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The Virility of the Gospel.

Dr. Jesse R. Kellems.

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

WHAT message shall the evangelist preach to-day? This question appears on every programme of every evangelistic congress or institute of every communion at the present hour. Is there a new message? Have we outgrown the old one? Is it necessary that we definitely discard the one which our fathers preached with confidence and with manifest success? We receive a strong hint in the direction of the answer to our question as to what to preach when we consider the virility of the New Testament gospel.

The power of God.

Immediately there flashes through the mind Paul's familiar words. Paul is always definite. He declares himself not ashamed of the gospel of our Lord, because it "is the power of God unto salvation to every one who believeth. . . ." In his first letter to the Corinthians he speaks in words which we have all used frequently as a text for sermons: "For the word of the cross is to them that perish, foolishness; but unto us who are saved it is the power of God" (1 Cor. 1: 18). In the second chapter of this same wonderful letter he reminds them of his own preaching: "And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 4, 5). The Greek word used in all these references, and translated "power," literally means "dynamite." It is sufficient to note here that these are words of strength; they are masculine. The message which Paul had preached with such unbounded success is a tremendously

virile thing, it is above all, the power of God.

The sword of the Spirit.

Jesus described it in this terminology when he affirmed that the bringing of such a sword upon the earth was the very essence of his own mission: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household" (Matt. 10: 34-36). Here is surely indication that in the mind of our Lord there is clearly manifest the truth that this message which is to be preached shall be a powerful thing; that it shall cause division, and even strife and warfare. Such language is the very antithesis of a supine, lifeless message. The writer of the epistle to the Hebrews also speaks of the Word in the same strain, in the well-known and oft-quoted sentence: "For the word of God is living and active,

and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4: 12). Here the same idea of Jesus is emphasised. The Word does divide. It is quick or living, powerful or energetic. A sword is not a plaything; it is a weapon of mighty power in the hands of one who knows how to use it. Paul, in his usual emphatic manner of speaking of the gospel, refers to it in the same descriptive term as that used by the unknown writer of the Hebrew letter, and admonishes the young Christian soldier to take it as his offensive weapon, when he says: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6: 17).

The gospel is likewise called the seed.

Jesus so speaks of it: "The seed is the word of God" (Luke 8: 11). From this seed the whole great kingdom of God is to grow. In the parable the Master is telling of the rise and the progress of his kingdom on the earth. That from which all this, so glorious and beneficent, has come, is surely a virile thing. It is further affirmed by Peter that from this same seed we are begotten into the life which is to be eternal. He deposes that Christians have "been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. . . ." (1 Pet. 1: 23). Here is something made of stuff eternal, the power which is never to be lessened, but to remain constant, no matter how often or how much its supply is drawn upon. Such phraseology is often used in the apostolic message, which truly stamps it as a virile and enduring thing, one so enduring that, in the words of our Lord himself, "heaven and earth shall pass away, but my word shall not pass away" (Matt. 24: 35).

THE BUILDERS.

Like one who builds a stairway as he climbs,
We fashion with the years our upward way,
Building on the truth of vanished times,
Building from the dark into the day.

Behind the toilers on the areas high
The million follow through the countless years,
Sensing the beauty of a nobler sky,
A day of brotherhood that ever nears.

Though now and then in darkened centuries,
The hammers seem to cease their steady ring,
Far up the Dreamer toils whose vision sees
Beyond the night truth's holy morning spring.

With every level reached, a fairer view,
World-spread the earnest toilers see,
And far above, in God's unfathomed blue,
The shining towers of eternity!

—Arthur Wallace Peach.

The word of life.

Out of this message grows the life eternal. Jesus affirms this power of his words when he says to his disciples: "It is the Spirit that giveth life; the flesh profiteth nothing. The words which I have spoken unto you are spirit and are life" (John 6: 63). When some of the disciples, discouraged and disillusioned, turned away from him back to their old way of life, and he had sadly asked those who remained, "Would ye also go away?" Peter answered him, and in his answer uttered a sublime truth: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6: 67, 68). Paul, in writing to the Philippians, also thus describes the gospel message when he speaks of them "holding forth the word of life . . ." (Phil. 2: 16). It is not only the message from the preaching of which, through the Holy Spirit, the new life, which is to be eternal life, is begotten in the soul, but it is the Word which, on the great judgment day, shall determine the eternal destiny of those who have heard it. Jesus speaks of this solemn fact when he says, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day" (John 12: 49). Do we not often need to have our minds recalled to these powerful words of description of the message which grew out of the life and words of the Saviour? Are they not tonic in their reviving and re-energising effect upon our flagging spirit? There is in them the call to courage and to war.

The gospel is also called "the truth." The prayer which our Lord offered for his disciples speaks of the Father's word in this manner: "Sanctify them in the truth: thy word is truth" (John 17: 17). In him we are in touch with ultimate reality. In his word we are resting in that beyond which, in truth, there is nothing. He deals with the foundational things of existence. On his words stand all that we know as God's universe. This truth also is the power which shall sever the chains which bind the soul in sin's terrible slavery. It is a liberating power for the one who all his lifetime, because of fear, has been in bondage. It is a triumphant word of our Christ when he says to his disciples: "Ye shall know the truth, and the truth shall make you free" (John 8: 32).

Progress in apostolic days.

The second chapter of Acts is written in words which fairly glow with divine enthusiasm and power. Here are movement and excitement. Here is a sermon which moves on to its conclusion with the thunders of a mountain torrent. Here is a baptism in the Holy Spirit which fires the disciples with lion-hearted courage. Here is the speaking with tongues and the wholesale conversion of thousands. Here are those "who gladly received the word and were baptised." It is one of the most dramatic chapters in the word.

But the enthusiasm and power of Pente-

cost did not cease with Pentecost. It went on like a consuming fire. All Jerusalem was in uproar because of the wonderful things that were preached by the apostles. In the sixth chapter of the record of church beginnings there is the significant statement: "And the word of God increased, and the number of disciples multiplied in Jerusalem exceedingly; and a great number of the priests were obedient to the faith" (Acts 6: 7). Even persecution could not quench the ardor of these first converts. To scatter them was like scattering coals of fire in the dry grass of the prairie. The record tells of the result of such an attempt: "They,

NOT BY SONG OR SERMON.

"Leave it to the ministers, and soon the church will die,
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

"Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

"It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, singlehanded and alone,
For the laymen of the country are the church's cornerstone.

"When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying—it's the laymen who have died;
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on."

—Edgar A. Guest, in the
"Michigan Christian Advocate."

therefore, that were scattered abroad went about preaching the word" (Acts 8: 4). The bold preaching of this word by Paul in Ephesus plunged the whole city into furor, and resulted in marvellous conversions and stirrings of heart. Many of those who were sinners came confessing their deeds, and those who practised magical arts came and burned their books, even though at the sacrifice of great treasure. The inspired writer closes his dramatic narrative of the scene with the amazed words: "So mightily grew the word of the Lord and prevailed" (Acts 19: 20).

Founded on mighty facts.

There can be but one explanation of the virility of the gospel; its foundation in mighty facts, and the marvellous meaning

which those facts imparted to the hearts of the first Christians.

All the inferences we draw, all the words we speak, all the prayers we offer, all the pleas we make, are founded on the great facts of the Christian religion, as these facts are revealed to us in the New Testament. It is only another thing to say that Christianity is a wonderful system of facts through which the grand, regenerating principle of all time is written on the heart of man—the principle that God is love. It is this which reconciles man to the Father; the knowledge that God is a God of love, and that he wants his wandering child to come home. But we know that he is such a loving Father because of the facts through which he revealed that love; the facts, or those things which happened, or were done, in Palestine in the long ago. It would be trite to remind you that a fact is something done. Christianity is rooted and grounded in something that happened, something that was done.

To detail all the facts would be to narrate the whole life and work of the Messiah. However, these facts may be engrossed into a few which comprehend all. This is what Paul does in his first letter to the Corinthian church (1 Cor. 15: 1-5). Here he affirms that the facts on which all others in the gospel depend, out of which all others grow, are five: That Christ died for our sins according to the Scriptures, that he was buried, that he arose from the dead on the third day, was exalted to the right hand of the Father, remains in the risen state, and that he was seen alive by many competent witnesses. It is to be noted, as of first importance, too, that to Paul these are not facts as any other facts are facts; they are his gospel and the only gospel he knew. He prefaces the recital of them with the words: "Now I make known unto you, brethren, the gospel which I preached unto you." It was not only his gospel, the only one which he had ever preached, but it was the gospel of the whole church of his time. He did not invent it, and to accuse him of such a thing at this late day is entirely gratuitous. He reminds his Corinthian brethren that what he now tells them is definitely in line with the whole Christian tradition, when he says: "For I delivered unto you, first of all, that which also I received. . . . He thus defends his message as that commonly accepted as the revelation throughout the whole church, and as the one, therefore, delivered unto him. That these basic facts account for the virility of the gospel, which is the most powerful moral force in the world, is now a matter of experimental knowledge. Facts in which, or through which, the character of the Father is revealed, facts which make such an appeal to the reason, the heart, the conscience, the whole moral nature of a man, are surely the very basic facts of the whole system known as the Christian religion. Without these there could no longer be any Christianity. Amen.—Reprinted from the *Johannesburg Times.*"

Thrones Lost and Won.

G. Percy Pittman.

There is a man in Simla who renounced a throne for the sake of Christ. Many years ago the Honorable Raja Sir Harnam Singh, K.C.I.E., son of the Maharaja of Kapurthala, became convinced that Jesus is the Son of God. He knew that by becoming a Christian he would be disinherited, but he renounced his kingdom for his Saviour. An old man now, he regularly attends the Scotch kirk, and forms a striking figure among the European worshippers, with his long white beard, Indian coat, and white silk turban. His sons occupy honorable positions in Government service. He accounted the reproach of Christ greater riches than the treasures of Kapurthala, for he looked to the recompense of the reward, and he has inherited not only the kingdom of heaven, but a place in the hearts of all God's people in India. I hope one day to learn from him the story of his conversion, which I am told is full of interest.

Another distinguished resident of Simla is the Indian lady who wrote the well-known hymn, "In the secret of his presence how my soul delights to hide," and although growing old and frail, she is still able to work as deaconess of the Hindostani Church of England. She occupies very humble quarters in the compound of the Indian clergyman. In appearance she is small and slight, with an olive complexion, large dark eyes, and a sweet expression. She wears a saffron-colored sari or robe, and a cross round her neck. In conversation with her I told her how much her hymn is loved by Christians in the home-lands, and she said she was glad if it had been a help to anyone. She tells me she has written other English hymns, but is now composing in Hindostani for the benefit of Indian Christians, and for some reason she finds this a much harder task. She could make money, there is no doubt, by her literary gift, but she has chosen the better part. Renouncing the world, she is enthroned in the hearts of Christian people in every land.

At the annual meeting of the British and Foreign Bible Society held here in July, Professor Siraj-ud-Din, of the Lahore University, told in choice English the story of his conversion. He was brought up as a strict Mohammedan, and would never have been sent to a mission school if his parents had dreamed that he would become a Christian. It was through the daily Bible lesson that he was convinced of the claims of Christ, and his need of a Saviour, but through fear of the consequences, to his great loss he hid his convictions for eight years, but continued to read the Bible all the time. At last he summoned up courage to be baptised, and was cast out by his parents. After his baptism, during his vacation, he read the Bible for ten hours a day

in order to be perfectly certain that he had taken the right step. He found employment in the mission as a professor, and is a powerful influence for good among the students and community. It was fine to see him with his wife, not in the seclusion of purdah, but sitting by his side, together with his son and two beautiful daughters, all followers of Christ. He, too, forsook a kingdom for Christ—the kingdom of home—but found not only the kingdom of heaven, but that sweetest thing on earth, a Christian home of his own.

