studies in Ambiguous Texts.

INTRODUCTORY.

"Oh, how love I thy law! It is my meditation all the day." It would mean much for his own spiritual well-being and for the advancement of the church of God if every Christian could truthfully make the announcement of the Psalmist. For it remains true, as the ancient Scriptures taught, and as our Lord Jesus Christ declared, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Father of mercies, in thy word
What endless glory shines!
For ever be thy name adored
For these celestial lines.

"Here the fair tree of knowledge grows,
And yields a free repast;
Sublimers sweets than nature knows
Invite the longing taste."

"Hard to be understood."

We have the authority of an apostle of Christ for the view that in the Scriptures are "some things hard to be understood." There need be no wonder at this. The way of salvation is made so plain that "the wayfaring man, though unlearned, shall not err therein." The vital things are most clearly revealed, and no one of humblest estate is so handicapped by lack of leisure, wealth or learning, that he may not know enough to have the blessed assurance of redemption through Jesus Christ his Lord. But yet the Scriptures are to us as an inexhaustible mine of wealth, much of which can only be extracted by diligent and unremitting labor. Why should we expect all to be easy here, when we have to earn our daily bread in the sweat of our brow? Seeing there is need of the most painstaking study and application on the part of one who would advance in scientific knowledge and read the lessons of "Nature's infinite book of secrecy," why should there not be a similar demand for diligence and even strenuous study on the part of those who would understand the riches of grace, the treasures of divine wisdom, hidden in the Scriptures? It is not unreasonable that Peter should write that "the ignorant and unstedfast" wrest the hard sayings of Scripture "unto their own destruction."

The numerous conflicting interpretations of Scripture bear witness, in part, to the inherent difficulty of the sayings. They may more often be attributed to ignorance and lack of steadfastness on the part of the interpreters. Our present writing, however, is not concerned with such passages. It is our purpose to give a series of studies of texts which can legitimately be rendered or interpreted in more than one way. The student of Holy Scripture knows that there are many such passages. It may be of interest to those who cannot give much time to minute study of the text, or who are wont to read from one version alone, to deal with some of these "ambiguous texts."

Variant readings.

Sometimes the varieties of renderings given in the different translations are due to the fact that the readings of the manuscripts vary. No New Testament manuscript extant goes back beyond the fourth century. That there are many divergent readings is not surprising, and the fact is made plain in the marginal readings and references of our English Revised Version. Some of the differences in the texts of the common and revised versions, and again in the English revision as compared with the American Standard Revised Version, are due to the adoption by the translators having adopted different Greek readings. In Moffatt's New Translation, again, we occasionally have renderings and alterations due to his choice of a Greek text which was not adopted by most other translators. Instances of variant readings both

in Old Testament and New will readily occur to most readers. The omission from our Revised Version of such passages as Acts 8: 37, John 5: 4, 1 John 5: 7, and Matthew 18: 11, is due to the fact that the revisers felt that the great weight of manuscript authority was against the readings. The familiar words of "the Lord's Prayer," "For thine is the kingdom, and the power, and the glory, for ever. Amen" are for a like reason excluded from Matthew's record. Similarly, the third petition of the prayer ("Thy will be done, as in heaven, so on earth") and the words "Deliver us from the evil one," are omitted from Luke's account, though "many ancient authorities" include them. Many such instances occur.

Where there is not omission, there may be great variation. For instance, the remarkable difference between the common and the revised rendering of Jude 22 and 23 is largely due to uncertainty in the reading of the Greek text. In Mark 7: 4 our translation has the words "wash themselves" where the American version has the more definite "bathe"—each being given as a rendering of the Greek word "baptize"; but the marginal note indicates that there is an alternative Greek rendering "sprinkle themselves." Curiously, this has led some to think that our translators meant that the Greek word baptizo could legitimately be translated by "sprinkle," than which nothing can be more unfounded. The contrary is the case; some manuscripts have rantizo, which of course would be translated by "sprinkle"; but our translators (English or American) did not suggest that baptizo could possibly be so translated.

Ambiguities and doubtful applications.

There are in the Greek text ambiguities of construction. This is not strange, for we have similar ambiguities in English and other languages. Shakespeare's line, "The Duke yet lives that Henry shall depose," is a well-known example of amphiboly or ambiguity of structure. There are similar ambiguities in the New Testament. One of the best known of these is "Lovest thou me more than these?" which will later be dealt with in detail.

Some ambiguous texts are of a different kind. The application of a word may be doubtful. For instance, the word *pneuma* is used of the human spirit and of the Holy Spirit. It is not easy in some places to say whether the reference is to the divine or the human. Our translators have indicated the difference by the use of the capital "S" where in their judgment the Holy Spirit is meant. The great majority of the passages are clear and simple, but in some cases there is ambiguity. An excellent illustration is found in Rom. 8: 4 and 5. Our English Revised Version reads: "That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the things of the spirit." The common version and the American Standard Revised Version both read "Spirit." All three versions make verse 9 ("if any man hath not the Spirit of Christ, he is none of his") refer to the Holy Spirit, though many preachers in their sermons on this text wrongfully speak as if "the Spirit of Christ" merely meant his character or disposition. The three versions named all again position. The 2: 12 should read: "We receive, not the spirit of the world, but the spirit which is of God." The word is *pneuma* in each case.

A similar confusion may arise with the word *psukee*, which stands either for "soul" or "life." Compare, for example, the following passages in common and revised versions: Matt. 10: 28, 39; 16: 25, 26; Mark 8: 35-37; Luke 9: 21, 25;

in each case the word "life" or "soul" is the translation of *psukee*. Other cases will probably readily occur to the reader.

In this series of studies we wish chiefly to consider another kind of alternative readings, viz., those due not to divergent readings in the Greek texts, but to the fact that there are various ways of rendering the one text. Every student of language knows that there may be several equally legitimate translations of the same text. Hence our different helpful English versions of the Bible.

Meanings change.

Some of our variant translations and interpretations are due to the fact that language grows and words change their meanings. This is so with English words, and explains some of the alterations made in our Revised Version. "By and by" now means "after a time"; in 1611, when King James's version was issued, it meant "at once" or "forthwith" (compare C.V. and R.V. of Mark 6: 25). "Prevent" once meant to "come before" or "anticipate" and has this meaning in 1 Thess. 4: 15 where the Revised Version rightly renders "precede." The "let" of 2 Thess. 2: 7 used to mean "hinder"; hence the revised reading "restraineth."

Similarly Greek words changed their meaning with the passing centuries. Sometimes it is difficult to decide between the older and newer meanings, and hence the text is to us ambiguous. In part, the meaning of the phrase in the Commission relating to baptism is thus open to question. Is the baptism "into" or "in" the name of Father, Son, and Holy Spirit? The Revised Version gives the former rendering, which seems to give a much richer meaning. Another case is found in Luke 6: 35, where the revisers substituted for the common reading "hoping for nothing again" the more significant words "never despairing." We shall later deal more specifically with this interesting passage.

Some texts are ambiguous to us because of the lack of punctuation marks in the Greek manuscripts. We to-day may indicate the difference between a question and a statement both by the insertion of a mark of interrogation at the end, or by a variation in the order of the words. Even without the interrogation point, no one could fail to discriminate between these sentences—"He did eat" and "Did he eat." But with Greek it was not so. If we had had the interrogation point in our admittedly correct text, there could be no question whether 1 Cor. 1: 13 should be translated "Christ is divided" or "Is Christ divided?" Yet see R.V. margin. It is because of this kind of ambiguity that some ingenious interpreters have, quite unnecessarily and rather quaintly, sought to get rid of the well known difficulty in connection with Christ's cursing of the barren fig-tree by altering the translation of Mark 11: 13 from "it was not the season of figs" to "was it not the season of figs?"

We are not suggesting that where there is ambiguity in the structure of a sentence, there is no way of arriving definitely at the meaning. The context may make the reference quite plain.

Ours the difficulty.

It should be noted, also, that the texts which are ambiguous to us were not necessarily so to the persons to whom they were originally written or spoken. With spoken words the tone or emphasis may assist to make the meaning plain. Take, for instance, the written question, "Did you walk to Melbourne yesterday morning?" According as the speaker accentuates different words, that question has seven different meanings; but when spoken by anyone the emphasis would indicate the precise inquiry, and elicit the appropriate answer. Again, the current meanings of terms, and shades of expression, would be familiar to those who read the New Testament writings or listened to the teaching of Christ and his apostles, as they are not

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Religious Notes and News.

PERNICIOUS LITERATURE.

The "Christian Evangelist" puts the case simply and pertinently as follows:—

If we caught a demon putting disease germs in a bottle of milk children were to drink we would put him in jail immediately, but such a criminal is not a bit worse nor an iota more dangerous than the degenerate who puts degrading ideas into the literature intended for youth and other human beings.

METHODIST USE OF "LAYMEN."

The question, "Is Methodism still a lay movement?" is asked by "The Epworth Herald." The answer given is in full accord with the traditions of that great body:

"The religion of Jesus Christ is a layman's religion and not the religion of a priest. The founder of the Christian religion came from a carpenter's bench and was scorned by the professional religionists of his day. His disciples were tax collectors and fishermen. Methodist young people cannot be too often reminded that the Methodist movement was first a lay movement. This was true in England. The revival we need so much will not come until the laymen become leaders in great revival efforts. The consecration for the work must be made in the days of their youth."

OUR FIRST C.E. SOCIETY.

Bro. G. Wilton Lewis, of Malden, Mass., author of the two outstanding studies of the Temple and the Tabernacle to which reference has been made in these columns, writes us concerning his recollections of the beginning of Christian Endeavor. He says:

I just received and read your note regarding Francis E. Clark—with which I am pleased, and it impress itself upon me to add a word regarding our connection with the Christian Endeavor movement.

The Y.P.S.C.E. of South End Tabernacle, Boston, under Bro. E. W. Darst, and his excellent helpmate (now in Berkeley, Cal.) was the first society among the Disciples of Christ, and sent a delegate to the St. Louis C.E. Convention—I think in 1887 or 1888—and I was the delegate full of enthusiasm as this splendid link between us and the denominations—that we might freely spread our own activities and aims—Christian Endeavor—how Biblical and universal! Our society, novel as it was among the Boston churches, won the respect and confidence of the leaders F. E. Clark, William Shaw (now in Calif.) and John W. Baer, the general secretary, and kept in the front rank by loyalty and enthusiasm. Sister Darst was State superintendent of the juniors later. I went to St. Louis on purpose to talk this movement up to our people, and met cordial response from J. Z. Tyler, who was in readiness to receive my message—and who organised societies, and was the first National superintendent for our people. Later I was secretary of the Boston C.E. Union—and still later appointed N.E. secretary by him for the Churches of Christ, which I held seven years. . . . I am proud of, or rather I glory in the fact that our people have stood by and encouraged the movement, and I think stand second in numbers of societies.

I still, at 80, am an enthusiast for this great movement through Father Endeavor Clark, and still wear the gold C.E. charm on my watch-chain, though no more attending the meetings. —"Christian Evangelist" (U.S.A.).

