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

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"Our Life to Live, Our Death to Die."

IN a familiar hymn on the Love of God, written by Horatius Bonar, the mighty redemptive enterprise of Christ is expressed in the statement that the Son was sent forth by the Father "our life to live, our death to die." How arresting is the thought that, in a condescension beyond compare, the Lord of Glory identified himself with human life, notwithstanding its trials and difficulties, and shrank not from the sharpness of death, in spite of its mystery and shame. Quite obviously, the words of the poet speak of sacrifice, shown to the uttermost, even unto the death of the cross.

He who, to begin with, was in the form of God, surrendered glory and honor that were his by right, and stooping to human conditions wrought reconciliation for the sins of mankind. It was to this end that he came to earth—"our life to live, our death to die." In many another strong verse the poet from whom this line is taken contemplated the saving work of Christ, as, for example, when, rejoicing at his birth, "Made of a Woman," he wrote:

He comes to live our life,
He comes to weep our tears,
To give us sympathy in all
Our sorrows and our fears.
He comes to die our death,
To enter our dark tomb,
To conquer our last enemy,
To rob the grave of gloom.
He cometh, clothed in light,
To hid our darkness flee;
For night to give us day, for death
His immortality.

I.

He came "our life to live." The truth is familiar, but we do well to ponder its many implicates. He who was rich, for our sakes became poor. The Infinite stooped to fellowship with the finite; and being found in fashion as a man he humbled himself—he "lived our life." Who could have dreamed of such a measure of relief and reclamation for a race that had

declined from the ways of God? Thus it was that the Redeemer "bore our griefs and carried our sorrows," an experience that may well be regarded as having relation to the life that now is as well as to that which is to come. In any case, the present life of mankind is sweetened, ennobled, and strengthened consequent upon the fact that the Son of Man "bare our griefs." But were not those griefs treated in a manner corresponding to the Saviour's treatment of human sin—*borne away*? He bare them, *he bare them away*, to the end that, on attaining the freedom of sons, we may share his life, and participate in "the glory which he had with the Father before the world was."

Those who look at Christian doctrine in the light of the New Testament Revelation will not dispute the reflection that it was to a race "lost, ruined, and undone," that the Saviour came. Our needs might cry to heaven for pity; yet it was not because men, in units or in millions, sued for

salvation that the Saviour came; but rather, in a spirit of divine adventure, with mercy that began in heaven, the Son came forth—

Grace first contrived a way
To save rebellious man;
And all the steps that grace displays
Which drew the wondrous plan.

So it was that the Lord gathered into his gracious hand the totality of human deficiency and need, and made complete provision for present well-being and eternal salvation. For this he came among men. He "lived our life" of earthly want in order that we might participate in his life of heavenly wealth. This also was realised by Bonar when he wrote, in his poem, "The Afterglow":—

He comes to breathe our air,
Our very flesh to wear;
He comes to die our death, to bear our load;
He comes to still our fears,
To wipe our falling tears,
To heal and bless—Jesus the Son of God.

II.

He came "our death to die." As we have already seen, it is not possible to disconnect the two thoughts suggested in the pregnant line. The life of man moves on to the death of man; and when the Lord took the one he could not but have the other before him. To live our life is to assume mortality; to die our death is to accept the dark issue of human weakness and undoing. But in the case of the Strong Son of God the enterprise went further. When the Lord took mortality, it was to make it subservient to a divine purpose having outcome in the greater glory of God; and when he submitted to death it was to neutralise the forces of corruption and transform the grave into the gate of immortal life. If it is difficult to conceive of the passion which actuated such mighty plans of mercy, what shall be said of "the love which gave Jesus to die," and of the majesty of him who, for the joy that was set before him, endured the cross, despising the shame?

RENUNCIATION.

I will not quaff the proffered draught,
That fevered hands have lifted to the light;
I will not stoop to share the craft
Of those who banquet on the corpse of right:
O spear-torn Side,
O flowing Tide,
God's bread and water 'stablish me with might.

I will not turn from danger's peak,
To find the safe and pleasure-haunted plain;
I will not shrink with moaning weak
From all the sacred ministry of pain:
O silent Christ,
O gift unpriced,
I will be rich without the golden stain.

I will not mourn the battle lost,
But gird me once again to eager strife;
I will not fret for all the cost
Of holliness amid warm passions rife:
O rugged Cross,
O precious Loss,
I die to self and enter into Life.

—Norman L. Beurle in "Christian World."

This was compassion like a God.
That when the Saviour knew
The price of pardon was his blood
His pity ne'er withdrew.

The sacrificial act of the Son of God was not only spontaneous but assured of a victorious result. Here we reach the ground of joy unspeakable. The death of the cross was, at least, an ignominy; yet while, in the case of sinners it implied the wages of sin, in the case of Christ, it was the assured precursor of victory over death. He who, our life to live, drank of the cup of human woe, proceeded, after the sorrows of Gethsemane, to bear the burden of the cross—our death to die. And what was behind, beneath, beyond, "the hour and the power of darkness," that evoked the plaintive cry "My God, my God, why hast thou forsaken me?" Just this—he died our death; he took the sinner's place. How otherwise could the mighty Victor grapple with (and destroy) death, and go on to bring to naught him that hath the power of death, that is, the devil? Hence men and women who, from fear of death, have been all their lifetime subject to bondage, find themselves delivered from their every fear. "When we were without strength, Christ died for the ungodly."

III.

Upon the *life* which believers celebrate, and upon the *death* which yields them joy, we may throw ourselves back in completest confidence. Taken as a whole, the process expresses the way of salvation, divinely conceived and carried into triumphant effect. He lived *our* life and died *our* death. Hence, now and ever, in time and in eternity, the believer will have reason to say—"Not I, but Christ—not what I have done, but what he has done." He came forth,

he lived, he died; and his sacrificial purpose advanced to a glorious completion.

These truths, one and all, were clearly seen by the evangelical poet with whose line we opened. Accordingly, in terms of confession, he leads us to realise our past condition and our present standing in the following stanzas:—

All that I was, my sin, my guilt,
My death was all my own;
All that I am I owe to thee,
My gracious God alone.
The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is thine and only thine.

From this, however, the same sound theologian guides us to a sustaining assurance, in words which, though well known, may close our present meditation:—

On merit not my own I stand;
On doings which I have not done,
Merit beyond what I can claim,
Doings more perfect than my own.
Upon a life I have not lived,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.
Not on the tears which I have shed:
Not on the sorrows I have known,
Another's tears, Another's griefs,
On them I rest, on them alone.
Jesus, O Son of God, I build
On what thy cross has done for me;
There both my death and life I read,
My guilt, my pardon there I see.

—"The Christian."

OPPORTUNITY.

"Heedless though you've been before,
Opportunity's at your door,
Waiting patiently to come in.
Open wide the door to him;
Treat him royally, my friend,
Lest his visit quickly end!"
—Grenville Kleiser.

Study the Bible.

In a letter just made public, President Coolidge declares that "the Bible has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship."

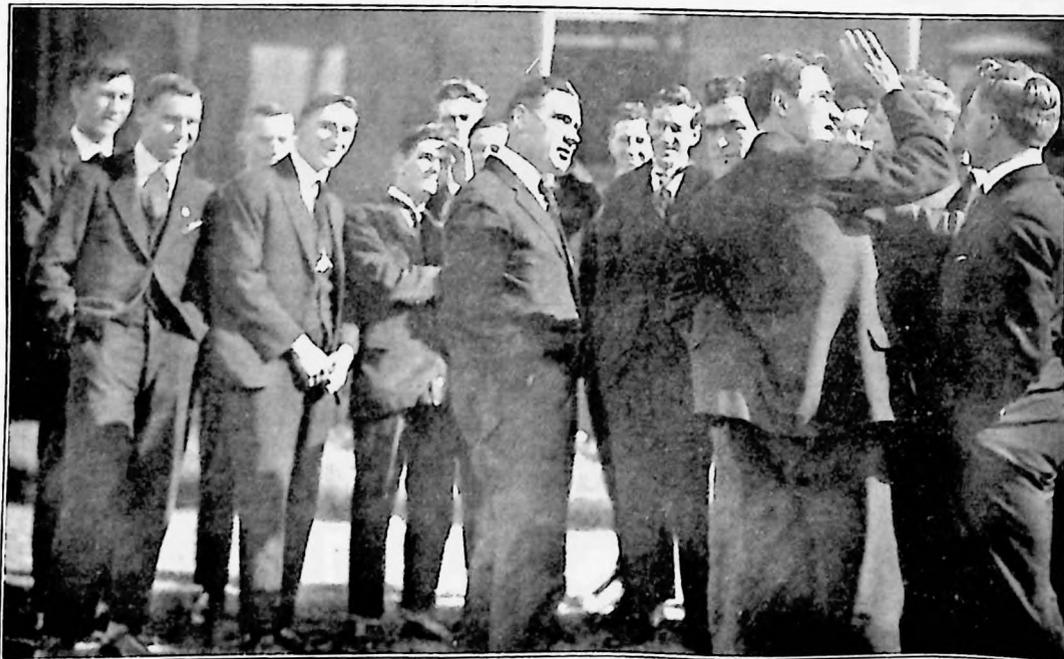
He deplores that at times it appears "as though a popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life." The foundations of American safety and government rest so much on the teachings of the Bible that "it would be difficult to support them if faith in these teachings should cease to be practically universal in our country," he says.

These statements sound like the ringing tributes paid to the Book of books by others of our nation's leaders. "No study is more important than the study of the Bible," said Woodrow Wilson. "There is no more effective agency for such study than the Sunday School."

Other nations join in the chorus. William E. Gladstone, Prime Minister of Great Britain, and one of the leading statesmen in world history, said: "The Sunday School is the world's greatest institution for popularising the world's great book."

Study the Bible! Teach the Bible! Its message is needed by your community, by your State, your nation and the world!—"Lookout."

"By recognition of God's kindness, by counting the mercies more and the sorrows less, by serene faith in divine help and strength, one can stand undaunted, smiling through his tears."



Mr. Jesse M. Bader paid two appreciated visits to the College of the Bible. Here he is shown in company with a group of students from the different States.

Baptism and Circumcision.

Probably no stronger argument in favor of infant baptism has ever been advanced than that generally known as "the argument from circumcision." The reasoning may be clearly and forcibly put in the very words of able defenders of infant baptism:—

"The church of God has been essentially one from the beginning." Circumcision "was the sacrament of admission into the membership of the church of God before the coming of Christ." Infants are baptised "on the basis that God has not changed his mind regarding their admission into his church." "The only change is that baptism has taken the place of circumcision, being, as the apostle of the Gentiles calls it, 'the circumcision of Christ'; just as the Lord's Supper has taken the place of the Passover."

A New Testament rite.

The earnest inquirer after a Scriptural position may be helped by some general considerations. If he will note these obvious truths, he will be better able to weigh the reasoning given later.

Baptism, as all churches and creeds agree, was instituted by Christ. The Westminster Confession of Faith describes it as "a sacrament of the New Testament." Why not go, therefore, to the words of Christ for our authority? The reason is that, as the reader may verify for himself, the Lord Jesus is not reported to have said one single word about the baptism of infants.

Because the New Testament contains neither command for infant baptism, nor one solitary example of it, perforce advocates of the practice try to get warrant from the Old Testament. Yet we must note the strangeness of the procedure of those who first claim that baptism is a New Testament rite, and then turn for authority to the Old Testament. Not thus do advocates of the baptism of believers need to act. They can get specific examples of the baptism of such (Acts 8: 12; 18: 8, etc.), as well as definite commands to believers to be baptised (Acts 2: 38; 10: 44-48; 22: 16).

But when a person goes to the Old Testament for infant baptism he is immediately at a loss. For he does not there find infant baptism either mentioned or alluded to. The words and the idea are alike absent.

In brief, defenders of infant baptism cannot find infants in connection with the baptism of the New Testament, nor is baptism found in conjunction with the mention of infants in the Old Testament. But they do get infants in the Old and baptism in the New, and then endeavor by an argument from circumcision to bring the baptism and the infants together.

Three assumptions in circumcision argument.

It will be noted that the paedobaptist reasoning, as quoted above, depends upon the three following suppositions:—

1. That there is church identity or continuity in the Old and New Testaments.
2. That circumcision admitted Jewish infants into what is called "the Jewish church."
3. That baptism has taken the place of circumcision.