In his address he told the story of an aged Indian friend of his, now in heaven, who was converted by reading one verse of the Bible—the best-known verse of all. As a young man he was a Brahmin student, and one day bought a Gospel in the street for a pice, but without any intention of reading such a heretical book. On reaching home he threw it aside, and it lay there for a long time until one day he picked it up and cut a page out of it to mend a patch in a torn book. As he did so John 3: 16 caught his eye, and he read it over and over again, struck with the wonder of the marvellous words. He went to a missionary to learn more about Christ, and at last was baptised in another mission, far away from his home, for fear of the consequences. Some time after, his young wife became a Christian, and all their children and grandchildren have followed in their steps. He too renounced a kingdom for Christ—the proud kingdom of Brahminism, but found something far better.

Since coming to Simla I have had the good fortune to come across an elderly Indian colporteur named Atma Ram, who is working here all alone until October, when he must go down to the plains, the last of the Baptist mission staff to leave. I am going out with him preaching and selling Scriptures, and thus have the company for a time of an Indian worker free of charge. Although he has lost the sight of an eye, he has a pleasant, benign expression, and looks quite venerable with his grey beard and long grey locks. He was a Sikh village priest, and his fathers for untold generations were priests before him. He used to perform the daily worship of the "Grunth" or sacred book, and the ceremonies at births, weddings, funerals, and other occasions, for which he received gifts of grain and other produce from the villagers. One day a Presbyterian missionary came to his village on a preaching tour, and pitched his tent close to his cottage. He heard the gospel, received a copy of the New Testament in his own tongue, and read it day by day. After a year, when the missionary came round again on tour, he stood up before all the people, confessed Christ, and announced

his intention of becoming a Christian. There was a great uproar, and the missionary and his convert were in peril of their lives, but they got away safely, and Atma Ram was taken into the theological seminary for training, after which he became a colporteur and preacher, and now for twenty-five years has been working patiently and successfully. He, too, forsook a kingdom for Christ—the coveted kingdom of the hereditary priest, but found another as a "King-priest" in union with the heavenly High Priest.

These are a few of India's heroes of faith, but thank God every land and every generation has many such, for in all the world, in the lowliest walks of life, there are those who give up pleasures and emoluments for the sake of Christ and his gospel, and find him true to his promise—a hundred-fold here and now, and in the world to come eternal life.

Why Should He Preach?

It is lamentable, but in the light of history and experience it should not be surprising if some preachers lose their message. These are times when pride of intellect is rampant and many are misled by their own opinions. A recent letter describes such a case, and shows very plainly the tendency of certain experiments and strange doctrines being urged among our churches to-day. The writer says:

Brother — do not believe in the divinity of Christ. He no doubt would have practised open membership, as he stated from the pulpit that he did not consider baptism necessary, but a pretty dedication; and certain parts of the Bible, which he could not understand, were non-essential. He always seemed to fear that we would take the Bible too literally, and he seemed to create the idea of doubt rather than faith.

If such ideas are true, why need there be a church? They would raise the question, why is a preacher? Could not any ordinary public school teach all the religion this brother proposes, and probably do it a good deal better than the average church? "Open membership, the denial of the divinity of Christ and the negation of the trustworthiness of the Bible all go together and they tend in the same direction—toward doubt instead of toward faith.

Why should a man whose religious faith has become so weakened, changed, complicated and secularised, want to stand in the pulpit at all? With no spiritual message at all, and only a cultural, aesthetic, and social idea to present, he ought to seek in humility till he finds his faith again; or failing in this, he should go to the Chautauqua platform where people go to hear only discussions of ethics, economics, politics international. He would be more at home there and would not be sailing under false colors. People would not be hard on him, but rather would pray that he recover the lost vision of the Morning Star.—"Christian Evangelist."

Religious Notes and News.

CHRISTIAN ENDEAVOR IN SOUTH AFRICA.

The Christian Endeavor Societies of the Dutch Reformed Church in South Africa hold their two-yearly meeting at the end of June. There are about 6,000 members in the young people's societies of this denomination, and 21,000 members in the junior society. One of these Dutch Reformed societies probably holds the world's record for giving to the mission. This society has given three thousand pounds sterling in the past two years. The reason for this large amount is that one of the members of this society conducts his farm for the Lord, giving the profits to Christian work. It is his contribution that makes possible such a remarkable record.

MORAL ISSUES.

At the recent annual meeting of the Council of Churches in Victoria, the following resolutions were carried:—

"The Council of Churches views with grave concern the growth of gambling in the community. It declares its uncompromising opposition to proposals for the extension of facilities for the practice of this morally disastrous vice. It urges the Ministry to refuse to relax in the least degree existing restrictions which prevent gambling in connection with mechanical hare coursing, and further to take steps to restrict still more rigidly the activities of those who ever seek new methods whereby they may exploit the gambling spirit to their own advantage, regardless of its consequences to the individual and the nation."

"The Council of Churches expresses its judgment that plays which are suggestive of immoral situations, which bring marriage relations into contempt, and which depict incontinence as a joke, are degrading to the moral life of the people. It believes that whatever strikes at the sanctity of marriage and sneers at the idea of purity of home life tends to destroy the foundations upon which our Christian civilisation is built. It urges the Ministry as the guardian of the home and the State to deal drastically with such objectionable productions, and should it find its powers too limited to accomplish this, to seek at once legislative authority to this end. It expresses its satisfaction that the press has so forcefully protested against the production of indecent plays."

LATERAN OR CHRIST?

Dignitaries of the Roman Catholic Church in England are following up Cardinal Bourne's assertions in his Easter address in York, says the London "Christian." It will be remembered that Dr. Bourne claimed that the body to which he belongs is the only true church, and that Protestants are, in effect, usurpers without right in the historic buildings in which they minister. In a recent statement, the Archbishop of York rebutted the pretensions of the Roman Catholics by pointing out that the jurisdiction of the Pope is not essential to the continuity of the universal church of Christ. Canon Howlett, of Westminster Cathedral, has since come to the support of Cardinal Bourne, in a letter to "The Times." Therein he professes to place much importance upon pronouncements of the Fourth Council of Lateran, which, in 1215, "had to define clearly the doctrine of the Eucharist. . . . To do so, it introduced a new word, 'Transubstantiation,' in the accurate language with which the church defines her doctrines." Proceeding to dispute the claim of the Protestant Church to be in direct succession from the Early Church, Canon Howlett inquires whether Protestants claim to teach the doctrines promulgated by the

Fourth Council of Lateran and similar gatherings. But the Canon, curiously enough, does not ask whether the Protestant Church claims to teach the gospel of the Lord Jesus. It is upon this basis that Protestants rest; this it is which will keep them unshaken in face of all Romanist assaults.

SUNDAY SCHOOLS IN EGYPT.

The following interesting letter has been received by Mr. Stephen van R. Trowbridge, the secretary of the World's Sunday School Association with headquarters in Cairo, Egypt. The letter contains a report of the Sunday School movement in the Orthodox Coptic Church:

"Thank you for your earnest interest in the Coptic Sunday Schools and for your valuable co-operation. May the Lord bless your work which is for the glory of his holy name. Our organisation and current work is as follows:

"We have a Central Sunday School Council, with headquarters at Cairo. This directs the schools in Egypt and The Sudan. The chairman is the Dean of the Cathedral in Cairo. Mr. Habib Girgis, the Principal of the Coptic Clerical College, is the general secretary. Every central school has its own committee. His Beatitude the Patriarch and their Graces the Metropolitan and the Bishops take great interest in the Sunday Schools in their dioceses.

"We have in Cairo itself nine Sunday Schools, in the Delta eight and in Upper Egypt and The Sudan fifty. As rapidly as our funds permit we plan to organise a Sunday School in every church.

"Every week we print 9,000 copies of the Sunday School lesson helps in leaflet form for use by teachers and students."

THE DRIFT OF CRITICISM.

Changes in theological opinion respecting the authenticity of the Pauline Epistles are the subject of an interesting comment by the distinguished German scholar, Professor von Harnack, quoted in the current "Evangile et Liberte." "Fifty-seven years ago, when I began my the-

ological studies," writes Professor Harnack, "it was generally admitted that the only reliable critics were those who did not regard more than four of the epistles of Paul as authentic. Since then things have changed. Besides 1 and 2 Corinthians, Galatians and Romans, 1 Thessalonians, Colossians, Philippians and Philemon are accepted as authentic. The second epistle to the Thessalonians and Ephesians are still the subject of controversy.

"I do not dispute," he says, "the fact that the question of the epistles presents some difficulties, particularly in the matter of Ephesians, but these difficulties, in my opinion, are not insurmountable. Moreover, the collection is so ancient that to regard one of the epistles as the work of a forger would raise serious objections. Is it possible to represent the church of Thessalonica as receiving from Corinth, towards the year 90, in a collection of epistles from Paul, a letter of which it was ignorant previously, or to maintain that it had put in circulation itself, about the same time, a similar letter? In that community at the time were quite a number of people who had known the apostle and his relations with the church. It is more than likely, then, that the primitive collection of the ten epistles contains only authentic writings."

LIFE INSURANCE FOR CHURCH BEQUEST

A unique life insurance policy—the first of its kind in the United States—will make possible the construction of the John Davey Memorial Church of Christ at Kent, Ohio. The policy has been taken out by Congressman Martin L. Davey, member of the Kent Church, of Ohio, in honor of his late father, John Davey, the founder of tree surgery. It is a five-year endowment policy in the sum of \$50,000 payable, by assignment, to a trust company, which will administer the funds for the church. By the time of its maturity the church is to raise an equal amount, making available a total of \$100,000. The idea of life insurance bequests for churches is so new that fewer than a dozen have been issued.—"World Call."

WOMEN THEOLOGICAL STUDENTS.

The number of women theological students in Germany is eighty-three, of whom forty-seven have already passed the degree examination, and thirty-six are shortly to sit for it.

The Eighth Commandment in 1927.

"To break into a house and steal whatever you can put your hands on; to rob the poor-box at church; to pick a pocket: these are all forms of theft which we recognise and condemn. To forge a name to a cheque; for a trusted employee to keep back what belongs to his master; for a cashier to cook the accounts; these also are recognised as thefts, although of a finer sort. But there are other kinds of theft, which are so well disguised that they often have little difficulty in passing themselves off as virtuous. And to these forms, by the very nature of much of our modern commercial life, we are all the prey.

"Some men thief by robbing the till; others by giving short measure; others by supplying goods not up to standard; others by scamped workmanship; others by floating companies they know perfectly well will never prosper; others by lending money to necessitous people at exorbitant rates of interest; others by gambling on the Stock Exchange; others by being nothing but parasites on society. Some commit theft by sheer laziness at their work; others by adulterating food; others by selling poor goods by means of clever advertisement; others by making false returns to the income-tax authorities; others by getting into the bankruptcy

court through sheer negligence; others by cutting prices in order to capture a fellow business man's trade. But there is no need to pile up examples. We can rob an individual by taking from him his due. We can rob a society by not giving it what it can claim from us.