EVANGELISTIC FERVOR.

Few things are more to be desired in all our churches than a more vivid realisation of the office of the evangelist, or a clearer vision of the special power which is given to the revivalist

who is truly called by God to that office. It is a power which, in spiritual terms, corresponds to the force of electricity in physical terms—and it is as real. It is worth while to quote one familiar illustration of William Arthur, a pioneer preacher of a few years ago, who himself had not much of the revivalists' spiritual power, but who knew the reality of that power.

"Suppose," he says, "he saw an army sitting down before a granite fort, and they told us that they intended to batter it down, how should they do it?"

They point to a cannon-ball. Well, there is no power in that; it is heavy, perhaps a hundred-weight; if all the men in the army hurled it against the fort, they would make no impression. They say, "No; but look at the cannon." Well, there is no power in that; a child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it.

"Yet this powerless powder, and powerless ball, are put into the powerless cannon, one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt which smites as if it had been sent from heaven. So is it with our church machinery at this day."—Southern Cross.

Ambiguous Texts of the Bible.

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known to us. At times, a gesture or look would illuminate the expression. Thus, doubtless, all ambiguity would be banished from the question of Jesus to Peter, "Lovest thou me more than these?" Probably, also, would this have obviated any difficulty in that much discussed statement of Christ's, "Thou art Peter, and on this rock I will build my church."

It will frequently be the case that in whichever possible and legitimate way we read an ambiguous passage we can derive helpful and beautiful lessons from it. So the loss need not be great even if we cannot wholly remove the ambiguity. In our studies, we shall attempt to put fairly the differing views and the supplementary lessons drawn from the texts, while at the same time we shall indicate a preference and give reasons for one reading rather than another.

Our attitude.

As we approach the Sacred Oracles once again, and seek to understand the divine truths therein revealed for our growth in grace and knowledge, the appropriate prayer of our heart may be that expressed in Charles Wesley's hymn:

"Inspirer of the ancient seers,
Who wrote from thee the sacred page,
The same through all succeeding years,
To us, in our degenerate age,
The spirit of thy word impart,
And breathe the life into our heart.
"While now thine oracles we read,
With earnest prayer and strong desire;
Oh, let thy Spirit from thee proceed,
Our souls to awaken and inspire,
Our weakness help, our darkness chase,
And guide us by the light of grace.
"Furnished out of thy treasury,
Oh, may we always ready stand
To help the souls redeemed by thee,
In what the various states demand;
To teach, convince, correct, reprove,
And build them up in holiest love,"

"If It Becomes Insipid."

Dr. James Moffatt, in his translation of Jesus' words about salt losing its savour, has made a new window through which to look out on an old landscape. He translates the words, "If it becomes insipid how shall it be made salt again?"

That word "insipid" speaks with great vividness to our time. It represents the peculiar danger to a church. The greatest danger which confronts the church is not that it may die. The church will not die. The ever-present danger which always lurks before a church is that it may become insipid—that it may stand for nothing in particular. That danger is well worth looking at in these first days in Lent, when we seek to bring to mind the major issues of life.

Jesus was giving expression to his fear that his truth and his cause might be committed to those who would lose the biting Christian flavor which characterised his way of life.

When does a person become insipid? The dictionary tells us that an insipid thing is something "without tang." That word "tang" is hard to define, but what intensely real pictures, tastes, feelings it suggests! The crisp air of a spring morning, the blue smoke of burning wood, the taste of a russet apple, what Browning calls "A cool silver shock of a plunge into the pool's living waters"—all of these things have tang. You can remember them thirty years without any effort.

Jesus was looking for people with tang; for those who had a penetrating, peculiar flavor in act, in viewpoint and in spirit. Jesus' way of life was both a criticism of the life around him and a redeeming agency to lift it up. If we lose our tang, if we become insipid, what good are we, as far as Jesus' purpose in the world is concerned?

And yet how easy it is for us to lose our cutting edge. The preacher is faced with the same danger as the layman. Whether he is a pastor, or an editor, or a bishop, or any kind of an official, it is so easy to become insipid. As a preacher he can discuss eloquently vague generalities which have long since lost their power to arrest or pierce. He can side-step live questions, or delve into antiquarian researches which are eminently safe. He can, and frequently does, straddle controversial issues and flee to the safety zone of the fervent reiteration of obvious platitudes. Or he can occupy himself with the mere cranking of ecclesiastical machinery and shrink from the more dangerous business of prophetic leadership. But as Jesus asked long since, if we become insipid, what good are we?

What a liability the church runs of just becoming insipid and losing both its passion and a vision of the goal of the kingdom!

The Church of Christ started in the world with a cutting edge to its truth. It came into the Roman life of the first century with a message so peculiarly different from the standards of life then current that it literally turned the world upside down. Then as it grew it became more reasonable, more sane, more strategic; in a word—insipid. The glory and the radiance had departed. So to-day if the church has nothing to give but a weak seven-fold Amen of blessing on the standards of the world, if it has no shrill reveille of alarm against the forces which prey on human life, it is a mere bankrupt. If it has nothing piercingly Christian to say about the issues of the day, if it merely echoes in resonant, pious tones the safe generalities to be heard in every Chamber of Commerce or Rotary Club in the land—what good is it?—"The Christian Advocate."

Jesse M. Bader.

THE MELBOURNE MISSION.

"Well, we've had a second Easter Conference!" That is how a church secretary expressed himself at the close of the great brotherhood rally held in the Auditorium on Sunday afternoon last. What he meant was that we had experienced the enthusiasm, the inspiration, and the fellowship of our Victorian Conference meetings—without the business side of the sessions. So we have, and a lot more also.

Bro. Bader at the first Melbourne meeting carefully explained that he had not come to conduct a mission, but a conference on evangelism. He was right, of course, but we are also right in calling it a mission, for, besides being a conference on evangelism, it was his mission to us on that great theme. And "did not our hearts burn within us, as he talked to us by the way?" It is not too much to say that Jesse M. Bader embodies the evangel of which he speaks with such warmth and glow. At one of the preachers' sessions he quietly and impressively said, "I would not change positions as a preacher of the gospel with any man on earth who has another job."

The Initial Welcome.

The welcome commenced long before the traveller arrived. Bro. W. Gale (H.M. and Conference Secretary) and Bro. R. Lyall journeyed 200 miles to the border-town (Albury) and joined the express there. The Conference President, A. W. Connor, with Dr. J. L. Brandt (the host), along with a number of other leading brethren, met the train at Spencer-st. At 6 p.m. one hundred representatives of Federal and State Committees met the visitor at tea served at Lygon-st. school-room. A brief welcome was expressed by the president and by one member of each committee. In the meanwhile the church building rapidly filled. W. H. Clay led the audience in some hearty singing. After the opening hymn, a prayer by A. G. Saunders, a few words from the president, Dr. J. L. Brandt in a sturdy and eloquent manner introduced his kinsman from across the seas. He declared that Jesse M. Bader is a coming world evangelist. The great congregation then arose with one accord to express its greeting to the visitor and its respects to the great brotherhood he represents.

Bro. Bader said, "You have not only opened the gates to welcome me, but you have almost thrown the doors off their hinges." He declared that Dr. Brandt in his introductory eulogism had evidently forgotten the day of judgment. As a prelude to his address the speaker stirred our imaginations as well as our anticipations by telling of the First World Conferences of Churches of Christ to be held at Washington in 1930.

Addresses and Conferences.

"The Compulsion of Evangelism" was the subject of the first address given at Lygon-st. It was a wonderfully warning message, filled with telling facts, and brimful of illuminating illustrations. Here is a brief synopsis of it. "What a mighty word is that word 'evangelism'! It is not a method, it is a spirit. And because the disciples of Christ had caught its spirit, they were the most rapidly growing religious body in the world, the fifth largest body in U.S.A. But we ought to be doing more. It was not a time for praise but for prayer. We need to look first within and then forward to bigger things. What Christ made primary we dare not make secondary. The compulsion of evangelism never lets a man rest. It is a compulsion from without and from within. The first compulsion from without was that of Christ's command: 'Go ye and make disciples of all the nations, etc.' The first church took it so seriously that every one of the apostles

excepting Judas left his body on foreign soil. They were out to pay the price, to give themselves. I often wonder how far those early Christians would have gone if they had had your chance and mine. No telephones, no trains, and yet with their very limited resources their gospel got up into the household of Caesar, and down into the slums of the slaves.' It is not unthinkable that each generation will disciple its own generation. The second compulsion is the need of the world. Jesus shed tears only twice: once over a dead man and once over a dead city. He wept over Jerusalem because its religion was dead. Back of the pain, the ignorance, the vice, the selfishness of the world is the need of God. From this there comes the call of Christ. The third compulsion is the need of the church herself. The church should ask, 'Sirs, what must I do to be saved?' The church which had cobwebs in its baptistry had no real message for humanity. No church will die from evangelism, but it will die from self-satisfaction and smug complacency. From within there is the compulsion—'I am debtor.' Andrew, Peter, Paul, felt their debt and went out to try and pay it. Paul capitalised himself in order to pay his debt. Every Christian is a debtor, and should feel the compulsion of the evangel."

The young people in their rally at Swanston-st. packed the building. L. C. McCallum presided. Bro. Bader's subject was "The Call of Christ to the Youth of To-day! [This meeting is reported in full on our young people's page.—Ed.]

The conferences and district rallies held at Malvern and Balwyn were wonderfully helpful gatherings. In the afternoons at 3 o'clock Bro. Bader met the preachers, and after addressing them on such themes as "The Herald of the Evangel" and "The Programme for the Local Church," he just revelled in answering their questions. His unassuming manner, his alertness at seizing a point or sizing a situation, and

his wealth of first-hand experience, made him the right kind of leader for such conferences. The evening rallies at these centres were splendidly attended. In each case the building was filled before the time of starting.

Two visits were made to the College. Although examinations were near the students gave Bro. Bader a wonderful reception. The real conference began after the meeting indoors concluded. In the centre of an eager group, he was to be seen, smilingly answering the questions put to him, and entering whole-heartedly into the spirit of the student life.

The crowning meeting was the great rally at the Auditorium. The building which seats over two thousand was filled. Bro. Connor led the service in a very fine way. Bro. Bader's voice carried to all parts of the building. His theme was "Creative Evangelism." Evangelism, he said, is a passion which creates warmth and fertility. The gospel creates new recruits for the kingdom. It creates new hearts. Evangelism creates new churches. It brings about a new social order. "You can't have a Christian civilisation where you have a licensed liquor traffic." Evangelism creates world Christians. Altogether it was a splendid address, worthy of the occasion, and worthy of the brotherhood.

Some Personal Impressions.

"What outstanding impression did Bro. Bader make on you?" was the question put to several who had attended the services. Here are some of the replies: "He is a world-man. There is nothing narrow or parochial about him." Another said: "The man's fine humility is the thing that most struck me." "I like him because he seems so intensely human," said another. "I like that smile of his and his brotherliness," said a preacher; while another preacher said, "The thing that impressed me is his power to inspire us to the realisation that our greatest business is to go out and win men and women for Jesus Christ." Another said, "I like him because he is so appreciative of others. It was great to see the way he appreciated our own secretary, Bro. Gale." A speaker at one of the conferences declared: "Jesse M. Bader incarnates his high office—the secretary of evangelism."—F.J.S.