If one of these propositions is shown to be incorrect, the whole argument falls. It is as with a man sitting on a three-legged stool. If one leg breaks, his position is more than jeopardised; two broken legs are followed by almost certain collapse, while three failures mean an inevitable fall. Now, it can easily be shown that of the underlying assumptions of the circumcision argument all three, and not one alone, are unsound.

No church identity.

Let it be carefully noted that the Scriptures never use the phrases in common use amongst advocates of infant baptism. The Bible writers do not once refer to "the Jewish church" or "the church of God in the Old Testament." The Jewish nation is not now, and never was, the church of Christ. Abraham's descendants, by natural generation, were members of the Jewish nation or community, and required no moral or spiritual qualification in order to belong to that nation. Only twice-born persons are members of the church of the living God.

At the time Christ said to Peter, "On this rock I will build my church" (Matt. 16: 18), that church was yet future. The words "I will build" settle for ever the matter of church identity or continuity in Old and New Testaments. It is wholly inconclusive to argue that because infants were included in the Abrahamic covenant therefore they are to be found in the church which Matthew 16: 18 proves not to have been established till nineteen centuries after the days of Abraham.

The futility of going back to the Old Testament is further apparent when we remember the scriptural statement that the Old Covenant has passed away (Heb. 8: 7-13). Should any one dare say that the same classes of people must have been in both Old and New Covenants, let him be asked for biblical proof. The inspired writer gives a sufficient answer: "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12).

When God wished the infant male children of Abraham and his descendants to be circumcised, he plainly commanded the rite, and actual examples are recorded. There is neither example nor command in favor of infant baptism. There are texts mentioning infants; there are other texts mentioning baptism; but in neither Old Testament nor New is there any text which mentions both baptism and infants!

Circumcision not initiatory.

Baptism is an initiatory rite. The New Testament shows that believers were baptised "into Christ" and "into one body." But Jewish infants were circumcised because they were in the covenant; they were not in it because they were circumcised. If this can be proven, the second assumption of paedobaptists fails to the further injury of their argument. That circumcision did not initiate children of old into "the Jewish church" is clear from the following:

1. God said of "the uncircumcised male" that "that soul shall be cut off from his people" (Gen. 17: 14). You cannot cut off anything from that to which it was not previously attached. The writer, for instance, could never be excommunicated from "Jewish church" or paedobaptist church, for he is not a member of either.

2. Clearly, circumcision was not initiatory in the case of half the members of the so-called "Jewish church." Females were in as assuredly as males, but only the latter were circumcised.

3. During the forty years' sojourn in the wilderness, none were circumcised (Josh. 5: 2-9), yet they were as truly in "the church and covenant" as were the others.

Let us see if the third assumption of the paedobaptist argument is in better case than are the first two.

Has baptism taken the place of circumcision?

The New Testament does not say that baptism has taken the place of anything, but the statement is vital to the paedobaptist theory, and therefore it is made.

The argument here is a reasoning from analogy or resemblance, which is proverbially weak. It does not follow that because things are alike

in a few respects therefore they are alike in other particulars. In the case of circumcision and baptism, the dissimilarities both outnumber and outweigh the possible resemblances, and thus the argument hopelessly fails. Consider but a few points of difference:

1. Males only were the subjects of circumcision; but both males and females are subjects of baptism. "Every male child among you shall be circumcised" (Gen. 17: 10). "They were baptised, both men and women" (Acts 8: 12).

2. It was ordained that circumcision be performed on the eighth day. (See Gen. 17: 12; Lev. 12: 3.) Either the law of circumcision does not give any authority regarding baptism, or it should be kept in its entirety. Paedobaptists should not appeal to Gen. 17: 10-12 and then break the very law to which they appeal.

3. Baptism is into the name of the Father, Son and Holy Spirit (Matt. 28: 19), "into Christ" (Gal. 3: 27), and initiates into the "one body" which is the church of Jesus Christ (1 Cor. 12: 13; compare Eph. 1: 22, 23). Circumcision had nothing to do with the triune Name, nor was it "into" Christ or the "one body." Not even did it initiate the Jewish baby boy into the so-called "Jewish church."

4. Male servants, or slaves, were, together with their male children, circumcised because of their connection with their Jewish masters, and with no stated regard to faith. Advocates of infant baptism could never apply this to baptism.

5. Idiots were circumcised; for neither was intellect nor any exercise of it necessary to a covenant in the flesh. This of course is not true of baptism.

6. The right of a child to circumcision did not depend upon the intelligence, faith, piety or morality of its parents, but simply upon its birth of Jewish parents. If paedobaptists are right in declaring infant baptism to be the New Testament substitute for Old Testament circumcision, why are the supposed benefits withheld from any child because of the ignorance, impiety or lack of faith of its parents? Current paedobaptist practice being witness, infant baptism does not in this particular fill the place of circumcision.

So all three assumptions have been shown to fail.

Direct New Testament disproof.

New Testament practice also disproves the statement that baptism took the place of circumcision.

The three thousand who were baptised on Pentecost were all either Jews or proselytes. This appears from Acts 2: 10 and from the fact that the apostles did not yet know that Gentiles as such were to be admitted into the church (see Acts 10: 44-11: 3). It follows that all the men baptised on Pentecost had already been circumcised. It would be funny to suggest that in their case baptism took the place of circumcision! Paul also was circumcised the eighth day (Philip. 3: 5), and yet was commanded to be baptised (Acts 22: 16). It should be clear to any reader that on the paedobaptist view of church identity or continuity, all these persons must have been twice initiated into the church of God, once by their circumcision and later by their baptism. To such an absurdity do an unscriptural practice and argument lead.

Only one text seems to favor.

There is one text which has the appearance of supporting the view that baptism came in place of circumcision, namely, Col. 2: 11, 12, where Paul writes:

"In whom [i.e., Christ] ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith

(Continued on page 542.)

The Spirit of Evangelism.

A QUEENSLAND ILLUSTRATION.

Jesse M. Bader is arousing Australian churches to a new zeal for evangelism. He has cited some cases which illustrate the benefit accruing when the church gives itself whole-heartedly to the accomplishment of its primary task.



J. R. Combridge,
preacher of
Bundaberg Church.

In Australia we have had many evidences of God's readiness to bless the church or disciple willing to honor his word and trust his promise. We have pleasure in calling attention to a notable illustration from the northern State. The recent opening of a beautiful new chapel in the town of Bundaberg, Q., furnishes a reason for our reviewing the remarkable history of the church in that place. The pictures we give of tent, wooden chapel, and new concrete building tell their own story.

In November, 1923, Bren. Hinrichsen and Brooker arrived in Bundaberg to conduct a mission. There were then seventeen members meeting, not in Bundaberg itself, but in the home of Bro. and Sister Asmus at Elliott, seven miles out. These worked hard for the mission and formed the nucleus of Bundaberg church.

The first mission resulted in 105 confessions, 10 who confessed Christ were not baptised; 14 were baptised believers, and one was restored to fellowship. In the tent on the last day of the mission a church was organised with just over 100 members (including the 17 from Elliott).



The Mission Tent in which Bundaberg Services were first held.

A wooden chapel was secured, which, with the growth of the church under the leadership of Bro. J. R. Combridge (who has from the beginning been its preacher), soon proved too small. A fine site was therefore secured in the centre of the city for £900. Up to this time (September, 1925) 105 others, including four baptised believers and three restored to fellowship, had taken their stand for Christ, though eleven of these were not baptised.

A second mission was held by Bren. Hinrichsen and Brooker, when 45 persons took their stand—one by restoration and one formerly baptised. Nine of those making confession were not baptised. To June 12, 1927, under Bro. Combridge's ministry, 68 others made a public confession of faith (of whom seven were not baptised; six were baptised believers and one was a case of restoration).

The new building shown in our largest illustration was opened on June 12. Bro. Will Beiler, who conducted a six weeks' mission in the new chapel, has given us the following brief report of the change of buildings and of this last mission effort:—

"A wooden chapel was purchased from the Baptists in Gympie and erected in a rather out-of-the-way street, but later was removed to one of the finest sites in the city. It now occupies the back portion of the block, on the front of which has been erected a beautiful concrete structure capable of seating about 250 persons. The building is regarded as an ornament to the town. The opening services were



First Chapel used by Church at Bundaberg, purchased from Gympie Baptists.

held on June 12, Bro. Combridge presiding. The Scripture lessons were read by Bro. S. Trudgian (president), and Bro. W. Wendorf (treasurer of the conference). Bro. Will Beiler delivered an address on 'A Call to Advance.' A thank-offering amounting to £230 was given. A young people's service in the afternoon was addressed by Bren. Trudgian and Beiler. The chapel was filled at night, when Bro. Beiler preached on 'On the Rock,' and one made the good confession. A public meeting in connection was held on the Monday following, presided over by the Mayor, Alderman McLean. Addresses were given by Mrs. Wendorf (President of Sisters' Conference) and Bren. Combridge, Trudgian, Wendorf and Beiler. The meetings continued for several weeks and were well attended by the members of the church, but on week nights not so by outsiders. Altogether 25 stepped out for Christ, most of whom will unite with the church. Amongst these there were some interesting cases. The oldest pioneer of the

district, who is most highly esteemed, was baptised at the age of 93, and another old lady at 85. An alderman of the city, a highly respected and prominent business-man, and his wife were won, also the wife's sister and daughter. A young man for whom the church had prayed for two years made decision. Another thank-offering on the last day of the mission was made by the church and amounted to £75. There were many fresh homes touched by the mission. The average attendance was about 220 on Lord's day evenings, 160 at breaking of bread, and 110 at week-night gatherings. The membership is a little over 200.

"The brethren are earnest and spiritually minded, full of zeal for Christ and his church. Bro. Combridge has faithfully led the disciples into splendid service for God, and with a consecrated band of officers the future of the church at Bundaberg is very bright. It was a joy and an inspiration to have happy fellowship in service with such a fine band. The singing led by Bro. Combridge was most hearty. Miss Minnie Fischer presided at the new organ (which was the gift of Bro. and Sister Chappell, of Childers), and never missed a meeting. The orchestra of violins was also appreciated. On the closing night of the mission Bro. Combridge presented the missionary with gifts from the church, and from the sisters for his wife and children who had remained at home. This was much appreciated."

Bro. J. R. Combridge, the preacher, adds the following information:—"The revision of roll from time to time has been somewhat drastic. The church to-day has a good sound membership of 203; an average of 150 of these are breaking bread every Lord's day, a good percentage being men. Five of the young men and one young woman have volunteered for Home and Foreign Mission work. The new building cost about £1,500 complete."

It is with regret that we report that through ill-health the preacher is compelled to relinquish the work, at least for a time.

WHAT CHURCHES OF CHRIST STAND FOR.

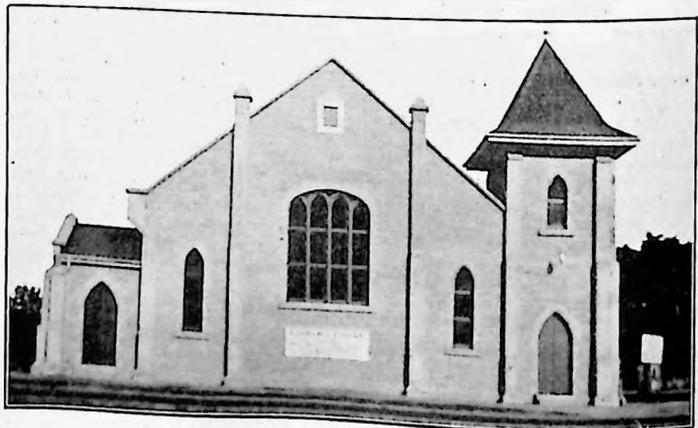
The union of the followers of Christ;

The restoration of the supreme lordship of Jesus in his church, and his recognition in the life of the world as Master and Lord;

The restoration of the New Testament evangelism—its essential message, passion and fruitfulness on the life of the church to-day;

The acceptance by all men of Christ's programme of life and service as their programme, and

The recognition of the New Testament Scriptures as a sufficient rule of faith and practice.



New Church Building at Bundaberg, Qld.
Erected at a cost of £1,500; opened on June 12, 1927.

Studies in Ambiguous Texts.

1. ON SEARCHING THE SCRIPTURES (John 5: 39).

There is no more familiar verse of Scripture than John 5: 39, and no exhortation is more common or more needful than "Search the Scriptures."

