

THE AUSTRALIAN CHRISTIAN

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

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Purveyors of Unbelief.

INFIDELITY without the church is to be expected and causes no great wonder or dismay. But when unbelief is fostered by those who regard themselves as Christians, the matter is much more serious. We are far from taking a pessimistic view of the world or of life, but one must be blind indeed who fails to note an increasing boldness on the part of those who claim at once the privilege of being regarded as Christian teachers or preachers and the right to disregard the sanctions of Christianity and the authority of the Scriptures. It is not a mere matter of difference of interpretation; it is not simply that what might be dismissed as relatively unimportant things are being questioned; denial is boldly made of the most clearly revealed, and in many instances of the most fundamental, truths of the Bible.

To show the extent of the evil, we call a few sentences from two recent and successful issues of one of the best known and most popular religious weeklies of England.

Scrapping the Old Testament.

Let us take first a report of a conference on "How to Teach the Old Testament." One speaker ("Rev." Kenneth A. Saunders, M.A.) we are told, urged a root-and-branch reform of the method of Old Testament teaching in Sunday Schools. For primary children he believed the Old Testament stories were entirely useless and dangerous, and there was an equal danger in teaching them to the older children unless the proper historical setting was given. The root of the trouble was that teachers were attempting the hopeless task of abstracting Christian lessons from stories of primitive barbarism.

The Old Testament, as we have it, has not inappropriately been called "our Lord's Bible." He read it and used it, and loved it. The Apostle Paul writing to Timothy called it the Holy Scriptures of the Old Testament which Mr. Saunders has labelled that they "are able to make thee wise unto salva-

tion through faith which is in Christ Jesus," and added: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness."

The adoption of sons.

"Rev." John Bevan, M.A., conducts a regular department, "Our Question Box," and succeeds in imparting into his answers as much unbelief as should satisfy the most exigent of rationalistic readers.

In reply to an inquirer who had asked, in apposition to a previous answer in "Our Question Box," if the children of God were not those who have "received Christ" and been "born of God" (see John 1: 13 and 3: 3), Mr. Bevan wrote:

"We are all children of God. We are all made in God's image and likeness; each of us has something of the Divine nature, and our possession of this does not depend upon our having 'received Christ,' or upon our having been spiritually enlightened. We are all God's children, whether we realise it or not. When a man receives Christ, he, by so doing, realises his divine sonship. Christ does not make us God's children; but he does make us realise that we are such."

Nobody denies that by creation all men are the offspring of God, but to so use that as to deny the special adoption of sons is implicitly to contradict the Scriptures. The Lord Jesus denied the sonship of unbelieving Jews. The Apostle John says those who received Jesus were given the right to become sons.

Denial of redemption through the blood of Christ.

That Mr. Bevan would so use his distortion of the doctrine of the divine Fatherhood as to deny other fundamental truths is seen in his answer, in the next issue of the paper, to an inquirer from South Africa who wrote:—

"I have seen in the correspondence referred to by you in your various replies, suggestions for the elimination of the cross and the blood from Gospel teaching. And if I recollect rightly these suggestions have your support, that, too, in spite of all references to the cross and the blood in the Gospels and the Epistles. Would you kindly tell me—if you could imagine yourself to be a missionary to the natives in this country—what is the Gospel that you would preach to them?"

Mr. Bevan's reply contained the following remarkable sentences:

"If I were a missionary, the Gospel that I should preach to the natives of South Africa would be the same Gospel as the one I try to preach in South London. I should tell them that their salvation had no connection with the actual blood shed by Jesus Christ on the cross, believing as I do that the sacrificial blood theology, that is so prominent in some of the Epistles, has been a blight on Christ's religion, and has, all down the centuries, given to his message a meaning which he never intended, and an emphasis that was not there at the start."

"I should certainly keep them away from the Epistles, and do my best to give them the teaching of Jesus, which, in the Gospels, shows that our relation to God is in no sense a sacrificial one, but is the simple and beautiful one of the children's relation to their loving Father." "One shudders at the very thought of any connection between a loving Father and his sacrificed Son." "The older view that we are saved by the blood of the Lamb is out of harmony with what we believe these days about God."

This of course amounts to a denial both of the apostolic epistles and of our Lord's

GREATHEART.

"Where are you going, Greatheart,
With your eager face and fiery grace,
Where are you going, Greatheart?"
"To fight a fight with all my might,
For truth and Justice, God and right,
To grace all life with his pure light."
"Then God go with you, Greatheart."
"Where are you going, Greatheart?"
"To clear the world of evil things,
To draw from life its poison stings,
To give free play to freedom's wings."
"Then God go with you, Greatheart."
"Where are you going, Greatheart?"
"To break down old dividing lines,
To carry out my Lord's designs,
To build again his broken shires."
"Then God go with you, Greatheart."
"Where are you going, Greatheart?"
"To lift to-day abuse the past,
To make to-morrow sure and fast,
To nail God's colours to the mast."
"God goeth with you, Greatheart."

own statement at the institution of the Supper. The deepest truths of the cross are denied. The words we have quoted irresistibly remind us of the apostolic prophecy: "There arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them." The word "privily" does not apply, for the denial of the redemption we have through Christ is open and blatant.

The New Testament in the background.

In reply to a second inquiry: "How would you reconcile such teaching with the Bible that you would doubtless put in their hands?" (i.e., hands of converts from heathendom), Mr. Bevan wrote:

"I should not put the Bible in their hands—not at first. Not until they had been Christians for several years would I let them have the Old Testament, and then only carefully selected sections of it. I should try not to let them have any books of the New Testament that I had not first of all explained to them. A free and unobstructed use of the Bible is not without its dangers."

The cases we have cited make it plain that there is great need for a faithful proclamation of the truths of the Gospel as set forth in the New Testament. The one bright thing in the quoted views of Mr. Bevan is his naive suggestion that he would want native converts to have his explanation before they received any New Testament book. In other words, his view would have little chance with a person familiar with the doctrine of the New Testament. We think so too, and we make no apology because we prefer the Apostle Paul to the modern John (Bevan). We are content to be of the company who rejoice at the benefits procured by the atoning death of our Lord, "in whom we have our redemption through his blood, the forgiveness of our trespasses." While many are departing from the divine teaching, let us the more diligently preach "Christ and him crucified."

OBEDIENCE AT A RUN.

"Whatsoever he saith unto you, do it."—John 2: 6.

Obedy at a run! Let no barrier withhold you,
But do whatsoever the Master commands!
Just do it—assured that his arms shall enfold you,
The why and the wherefore the Lord understands.

Thy yours to obey, the result though unknowing,
Let faith lift her eyes to the regions above,
Where, grace all-sufficient upon you bestowing,
There ruleth and reigneth the Father of Love.

Obedy in the storm, when the thunders are crashing.

Obedy in the dark, when thou seest no light,
Obedy when hell's lightnings around you are flashing.

Obedy, though you stand all alone in the light,
Nay, wait not for orders, where greatest the danger.

Shrink not from the post, though it means earthly loss;
Remember how Jesus stooped low to the manger,
And won your salvation for you on the cross!

—Skelton.

Preparing for the Nineteen-Hundredth Anniversary of Pentecost.

In preparing for the nineteen-hundredth anniversary of Pentecost, the church of Christ is engaging in the greatest work of a hundred years. Thanks to those of our friends who conceived the idea, thanks to the Church Life congresses which gave it birth, and God he praised again for every person in our great brotherhood who has caught the wonderful spirit of it, and is helping, or will help, to make it the greatest religious celebration of modern times.

Already the campaign has enlisted every agency and every society among us, and within a very short while we believe that every evangelist, every minister, every congregation and practically every individual member of these congregations will be behind the movement.

Salvation in evangelism.

Evangelism has saved the church in days gone by, and if it is saved to-day it is going to be by that same great power. While I believe, just as much as I believe that there is a God, that this old world will some day be evangelised, and that as the world began with a garden, it is going to close with a garden. I am just as certainly impressed with the fact that there must needs be a radical change in the programme of the church to-day. This Pentecostal season is the time to bring about that change.

The first chapter of the Christian church opens with the account of a revival, in which three thousand people joined the church in one day—one old member to every twenty-five new ones. The day of Pentecost was nothing but a revival. The last chapter of the world's history is to be the history of a revival. Not ten thousand people converted, or a million people converted, but a nation born in a day. The millennium is only another name for a revival.

During the church's history, critical days have come, and invariably evangelism is the power that has saved the situation.

Great revivals came when Robert McCheyne preached at Dundee, and Scotland was shaken; Richard Baxter preached at Kidderminster, and England was shaken, and George Whitefield crossed the ocean, and America was shaken.

In 1857 nearly all the banks of New York City were closed. The commercial houses were going down with a terrific crash, and it was a time of great anxiety in the country. The theatres were again opened for religious services. One day a moonday prayer-meeting in Philadelphia telegraphed a similar meeting in New York City, and the answer went back. And it is estimated that on that day four hundred thousand entered the kingdom of God, and some say seven hundred thousand. Another great wave of evangelism.

Evangelism and Pentecost are inseparably

linked together. It might be that this season of celebration of the nineteen-hundredth Pentecost will usher in a wave of evangelism, and give birth to an evangelistic crusade that will save the day for the kingdoms of God.

How can we bring our brotherhood out of its lethargy and unconcern, and achieve these worthy goals?

A Pentecostal preparation.

First, there must be a Pentecostal preparation. Pentecostal power follows a Pentecostal preparation. There must be a Pentecostal vision before there can be a Pentecostal victory. For ten days they tarried, they prayed, and there can be no better preparation than that. The upper room of the first church must supplant the supper room of the modern church. They were not waiting on tables, they were waiting on the Lord. To-day we have more full stomachs than full hearts, more bended backs than bended knees, more fire from the range than from the pulpit. Let us give the cooking squad a rest, and try the praying hand. Let us have less ham and shun and more meat of redeeming truth. Let us have more piety, less dependence upon the cook, and more dependence upon the Book.

Paul says we must be "fervent in spirit, boiling!" It is boiling water that generates power. We need a return of the Spirit that will convict us of sin, and of righteousness and of judgment to come, so that our hearts shall burn and our tongues kindle. The reason we are reporting less additions these days, and the world is walking away with the church of God, is because we have lost our evangelistic passion.

A Pentecostal programme.

In the second place, we must have a Pentecostal programme if we are to reach our goals. First, a programme of personal evangelism.

Of Personal Evangelism.

Every disciple was a preacher. The record says that "they were all scattered abroad except the apostles." And they were everywhere preaching the word. And in doing that they were obeying the "go" of the great commission. And that go is as obligatory to the Christian as baptism is to the sinner. A lot of our people go as far as baptism, and then they stop. They have an idea that a person is not to be a preacher except as he stands behind a pulpit-stand, so high and so wide, but he must remember that the farmer's beam, the architect's table, the carpenter's bench, the mason's mortar-box, the doctor's chair, the lawyer's desk, the merchant's counter, are, according to the evangelist, as good as the pulpit-stand of the early church, as truly Christian.

nian pulpits from which can be dispensed the glad news of the risen Saviour as any magnificently adorned platform that ever graced the eloquence and dramatic art of the world's greatest preachers.