Mr. Jesse M. Bader with members of the Victorian Arrangements Committee and others.

While in Melbourne Mr. Bader was the guest of Dr. and Mrs. John L. Brandt, at whose home the picture was taken. Mr. R. Lyall was absent, and Mr. W. Gale (organiser for the Victorian campaign) took the photograph.

From left to right.—Front: L. C. McCallum, M.A., D. H. Griffin, Dr. J. L. Brandt, Jesse M. Bader, A. W. Connor, J. McG. Abercrombie. Back: J. E. Thomas, S. Stevens, L. Gale, T. H. Scambler, B.A.

The Home Circle.

Conducted by J. C. F. PITTMAN

TO MY FRIEND.

If my weak cry should help your strength,
Or my strong prayer meet your weak need;
If out of your dark hour at length
A sudden ray of light should lead;
If something on a gladsome day
Should make your joy more true and deep;
Or when from goodness you would stray,
Some sacred thought your feet should keep;
If there should come some blest relief
In a long weary night of pain;
Or comfort in the time of grief;
Then I shall not have prayed in vain.
Though neither you nor I may know
It was my prayer that helped you so.

—Elsie M. Roberts.

THE CRIME.

America is a great place for adventures. I am always having them. But two weeks ago I had an adventure which was also a parable. When I was very young the Sunday School teachers had a question to ask all the children they taught. The question was: "What is a parable?" The answer was: "The parable is an earthly story with a heavenly meaning." When I grew older I thought that was rather lovely. So that, although I was slightly disturbed when my parable happened, I was also greatly instructed. And this is how it came about.

One rather chilly day two weeks ago I drove forth in my chariot of fire, which people who are blind to magic call simply an automobile. I drove into the city of Boston. I was going to a religious meeting, and I felt unusually happy. I cannot truthfully say that it was the thought of the religious meeting that made the world seem so good a place to me. Deep in my heart was a tender assurance given to only a few in this land. I knew where I was going to park my car. That is enough to make anybody serene and happy. It is one of the most blessed assurances. For in Boston and every American city, to park or not to park is the question.

Some days before, near the Boston State House, in a street named Joy, I had discovered a place which nobody else seemed to have found, and there was plenty of quiet space without any sign. "No Parking." And so this day, as I drove into the crowded part of the city, I saw the faces of other drivers anxiously peering, and I alone felt sure and safe. In Joy-st. was my place, and pleasures for evermore, I alone had my secret. I drove past the lines of closely-packed cars, over the hill into Joy-st. Yes, there was my place, empty and easily entered. I parked the car, locked the wheel, and walked to the Tremont Temple for the religious meeting. I was just in time for the first speech. Many people came in late, looking as though they had been having a bad time looking for space for their cars—or so it seemed to me.

The meeting was long. When it was over I went to the library for my books, to Mr. McCance's for my English papers, and then back to my car. It looked like a nice little house. I opened the door and got in. I stooped to pick up my gloves from under the seat. There was a tap at the window. A policeman was at the window. I let it down pleasantly.

"Got your licence?" said the policeman with an Irish accent.

I fumbled in my pocket case and gave it to him with a little feeling of triumph.

"Try again," snapped the policeman, handing the licence back to me. I looked at it with surprise. It had "Commonwealth of Massachusetts" printed on top. And then, "Name,

Simon; sex, male; color, dark grey; breed, German police."

I tried again. Luckily I had the right licence with me. The policeman took down my name and address.

"What's the trouble?" I asked.

"Parked here over an hour," he said.

"I didn't know there was a limit here."

"Limit to everything," said the policeman, who was, so to speak, on the right side of the joke.

"It's my first offence," I said hopefully.

"They all say that," grinned the policeman.

A few days later I received a visit from the Chief of the Milton Police. Also a summons. I must say the Milton Chief was very nice and quite apologetic. He explained that I had left it too late for him to do anything.

So on Tuesday last I stood at the Bar of Justice for my first crime. To save time and the truth I pleaded guilty.

The fine was five dollars.

But I think five dollars was nothing to pay for so preeless a parable—to learn that one may stay, even on Joy-st., a little too long.—Vivian T. Pomeroy in "The Christian World."

STICK TO YOUR JOB.

And so you think it is good enough—
The work half finished and crude and rough—
And you toss it aside as away you go!
But some one must finish that work, you know.

Just what is "good enough," may I ask?
Is it just to be used with some hated task?
Is anything "good enough" for you,
Or must it be good and right and true?

For "good enough" means perhaps a slight
Of something that ought to be just right;
And work will never abide the test,
Unless you have done your level best.

So, if you say it is good enough—
The work unfinished and crude and rough—
Then you and I can never agree,
For a "good-enough" boy is no boy for me!

—"Boys' Weekly."

KIND WORDS.

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—Pascal.

FROM ABERDEEN.

Most Scotch jokes are reputed to come from Aberdeen—those that don't come from Glasgow or Edinburgh. It is said that when a film entitled, "The Woman Pays," appeared in Aberdeen the attendance broke all records, but the story of the Aberdonian who was ruined in business (a big pill to swallow) and who decided to commit suicide is not exempt from slander. It is said that he asked the chemist for fourpennyworth of arsenic. "What for?" asked the chemist suspiciously. "For tuppence," answered the wily Aberdonian.

NOT PHENOMENAL.

Wilson (angrily)—"Professor, I'm surprised to hear that your fowls have been over the wall scratching up my garden." The Professor (with dignity)—"My dear sir, that can hardly be regarded as a phenomenon. If your garden had come over the wall and scratched my fowls, I could have understood your astonishment."

The Family Altar.

— J.C.F.P. —

Monday.

Unto the upright there ariseth light in the darkness.—Psalm 112: 4.

"At his noblest John Bright talked a language almost purely Biblical. . . . Once in the House he quoted a grand passage from the writings of Penn, showing how all the ages and those who fear God were of one religion, and that they themselves would know it to be so when death had taken off the mask. More than that, he dared to quote the Bible. 'Unto the upright there ariseth light in the darkness.'" Reading—Psalms 112, 113.

Tuesday.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.—Psalm 116: 2.

The psalm from which these words are selected (according to Professor Delaney, who, in my boyhood days, used frequently to come to London from Paris and occasionally refer to his visits to the Catacombs of Rome), was sung by Christians as they conveyed the remains of loved ones from the Amphitheatre to the place of burial. A poet has expressed the sentiment of verse 2 thus:—

"I while I live will call on him
Who bowed to me his ear."

Reading—Psalms 116, 117.

Wednesday.

My soul cleaveth unto the dust; quicken thou me according to thy word.—Psalm 119: 25.

Dora Greenwell wrote: "When the psalmist in profound religious humiliation exclaimed, 'My soul cleaves unto the dust,' he reached a truth at which the world seems to arrive but slowly, though it is declared by our everyday experience, and confirmed by all deep and patient philosophical inquiry."

Reading—Psalm 119: 1-24.

Thursday.

It is good for me that I have been afflicted, that I may learn thy statutes.—Psalm 119: 71.

"There are those to whom a sense of religion has come in storm and tempest. Perhaps the knowledge which causeth not to err, is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seed of heaven to spring and take root in the human breast." Reading—Psalm 119: 57-80.

Friday.

I have gone astray like a lost sheep.—Psalm 119: 176.

Mr. A. C. Benson wrote: "The saying thing is to feel like the psalmist, 'I have gone astray like a sheep that is lost.' As soon as one realises that, one is on the right track; . . . he is being sought by someone else, who is sure to find one." Reading—Psalm 119: 113-144.

Saturday.

I was glad when they said unto me, Let us go unto the house of Jehovah.—Psalm 122: 1.

"Glad was my heart to hear

My old companion say,

Come, in the house of God appear,

For 'tis a holy day."

Reading—Psalms 121, 122.

Sunday.

He giveth unto his beloved sleep.—Psalm 127: 2.

"Among the blessings he doth give
My starveling soul that she may live,
I praise him for my nights he kept
And all the quiet sleep I slept."
Reading—Psalms 126-128.

Prayer Meeting Topic.

August 24.

BARNABAS THE ENCOURAGER.
(Acts 11: 22-24.)

F. J. SIVYER, B.A.

"He was a good man, and full of the Holy Spirit and of faith." This is Luke's pen picture of Barnabas. We get a further glimpse of the largeness of his personality in the fact that the Lystrans styled him Jupiter. They judged that if "the Father of Heaven" ever walked the earth, he must have been like Barnabas.

Few men have been given more meaningful names than this man of Cyprus. He was so filled with the apostle to give "comforting stimulus" that the apostles called him "Son of Encouragement." Barnabas was not an encourager of the cheap kind who run around slapping folk on the back and saying "cheer up!" He encouraged people by what he was, as well as by what he said. His encouragement cost him something and therefore it counted for something.

Encouraging the Poor.

Barnabas first stepped into the narrative during the community days of the Jerusalem church. Boycott and persecution brought the disciples into the straits of poverty. But the situation was speedily met. The rich disciples sold their property and put their money into a common treasury, from which the needs of all were met. Barnabas joined the ranks of that noble army who give up their riches for Christ's sake. It stands to his eternal credit that along with Paul he afterwards toiled at a trade, in order to preach the gospel free of charge.

Encouraging the Suspected.

Always a man of keen insight, he was the first to see in the converted persecutor the coming world-preacher. When the disciples treated Paul with cold, killing suspicion, Barnabas stood by him and sponsored him. "And," says Dr. Harrington Lees, "the finest sheep-dog ever possessed by the Great Shepherd of the sheep was, like the collie, a converted wolf."

Encouraging New Converts.

The church at Jerusalem viewed the opening of the doors to the Greeks in Antioch as an innovation, but they showed sound judgment by sending such a big-souled man to report on the matter. Luke's account of how Barnabas handled the situation needs no comment. "When he was come, and had seen the grace of God, he was glad; and he exhorted them all that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith; and much people were added unto the Lord." Then follows the record of how the man of Cyprus sought out the man of Tarsus. "It was God who chose Paul to be the greatest apostle to the heathen, but it was Barnabas who took him by the hand and thrust him into contact with them. And the experiment was the greatest triumph of the Christian centuries."

Encouraging a Back-Slider.

The story of the dispute between Barnabas and Paul concerning Mark is well-known. The severance of these firm friends is one of the most regrettable incidents in the long story of illustrious friendships. While "history marches with Paul here," and would seem to endorse his firm stand, yet the judgment of Barnabas has also been justified. Mark rewon the confidence of Paul, but Barnabas paid the price of befriending him by losing partnership with the great apostle. The Christian world, however, has come to regard Barnabas as the prince of encouragers.

TOPIC FOR AUGUST 31.—LUKE THE COMPANION.—2 Tim. 4: 11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NEWS AND NOTES.