"There is no wrong in desiring wealth. It is conceivable that under some circumstances it might be positively wrong not to desire it. For a Christian man to fall in business through sheer negligence is not only to show himself a bad business man; it is to show himself a bad Christian. The service to the community which is one of the first essentials to the Christian should be shown in business as well as anywhere else. The tradesman who has no intention of making a success should retire and leave room for someone more worthy than himself. It is the worship of property that is wrong, the treatment of it as though it were sacrosanct, the judging of all things in terms of money. Above all, we should remember that the responsibilities of wealth are greater than its rights, and that all we have is a stewardship from God, to be used as he would desire."—From "The Permanent Value of the Ten Commandments," by H. J. Flowers, B.A., B.D.

Studies in Ambiguous Texts.

2. NIL DESPERANDUM (Luke 6: 35).

In one of the most practical sections of the Sermon on the Mount, the Lord Jesus Christ told his disciples to succor the needy, give to the beggar, and lend freely to those from whom no gain could be expected. Followers of Christ must not be content with the lower standards of others. Sinners love their friends, do good to those who do good to them, and "lend to sinners to receive again as much." To his disciples Jesus gave the following command and promise:

"Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful, and to the evil" (Luke 6: 35, Common Version).

The difficulty of an ideal.

While we are here dealing with ambiguities and difficulties in interpretation, it has to be allowed that the greatest difficulty with such a text is the loftiness of the ideal set before us. Which of us can truthfully claim to be carrying out in daily life, as we should, the principles of the Sermon on the Mount? We are told to love our enemies, bless those who curse us, "give to every man that asketh," and "as ye would that men should do to you, do ye also to them likewise." Many unbelievers admire the Sermon on the Mount, but doubt its practicability for a world such as this. But what of Christians? Dare they dismiss the words of the Lord as impracticable, or neglect them in daily life? When we are tempted to disregard the teaching as too idealistic, let us remember the solemn close of the Sermon. Our Lord said that whosoever hears and does "these sayings of mine" is wise and like a man who builds on the rock to the salvation of his house; while he who hears and does not is foolish as the man who was involved in inevitable ruin when the floods overwhelmed his house built on the sands. We use this illustration to convince sinners of the duty of primary obedience to the gospel; but let us not forget that the words were given in an address to disciples, and the warning is against our neglect of "these sayings" which include the difficult rules we have quoted.

The general meaning.

There is no need to press Christ's words to a grotesque extreme, as if with absolute literalness we should allow every hefty vagabond to despoil our goods, and should become the prey of every smooth liar who cares to pitch a tale and wheedle a gift or loan. But scarcely anyone is tempted to that extreme. We are all much more likely to do the opposite, and withhold our compassion and our gifts from the needy. After all, our Lord meant something. His rules about lending to the poor without hope of repayment cannot be dismissed by quoting the essentially worldly-wise advice of Polonius to his son:

"Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."

We must not, in order to excuse ourselves, explain Christ's words by explaining them away. It does not follow that we must either give a foolish interpretation to them, or, on the other hand, justify stinginess. We may be quite right in condemning indiscriminate charity given without care and examination; but we must be willing to sacrifice time and money for the helping of our fellows. Christ enjoins a constant willingness to "do good" to others; when gifts and loans will not do good but harm, then they are not enjoined upon us. Till then, as we have the ability, we must seek to help the poor and the needy, as brethren of ours and of our Lord. We cannot at once be selfish and Christian.

"Hoping for nothing again."

It is one phrase, particularly, which brings Luke 6: 35 into our present series. According to the Common Version, Jesus said: "Lend, hoping for nothing again." Our English Revised Version and the American Standard Revision both translate, "Lend, never despairing"; while both in the margin indicate that a slight variation in the Greek text of some manuscripts should be translated "despairing of no man."

The words of the received text are meeden apelpizontes. The marginal rendering follows the reading meedena apelpizontes. All English versions prior to the Revised Version are said to have adopted the common view that apelpizontes, a word used once only in the New Testament, means "hoping for in return." This rendering is based not on the meaning of the word elsewhere found, but on the supposed requirements of the context in Luke 6.



NIL DESPERANDUM.

Give no quarter to despair;
Life and hope reign everywhere.
Though the fruit lie on the ground,
In each core seed will be found
That in harvest will abound.
Do not despair.

Every life hath nights and days,
Bleak Decembers and bright Mays,
Every child hath grief and joy,
Every coin hath some alloy;
Unstruck bells chime forth no sound.
Do not despair.

Has the sun set from thy sight?
Somewhere still it giveth light.
He is hastening on his way
Bringing thee another day;
Wait, thy hope will soon be crowned.
Do not despair.

See! there come from moon and stars
Streaks of light in silver bars
Telling thee that hope is queen
Since they but reflect the sheen
Of the sun's diurnal round.
Do not despair.

— T. Cynon Jones.



It is clear that "hoping for nothing again" both fits the context admirably, and makes quite good sense in itself. That it suits the context is easily seen. The saviour in verse 30 bids us to give, and adds, "Of him that taketh away thy goods ask them not again." In verse 34 he deprecates the lending "to them of whom ye hope to receive," saying that "even sinners lend to sinners, to receive again as much." An injunction to "lend, hoping for nothing again" would follow on very naturally.

The advice, too, is good in itself. It forbids a practice and a spirit all too common. Men do good to get good. They give hospitality to receive greater hospitality. There are social climbers who reduce to a fine art the throwing out of sprats to catch mackerels. The Lord Jesus forbids such practices absolutely to his disciples. Their benevolence must be disinterested. They work for no earthly advantage, no human approval, no repayment from men.

If any reader decides to stand by the common translation he need not feel either lonely or ashamed. Rotherham's Emphasised Bible ("hoping for nothing back"), Weymouth's New Testament in Modern Speech ("without hoping

for any repayment"), and Moffatt's New Translation ("without expecting any return") all harmonise with the reading of the Common Version; and it would be absurd for us to scorn such an array of authorities.

"Never despairing."

Yet we must express a preference for the reading of the Revised Version. Apparently Jesus really said, "Love your enemies, and do [them] good, and lend, never despairing."

In his excellent "Word Studies," Vincent, referring to the original meaning of apelpizo ("to give up in despair"), calls attention to the use of the word in this sense in the Greek version of the Old Testament and in the Apocrypha. In 2 Mace. 9: 18 we have "despairing of his health," and in Judith 9: 11 "a saviour of them that are without hope." The verb and its kindred adjective are used by medical writers to describe desperate cases of sickness. Milligan in his "Vocabulary of the Greek Testament" quotes a phrase describing the "faith cure" of a man who had been "given up."

So the disciple in his good work is never to give up in despair. How often we wonder if we are wasting time on things and folk? What Christian worker but has occasionally asked, "Is this thing worth the effort? In helping people who will neither appreciate nor respond, it is easy to despair. We may think that our time is wasted, the money we give is wholly lost, and the man we assist is beyond recovery. But Christ says: "Do good," "lend, never despairing." It is a needed lesson. "As it stands it gives this sense, 'Lend, and though appearances may be unfavorable, despair not of being repaid,' because you are lending not to man only, but to the Lord," who will assuredly repay what you have laid out." Your charity has in it a hope of profitable return, not on earth, perhaps, but certainly from your heavenly Father, whose recompense never fails.

If meedena be the right reading, then "despairing of no one" doubtless is the correct rendering though some competent scholars declare that with this reading the meaning would be "causing no one to despair" by refusing aid. While this translation does not commend itself to us, it illustrates once more the familiar fact that excellent lessons attach themselves to varying renderings and readings.

Dr. G. B. Bliss, the Baptist commentator, has an interesting note on "never despairing." This, he says, "gives a better text than the Common Version, for charity sermons; but let anniversary preachers and the representatives of benevolent institutions note how and where the reward for Christian benevolence is to be paid. The Saviour's compensation for service to him, and sacrifices in his cause, is better than worldly good; it is an increase of the spirit of beneficence and sacrifice to all eternity."

Sir George Trevelyan paid a fine tribute to the character of Zachary Macaulay, father of the more famous Lord Macaulay. After speaking of "the unwearied patience with which he managed the colonies of negroes at Sierra Leone," he remarked: "He was not fretted by the folly of others, or irritated by their hostility, because he regarded the humblest or the worst of mankind as objects, equally with himself, of the divine love and care." How excellently this suits our Lord's words in Luke 6 can be seen by any reader.

As we are tempted to despair of others, let us remember how we must all appear in the sight of God, how wayward and unresponsive. "He is kind toward the unthankful and evil," and we are but asked to imitate him to the extent of our ability. To quote Dr. G. B. Bliss once more: "How few of all the race of men could have lived and had opportunity of happiness, had their Creator and Preserver looked for worthiness and gratitude, not to say recompense, in them!"

The Home Circle.

Conducted by J. C. F. PITTMAN

IT REALLY DOESN'T MATTER.

It really doesn't matter much
If bank accounts are small;
If we have sunshine in our hearts
We're rich enough for all.

It really doesn't matter much
If beauty knows us not;
If we have tact and intellect
We'll lead the common lot.

It really doesn't matter much
If we've no shining fame;
If we work on with cheerful hearts
We'll get there just the same.

A MESSAGE FOR ANXIOUS MOTHERS.

It is a great advantage for those of us who are parents to pause now and then and change our point of view. Some things which at close range seem of paramount importance dwindle into comparative insignificance when viewed in the light of eternity. Sometimes the children themselves force us into this enlargement of vision. A father once heard his little son say to a playfellow, "My papa hasn't smiled since ever so long." The innocent remark roused the man from his undue absorption in business during the hours spent with his family. He saw in a flash that the imprint he was making upon his child's soul was chiefly that of a morose money-maker instead of the tender loving parent which he really was. From that time onward more smiles and frolics with his boy, even at the sacrifice of some pounds in his account at the bank, became the father's principle of action. Anxious mothers who worry lest certain household duties may not be accomplished within a given time, may be helped by their asking the children the question: How do I wish my children to remember me after I am gone—as an immaculate housekeeper and excellent cook, or as the centre of sunshine and strength in the home? A woman can indeed fulfil both functions, but one must enlarge the horizon occasionally in order to be sure that life is being viewed in its broadest aspect.

"Heaven is at the feet of mothers," is a beautiful and most impressive proverb from the Persian. It is a true word. Let mothers remember it, especially when the bairns are still young and when their minds are plastic as the clay in the hands of the potter. Be workers together with the Lord in moulding your children for heaven.—Selected.

COURTESY.

This is love in society, love in relation to etiquette. "Love does not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything—the mouse, the daisy, and all the things, great and small, that God has made. So with this simple passport he could mingle with any society and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means a gentleman—a man who does things gently, with love. And that is the whole art and mystery of it. The gentleman cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsider-

ate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."
—Professor Drummond.

THE RICHER MINES.

When it comes to buying shares
In the mines of earth,
May I join the millionaires
Who are rich in mirth.

Let me have a heavy stake
In fresh mountain air;
I will promise not to take
All that you can spare.

When you're setting up your claim
In the Mines of Glee,
Don't forget to use my name—
You can count on me.

Nothing better can be won,
Freer from alloy,
Than a bouncing claim in "Consolidated Joy."