Only fifty thousand witnessing for Christ in personal evangelism when every member ought to be a personal worker? It is a test of our faith. If we believe the Lord, we are going to obey him.

It is further a test of our love. Jesus says: "If ye love me, ye will keep my commandments." You can claim friendship with Christ when you are willing to obey him.

A Programme of Unity.

It was further a programme of unity. "They were all together in one place, . . . they had all things in common." And, my friends, we can never reach these or any other worthy evangelistic goals until we, as a brotherhood, adopt the Pentecostal programme of pulling together. Whatever our views as to methods, as to the channels through which the work is to be done, does not matter; the main thing is to get the work done.

Evangelism is the unifying basis of our brotherhood. In it we are agreed, and to it we are all committed. Let us be so busy with it, then, that we won't have time to come down in the plains of Ono for a wrangle. May this Pentecostal celebration bring us together. If we can come to the nineteen-hundredth Pentecost with our great brotherhood united in Christ, this great celebration will have been worth while. And personally I trust that everything that is done publicly and privately, in conventions or otherwise, will be the things that will draw us together.

Programme of Preaching.

What a sermon that was! "But Peter, standing up with the eleven, lifted up his voice and spake unto them, saying, Ye men of Judaea, and all ye that dwell at Jerusalem, he this known unto you, and give ear unto my words." And what words they were! Such a presentation of facts concerning the Christ, borne up by the testimony of the prophets with which they were more or less familiar. A sermon Scriptural and spiritual, logical and loyal, convincing and convicting, profound and positive, dogmatic and dramatic, saving and sanctifying.

Peter preached a gospel of facts: "Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of wicked men did crucify and slay; whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it. . . . Let all the houses of Israel therefore know assuredly [in doing doubting there] that God hath made him both Lord and Christ, this Jesus whom ye crucified."

It was a gospel of commands: "Repent ye, and be baptised every one of you in the name of Jesus Christ." It was a gospel of promises: "Unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

And Peter expected the facts to be believed, the commands to be obeyed and the promises to be enjoyed. Not as my old friend J. B. Briney, now of sainted memory, would say: "Believe in part, repent to a degree, be baptised a little, and be saved somewhat."

That Pentecostal sermon was the first presentation of the new will of our Lord as directed by the Holy Spirit, and the nineteen-hundredth Pentecostal sermon must be true to that same will without alterations, modifications or reservations. When we cease making apologies for a full gospel, we will cease making apologies for empty pews and unfilled baptisteries.

A Pentecostal power.

A Pentecostal preparation, followed by a Pentecostal programme of personal evangelism, of pulling together and of preaching, will bring Pentecostal power and Pentecostal results. It will rekindle the fires on the altar, restore the evangelistic passion of the pulpit, and renew the warmth and glow of the pew, and with this our old-time unity, victory and joy.

Since we came upon the stage of action, a whole generation has gone through the gates of eternity, and many of them went out without an atom of hope. We might have uttered one saving word, but we didn't. Where is the fountain where, with sleeves rolled up, we may wash from our hands the blood of immortal souls? I believe the time has come for something desperate. We have got to be through believing that ordinary solicitations and ordinary preaching will do the work. It is going to take some mighty power.

We have but two alternatives before us—either we can sleep on in our indifference and concern until the very blackness of eternal midnight wakes us up to the realisation of our sin, to our everlasting shame and contempt, or we can catch the Pentecostal spirit of faith and adventure, and save the brotherhood for this tragic hour.—From an address delivered by R. E. Snodgrass at National Evangelistic Association meeting at Columbus, Ohio, U.S.A.

"I do not ask to see the way,
My feet will have to tread,
But only that my soul may feed
Upon the living Bread;
'Tis better for that I should walk
By faith close to his side;
I may not know the way I go,
But oh, I know my Guide."

Bound for Adelaide.

The Federal Conference of Churches of Christ will be held in Adelaide from October 21 to 26. An attractive poster has been printed. Its display in all our church buildings should remind all of the great brotherhood gathering. It is not too early to lay plans. Church officers should endeavor to be present. Churches could, with advantage, seek to make it possible for their preachers to attend.

The presence of Dr. F. W. Burnham, from U.S.A., should add to the interest and profit of the Conference.

Return concession railway fares to Adelaide may be secured. Following are the rates:

From	First.	Second.
Brisbane . . .	£13	£8 13 4
Sydney . . .	8 6 8	5 10 8
Melbourne . . .	4 13 1	3 2 8
Perth . . .	18 6 6	12 6 2

For Concession Certificates and Hospitality apply not later than September 20 to W. G. Graham, 9 Milton-ave., Fullarton Estate, South Australia.



River Torrens, Adelaide.
—Iluck by courtesy of S.A. Government Tourist Bureau.

Gallio the Unconcerned.

Acta 18: 12-17.

Randall T. Pittman, B.A., Dip.Ed.

When Paul entered the Greek city of Corinth, with his Paul of Tarsus, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters, and agents of every form of vice, he found plenty of scope for his missionary zeal. Rejected by his own countrymen, he turned to the Gentiles, who gave him a better hearing. As he preached in the house of dust, next door to the synagogue, his efforts were attended with considerable success, and even Crispus, the ruler of the synagogue, became a convert to the new faith. But when a new representative of Rome became Proconsul, the Jews seized the opportunity to lay hands on the apostle, probably thinking that the new official would not be sufficiently versed in Jewish matters to discern the real motive of their act, and charged him before Gallio's judgment-seat with teaching men to worship God contrary to the law. Paul was about to speak in his own defence when Gallio anticipated him, and declined to act as Judge in a matter of Jewish law. Perceiving the attitude of the Proconsul the onlookers took the law into their own hands and beat Sosthenes, successor of Crispus as chief ruler of the synagogue. "And Gallio cared for none of these things."

Gallio the Proconsul.

This brief narrative in Acts is supplemented by information derived from extra-Biblical sources. Gallio's original name was M. Annaeus Novatus, and he was the son of M. Annaeus Seneca, a rhetorician, of Cordova, Spain. His brother was the famous philosopher Seneca, author of the well-known "Letters," and his nephew was Lucan, the poet who wrote the heroic poem "Pharsalia." He was brought to Rome at an early age, and adopted by L. Junius Gallio, an orator, and probably received from him his training for public office. His rise to prominence is doubtless partly due to the fact that his brother Seneca, as tutor to Nero, had considerable influence. He became Proconsul of Achaia—that is, of Greece—but became the victim of a fever, which led him to take a sea voyage. Pliny mentions that he subsequently returned to Rome, and became Consul. Seneca became involved in a conspiracy, which led to his receiving sentence of death from Nero. Gallio was implicated, but begged for his life and for the time being was spared. Testimonies from his contemporaries show that Gallio was popular, and that he was regarded as genial and lovable. Seneca, who dedicated two of his works to Gallio, wrote of his brother, "No mortal man is so sweet to any single person as he is to all mankind," and described him as possessing "civility and extraordinary agreeableness." He also said, "Even those who love my brother Gallio to the very utmost of their power yet do not love him enough." Papius Statius, a contemporary, who wrote a poem in five books under the title "Silvae," referred to "sweet Gallio" ("Dulcis Gallio"). Dio Cassius, who wrote a history of Rome, attested Gallio's reputation for humor by referring to a "very witty joke" still current about a century and a half after Gallio's day. Farrar, writing out of full knowledge of the evidence, summed up Gallio's character thus: "He was the very flower of pagan courtesy and pagan culture—a Roman with all a Roman's suavity and seriousness, and yet with all the grace and versatility of a polished Greek."

Gallio and the Charge Against Paul.

From the incident in Acts many have drawn the conclusion that Gallio was indifferent to the claims of religion, as shown in human suffering. But when the facts are made clear, such an estimate is at least made doubtful. As a "religio helia"—a religion licensed by the State—Judaism had a right to protection from Roman

law, but Gallio, who, as Sir W. M. Ramsay suggests, had probably made careful inquiries, was able to discern the truth that the charge against Paul was not concerning a civil wrong or a matter of public morality. He saw in it merely a strife about words and names in Jewish law, with which he had nothing to do. He, therefore, caused his factors to "clear the court." Then the bystanders, in a probability Greeks, who lost no love over the Jews, maltreated Sosthenes. Gallio did not interfere, probably thinking that the victim deserved the chastisement he received. Gallio's conduct, then, was typically Roman. He did not wish to meddle with matters which did not concern him, and would not interfere even with the outbreak of violence because it did not directly affect Roman administration.

Why We Care for Gallio.

There are several reasons why we should be interested in this narrative in Acts.

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### HASTE NOT, REST NOT.

Without haste! without rest!  
Hind the motto to my breast;  
Bear it with thee as a spell;  
Storm or sunshine, guard it well;  
Heed not flowers that round thee bloom;  
Hear it onward to the tomb.

Haste not! let no thoughtless deed  
Mar for e'er the spirit's speed;  
Ponder well and know the right,  
Forward then with all thy might;  
Haste not! eaves can never alone  
For one reckless action done.

Rest not! life is sweeping by;  
Do not dare before you die;  
Something mighty and sublime  
Leave behind to conquer time—  
Glorious 'tis to live for aye  
When these forms have passed away.

Haste not, rest not! calmly wait;  
Meekly hear the storms of fate;  
Duly be thy polar guide—  
Do the right, whate'er befall!  
Haste not, rest not! conflict past,  
God shall crown thy work at last.

—From the German of Goethe.

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1. Here we have a record which can be tested by external evidence. Does that evidence support the narrative? Decidedly, yes.

(a) Gallio is said to have been "Proconsul of Achaia." Now Achaia had been a Senatorial province, governed by a Proconsul, from 114; 27 to A.D. 15. Then under Tiberius it became an Imperial province. Subsequently, in A.D. 41, it became a Senatorial province again, and was administered by Roman officials after holding the Praetorship, and generally before the Consulship. With such changes in government, it would have been easy for a writer to slip in giving the title of the governor. But Luke is accurate.

(b) Some twenty years ago a stone was found in Delphi on an inscription in which Gallio is mentioned as Proconsul, and on the evidence of this inscription it is argued by Dr. Deissmann, agreeing with Ramsay, that Gallio entered

"The Authorised Version follows a textual gloss, which, however, is thought by many scholars to be correct.

on his Proconsulship in the summer of A.D. 51. Not only does this discovery support the narrative in Acts, but it gives these scholars "a fixed point" for determining the chronology of Paul's life.

(c) A little earlier than the above discovery, excavators were working in the ruins of an old Achaia in Corinth, found a door lintel on which was written in Greek the inscription, "Synagogue of the Hebrews." Deissmann says concerning this: "It is a possibility seriously to be reckoned with that we have here the inscription to the door of the Corinthian synagogue mentioned in Acts 18: 1, in which Paul preached."