Autograph Quilt.

Since the return of Bro. and Sister Anderson from China, we have heard much of the great need that exists for a missionary hospital at Huellichow. Dr. Killmier has been carrying on a magnificent work under the most trying conditions. His operating theatre has been a small out-house where light and air were particularly noticeable by their absence.

With a desire to help in raising a sum of money towards providing a missionary hospital at Huellichow, and also to further increase the interest of our young people in foreign missions, the Victorian Bible School and Young People's Department is co-operating in the following scheme. A quilt is being made by Mrs. G. Luke, and other members of the League of Joy at Surrey Hills, on which the names of people may be written. Our Bible Schools are asked to co-operate by securing these names and forwarding them to the organiser as soon as possible after the closing date, Sept. 11. Each person is asked to pay sixpence for the privilege of having his name inscribed on the quilt. It takes forty sixpences to make one pound, but it should be easy to secure hundreds and hundreds of names.

The work is undertaken with the endorsement of the Victorian Foreign Missionary Committee. Mrs. Luke and her helpers are doing practically the whole of the work, and we hope that our schools will enter enthusiastically into the effort, so that the result may be worthy of the great cause in whose interest it is undertaken. Please remember the closing date, Sept. 11, and kindly forward all cards and money to L. C. McCallum, 40 Kyarra-rd., East Malvern, as soon as possible after that date.

CHRIST'S CALL TO YOUTH.

On Thursday evening, Aug. 11, the Swanston-st. chapel, Melbourne, was the scene of a great meeting. It was a meeting of young people who had come together to hear Jesse M. Bader. Every available seat was used, and some at the rear stood throughout the service.

Mr. Bader took his text from John 11: 28, and in his own inimitable way brought to the meeting an inspiring and challenging address. He said that Christ's call to youth is a call to fellowship. Christ would have us know him, and know him in such a way that fellowship would ripen into friendship. To have fellowship with Christ it is necessary for us to know Christ, and to know Christ we must know our Bibles. Sometimes young people said it was impossible for them to find time to read the Bible. But we found time to read the newspapers and magazines, so surely we could find time to read at least a chapter of the Bible each day. A young man usually had anything up to fourteen pockets in his suit, why not dedicate one of those pockets to the carrying of a New Testament. Young women sometimes said that they had no means of carrying a New Testament, but every lady carried a handbag, and what better thing could be found in such a bag than a New Testament, the book that would put grace and beauty into the heart and life of every one who read it? This is essentially a day for world thinking, and for world fellowships. What do we know about conditions in China to-day? What do we know about affairs in India and Africa? Our attitude toward kingdom affairs will be influenced very largely by our realisation of the world's need of Christ. You cannot tell until you know, and every one of us should seek a first-hand knowledge of world conditions.

Secondly Christ's call is a call to stewardship, a stewardship of time, money and talent. The greatest test to-day is the money test. You tell me what a man spends his money on, and I will tell you what kind of a man he is. We find money for this and for that, but how much do we find for the work of the church? We find time for recreation, but how much do we give to the Master's service? It would be fine if every young man and woman would become a tither, that is, one who devotes at least a tenth of his income to the Lord's work. When payday comes take out the tenth for the Lord, and live on the nine-tenths, and I tell you that with God and the nine-tenths you will have a far happier life than if you took the whole tenths for yourself. If the Jew under Moses and the law gave one-tenth of all he earned for his religion, what ought not we who live under Christ and the reign of grace be prepared to do for all our hope and joy in Jesus Christ? God owns all, we owe all; God is creator of all, we are merely his custodians.

Lastly Christ's call is a call to evangelism. We have been sought that we might seek; we have been found that we might find. Lord Kelvin, the great scientist, was once asked, "What is your greatest discovery?" And he replied, "My greatest discovery was made when I found Jesus Christ." The greatest thing that any young man or woman can do is to find Jesus Christ as Saviour, and then to find some one else, and bring that some one to Jesus. The greatest joy that a human heart can know is the joy of leading some one to Christ.

At the close of his address Bro. Bader gave the invitation, when five young women confessed Christ as their Lord and Saviour. A duel by Miss E. Bagley and Mr. Reg. Hayward was most helpful, while Bro. Clay, as song leader, Bro. Allan Searle at the organ, and Bro. Fred Lee at the piano all made their contribution to an experience that will long live in the memories of those privileged to be present.

YOUNG WORSHIPPERS' LEAGUE.

Many of our churches have what is known as a "League of Young Worshipers" as one of their auxiliaries. The organisation endeavors to foster the spirit of reverence and worship in our boys and girls by inducing them to attend regularly the morning service on a Lord's day. In many places the organisation is doing splendid work, and it is not unusual to see anything from fifty to eighty members of the league present on a Sunday morning.

We have been asked whether it would be possible to issue our own certificate as other communions do to those members of the league who attend the services in a regular way. The plan is to give to those who have attended a certain number of Sundays in the year a beautiful certificate which gives the number of Sundays that the member has attended, and is signed by the preacher of the church.

Now we would like to see such a certificate brought out, but before this could be undertaken, it would be necessary for us to know approximately the number of certificates that would be required each year. The cost of production would be heavy, and it would be impossible to consider the matter unless the demand warranted the expenditure. If the idea of such a certificate commends itself to the leaders of our Leagues of Young Worshipers, we would be very glad if they would communicate with us immediately, stating approximately the number of certificates they would require each year. The certificate would be worded so that it could be used by all the States in the Commonwealth.

Foreign Missions.

Conducted by J. E. ALLAN.

OUR MISSIONARIES AT YUNNANFU, CHINA.

Letter from Dr. E. R. Killmier.

In a personal letter to Bro. A. G. Saunders, Dr. E. R. Killmier writes as follows from Yunnanfu under date June 30:—

We were just settling down again after our journey to Yunnan and back when we were hunted out. We were extremely loth to leave, and as things have gone up to the present we would have been much better off up in Hweili. But no one at that time could say what was going to happen. We had received word from home that we must follow the British Consul's advice, and we were in no position to make an independent judgment, for at the end of April our latest news concerned events of the middle of February.

We left Hweili not knowing whether it was for two months, eight months, years, or for ever. So you can imagine the problems of packing. And we only had two days to arrange everything and get away. As it was, we were pretty well the last party to get in to Yunnanfu. We had a glorious journey down—the most enjoyable I have had in China—in fact, I think anywhere. We came on the small road which is shorter by one day. Each stage is also on the average shorter, so it allows more time for making things comfortable to stay the night. The weather was cool, kept so by intermittent slight showers. On arriving at Yunnanfu we were told we could not stay but must go straight through to Tonking. This was not in consequence of the trouble down towards the coast, but because of a local whirlpool of our own. The French, of course, are the dominating foreign influence here. It was feared that the railway line might suddenly be closed, and leave British and American subjects stranded here twenty odd days by road from the border. Such an eventuality was quite a possibility, especially if there were military trouble between rival generals here, and one threatened to take over the rolling stock.

Hence we were hurried off to the tropics, and we have not got over it yet. We spent about two months in Haiphong, and it was more than enough, thank you! There was a very severe epidemic of cholera there, too, at the time, with thousands dying. We all had to be inoculated. We had decided that there was nothing for it but to book passages for Aussie at the beginning of July, when unexpectedly we received word that we could return to Yunnanfu if we wished. So we stayed not upon the order of our going.

Now herein is illustrated the fact that one cannot prophesy what is going to be the outcome of events in China. For coming down from Hweili (with a slight bias on the optimistic side) we decided that the most probable thing was that we would be allowed to stay in Yunnanfu. We were wrong. So we shifted our bias to the pessimistic side of the centre, and decided that the probabilities were that we would not be able to return to Yunnanfu within two months, and therefore we would have to go home to Australia. We were wrong again. So we might say that things are not as good as they seem, nor are they as bad as they seem. What a lot of fearful stuff is being written about things in China. The optimists and the pessimists are having the time of their lives. But most likely they will both be wrong. For Mr. Chinaman as far as I have seen him (now here I go entering the realm of definite statements where angels fear to tread) is not an optimist, or a pessimist, but a compromiser. I have never heard any of our Chinese friends, even those who are intimate with the situation, making prophecies as to what is

going to happen. They leave that to foreigners. They know their own people. And I lean to that attitude myself. So we are waiting here to see what really is going to happen, and making no plans which depend on doubtful prophecies; but increasing our knowledge of the Chinese language—specialising on newspapers at present—and I am intending also to read a good deal in medicine and surgery.

This place is not exactly the health resort it usually is, for we have been having some excitement recently. Tang Chi Yao, the Governor, died, and since then the next two powerful generals have had a fight. They appeared to be bosom companions. But one night General Hu, taking advantage of the fact that General Tong only had 300 soldiers in the city, surrounded his house, and after a fight lasting from 3.30 a.m. till 4 p.m., took Tong a prisoner. There were 400 killed and 700 wounded, of whom a half have since died. Tong made an unexpectedly good fight of it. Though taken at such a disadvantage that his position was hopeless from the outset, he kept the enemy off for a long while. He is a very popular man, and is a tribesman really. He had been Tang's right-hand man. Last year a man named Pan brought an army up from the South-east as far as Ami-cheo threatening Yunnan. Tong went down and defeated him, and was hailed as the saviour of his province. For this they built him a beautiful big brick house, half Chinese and half foreign fashion. It was this house they stormed the other day. It is a little over a stone's throw from our place here. Fortunately this incident I am relating occurred a couple of days before we arrived. But there are some Presbyterian missionaries—a man and wife and three little children—just across the road. The firing commenced in the early morning from each side of their house, startling them considerably. They did not know what the purpose of it was. But as they were not getting the bullets, they later were able to get a splendid view of the progress of the battle from their upper windows. Is there any other country in the world where one could do this?

There is still some intermittent fighting outside the city, for Tong had a lot of soldiers, and Hu is trying to round them up.

To-morrow and the two following days are public holidays, and great celebrations are listed. It is to commemorate the flying of the Nationalist flag, and the going over to Nationalism, also to remember the dead who died (in the recent fighting) in the cause of rooting out Imperialism (e.g., General Tong). The funny part about it to us is that the Nationalist flag has been flown for months, was put up by General Tong himself, and the province has been governed by a committee of eight since before Tang died, and they have always well advertised the fact that they belong to the Nationalist party. But it has no aspects of peculiarity to the Chinese mind. The great bulk of them go along in the same old way, hoping for the best no doubt, but saying nothing either one way or the other.

We have a nice house and grounds here. It is the British and Foreign Bible Society house. But we have hardly any furniture or crockery or pots and pans, etc. That is all in Hweili, of course.

Ray Killmier.

Bro. Green, Tasmanian F.M. Secretary, reports further results of the F.M. offering:—Collins-st., extra 14/-; total now, £62/19/-; Nubena, extra 2/6; total now £7/10/6. Caveside, £5 (last year, £4). Total to date, £145/12/2, against last year, £81/4/2.

DEATHS.