You can have your copper stocks,
Gold and tin and coal;
What I'd have within my box
Has to do with soul.

—John Kendrick Bangs,
from "Songs of Cheer."

A SHARP LAD.

"Papa," said Georgie, "I'm so sorry sometimes about the trouble I give mamma."
"She hasn't complained."
"No, she's very patient. But she often sends me to the shops for things, and they are a good way off, and I know she gets cross waiting when she's in a hurry."
"Not often, I fancy."
"Oh, she's nearly always in a hurry. She gets everything all ready for baking, and finds at the last minute she hasn't any baking powder. Or she gets a pudding all mixed, and finds she hasn't any nutmeg or something, and then she's in an awful stew, 'cause the oven is all ready, and maybe company coming, and I can't run for a long distance, you know, and I feel awfully sorry for poor mamma."
"Humph! Well, what can we do about it?"
"I was thinking you might get me a bicycle."

Mary: "I like the dean better than the bishop."
Mother: "Why, Mary, do you like the dean better?"

Mary: "Well, the dean says 'Finally' and stops; but the bishop says 'Lastly'—and he lasts."

An eloquent preacher had been discoursing for an hour or so on the immortality of the soul.
"I looked at the mountains," he declaimed, "and could not help thinking: 'Beautiful as you are, you will be destroyed while my soul will not.' I gazed upon the ocean and cried: 'Mighty as you are, you will eventually dry up, but not I.'"

A farmer's horse nearly went crazy the first time it saw an automobile passing by the farm. The farmer, with the help of the motorist, managed at last to pacify the animal. "You silly beast!" exclaimed the motorist, giving the horse a slight smack with the reins. "Oh, the horse has sense enough!" said the farmer. "What he wants is experience. How would you feel if you saw your trousers walking off down the road without anything in them?"

The Family Altar.

— J.C.F.F. —

Monday.

The proverbs of Solomon the Son of David, king of Israel.—Prov. 1: 1.

"Mr. C. B. Michaelis says, when passing in his exposition from the psalter to the Proverbs, 'We step out of the closet of David into the porch of Solomon, to admire the son of the great theologian as the great philosopher.'"

Reading—Prov. 1.

Tuesday.

Trust in Jehovah with all thy heart, and lean not upon thine own understanding.—Prov. 3: 5.

"In his memorial address on Mr. W. T. Stead, Dr. Clifford mentioned that the verse of Scripture which had been most helpful to the great journalist was Prov. 3: 5, which he had first read in General Gordon's room at Southampton: 'Trust in the Lord with all thine heart, and lean not unto thine own understanding.'"

Reading—Prov. 3.

Wednesday.

Go to the ant, thou sluggard; consider her ways, and be wise.—Prov. 6: 6.

Bunyan wrote: "As Christian was sleeping in the arbor on the hill Difficulty, there came one to him and said, 'Go to the ant, thou sluggard; consider her ways and be wise.' And with that Christian suddenly started up, and sped on his way, and went on apace till he came to the top of the hill."

Reading—Prov. 6: 1-23.

Thursday.

The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith.—Prov. 10: 22.

"Whatever we receive in the way of providence has God's blessing in it, and will do us good. Cares, troubles and difficulties come with all property not acquired in this way; but God's blessing gives simple enjoyment, and levies no tax upon the comfort."—Dr. Adam Clarke.

Friday.

A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.—Prov. 12: 23.

On October 29, 1826, Hurrell Froude wrote in his journal: "In this day's lesson (Prov. 12: 23) there is 'a prudent man concealeth knowledge.' Not allowing oneself to talk of an opinion is one of the surest helps to acting upon it, as it will find some vent. Communicating it is like opening the valve of a steam boiler. Besides, if other people assent to it in theory, while they contradict it in their way of life, it gives us a fresh difficulty to encounter in annexing to it its real force; seeing people take up with blank words; 'salt that hath lost its savour' is exceedingly infectious."

Reading—Prov. 12.

Saturday.

In all labor there is profit.—Prov. 14: 23.

"Dr. John Cairns wrote from Berwick in 1846 to his friend John Clark:—

"It is a great blessing to have both a sphere that suits one and a sphere that improves one; and I trust by the grace of Christ mine will combine both these advantages. In all labor there is profit."

Reading—Prov. 14: 1-27.

Sunday.

Commit thy works unto Jehovah, and thy purposes shall be established.—Prov. 16: 3.

"Dr. Chalmers, in recommending 'Clarke's Promises' to a friend, said that among 'the splendid galaxy of comfort' on one page, he had been particularly charmed with the texts: 'Commit thy works unto the Lord, and thy thoughts shall be established' (Prov. 16: 3) and 'It is good that a man should both hope and quietly wait for the salvation of the Lord' (Lam. 3: 26)."

Reading—Prov. 16.

Prayer Meeting Topic.

September 7.

FEARING GOD.
(Nehemiah 5: 15.)

F. J. SIVYER, B.A.

"So do not I for fear of the Lord." Nehemiah has yet to come into his own. His writings reveal a strong and resourceful personality, full of those qualities which make for leadership. Resolute and practical, he was able both to plan great schemes and to carry them out, even in the face of strong opposition. He was great with God through sincere prayer, and great with men because of his powers of persuasion. Underneath all these characteristics was a healthy and wholesome "fear of the Lord." The text affords a fine example of this.

Refusing Privileges.

Through the kindness of Artaxerxes Longimanus, Nehemiah was permitted to return from Shushan to Jerusalem in order to set about rebuilding the walls and restoring civic and religious life. The Persian monarch had given his cup-bearer the powers of governorship over Judea, but unlike other governors, Nehemiah refused to levy taxes and take his lawful allowance from the people during the twelve years that he held office. The text gives in his own words his reason for refusing these privileges—"So do not I for fear of the Lord." Instead of living in luxury and being a burden to the poverty-stricken community, Nehemiah kept, at his own charge, a table for 150 Jews, at which any lately come from captivity were welcome.

The Beginning of Wisdom.

"The fear of the Lord is the beginning of wisdom," said the psalmist. The Stoics were the most practical of all the philosophers, for they really tried to put their philosophical theories into practice. Zeno taught that all virtues have their root and source in fear. No man likes to be thought a coward, and because of this he is often found acting heroically. Many practise benevolence for fear of being thought mean. Fear of public disapproval, fear of losing self-respect, fear of losing one's good name—whilst these are not the highest motives for right conduct, yet frequently they are the most popular ones. Similarly a wholesome fear of God leads to right conduct. "The fear of the Lord is the beginning of wisdom." It is only the start. Fear leads to faith, and faith leads to love, and "perfect love casteth out fear." But back of faith and love there may still be the basic and wholesome fear of God.

The Fear that Kills Fear.

The fear of the Lord is the one fear which drives out all other fears. Bunyan's Mr. Fearing was once very fearful, but when he started to fear God in the right way, he forgot all his other fears. When he came to Vanity Fair he wanted to fight the whole town. And at Hill Dificulty he laughed all the obstacles to scorn. On Nehemiah's tomb there might well have been written: "He feared God; he feared not any man."

Why Fear God?

Jesus was constantly saying to his disciples: "Fear not." They were not to be afraid of tomorrow. They were not to fear the thought of poverty. They were not to fear even their persecutors. "But," said Jesus, "I will warn you whom ye shall fear: Fear him who after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him."

The Emperor Arcadius was seeking to punish his enemy, the great Chrysostom, but one of his courtiers said: "If you banish him, he will have God in the desert; if you put him in prison, he will praise God there. If you take away his property, you only take it from the poor. If you put him to death, you open heaven for him. I know this man. There is nothing in the world he fears but sin."

TOPIC FOR SEPT. 14.—THE MEANING OF GOD'S DELAYS.—Isaiah 30: 18, 19.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A SUCCESSFUL ATTENDANCE CAMPAIGN.

The Bible School at South Yarra is in the midst of an attractive and successful attendance campaign. The school has been divided into three sections which are competing one against the other. The boys of the upper school have blue as their color, the girls red, while the kindergarten and cradle roll have chosen orange. The scholars of the upper school are using the aeroplane buttons as supplied by the department, but no buttons are used by the kinders.

Each side is represented by an aeroplane that is making a journey of 12,000 miles. Points are awarded as follows:—50 miles to the class that has a new scholar; 50 miles to the class whose member introduces a new scholar; 50 miles to the class that has all its members early; 50 miles to each class that has an increase in attendance; 50 Miles to the class that has an increase in its offering; 50 miles to the class whose new scholar attends four consecutive Sundays after joining. In the event of the class having a decrease in attendance or offering, a deduction of 25 miles is made in each instance. Thus the competition provides for inter-class competition as well as for competition between the three sections into which the school has been divided. New names for the cradle roll advance the total of the kindergarten section by 50 miles, while the scholar who brings the new name scores 50 miles for his class.

The competition is creating very keen interest. In the three weeks that it has been running twenty-three new scholars have been added to the roll. The campaign is a good one in that it not only seeks to secure new scholars, and to hold these new scholars to the school, but it also aims to improve the general efficiency of the school by creating a spirit of friendly rivalry between the classes.

MEMORY WORK IN THE BIBLE SCHOOL.

Readers of Trevelyan's "Life of Lord Macaulay" will recall the extraordinary stories that are told of Macaulay's memory. As a mere child he memorised, during an afternoon call, several cantos of "The Lay of the Last Minstrel." As a man he asserted his ability to reproduce "Paradise Lost" or "The Pilgrim's Progress" if they should by any chance be destroyed from the face of the earth. All through his life he had the habit of learning by heart long passages of the classics. Of the value of this practice neither he nor any thoughtful person ever had any doubt.

Now it may be granted that Macaulay was exceptionally gifted in his ability to commit things to memory; but it is safe also to say that many people, including some Bible School teachers, have little idea of the power of children in this direction. It would astonish most people to see how short a time it would take a boy of eleven or twelve to learn a psalm like the twenty-fourth, for example. Moreover, for the most part boys and girls like the task of memorising. It is exercise, mental gymnastics, and they love it.

This ability for memorising which is so characteristic of the Junior child, that is, the child from nine to twelve, should be recognised and encouraged by the Bible School teacher. We fear that the introduction of graded lesson systems into our Bible schools has helped to weaken this good old practice. Of course it is possible that Christian parents will see to it that the children in their homes learn parts of the Bible by heart. Ruskin learned at his mother's side many psalms. He says: "It is strange that

of all pieces which my mother taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the 119th psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God."

But there are homes and there are schools where this sort of thing is not done. It is sometimes said that "children will not do it now-a-days." In all fairness ought we not to say that parents and teachers fail to get it done now-a-days? One thing seems clear to me, that in so far as we have failed to secure the memorising of Bible passages and the great hymns of the Christian faith we are letting slip a great opportunity of teaching the Word of God.

We should like to see a revival of the practice in all the departments of the Bible School. If it is necessary to give rewards in order to get the work done, let the rewards be given. A great deal has been said about "being good for the sake of reward." Our Lord himself, again and again, points out that the good life is also the wise life. "Your Father shall reward you," he says.

We do not, however, attempt to suggest how this memorising should be done. Ways and means will suggest themselves to the teacher. The teacher might set as home work the memorising of certain verses in the next lesson. But what we wish to do here is to ask that at least we keep the matter before us and as opportunity offers do all within our power to induce our scholars to memorise the choice passages of God's word. To do so will be to enrich their lives for all time.