2. This incident seems to have had a profound influence on Paul's work. Protecting Paul from the hostility of the Jews, Gallio seems to have "secured for Paul an un molested residence in Corinth, such as had been promised by the vision which had encouraged him amid his earlier difficulties."

Ramsay, in his "St. Paul the Traveller and the Roman Citizen," expressed the view that this was an epoch in Paul's life, and that it had no small part in determining his work, since he could use "the freedom of speech which the Imperial policy as declared by Gallio seemed to permit." He also wrote: "The action of Gallio, as we understand it, seems to pave the way for Paul's appeal a few years later from the petty outlying court of the Praetor of Achaia, who was always much under the influence of the ruling party in Jerusalem, to the supreme tribunal of the Empire."

3. If Gallio's conduct does not give us a test for indifference to religion, it at least causes reflection over what to us must seem nothing short of tragic. Gallio's chief claim to the notice of our generation is that he came face to face with the great Apostle. Yet he is ignorant of what he was missing, prevented his speech and so heard nothing of the Christ whom Paul preached. Whether he would have been interested in Paul's message or would have preserved his Roman unconcern it is idle to speculate. Probably Gallio and Paul never met again. But this we know, that Paul lived his noble life for Christ and at last died for his faith by the decree of Nero, and this is stated by some, though doubted by others, that Gallio fell into disgrace with Nero, and was compelled to take his own life by the Emperor's decree.

FIVE MARKS OF TRUE CHRISTIANS.

"Examine yourselves whether ye be in the faith" (2 Cor. 13: 5).

- 1.—They are born again. "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 3-5).
- 2.—They have the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his" (Romans 8: 9).
- 3.—They are new creatures. "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5: 17).
- 4.—They obey God's commandments. "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him" (1 John 2: 4).
- 5.—They abide in Christ. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned" (John 15: 6).

Religious Notes and News.

THE WAY OF HAPPINESS.

Many have essayed at various times to point out the way of happiness. An entire philosophy of life, indeed, centres around the pursuit and place of happiness in life. And Hedonism has been much discussed. An English gentleman, Dr. Frederick Graves, has attempted to compress into fifteen words a satisfying counsel as to "How to be Happy." Here are his recommendations: (1) Keep healthy; (2) enjoy leisure; (3) do not worry; (4) be moderate; (5) be pure in love; (6) work hard. These directions have at least the merit of much common sense. But the doctor's prescription omits some necessary ingredients. It would be of immense advantage to men in these feverish and restless days, to turn with prayerful thought to the opening sentences of the Sermon on the Mount. There our Saviour unfolds the elements in, and the discipline and method for, obtaining true happiness. The secret of happiness, as of other highest and best things in life, is with the Master of Life—"Southern Cross."

"THE NEW DEISM."

Dr. R. J. Campbell, preaching at a West London mission service, described as the new deism the opinion of the considerable number of well-equipped thinkers and teachers. God, said these teachers, might be regarded as operating through laws which could not be broken, and no one must believe in a particular providence. "If I may be pardoned for the seeming extravagance of my suggestion," said Dr. Campbell, "I believe God would be willing to work, not rather than one single soul should receive lasting hurt or should be missing from the home-gathering of the redeemed in glory."

MISS MAUDE ROYDEN.

The Melbourne "Southern Cross" contains the following statement regarding Miss Royden and her preaching:

"Miss Maude Royden has much reason to be gratified with the warmth of the welcome accorded to her in Melbourne. Her reputation had preceded her, creating a favorable atmosphere; the daily press was gallantly generous, and an influential social circle made a 'heroine' of her. Her personal charm, together with her rich and trained gifts of public speech, were large factors in her success. The notes of sincerity and passion ran through all her great platform utterances. And the spontaneity and aptness of her replies to questions from her audiences, afforded not only evidence of a remarkably full and active mind, but of a first-hand and ripe knowledge of human nature. Young people were captivated with her cheery outlook upon life, and her high and hopeful estimate of themselves; and older folk were won over by her liberality of thought so winsomely expressed. Put in plainer words by a fearless speaker, her opinions on some social relationships might possibly have mildly shocked some of our factious hearers. But the wizardry of her cultured phrasing worked its spell over them."

"Miss Royden is not wanting in a certain self-confidence in dealing with some matters of Scriptural interpretation, and she seems to have little hesitancy in putting the Apostle Paul right occasionally, which process would probably give some quiet amusement to that little great man were he now amongst us, and which also might arouse more courage than wisdom on the part of this distinguished lady. But what perhaps is more worthy of accented the chief deficiency in her teaching, was the comparatively slight estimate in it of the 'sinfulness of sin,' so prominent and mischievous a feature of much of the 'new psychology.' After all, the Bible is the final

text-book on this matter. And the soundest science is in full accord with the old book."

A CONFERENCE ON PREACHING.

A novel "Conference on Preaching" is to be conducted at Boston University School of Theology, on October 15, 16 and 17 (says the London "Christian World"). Its purpose is to exalt the preaching office, to give it its proper place in the mind of the student to focus the attention of the church upon the necessity of better preaching, to start a movement that may help in removing the cause of the layman's lament "He is a scholar, a fine fellow, a good pastor, but he cannot preach." Ten speakers, all of whom have a wide reputation for achievement in the art of preaching, have accepted the invitation of the committee in charge of the conference to come to Boston and take part in the programme.

DR. GLOVER'S ADVICE.

"If you want a child to take in your ideas, show him how you reach them," writes Dr. T. B. Glover in the "Daily News." "The inventors of Meccano are more alert to children's way than the church. The child will build the thing up, take it in pieces, and reconstruct it; so will the lay or girl of 16 or 17."

"If the Sunday School is to be of use, the first thing is not to regrade the classes, but to revivify the teachers. They must realise what the boy of 17 is like in 1928; they may not like it, but that is where they have inevitably to begin. They must also familiarise themselves with the Bible as it is in 1928—not necessarily accepting the latest commentary or translation as the last word that will ever be valid, but taking the same trouble to know the Bible as they want to know the last thing in cars or wireless."

SOME ODD PROVERBS.

"Dr. Gurney Champlin, a Bourne-mouth medical man," says the "Evening News" of London, "is a student of queer proverbs of all the world; he has collected 10,000 in 80 languages altogether, and is still collecting; of these he has now, 600 are Chinese and 400 Negro. As an Arab saying has it—'A proverb is to speech what salt is to food.'" Here are a few contributed by the doctor to the "Evening News":—

"A man without a smiling face must not open a shop. (Chinese.)"

"Ballings weren't lived for climbing over. (West Indian Negro.)"

"The sad man rose to enjoy himself, but found no room in (Egyptian.)"

"Live in my heart and pay no rent. (Irish.)"

"In the ant's house dew is a deluge. (Persian.)"

"The man who confesses his ignorance shows it once; the man who tries to conceal it shows it many times. (Japanese.)"

"A book is like a garden carried in the pocket. (Arabian.)"

"Do not plate don't mind dropping on the floor. (American Negro.)"

"As long as a man builds he lives. (Turkish.)"

"Some smart folks can't tell a rotten rat without sitting on it. (West Indian Negro.)"

BRITISH PRIME MINISTER ON ENGLISH BIBLE.

Mr. Baldwin quoted from the report of the Bible Society: "For every copy of the Revised Version we sell eighty-five copies of the Authorized Version," and then expressed the opinion that nothing can take the place of the Authorized Version in the affections of the English people. "In it you have the noblest qualities of our great language welded to great, national, emotional experiences, and in the result you have a translation of incomparable simplicity, incomparable beauty, and incomparable majesty."

Melbourne "Herald" on Prohibition.

The following leading article appeared in the Melbourne "Herald" of Monday, June 18, 1928. It has aroused much favorable comment. It is most unusual for one of our daily newspapers to give such a fair statement of the position.

"The retention of prohibition has been made a plank in the platform of the American Republican Party. This is the first time any great political organisation has taken such a step. The fact is an indication that the prohibition movement has gained ground, and may now be well assumed to have the support of a majority of American citizens."

"The action of the Republican Party argues that the people of America are finding that the benefits of being 'dry' outweigh those of being 'wet.' Nobody claims that prohibition has been an unqualified success. It is a great experiment the carrying out of which is attended by many extraordinary difficulties. That it has progressed can reasonably be claimed to be due to the soundness of the idea that lies behind it."

"A great deal of nonsense has been talked and written about prohibition in America. From the liquor interests and the prohibitionists has come an endless stream of propaganda. The one side claims a huge failure and the other an equally huge success. Neither is right, and normal people who seek only after truth have been bewildered. Unless they are capable of weighing evidence and solving their own questions, their minds are made up for them by any slight prejudice which exists towards either side. Since prohibition is not a peculiarly American problem, but is a burning question all over the world, the necessity for clearness about the American experiment is great."

"Out of the fog created by the antagonists and propagandists seems to emerge one definite fact. American business men are agreed that since prohibition industrial efficiency has increased. Men work better and study their jobs more when liquor is difficult or impossible to procure. The workers of the United States are undoubtedly better off now than they were. They have more money, better homes, and a happier home-life. They work harder and are infinitely more content."

"These things being so, if it comes to a choice between an improvement in the world's work or the stocking of the rich man's cellar, the latter will eventually be emptied. This is a business age, in which the industrial nation survives and the non-industrial sinks into obscurity. Excess country is carried on the backs of its workers, and if these be inefficient or lazy or led astray by false gods, the nation falls back in the race and another takes its place. In the struggle for existence to-day, as yesterday, the fittest survives, and industrial fitness is what all the great nations of the world are striving for."

"The fact that the Republican Party of America has now definitely made prohibition its cause is in itself an immense victory for the influence that secured the Eighteenth Amendment. It shows that the American people are becoming more and more prohibition in their outlook, and that this great country, which is a hive of industry from one end to the other, recognises that the sober, well-paid and contented worker is a better asset to the country than the gilded youth who cannot jazz without frequent recourse to a hip-flask."

NOW AND THEN.

Now the spirit conflictive,
Wounded by art, unequal strife;
Afterward the triumph given,
And the victor's crown of life.
Now the training, strange and lowly,
Unexplained and tedious now;
Afterward the service bold,
And the Master's "Enter Thou!"

The Home Circle.

Conducted by J. C. F. PITTMAN

WHEN SORROW WALKED WITH ME.

The following little poem, a gem of profundity, by Herbert Hamilton, indicates "the refining fires of adversity":—

I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

ON TRAINING SONS.

How to Bring Up a Son.

Make home bright and attractive.
Make him responsible for the performance of
a limited number of daily duties.

Talk frankly with him on matters in which he
is interested.

Sometimes invite his friends to your home and
table. Take pains to know his associates.

Encourage his confidence by giving ready sympathy
and advice.

Be careful to impress upon his mind that making
character is more important than making
money.