So constant and simple is this reading of the famous passage that some Christians may wonder at our including the verse among ambiguous texts. The reason will be apparent if the Revised Version, both text and margin, is read. The verse is thus translated:

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me."

The marginal reading (Or, "Search the Scriptures") reproduces the rendering of the common version. One of these translations of the word used by Christ is as legitimate as the other. The Greek verb is *exerunate*, and may be either imperative ("Search") or indicative ("Ye search").

The need of Bible study.

When an earnest preacher pleads with people to "Search the Scriptures," he is giving excellent advice, and indicating one of the great needs of the Christian world. The Bible is not studied as once it was. It is not even read very much. We used to warn people against reading books about the Bible rather than the Bible itself. Even that warning may miss the mark in this busy and pleasure-loving age.

No one can "grow in grace and knowledge" who neglects the Book of God. Our Saviour nourished his own soul on the Scriptures, and re-affirmed that man lives not by bread alone but by every word which proceedeth out of the mouth of God. The Apostle Paul tells us that the Scriptures are able to make wise unto salvation through faith which is in Christ Jesus. They are profitable for instruction in righteousness, and are given that the man of God may be complete and furnished completely unto every good work. So nobody can be complete or completely furnished who neglects the sacred writings.

The verse penned on the fly-leaf of John Richard Green's Bible sets forth a truth:

"These hath God married,
And no man doth part—
Dust on the Bible,
And drought in the heart."

"I fear you are ill," said Dr. Latham to Faraday, whom he found in tears with his hand resting on an open book. "It is not that," said Faraday with a sob; "but why will people go astray when they have this blessed book to guide them?"

The duty of right searching.

The fifth chapter of John furnishes a good illustration of the fact that the ambiguity which lurks in a word or text when taken by itself may be completely and satisfactorily removed by a study of the context. There need be no real doubt that it is the revised translation, "Ye search the Scriptures," which is correct.

So certainly is this the right rendering that we confess to a feeling both of surprise and of pain to find preachers and writers obscuring the meaning of the passage by using the other reading. We have heard a Conference Sermon on the duty of Bible study, based on John 5: 39, and on the common rendering. It is a pity to begin a carefully prepared address on such a theme with an obvious misinterpretation. Before us lies a book containing helpful interpretations of texts "hard to be understood." The distinguished and scholarly author puts in the preface the following sentences: "We are told to 'search the Scriptures' (John 5: 39). We are not merely to read, but to 'search' for hid-

den treasures. The meaning of Scripture does not always lie on the surface. . . . No attention we pay can be too great or too minute, for the smallest points of Holy Writ have often a deep meaning." The sentiment is excellent, but these lessons are not found in John 5: 39.

Few better working rules can be given to a speaker than that he see that his homiletics harmonise with his exegesis. It is well to resist the temptation to strain a text, or give it a twist in order to illustrate a point or make a sermoniè hit. If we wish to inculcate the duty and helpfulness of Bible reading, there are other excellent texts awaiting our use.

The Jews whom Jesus condemned in the address reported in John 5 did search the Scriptures. Those who were destined to be lawyers or rabbis devoted very much time to their study. The scribes, as their name denoted, were "scripturalists," and their ideal office was to search into the meaning of the Scriptures. He who so searched felt that he was sure of life everlasting. Bahhi Hillel said, "The more law, the more life." Yet all their study availed little. Though searching the sacred books because they thought that in them they had life, they yet rejected the Christ of whom those very Scriptures testified. Herein is the pathos and tragedy of the Jews' position. They boasted of their privilege as possessors of the oracles of God (the first "advantage" of the Jew; see Rom. 3: 2). They professed to reverence these oracles, and certainly they studied them—but they missed the meaning of the message. They looked and prayed for the advent of the Messiah, yet knew him not and crucified him when he came.

So Christ says: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may

have life." "The intense, misplaced diligence is contrasted with the futile result."

The true function of Scripture.

Our great text teaches us the true function of Scripture, viz., to testify of Christ and to lead men to him. The Jews believed that in the careful study of the Scriptures, and in the laborious keeping with minute scrupulosity of the requirements of the law, they would find life eternal; but the purpose of God was that the Scriptures should prepare for Jesus Christ, his Son, and lead to him, as the real source of spiritual life.

No one who uses the Scriptures aright can possibly study them too diligently or prize them too highly. But not even the study of Scripture is an end in itself. Dr. Marcus Dods gave the following comment on John 5: 39: "The true function of Scripture is expressed in the words, 'these are they which bear witness of me': they do not give life, as the Jews thought; they lead to the life-giver. God speaks in Scripture with a definite purpose in view, to testify to Christ; if Scripture does that it does all. But to set it on a level with Christ is to do both it, him, and ourselves grave injustice."

The Scriptures, the church, the ordinances of our Lord's appointment, must be prized and cherished by every Christian. They are all means, however, and not ends in themselves. Very many of the errors in the realms of religion and morals are due to the turning of means into ends. We do not have life in ordinance, or Bible, or church; we have life in Christ. We need these because we must have him.

There is a perennial lesson for us all in the well-known text of our study. O the tragedy—to profess to love the Book, and yet not to come to him in whom life is to be found; to know of Christ as revealed in the Scriptures, and yet not to "know him" whom to know is life eternal.

John 5: 39 is not so much an injunction to search the Scriptures as it is a warning against Scripture searching to little purpose.

The Conquest of Temptation and Trial.

Hard indeed were the circumstances of many of those to whom James wrote, "scattered abroad," exiles, slaves. Yet he could tell them, "Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

Some there are of adventurous and ardent spirit who, with Browning, can "welcome each rebuff that turns earth's smoothness rough"; few would dare to say with James, "Count it all joy when ye fall into divers temptations." Yet we are to believe that all things, outward trials included, are in the Father's hands. He makes them work together for good, and by that faith we rise above them more than conquerors. "My grace is sufficient for thee."

The worst temptations, however, are from within. "Every man is tempted when he is drawn away of his own lust and enticed." We do need some check upon the lower impulses, some commendation of the higher, some inward reinforcement of good. Let us remember that we are not tempted of God. God is against the evil prompting that assails us. It has nothing evil in it, but the reverse; it is divinely omnipotent in it, but the reverse; it is doomed to defeat in the end. He that is for us is more than all that be against us. And there is the reward as well as the hope of success. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." An engineer once told

how out at Rangoon a ship came up the Irrawaddy River to their yard for repairs. She was left outside close up to the river bank. Unfortunately during the night the water went down very considerably, and the engineer was awakened with loud and anxious shouts. The ship had toppled over on her side, a most undignified and dangerous position. For the moment nothing could be done. They must wait for the tide. Happily the waters rose the next day and the ship was firmly secured again.

There are times when we seem to be deserted and left to the power of outward trial and inward temptation. Do not despair; the tide will turn; the river will rise again. For the conquest of temptation within and without God giveth more grace.—A. W. McClymont, M.A.

THE PRAYER LIFE.

May we not ask ourselves: "Has my prayer life become powerless, because of neglect of that privilege and duty? Is my prayer life intermittent, hindered by haste, irregular habits, lack of system, and no set time or purpose?"

The life without prayer is weak, puny, indifferent, whether we regard it so or not. Formalism creeps in where prayer is neglected—our power against evil and the temptation to be met with on life's path is less strong, less able to stand with assaults of the enemy, if we do not renew our strength at the throne of grace from day to day.—Selected.

The Home Circle.

Conducted by J. C. F. PITTMAN

FAITH.

"All things are possible to him who believes, They are less difficult to him who hopes, They are easy to him who loves, And simple to any who do all three."

THE WEEDS.

I cannot boast about it. I did not make it. It is a gift like Jonah's gourd. But I have what is for sheer beauty of design and arrangement the loveliest garden in Milton. It is not large, as gardens go, but it is a gem. It lies somewhat below the level of the house, so that one goes down two flights of steps into it. On one side is a deep thicket. In the thicket are surprising blossoming trees—mountain laurel, syringa, japonica of scarlet, and many great ferns. Some part of the thicket is magic and impenetrable, and there the birds build their nests. Round my garden is a very high thick wall of trees; so that I am completely shut in, and I can work there with utter privacy which is so beloved by Englishmen. Beyond are the flowering meadows, and away farther beyond are the winding river and the marshes full in the evenings of mysterious golden mists. And at the mouth of the little river are the islands and blue waters of Boston Harbor, where go the big ships to and from England.

At first I was very ignorant about my garden. I merely potted in it. I would energetically pull up a fragile flower, and tenderly cherish a stout weed.

Then I became wiser, so that at the beginning of this spring I knew my weeds. The weeds came up everywhere—large, eager, creeping, spreading, thrusting, as though all the spring was for them. Somehow those swift and impertinent weeds stirred anger in my heart, although my most loving friends say I am slow to wrath. Whether that is good or not I cannot tell, for, when filled with wrath about weeds, I became exceedingly bitter.

I got up early—and weeded.

I went out late—and weeded.

In my dreams—I weeded.

If I went away for a day I felt the weeds were stealing a march on me. I saw all visitors to the house as possible grievers. They never were. I would reflect grievously how many people drink one's tea and never, never weed for one.

So you see I was thoroughly worked up about weeds. I would bend over them and wrench out their roots. I would twist their necks and fling them into my pail. About me the spring blossomed; but I was bent—at my weeding. Above me the sweet birds sang—but I was weeding.

I saw scarcely anything in my garden but weeds, until one day when I overheard somebody talking about my garden.

"Yes," the voice said, "the peonies are ready to burst: the white roses are coming out; the poppies are beginning to flame. Our lupins were very early, and before them the tulips were quite amazing."

I listened, and said to myself: "Peonies . . . roses . . . poppies . . . lupins . . . tulips." And I stole out into the garden.

I lifted my eyes from weeds and possible weeds, and I saw—peonies of splendid promise, roses like the delicate cheeks of little angels, poppies putting out their tongues at me, and the long straight lupins seemed like sentinels in blue, standing erect for the safe going of a poor blind gardener. And the tulips then were over.

I wandered around. The scent of the roses stole over the garden. The peonies stirred into

the final vast blossoming. And in my heart I told myself what a very foolish person I had been. It is good to weed, and to work about your weeds, and to uproot weeds everywhere. But it is very foolish to lose all the beauty of the world by looking all the time at nothing but—weeds.—Selected.

A WISE MOTHER.

Her little son frequently spoke impatiently to his little, two-year-old sister, sometimes even striking her when angry. One day, as the mother sat sewing where the two children were at play, the boy burst forth in one of his tempests. Mother called him to her side. "Philip," she said, "it makes mother very sad to hear you speak in that way to little sister." "I know it does, mamma," replied the boy, "but I just can't help it." Mother lifted the boy in her lap. "Do you know, Philip, that sometimes you make mamma feel just that way about you? Would you like to know what I do to keep from speaking crossly to you? When I feel the quick, angry words coming up, I say, 'Please, God, help me to be strong.'" The boy put his two arms about her neck, kissed her lovingly, and, slipping down to the floor, was soon at play again with his sister. In a short time his temper rose again, and in quick, angry tones he exclaimed, "You sha'n't do that, sister," and his arm rose in the air. In a moment he caught his breath and shut his eyes tight. His arm dropped to his side. Then, opening his eyes, he said: "All right, sister, you can have that; I will take this."—Selected.

THE TONGUE.

"God made the tongue, and we may be sure he made it for some good purpose. What is its good purpose?"

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk with people," said a third.

"To recite our lesson with," replied another.

"Yes, and I will tell you what he did not make it for. He did not make it to scold with, to lie with, or to swear with, to say unkind or foolish or impatient words. Now, think whether you are using them in the way which pleases God."—"Children's Visitor."

"You are only marrying me because I have inherited a house from my aunt."

"Oh, no; it would have been just the same if you had inherited it from anyone else!"

President Eliot, of Harvard, was once introduced to a lady who had attained the age of one hundred years. "What," asked Eliot, "would you say, as you look back over your long life, has given you the greatest and most enduring pleasure?" The dear old thing didn't meditate very long. "My vittles," she replied.

A music critic encountered a pianist about whom he had made adverse remarks in print.

"I'd like to know what you know about music, anyway?" said the aggrieved man, angrily. "You've never had any practical experience. What have you ever played on?"

"Oh, come; you wrong me," said the critic. "Why, before I was three years old I had acquired a complete mastery of playing on the linoleum."

The Family Altar.

J.C.F.P.