IF YOU WOULD IMPROVE.

There isn't a Bible School in the land, from the largest to the smallest, from the most efficient to the hit-and-miss school struggling in the face of indifference and neglect, that would not be benefitted by a very simple plan. That plan is for every officer and teacher to read at least one book a month dealing with teaching, psychology or some other feature of class and group work.

To prove the above statement, suppose you make a resolution just here that you will read a book this week. If you do not have a book on teaching, or dealing with the psychological traits of groups such as you teach, borrow one from the public library, or from a public school teacher. Read it this week. Then notice with what increased zest for teaching you come before your class next Sunday!

Others than teachers can benefit by such reading. Make it a point to read at least one helpful book, other than fiction, each month. Choose your books, being careful to read about only such subjects as you can experiment in personally. Read some book, for example, that deals with the work you do for a living. Read a book dealing with the mental or physical traits of your fellow-man. Read a helpful sermon or lecture. The librarian in your town or some cultured friend will help you to select a helpful book. Read it and note your new interest in life.

Through it all, of course, read the book, the Bible. Read the Bible as much as you do all other books together. Study it, think over its teachings, and be prepared to talk on its passages. Make it a daily companion, and it will mean more to you than any other book can possibly mean.

Foreign Missions.

Conducted by J. E. ALLAN.

IN THE NEW HEBRIDES.

Bro. G. T. Walden, Federal Secretary, writes from s.s. "Makambo," passing through Solomon Islands:—

My last letter was from Vila. I am now going north, must first visit Santa Cruz in the Solomon Group. We only stop at one island, Vanikora. This is the place where La Perouse, the French explorer, was wrecked and died. We have a Dutch nobleman, M. Meullerheim, on board who has come all the way from Holland to try and find the log of La Perouse, which he thinks is in the possession of some one in Vanikora or else is buried there.

French Influence in the New Hebrides.

The New Hebrides is fast going into the possession of the French. The English planters cannot secure sufficient local labor, and are not allowed to import Chinese. The French are allowed to import Chinese from French Tonking in China. It is estimated that there are now about 5,000 Chinese in the New Hebrides and Solomon Islands.

A Mr. Ken, one of the largest planters, having 50,000 coconut trees in the New Hebrides, is a passenger on our ship and tells me he has just sold out to a French planter, and says many other British planters have their plantations under option to Frenchmen. I think it will only be a short time before the French by "peaceful penetration" will oust the Britishers. A large China steamer full of Chinese arrived in Vila while I was there. These will be drafted to the plantations. Another steamer is expected shortly.

Difficulties by the Way.

I do not know when I shall get to Oba—difficulties abound. The "Makambo" arrived four days late at Vila. The connecting Burns, Philp boat the "Malinao" had measles on board, and the cases are increasing. Measles are so dangerous to the native races that the authorities are likely to prohibit the ship having contact with the shore.

I made an official call on the Governor of New Hebrides, Mr. Smith-Renose. Presented my letter from Mr. Bruce, the Australian Prime Minister. I had a very cordial reception and a long talk with him. I ventured to suggest that he might put the large Government steamer at the disposal of the Synod, which was stranded at Vila, and take them to Tanna, but he said it would not accommodate them. However he said he purposed visiting the Synod himself, and was having the steamer commissioned. But even the Governor has had to postpone his trip on account of the measles trouble.

As if those troubles were not sufficient we had a strike of the "Makambo" crew. We had a large amount of cargo including about 300 tons of coal to unload at Vila. To do this quickly and thus enable them to try and make up some of the lost time, they engaged colored labor to work day and night. They were paid 6/- a day (fairly high wages for the New Hebrides). The crew of the "Makambo" told the island "boys" to demand 8/- a day or 1/- an hour. This they did. It was not granted, but I think a compromise was made, and they received 7/- a day.

So Near and yet so Far.

We are now passing Ambrim where Frank Filmer lives. We can see the live craters there, though there was no fire showing from them. The captain tells me this is unusual, as on most of the trips the fire of the craters at night can be easily seen. Pentecost was easily seen but we were too far away to see any houses. It was 11 p.m. before we passed Oba. I could see the lights from either Mr. Purdy's or Mr. MacKie's

house showing—they do not go to bed very early. It was very annoying to be so near and yet not allowed to land. But we cannot land at any island in the New Hebrides as our permit is only for the Solomon Islands. We must then return to Sagon Channel to see the Health Authorities, and get a permit to call at the Islands of the New Hebrides. If I cannot get a cutter or a launch at Sagon Channel to run me over to Oba I must use the steamer.

I begin to understand something of the feeling of the Israelites of old who came so near to the promised land and then had to turn back and wander forty years in the desert. So I am wandering up and down, but hope before you receive this letter to have crossed my Jordan and reached Oba.

It seems fairly certain I shall not be home in time for the S.A. Conference, but shall do my best, you can rest assured.

I am taking five grains of quinine each day to try and make myself immune against malaria. Am in the best of health, but these delays rob one of much of the pleasure of the trip. Apart from these steamer troubles the trip has been very pleasant. I preached on the only Sunday we have had on the boat. Last Sunday, 11 a.m., attended a native church service at Vila in the Presbyterian church and listened to Mr. Frank Paton. At night I attended the white folks' service. I didn't see any difference in the two meetings. The whites attended the native service, and the natives attended the white folks' service.

At night Mr. H. C. Matthews, secretary of the Victorian Presbyterian F.M. Board, preached. It was a fine sermon.

They had an earthquake at Vila two days after I arrived, yet I didn't seem to have walked heavily. One lady told me she saw her large water tank move, and all her crockery and tin-ware shaken, and Burns, Philp's manager said the ground shook so much at Vila you could not stand upright.

CIRCULATION OF THE BIBLE IN CHINA.

Bro. W. M. Cameron, Hon. Superintendent of our work at Shanghai, China, and Secretary of American Bible Society, writes:—

It is wonderful to be able to state that this society circulated, during the half year, 2,758 Bibles, 79,243 Testaments, and 1,278,838 portions, a total of 1,360,839. And the other societies did as well, the British and Foreign Bible Society probably better. There is a big falling off, for the present, in whole Bibles and New Testaments, but the Chinese workers throughout the country are ordering portions for evangelistic work. Thus the word of God is not driven from China.

The Mundalla, S.A., kinders have forwarded the sum of 10/- for the milk fund to help Mrs. R. Coventry's child welfare work at Baramati, India. This gift of the little ones at home for babies abroad is much appreciated.

(F.M. acknowledgments appear on page 558.)

FOR SALE.

Trucks of Malice Roots, in aid of church building fund, price 30/- per ton, freight paid Melbourne. Apply R. Pryor, Ullima, or H. Hargreaves, Evangelist, Woorimen.

DEATH.

BAIN.—On Aug. 13, 1927, at the Hutchinson Hospital, Gawler, Mary Ann, dearly beloved wife of Archibald Bain, of Williamstown, S.A., passed away in her 80th year. Sweet rest, after patient suffering.

COMING EVENTS.

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

SEPTEMBER 8 (Thursday).—At Lygon-st. Church of Christ. The Lygon-st. Choir will give a First-class Concert. Proceeds in aid of the Social Service Department. Admission 1/-.

SEPTEMBER 18, 20, 25, 27.—Collingwood Bible School Anniversary.

News of the Churches.

South Australia.

Bordertown.—The Bordertown and Mundalla C.E. Societies held a successful combined social at Bordertown chapel on Aug. 16. Bro. E. P. Verec presided over a fine gathering, and a worthy programme was presented. Mundalla vestries are nearing completion. Last Sunday morning the Mundalla church contributed about £100 towards defraying expense of same. Recent meetings at Wampoony have been largely attended.

Tallem Bend.—The work is progressing. The members have been meeting in the home of Bro. and Sister McMahon. Last Lord's day Bro. Philip Lewis, hush evangelist, addressed the members on "Faith." His message was enjoyed. At night the first gospel service was held. Bro. Philip preached on "The New Birth," and the young daughter of Bro. and Sister Beard decided for Christ. Bro. and Sister Parker are away. Sister Parker is ill in Adelaide Hospital.

Queenstown.—On Sunday, Aug. 21, Mr. Hinde spoke to the church. At the evening service Mr. P. Lewis preached on "The Young Man who came to Jesus by Night." All were delighted to see the preacher, Bro. Brooker, at the morning service. On Sunday, 28th, Mr. Coin exhorted the church. Mr. Fisher was welcomed from Bordertown church by transfer. At the evening service Mr. Hinde spoke on "Preaching Jesus." During the week the aged Sister Howard passed away, and sympathy is extended to those who mourn.

Prospect.—On Sunday, Aug. 21, Bro. Anderson, from China, gave the church a stirring address on his work. Bro. Russell is continuing his series of addresses on "The Second Coming," which are much appreciated, many strangers attending these services. On Sunday, 28th, a young girl from the Bible School made the good confession after the earnest appeal of Bro. Russell. The anthem, "Teach me thy way, O Lord," by the choir was much appreciated. Thirteen new scholars have been added to the Bible School for July and August. Good interest is being shown in K.S.P. club.

Norwood.—Good meetings are held on Lord's days and at mid-week services. Bro. Baker, during his tent mission at Hindmarsh, has been taking the morning services, while visiting brethren have supplied the evening meetings. On Sunday, Aug. 21, Bro. Anderson, of China, took the service; his address was most helpful. On Aug. 21 Bro. Tucker was in charge of the prayer meeting, and his message was appreciated. On Sunday, Aug. 28, Bro. A. G. Dodson, of Hindmarsh church, was the speaker in the evening. One young man made the good confession. Sister Mrs. Williams departed this life on Aug. 18. She was a faithful worker in the Bible School for a number of years, and did a fine work. Christian sympathy is extended to the members of her family, and relatives, many of whom are members.

(Other Church News on pages 560 and 561.)

Here and There.

Bro. G. J. Andrews is expected to begin his work in Warracknabeal, Vic., at the beginning of September.

Bro. J. E. Webb, with his wife and family, arrived in Melbourne from Adelaide on Tuesday morning. He will be welcomed to his work at Moreland next Lord's day.

The following telegram reached us on Monday:—"Much rain Sunday; most encouraging meetings other nights for new field, Hinrichsen-Brooker mission, Wangaratta; five confessions, adults, first week.—Jackel."

Bro. C. H. Hunt, the preacher of Kalgoorlie church, W.A., sends the following telegram:—"Enthusiastic reception Bader; Kalgoorlie church inspired; 250 broke bread, three confessions following Sunday; anniversary Hinrichsen-Brooker mission Town Hall, September fourth, great expectations, prayer requested."

At Swanston-st. chapel, Melbourne, next Monday afternoon a meeting for women will be addressed by Mr. and Mrs. Jesse M. Bader. In the evening a great farewell gathering will be held in the Collins-st. Independent Church, Melbourne. Again Mr. and Mrs. Bader will speak. The final meeting of the Australian campaign will be held in Sydney on Wednesday evening, Sept. 7.

The work of the third term will begin at the College of the Bible on Tuesday, Sept. 6. Friends of the College are again reminded of the annual concert, which will be given by the students in Lygon-st. chapel on Monday, Sept. 12, at 8 p.m. Tickets may be obtained from church secretaries; price 1/-; children, 6d. A good programme has been prepared, and a large attendance is hoped for.