Like Christ before him; then you will be able
to talk of Christ to him with power when occasions
offer.

Be much in prayer for his salvation and spiritual
growth.

How to Bring Down a Son.

Let him have plenty of spending money.
Permit him to choose his own companions,
without restraint or direction.

Give him a latch-key, and allow him to return
home late in the evening.

Make no inquiry as to where and with whom
he spends his leisure time.

Give him to understand that manners make a
good substitute for morality.

Teach him to expect pay for every act of help-
fulness to others.

Permit him to regard the Sunday School as
unavailable for a boy on the verge of manhood,
and let him spend the Sunday lazily in the street.

Never let him hear your voice in prayer for
his salvation and spiritual growth.—Sci.

THE HABIT OF DOING RIGHT.

There is a virtue in acquiring the habit of
doing the right thing for no other reason than
that it is the right thing. A curious story runs
to the effect that a man asked God to reveal to
him the hour of his death. He heard the words
"After six," and immediately concluded that he
was to be summoned "after six" the next morn-
ing.

The night was spent in the most solemn
preparation. But "after six" he was still alive.
His next conclusion pointed to "six" days, dur-
ing which time he observed studiously fixed hours
of devotion. Six days went over, and he still
lived. Then he was sure the revelation meant
six weeks, during which time he maintained the
habits of devotion formed during the six days
of his longed-for preparation. But the six weeks
were accomplished, and death still delayed. And
now the man was sure that the oracle meant six
months. During this period he still observed
with the utmost regularity the round of devo-
tion he had fixed for himself when he thought
death imminent, and before the end of his self-
imposed term he had not only acquired a devout
habit but a rebuff for devils.

Going to church, daily prayers, the daily read-
ing of the Bible as a veritable word from God—
these are tidings concerning the value of which
there is no dispute. Get the habit of doing
them, and even when they have become only a
habit they serve as a restraint from sin. But
seek earnestly to prevent the habit from becom-
ing "only a habit" by remembering them as ac-
tual approaches to the presence and majesty of
God.

WANTED.

Wanted! Merry boys and girls,
With their laughter and their noise,
For the service of their land
In the modern Temperance Band.

Wanted! Lips that "No" can say,
When the wine-class comes their way;
Wanted! Youthful minds that think
Of the mischief done by drink.

Wanted! Tuneful songs to sing;
Hands, the Temperance hell to ring;
Heads that for another feck,
And would strong drink's sick ones heal.

Wanted! Young men in their might;
Maidens with their faces bright;
Older people used to care;
Templed people close to snares.

Wanted! Fathers, sons who guide;
Wanted! Mothers, faults who hide;
Wanted, rich men, wanted poor;
Wanted folk from town and moor.

Wanted! wanted! wanted! all,
If the foe is e'er to fall,
And we ever are to be
From the curse of drink set free.

—F.C.

A MAN WON BY HIS LITTLE SON.

In one of the villages of South India there
lived a poor man who used to rob his neighbors
of their coconuts, plantains, etc. One dark
night he took his little son, a Sunday School
student, in a compound, and told him to watch
if anyone was going that way. In the meantime,
the father began to get up a recurrent pain to
steal the nuts. Before he could reach the top,
the boy called out: "Father, father, I see two big
eyes east upon us!" Very quickly the man slipped
down the tree and made off towards his
home with his son behind him. After reaching
home, quite out of breath, he asked the boy who
it was that had been watching them. The child
then explained in his own way what he was
taught at Sunday School, that "Thou God see-
me," and gently pointed out the seriousness of
his sins. The man, with tears running down
his cheeks, decided then and there not to steal
any more.

NOT IN THIS VILLAGE.

Stranger: "Ah! Mrs. Budge, one half of the
world is ignorant how the other half lives."
"Not in this village, miss." "The New
Outlook."

MISUNDERSTOOD.

Two men were seated in a crowded tramcar.
One, noticing that the other had his eyes closed,
said, "Bill, ain't yer well?"
"Yes."
"I'm all right," said Bill, "but I do hate to see
ladies standin'."

EASIER.

"You told me to file these letters," said the
new office boy.

"Well, I was just thinkin' it'd be easier to trim
them with a pair of scissors."

The Family Altar.

J. C. F. P.

Monday.

The righteous shall live by faith.—Romans
1: 17.

Dr. P. Smith, one of Luther's American biog-
raphers, wrote: "It was one day at Altenburg
in 1508 or 1509, as he was sitting in his cell in
a little tower, that his life message came to him,
and with it the first assurance of permanent com-
fort and peace. He was reading Paul's Epistle
to the Romans, and came to the verse, 'The just
shall live by faith.' Pondering over this it
came to him that it was not as he had been
taught, by man's own works that he was saved,
deemed but by faith in God and the Saviour.
Justification by faith has been rightly selected
as the cardinal doctrine of Lutheran theology;
he himself recognised in it the cornerstone of
his whole life."

Reading.—Romans 1.

Tuesday.

Their conscience bearing witness therewith.—
Romans 2: 15.

Of Bunyan's "Holy War" Dora Greenwell says:
"As a piece of metaphysical writing, it seems to
me wonderful, from its profound, thoroughly un-
calculating recognition of the native powers of
the soul. My Lord Understanding, my Lord Will,
and Mr Recorder Conscience, are Emmanuel's
true, natural and unreclaimable servants, his
natural friends, as it were—held by Diabolus in
an alien bondage. Nothing can be more beau-
tiful than the history of their return to Em-
manuel, who acknowledges their value and in-
spiration in things 'terrene and domestic,' but in spiritual
things puts them under the guidance of his
Father's Secretary (the Holy Spirit) under whom
conscience becomes 'subordinate preacher.'"
Reading.—Romans 2.

Wednesday.

Justified freely by his grace.—Romans 3: 24.
In a period of great distress of spirit, when he
felt like "giving up all for lost," this text "took
hold" of Bunyan's heart, and brought comfort
to his troubled soul.

Reading.—Romans 3.

Thursday.

To Abraham his faith was reckoned for right-
eousness.—Romans 4: 9.

"Consider what faith is. It is that strong boy-
ant confidence in God which gives energy and
spirit to do right without doubt or despondency.
Where God seeks that, he sees the spring and
fountain out of which all good springs; he sees,
in short, the very life of Christ began, and re-
ckons that to be righteousness."
Reading.—Romans 4.

Friday.

We rejoice in hope of the glory of God.—
Romans 5: 2.

"Hope fills the afflicted soul with such inward
joy and consolation, that it can laugh while tears
are in the eye and sing all in a breath; it is
called 'the rejoicing of hope.'"
Reading.—Romans 5.

Saturday.

We were buried therefore with him through
baptism into death; that like as Christ was raised
from the dead through the glory of the Father,
so we also might walk in newness of life.—
Romans 6: 4.

"Leave in the grave beneath
The old things passed away;
Buried with him in death,
O live with him to-day."
Reading.—Romans 6.

Sunday.

But I see a different law in my members, war-
ring against the law of my mind.—Romans 7: 23.
H. L. Stevenson wrote to W. Robertson Nicoll:
"The loss of friends and the law in the members
are the two care-less crooks in the human lot."
Reading.—Romans 7.

Prayer Meeting Topic.

July 25.

THE JOY OF FELLOWSHIP.

(Acts 2: 46, 47.)

W. Waterman.

Fellowship is partnership or joint participation. Thus the joy of fellowship is the joy of partnership or joint participation in Christian duties, trials, consolations, and promises.

As to our text, let me first remark that these apostolic partners in joy had

A Vital Community of Interest.

First, in that they realised, under Peter's preaching, an appalling common danger; for Peter, confirmed by miracles, accused their sin of the blackest crime, even in their own code, against the one they least sought to offend—their slabs. And in proof of his Messiahship and recent exaltation as King of kings and Judge of the whole earth, the Son of Man poured out before their eyes the spirit of power and wisdom. Peter gave them no opportunity for escape: Ye are the culprits, thus Jesus whom ye crucified is the victim and avenger, and thus is Jesus in which ye must witness your doing. "With many other words he testified emphatically, and kept on exhorting them (so the Greek) saying save yourselves from this crooked and deviled generation!"

But how to escape? The King's terms were that they dissociate themselves from the collection of the nation, joining themselves to his followers—and that in an act that declared their old state one of religious uncleanness! This was a momentous step; it appeared to the heroic in them; and the very hazard of this way out bound them together. They "believed unto a united fellowship" (verse 17). Their mutual sympathies bound them into a separate distinct community. This indeed should be true of Christians of all ages. Brethren indeed, they must draw together to provide that environment and companionship so necessary for Christian growth. Is not this a reason for keeping the world out of the church? else, whither shall we go? Without fellowship we languish.

Notice that this apostolic fellowship was

A Fellowship of Joy.

When these guilty culprits turned from the world, they had divinely witnessed in them the love of God such a degree that he could count the blood they shed not too big a price to pay to turn their hearts to him! Errett says: "The true genius of Christianity, as a scheme of salvation, finds a grand illustration in the events of this day of Pentecost. Three thousand sinners—many of them of blackest day—the murderers of Jesus—find forgiveness through the very blood they have shed. The first act of the newly-exalted King is the pardon of these flagrant sinners! The first entry made in the annals of his reign is the names of these blood-washed rebels as candidates for glory, honor, and immortality." The gospel made forever light by the eternal day by the fearless smiles of pardoning love, conveying life, peace, and joy to three thousand sinners!" Small wonder then that "Angels listened with joy to the beautiful harmonies of the church of the first-born and learned their new harps to catch an inspired strain which their more skillful and rapturous minstrelsy could never equal." The Holy Spirit brooded over the scene of love and peace and joy with fruitfulness warmth and energy, responding to the pulsations of every praying heart in breathings of divine love and power, and shedding a heavenly anction on every pure spirit that hungered and thirsted after righteousness. It was heaven begun on earth!"

Have You Joy in the Christian Fellowship?

In apostolic times the converted "cried out" for joy. As Dr. Parker wrote, we have lost that cry. But we need not lose it, for "Religion is a process repeated, not a process remembered!"

TOPIC FOR AUGUST 1.—AT THE GATE BEAUTIFUL.—Acts 3: 2.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

SHELL MUSIC.

Within each little curious shell
That lies upon the sandal shore,
And something of the fall and swell
And music of the ocean's roar;
There is no shell, how small it be,
But holds some music of the sea.
Within each little childish heart
Some note of sweetness there may be,
Each several one may bear a part
Of the great world's sweet harmony;
Some music sweet, some tender chord
Of kindly thought, of loving war.

UNIFORM OR GRADED LESSON SYSTEMS—WHICH?

Recently we were asked by a school that has been using the graded lesson system, but is now faced with the difficulty of securing a capable band of teachers whether it would help them to return to the uniform lesson system.