Monday.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133: 1. Melancthon wrote to Veit Dietrich, during the Wittenburg troubles in 1537: "Basil says, that the left hand does not need the right hand more than the church needs concord among its teachers. O noble words! Would that all might give heed to them."

Reading—Ps. 132, 133.

Tuesday.

Oh, give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever.—Ps. 136: 1.

"Let us sound his name abroad,
For of gods he is the God;
For his mercies shall endure,
Ever faithful, ever sure."

Reading—Psalm 136.

Wednesday.

How precious also are thy thoughts unto me, O God.—Ps. 139: 17.

"To me, knowing thee as I know thee"; "To me, then, considering this matter as I have done, and pondering deeply upon it as I have pondered—how precious thy purposes are!" But is this to shut others out from the same appreciation; or is it rather, to invite them to follow him? Let us beware of narrowing the ground of the exclamation so as to cut it away from under any man's feet.—J. B. Rotherham.

Reading—Psalm 139.

Thursday.

Deliver me from my persecutors, for they are stronger than I.—Ps. 142: 6.

"All is vivid, realistic," says J. B. Rotherham. "This is no child's play. These are not dreams. . . . The emergency is great, and prayer becomes a piercing cry."

Reading—Ps. 141, 142.

Friday.

Our sons shall be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace.—Ps. 144: 12.

"Frances, Baroness Bunsen, wrote to her youngest daughter, Matilda: 'Will you try, my own child, to perfect and polish yourself? Let our daughters be as the polished corners of the temple' is a verse of a psalm that always gives me an image equally just and pleasing. The corners of the temple are of good firm stone or marble; the firmer the substances, the finer is the polish they bear; but the polish which renders them beautiful to look upon, lessens nothing of their power of supporting the edifice, and connecting its parts into a solid structure."

Reading—Psalm 144.

Saturday.

While I live will I praise Jehovah: I will sing praises unto my God while I have a being.—Ps. 146: 2.

"The cheerful tribute will I bring
Long as a deathless soul shall live;
A work so sweet, a theme so high,
Demands and crowns eternally."

Reading—Psalm 146.

Sunday.

Stormy wind, fulfilling his word.—Ps. 148: 8. "His praise, ye winds that from four quarters blow,

Breathe soft or loud; and wave your tops, ye pines,

With every plant, in sign of worship wave.
Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling tune his praise."

—From Milton's Eden morning Hymn.
Reading—Ps. 148.

Prayer Meeting Topic.

August 31.

LUKE, THE COMPANION.

(2 Timothy 4: 11.)

F. J. SIVYER, B.A.

"Tell me the secret of your life that I may make mine beautiful," was a request made to Charles Kingsley. "I had a friend," was his answer. It might well have been the answer of Paul also. If Barnabas was his first friend, Luke was his last friend. "Only Luke is with me," writes the apostle in his last letter. Then he adds a little further on in the same epistle: "Notwithstanding the Lord stood with me and strengthened me." The Great Physician and "the beloved physician" held him up.

Two causes have been advanced to explain the making of friendships. Montaigne said, "If any man should ask me to give a reason why I loved my friend, I could but answer, 'Because it is he and I am I.'" Emerson, on the other hand, declared, "My friends have come to me unsought; the great God gave them me." Both of these reasons might be given to explain the friendship between Paul and Luke. There was much that they had in common, but it was God who brought them together.

Introducing Luke.

"Combining the traditional element with the scriptural, we are able to trace the following dim outline of the evangelist's life. His parents were probably from Antioch of Syria, and possibly he was born there. He was a Gentile Christian, as we learn from Col. 4: 11, compared with verse 14. He was a physician. Dr. Hobart on "The Medical Language of Luke" shows that his language in speaking of diseases confirms the statement that he was "the beloved physician." It is possible that this was one reason why he was so frequently the companion of Paul in his journeys and his imprisonment."

Luke Joins Paul.

The sudden transition to the first person plural in Acts 16: 10, and the resumption of the third person in Acts 17: 1 indicates that Luke joined the party at Troas, journeyed with them to Philippi and remained there. Later, it is apparent that the evangelist accompanied the apostle on his eventful journey to Rome. To do this most likely he would have to travel as Paul's servant. He remained with Paul for at least part of his imprisonment. Then from 2 Timothy we learn that he was again with the apostle during the last imprisonment at Rome. There he watches the breaking up of the little band. Demas and others forsake the aged hero, until only Luke is left. Loyal to the last he was with the apostle throughout the trial before Nero, and no doubt was the last to clasp his hand on the day of his martyrdom.

Luke Takes up His Pen.

Although Luke suppresses any references to himself in his writings, his personality is impressed everywhere. In the third Gospel and in Acts of Apostles we get many glimpses of the beloved doctor with his keen vision and quick sympathy and of the loyal companion with his firm devotion and quiet humor.

Roman called Luke's Gospel "the most beautiful book that has ever been written." Dante referred to it as "the history of Christ's gentleness." Sir Win. Ramsay said of Acts of Apostles that it was "marvellously concise and yet marvellously lucid," and was full of "judgment, art, skill and perception."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

C.E. NOTES, VICTORIA.

Arrangements are being made for the annual rally of the Victorian C.E. Union on Saturday, October 8. It is hoped that the following Sunday (October 9) will be observed as Endeavor Sunday throughout the State. A feature of the annual rally will be the "Silk Purse" thank-offering, to which all societies will be contributing on behalf of the expenses of the Union.

The orange and violet Sunday held on July 17 was a great success, when some 15,000 oranges as well as hundreds of bunches of violets were distributed to the patients in the metropolitan hospitals. Saturday, September 17, has been set as the day for the collection of eggs for the hospitals.

BIBLE SCHOOL WORKERS' CONFERENCE.

On Monday evening, Aug. 15, it was the privilege of just over two hundred Victorian Bible School officers and teachers to meet Bro. Jesse M. Bader at a tea-table conference. The gathering was held in the North Fitzroy Bible School building, and was in every way an unqualified success.

After tea Bro. Bader addressed the gathering, basing his remarks on the Parable of the Sower. He first emphasised the thought of the sower. The Bible School teacher was a sower of the word. Sometimes it was his duty to broadcast the seed, at other times he would do his work best by putting the seed in more carefully, as the farmer drilled the seed into the ground. In the second place the speaker stressed the thought of the soil. Some hearts were more responsive than others. It was easy to reach some boys and girls, while others were far more difficult to win. In the third place we should think of the harvest. If the teacher does his part, if he faithfully sows the word, the harvest will be certain. Sometimes the teacher was tempted to give up his work. Perhaps the class seemed inattentive, and it looked as though his words were falling on deaf ears, but, if we faithfully did our part, God would see to it that our work did not fall fruitless to the ground.

Mr. Bader also stressed the need of keeping abreast of the times in Sunday School work. He said that the live superintendent would read periodicals that dealt with Bible School work; he would attend conventions and conferences, and do all in his power to make his school efficient and worthy of the great purpose for which it existed.

Again, the speaker emphasised the great work of the Bible School teacher as an evangelist, a winner of souls. The Bible School did not exist merely to teach morals or formal religion; it existed to teach and to win boys and girls for Jesus Christ. In this work the teacher had a unique opportunity. There were seasons of the souls, and it was the work of the Bible School teacher to realise this, and as his boys and girls came to the age of decision, to win for Christ and his church. It was a great thing to be mayor of a city, or president of a great bank, but the work of a Bible School teacher could not be regarded as second to any of these positions, for the work of the Bible School teacher had to do with life, and the man who designed the building was worth infinitely more than the building which he designed. The teacher who realised the greatness of his work would be prepared at all times to bring to his task the very best that was possible.

Ere the conference closed, opportunity was given for discussion, and all the time available was used to the full. Bro. Patterson, president of the committee of the Victorian Bible School and Young People's Department, presided over

the gathering. Bro. D. H. Griffin in a few choice words thanked the sisters of the North Fitzroy church for the very fine meal that had been provided. The conference and the great meeting that followed will long be remembered by those who had the privilege of sharing in them.

VICTORIAN BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

The committee of the above Department gratefully acknowledges the following contributions to its annual appeal:—

Churches.—Aarat, 4/2; Ascot Vale, £3/15/-; Ballarat, £4/5/-; Ballarat (Peel-st.), 8/2; Balwyn, £2/18/6; Bamba-rd., £3/9/-; Bayswater, £1/12/-; Bendigo, £2/2/6; Berwick, £4; Bet Bet, £1/1/7; Boronia, £2/10/-; Box Hill, £4/1/6; Brighton, £1/15/3; Brim, £4/9/6; Lygon-st., £10/2/-; Queensberry-st., £5/2/-; Carnegie, £4/13/3; Castlemeane, £3/9/2; Chelsea, £1/1/-; Cheltenham, £8/10/3; Colac, £1/6/-; Collingwood, £1/7/1; Dandenong, 13/6; Doncaster, £3/9/-; East Camberwell, 14/-; East Kew, 15/11; Echuca, 15/6; Emerald East, 10/-; Essendon, £1/18/5; Fitzroy, 8/-; Footscray, £3/10/-; Gardiner, £22/15/9; Geelong, £1/9/3; Hampton, £4/3/6; Sutton Grange, £2; Harecourt, 14/6; Hartwell, £1/12/10; Haven, £1/17/-; Hawthorn, £7/10/6; Horsham, £3/2/9; Ivanhoe, £1/11/9; Kaniva, £7/17/6; Lillimur, 11/-; Kyneton, 5/6; Malvern-Caulfield, £6/11/4; Maryborough, £1/9/3; Melbourne, £13/13/-; Merbein, 11/4; Minyip, £2/1/-; Montrose, £1; Moreland, £6/8/-; Northcote, £2/1/-; North Fitzroy, £3/10/-; North Melbourne, £1/4/9; North Richmond, £1/14/4; North Williamstown, £1/6/-; Oakleigh, £2/3/9; Ormond, £1; Pimpinio, 10/-; Port Fairy, 15/6; Prahran, £1/11/9; Preston, £1/18/9; Red Cliffs, 10/-; Red Hill, £1/2/6; Ringwood, £2/3/-; Rochester, 16/6; Shepparton, £1; South Richmond, 10/-; South Yarra, £4/5/-; St. Arnaud, 15/-; Stawell, £1/10/-; Surrey Hills, £2/7/-; Wangaratta, 5/6; Warracknabeal, £1/9/9; Warragul, £1/4/6; Yarrowonga, £2/18/-; North Essendon, 19/-.

Bible Schools.—Balwyn, £1/16/4; Bendigo, 10/-; Blackburn, 5/-; Ballarat, £1/13/4; Brighton, £1; Box Hill, £1/6/9; Burnley, 8/-; Chelsea, 10/-; East Camberwell, 17/-; East Kew, 4/1; Geelong, 10/6; Gardiner, £2/2/-; Hampton, £1/10/-; Horsham, £1/1/3; Mulwala, 12/-; Middle Park, 10/-; Oakleigh, 16/9; Ormond, 5/5; South Yarra, 10/-; Sunshine, 7/6; Thornbury, 10/-; Williamstown, 15/6.

Individual gifts.—Mrs. F. Gleghorn, 10/-; Mrs. M. T. Gray, 2/6; Misses Craigie, 10/-; "A Brother," £14; A Cobden Sister, 5/-; Mrs. E. McCrackett, £1; Mr. B. J. Kemp, £10; Miss T. M. Perry, £1/1/-.

THE DISCOVERIES OF A THOUGHTFUL GIRL.

That Christ is pleased when her appetite for reading is as clear and life-giving as is the old spring on the hillside.

That to refuse to aid others is to close and lock her own door of happiness.

That there is absolutely no sense in quitting in the middle of a hard task; of what value would be the railroad engine that invariably went dead in the middle of a tunnel?

That when she hears the call of her Master, and the bells of heaven seem to ring "Be kind! be kind!" it pays to be swift to answer, "Here am I; send me."

That when she says, "I can, and I will," the star of happiness twinkles on, instead of going out in darkness.

That it is a long way from sunrise to sunset when a girl persists in walking in the wrong direction.—Selected.

Foreign Missions.

Conducted by J. E. ALLAN.

VISITING THE NEW HEBRIDES.

Extract from Mr. Walden's letter from the Islands under date July 23:—

We are still having a wonderful trip—no rough weather. To-day was quite warm, so I donned my summer clothes. To-day we reached Vila.