DUNCAN.—On Aug. 7 (suddenly), Thomas Henderson Duncan, dearly loved brother of Mrs. Margaret Spence, Alex. and Will Duncan, aged 57 years.

HUNTER.—On July 30, 1927, at her residence, "Blair Logie," Roseville, Sydney, in her 78th year, Mary, dearly loved wife of James Hunter, and mother of Dawsie, Issie, Jessie, James, Will, Herc., Norman and Milton. "Forever with the Lord."

BEREAVEMENT NOTICES.

GARTSIDE.—Mrs. A. Gartside and family desire to sincerely thank all kind friends and relatives for letters, cards, telegrams, floral tributes and personal expressions of sympathy in their recent, sudden and sad bereavement. Will all please accept this as a personal expression of our gratitude?

The relatives of the late Thomas Henderson Duncan tender their sincere thanks for expressions of sympathy; especially thanking Bro. Shipway and Bro. Harry Lyall for their kindness and attention.

IN MEMORIAM.

LAWRANCE.—In affectionate remembrance of our loved ones: father, who passed away on Aug. 22, 1925; Oshert, on July 6, 1925; and Alice, on March 13, 1916. "Beyond earth's shadows we shall meet again."

—S. A. Lawrence and family, Naracoorte, S.A.

SMITH.—In loving memory of William Smith, who passed away in Brisbane on Aug. 20, 1922. "Beyond earth's shadows we shall meet again."

—E. A. Smith and family.

WANTED.

Mr. A. Anderson, missionary, is desirous of purchasing a good-sized cabin-trunk, strong, with good locks. Address communications c/o Mr. A. G. Saunders, 122 Mellwraith-st., North Carlton.

COMING EVENTS.

AUGUST 27.—Balaklava S.S. Jubilee services. Opening of new hall and big tea meeting Saturday, August 27. Special services Sunday to Tuesday. Visiting speakers and special singing. All past members especially invited.

AUGUST 29.—(Monday), 7.45.—Social Questions Committee. Great Rally, City Temple, Sydney. Speakers, H. C. Foreman, M.A., and J. Whelan. Everybody welcome. Good singing. Good music. Annual offering, Sept. 4.

SEPTEMBER 4.—Back to Middle Park Sunday. All the old identities will be there. Speakers, morning, Mr. W. Enniss; afternoon, Mr. L. G. McCallum, M.A.; evening, Mr. F. T. Saunders. Spend the day at Middle Park. Lunch and tea provided.

SEPTEMBER 4 & 7.—Special services at Davies-st., Moreland, Sunday, Sept. 4. Bro. J. E. Webb, of South Australia, will commence his ministry with the church. Every member is earnestly requested to rally to these meetings. Wednesday, Sept. 7, Great Welcome Social to Bro. and Sister J. E. Webb, and farewell to Bro. and Sister H. B. Robbins. All past and present members are cordially invited.—Albert E. Pittock, Sec.

MEN'S BANQUET.

MONDAY, AUGUST 22, 6.30 p.m.

Oddfellows' Hall, Latrobe-st. East, near Russell-st.

Three Great Addresses.

Mr. H. S. Gullett, M.H.R., on Social Service.
Mr. A. L. Gibson on "Homes for our Aged."
Dr. J. L. Brandt on "A Great Fellowship."

A Great Programme, Leading Artists.

Make 1 of the 600 to be present.

Will H. Clay, Secretary.

Here and There.

The second terminal examinations of the College of the Bible are now being held. Work for the third term is due to begin on Tuesday morning, September 6.

Our readers outside the metropolitan area will be glad to have reports of the Bader meetings and may thereby receive some of the benefit of a visit which has meant much to those privileged to listen to the messages. Bro. Bader left Melbourne for Adelaide on Tuesday afternoon.

At the meeting of the Ballarat Fraternal on July 28, thirty-six men were present, including Bro. A. W. Connor, Victorian Conference President. Interesting reports were received from all churches, including Mt. Clear. Beside the usual exercises, interspersed with musical items, Bro. J. A. Wilkie introduced the subject, "In what way can we, as men, best advance the cause in Ballarat?" For this address he received a vote of thanks. A number of brethren spoke to the subject, which was much appreciated. At the close refreshments were handed round.

During last month, Bordertown circuit, S.A., called a meeting for men at Mundalla. About forty men assembled from the three churches concerned, and a profitable time was spent. Bro. E. P. Verec was in the chair, and explained the purpose of the meeting, viz., to encourage more men of the churches to assist in various meetings. Some able papers were read by Bro. Verec, Milne, Cornelius and Wylie. It was decided to hold a class for men, under the leadership of Bro. Cornelius, bi-monthly at both Bordertown and Mundalla. The first meeting was held at Mundalla. Fifteen men were present, and all expressed willingness to attempt the prescribed exercises.

At North Sydney great interest is being shown in the intended new building. A design has been accepted, providing for the removal of the present building to the rear of the land, there to be used for kindergarten and social purposes. A new brick chapel is to be erected with upstairs schoolroom, beneath which will be two large class-rooms and preacher's vestry. The chapel will be thus separated from traffic noises. At recent services the church has had the presence and help of Bro. W. J. Way. Promises to date for building fund amount to £130 from local members, and donations are being received from former members also. This continued help will be gladly welcomed from members and friends.

N.S.W. Temperance and Social Questions Committee report a month of activity. The organiser, Bro. W. J. Crossman, is now located at Room 495, Rawson Chambers, Rawson Place, Sydney. Here will be found an employment bureau, and a depot for the distribution of poor relief. The depot is open each day from 9 till 4. Several sisters from the churches will take it in turn to be in attendance during the afternoons. Already a number of churches and organisations have been visited. A rally has been arranged for Monday, Aug. 29, in the City Temple. Well-known speakers have been secured, and good music and much enthusiasm should make the meeting an unqualified success. Plans are well under way for the commencement of a Church of Christ Children's Home.

On Wednesday, Aug. 3, Theo. Edwards gave a helpful message to the prayer meeting at Balwyn, Vic. At the close there was a social half-hour to bid him God-speed in his new field of service at Glenelg, S.A. Kindly wishes were expressed by several who remember his splendid service at Balwyn. On Lord's day, 7th, he gave a farewell address that was greatly appreciated. Jesse M. Bader spoke to a united gathering

of the Eastern suburban churches on Friday, Aug. 12. The building was crowded. There was a preachers' conference in the afternoon, and the sisters entertained the preachers at dinner. Bro. Escott and son, from India, were present, and Bro. E. C. Hinrichsen. Jas. E. Thomas spoke morning and evening on 14th. Three have been received by letter.

Sunday School anniversary services of Ormond church, Vic., held on Aug. 7 and 14, had record attendances. The scholars did excellent work under Bro. G. F. Nicholls, who kindly trained them for their special singing. His work is greatly appreciated, as is also the special music rendered by four instrumentalists from Bambrard. church. Bro. J. E. Shipway spoke at the afternoon service on Aug. 7. His message about "Heroes" interested and delighted everyone. Bro. Baker addressed a crowded audience at night on "The Hidden King." The prizes were distributed on the afternoon of Aug. 14, the children singing again. The Bible Class then conducted a pleasant afternoon, and invited teachers and visitors to tea. A well-attended gospel service closed the anniversary season. Bro. L. C. McCallum, M.A., gave an inspiring address on "The Heavenly Lighthouse," and captured the interest of young and old. The anniversary concert held on Aug. 10 was a huge success, and the work of the scholars exceptionally good.

Bro. I. A. Paternoster writes:—"Monday night, Aug. 8, in the Tabernacle, Enmore, a State farewell was given Bro. and Sister Escott and Edgar on the eve of their departure for India. Bro. Ira A. Paternoster was chairman, as the minister of the church of which Bro. and Sister Escott are living links. Mrs. Bush represented the sisters of the State, and Bro. Chapple the H.M. Committee. Bro. Morton, F.M. Committee, Bro. Bennett, the young people, while Bro. Illingworth, Fretwell, Thomas and Arnott also took part in the meeting. Sister Paternoster, as acting president of the Enmore Dorcas, presented Mrs. Escott with £50 from that society for the purpose of building houses at Diksal for the Bible women, and to Edgar a gold ever-sharp pencil. The chairman, on behalf of Enmore Y.P.S.C.E., presented Bro. Escott with £30 worth of medical instruments for the mission, together with over £5 worth of instruments, the gift of Dr. C. A. Verec, and to Edgar he gave a gold Elgin wristlet watch. Bro. and Sister Escott and Edgar suitably replied. There was a large gathering, and a beautiful spirit in the meetings."

In this issue we reprint from the "World Call" an article on prohibition from the pen of Bro. Gifford Gordon. The brief editorial paragraph which prefaced the article will also be of interest to our readers:—"The Board of Temperance and Social Welfare and its senior secretary, Alva W. Taylor, did their best day's work when they induced Gifford Gordon to become a secretary of the board. He has had opportunities for studying the prohibition situation in the United States and Canada which no one else has ever enjoyed. In 1921 the Victorian Anti-Liquor League sent him from Australia to North America to make an exhaustive survey of the success of prohibition here. Within a year and a half he travelled 25,000 miles and learned the facts in the case, fully conscious all the time that to allow himself to be deceived would in the long run prove disastrous to his continent. His book, 'Thirty-five Thousand Miles of Prohibition,' is now a textbook of the temperance movement in Australia, while we are fortunate in having the man himself to serve the same cause in our two countries over here."

Bro. Illingworth gave a helpful address to the church at Enmore on morning of Aug. 14. In the afternoon Horace Jeffrey and Jack Robinson were baptised, and at night, after Bro. Paternoster had answered a number of questions, seven others confessed Jesus as Lord. Thelma Morton and Bruce Foran were baptised at the close of a wonderful meeting.

Special meetings at Castlemaine, Vic., on Aug. 7 celebrated the 13th anniversary of Bro. and Sister H. M. Clipstone's pastorate with the church. The chapel was filled at night. Bro. R. Gebbie, of Gardiner, gave a fine address at each service, and spoke to the J.C.E. in the morning, and the Bible School in the afternoon. The meetings were continued on Monday night, when addresses were given by Mr. Brammer, Mr. Gebbie, Mr. A. Dunn (Presbyterian church), and Mr. Clipstone. A musical and elocutionary programme was rendered, and supper was provided. On Sunday, Aug. 14, meetings were very well attended. In the evening Bro. Clipstone gave a fine address on "The Road to a Happy Home."

A correspondent wishes us to answer the question, "What constitutes acceptance into your church?" Members of Churches of Christ are bound by the requirements which Christ, the Head of the church, laid down for admission. It is clear that in apostolic days penitent believers were baptised "into one body." All who come thus into vital connection with Christ, all the redeemed on earth, are, we believe, members of the church which is Christ's body. Those who continue to live godly lives in Christ Jesus continue to be members of his church. There are some such, however, who refrain from attaching themselves to a local congregation and from sharing in its privileges and responsibilities. They are wrong in doing so. When, however, persons who as penitent believers were baptised into Christ, and who are living consistent Christian lives, present themselves for membership in a local congregation, the members of that church are bound to receive them as brethren.