A helpful answer calls for quite a little thought. It is generally acknowledged that the graded lesson system demands more of the teacher than does the uniform system. Again, if teachers are allowed to become careless and indifferent, it is very natural that they should want to go back to the older system for which there is such an abundance of lesson material provided. The only thing that I know of to correct such a difficulty is the provision of a regular teachers' preparation class, and a course of teacher training that will help develop and sustain the interest that teachers have in their work. The winter months present the best opportunity for such work, and every school would be well advised to try and arrange some course of instruction for their teachers.

There is much to be said for the spirit created by the fact that all the older classes of the school are taking the same lesson. Where this occurs, the atmosphere of the school can be built around one theme, harmonising with the theme of the lesson, and consequently there will be engendered a deep spirit of unity and comradeship.

On the other hand, our graded lesson system has been provided with the very definite purpose of providing just that kind of teaching which is known to be most suitable for each grade. This is especially true of the lessons that have been provided in the senior division of the Austral graded lesson system. The series of lessons contained in this grade are second to no other system that we know of in their completeness of detail and the subjects treated.

The great argument for the graded lessons is that they have been chosen to meet the needs of a young people of different ages. They furnish a definite course of teaching, and it is surprising that one who has come up through the Bible School studying the graded lessons finally reaches maturity with a comprehensive and practical knowledge of Christian teaching. Just as one who has finished his high school course has finished his practical and theoretical training in a comprehensive and practical knowledge.

In conclusion, let me say that I should not like to see any of our schools reverting to the old system of a uniform lesson. We are all quite satisfied that the graded lesson is necessary for the younger classes of our work; we have attention on this side of our work; we have trained kindergarten leaders and helpers, with the result that on the whole our kindergarten departments are doing excellent work. I feel that when we give the same attention to the other departments of the school, and provide for them sufficient and suitable equipment, and give attention to the training of teachers for these departments, we will no longer have any desire

to return to the old uniform way of doing things. Instead of planning to revert to the old order of things, rather let us press on with the firm determination to make our Bible Schools more efficiently graded, and more universally staffed with teachers who have been trained for the greatest work of all—the leading of young people to the Lord Jesus Christ.

AMONG THE SCHOOLS.

Queensland.

The Bible Union of Queensland is arranging to hold a "Youth Week" from September 21 to October 1. The special effort will begin with a combined rally on Monday, September 21, and each church will be asked to arrange its own programme for the week. As Mr. Charles Young, the Conference President, says on his visits to the various churches, he will place before the Bible School and Young People's workers the aims of "Youth Week," and also wherever possible hold local conferences.

Victoria.

Bible School work in Victoria moves along steadily. The committee of the Bible School and Young People's Department at its last meeting asked Mr. L. C. McCallum, who has been acting as secretary to the department since March last, to continue to act in this capacity. Mr. McCallum consented to do so, and will continue to serve our Bible Schools as opportunity offers.

Several of our suburban schools are rallying their forces for increase campaigns. Footscray launched an aeroplane increase campaign some time ago, and on Sunday, July 1, the school at East Kew began a similar effort. It was good to see the enthusiasm with which the boys and girls entered on the campaign. In this school there is exactly the same number of boys and girls, and the contest will be a straight out competition between the boys and girls. It will be very interesting to know to which side the victory will go.

TRUE BEAUTY.

Surely he who fashioned the flowers of the plains in all their beautiful shapes and colors meant his human flowers to be beautiful too. It is not vanity for a girl to wish to be beautiful. But sometimes she gets a shallow and a mistaken idea of beauty. Good health, good manners, good thoughts, good morals—these things add a charm to a girl that nothing else can give. The habitual trend of a girl's thoughts does more to fashion her appearance than the finest Eastern henna.—"Queen's Gardens."



A PICNIC.

The Bible Schools at Gympie and New Victoria, Queensland, held a happy picnic on May 7. The photograph gives an idea of the number of scholars and teachers at the outing.

Foreign Missions.

Conducted by C. T. Walden, M.A.

FOREIGN MISSION DAY OFFERING.

The information so far received from our States indicates that we are likely to receive about as much as last year. We have, however, that this is a very conservative forecast. There is much to be thankful for that notwithstanding the tremendous unemployment the churches have given as much as last year, but we shall need a considerable addition to this to make up for the loss our budget suffered last year from the deficiencies of budget amounts received from the States. To date (9/7/28) the Federal Treasurer has received £768/8/4. Some of our offerings are splendid, and already we hear of seven churches that have passed the century mark. The offerings range from £105 to £211. We hope to give a complete list of the offerings later on. Will churches send on the amount of their offering that they may not be left out of the list?

AN S.O.S. APPEAL TO OUR F.M. TREASURERS.

We hope our church treasurers will regard our needs as very urgent, and will forward the money at once to the State treasurer or secretary, and that State secretaries will send us the money received promptly. We gave the bank the assurance that soon after July first our overdraft would be wiped out. Will all concerned help us to keep our promise? It does not seem fair that after the churches have given their offerings we should still have to send our remittances to India with borrowed money, and pay interest on money we have to use, when the brotherhood has subscribed money that may still be in the hands of many of the treasurers. Will treasurers please heed our S.O.S. appeal?

ILLNESS OF BRO. ESCOTT.

We much regret to state that word has come that Bro. Thomas Escott was in Miraj Hospital, expecting to have a major operation performed there. He came to Dr. Oldfield complaining of severe pain. After diagnosing the case the doctor advised that he at once proceed to Miraj, where he could have the X-ray, and attention could be given to him if an operation were necessary. The morning that Dr. Oldfield wrote he had received a message from Mrs. Escott to the effect that the diagnosis was found to be correct, and there was a large calculus present. He was to be operated on the day before Dr. Oldfield wrote, but no news had come through. This will mean that Bro. Escott will have to be in Miraj at least three or four weeks, and will not be able to take up duties for another three weeks after that probably. We are trusting in God to raise up our brother again to continue the work that he loves so much. We are sure that our Australian brotherhood will join in heartfelt prayers that Bro. Escott may soon be restored to health and strength.

INDIAN LANGUAGE EXAMINATION RESULTS.

Dr. Oldfield has passed his second examination, and Mrs. Oldfield her first examination. Bro. Hughes has passed his second examination. Mrs. Hughes passed all except one subject. Dr. Oldfield adds: "We all think that she has done splendidly to do so well with the very trying experience she passed through during the past year."

MISS MARY THOMPSON.

Miss Mary Thompson is now enjoying a vacation at Conoor, one of the hill districts in India. She is in good health. Miss Thompson reports a very interesting baptismal service at Conoor. A high-caste Hindu, who had been seeking salva-

tion for some time, was among those immersed. After his baptism the young man left for his home in the plains, and he has since written that his relations will not receive him, and he writes: "The Lord is my Helper, so I am not cast down."

MISS BLAKE.

Miss Vera Blake has returned to Baramah, where she will superintend the dispensary work, and give as much time as she can to village visitation with the Bible-women.

MISS VAWSER.

Miss Edna Vawser reports that the Indian educational authorities have recognised the success of our Shrigonjala school by increasing their grant for this year by Rs. 161, making the sum for this year Rs. 1,000, equal to £75.

PROTESTANT MISSIONS.

The sum of £9,594,000 is contributed annually towards Protestant Foreign Missions, of which the United States and Canada give £6,327,000, Great Britain £2,310,000, Sweden £280,000 and Australia £172,000.

A HINDU VIEW OF JESUS CHRIST.

More than nineteen hundred years ago Jesus Christ was nailed upon the cross by a Roman Governor. To-day, though organised Christianity but feebly reflects the spirit of its Master, the personality of the Master himself stands forth before all the world with a compelling grandeur. Never before have so many earnest minds of all races and creeds turned to him for light and guidance in their perplexities. The number and influence of the new Lives of Christ are alone evidence of this fresh and deepened interest in his life and teaching. But the most impressive proof of it is that Mahatma Gandhi, a Hindu, has sought for the first time in history to apply the Master's teaching to politics as the best means of raising the people of India to a consciousness of their duty to themselves and to humanity. Mahatma Gandhi, it is true, was "buried alive" under the order of authority. But a seed which is "buried alive" does not die, but gets the opportunity without which it cannot fulfil its purpose.

THE BEST ACROSTIC ON "FOREIGN MISSION OFFERING."

Father in heaven, for
Others we pray,
Red man, and black man, yellow and brown;
East is as dear as the West to thy heart,
India, dark land, may be thy crown.
"Go preach," thou hast said;
No halting, nor frowns;

"My children are those just the same,
In Africa, China, Islands as well;
Sex, color, nor breed I disclaim."
Such favors are ours,
Dignities would we be,
Opinions of men can't matter—
Nay, ours is to do, to die if needs be,
Owning our Lord in the battle,
For others he sends,
Farther away, yes,
Even to the uttermost parts.
Rise, Christiana, gird on the armor and sword,
In Christ's Name, go! Ye of good heart,
North, South, East and West are extending
lands;
Give, go or send to those perishing lands.—Anon.

THE POWER OF CHRIST.

A. T. Pierson tells the story of Lin-se-ching-ting, the Chinese opium smoker. After his conversion he preached the faith of Christ. He was stoned, beaten and bruised, and driven from place to place; but still he preached. At last he was falsely accused of vile offences, and sentenced to receive two thousand stripes. After the punishment, his flesh lay in strips, and he was almost dead. Dr. Baldwin went to see and comfort him, but before he could speak the suffering Christian said, with a smile, "Teacher, this poor body he in great pain, but my inside heart be in a great peace," and added, to the missionary's astonishment, "If I get up again from this, you will let me go back to Hokehchang, won't you?" He went back and preached to his persecutors, and won hundreds for Christ.

THE BEST DESCRIPTION OF "THE MEANEST MAN I EVER KNEW."

He sings loud and hearty,
"Praise God, from whom flows,"
But keeps in his pocket,
And no money bestows.
He talks Foreign Missions,
And quotes Scripture, too,
But his talk is as cheap
As the Scriptures are true.

—Anon.

TO LET OR FOR SALE.

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Here and There.

The Victorian Sisters' General Doreas will hold their usual monthly meeting at Swanston-st. lecture hall on Wednesday next, July 18, from 10.30 till 1 p.m. All sisters are invited to come and help.

The following telegram from South Australia came to hand on Tuesday morning:—"One thousand people heard Hirschlein-Stewart Sunday night Prospect; two decisions; total, thirty-two; chapel crowded for worship.—Russell."

The work at Nelson, N.Z., is progressing. There were two decisions for Christ recently, Bro. F. J. Snyer, H.A., preaching. A weekly Young People's Improvement Class and a J.C.E. Society are doing well. There are very good attendances on Sundays and at prayer meetings.

Good meetings were held at Beedvale, N.S.W., on July 8. Bro. Thomas, from Belmont, exhorted, and four were received into fellowship. Bro. Alcorn gave a fine gospel message on "The Precinct Christ," resulting in two confessions and one restoration. Sister Miss May Moore's solos are much appreciated.

