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The Christian Life : Its Development.

S. J. Southgate.

THE development of the Christian life depends chiefly upon our desire and our willingness to permit the principles of Jesus to dominate us. The law of Christ is the law of growth. We cannot remain where we were when we commenced the Christian life. It has been said, "There are many ways of going forward, but only one way of standing still." We shall examine some of these many ways.

1. A knowledge of the word.

The first thing needful is a deeper and fuller knowledge of God's word, a knowledge which must grow steadily and surely if the desired development of the Christian life is to eventuate. The majestic psalm of David sets forth in beautiful fashion the effect of a growing knowledge of and love for the Scriptures: "Through thy precepts I get understanding. Thy word is a lamp unto my feet, and a light unto my path. Thy law do I love. Thy testimonies are wonderful; therefore doth my soul keep them." Paterson Smyth, in his work, "How we got our Bible," closes with these words—words which should be taken to heart by every Christian: "Let us value our Bible more. It is not without purpose that God has so wonderfully preserved his message; it is not without purpose that he raised up his workers to search out the precious manuscripts from the dusty libraries of monasteries and cathedrals, to collect and compare them together with such toil and care, and then to render into clear and graceful English the very message which he sent to earth thousands of years since to comfort and brighten human life. Other men indeed have labored, and we have entered into their labors. May it please him who has so preserved for us his word to grant us increase of grace to hear meekly the word, and to receive it with pure affection, and to bring forth the fruits of the Spirit."

2. The place of the Lord's Supper.

Another important, nay essential aid to the development of the Christian life is a right conception of the place of the Lord's Supper in the worship of the church, and a due appreciation of its strengthening and purifying influence upon the life. With an intense longing, Jesus, who instituted the feast, longed to partake thereof with his disciples before he suffered. Before him loomed the cross, the instrument of his torture and death; but to his redeemed ones the instrument of their joy and life. And even as he desired to keep the feast with those whom he was to ransom, so he desired that this remembrance should be mutual. The Saviour's bought ones are asked to do this in remembrance of him. Generally, we have failed to appreciate the close connection which exists between the intelligent and regular celebration of the Lord's Supper and the expected development of the life of the Christian. Our church statistics provide lamentable proof of this, and the barrenness of so many lives

support our contention. Our defection may not be intentional. In most cases I believe it is due to two causes: first, we never have really grasped the significance of the ordinance; and secondly, we have been thoughtless, failing to appreciate the effect of our remembrance upon our daily life. We still love Christ and his church, but the voice of the upper room, "Do this in remembrance of me," is unheard because of the contending voices of other and less important interests; sometimes of our stilled conscience. Thus do we fall short of our ideal, disappointing ourselves, and denying ourselves the very thing we most need.

This is no mere platitude. All experience teaches us that it is translated out of the realm of theory into the realm of fact; for in practice the proof is unmistakably presented. Those who remember Jesus in this way carry that remembrance with them. Brain and heart, will and affection, retain and feed upon the memory of a crucified Saviour. The service we give to the church and the world is rendered, in the main, by those who are found every week at the table of the Lord. The more we recognise and dwell upon this truth, the more shall we develop our lives in harmony with the wishes and commands of him whom we call Lord.

3. The habit of prayer.

Another essential to the development of the Christian life is the purpose and habit of prayer. This is so plainly revealed and so fully emphasised in the life of Jesus that no word of mine is needed to prove that without it there can be no progress towards perfection. Our own experience convinces us of this truth. If we prayed more, and with more meaning, we should obtain our desires in everything which affects our Christian life, our Father would reward us copiously and abundantly, and life would be a continual and rapid development of the Christ life within us.

THE INHERITANCE.

Who knows how much of gold and jewels,
Of houses and of lands,
I can give over to my son,
When Death beside me stands?

Remorseless fire or wind or flood
May visit me one day—
Or thieves or cruel fortune steal
My utmost wealth away.

But I have built a treasury,
Impregnable to all
The furies of a treacherous world
Within my spirit's wall.

The combination I will give
To my beloved son,
When I have closed the treasury door,
And my last day is done.