I was very anxious till I reached Vila about a report of measles having broken out at Vila. It this had been true we might not have been able to land there, as if we once left the "Makambo," and landed on Vila where the measles were we could not have joined a boat for Oha. But the measles were only on the "Millinoa" so I landed to find a place to stay. Unfortunately every bed had been taken, as the "Duplex" had brought from Noumea, New Caledonia, a load of tourists. I had to come back to the ship to sleep.

My stay at Norfolk Island was very pleasant and interesting. Called on General Sellheim, the Governor. I knew him in Egypt. He and his lady were very kind to me. Gave me "morning tea," and insisted that I must make Government House my headquarters while in Norfolk Island.

I did not have the opportunity to return to Government House, as I met Mr. Waters soon after leaving, and we talked so much about Oha and mission work that it was 5.30 p.m. before I left him to hurry to the boat.

The people on Norfolk Island are very friendly—even the children. One curious custom they have. When anyone dies the community buries him or her. They won't let the family pay one penny. And in addition they make the day of the funeral a holiday.

I may have to remain at Vila a week till the small boat "Millinoa" arrives from her trip to the Southern Islands of the group with the members of the Presbyterian Synod, then I shall go by her to Oha.

Mr. Mackie wrote me a letter which I received at Vila, saying they expected me by the June boat. They had a large gathering of Maewo, Pentecost and Oha Christians, and had 52 baptisms and 19 marriages. I am sorry to have missed this gathering, but it was unavoidable.

I am quite well, and am sure by care I shall come home much benefited in health by this trip—I was almost writing "holiday."

ENCOURAGING NEWS FROM CHINA.

In a recent letter to the Federal Board, Dr. E. R. Killmier writes some impressions of the situation in China as follows:—

You might think by reports that there was a general antipathy towards foreigners, but this is nothing like the truth. There is only a very small section who find it aids their present purpose to agitate in this way. This fire will soon die out for lack of fuel, for everyone is agreeing with them that China's troubles must be righted. They are finding it harder every day to get matter enough to keep up the agitation. A lot of prophecies have been made by foreigners as to what is going to happen, but one cannot prophesy about events in China, except in terms of very wide generalities. The Chinese do not waste their time prophesying, at least those whom I have met. They are waiting to see what does happen. And I think that is the best attitude at present. So we are following their example.

Don't be downhearted about China. This removal of foreigners from the direct oversight of the Christian work will be a splendid thing for cultivation of an indigenous church in China. We shall soon be able to go back I think. The people need our help, and are glad to have it. And there is tremendous scope for work, especi-

ally in our part of the land, and especially by missionaries who can sink race consciousness and be truly brotherly in all their contact with the Chinese.

We are all keeping very well in health, and enjoying the mild summer weather of Yunnanfu. There are not many missionaries here at present. Mr. Mylne left about a week ago. There are quite a number of Australians however. Mr. and Mrs. Metcalf are here, Mr. and Mrs. Fleischman (C.I.M.) from Queensland, Mr. Binks from N.S.W., Mrs. Allen and ourselves. I hear that Mr. and Mrs. Lowther (C.I.M.), who have been our nearest neighbors, are going home to Australia on account of Mrs. Lowther's health. Their station is among the tribes five days to the south of us at Salawu. I think they are both Melbourne people.

We shall probably have to wait here until about the end of the year before we can go to Hueili, so we may as well wait till the Andersons come and go in with them.

Dr. E. R. Killmier's address is British and Foreign Bible Society House, North Gate St., Yunnanfu, Yunnan, West China.

AT WORK IN AN INDIAN HOSPITAL.

Dr. G. H. Oldfield, who is gaining valuable experience as Superintendent of the American Mission Hospital, Wai, Sataru District, Western India, writes concerning his work:—

We are now in charge of the Wai Hospital, and we find there is plenty of work here. This hospital is very different from any that I have seen in Australia, for when a patient comes for treatment, the whole family comes also, and stay as long as the patient. The relatives have to provide food and look after the patient generally. At night the relatives just lie around the wards, and if I have to see a patient during the night, I have to be very careful lest I should tread on some of them.

One of the great difficulties of treating poor patients here is the fact that so many of the people have no money at all, and are not able to pay anything for their treatment. The result of this is that the hospital cannot buy the apparatus that is really necessary, for this hospital has to partly pay for itself. I am so glad that the young people of the Australian brotherhood have given so generously so that we may have some proper equipment at Dhond, so that we shall not have to turn patients away or run into debt when we have our own small hospital established. Many people have to go away from this hospital before they are really ready because they have not the necessary money to buy food for themselves any longer. It seems a very great pity that some of the operative cases for this reason have to leave before they are ready to go, and so the benefit obtained by the operation or other treatment is often lost because we have no money to give them food.

We would like to have some fund in our own hospital at Dhond from which we might draw to provide food for patients such as these. A patient can be kept in food at a cost of from fourpence to sixpence a day. If friends in the homeland could only see some of these cases, I am sure that many would be more than willing to go without some of the luxuries, such as lollies which we all like so much, so that we might have such a fund.

Keep on praying that we may be guided in all our plans for our hospital at Dhond.

Bro. A. Anderson left Melbourne by train on Friday, August 19, for a visit to Western Australia. On his return journey he will attend the South Australian Conference.

JESSE M. BADER IN SOUTH AUSTRALIA.

The visit of Bro. Jesse M. Bader will last as long as the memory of the present members of our churches. To few men is it given to make such a heavenly impression in so short a time. All that had been said in anticipation of Bro. Bader's coming to commend him to us has been more than justified by his Christly bearing and ministry amongst us. Bro. Bader commenced his campaign with the preachers, who were so captivated that everyone of them became exceedingly enthusiastic for the future gatherings. We shall never forget the terms in which our brother set forth the high office of preaching. Every evening saw the Grote-st. chapel crowded, and Bro. Bader did not lose one moment of his opportunity. "Evangelism" sums up his wonderful message. Perhaps the greatest meeting of all was the great town hall gathering on Sunday afternoon, when a visible audience of nearly 2,000 people and an untold company of invisible listeners heard his grand message.

But it was necessary to see Bro. Bader at the work of evangelism to judge fully of his merit. We heard him at Grote-st. on Lord's day evening. The writer bears witness that he has never heard a message which more nearly approximated his ideal gospel appeal than that which Bro. Bader delivered on this occasion. The chapel was again crowded, and at the conclusion two friends confessed the Lord Jesus.—J.W.

Bro. Bader has been taking us to the mountain tops. In these higher altitudes of Christian experiences we have been seeing, with a more clarified vision and deeper sense of appreciation, the greatness of our calling in the divinity of our mission. He has been pointing out the three great towering peaks: the Christ, the Church, and the world, and their relation in the divine economy. We have been charmed with his personality; our souls have been stirred with his inspiring messages and our hearts have been moved by his passionate appeal for greater preparation and dedication in the service of our Lord. We shall ever thank God for his coming, and pray that God's richest blessings will go with him as he moves onward to continue the great service to which he has sanctified his life.—W. Morrow, President of Federal Conf.

The President of the South Australian Conference, Bro. F. Langlois, has sent us the following lettergram concerning the visit of Bro. Bader to Adelaide:—"Impression Jesse Bader meetings: The brotherhood of South Australia have received great inspiration and blessing from the messages Bro. Bader has delivered. We cannot speak too highly of the big sympathy and loving way in which he presented the theme of evangelism. He has brought us a new conception of the old story, and has given us much to help us in our future work. Bro. Bader has endeared himself to everyone who was privileged to hear him, and we thank God for his coming amongst us. The meetings were crowded every night, and the gathering at the Town Hall on Sunday afternoon will be one of the sweetest memories for the nearly two thousand persons who were present and the unseen audience who listened in. Final meeting, just concluded, one of great inspiration. Bro. Bader spoke concerning the nineteen hundredth anniversary of Pentecost. Meeting closed by all present standing and consecrating their lives afresh for his service. May God bless our brother as he endeavors to extend God's work on this earth."

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Here and There.

Decisions are reported from the following Sydney churches on Sunday last: North Sydney, two; Enmore, two; Bankstown, one; Chatswood, one; Rockdale, one.

The following telegram reached us on Monday:—"Hinrichsen-Brooker opened mission new field Wangaratta Sunday; very fine audiences; prospects bright.—Jackel."

Bro. H. A. Saunders intimates that he would be glad to hear from any church in Victoria wishing his services as preacher (part-time or full-time). His address is 114 Pilgrim-st., West Footscray.

The Victorian Women's Conference Executive will meet on Friday, Sept. 2, at 2.30 p.m. Mrs. F. Lee will be leader of devotions, and Mr. F. T. Saunders will speak. All sisters are cordially invited.

Bro. Goodwin has recovered from illness, and spoke at both meetings at St. Kilda, Vic., last Sunday. The evening subject was "The Value of Life," when the P.B.P. and K.S.P. clubs took part in the service.

Bro. H. R. Taylor, of St. Morris, S.A., has accepted an invitation to labor with the church at Unley, in succession to Bro. J. E. Webb, who is due to begin work at Moreland, Vic., at the beginning of September.

Melbourne (Swanston-st.) had enjoyable meetings on Sunday, and good sermons by Dr. Brandt. At the morning service an invitation was extended, and the two sons of Bro. and Sister C. H. Mitchell confessed Christ.

Churches are asked to begin to prepare for the annual offering for the College of the Bible. The Federal Conference at Perth endorsed the appeal to make the College "out of debt at 21" as a coming-of-age celebration.

Miss Flood, of Gardiner church, Vic., recently handed to Bro. F. T. Saunders two pulpit Bibles with a request that they be handed to two churches which could make use of them. They were sent to Wangaratta and Benalla churches.

Writing from Simla, India, on July 28, Bro. G. P. Pittman states: "We have found a fine field here, without exaggeration the best opportunity we have ever had for evangelistic and zenana work, and I am glad to say Mrs. Pittman's health is good."

The nineteenth anniversary of Auburn church, N.S.W., was celebrated last Saturday and Sunday. Bro. E. P. Aderman is doing fine work in that district. In connection with the anniversary, a very interesting souvenir booklet was issued, containing a history of the church.

The annual concert given by the students of the College of the Bible will be held in Lygon-st. chapel, Melbourne, on Monday, Sept. 12, at 8 p.m. The chairman of the Board of Management (Mr. R. Lyall) will preside. An attractive programme has been arranged. Tickets may be obtained for 1/-; children, 6d.

We regret that Bro. J. R. Combridge, who has for some years been preacher of the church at Bundaberg, Q., has been advised by doctors to seek a change from the coast. He will act as State Evangelist in Queensland for three months, beginning on Sept. 1. He will visit the churches in the State which are without preachers and seek to assist them in every possible way.

The following telegram relating to the mission at Echuca, Vic., which closed on Aug. 17, reached us last Thursday afternoon:—"Hinrichsen-Brooker mission total seventy confessions; wonderful climax last night; thank-offering, two hundred and fifteen pounds.—Woolnough." Bro. R. Hilford has accepted the invitation of the church to labor as evangelist. He began his work at Echuca last Lord's day.

One addition by faith and baptism to the church at Cessnock, N.S.W., recently. Bro. J. Clydesdale is helping the churches at Cessnock and Kurri-Kurri.

The article on "Baptism and Circumcision," which appears in this issue, will shortly be issued in tract form. It was written in response to an inquiry for a treatment of the much discussed question.

Bro. E. Davis, evangelist-elect for Canberra, expects to take up his labors in that city in September. With his going and the commencement of the building, the fund will be soon paying out. It will be appreciated if all who have made promises to this fund will redeem them as soon as possible, and if all who have not yet contributed will do so promptly.

It is with much regret that we report that Mr. and Mrs. J. Mahony, of Balwyn church, Vic., who recently left for a tour, were recalled immediately on landing in America owing to the serious illness of their daughter. Mr. and Mrs. Mahony are returning to Australia by the "Tahiti," the ship by which Mr. and Mrs. Jesse M. Bader expect to travel homewards.

The ladies of the church at Brighton, Vic., provided a nice tea on Saturday last, the occasion being the annual church tea. 65 sat at the tables. Bro. and Sister Forbes sang a duet, and Sister Miss Regis rendered a solo. A very pleasant and profitable evening was spent. Good meetings on Sunday. The Sunday School had the largest attendance for nine months—only 23 short of a record for eight years.

The second annual banquet, conducted under the auspices of the Victorian Department of Social Service on Tuesday evening last, was an unqualified success. All expectations were fully realised. Upwards of 600 men sat down to well-spread tables that were attended by 100 women of our churches. Addresses were delivered by Mr. H. S. Gullett, M.I.R., Mr. A. L. Gibson, and Dr. J. L. Brandt. A Social Service fellowship was inaugurated which aims for a greater co-operation amongst the men of the churches with a view to assisting the less fortunate.