At a recent church social at Sydney (City Temple) plans for the Pentecostal campaign were adopted. Bro. Davis is giving a series of "straight talks" on the first Sunday in each month, last Sunday night's being "A Straight Talk to Wives and Mothers." At the close of the address a man made the confession and was baptised the same hour.

At Melbourne (Swanston-st.) on July 1 Principal Holdsworth, of the Baptist College, gave an appreciated address on "The Supremacy of Christ." Meetings continue good both morning and evening. Bro. and Sister Bagley, from Sydney, were visitors on July 8. Bro. Moore's addresses are attracting attention, many strangers attending the services. Foreign Mission offerings so far is about £105.

Our Victorian Preachers' Association recently decided to make the following recommendations to our preachers in the State: (1) That in our churches, for the month of August, we stress the matter of Christian Unity. (2) That the suggested subjects for Sunday evenings be: Aug. 5, "Is Christian Union Desirable?" Aug. 12, "Christian Union in the Teaching of Christ." Aug. 19, "Christian Union in the Teaching of Paul." Aug. 26, "Christian Union and our Message." (3) That where exchanges are arranged for Sunday mornings the theme be along the line of unity.

Four new members (three by faith and obedience and one by letter) were welcomed at Gardiner Vic. last Lord's day morning. 182 broke bread. Three missionaries, Bro. and Sister Stratton, from India, and Miss M. Benlamin, from South Africa—were present, Bro. Stratton being the speaker. 186 were present at the Bible School, this being a record attendance for Gardiner. There was another good service in the Regent Theatre, a South making the good confession after Bro. Geddie's address. Miss Vera Billings rendered two beautiful solos. The special theatre services will close on July 29. The church has unanimously invited Bro. Geddie to continue his ministry at Gardiner at the expiration of his present term of service.

Bro. and Sister Davis, of Lismore, were welcome visitors at Enmore, N.S.W., on Sunday. There was a large meeting, and the F.M. offering for the augmentation in the afternoon, and at night Bro. Paterson preached on "The Meaning of the Death of Christ." A young man was baptised at the close. The Bible School teachers held their quarterly tea after school. It was a happy gathering. Six new scholars were en-

rolled during school. Sympathy is extended to Sister Marion Payne, her mother having died during the week.

The Federal Conference Secretary writes:—"Federal Conference is drawing near, and although you purpose attending, you have not yet advised the Federal Secretary, W. G. Graham, 9 Milton-ave., Fullarton Estate, S.A. To assist the executive in making arrangements for hospitality and entertainment, will you kindly write at once? Concession fares can be gathered from the poster which your church secretary has been asked to place in a conspicuous position, but concession certificates can only be had on direct applications to the Federal Secretary. Fares are published on page 430 of this issue. The executive does not promise (although it will do its best) to arrange hospitality for delegates who apply later than September 20. Do not postpone your application. Send it on at your earliest."

At Chatswood, N.S.W., on Wednesday, July 1, about 220 people attended a tea provided by the sisters of the church, after which a meeting was held, when the chapel was full to overflowing with eager, loving people who wished to show their esteem for Mr. and Mrs. Whelan in the completion of their tenth year of service at Chatswood. Greetings were read from other States and sister churches, and speeches were made by ministers of other congregations in the district. Victorian Doreas, from the Council, also gave a very appropriate speech. On behalf of the church Bro. Graham presented Mr. and Mrs. Whelan with a beautiful silver flower-vase and a casserole. A fine musical programme was rendered. It was a very successful and inspiring meeting.

The following motion regarding the totalisator in Victoria was carried at a meeting of the executive of the Council of Churches last week:—"This council learns with grave concern that the Government is likely to again introduce the totalisator for the purpose of maintaining hospitals and charities. It declares its unaltered opposition to the proposed measure, convinced that it will increase gambling, which has already grown to alarming proportions, and that the exploitation of the woe of the people for purposes of revenue is immoral in principle and economically unsound. It points out that the present Parliament, interpreting the mind of the people, has declared itself against the legalising of the totalisator, and urges the Government not to seek to force upon the people a principle which is most repugnant to the Christian sentiment of the community."

Bro. Stuart Stevens writes from Dominion Circuit, Forrest, F.C.T.: "We have commenced service at Canberra. There are many difficulties here, but these will no doubt be gradually overcome. Until last Sunday the church here met in the Almsde State School building. Through the kindness of the session of the Almsde Presbyterian church we are to meet to-morrow evening (July 8) in their building. This is the only public hall available in this portion of the Territory. We are in much need of our own church building. With the passing of the next few months this need will be much increased. So far as we know, only about 25 of Canberra's population of 8,000 are associated with us here. According to reports appearing in the Canberra Times the Government plans to transfer over 1,000 civil servants and their families to Canberra during the next few months. Naturally we are anxious to know of the arrival of any of our people. A line from anyone telling me of the arrival of any member would be a great help to me and the individual who may be coming."

The Victorian metropolitan C.E. Societies are reminded that the monthly meeting of the Council will be held at Lygon-st. at 8 p.m. on July 17. Mr. Win. fish will address the meeting.

At Alchide (Girlest.) six have been added to the membership by faith and obedience since last report. Bro. Willsdrie spoke at both meetings on July 8, his subject in the evening being, "The Searled Babe." One young woman confessed Christ. The Exhortors united with Fullarton Exhortors in providing tea for the members and friends of the C.E.M. at their recent annual meetings held at Grovet. The second anniversary meeting of the women's pleasant evening was held on Thursday, July 5. The Sunday School hall was crowded, and a good programme of musical and eloquentary items was given, after which supper was served. Miss Leatham, supported by a most willing and competent Doreas society, is doing active and heroic work amongst the poor of the city. Miss Leatham appreciates the co-operation of suburban and country churches. Miss K. Price, who has been leader of the Underneath an arched department of the Sunday School for a number of years, has had to resign the position owing to indifferent health. Miss L. Downs has been appointed leader of the department in Miss Price's place. The F.M. offering has reached 157.

ADDRESSES.

- H. M. Clifton (preacher), Geelong church, Vic., 46 Elizabeth-st., Swatton, Geelong.
- W. A. Emery (secretary), Geelong church, Vic., "Norwood", Girton-cres., Geelong West.
- L. W. Holmes (secretary), Gardiner church, Vic., 21 Scott-grove, E. Malvern, S.E. 6.
- Jax. E. Welch (preacher), Morland church, Vic., "The Mans", 1000-1001, Melbourne-ave., West Brunswick, S. 10, Thone, Brunns, 211.

IN MEMORIAM.

- BROOKER.**—In loving memory of our dear father, who passed away at North Norwood, Sth. Australia, on July 11, 1927. Gone from that smiling face, Those pleasant cheerful ways, The heart that won so many friends In bygone happy days. —Inserted by his loving sons and daughters.
- CRAWFORD.**—In loving memory of Alice Ruth, dearly loved wife of John Crawford, and loving mother of Jack, Eric, and Dave, who passed away at Kuringal, N.S.W., on July 17, 1923. "Blessed are the dead who die in the Lord."
- HOLLINGWORTH.**—In loving memory of my dear daughter Evelyn Eva Hollingworth, who passed away suddenly on July 16, 1926; also my dear daughter Clarie (Mrs. Marshall), who passed away on June 22, 1922. Until the shadows from this earth are cast; Until he gathers in his sheaves at last; Until the twilight gloom is overpast; Good-night.
- BENTON.**—In affectionate memory of my wife, Marion, who passed away at Maryborough on July 15, 1926. "Asleep in Jesus, blessed sleep, From which none ever wake to weep." —Inserted by B.B.
- VERCO.**—In loving memory of our dear father and grandfather, William Vercos, who passed away on June 30, 1925. It is sweet to be remembered, And this our wish will show, We hold you still in memory, As the years they come and go. —Inserted by his loving son and daughter-in-law, Harold and Ethel, and grandchildren, Clem, Frank, Alan, Thelma and Clifford, Fremont, Western Australia.

MARRIAGE.

BURTON-UGLIVIE.—On March 21, by A. G. Saunders, B.A., of Lygon-st., Horace Charles McVellie, eldest son of A. E. G. Burton, of Westminster, to Ruby May, only daughter of Mr. and Mrs. Ogleby, of Carlton. Present address, Westminster, S.4.

Northern District Conference, S.A.

A few weeks ago the brethren at Sunnaton and Lochiel with the help of Northern Conference decided to invite Bro. and Sister Riches to labor with them. The welcome meetings have been held, keen interest shown, and already two young people have stepped out for Christ.

The churches at Owen and Alina are prepared to invite a suitable young man from the College at the end of this year to take up the full time ministry there with the idea of opening a cause at Hamley Bridge.

Crystal Brook had record meetings recently, due to visitation given by Bro. E. H. Handall, of Port Pirie. The church has asked for the help of a student from Glen Iris for the coming Christmas vacation. Port Pirie church is to be congratulated on its help to our baby of the north.

Mounta, Wallaroo and Katina churches all report good interest and encouraging outlook.

Visitors to Avon are amazed at the interest and attention of the people.

Could each church form a Junior and Senior Endeavor Society? We could then make our next young people's rally at Northern Conference a real G.E. rally.

Mallala is becoming a burden of prayer upon many hearts. More than one have said to me recently, "What can we do to help the brethren at Mallala?" Long Plains church, under the leadership of Bro. Mason (Conference vice-president) would willingly lend a hand. I am sure.

Balaklava is still showing the unselfish spirit in allowing their preacher to visit the northern churches to a remarkable degree. They have now agreed to receive their preacher in what is regarded by many as the biggest venture of faith we have yet seen in Australia. The Hinrichsen-Stewart party will conduct a big tent mission at Rockhampton, Qld., a city of 26,000 people in which we have no baptizing, land or members that we know of as yet.

During September and October Bro. Henry Watson, of India, will be resident in Balaklava. His presence should be a great blessing to the work.—B. W. Manning.

Mildura District Conference.

Representatives of the three churches of Merbein, Red Cliffs and Mildura met at Mildura under the presidency of Mr. A. C. Mufford, preacher of Mildura church.

Mr. Gale, Home Mission Secretary, was present from Melbourne, and recommended the formation of a circuit between the three churches. The Mildura brethren felt that for the present they could not spare their preacher, as he had only recently taken up the work. It was resolved that efforts be made to secure the co-operation of the Merbein and Red Cliffs brethren in making a suitable man for Mr. Mufford available monthly on Lord's day mornings to the circuit churches, and Bro. Bromley, of Mildura, also volunteering assistance. This circuit is now in operation. Mr. Alex. Cameron, of Red Cliffs, visiting Merbein every fourth week. It was agreed to hold the conference half-yearly instead of annually; the next meeting to be held at Red Cliffs early in December.

The tea together, arranged by the sisters, was a delightful social function. Speeches were made by the Mildura Presbyterian minister, Mr. J. A. Wilkie, of Ballarat, who was visiting Mildura, and Mr. Gale, on behalf of the Conference Executive and Home Missionary Committee.