We regret to learn that Mrs. Affra B. Anderson, who, as we recently reported, was compelled to give up her work through ill-health, is no better. Indeed, a letter from Bro. G. M. Anderson which reached his sister last week reports that she is so low that no hope of a recovery is held out. Mrs. Anderson's only daughter (Mrs. James McCallum, at home on furlough from China) is nursing her in her illness.

It is with very deep regret that we learn of the death of Miss Ena Mahoney, who passed away at Mont Albert, Vic., on Friday last. The most sincere sympathy of many brethren and sisters is extended to Mr. and Mrs. Mahoney, who have been hastening back from America and are due to reach Australia in a few days. In their sorrowful home-coming they may be assured of the sympathy and prayers of their brethren.

A brother would like information regarding a medal or token in his possession. On one side is the face of Robert Raikes; and on the other the following inscription appears: "Centenary of Sunday School, Tasmania, July, 1880. United Sunday School Services, Victoria Hall, Latrobe." Our correspondent would like to obtain particulars of this medal. Was the first Tasmanian Sunday School at Latrobe; or where was it? Can any reader oblige with the desired information?

Our Baptist brethren have secured over £3,000 of the £10,000 they are aiming at for their work at Canberra. We have not yet received £3,000. There are many members and not a few churches who have not yet contributed to this fund. Will they please do so and thus help this great national enterprise? It is requested that offerings be sent to Bro. A. J. Gard (the treasurer), King's Grove, Tramere, S.A.; F. T. Stubbin, Boonah, Q.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; A. G. Saunders, 122 Melbworth-st., North Carlton, Vic.; or Thos. Hagger, 212 Pitt-st., Sydney.

Many people with defective hearing rejoice over the benefits which the radio has conferred upon them (says the "Southern Cross"). Letters indicate that some who scarcely heard a word in church can hear distinctly with headphones the broadcast services. Last year Dr. F. W. Norwood had earphones installed in the front pews at the City Temple, London, to help those who did not hear well. A sort of microphone in the pulpit is connected by wires to the pews. The Hawthorn Presbyterian church, Vic., has now adopted this idea, and is probably the first church in Australia to do so.

The following resolution is forwarded for publication by Bro. W. E. Beeve, secretary Queensland Home Mission Committee:—"The Queensland Home Mission Committee wish to place on record their appreciation of the valuable services to the churches rendered by Bro. Alcorn during his stay in this State. Our brother had many conference appointments conferred upon him, including that of president. All of his duties were ably carried out with credit to himself and honor to the brotherhood. His regretted removal to New South Wales is a distinct loss to the cause of Christ in Queensland."

Fred. T. Saunders makes a frank confession that he has broken the tenth commandment to fragments during the past few days. The reports of the opening of the Dunedin Bible College have moved him to envy. The brethren in the Dominion have contributed to that enterprise on the average of 15/- per member, while Invercargill church has contributed an average of £2 per member. The organising secretary for Glen Iris feels like apologising for settling so low an average as 2/6 per member to the Australian churches for the offering on October 2. If Australia will emulate New Zealand, the College of the Bible should easily be "out of debt at 21."

We reprint in this issue a sermon by Dr. Jesse R. Kellems which appeared in the Johannesburg "Times." The religious editor of that paper added the following note: "So far as I can recollect, no visiting clergyman has ever accomplished in so short a period the same practical results among the church-going people of the Reef as has J. R. Kellems. By his wonderful eloquence, and the tactful manner in which he handles those with whom he is brought into contact, he has succeeded in gathering around him an earnest and devoted band of men and women, who will at no far distant date have their own church buildings and resident pastors in several Transvaal towns."

The Maryborough, Bet Bet, Dunolly and St. Arnaud district half-yearly conference, held at Dunolly on Aug. 25, proved an outstanding success. The morning session in the chapel was devoted to business. Each of the four churches was well represented. Bro. Withers was re-elected president, and Bro. Hill secretary. The presence of Bro. Gale proved of great value. An adjournment was made to the town hall, where a splendid repast was waiting, the thanks of the gathering being conveyed to Dunolly sisters. After dinner an enjoyable time was spent in the recreation ground, when the four churches combined in a basket picnic. The night meeting took the form of an inspirational gathering, consisting of items from the various churches, and concluding with a lantern lecture by Bro. Gale entitled, "Dr. Shelton of Tibet." This lecture was warmly received, and a hearty vote of thanks was tendered to Bro. Gale. Bro. Williams, of the College, in the capacity of song-leader, helped the conference greatly.

Bro. H. G. Harward gave four months' service to the church at Evington-rd., Leicester, England. During that time he baptised 28

persons, and two baptised believers were also added to the church. The "Christian Advocate" of July 22 refers to his work at Leicester in the following appreciative terms: "The church is being wonderfully blessed in the four months' ministry of Mr. H. G. Harward, of Australia, which is now drawing to a close. It is an experience we shall never forget for its faithfulness to the truth, its powerful spiritual appeal, and its fellowship of love. To our Australian brethren we desire to express our gratitude for releasing him from his duties in the Commonwealth, and to his own family circle we feel extremely indebted for lending us their dear parents for this all too brief visit. If a church has a heart our brother and sister have found ours, and have very graciously and lovingly entered it, bringing their gifts of fragrant service and holy fellowship to stimulate and encourage us. During our brother's stay many have been added to the church—young and middle-aged have responded publicly to the appeal of the gospel. Every department of our church activity has received help and great blessing, and we are the richer in spiritual experience, more steadfast in faith, and stronger in hope by his coming into our midst. He has also visited very extensively in the community with marked results. He has spoken at Leicester's largest men's meeting, and at Bible Classes in the city. Final gatherings for this present period of service take place on Lord's day, July 24, and we look for a great harvest of souls as a consummation of faithful preaching, untiring devotion and loving appeal. For Mr. Harward's ministry we are devoutly thankful to God, and pray that wherever he goes much good may follow his efforts to extend the kingdom of our Lord and make his church great."

With a great company of brethren throughout Australia we rejoice at the happy issue of the action of Mr. T. E. Rofe, of Sydney, against "Smith's Weekly" and of the triumphant vindication which Mr. Rofe's name and honor have received through the Privy Council decision in his favor. The following statement appeared in "Smith's Weekly" of August 27: "Three years ago this paper published a statement with regard to Mr. T. E. Rofe to the effect that he had given £12,000 worth of shares to certain hospitals and the Churches of Christ, which shares subsequently turned out to be valueless. This statement was based upon information which we believed at the time. We frankly admit today that it was quite incorrect. Mr. Rofe gave to the hospitals on the occasion referred to not shares but £6,000 worth of War Bonds. To the churches he gave shares with an undertaking to pay 6 per cent. on them until they paid dividends. He has kept to this undertaking. In the course of the lengthy litigation which has intervened since the publication of the statement in question a great deal has been said about Mr. Rofe's association with the Butler divorce case, which was before the Courts towards the end of the last century. The merits of that case gave rise to the widest differences of opinion some thirty years ago, and was not a matter of issue in the action brought by Mr. Rofe against 'Smith's Weekly.' It, however, arose in the plaintiff's examination in chief and as a result was the subject of cross examination. Thus was it introduced into the Privy Council appeal when Lord Shaw referring thereto stated that Mr. Rofe 'has four times over been acquitted as plainly as the English language can do so.' To this 'Smith's Weekly' subscribes. Not that the paper had reason to think otherwise, nor has it ever been on record to any other effect. Costs in the litigation are paid by 'Smith's Weekly' in accordance with the Privy Council judgment."

ADDRESSES.

F. E. Alcorn (preacher Rockdale church).—17 Harrow-rd., Bexley, N.S.W.

A. E. Smith (secretary South Kensington church).—Wise-st., Maroubra, N.S.W.

Foreign Mission Annual Offering, 1927.

VICTORIA.

(Including Duplex Envelopes and 1d.-per-week Returns.

Ararat, £3/1/1; Ascot Vale, £14/0/2, Dup. Env., £2/8/7, £16/8/9; Ballarat (Dawson-st.), £81/0/6; Ballarat E. (Peel-st.), £4/7/6; Ballarat (York-st.), £5/12/6; Balywn, £65/18/5; Bambra-rd., £5/10/-, Dup. Env., £1/7/-, £6/10/7; Bayswater, £3/18/3, 1d.-per-week, £1/7/5, C.E., 12/6, £5/18/2; Bendigo and Derby, £9/16/11; Benalla, £1/0/6; Berwick, £25/2/-; Bet Bet, £5; Blackburn, £4/2/6; Black Rock, £1/13/-; Boort, £8/7/5; Boronia, £13/15/3; Box Hill, £17/17/-, Dup. Env., £5/7/1, P.B.P., £1, I.C.E., £1/3/-, B.S., 15/-, £26/2/1; Brighton, £39/2/6, Dup. Env., £3/17/9, £43/0/3; Brim, £30/7/3; Brunswick, £4/11/-, Dup. Env., £3/7/6, £7/18/6; Burnley, 17/3, Dup. Env., 14/8, £1/11/11; Carlton (Lygon-st.), £79/12/10; Chinese Church, £28, Dup. Env., £1/18/2, £29/18/2; Carnegie, £13/14/-, Dup. Env., £3/9/8, £17/3/8; Castlemaine, £21/2/-, Dup. Env., £4/9/5, £25/11/5; Cheltenham, £42/12/4; Colac, £6/6/-, Dup. Env., £2, £8/6/-; Collingwood, £23; Croydon, 3/-; Dandenong, £5/9/-, Dup. Env., £1/4/6, £6/13/6; Doncaster, £32; Doncaster E., £1/4/6; Drummond, £9/5/6; Drummond, £5/4/-; Dunolly, £1/12/-; E. Camberwell, £6/12/-, Dup. Env., £3/16/1, £10/18/1; E. Kew, £5/8/-; Echuca, £3/14/8, Dup. Env., £2/8/9, £6/3/5; Emerald (Town), £1/15/-; Emerald E., £5/5/6; Essendon, £15, B.S. and Kinders, £1, £27; Fairfield, £8/5/-; Fitzroy (Gore-st.), £1/16/3; Footscray, £13/3/-, Dup. Env., £5/1/8, £18/4/8; French Island, £2/10/-, B.S., 16/-, £3/6/-; Garden-ale, £6; Gardiner, £206/12/10, 1d.-per-week, £1/9/3, £208/2/1; Garfield, £1; Geelong, £5/14/6, Dup. Env., £6/10/11, £12/5/5; Glenferrie, £69/1/3, Dup. Env., £2/15/3, £71/16/6; Hampton, £20; Harcourt, £2/17/6; Haven, £2/16/-; Hossham, £27/6/6; Ivanhoe, £6/6/-; Kaniva, £57/17/3, Dup. Env., £10/9/10, £68/7/1; Kyneton, £1/3/-, Dup. Env., 5/3, £1/8/3; Lillimur, £4; Lower Hawthorn, £10; Maryborough, £4/16/8, Dup. Env., £3/2/11, £8/19/7; Melbourne, Swanston-st., £99/13/9, Dup. Env., £12/7/9, £12/1/6; Merbein, £2/11/-, Dup. Env., £2/14/10, £5/5/10; Meredith, £1/2/-; Middle Park, £2/16/4; Mildura, £4/1/6; Minyip, £7/3/3; Montrose, £8; Moreland, £26, 1d.-per-wk., £3/10/-, £29/10/-; Newmarket, £16/4/6, Dup. Env., £6/1/6, £22/6/-; Nth. Essendon, £7/0/9; Northcote, £13/10/-, Dup. Env., £11/13/-, £25/3/-; Nth. Fitzroy, £4/15/10, Dup. Env., £21/4/2, £70; Nth. Melbourne, £3/3/-, Dup. Env., £3/3/10, £6/6/10; Nth. Williamstown, £3/15/-; Oakleigh, £12/2/10; Ormond, £2/17/1, C.E., 11/-, £3/8/1; Piangil, 10/-; Port Fairy, £1/1/-; Prahran, £9/14/10, Dup. Env., £5/14/2, £15/9/-; Preston, £7/14/1, Dup. Env., £5/14/2, £13/8/3; Pyramid Hill, £1/17/4, Dup. Env., £1/1/0, £3/18/4; Red Cliffs, £3/4/-; Red Hill, £1/1/6, Dup. Env., £1/17/4, £5/18/10; Ringwood, £5/5/-; Rochester, £2/18/-; Shepparton, £7/7/3, Dup. Env., £2/0/10, £9/8/1; Cosgrove, 10/-; Sth. Melbourne, £7/10/-; Sth. Richmond, £1/12/6, Dup. Env., £2/5/-, £3/17/6; Sth. Yarra, £15/2/-, Dup. Env., £6/12/11, £21/14/11; St. Arnaud, £1/17/-; Stawell, £2/6/-, Dup. Env., 19/6, £3/5/6; St. Kilda, £2/2/-; Sunshine, £1/10/-, Dup. Env., 1/4, £1/11/4; Surrey Hills, £24/8/6, B.S. and League of Joy, £2/10/-, £26/18/6; Sutton Grange, £3/10/6; Swan Hill, £7/13/2; Thornbury, £24; Ultima, £2/18/7; Wangaratta, £1/16/-; Warracknabeal, £4/17/3; Warragul, £6/0/6; Warrnambool, £6/7/3, Dup. Env., £3/3/7, £9/10/10; Wedderburn, £3/0/6, Dup. Env., £1/2/6, £3/3/-; Windsor, £1/12/3, Dup. Env., 15/3, £2/7/6; Woorinen, £3/13/-; Yarrowonga, £27/10/-, Total £1,736/10/8. C.E. Societies, per C.E. Committee, £4/15/-. Individuals, previously acknowledged, £73/1/6. Grand Total to date, £1,814/7/2.