God willing, he will open it—
And find a precious store
Of love and purpose, peace and truth
Behind my spirit's door!

—Earl Bignow Brown in "The Rotarian."

4. Growth in grace.

Finally, the development of the Christian life depends upon our "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ." "Grace," it has been said, "is love loving the unlovely." If this be God's attitude towards us, then if we are to develop, it must be our attitude towards others. Just think of it. If we were to obey this injunction I would not criticise you for what I considered your unlovely ways, your frailties, your errors; I would love you the more, and impart what strength I have to you that your unloveliness might disappear, and you would regard me and treat me in the same way. May God help us to grow in grace that the loveliness of our Christ-touched lives may enrich and beautify others.

The end of it all is that we are to grow in the knowledge of our Lord and Saviour Jesus Christ. We are to know him. He is to be our pattern, our exemplar, our ideal. Our development will be satisfactory or unsatisfactory in proportion to our knowledge of Jesus. What he was we shall strive to be. What he says we will do.

With Augustine we will say: "Christ will come to thee, holding out to thee his consolation, if thou prepare him a fit dwelling within thee. Many a visit does he make to the interior man, sweet is his communication with him, delightful his consolation, great his peace, and his familiarity exceedingly amazing. Give place, then, for Christ, so that thou needest not trust to men. 'Son,' says Christ to us, 'leave thyself, and thou shalt find me.'"

Christianity.

Christianity has long since ceased to be an open question. We know what it is, we know what the gospel is. Even a little child can scarcely stumble about it. It will not now be cast into "the melting pot" with cults, philosophies, isms, and ethnic religions. It has been tried and found true to all its claims.

It is truth in the abstract and in the concrete.

It is truth in dogma and in dream.

It is goodness in action, beauty in expression, brotherhood in practice, worship in life, and eternity in the heart.

It is a way of life, a creative force, a redemptive energy, an eternal atonement, and a satisfying end.

It mends the broken character of individual and nation.

It is the spirit which broods over chaos and brings it into cosmos.

It is true progress for it is forever making old things new and luring men on by brighter visions.

The more you trust in Christ, the more you will experience the sweetness of happy communion with him.

True Story of Two Books.

The early eighteenth century was the darkest period religiously in the history of England since the time of the Reformation. It was the age of notable deists, agnostics, rationalists, and unbelievers, when "all men of rank were thought to be infidels." Among such leaders of thought were Gilbert West and Lord Lyttelton, the friend of Dr. Johnson, Pope, Chesterfield, and others. A well-known story tells that these two men believed the Bible to be an imposture, and that they determined to expose it. To do this, they decided that they must begin by exposing the two greatest miracles by each writing a book. Lord Lyttelton chose the "Conversion of St. Paul," and Gilbert West the "Resurrection of Christ." Their tasks led them to a careful examination of the Bible accounts of these two events, and they

THE HOLLOW OF GOD'S HAND.

A little bird with broken wing,
I lie within the hollow of God's hand;
I cannot fly, but I can sing,
And sing within the hollow of his hand.
I would not wish to fly away,
For 'tis so sweet to nestle in his hand;
He closes hold me day by day
Within the blessed hollow of his hand.
And, when the tempests rage without,
O'er me he gently lays his covering hand;
I do not fear, I cannot doubt—
So safe am I beneath that sheltering hand.
Some day, perhaps, he'll mend the wing,
And bid me take my flight from out his hand;
Ah! then I'll fly and fly, and sing,
And sing about the hollow of God's hand.

took about a year to complete their task. When they had finished their books, they met together, and something like this passed between them:—

"I have written my book," said Lord Lyttelton, "and I have a confession to make. When I came to study all the evidence for the story of the conversion of Paul, and weighed it up by all the known laws of evidence, I found that Paul was miraculously converted, in spite of himself. I am now a Christian, and I have written my book on that side, and not against it." Gilbert West replied: "I have a similar confession to make. I have found the Resurrection of Jesus Christ to be a true fact, and I, too, have become a believer, and have written my book on that side."