The evening session was an inspiration to all. Mr. Hamilton led the Mildura choir in several items, which were very much enjoyed. Addresses were given by Mr. Alex. Cameron (Red Cliffs), Mr. A. C. Mufford (Mildura), Mr. J. A. Wilkie (Ballarat) and Mr. Wm. Gale (Melbourne). Mr. A. J. Chisholt (Merbein) was elected president, Mr. A. C. Mufford, vice-president, and Mr. L. G. Cameron, Secretary and Treasurer.

Such a series of meetings is a distinct contribution to district work. It is a good move to hold

them half-yearly. Mildura should later work in with the circuit; the big city ought to take the lead in district extension work. It has a fine property, only a small debt, and will find its concern for others help in its own local work. Merbein really should have fortnightly services; it has some good speakers and can render help in this way; the Christian Endeavor Society is rendering very creditable service to the church. Red Cliffs, being the baby church, should receive much help both from Mildura and Merbein; but needs itself to stress its gospel meetings, and provide more teachers in the school; several small schools on the settlement might also be attempted. Mr. Mufford and Mr. Alex. Cameron are being well received and each is doing good work.—William Gale.

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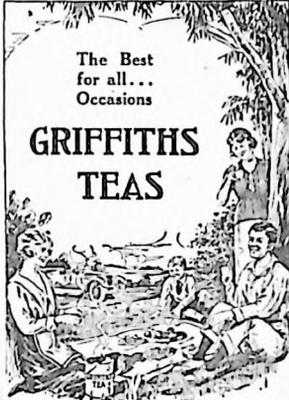
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News of the Churches.

Queensland.

Toowoomba.—Bro. J. R. Cambridge spent a week-end with the church on his way from Bundaberg to Victoria. In the evening a lad confessed Christ. Local brethren are still carrying on the work.

Marjborough.—On July 1 several brethren spoke on Foreign Missions, nine brethren taking part in the meeting. Bro. A. N. Hurlrichsen, of Wangaratta, Vic., has agreed to labor as evangelist with the church for a period of six months.

Ma Ma Creek.—Interest is keeping up, chapel being well filled each Sunday morning. On June 21 over 60 broke bread. Bro. Turner exhorted very acceptably. Bro. C. W. Hamann, of Bundaberg, will begin his labors as evangelist on Aug. 1. A working bee has been arranged to renovate the manse.

Gympie.—Services on July 1 were conducted by Bro. S. Vanham. "Gods Gained and Soul Lost" was his evening subject. Bro. B. Anderson on June 27 spoke on "Peter and Cornelius." On June 28 a number of brethren walked five miles into the country (where one of our country Sunday Schools has been established) and held a cottage gospel meeting. Bro. Vanham preaching on "What must I Do to be Saved?" **Amerley.**—On July 1 Bro. Young spoke morning and evening, 90 broke bread. One brother was received into fellowship. F.M. offering amounted to £25/12/-, with more to follow. keen interest is being maintained in both girls' and boys' gymnasium clubs. Prayer meetings are well attended. The women's guild held a F.M. afternoon on the offering reached £4 1/-. Bro. F. Young, as H.M. President, proposes visiting the country churches. Bro. Woodhead will act as B.S. superintendent during his absence. Three new teachers were added to the B.S. staff. The rally among Alhdon and Amerley Bible Schools finished last Sunday week with Amerley in the lead.

Western Australia.

Sulden.—On July 1 the Bible School observed Foreign Mission and Decision Sunday. A splendid meeting was enjoyed. In the evening the singing was led by a choir of male voices. Bro. Carter spoke on "At Grips with Life." A young woman made the good confession.

Invercandy.—Five meetings marked the coming of Bro. Nightingale as preacher. 96 broke bread on morning of July 1. Bro. Nightingale exhorted on "The Efficient Church." In the evening, in a crowded chapel, he gave an inspiring sermon on "The Everlasting Book." The church is anticipating a time of progress. At midweek meeting on June 27 Bro. Ingham spoke on Foreign Missions.

Mayhade.—On June 27 the women's guild held a successful Foreign Missions rally at which Bro. H. W. Ewers was the speaker. All services on July 1 were well attended, over 100 breaking bread. "Fathers' Day" was observed and a number of fathers were entertained at tea by the women's guild. Some of the fathers assisted at the gospel service, and a male choir rendered messages in song. The chapel was crowded and Bro. Wakefield gave a fine message.

Kalgoorlie.—July 1 was a day of great blessing. F. D. Pollard exhorted; 185 broke bread; 217 attended Bible School. After Bro. Hunt's address to a line meeting at night, four adults made the good confession. On July 4 Bro. Pollard conducted the midweek service, and Bro. Hunt had a good service at Count Vale. The church is enthusiastically pressing for an effort to clean up the chapel debt during next month. Bro. G. Banks is in hospital undergoing an operation. Bro. C. H. Holk and Sister Hazel Sansum are also in hospital, having both met with painful accidents. Bro. J. T. Stone has recovered from his illness, and has returned to his home.

Sister Mrs. Lynch is seriously ill in Perth Hospital.

South Australia.

Hindmarsh.—There were bright and helpful meetings on Sunday, July 8. In the morning Bro. Alton Brooke spoke on "A Christian's Portrait." His evening topic was "The Truth About Conversion." Both meetings were well attended.

Crystal Brook.—There were splendid meetings on July 1; record attendances. The addresses of Bro. H. W. Manning, of Balaklava, were much appreciated. The church received a splendid uplift. Offering for Foreign Missions just doubles last year's offering.

Queenstown.—On Sunday, July 8, Bro. Brooker exhorted the church. At the evening service Bro. Brooker took for his subject "Have You Heard the Great Invitation?" On Tuesday, July 3, the girls' wattle club rendered a service of song, "The Minister's Hymn," in aid of the Protestant Children's Home. The chapel was nicely filled, and proceeds amounted to about £5.

Semaphore.—The Ladies' guild had a splendid gathering at their Mothers' and Foreign Missionary afternoon on July 4, when Bro. Walden gave a stirring address on "Women and Foreign Missions." An offering was given for the Sisters' Executive F.M. Committee. Bro. Beiler spoke at both services on July 8. Good meetings. Record in school for some time; four new scholars.

St. Morris.—Foreign Mission offering to date is a little over £17. A recent visit from Bro. Watson, of India, was much appreciated by scholars and teachers of the Bible School. At the morning service on July 8, Bro. F. Fisher delivered a helpful address, and at night the Y.P.S.C.E. anniversary was held; there was a good attendance, and appreciated musical items by Endeavourers were enjoyed.

St. Peter's.—On Lord's day, July 8, after a stirring address by Bro. P. R. Baker, one lady made the good confession, and was baptised the same night, together with a young lady who made the decision on July 1. At the morning meeting Bro. Baker gave a dedicatory address to the teachers and officers of the Bible School, who were entering a new year of service. Bro. Baker had an unfortunate experience with his motor car on July 7. Whilst touring, his car became disabled and was destroyed by the fire which resulted.

Glenelg.—Services on July 1 were well attended. In the morning a representative of B. & F. Bible Society spoke. Bro. T. Edwards preached at night. Several new scholars at Bible School. Ladies' guild (Sunshine Circle) on June 28 proved a great success, about 80 attending. Many brethren after an anxious time through sickness and accident are now recovering. Several new members have been added to the choir. The service of the conductor (Mr. Hadriek) is much appreciated. It is hoped soon to purchase a new organ. Bro. Ken Leak is the able organist.

Nailsworth.—During the Hurlrichsen-Stewart mission at Prospect all week-night services have been suspended. Morning services are splendidly attended. On July 1 six were received into fellowship, three by faith and obedience, one formerly immersed, and two by commendation. Gospel services are small on account of the mission. Bro. Raymond is giving a series of addresses on "The Seven Churches of Asia." Bro. W. Wilson gave a talk to the Bible School. The F.M. offering amounted to £122/12/6. A married lady confessed her Lord at the gospel meeting and was immersed.

Bordertown.—On Tuesday evening, July 3, a successful social was held by the Endeavor Society. Bro. E. P. Verco presided, and various members contributed items. Several members

from Mundulla were present. Sunday morning meetings have been especially good of late. Last Sunday morning 81 were present, 52 of whom broke bread. Meetings of Mundulla and Wattlebrook are also well attended. For the Foreign Mission offering the following amounts have been received—Mundulla, for motor car for Bro. Everett, £19; and Wattlebrook, for motor car, £10; annual offering, £111. Bordertown, for motor car, £16; annual offering, £66.

Fullarton.—There have been growing attendances at breaking of bread (over 100 being recorded), and at the prayer meeting. Dick Hutton and Wilfred James were welcomed into fellowship. The Bible School star competition is meeting with fine success. The record number of 176 was present; several new scholars are being gained. Bible School and Dorcas Society have done well. The Mutual Improvement Class held a successful social on June 28. Bro. Coley, who was knocked down by an unknown motorist, is now making better progress. His sister is at present very ill. On June 21 one young woman made the good confession. The outlook is very bright.

Victoria.

Biarburn.—A young lady made the good confession on June 24. She was baptised on July 1, when her brother confessed Christ. He was baptised on July 8, when a married man decided for Christ. The church is greatly strengthened by these additional F.M. offerings is £85/5/-.

Ormond.—Inspiring services, Bro. S. R. Baker preaching. One young lady confessed Christ on July 1, and one man on July 8, Bro. Baker's subject being "The Conversion of Cornelius." Bro. A. Anderson, from Malvern, exchanged with Bro. Baker on Sunday morning, July 8. **Burns.**—Good interest is maintained. Last Sunday evening, Bro. Cameron had for his subject, "Jesus Christ." Four young girls confessed Christ. The Bible Class is growing, and it has been found necessary to engage the Recluse Hall opposite for its convenience.

Berwick.—On June 27 a social evening was held, when Dr. Killmer gave his interesting lecture on China. Miss Hunter sang. On July 1 Bro. Trezise, of Bannocking, exchanged platforms with Bro. Turner. Bro. Turner has arranged a special series of addresses for July and August.

Essendon.—Services are well attended. Many strangers attend the gospel meetings. Bro. Smith has been giving a series of chart addresses. His work is much appreciated. Foreign Mission offering to date, £25. Work amongst the young folk is interesting. All auxiliaries show great promise.

Burnley.—There were good attendances at both services on July 8. Bro. Smith, from Gardiner, addressed the church. After a stirring message, Bro. W. J. Arkel, two sisters made the good confession. On July 1 the sisters listened to a splendid address by Bro. A. G. Saunders, from Lygonist.

Carleton Place.—July 8 was a good day. In the morning Bro. Watson stirred all hearts with a graphic description of the work in India. Bro. and Sister W. Low and two daughters were received from South Yarra. At night Bro. Saunders preached on "Why They Throw Away the Wheat" (Acts 27: 38).