Last Lord's day meetings at Swanston-st. and Lygon-st. churches will be memorable for a long time. The visit of Bro. Jesse M. Bader suggested united gatherings of the two churches. The morning meeting at Swanston-st. was crowded. Presided over by Dr. J. L. Brandt and led in prayer by Bro. A. G. Saunders, a beautiful atmosphere prevailed. Bro. Bader's sermon on "Jesus—the Wonderful" was striking and most impressive. At the evening service at Lygon-st., presided over by Bro. A. G. Saunders, extra seats had to be provided. The topic of the sermon was "The Conversion of a Distinguished Citizen," and Bro. Bader treated same in a most original and interesting manner. All were delighted. The choirs of both churches, under Bro. Tippett, rendered special anthems, and the congregational singing was inspiring. The gatherings were most successful and helpful from every point of view, and Bro. Bader's fellowship and preaching were enjoyed to the full.

VICTORIAN DEPARTMENT OF SOCIAL SERVICE.

Strong, able-bodied men desire employment anywhere. Tradesmen, typists and handymen waiting. Wanted, a housemaid, and a general.

Parcels have been received from the following stations:—Glenhuntly, Austral, Moreland, Ringwood, Ivanhoe (2), Box Hill (2), Brunswick, Surrey Hills (3), Gardiner, Hawthorn, Carnegie, Kaniva, Bentleigh, Canterbury (3), Cheltenham (3), Glen Iris, Oakleigh, Blackburn, Echuca, Brighton (2), Nar-nar-goon, Balwyn, Kilsyth J.C.E., Essendon, Wangaratta, Edithvale, Ballarat, Chelsea, Thornbury, Camberwell and General Dorcas.

Donations in cash and kind will be gladly received and acknowledged.—Will H. Clay, 49 Elizabeth-st., Melbourne.

Is Prohibition Making Good?

Balancing What "They" Say—and the Facts.

Gifford Gordon.

Is prohibition making good? This seems to be the one dominant thought in the minds of American people who are sincerely anxious to know the facts in regard to prohibition. It is over four years now since I first became interested in American prohibition. During these years I have travelled almost 70,000 miles in this great land and I am positive that the most common of all questions asked me is, "Is prohibition making good?" My answer has always been in the affirmative, but such an answer would be valueless unless it could be backed up by facts. I am positive that if the people of this great country knew of all the good prohibition has accomplished in face of all the odds it has had to go up against, there would be no doubt or fear in their minds as to the wisdom of the reform.

Prohibition and Alcoholism.

One of the many things the opponents of prohibition have been attempting to do during these seven prohibition years, is to prove that prohibition has produced a great alcoholic problem. Many fine, intelligent, cultured people have in all seriousness told me as to how all the alcoholic hospitals of this country are crowded and over-crowded with patients, due to prohibition. Some have gone so far as to assure me that many of the leading alcoholic hospitals have had to more than double the number of their wards in order to cope with the great increase in business. Whenever these people have been asked to quote their authority for making such assertions, their only reply is: "Well, they say it is so." You can well imagine their embarrassment when the real facts are presented them on this phase of the question.

The day I interviewed Dr. Neal, of Los Angeles, I put to him one brief question, which was: "Doctor, has prohibition increased your business?" Here are his exact words in reply: "We had 68 alcoholic hospitals scattered over America twelve years prior to the Eighteenth Amendment; we treated 125,000 alcoholic patients. Within two years of prohibition 66 of our 68 hospitals went out of business." The encouraging part about it is that they have remained out of business these seven prohibition years. Dr. Neal is operating but two such hospitals to-day—one in Los Angeles, the other in San Francisco.

Not long ago I read an article in one of the American magazines, that told its readers how the great Keeley cure in Dwight, Illinois, has had to more than double the number of its wards since 1920 in order to cope with the great increase in alcoholic patients due to prohibition. How far, far from the truth is such an assertion. It was my privilege to go through this building in 1922. Dr. Keeley sold it to the United States government after two years of prohibition. It has been used ever since as a hospital and home for some of our disabled soldiers. Dr. Keeley is still doing business in Dwight, but a brick cottage is plenty large enough for the number of patients coming to him now. He once operated 50 alcoholic hospitals in America. To-day he is operating but 12; 38 have gone. What a pity such facts are not generally known throughout this great country.

People who listen to the wet talk of to-day have long since come to the conclusion that many more people are dying from alcoholism to-day than was the case in the old days of the legalized saloon. Professor Irving Fisher, of Yale University, is responsible for the statement that in the old saloon days 50 people to every million of the population died from alcoholic poisoning, but under prohibition the

average is about 2 per million. What a difference between what "they" say on the one hand, and the facts in the case on the other!

New York City in 1916 had 9,000 open saloons. People could get all the good liquor they wanted, and get it legally. For that year the health records show 687 deaths from alcoholic poisoning. Of course the people of New York never heard a word about this in those old days. It is only since the prohibition law that people dying from alcoholic poisoning have found a prominent place on the front pages of the great dailies in that city. Such prominent publicity has succeeded in influencing good people to conscientiously believe that prohibition has brought about a great alcoholic problem to New York City. In 1920, the first year of national prohibition and the only year the law had anything like a decent chance to make good there, the health records show but 98 deaths from alcoholic poisoning, proving what prohibition could do when given a real chance.

Prohibition a Great Economic Blessing.

Undoubtedly the great moral forces of this country wrote the Eighteenth Amendment into the Constitution of the United States. Since then, however, we believe it has gained a new ally—the economic ally. Every great employer of labor and captain of industry whom I interviewed, was absolutely positive as to the great economic blessings which have followed in the wake of prohibition. Leading American economists have studied this phase of the question with much care and no one has given more thoughtful consideration to this subject than has Professor Irving Fisher, the distinguished economist of Yale University. I heard Professor Fisher testify before the Judiciary Committee in Washington, D.C., last year. He assured the men on that important committee that it was a very conservative estimate on his part when he said that prohibition had saved this country six billion dollars a year. If a rabid prohibitionist made such a statement, no matter how true it might be, it wouldn't be worth anything. But when a man of the calibre of Irving Fisher makes it, we are forced to listen. Furthermore, in his general position that prohibition has made, and is making, enormous additions to our national wealth, he is supported by such men as Professor Thomas N. Carver, of Harvard, Henry Ford, Judge Gary, Herbert Hoover, Roger Babson and many others who speak as experts on this question. These men cannot possibly be classed as rabid prohibitionists. On the contrary, they are sane, intelligent and among the best of American citizens. We cannot trample beneath our feet as if it were dirt the testimony of such men.

On the basis of Professor Fisher's reckoning, seven years of prohibition means the saving of forty-two billion dollars, and yet the opponents of prohibition are going over the country holding up their hands in holy horror at the thought of Congress having to grant thirty million dollars a year for the enforcement of our prohibition laws. As an excellent illustration of the great economic waste the legalized liquor traffic has ever proved itself to be, I would like to inform my readers right here that it would take but three of Great Britain's last year drink bills to square her entire war debt with the United States of America—a debt this generous country has given her sixty-two years to pay. Those who are in a position to know are absolutely unanimous in declaring prohibition to be one of the outstanding reasons for America's unparalleled and unprecedented prosperity to-day.

Prohibition as a Health Measure.

One of the higher blessings of prohibition is seen in its contribution to the good health of the nation. Eminent physicians have for many years been pointing out to us the very serious pathological consequences of the use of alcoholic drinks. It is not surprising then that the tone of the national health should improve with prohibition. The average death rate in the pre-prohibition years 1913-17 was 13.92 per 1,000 people; in 1924 it had fallen to 11.9. This means the saving of hundreds of thousands of lives every year. The sudden and dramatic decline in tuberculosis with the coming of prohibition is one of the most impressive accomplishments in recent medical history. The average mortality rate from tuberculosis for the ten years immediately preceding prohibition was 150 per 100,000 of the population. With the advent of prohibition there came a sudden drop in the rate until in 1923 it stood at 94 per 100,000—a decrease of 56 per 100,000. Other diseases and disorders such as cirrhosis of the liver, pneumonia, alcoholic insanity, delirium tremens, have been greatly reduced under prohibition. Subsequent centuries will acclaim prohibition as one of the greatest health measures of history.

But the boon prohibition has been to American babies is to my mind the greatest and most outstanding achievement of the whole reform. The child has never had a greater enemy than beverage alcohol. It has slaughtered them by the uncountable thousands. Those who to-day are trying to rehabilitate the "personal liberty" defence of the liquor traffic should remember that you can't restore this traffic without walking rough-shod over the sacred rights of childhood.

Dr. Isaac D. Bawlings, health director of the State of Illinois, informed me that, "Since the Volstead law went into effect five thousand fewer babies have died in the State of Illinois each year. Where once the beer bottle reigned supreme the milkman now makes his daily rounds leaving the most perfect food."—"World Call."

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OBITUARY.

HUNTER.—On July 30, at her restful Roseville home, our Sister Mrs. James Hunter fell asleep in Jesus. After several weeks' severe illness, the end was peaceful. For many years our sister had borne patiently much suffering, without maintaining a loving interest in the welfare of others, and being especially concerned for the progress of the kingdom of God. The home-call of Sister Hunter means the passing of one of the oldest members of Enmore church. Born on Oct. 4, 1849, at Falkirk, Scotland, she came to Australia in 1857 with her parents, Bro. and Sister Crawford, who were members of the church of Christ in Scotland. Mary Crawford was baptised in the Domain Baths by the late Bro. Dr. Joseph Kingsbury, and united with the church at Newtown. She thus had an unbroken membership with the church at Enmore for 63 years. In 1869 M. W. Green united her in marriage to Bro. James Hunter. Then began a long partnership of united service for the church. Mrs. Hunter was also a very active worker in all benevolent and temperance interests. The hospitality and good fellowship of their home was known to all. Our sister lived to see not only her five sons and three daughters united with the church, but also several of her grandchildren. The church at Chatswood, where she had worshipped during the last decade, was dear to her heart, and was helped by her generous gifts. The whole church mourns her loss. On Aug. 1 the large gathering assembled at Enmore Tabernacle, where a service was held prior to the interment at Rookwood, testified to the high regard in which our sister was held. The writer, assisted by Bro. Paternoster, conducted the service at the tabernacle and at the graveside. We commend our dear Bro. Hunter and his family to the God of all comfort.—J. Whelan.

PEARCE.—Bro. William Pearce, of the church at Collie, W.A., suddenly received the home call on July 19, at the age of 44 years. As a result of a distressing accident in one of the mines, death was instantaneous. For many years Bro. Pearce had served in the church, at one time as Bible School superintendent. Throughout long years he had quietly witnessed for good in the whole district. The sudden bereavement brought genuine sorrow to every section of the community. Bro. A. Brooke, of Subiaco, conducted the funeral service on July 21. At the chapel and at the graveside great crowds gathered to pay tribute to the memory of a good man. Impressive services were held, local church ministers assisting. We pray that the sorrowing wife and boys, who deeply feel their great loss, may find true comfort and strength in the presence of Jesus, the mourner's friend.—B.