Gratefully acknowledged.

R. Lyall, Treasurer.
J. E. Allan, Secretary.

QUEENSLAND.

Bro. H. W. Hermann, secretary Queensland F.M. Committee, reports the following additional amounts received for the annual offering:—Mar-

burg, £5; Roma, £17/5/-; Wynnum, £5/1/-; Rosewood, £3/2/3; Zillmore, £6/10/-; New Veteran, £3; Maryborough, £6; Toowoomba, £7; Boonah, £26/12/8; Charters Towers, £2; Ma Ma Creek, £8/10/-; Kingaroy, £1/10/-; Ipswich, £14.

TASMANIA.

Bro. J. C. D. Green, Secretary Tasmanian F.M. Committee, reports further sums: Launceston, now £26 (last year, £19/18/-); Geeveston, £5/14/6; Invermay, £3/9/3 (last year, £3/4/1).

VICTORIAN SOCIAL SERVICE BANQUET.

The first banquet conducted under the auspices of the Social Service Department was such a success that the department was encouraged to try another, and to make it an annual event. The second one is now a matter of history, and all speculation as to its popularity with the men of the churches is at an end. Six hundred men were planned for, and that number attended. The Oddfellows' Hall, which had been engaged for the function, had never before been so taxed.

The banquet over, the crowd settled down to listen to an excellent programme. Mr. C. R. Burden, president of the committee, made an excellent chairman, and prefaced the proceedings with remarks complimentary to all who had helped to bring the banquet to such a measure of success and referred to the Social Service ideals of the department. Mr. H. S. Gullett, M.P., gave a fine address on what he considered to be two of the principal causes of poverty, viz., bad housing and unemployment. Mr. A. L. Gibson spoke on "Homes for our Aged" with a great degree of pathos. He cited the Order of Freemasons as having given an example to the churches which amounted almost to an indictment. Bro. Dr. Brandt made a telling appeal for a closer fellowship amongst the members of churches of Christ. Cards were on the tables which provided for names and addresses, occupation, etc., that such information might be supplied. Between 200 and 300 men filled them in and paid 1/-. Many paid more, and one paid a pound. It is hoped to establish a Social Service Fellowship throughout the State, of both men and women, to bring about a greater degree of co-operation in seeking each other's welfare. An attempt is to be made to enlist 2,000 men in the next year. Bro. Clay told of some of the work in which he was engaged, which stirred the hearts of all present. A Social Service Fellowship button was distributed to every man. No appeal for funds was made. Bro. Reg. Hayward and Val Wolf rendered songs, and Bro. Will Fielding gave a recital. The catering was in the hands of the Social Service Women's Auxiliary, and the women of the churches, under Mrs. C. Gill; more than 150 were present. The whole function was a wonderful demonstration of Christian co-operation of the churches to make a success of an undertaking. Enthusiasm was displayed on every hand. No trouble whatever was experienced in securing donations.

The banquet was a great triumph for volun-

tary labor, and all say it was worth while. The committee is grateful to all who provided tables, or gave time or money to make the banquet a success. "The banquet is now an institution," said one of our leading preachers. We must have a hall to accommodate a 1,000 next time. Our country brethren will come, why not? Surely this occasion is going to be the big rally of the year. It is capable of even greater expansion in usefulness. It will do more than anything else to compel the attention of the powers that be. Our voice will be heard and heeded. Our brotherliness will become the topic of conversation from tens of thousands of lips. The church will be known, and the Christ of the church crowned in the hearts of a people who wait such demonstrations as it is in our power to make.

QLD. WOMEN'S CONFERENCE EXECUTIVE.

The Executive met in Ann-st. chapel on Aug. 4. The president, Mrs. W. A. C. Wendorf, presided, and conducted the devotions. Five churches were represented. The treasurer's statement was received. Mrs. E. S. Robberts, Foreign Mission superintendent, reported having written to all missionaries. Mrs. Yorke, superintendent of hospital visitation, reported 72 visits paid to hospitals and various institutions by the committee. The president reported attending the opening of Bundaberg church, also visiting Childers and Gympie church in connection with the Rockhampton mission fund.

The Foreign Mission annual prayer meeting was held in Albion chapel on June 5. Mr. and Mrs. Escott gave a very fine and helpful address. A collection of £3/9/- went to the Diksal Dispensary. Albion sisters provided afternoon tea.

A farewell afternoon tendered to Mrs. F. E. Alcorn, superintendent of prayer meetings, who was leaving for Rockdale, was held in Ann-st. chapel on July 20. Musical and elocutionary items were contributed. A bouquet was presented to Mrs. Alcorn. Words of farewell were spoken by Mrs. Wendorf, to which Mrs. Alcorn feelingly responded. Afternoon tea was served. Over one hundred guests were present. A farewell offering for Rockhampton mission fund amounted to £7.

Bro. Bader gave an interesting and helpful address on "Women's Work in America" in the Albion chapel on July 28, to a fine audience of women. The next prayer meeting will be held at Hawthorne in the first week in September. --G.P.

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ECHUCA, VICTORIA.

Echuca for more than thirty years has had a church which just managed to struggle along in a very difficult field. Prior to the mission the church was able to raise somewhere near £3 per week. At the end of the mission Bro. Hilford was engaged as full-time preacher, and the cause is self-supporting.

Special mention should be made of some loyal workers. There are sisters there who a few years ago used to read sermons rather than allow the doors to be closed. There were no men. About three years ago Bro. Payne went to Echuca. He undertook to carry on the work, and because he took no monetary reward, the church was enabled to put money by each week. Later, Bro. Woolnough moved to Echuca; he also assisted in the preaching. In this way sufficient money was gathered to cause the few members to feel safe in enlarging their building. This was done, and £300 paid off the debt. A further £70 was in hand, which doubtless would have been available for mission expenses if the thankoffering proved insufficient. This was rather an encouraging feature to the missionaries, as usually they go to fields overwhelmed in debt, and the entire expenses are expected to be raised on the final night.

There were very fine audiences at the mission all through the campaign. For a while it was not easy to get decisions. There were no decisions for more than a week. Later, as usual, the gospel won its way.

The missionary had a unique experience in that eight years ago, as a student, he used to preach week-ends for a while at Echuca. At that time there were six different married men who used to attend the gospel meetings. These six men surrendered to Christ during this mission. The attractive power of the gospel was very manifest. One night when the rain poured and the mud seemed impassable, there were big meetings in the tent. A party of entertainers came to Echuca with merry-go-round, ocean-wave, swinging-boats, etc. This party was not more than fifty yards from the tent, and it was feared that the music, etc., would interfere with the meetings. Our fears were ungrounded because later, when there were five there, there were nearly 500 at the tent. Three nights in succession it was too wet for them to open up, but on each night there were some hundreds listening to the gospel in song and story.

Some men who a while ago were not interested in spiritual things became interested, so much so that a journey of six miles or ten miles over terrible roads was attempted every night for weeks. Nearly seven hundred people were present for the service on "Christian Unity." When it is remembered that that is about one person in every seven in the town it is most encouraging.

While there were 70 confessions, we feel that of the hundreds of others who heard the message there will be many further decisions. Those who come later will more than make up for the few who will not be immersed immediately and consequently can not be regarded as additions.

The final meeting was full of inspiration and enthusiasm. The cheerful liberal giving was touching and wonderful to behold. Two new men gave £20 each; four new men gave £10 each, and many gave £5. The older members gave in a wonderful way also, until £215 was given. This is, of course, apart from the £70 which was in hand.

Let us all pray that the older members and the newer members will go on to greater victories with their new preacher, Bro. Hilford.

The Hinrichsen-Brooker mission party has now commenced a mission at Wangaratta. There are about eighteen members in that town. Bro. G. Jaekel has been working loyally here and is much respected in the entire district. The few other members have been heartily assisting him.

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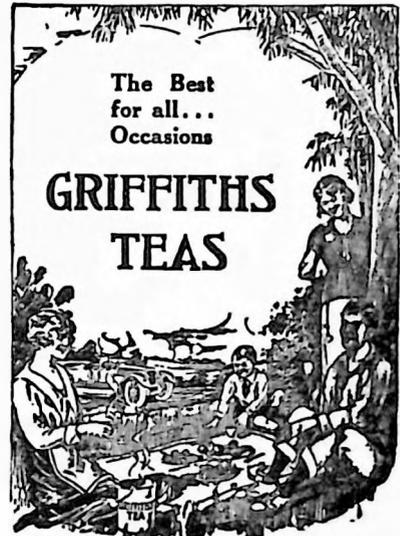
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News of the Churches.

Tasmania.

Ulverstone.—Bro. E. C. Hardstaff, of Penguin, assisted the church all day on Aug. 21. One young woman responded to his gospel appeal.

Devonport.—Some members are still sick. There was one more decision for Christ at the close of Bro. W. H. Nightingale's address on Aug. 21.

Queensland.