Gilbert West.

This story was well known to me, and I often wondered whether it was strictly correct, or whether it had become colored by repetition. One day, while I was busy writing my own book on the Resurrection, a man came to see me at my vicarage. He said: "I was looking at a second-hand book-stall in the city, and I came across an old book on the resurrection. They only wanted

a penny for it, so, as I knew you were writing a book on the subject, I bought it for you. Is it any use to you?" I thanked him warmly, and looked at it. You may imagine my surprise when, on opening it, I read: "Observations on the History and Evidence of the Resurrection of Jesus Christ," by Gilbert West. Printed by Dodsley, 1747.

It was the very book which Gilbert West had written as related above. Very significant is the motto he had written on the title page:

"Blame not before thou hast examined it: Truth understand first, and then reuke."—Eccles. 11: 7.

To me this shabby old book is not worth a mere penny, but is a priceless possession. It proves the truth of the story.

Lord Lyttelton.

But I was to have another proof. Not long ago I was looking among the books of my father's library, and I found a large volume I had never noticed before. It was called "The Works of Lord Lyttelton." One of the first things I found in it was a long section, covering sixty pages, entitled "Observations on the Conversion and Apostleship of St. Paul in a Letter to Gilbert West." This also was the very book Lord Lyttelton had written, which was here reprinted in the volume of his collected works.

These two famous unbelievers found out the truth when they came to examine it for themselves. But why did they select these two miracles?

The resurrection proves:—

- (1) That Jesus was what he claimed to be—the Son of God.
- (2) That God accepted his life and death as the atonement for sin.
- (3) It gives us the assurance that there is life beyond the grave for all, for Jesus was "the first fruits of them that slept."
- (4) It proves the Bible to be the Word of God, written at the hands of inspired authors, for it foretold his resurrection.
- (5) It provides us with a picture of the nature of our resurrection.

And why is the story of the conversion of Paul so important?

Because it proves that Christ can, through his resurrection, by his Holy Spirit's working, change anyone's life, even in spite of himself.

One might argue that Paul did not live in our time, and that what happened in his time, and that what happened to-day, Lord Lyttelton and Gilbert West? They, like Paul, were converted in spite of themselves, for they did not want to be converted, and, like him, were seeking to crush Christianity. What happened to Paul and to them may, indeed, happen to anyone to-day.—C. C. Dobson.

Nehushtan.

2 Kings 18: 4.

This King Hezekiah was a thorough-going iconoclast. He removed high places; he broke images; he cut down groves used for idol-worship; he even broke in pieces the brazen serpent made by Moses 800 years before. No doubt many held up "pious" hands, and cried "Sacrilege!" Still, Hezekiah gave no quarter to idolatry. It might well have been of him that Whittier wrote in "The Reformer":

"All grim and sullen and brown with tan,
I saw a Strong One in his wrath,
Smiting the goddess shrines of man
Along his path."

Hezekiah was a man of plain and direct speech. He would "call a spade a spade." What though sacred associations clustered around this brazen serpent? It was but a symbol. It never had possessed any intrinsic life-giving power, even when sinful men had looked to it in the wilderness and had lived. "The children of Israel did burn incense to it," as to a god. Hezekiah was not timorous in his actions, neither did he mince his words. He broke the serpent in pieces, and with a fine sarcasm, approved of God; he called it "Nehushtan"—"a piece of brass." Approved of God? Yes; upon him the Word of God pronounces this exalted eulogium: "He did that which was right in the sight of the Lord." After him was none like him among all the kings of Judah, nor any that were before him."

A modern instance.

On the highways and waterways of Australian cities in recent days incense has been burned to something called by its misguided worshippers "the Eucharistic Christ" borne aloft by the Legate of His Vicar in Rome. "Surrounded by tinkling bells, blowing tapers, flickering candles, and ringing censers" (the rhetoric is from "The Catholic Press" of Sydney) "the most sacred passenger that boat may carry" has been taken "down the lines of his devoted children." Let us seek to understand this idol-worship, and with scrupulous fairness quote direct from authoritative sources:

"Catholics believe that Christ is really present—body, blood, soul and divinity—on our altars." ("Father" Monthly in Melbourne "Herald," 11/8/28.)