An inquirer asks, "Is it scriptural to elect deaconesses?" We think so. The usual and probably the correct view is that Phœbe was the "deaconess" of the church at Cenchreæ (Rom. 16: 1, R.V. margin). The Greek word diakonos means servant, and it is not demonstrable that Phœbe filled an official position, though it is probable she did. Deaconesses are found in the sub-apostolic age. There is work to be done amongst and for sisters such as only a woman can well do, and practically all the churches agree in the appointment of deaconesses.

The sudden death of Dr. John Smyth, Professor of Education in Melbourne University, will be regretted by many who appreciated his work and splendid influence in the community. Professor Smyth, we are informed, was visiting Japan on a health trip for his wife, and studying Japan's educational system, when he contracted cerebral paralysis at an infectious diseases hospital he was inspecting, and died within a day. The late professor was an esteemed elder of Scots Church, Melbourne. His interest in the moral religious welfare of the people was deep and abiding. He was a great force for righteousness. The movement to secure proper Scripture instruction in State Schools owes very much to his wise leadership.

Over 70 broke bread at Wagga, N.S.W., on Aug. 14. Bro. Stitt's morning subject was "Having no Part Dark." In the evening he preached on Rev. 3: 20. A senior scholar made the good confession. Bible School is being

trained for anniversary by Bro. Midgeley. A "Sunshine Club" has been formed, with H. C. Stitt as president, to promote indoor and outdoor recreations. Mrs. Midgeley, who recently underwent a serious operation, has quite recovered. There were nice meetings on Aug. 21. One was received into fellowship. A lady decided to obey Christ more fully. Bro. Stitt spoke morning and night. Three new scholars were enrolled. On Aug. 17 the Sunshine Club held an interesting debate.

At a meeting of the Joint Council for Religious Instruction in State Schools held recently, the organisers' reports showed that much valuable work had been done throughout Victoria. Weak staffs in city schools have been strengthened, and religious instruction established in outlying schools where previously none existed. Some of the large schools in industrial areas are, however, still in urgent need of more teachers. To show the interest taken in the work, it is worthy of mention that one enthusiastic instructor visits twenty schools, some weekly, others fortnightly, and some monthly. He travels sixty-two miles weekly. The extension of the work to remote districts has been made possible by the generous financial assistance of a few supporters, and the Council earnestly appeals to other Christian friends to aid further the good work by adding their own contributions, which will be thankfully received. The secretary is Mr. G. E. Pearl, 156 Collins-st., Melbourne. It is hoped to arrange for a large meeting of instructors and friends in October next, when addresses will be given by prominent speakers.

On Saturday evening, Aug. 20, a welcome meeting was tendered by the church at Rockdale, N.S.W., to the new evangelist, Bro. F. E. Alcorn, and Sister Mrs. Alcorn. Bro. Southgate (Conference President) presided over the gathering. Words of welcome were given by Bro. E. V. Sainty (on behalf of the church), Bro. W. T. Coles (young people), Bro. Aderman, of Auburn, Mr. Gahrett (Church of England), and the mayor of Rockdale. Mrs. Gately presented Mrs. Alcorn with a basket of flowers on behalf of the sisters, and Miss Grist presented a bouquet on behalf of the young people. Musical and elocutionary selections were enjoyed. Bro. Alcorn responded feelingly to the welcome. Bro. T. Walker conducted the singing. On Aug. 21 Bro. F. E. Alcorn commenced his ministry, when the chapel was filled morning and evening. The messages were of a very high order. The address to the church was on "The Preacher, his Mission." Six brethren were received into fellowship. At night Bro. Alcorn delivered a powerful gospel address on "The Preacher, his Message," and at the conclusion there was one confession. 120 broke bread for the day. There were 125 scholars at the Bible School.

Bro. H. G. Payne, preacher of Albion church, Q., writes as follows regarding the Wayside Pulpit:—"In your issue of 4th inst. you suggest the making of a glass-covered frame for Wayside Pulpit posters. I should like to point out that the glass is not really necessary. If people have the idea that a notice-board will be expensive, they may not buy the posters. I have a plain board framed with moulding nailed on the board to give a finish. The posters are held in place by four strips of wood one inch wide, one on each side, and top and bottom. These hold the paper flat and firm on the board. They are thus able to withstand both wind and rain. I use one-inch nails and draw these out to remove laths, then replace laths and nails. This plan works so well that I have a set of posters in good order which could be displayed again, which I will sell to anyone for 10/-, post free. At Ann-st. the posters are fastened to a board with drawing pins, and after being used for a week each one is passed on to a Baptist church. I might say that I am continually receiving testimony to the value of the Wayside Pulpit, and regard it as one of the best advertisements Albion church has ever had. Numbers of people passing by on the bus and on foot look for the new message each week."

Religious Notes and News.

A NEW RECORD.

The American Bible Society last year distributed 9,900,000 copies of the Scriptures, breaking all previous records, according to J. L. McLaughlin, secretary of the Chicago office. The reason for the record breaking "best seller" Mr. McLaughlin says is very simply, "A good product, plus methods of mass production and salesmanship."

AUSTRIA.

The Austrian Sunday School Association is one of the newest national organisations on the Continent of Europe. Since 1925 Mr. G. Luntowski has been supported as a full-time secretary by the World's Sunday School Association for the active promotion of Sunday School work throughout the country. During the year 1926 he has organised 42 new Sunday Schools and has visited every Protestant parish, holding conferences with the pastors and the adult leaders with the view of stimulating the Sunday School method of teaching Christian truth. There is a total of 148 Sunday Schools in Austria with a membership approximating 16,000. An annual convention was called for Salzerbad to be held in the month of June of this year.

Mr. Luntowski is untiring in his efforts, and is holding conferences in all parts of Austria with the view of training a Sunday School leadership. The Sunday School Association publishes a paper for leaders and teachers with articles on Sunday School work. This is a new adventure, and is proving a great help to those who are responsible for promoting the Sunday School.

MR. BALDWIN ON CORNISH METHODISM.

The Prime Minister never misses an opportunity of showing his personal appreciation of the work of the churches, says the "British Weekly." In his speech at Tregrehan, near St. Austell, he spoke of the indelible impression left by John Wesley on the Cornish people. The father of Methodism, in his opinion, was "a much greater man in his influence on English life than any Prime Minister that ever lived." He went on to say that "Cornwall owes much in her development of the last three centuries to the influence of John and Charles Wesley. They gave a tremendous impulse, not only to their followers, but to the church in which they were brought up. Their work undoubtedly softened the necessary asperities of the industrial revolution itself. They arrested a cleavage by uniting all grades of society in the bonds of common religious ideals, and they generated a great fund of religious sentiment which carried men into the service of the central government or the local council, and which has been responsible for the production of the best type of labor and co-operative leaders during the last half-century." Here speaks the authentic voice of a Wesleyan minister's grandson.

A NEW TEMPLE.

Dr. G. H. Oldfield writes as follows from the N. M. Wadia Hospital of the American Marathi Mission, India:—

I am enclosing a cutting from a recent issue of "The Times of India," which I think will be of interest to you. Many people seem to think that at the present time the people of these parts are too enlightened to actually make new idols and to build new temples for them. This ordinary news item will show that despite all the modern "enlightenment" heathen worship is just the same, and there is the same need as ever for the gospel of Christ to be preached.

Following is the report referred to:—

"The inauguration of the first South Indian Temple in Bombay and the installation of the sacred idol of Shri Venkateshwar took place at Fanaswadi, a thickly populated Hindu locality in Girgaum, Bombay, on Friday afternoon. The temple with its elaborately carved dome is a masterpiece of South Indian architecture. More than Rs. 10,000,000 have been spent for its construction and some of the best architects and sculptors from important centres of India were at work on it for several years. The idol of Shri Venkateshwar was brought down to Bombay from Conjeevaram all the way on foot, and was installed in the temple on Friday at an auspicious hour, with the usual ceremonies. Commercial magnates, mahants and heads of religious mutts from the different centres of India congregated inside the temple to witness the installation ceremony which occupied several hours. Most prominent among the visitors was H. H. the Jagadguru Swami Anandaachar of Prathiwathi Bhayankar Mutt of Conjeevaram. Thousands of Hindus, men and women, rushed the gates of the temple to have a 'darshan' of the idol Shri Venkateshwar, and the crowds lasted throughout the afternoon. The Vaishnava community were the ardent devotees of the day, and were seen all round the new temple. The Brahmotsava festival will continue for five days more."

CHAMELEON CHURCH.

It is curious to see the different interpretations of movements and events. The news which the London "Christian" comments on below has been very favorably remarked on by some journals. "The Christian" remarks as follows under the heading "Chameleon Church":—

"A veritable religious revolution prompted by economic necessity. . . ." So does a press correspondent speak of an experiment in church control, being conducted in a remote Canadian town. The centre in question has only one Protestant church building, though it has three Protestant communities. A scheme has therefore been devised whereby Anglicans, Baptists, and the United Church (Methodists and Presbyterians) each take control of the church for one year periods in rotation. Here is an account of the effects:—

"When the Anglicans held sway it did not mean that the members of the other Protestant bodies stayed away from church. On the contrary, they became, for the time being, devout Anglicans; they all learnt to kneel at prayers and make responses; they used the Prayer Book and listened to the Collect; and they were baptised, married, and buried according to the offices of the Anglican church. "When the Baptists arrive, all will become

Baptists. The Prayer Book will be hidden away, the altar dismantled, kneeling at prayers will cease, and people will be baptised, married, and buried according to the sacraments of the Baptist church; probably an immersion pool will be established somewhere on the premises."

It would be interesting to have the comments of the congregation upon the working of the plan! To an outside observer it would seem that the scheme has very definite drawbacks, and that it makes for confusion. But more important than the existing plan is the deplorable fact that such an expedient should be impelled on account of economic necessity. If the inhabitants were desirous of uniting into one body there might be little to say, but that they should find it necessary to chop and change about in the manner described, on account of lack of available funds, is surely scandalous in a wealthy country.

BAPTISM AND CIRCUMCISION.

(Continued from page 535.)

in the working of God, who raised him from the dead."

The circumcision which the Christian has received is, as Dummelow's Commentary puts it, "not the mere cutting away of a fragment of the body, but the removal of the whole carnal nature." Professor Peake (Methodist) points out that "a definite historical fact is referred to. . . . This was their conversion, the inward circumcision of their heart, by which they entered into the blessings of the New Covenant." This "spiritual circumcision," then, is really a much bigger thing than baptism, though it took place at baptism.

Two things are decisively against the use of Col. 2: 11, 12 as an argument in favor of infant baptism:

1. The circumcision which the Christian has is "not made with hands." That could not be said of baptism.

2. The Colossian Christians had been "buried with Christ in baptism, wherein" they "were also raised with him through faith in the working of God." No infant has faith in God's working.

Professor J. Agar Beet (Methodist) referred to Paul's statement in this text as one of the two "most important assertions about baptism in the New Testament" which "are altogether inapplicable to the baptism of infants."

CHARLES R. FURLONGER

Editor, Etr.

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W.A. WOMEN'S AUXILIARY.

At the monthly meeting of the auxiliary in Lake-st. hall on Aug. 2, Mrs. Fieldus was the devotional leader, and gave a brief message. Mrs. Thomson read Psalm 27, and Mrs. Jefferies sang a sweet solo. Mrs. Saunders gave a fine address on 1 Chron. 29: 5. Business session was conducted by the president, Mrs. Robinson. Mrs. Lang was present as a visitor. Mrs. Robinson, as president, was asked to represent the auxiliary at the W.C.T.U. Convention. Financial statement was presented by Mrs. Ingham, treasurer. A catering committee was appointed to arrange tea for Bible School teachers' conference on Aug. 27. Final arrangements were made for Foreign Mission sewing rally on Aug. 16. Collection amounted to 13/3. The usual cup of tea was enjoyed.—M. Wilson, Sec.

VICTORIAN WOMEN'S EXECUTIVE.

The monthly meeting was held on Aug. 5, there being a large attendance of sisters. Mrs. Shipway, president, occupied the chair. Mrs. McDowell conducted devotions, giving some beautiful thoughts on "The Lord hath need of thee." Sympathy was expressed for Mrs. Dines in her recent bereavement. A letter conveying thanks from Sister Grace to the General Dorcas was read. Mrs. Theo. Edwards, for some time superintendent of prayer meeting, has resigned owing to removal to S.A.