Cheltenham.—On Sunday the services were largely encouraging. The evening meeting took the form of a choicesters' parade. Bro. D. Wakley took as his subject the word "Press." Wakley took as his subject the word "Press" and spoke well on it. Bro. P. White, one of the best mission converts, sang in a touching way. "He Died of a Broken Heart."

Middle Park.—Meetings were well attended. July 1, Bro. Baker speaking at both services. At the evening service he concluded a series of talks on the 23rd psalm. Sister Armstrong, of South Melbourne, sang a sweet solo. On July 8 Mrs. A. Baker was welcomed by letter from Moreland. Bro. Baker's addresses were greatly appreciated; his evening theme was "A Great Discovery." Sister Matthews sang a beautiful solo.

Fitzroy.—On June 21 Mrs. Gower (of Prohibition League) spoke in the morning. Sympathy is extended to the Edwards family, who have been bereaved of a loved one, and have another daughter very ill. Speakers on July 7 were Bro. Thompson and Bro. C. H. Woodhouse. An offering of £15-8s. towards building fund, in the evening. Splendid interest is maintained in church services. Sunday School attendance has improved. The ladies' aid society's special effort resulted in a substantial profit to lessen church debt. Bro. Rasmussen, of Adelaide, had fellowship with the church on Sunday in the evening. Bro. Vines spoke to a good audience on "Ladies' Three Crosses."

Yarrowwonga.—On July 1 Bro. Pratt spent the day with Gorowa church. Bro. A. B. Chappell exhorted at the worship service at Yarrowwonga. Bro. F. Gower concluded the gospel service. Excellent meetings were held last Lord's day. A bright gospel service was held, and at the close of the address by Bro. Pratt on "A Christian Only," a married man confessed Christ.

Castlemaine.—Good attendances at all meetings last month. On June 21 Bro. Brauner spoke to the church and Bro. Peeler preached in the evening. On July 1 and 8 J. C. F. Pittman concluded the series of his fine messages were greatly appreciated. His lecture on Thursday evening was enjoyed. Bro. H. Earle commences his ministry with the church on July 15.

Morland.—On Sunday morning T. A. Fitzgerald, of Fairfield, gave a splendid address on the Epistle of James. Three adults were received in "Does the Church Justify Its Existence?" as J. E. Welch's topic at night. Many strangers were present. Mr. J. May Ling rendered two solos in a fine manner. Mr. Maurice is now superintendent of the Bible School.

Mildura.—There were two confessions on July 8. One candidate was baptised the same night. A. C. Mufford was the speaker. The newly-formed young men's club had its first meeting on July 6, with a good attendance of young men. The first of a series of monthly socials to aid the sale of gifts in November, held on July 4, proved a success. F.M. offering to date is £8-3-4.

Kanva.—Good meetings are reported at recent services. One confession at Sandmeier. Enthousiasm prevailed at a special business meeting of the church, when the officers' recommendation for the erection of a new church home was unanimously adopted. During afternoon tea, promise slips were counted which amounted to £100-1-11. F.M. offering amounted to £17; more to follow.

Kinross.—Mr. Andrew Stirling exhorted the church on July 1. At night, after Bro. Greenwood's address on "St. Jacob's Well," one young lady confessed Christ, and was baptised with three others on 8th inst., when there was a splendid attendance. Visitors were present from Castlemaine church. Two new scholars in the Bible School, of which Miss Freda Boss is now secretary.

Mernda.—Fine meetings are held. The work is in a good way, all departments giving cause for thankfulness. Visits from Broen. Killmer, Gale and Mulford were much enjoyed. Bro. Alex. Cameron, of Red Cliffs, is to visit Mernda one Lord's day in each month; he will also help in the work amongst the young folk. Bro. Charles' address on the morning of July 8 came with power and blessing.

St. Kilda.—On June 27 the P.H.P. and K.S.P. clubs entertained their parents at a parents' night, which was much enjoyed. Bro. Grundy recommenced his ministry on July 1. A public welcome to him and farewell to Bro. F. J. Goodwin was held on July 4. Bro. Goodwin was presented with a silver bisent barrel as a token of appreciation. Representative speakers were present, and musical items were rendered.

South Melbourne.—Last Sunday morning Bro. Wetherman gave an instructive message on "The Salt of the Earth." He also welcomed to the church a young sister baptised during the week. The Sunday Junior Girls' Club has launched an appeal for clothing for the poor and dis-

ressed. Women's Mission Band reports interesting work. Breaking of bread at an aged sister's home continues with joy to the pastor.

Swan Hill.—A letter of transfer from Bordertown has been received for Mr. Mrs. and Miss Duffell. The young people's club, recently formed, maintains encouraging attendances. On July 6, Bro. Czekert addressed the church on "Protestantism." The gospel service was conducted by Bro. Woolton. The ladies' guild offered, £10-4-6. The ladies' guild reports splendid representative response to "Living Links of Fellowship."

Carnegie.—Meetings were well attended last Lord's day. Bro. Tease exhorted in the morning on "Greater Individual Cooperation." Young people predominated in the congregation in the evening, when Bro. Shipway gave his first of a series of addresses to young men. The ladies' aid held a small local sale of work on Friday, June 29, when their financial aim was easily reached. Bro. Shipway is making good progress with a young men's training class.

Shepparton.—There are good meetings, and great interest is manifest in Bro. Larsen's messages. Many visitors attend the gospel meetings. The church rejoiced in the fellowship of Sister Gray on Lord's day, July 8. Our aged sister celebrated on that day her 92nd birthday. The church on the same day sustained a great loss in the passing of Bro. Murphy. Heartfelt prayers and the profound sympathy of the church go out to Sister Murphy and her family.

Collingwood.—Last week the members of the church held an extra day for the soup kitchen. On Friday week was served to the poor, and gratefully received. Many people, not members of the church, are making acceptable donations. The Bible School had a visit from Dr. Gough, who gave a splendid talk on his recent visit to the Holy Land. It is felt that the work of Bro. J. Dierl and his wife will bear much fruit. On Sunday night a sister made the confession before a splendid meeting.

Camberwell.—The spiritual and practical addresses of Bro. J. L. Mumford are consolidating the church. His gospel addresses are attracting visitors who appear very interested. The aged Bro. Clements has been called home after a long period of weariness and suffering. During the month the church has had fellowship with a number of visitors, including some from other States. Last Lord's day Bro. A. L. Gibson gave an uplifting address on 1 Cor. 13. The leadership of Bro. Chippfield in the song-service at evening meetings creates a spiritual atmosphere for the gospel addresses.

Preston.—Meetings during the past few weeks have been excellently attended. Bro. Fisher is making his presence felt in the district, and his addresses are powerful and uplifting. His services are being held Sunday and Thursday evenings during July, and the attendance of strangers is gratifying. During the past two weeks eight have been received in by transfer, and on Sunday evening, July 8, after a splendid address and service, five made the good confession. The Bible School reports record attendances, and is proving successful. All auxiliaries are doing well.

Surrey Hills.—Inspiring meetings with splendid attendances the last two Sundays. On July 1 Bro. Cambridge, in his gospel address, made an appeal for assistance for the auxiliary service of the ladies' guild in relation to the Children's Hospital, and a fine response was made.

The Sunday School superintendent, Bro. Geo. Murray, reports a record attendance last Sunday, and a promising progress. The prayer service, an committee of the Sisters' Executive, led by Mrs. Burton, visited the ladies' guild last Thursday, and conducted a devotional meeting. At the midweek prayer service Bro. Cambridge, by giving a series of expository talks on the miracle of Jesus. Recently the P.H.P. Club had a debate with the League on the equality of the sexes, and the adjudicator awarded the honors of the discussion to the ladies.

North Essendon.—On June 17 the church enjoyed a splendid address from Bro. Brown, of the College. A concert was held on June 19, £2-10-0 being made after expenses had been paid. Bro. R. Williams' addresses are much enjoyed. On June 21 the preacher gave a fine address on Foreign Missions. £8-12-0 was given on July 1. The Bible School is progressing steadily. Twelve scholars entered for the Bible School examinations. The debt on the church land has been reduced; £68 is the balance owing. The messages of Bro. Thompson, who spoke during the absence of Bro. Williams through illness, were enjoyed.

Geelong.—On June 21 Bro. Stuart Stevens delivered farewell addresses to very large congregations. Prior to their departure for Canberra a farewell evening was tendered to Bro. and Sister Stevens. The chairman was Cr. Bro. W. Brownhill, M.L.A. Visiting speakers were Messrs. J. B. Benton, representing the Geelong Ministers' Fraternal, J. W. Rowe, President of the Council of Churches; A. Isaac, and R. A. Rank, of Drummond. Bro. Brownhill spoke for the congregation. Many and of high esteem were present to the preacher and his wife from the various religious organisations, church auxiliaries, individual members and friends. During his six years' ministry Bro. Stevens rendered sterling service to church and city. Talented service as teacher and pianist of the Bible School was for two years contributed by Sister Stevens.

Drummondra.—The first anniversary of the C.E. society was held on June 17. Bro. T. H. Scambler spoke at both services on the Sunday. He was assisted at the evening service by members of the C.E. Society. On Monday a tea-meeting was held, when several visitors were present from Geelong. C.E. Bro. S. Stevens, president of the Union, extended a welcome. A rally was held later, when Bro. Scambler spoke on the church and the part the C.E. plays. Bro. Stevens presided. Bro. B. Hanks gave a brief report. "The church had a visit from W. Gale, of Melbourne, on July 8. He spoke at the morning service, and afterwards to the church members to discuss plans for a tent mission, to be held probably in August. Bro. Hanks spoke at the gospel meeting on "The Faith that Pleases God." There was one confession. Foreign Mission offering amounted to £10-11-3; Indian offering, £1. Bro. A. Leigh has returned home from hospital much improved.

New South Wales.

Chatswood.—On Sunday, July 8, the morning speaker was Bro. Woodhoy, from Newtown Baptist church; subject, "Yes, Lord." It was greatly appreciated, and the gospel service Bro. Whelan's theme was "The Modern Profligate." There were three candidates for baptism. Visitors, Bro. and Sister Lyons and family, from Footscray, Vic. Soloist, Miss Nance Marley. Good attendance at both meetings.

Hornshy.—Interest and attendances are moving nicely. On 8th inst. Bro. H. C. Sitt presented the gospel message from the theme "Baptism—Where Do We Place It?" Many strangers came, and it was the best meeting since Bro. Sitt commenced his ministry. Ten scholars sat for Bible School examination. The church is considering a tent mission in November with Bro. Thos. Hagger as missionary.

Corowa.—After several years the cause has been re-established, and there are prospects of good work. A local hall is being rented for the Lord's day meetings. Meetings for the breaking of bread are held each week, and on the first Lord's day in each month a gospel service is held. Yarrowwonga church is supplying a speaker for the gospel services, and the help is much appreciated. On July 1 Bro. C. H. Pratt, of Yarrowwonga, conducted services, attendances being very encouraging. A Bible School has been commenced.

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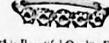
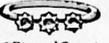
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