Bundaberg.—Fine meetings were held on Aug. 21. One man confessed Christ. 150 broke bread.

New Veteran.—At gospel meeting on Aug. 21 Bro. C. S. Trudgian spoke on "Simon Peter." He also gave a young people's talk on "Labor's Reward." Much sickness prevails in the district.

Western Australia.

Bassendean.—Meetings are being well attended. On morning of Aug. 21 Bro. Beck gave a helpful and instructive address. Bro. Peacock delivered the gospel message, concluding his special series on the Book of Acts. Great interest has been manifested throughout.

Northam.—The church reports splendid attendances at all Lord's day meetings. On Aug. 14 a new Bible School attendance record of 143 was created. Many church members are devoting Saturday afternoons to erecting fencing and preparing tennis courts at the new building.

Maylands.—The esteemed Sister Mrs. Arthur Hollett fell asleep in Jesus on Aug. 11 after a long and painful illness, and was laid to rest at Karrakatta by Bro. Wakefield before a large representation of the church and friends on Monday, 15th. A memorial service was held on Sunday evening, 21st, and Bro. Wakefield's address will linger in the hearts of those who cherish the memory of our sister.

Kalgoorlie.—On Aug. 17 the Bible School anniversary was continued, a fine demonstration being given by the senior scholars. Singing, recitations and dialogues were followed by distribution of prizes. The programme was thoroughly enjoyed by a packed chapel. Great credit is due to the superintendent, Bro. G. Banks, and his staff of 35 teachers. On Aug. 21 Bro. Albany Bell, of Perth, exhorted the church; 242 met around the table. Bro. Hunt gave a fine gospel address, and a lady made the good confession. Bible School attendance was 220.

Victoria.

Warrnambool.—The Bible Class held a most successful social last Tuesday. One new scholar at school, but many absent through sickness. An offering was received for the Canberra chapel fund.

Warracknabeal.—Well attended meetings on Aug. 21. Bro. D. Jones taking the services. Aug. 28, Bro. J. Chivell spoke at all meetings. Over 50 broke bread, and the gospel meeting was well attended.

Hamilton.—The brethren who are meeting at Hamilton enjoyed a visit from Bro. C. Dawson, of Preston, on Aug. 21. Bro. Bruce Smith presided, and Bro. Dawson ably exhorted on the theme "Calvary."

Pyramid Hill.—On Aug. 14 a very good message was given by Bro. Burt, of Boort, with the result that two confessed Christ. On Aug. 17 two were baptised, after a good meeting conducted by Bro. Methven, of Boort.

Moreland.—Very good meetings on Sunday. Bro. Robbins' morning subject was "Taking Jericho for God." In the evening Fred. P. Morriss, writer of several hymns in Alexander hymn-book, told how many of his hymns came into existence. Two of his hymns, "You must have Christ," and "Memories of Mother," were sung by Miss Ida Bray and Bro. Whittington, and several others by the congregation. There were two confessions at the close.

Prahran.—A successful lecture was given by Bro. E. E. Saunders on "Mesopotamia" on Aug. 21. The church enjoyed the presence of Bro. Escott at a week-night meeting. His message was a real help. One added during the month.

Port Fairy.—Meetings continue happily, under the leadership of Bro. A. W. Grundy, of the College of the Bible. After an interesting sermon on "Grace" on Aug. 21, a young man made the good confession. Bible School attendance is increasing, and the outlook is bright.

Echuca.—Meetings are keeping up well. Bro. B. Hilford has taken up the work as preacher, and has made a good impression. About 85 broke bread on Aug. 28. On Friday, 26th, a social was held to welcome Bro. and Sister Hilford. About 120 people met, and a very enjoyable time was spent.

Fitzroy.—Meetings have been fairly well attended. Messages have been delivered by Bren. Lloyd, Baker and Stanford. A concert given by North Melbourne Sunday School in aid of funds was appreciated. Sisters Hutchinson and Griffiths, also Bro. Hutchinson, have transferred their membership from Swanston-st.

Middle Park.—Good meetings last Sunday. In the evening a young man made the good confession at the conclusion of Bro. Baker's gospel message. Mr. Martin Coling rendered two fine solos. The assistance of Bro. A. G. Searle as song-leader at the gospel services has been very much appreciated during the past three weeks.

Hampton.—On Sunday night Bro. and Sister T. Escott gave missionary talks. Bro. R. L. Arnold assisted in the service, and baptised three young people from Black Rock. There was a good audience. On Thursday evenings Bro. Arnold is giving helpful addresses on the Beatitudes. An offering has been made by the church for the Canberra work.

Brighton.—At the morning service all scholars who during the last twelve months accepted Christ as Saviour were presented with copies of the New Testament. Mr. Escott spoke of India and its need. A special service was held in the afternoon to mark the anniversary of the Joy Society. Mr. Escott addressed a large gathering. In the evening Mr. Forbes delivered a powerful message on "Is there a Hell?"

Castlemaine.—Meetings are well attended. On Sunday, Aug. 28, Bro. Clipstone spoke on "How to Become a Christian." On Thursday, Aug. 15, the ladies gave a banquet to the men of the church. Dr. John L. Brandt, of Melbourne, addressed the men. After the banquet a public meeting was held, when Dr. Brandt gave a very fine lecture on "Contributions to Civilisation."

Parkdale.—At the gospel service on Sunday, Aug. 28, two sisters were baptised, and five others made the good confession. Bro. Stewart's faithful presentation of the gospel, his painstaking visitations, and his general good fellowship, combined with willing and prayerful service on the part of the church, are receiving the blessing of the Lord. There is a happy spirit in the church.

Blackburn.—On Aug. 13 a concert given by the married ladies of Carnegie church proved a great success. This was in aid of radiators, and over £5 was raised. On Aug. 21 the P.B.P. held its quarterly parade, when Mrs. Beresford Jones addressed the meeting. An offering was taken up for social service, £1 being contributed. Sister Tudor, of Oakleigh, and Bro. Hendry, of Bambernd., have been received into membership.

Cheltenham.—On Sunday morning F. W. Martin spoke on the words, "Keep thy feet when thou goest to the house of God." Two ladies were received by letter from North Melbourne. In the school Bro. Val Wolf is training the children in singing for the anniversary. At the evening service Bro. D. Wakeley preached a

good sermon, and the ordinance of Christian baptism was attended to. Monthly offering for benevolent work taken up.

Ringwood.—The church sympathises with Bro. and Sister Taylor and family in their sad bereavement. Little Jack Taylor, who was popular with all, fell asleep in Jesus on Saturday last, after a short but painful illness. Many friends attended at the house of Bro. Taylor on Monday last, where Bren. J. E. Allan, Sparks and Quirk conducted a short service. The service at the graveside was conducted by Bren. J. E. Allan and Smith.

Dunolly.—On Sunday, Aug. 14, Bro. Banks, of Bet Bet, preached at both services. His messages were much enjoyed. At the gospel service on Sunday, 21st, favorite hymns were sung, and the meeting was of a helpful nature. On Thursday, 25th, the district conference was held in the town, and the day was one of spiritual blessing. At the close of Bro. Gale's lantern lecture, during the conference, one of the Sunday School girls gave her life to Christ.

South Melbourne.—Splendid meeting last Sunday. Song-service, children's story and address were enjoyed at the gospel service. A young girl made the good confession. A gift evening for the flower stall was held during the week. The Bible School has commenced learning hymns for anniversary. The Junior Christian Endeavor is assisting with donations towards the establishing of a rest-home for nurses. Bible study circle and other auxiliaries are enjoying happy meetings.

Carlton (Lygon-st.).—Bro. Ralph Gebbie, of Gardiner church, gave a fine address in the morning, as did Bro. A. G. Saunders, who took for his subject at night "Whose Ladder was It?" The choir rendered a beautiful anthem, the solo being sung by Colin Dabb. A pleasing visit was made by the members of the Carlton North Oddfellows' Lodge, with whom Bro. Saunders is associated. On Tuesday evening last Bro. and Sister Escott gave an interesting talk upon their work in India.

Brunswick.—On Saturday, Aug. 20, Bro. Herbert Hosking and Sister Miss Helen Bayliss were married. Bro. A. G. Saunders officiating. Sister Miss Winnie Lovell has been appointed superintendent of the kindergarten. Sister Mrs. H. Fostineo has lost her mother (Mrs. Hurst) by death; the sympathy of the church is extended. On Aug. 28 Bro. Leonard H. Smith, of Moreland, gave an appreciated address to the church. Bro. Andrew McNeilly, of East Kew, preached a fluent sermon at night. Sister Mrs. Peters is recovering after accident, and Bro. W. McCallum re-appeared from hospital.

Ballarat (Dawson-st.).—A visit was received from Bro. F. T. Saunders on Aug. 14. Several members held a meeting for breaking of bread with Sister Miss Board at her home on Aug. 21, also with Bro. Morrison on Aug. 28. Sister Board has not been able to meet with the church for some time through ill-health, but has worked faithfully at home, and been a great help to both Doreas Society and Foreign Mission Band. On Aug. 28 Bro. Benson spoke at the gospel meeting in the absence of Bro. Fitzgerald, who is holding a mission at Peel-st. A solo was sung by Bro. R. Williams.

North Essendon.—The first anniversary of the Bible School was held on Aug. 28 with record attendances. The children's singing was a feature of afternoon and evening services, reflecting Bro. L. C. C. ing Bro. Mathieson's training. Bro. L. C. C. ing Bro. Mathieson held the attention of the children with his address on "Killing Giants." In the evening extra seats had to be secured. Bro. Mathieson preached on "Life's Railway," using a railway model. The Bible School started its work 12 months ago in the State school building, with a staff of five teachers and six scholars, now has eight teachers and sixty-six scholars. Prizes were given to the children in the afternoon. The sisters are working hard for a sale of work to help pay off land on which to erect a building. Bro. Mathieson is laboring faithfully in this growing district.

OBITUARY.

BAIN.—One of the oldest members of Williamstown church, S.A. (Sister Bain) received the home-call on Aug. 13, after a long and painful illness, borne with great cheerfulness and Christian fortitude. Sister Bain was never happier than when working for her Master. She loved the church, and was always in her place if possible, and loved to cheer and help others. She was loved by all and will be greatly missed. She was in her 79th year. Our sympathy goes out to the aged widower and family, and we pray they will be sustained in their sad loss.—K.W.

WILLIAMS.—Sister Mrs. C. M. Williams departed this life on Aug. 18, aged 65 years. Thirty-four years ago she united with Norwood church, S.A., and was a devoted Christian worker. She was a very capable kindergarten superintendent, and the children loved her. Our sister was rich in good works. Some five years ago she began to fail in health, and the last two years she suffered much bodily affliction which culminated in a stroke of paralysis. The world is the poorer because she has gone, and the church on earth has lost a valued member. Bro. Collins, of Maylands church, and Bro. Baker, of Norwood, assisted the writer in the funeral services. We pray that God will bless and comfort the son, Fred, and the daughter, Mrs. H. Taylor, of Maylands, in the sad loss they have sustained, and that all the sorrowing relatives may be sustained in their recent bereavement.—A. C. Rankine.

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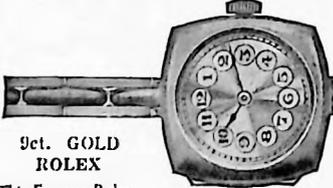


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