Additions from Bible Schools.—Balwyn, 2; Ivanhoe, 2; South Melbourne, 2.

After a short business session the meeting merged into a social afternoon. Thanks were expressed to Mrs. Smith for her beautiful solos, Mrs. Howgate for her recitals, which were much enjoyed, and to the pianiste (Mrs. Leane) and the catering committee who prepared afternoon tea.

Women's Mission Band Committee have attended several anniversary gatherings during the month. Enthusiastic meetings have been held. Visits have also been paid to Moreland, Cheltenham and Bambera-rd. The combined rally was held at Gardiner. A large attendance of Mission Band workers listened to a fine address by Mrs. J. L. Brandt. Continued interest is manifest in the work of the bands.—B. Scambler, supt.

General Dorcas spent a busy day preparing quilts for the mission parcel, and finishing garments for local needs. Parcels were sent to W.C.T.U., kindergarten, Benevolent Mission, Sister Grace, Mrs. Meyer for her work. Good parcels were received from Essendon; Mrs. F. A. Kemp, several yards of material; Mrs. McCallum, senr. Welcome donations were also received from Moreland Church Aid, £2; Middle Park Dorcas, 10/. We acknowledge these gifts with sincere thanks.—E. Hunter, supt.

Isolated Sisters.—30 letters written by committee; 6 replies received.—P. Ellis, supt.

Girls' Mission Circles.—A visit was paid to Phi Beta Pi club, Essendon. Greetings have been conveyed to Mission Bands on behalf of the circles.—M. Smith, supt.

Members of Prahran church visited the Benevolent Home, bringing a very generous supply of goods for the inmates. Mr. Connor gave a beautiful message to the old folk.—E. M. Croxford, supt.

Hospital Committee paid 57 visits to the patients at the various institutions, and distributed all kinds of home comforts. They thank the General Dorcas, Doneaster Ladies' Aid, Prahran, North Richmond, Hawthorn, Brighton, Dorcas Classes for bed-socks and other useful garments.—S. Meyer, supt.

The president, Mrs. Shipway, presided over a large and representative gathering of sisters on Aug. 11. Swanston-st. chapel was filled to the utmost, the occasion being the visit of Bro. Jesse Bader, of U.S.A. Our brother conveyed greetings from the sisterhood of America, and gave an outline of the great work they are doing for missions. The work of prohibition was also spoken of. The meeting was most interesting.—L.R.

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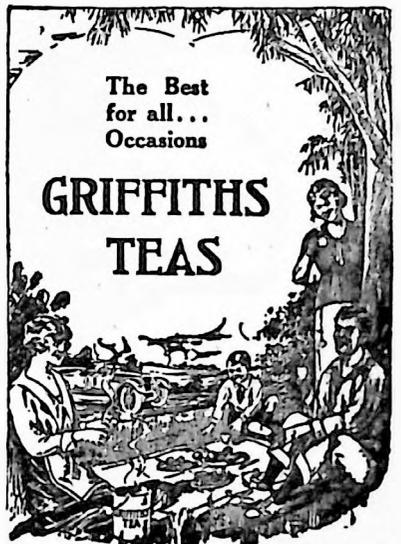
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News of the Churches.

Western Australia.

Claremont.—The prayer meetings are better attended, but the preacher would be glad to see many more.

Northam.—The new chapel is approaching completion and will be opened on Saturday, Sept. 3. It has been decided to inaugurate a K.S.P. club.

Maylands.—Breaking of bread meetings are keeping up to the average. C.E. Society has good and enthusiastic meetings on Fridays. The Junior C.E. Society has a good attendance on Sunday mornings, under Bro. Wakefield's leadership.

Perth.—There is now a boys' club of over 20, which aims at the four-square development of the intellectual, spiritual, physical and social sides of the members' lives. Already attendance at the boys' side of the Bible School shows a marked improvement.

Bassendean.—On Aug. 10 Bro. Robinson, senr., gave a helpful address on "The Safe Path." Services were good on Aug. 14. Bro. Peacock speaking morning and evening. A baptismal service was held, and a young girl from the Bible School made the good confession.

Kalgoorlie.—Fine meetings continue. The mid-week gospel service draws a large attendance. On Aug. 14 there were good meetings all day. Bro. Geo. Banks exhorted, and Bro. Chas. Hunt preached the gospel. A Bible School scholar made the good confession. 236 broke bread during the day. The twenty-seventh anniversary of the Bible School was celebrated. In the afternoon the kindergarten (about 70 strong) gave a fine demonstration in singing and recitation to a good gathering of parents. Mr. Jones gave an appreciated address to the children. Every member of the kindergarten received a book prize. Mrs. Hunt, mother of the preacher, has left for the East after spending some six months here.

Bunbury.—A most successful social was held to celebrate the annual meeting of the sisters' guild. Sister Hollmgren presided over a splendid gathering. Bro. Robinson spoke of the good work done by the sisters. The marriage of Bro. Blee and Sister Hoskins was celebrated last month. Bro. Robinson officiating. The church is sorry to lose them, Bro. Blee being transferred to Merriden. The girls' club is meeting at Sister Moignard's home, and having a nice time. A boys' club has been formed, called the Three M's, under the leadership of Bro. Robinson and Sanderson, and is rapidly going ahead. Some 19 have joined up to date. Meetings are keeping up well. During the absence of Bro. Robinson at Collie local brethren conducted services.

Tasmania.

Devonport.—The church is grateful to Bro. J. D. Byard and A. Ivory for help in teaching and preaching. On Aug. 7, Bro. W. H. Nightingale immersed four candidates, and welcomed them into the church at night.

Hobart.—A lad from the Bible School confessed Christ at Collins-st. gospel service on July 31. The Y.P.C.E. society celebrated its anniversary on Aug. 7 and 9. At gospel service on Aug. 7 Bro. Johnston spoke on "The Aims of Youth," and the Endeavorers were assigned various parts in the service, and formed the choir. A well attended rally was held on Aug. 9, members of societies around Hobart being present. A helpful address was delivered by Mr. T. P. Trinham, of Victoria. The society is doing good work. On Aug. 14 two boys from the Bible School were received into membership.

West Ulverstone.—Many were unable to gain admission to the farewell social in honor of Bro. and Sister Foster and family, who have

left for Melbourne. Tokens of esteem were presented to Miss Jean Foster from the Bible School, Mrs. Foster from the women's guild, and Mr. Foster from the church. Sister Mrs. E. A. Smith and Bro. A. Ivory, F. Howard, A. Taylor, G. Singleton and W. H. Nightingale voiced the regret of the church at the departure of the K.S.P. guests.

Queensland.

Bundaberg.—There were splendid meetings on Aug. 14, a young man and his wife confessing Christ at the gospel service.

New Veteran.—There were good meetings on Aug. 14. Bro. E. Trudgian preaching and Bro. B. Anderson exhorting. Bro. C. Trudgian has been giving a series of instructive talks to the young people.

Annerley.—Splendid meetings were held on Aug. 14, the building being crowded at both services. Dr. A. Meldrum was the speaker. In the morning his subject was "One who was Greater than the Temple." His messages were very much appreciated. Sister L. Hackett sang a solo at gospel meeting. Sister L. Anderson, from New Veteran, was received into fellowship. The sisters visited Sunnybank on Aug. 16 to take part in a united meeting of the women's guild. The Lord's day school has entered the annual rally. All departments are working harmoniously, and prospects are bright.

Brisbane.—At Ann-st. on Aug. 7 Bro. Alcorn spoke at both services. Two young ladies confessed Christ; they were baptised on Aug. 14. After prayer meeting on 10th, one young woman was baptised. Aug. 14 was Bro. Alcorn's last Sunday with the church, and he delivered his farewell addresses. Both services were well attended. Bro. Alcorn spoke in the morning upon "Loyalty," and in the evening his subject was "The Whole Counsel of God." On Monday, Aug. 15, a farewell social was given to Bro. and Sister Alcorn, when there was a large gathering of friends. The Mayor of Brisbane (Alderman Jolly, G.M.G.), who was introduced by Mr. W. A. C. Wendorf, occupied the chair. The meeting was a representative one. Farewell messages were delivered by Mr. Swan (F.M. Committee), Sister Wendorf (Women's Conference), Mr. Wolf (Bible School and Young People's Union), Mr. Reick (Social Questions Committee), Mr. Enehelmaier (Albion church), Mr. J. J. McConnell (Wynnum church), Mr. Bruce (Zillmere church), Mr. T. Bibby (Queensland Council of Churches), Mr. Finlayson (City Mission), Bro. Wendorf (Ann-st. church), Mr. Cane (Bible School). Numerous presentations were made to Mr. and Mrs. Alcorn and their daughters, by representatives or behalf of church and various auxiliaries, and by Mr. Bassard to A. W. Alcorn, on behalf of preachers. Mr. and Mrs. Alcorn left for Sydney by the "Bengal" on Aug. 16.

South Australia.

Adelaide (Grote-st.).—On Aug. 21, Bro. Hughes, from Port Pirie, addressed the church in the morning. The building was crowded in the evening, when Bro. Jesse Bader spoke on the subject, "Jesus the Wonderful." Two young women made the good confession.

Semaphore.—The church anniversary was continued on Aug. 17, when a large company of friends sat down to a knife and fork tea. The public meeting which followed was addressed by Bro. G. McKie, of Cottonville, and all were delighted with his message. Nice meetings on Lord's day, Aug. 21, and one confession at the close of Bro. Rootes' gospel address. The Y.P.S.C.E. has been reorganised, and prospects for a bright future in that department, under the presidency of Bro. R. Peacock, are good.

Balaklava.—Great preparations are being made for the opening of the new hall and the combined anniversaries which will be associated in the jubilee celebrations from Aug. 27 to 30. On Aug. 14 Philip Lewis was the speaker all day. Two girls from the school confessed Christ in the afternoon.

Fullarton.—The church continues to thrive. Bro. Will Graham gives helpful messages. The last half-yearly report showed membership of 105, with an average of 80 at breaking of bread; Bible School, 123; gospel, 126. Average offering, £6/8/1. C.E., J.C.E., and Mutual Improvement are functioning splendidly. There have been five confessions the last two Sundays. The church is busy securing a manse. Already gifts and loans total £587. The school has 186 now on roll; the record attendance was 171.

Kadina.—Anniversary services of the church were held on Aug. 14 and 17. On morning of 14th, Bro. Bowes exhorted on "Gestures of Progress." At afternoon service, Bro. Garland, of Wallaroo, spoke on "Stepping Stones." In the evening Bro. Bowes took as his subject "The Romance of the Road." There was a roll call of members, 86 responding. The singing of the choir, under the leadership of Bro. C. E. Lacombe, greatly contributed to the success of the gatherings. Sister Miss Eileen Thoday presided at the organ. The anniversary tea on 17th was most successful and reflects great credit on the sisters.

Unley.—Mr. H. R. Taylor has accepted the invitation to labor with the church for two years, and will take up his work during September. The offering for Foreign Missions now amounts to £195. On Aug. 14, after Bro. J. E. Webb's address, there was one confession. Bro. Webb will give his farewell address on Aug. 28. The girls' club recently held a parents' evening, about 120 being present, when a presentation was made to Mrs. J. E. Webb. The Dorcas Society held the annual meeting with an attendance of 70. Miss Florence Cameron was the speaker, and Mrs. Deval soloist.

Nailsworth.—During the month there have been nine additions: five by baptism, three by transfer, and one restoration. Finances are good, and attendances well maintained. Bro. Raymond has accepted the church's unanimous offer of re-engagement. On Aug. 7, owing to the illness of Bro. Raymond, Bro. Will Beiler spoke at both services, his addresses being appreciated. The Y.P.S.C.E. reports progress, new members being added, and a splendid series of addresses arranged. The Bible School added ten new scholars during the month; all departments are working satisfactorily. The primary department during the quarter increased itself 100 per cent. A new organ has been purchased for the kindergarten department.

Victoria.

Moreland.—At the conclusion of Bro. H. B. Robbins' address on Sunday night a young man and a young woman confessed Christ.

Kaniva.—The church is happy to report wonderful progress of J.C.E. Society; 60 on roll; membership doubled; 59 juniors present. Special items by the juniors are a feature of the morning meetings.