ROSSON.—The death occurred at Echuca, Vic., on Wednesday, August 3, of Bro. Rosson, at the age of 91. On the Sunday previous, our brother was in attendance at the Lord's table. Bro. Rosson came into the church about 26 years ago, in a tent mission conducted by Bro. Harward. For years he prayed that his son-in-law, with whom he lived, might be won for Christ; and on Monday night the son-in-law stepped out for Christ, two days before the Lord called. The end was sudden. On Tuesday night he was apparently well when retiring, but was unconscious when first seen in the morning. The end was as a deepening of his slumbers. We thank God for his consecrated life, and his beautiful, peaceful passing.—W. B. Payne.

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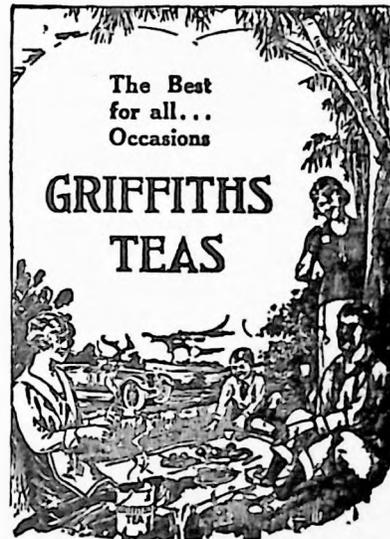
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News of the Churches.

Queensland.

New Veteran meetings on Aug. 7 were well attended. Bro. E. Trudgian's gospel theme was "Behold the Lamb." Bro. C. S. Trudgian gave a talk to the young people on "A Greedy Man's Reward."

A long-to-be-remembered service was held at Bundaberg on morning of August 7, when an appeal was made for young people to give their lives to the work of the church. A young woman and five young men responded, and there will be two or three others. These will commence preparatory work immediately.

At Albion on Saturday, Aug. 6, there was held a combined kindergarten and cradle roll rally, mothers coming with their children. On Sunday, 7th, Bro. and Sister F. McClean and Sister Miss McClean, of Melbourne, were present, and Bro. McClean gave a helpful exhortation. Two sisters, recently baptised, were welcomed into fellowship. The annual Foreign Mission offering closed at £80/4/6.

The work at Annerley is making good progress. During the past month, seven new members have been added to the church, and the Bible School has been increased by seven. Finances are also improving. On July 31 Bro. Young presided over a meeting that filled the chapel. A number had to be accommodated in the porch. All were greatly edified by an inspiring exhortation from Bro. Jesse Bader. Dr. A. McKenzie Meldrum was present all day on Aug. 7. His messages at both meetings were very much appreciated. Bro. and Sister W. Coltee were received into fellowship. A young woman confessed Christ after the gospel address.

Western Australia.

Northam Bible School anniversary proved a very happy function, Bro. Peacock, from Bassendean, delivering inspiring messages. All are looking forward to the opening of the new building, which is rapidly nearing completion.

At Bassendean on Aug. 4 the Ladies' Guild met for an all-day sewing rally to finish the rugs to be sent to foreign fields. The services were good throughout Aug. 7, Bro. Peacock being the speaker both morning and evening.

At Maylands on morning of Aug. 7, Bro. D. R. Stirling addressed a good congregation on "The Lord's Shooting Gallery." At a business meeting of the church on Aug. 3, Bro. G. Garvey and S. Matthews were appointed trustees. Sister Wakefield is out of hospital and slowly recovering from her three months' illness. Sisters' Guild special efforts for Foreign Missions realised about £8.

Attendances at Lake-st., Perth, on Sunday, July 31, were good. Bro. Schwab's gospel message on "The Ministry of Suffering" was broadcast, and a young man responded to the invitation. At the annual meeting of teachers and officers of the Bible School, unanimous appreciation was recorded of the services rendered by the superintendent, Bro. John Ewers. His thoughtful planning and tactful administration made its impress on last year's work in a very marked way. Evangelist's report for July showed that the Band of Hope was revived on July 25, that the first round of visitation under the new leadership was nearing completion, and that there is a ready response by non-churchgoers to attend the services where personal invitations are given. Another decision on Sunday, Aug. 7.

South Australia.

Avon is having splendid services. On Aug. 7 Bro. Mason spoke twice to a full house. Five came forward and confessed Christ. A good, solid work is being done.

At Queenstown on Aug. 14 Mr. Harris ex-ported the church. Sunday School attendance was very good. At the evening service Mr. Coin preached on John 3: 16. Sympathy and Christian love are extended to Bro. and Sister R. Harris, who, during the past week, lost their eldest son; and to the Bible School superintendent, Mr. A. Harris, in the loss of a brother.

Croydon had well-attended meetings on Sunday. At the breaking of bread Bro. Graham delivered the address. There was an attendance of 213 at Bible School. Bro. P. C. Woodham, secretary of the Protestant Federation, spoke to the young men's Bible Class. As a concluding service to Bro. Graham's "Fundamentals for Protestants," Bro. Woodham delivered a stirring address on "The Authority of the Bible." A collection was taken for the Protestant Federation.

Meetings at Cheltenham are quiet, but the work is progressing. Thanks are extended to the following speakers:—Bro. Coin, Milne, Fisher, Caldicott, E. V. Pope and Philip Lewis. On Aug. 4 the first annual Dorcas meeting was held. Sister Collins, of Maylands, addressed the gathering on "Interest," which was thoroughly appreciated. A report of the year's work was given. The death of Mr. Len. F. Harris (by accident), father of three of the S.S. scholars, and secretary of the church cricket team, is deeply regretted.

On Aug. 2 Balaklava Endeavorers enjoyed a visit from Bro. R. H. Lampshire. There was a fine attendance of church members, and all enjoyed the message of our brother. Good meetings on Aug. 7. In the afternoon, promotion and distribution of prizes took place. The school is looking forward to the end of this month, when the new hall will be opened at the jubilee services. This hall will be fitted up for kindergarten use, and should make a big difference to the Sunday School work. On Aug. 9 Bro. Philip Lewis gave a message to the Endeavorers on "Israel in the Light of Prophecy and Present-day Happenings."

At Norwood on Aug. 10 Bro. Tucker addressed the mid-week meeting, a large number being present. On Sunday, Aug. 14, good meetings were held. 200 met in the morning and evening for the breaking of bread. Bro. Killmier, from York, was the speaker in the evening. As a result of an appeal for members to subscribe to the "Christian," 27 new subscribers have been enrolled. All are preparing for a great time at the church anniversary. During the conference year just completed, there have been 99 additions to the church. Norwood has had some rich experiences, and feels grateful to God for blessings bestowed.

Mundalla meetings have been well attended, and good interest is taken in all church activities. A men's fraternal was held a few weeks ago, when a fine meeting of men from all parts of the circuit were present, and several papers of a very helpful nature were read. A number of young men give promise of being of great help to the work. The meetings for worship have been well attended. Aug. 7, 81 present, 50 members. Aug. 14, 63 present. The Bible School has large attendances, and a good start has been made with the classrooms at the back of the chapel to make room for the large classes. Bro. Cornelius and other brethren are giving fine addresses.

At Murray Bridge Bro. Arnold is preaching faithfully. Lord's day morning meetings have improved in numbers. Mid-week meetings are well attended. The church has had to part with Bro. Williams and his son, Bert, who have been removed to Pinnaroo; and Bro. and Sister Reg. Whisson, with their young sister and brother, Doreen and Herbert, have gone to Western Aus-

tralia to live. At a farewell supper after an Endeavor service, words of appreciation were spoken by Bro. Arnold, and Bro. Williams and Whisson responded. On July 27 the quarterly Endeavor social was held, and a happy time was spent. The Sunday School is practising for anniversary. Sister Mrs. Sharp, who had a serious illness, has recovered sufficiently to be able to attend the worship meeting.

At Semaphore mothers' meeting on Aug. 3, over 40 ladies were present, and a fine talk was given by Mrs. W. E. Black. A series of special meetings were held from Aug. 8 to 11, when good addresses were given by Bro. R. E. Mossop, A. C. Killmier, A. Coin and Ross Graham, of the Port Line Group. On Aug. 14 church anniversary services were held. Bro. A. C. Rankine gave a fine address at the morning service on "The Powers of the Kingdom." A sister was received by letter from York. There were 192 at the evening service, when Bro. Rootes preached on "The Ordinances of the Church: Their Place and Meaning." Special anthems by the choir under the baton of Mrs. L. V. Mathews, L.A.B., who also contributed a beautiful solo, were greatly appreciated. 106 broke bread.

Tasmania.

At Launceston spring is moderating a cold winter, and permits better average attendances. The church auxiliaries are active. The Invermay sisters' auxiliary gave a very helpful service to Margaret auxiliary on Aug. 10. Preparations have commenced for the church anniversary. Nine senior and two junior Endeavorers conducted a special C.E. service on Aug. 14, when Bro. N. G. Noble preached on "Simon, when thou wast young." Letters of transfer have been received on behalf of Sisters Mrs. and Sylvia Beck, from Invermay church. Sister Myra Stacey, from Collins-st., Hobart, has notified fellowship. The work at Prospect is still encouraging.

New South Wales.

At Paddington on Sunday, Aug. 7, Bro. J. Chapple delivered splendid addresses. He desires the earnest prayers of past and present members of Paddington for the success of the mission in October.

Bro. Sutton, from North Sydney, gave an interesting talk to Chatswood church on Aug. 14. At night two young men were baptised. Bro. Whelan's message was full of power. Extra seating had to be provided.

At Dumbleton on Aug. 7 Bro. Acland gave a faithful message on "Loyalty to Christ." At night he preached to a well-attended audience on "Man Redeemed." On Aug. 14 Bro. Childs, from Hornsby, gave a message to the church on "We are Laborers Together." At an afternoon men's meeting his address was entitled "Upmost for the Lowest." Children's service at night; subject, "Minding the Baby." Bro. Childs' messages were full of thought.

Petersham reports two additions by letter. Sunday School is growing, with new scholars almost every Sunday afternoon. One new teacher added to the staff. Bro. T. Escott, from India, recently addressed the church, the school and the gospel service. His messages on our Indian work were very much appreciated. Bro. Annett by invitation gave an address last Sunday to the Hunter Baille Presbyterian Men's League on "A Man's Job." The league was very appreciative. Contributions are still being received for the renovation of the church building.

At Sydney City Temple on Aug. 14, both services were well attended. Bro. Paternoster spoke in the morning. Bro. Illingworth's evening address was entitled "The Crux of the Question." Both messages and also a solo by Bro. N. Fell were greatly appreciated. The church annual business meeting was held on Aug. 10. Reports showed a year of satisfactory work. With sorrow we report that the esteemed Bro. F. Newby, snr., died on 12th inst. He was for many years an officer and secretary of the church. Christian sympathy is extended to Mrs. Newby and family.