Thornbury.—Meetings continue good. On Aug. 21 Bro. F. T. Saunders exhorted the church acceptably. The Bible School had 376 present. Good meeting at night. Since last report four have been received into fellowship.

Red Cliffs.—Meetings are fairly well attended. Bro. and Sister R. G. Cameron have been sick. On July 24, owing to the illness of Bro. Cameron, Bro. R. J. Browne spoke morning and evening, and was much appreciated. Aug. 7, Bro. Orford, of Merbein, exchanged with Bro. Cameron for the morning service; Bro. Orford delivered a fine message to the church. Visitors have been Sister F. W. Martin, of Cheltenham, and Bro. and Sister McCoughtry, of Hawthorn. The church has appointed the aged Bro. H. Gould a life elder in recognition of his long and faithful service.

Warrnambool.—Cold and wet have interfered with attendances. On Monday, Aug. 15, Mr. F. M. Moore, of the Band of Hope Union, conducted an entertainment, when the chapel was crowded. On Aug. 21 A. J. Fisher visited Winslow for an afternoon communion service.

Cheltenham.—The church had fine meetings on Sunday. The morning service was inspirational, Bro. D. Wakeley speaking on "First Things First." Bro. and Sister Sawyer received by transfer. In the evening Bro. Wakeley preached on "A Glorious Beginning." A young man made the good confession before many witnesses.

Ringwood.—Increased interest is shown in the meetings. All regret to lose Bro. Hilford, who has taken up the work at Echuca. Bro. Quirk, of Box Hill, spoke at all meetings last Lord's day, and one young man made the good confession. Several scholars have been added to the Bible School. Jack Taylor, son of the assistant superintendent, is very ill in the Children's Hospital.

Stawell.—Meetings keep up fairly well, and Bro. Neighbour is doing a good week-end work. His efforts are appreciated by the church. Bro. Pratt paid a visit last Lord's day, and had a busy time renewing acquaintances. Good meetings throughout the day. Visitors included Bro. and Sister H. Ball. A successful kitchen tea was held in honor of Sister Ethel Sheffield prior to her marriage.

Brunswick.—On Thursday, Aug. 18, Mr. T. Grogan, of the Evangelisation Society of Australasia, delivered a lantern lecture on "Scenes and Incidents of City Mission Work in Melbourne Slums." An offering was made for the work. On Lord's day, 21st, Bro. D. Gibbs exhorted on "Freedom in Christ." At night a Christian Endeavor service was held. Bro. J. Roberts spoke on "Two Seekers." The Junior Endeavorers gave a vocal item.

Swan Hill.—On Sunday, Aug. 14, Bro. E. J. Andrews gave his farewell message. Bro. D. A. Cockroft, who will take charge for six months, commences on Aug. 28. Bro. C. McDonald and Bro. Silas Harrop conducted the services last Sunday; there were very good attendances. Bren-Ball, from Geelong, and A. A. Broad, from Sutton Grange, were welcomed as visitors at the morning service. The property of the church has now been transferred to the Church Extension trustees.

Shepparton.—On Aug. 14 a baptismal service was held in the evening, Bro. Larsen giving a very effective message on the baptism of Jesus. On the 16th, the annual Bible School exhibition was conducted successfully. Good exhibits were shown by scholars and in "open" sections, and a programme of solos, recitations, and Scripture readings was given. Mr. R. Ambrose Roberts, representing the Prohibition League, was at evening service on Aug. 21, and gave a splendid message.

Carnegie.—Well attended meetings were held last Lord's day. Bro. Escott, of India, addressed the evening meeting; the description of his Indian work was intensely interesting. A solo from Bro. R. Hayward, a male quartette, and an anthem from the choir added to a most enjoyable service. Much regret will be felt at the loss of the choir-conductor, Bro. Hayward, who had developed local singers into a choral unit of high standard. Bro. Hayward leaves for Sydney. The Bible School has inaugurated weekly group studies for teachers.

Box Hill.—Good meetings on the past two Lord's days, morning services being particularly fine. Bro. Hurren, of Footscray, gave an appealing exhortation on 14th inst. On the 17th a very interesting evening was enjoyed with Bro. and Sister Escott and their son. Much interest was shown in the story of their work in India. A small love-gift was presented to Sister Escott from the Box Hill sisters. The church sympathises with Sister Mrs. Grahnam in the death of her brother at Rochester. Bible School attendances are growing, 192 being present in the school (including kindergarten) on Aug. 21.

Yarrowonga.—Three new scholars were enrolled at the Bible School last Lord's day. Fine interest is maintained, and good progress is being made. A young people's society has been formed to meet on Thursday nights. Services on Sundays are well attended, and Bro. Pratt delivers helpful exhortations. At the gospel services a series of addresses from Revelation is being given. On Sunday, Aug. 14, Sister Pratt sang a fine gospel solo. Preparations are being made for the anniversary.

Geelong.—On Sunday morning Bro. Stuart Stevens gave a helpful message from 1 Cor. 8: 9-13. At the gospel service he delivered a stirring address on "The World's Greatest Wrestling Match" (Eph. 6: 12). Fifteen junior choristers, under Sister Piper, accompanied at the piano by Sister Stevens, contributed a selection, using for the first time the platform given by a well-wisher of the young people. The senior choir, led by Bro. Mitchell, rendered an anthem. The renovation of the exterior of the chapel is proceeding, a party of brethren working each Saturday afternoon.

Carlton (Lygon-st.).—Helpful meetings were held on Sunday, Aug. 21. Amongst the visitors were Bro. and Sister T. Ball (the latter was in membership with the church 50 years ago). A. G. Saunders, B.A., gave two interesting addresses, speaking in the morning upon "This Liberty of Yours," and at night on "Out of their own Hearts." Miss Jessie Lowe sang the solo in the anthem, and Miss Hilma Dickens also contributed a nice solo. On Monday evening the young people of the church tendered a social evening to Miss Hilma Dickens, and presented her, through Bro. Saunders, with a suit-case. She is leaving for Bendigo.

Brim.—The work continues to improve in interest and power. On July 29 a Bible School social was a great success. Bro. White was presented by church and Sunday School with a Scofield Reference Bible in recognition of 30 years' services as superintendent and teacher. The Bible School has been reorganised, with Bro. Roy McPherson as superintendent. Attendances have increased. Gospel meetings are splendidly attended, and great interest is evidenced. On July 31 a young married woman decided for Christ. Prayer meetings in connection with the mission have been well attended, and prospects are bright.

Surrey Hills.—The church has been helped by morning addresses from F. J. Sivyey (Aug. 14) and R. L. Arnold (Aug. 21). Arrangements are being made to welcome Bro. B. J. Combridge as preacher on Sept. 1. At the annual business meeting on Aug. 17 Bro. George Murray presided. Retiring officers were re-elected, with addition of Bro. Geo. Clewett to the diaconate. Gratifying reports were submitted by all auxiliaries. That by the secretary of the ladies' guild (Mrs. S. J. Wilson) was followed by expressions of appreciation by officers and members of the service of the guild. Deaconesses elected: Sisters Mrs. D. Allen, Mrs. H. Murray, Mrs. Ward. The secretary of the Bible School, Bro. G. Wilson, submitted a splendid report. On Sunday evening Bro. A. L. Gibson gave a stirring gospel message to a fine attendance. The sustained interest in the gospel meetings is very gratifying.

New South Wales.

Enmore.—On morning of Aug. 21 Mr. Edgar of the C.I.M., gave a searching address from Rom. 10: 1-3. Bro. Horace Jeffrey was welcomed to fellowship. At night Bro. Paternoster preached on "The Coming One." There were two confessions.

Epping.—On Aug. 7 Bro. Fretwell delivered fine addresses both morning and evening. Mr. Surtee sang a nice solo. On Aug. 14 Bro. K. Wells gave a splendid discourse on "The Three Judgments." At night Miss Robson beautifully sang, "O Love that will not let me go," Bro. Fretwell based his gospel message on this hymn, and was much appreciated. A J.C.E. society has been started in connection with the Bible School.

Chatswood.—We rejoice that Bro. Whelan was able to preach on Aug. 21. After his address on "The Meeting of Two Kings," one young woman confessed Jesus before a splendid congregation. Many brethren are laid aside with sickness. Bro. Crossman's address to the church was greatly appreciated.

Taree.—There was a good attendance on morning of Aug. 14. The Sisters' Missionary Aid Class held their annual social and gift evening on Aug. 16. A splendid programme was enjoyed. Reports showed a satisfactory year's work. Sincere sympathy is expressed to Bro. J. Davis and Sister Walshe in their sad bereavement.

North Sydney.—The church expects that on Sept. 4 the last services will be held in the old building on its present site. Bro. Sutton is giving very instructive morning addresses on the Sermon on the Mount, and at gospel services on New Testament conversions. Last Sunday Miss Beryl Francis, of the Bible School, and Mr. Miller decided for Christ.

Hurstville.—Meetings continue well attended. On Aug. 14 Bro. Hinrichsen exhorted, and Bro. Rodger preached at night. On Aug. 21 Bro. Flood spoke at both services. Bro. Hinrichsen is recovering from a minor operation to the throat. Sister Bull, from Belmont, has been received by letter. On Aug. 18 the monthly basket social was enjoyed. Bro. T. Hagger gave an appreciated address. The school and C.E. are preparing for their anniversaries.

Lismore.—At the monthly meeting of the Missionary Society, Mrs. Witherspoon on behalf of the sisters presented Sister P. J. Pond with a choice set of handwoven supper cloth and covers. On Aug. 14 a large number L.O.L. members attended. Bro. P. J. Pond preached on the subject, "Revelation or Ritualism?" Sister Luke Patch, an esteemed member of over 40 years, at Bungawalbyn, passed to her reward on Aug. 16. Bro. P. J. Pond and the Baptist minister at Coraki conducted the services.

ADDRESSES.

Theo Edwards (preacher Glenelg church, S.A.).
—30 Sturt-st., Glenelg.
J. E. Webb (preacher Moreland church, Vic.).
—168 Donald-st., North Brunswick.

COMING EVENTS.

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

SEPTEMBER 1.—Surrey Hills church, Thursday, Sept. 1, 8 p.m. sharp. Special induction service: installation of Bro. B. J. Combridge as preacher. Bren, A. L. Gibson, A. W. Connor, Dr. J. L. Brandt, J. E. Shipway, J. E. Thomas and A. G. Saunders will take part. 9 p.m. in school hall, reception and welcome to Mr. and Mrs. B. J. Combridge, and farewell to Bro. A. L. Gibson. Visitors welcome.

SEPTEMBER 4.—Back to Middle Park Sunday. All the old identities will be there. Speakers, morning, Mr. W. Enniss; afternoon, Mr. L. C. 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.

SEPTEMBER 6.—Glenferrie church, Sept. 6, 8 p.m. Recital by Will Fielding and Violet Howgate. Splendid programme. Come. Admission, 1/6.

OCTOBER 7 & 8.—Preliminary notice. Surrey Hills Ladies' Guild will hold its annual Sale of Work in the School Hall, The Avenue. Friends are asked to note the dates and plan to be present.

OBITUARY.

ALDOUS.—With deep regret and at the same time thankfulness for the saving power of Christ, we record the death of Arthur Aldous, aged 38 years. He was a member of the church at York, S.A., having been transferred from Prospect in January, 1920. He passed away on July 10, 1927. He had been in hospital often, and died at the Keswick Military Hospital as a result of war injuries. His was an unusually optimistic nature. His faith was fixed in Christ, and he ended his earthly life very peacefully. Our brother's body was laid to rest in the West Terrace Cemetery, in the presence of a number of his sorrowing friends. Our sympathy goes out to the wife and three children left behind.—A.C.K.

LANGE.—William Henry Lange, after some weeks of patient suffering, passed to his reward at Geelong on July 28. He was baptised here by Gifford Gordon in January, 1912, and lived a life of active service. Bro. Lange was loved by all for his quiet but reverent nature and his willingness to assist. For years he was correspondent to the "Christian," and local agent for that paper; secretary for the Bible Class, the first member of the Band of Hope and its first secretary. He died with a firm faith and a real hope. His mortal remains were laid in the East Geelong cemetery in the presence of at least 100 people, when the writer conducted the service. His bereaved wife and only son, Roy, are members, and have the respect and sympathy of all the members here. We pray the comfort of Jesus will be with them in their sorrow.—S.S., Geelong, Vic.

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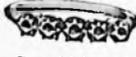
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