At Lismore on Aug. 7, the forty-third anniversary of the church was observed with special services. 110 communicants were present, and many others attended. Three were welcomed to fellowship. One young man obeyed his Lord in baptism, and three girls from the Bible School made the good confession. At the week-night celebrations Bren. Southgate (Conference President) and Thos. Hagger (organising secretary) were the speakers. A civic reception was tendered them by the mayor of Lismore and representative citizens.

Victoria.

St. Arnaud had splendid meetings on Sunday. One confession at night. The ladies are preparing for a sale of gifts. Bible School attendances are high.

Good meetings at Drumcondra on Aug. 13. Several visitors at morning service. Bro. J. Mortimer delivered helpful exhortations. Evening subject, "Six Steps to the Throne." Bible School showed increased attendance, with new scholars enrolled.

Gardiner church is having good meetings, with sermons of a high standard from Bro. Gebbie. A canvass of the whole district by door-to-door visitation is being organised amongst the women of the church. There was one confession on Sunday evening.

Bro. Griffen, of South Yarra, was the speaker at St. Kilda on morning of Aug. 7. The P.B.P. club attended the Jesse M. Bader service at Malvern-Caulfield church on Aug. 10. Bro. Connor, of Prahran, spoke last Sunday morning. Bro. Goodwin being ill, Bro. Andrew conducted the evening service.

Warrnambool had good meetings on Aug. 13. In the morning A. J. Fisher spoke on "Vital Evangelism," giving an account of the Bader meetings. One new scholar at school. F. M. Moore, of the Band of Hope Union, spoke to the school. On Aug. 10 Bro. E. Herring, of Colac, conducted the mid-week service.

At Mildura on Aug. 3 an enjoyable "at home" was held by the ladies of the church. A Bible School was commenced at Lake Hawthorne on Aug. 14, and promises well with a start of 19 scholars. Bro. Cave is superintendent. His address on Sunday evening to a good congregation was on "Protestantism and Church Union."

At Warragal on Aug. 14 Bro. F. T. Saunders, College organiser, spoke at both services, and in the afternoon at Garfield. At the morning service an uplift was received through the message of Bro. Saunders. Splendid gospel services, and a powerful address on "The Changeless Church." Sister McMann rendered a solo beautifully.

At South Melbourne last Sunday Bro. Jas. Waterman's gospel address on "Supposing" was well delivered. The Bible School study circle and clubs are enjoying interesting meetings. During the week a social evening was held to extend wishes to Sister Rose Graham and Bro. Ron. Fry, who are shortly to be married. Sister Mrs. Simmons continues earnestly in visitation.

Montrose evening meetings have suffered through the bad weather, but morning meetings are well attended, and Bro. Williams is keeping up a fine interest by his excellent addresses. On Sunday, Aug. 7, two young men decided for Christ, and were baptised on Aug. 14. A fine address by Bro. Hockey a few weeks ago entitled "The Sealed Christian" was much enjoyed. At the morning meeting on Aug. 14, Bro. Williams changed platforms with his brother, from Boronia, who gave a fine exhortation.

Meetings and interest are maintained at Preston. Bro. Dawson's messages are excellent. On Sunday morning, Aug. 14, Bro. Beaumont, of Hartwell, acceptably exhorted. The Bible School is steadily increasing and doing well. K.S.P. and Girls' Sunshine Club tendered the Sisters Lovell a farewell social at which suitable presents were made. The Lovell family will be greatly missed, as they took an active interest in the church and all auxiliaries. On Saturday evening, Aug. 13, the Y.P. committee held their second novelty social.

Bro. Baker, of North Fitzroy, gave a much-appreciated morning address at Brighton on Aug. 14. In the afternoon, during Sunday School, one young lady made the good confession. The young men's class helped in the service at night. Edna and Iris Forbes sang a duet.

Meetings at Gardenvale continue to improve. Bro. Sandells has been conducting the evening services for the past three months, and several brethren from sister churches have kindly assisted in the morning. The Senior Endeavor on Tuesday evenings is proving of great help, and is being well attended. Junior Endeavor was commenced on Aug. 7.

At Brunswick on Sunday night, Aug. 7, the new officers of the Phi Beta Pi were publicly installed. The officiating officers were Bro. Bray, State K.S.P. chaplain, and Bro. Leslie Long, State purser. There was a good audience. On Lord's day, 14th, Bro. W. T. Kenley, of Coburg, exhorted on "Jesus' Sayings and our Attitude to Them." W. Fairweather preached at night on "Eternity."

Last Sunday marked the commencement of the second year of ministry with the Carnegie church of Bro. J. E. Shipway. Bro. Shipway gave a convincing address at the evening service on the subject, "Does the Bible Teach the Primacy of Peter?" The married ladies of the church gave a concert on Monday, 8th inst.; the effort was excellent in every way, and proceeds amounted to about £16.

Colac had splendid meetings on Aug. 7. Bro. Bird delivered a helpful exhortation. At night, to a large audience, he preached on "How shall we Escape?" A successful social was held in the public hall on Aug. 9 in connection with the Sunshine Club; 60 young people were present. Meetings on Aug. 14 were of high order, Bro. Bird being speaker. At night the address was entitled, "Am I my Brother's Keeper?" Sister Edna Wheadon rendered a beautiful solo.

The July "go-to-church" campaign at North Richmond was a success. It has been decided to continue these special meetings throughout August. A series of lantern lectures was given by Bro. Denniston during the past four Wednesday nights. The Bible School is healthy, many new scholars enrolling. Bro. Cameron's messages are powerful. On Sunday, Aug. 14, at the gospel meeting, a splendid message was delivered on "Is Christ Coming Again?" and a young lady confessed Christ.

Meetings at East Kew are well attended, and interest is maintained. Aug. 14 started well with a splendid meeting of the J.C.E. Society, which has taken for its motto, "Watch us Grow." Grand meeting for breaking of bread. Bro. Youens' exhortation was much appreciated. Good attendance for the Bible School, a record of 56 in the kinders. At the evening service to a full house, Bro. Youens gave his second message of a series. Visitors from W.A. and Dandenong were present.

At Cheltenham on Sunday morning Bro. and Sister Mudge and their sons were present. Mr. Mudge gave the church a thrilling message on "The Moods of Allah." The building was well filled. At school preparations for anniversary are in the hands of Bro. Val. Woff. About forty are in the Bader meeting in the afternoon. At the evening service Bro. D. Wakeley preached well, giving echoes from the Bader meetings. Bro. and Sister F. E. J. Smith are leaving this week on a trip to W.A.

North Williamstown work has improved in all auxiliaries since Bro. Pratt's arrival. Since last report there have been several deaths of relatives of church members, to whom sympathy has been extended. At Donald, Sister Mrs. Thompson, daughter of Bro. and Sister D. Chandler, was called to higher service, leaving an infant and six other children. Bren. Brown, Gale, Saunders and Hurren, visiting speakers, have helped the church. The marriage of Bro. G. Brown and Sister L. Chandler was celebrated

in the chapel. Fifteen scholars have been added to the Bible School, and a Bible Class has been commenced. Mrs. Pratt organised a Phi Beta Pi club, and has been elected president of Women's Guild, and superintendent of kindergarten. On July 31 and Aug. 7 Bible School anniversary services were a great success. At 3 p.m. Bro. Robbins gave a fine address on "Boomerangs," and Bro. Pratt at 7 p.m. on "Trees," both illustrated. On Aug. 7 the distribution of prizes took place in the afternoon. At night the school was favored by a visit from "Billy Bunny" (Mr. Book), who gave an appealing address on "Love and Service."

Bambra-rd. reports good attendances at all services. On morning of July 21, the church welcomed into membership Bro. and Sister Nash and Sister Nash, senior, who made the good confession the previous Sunday. On July 31 Bro. Mortimer gave his farewell address. On Aug. 7 Bro. and Sister Tease commenced their labors with the church. The following evening the church tendered a welcome tea to Bro. and Sister Tease, and a farewell to Bro. Mortimer, at which representatives of neighboring churches were present. All spoke in glowing terms of the work of Bro. Tease, and wished him every success. In saying farewell to Bro. Mortimer, all spoke of the great spiritual influence he had exercised, and of the splendid way he had carried on the work. Tokens of appreciation were presented from the church and auxiliaries.

Bro. B. J. Combridge, preacher of Warracknabeal church for the past 18 months, left on Aug. 15 on a two weeks' holiday before taking up work at Surrey Hills. Very fine meetings last Lord's day. Fifty broke bread in the morning, and in the evening Bro. Combridge preached his farewell sermon to a full house, about 120 being present. On Wednesday last a farewell social was tendered to Bro. and Sister Combridge, when a very fine gathering assembled to pay tribute to them. The other churches of the town were represented. After many speakers had expressed the esteem in which Bro. and Sister Combridge were held by all, the chairman, Bro. P. S. Cowgill, presented them with a roll of notes. Gifts were also received from the Ladies' Aid and Christian Endeavor. Church services will be carried on for the next two weeks by local brethren.

Malvern-Caulfield meetings have been well attended the past few Sundays, and much activity has been manifested in all the auxiliaries. The attendance campaign in connection with the Bible School is being keenly contested, and a similar competition between the P.B.P. and K.S.P. clubs has had the effect of increasing the number of young people at all church services; the honors so far are with the P.B.P. club. Attendances at mid-week meetings have been very satisfactory, about 40 being the average. Great credit is given to the women's department for raising over £50 by means of a small sale of gifts. Last Sunday two sisters from Mildura were received by transfer. On Wednesday, 10th inst., a record was created by the number who attended the special meeting to hear Bro. Jesse Bader. The normal seating capacity of the building is about 250, but it is estimated that some 600 were present. This was a splendid meeting with an excellent uplifting address by Bro. Bader. Prior to this meeting about 60 preachers and officers of the church had dinner in the school hall, and much praise was accorded the ladies of the church for the excellent fare provided.

ADDRESSES.

Geo. Tease (preacher Bambra-rd. church, Vic.) - 181 Kambrook-rd., Caulfield.

L. C. Gollyer (acting secretary Parkdale church, Vic.) - "Whiterashes," Marina-rd., Mentone.

S.A. SISTERS' AUXILIARY.

The South Australian Sisters' Auxiliary meeting was held at Grote-st. on Aug. 4. Mrs. Warren conducted the devotional session. Mrs. T. B. Fischer presided over the business session. The treasurer's statement showed the following balances:—Home Mission, £65/10/5; Foreign Mission, £42/11/3; General Fund, £2/7/2. Reports of the superintendents, Miss Norman (Home Mission), Miss Tonkin (Foreign Mission), Mrs. Young (Hospital), Miss Garland (Doreas), and Mrs. Black (Prayer Meeting) were interesting, and showed considerable activity. The president reported that the programme had been finalised for the afternoon meeting with Mr. Jesse Bader, and for assistance at other meetings of the visit. The draft programme for sisters' annual conference on Sept. 30 was considered.—Mrs. A. L. Read, secretary, Edward-st., Evandale, St. Peters, S.A.

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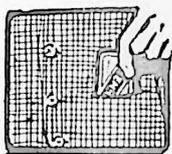
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