"At the moment the priest, at Mass, pronounces the words of consecration over the bread and wine, they are changed into the sacred body and blood of Christ." "The Seven Sacraments," p. 7.)

"Christ gave power to the priests of the Church to change bread and wine into His body and blood." (R.C. Catechism, p. 28.)

(d) "At the consecration . . . the substance of the bread and wine has been replaced by the substance of the body and blood of Jesus Christ." ("The Real Presence," p. 3.)

(e) "In the stable at Bethlehem he [Jesus Christ] "lay helpless in his mother's arms. Yet far more helpless does he lie within the tabernacle, or between the fingers of the priest at Mass."

The writer of this article apologises for transcribing this last quotation. The Lord of glory, seated at the right hand of God, "far above all principality, and power, and might, and dominion"—conceived as becoming helpless between the fingers of a priest at Mass! If this is not blasphemy before high heaven, there is no such thing in this world. And yet this is from an official statement of the Church of Rome, entitled "Daily Mass," written by one, J. McDonnell, S.V., censored by J. Donovan, and published under the imprimatur of D. Mannix, Archbishop of Melbourne. Then follow the words: "The angels in heaven tremble at the splendor of his glorified humanity; they are lost in utter wonder at the sight of his abasement on our altars"; on which we cannot forbear to make comment, "Probably true! sadly, tragically true!"

The word "host," from the Latin "hostia," meaning "a victim," is thus defined in a standard dictionary: "The consecrated bread of the Eucharist—a thin, circular wafer of unleavened bread." It is "usually stamped with a cross, an Agnus Dei, the letters I.H.S., etc." It is this that is carried aloft in Eucharistic processions. It represents—nay, its worshippers declare that it really is—the Lord Jesus Christ who, as this sinful world turns on its axis daily, is sacrificed anew, hour after hour, by the priests of his church.

Some virtues at least characterise the quotations given above. They are direct and unambiguous. Let us answer in language equally clear and unequivocal. What is it that is thus carried aloft and accorded honors due to God alone? The Lord of glory? Nay, verily! It is a piece of unleavened bread. A god? Yes, if you will, but only the creation of a usurping and monopolistic priesthood. Good, plain John Knox, a man after Hezekiah's own heart, well said: "This poor god of bread is more miserable than the idols over whose futility Hebrew prophets made merry. Within one year he will putrefy, and then he must be burnt. A god that is a prey, if he be not well kept, to rats and mice." Oh, for more men of truth and courage like Hezekiah and this modern Scottish man of God!

Our standard of appeal.

Our appeal—this article is written for Protestant people who are not ashamed of the name—is to the Testament.

"Where, in that volume, is any Christian minister called a priest of the church? Our Lord gave some to be apostles, some prophets, some evangelists, some pastors and teachers. Some to be priests? Never! And why? Because the whole household of God is a royal priesthood. None are priests because all are priests of the most high God.

"Where do we read of a Christian altar? In Hebrews 13: 10, a manifest allusion to the Cross of Christ.

"Do Christian priests offer sacrifices? Most assuredly they do: their bodies, their praises, their confession to his name, their good deeds done from love to Christ. (Rom. 12: 1; Heb. 13: 15, 16.) With such sacrifices God is well pleased; with some others surely his heart is grieved.

"Does the New Testament ever speak of our Lord being sacrificed continually? Never! He offered up himself once for all (Heb. 7: 27; 10: 10, R.V.). He offered one sacrifice for sins for ever (Heb. 10: 12), and sat down—the attitude of repose and rest after work is done—on the right hand of God.

"Was the faith of Christ to be given progressively and to a special priesthood? No! the faith was delivered once for all; and not to a lordly hierarchy, but to the saints (Jude, verse 3).

With one desire of the Rector of Newman College, expressed in a "Herald" article, we may find ourselves in complete accord: that the "great Eucharistic gathering may bring some comfort and consolation" to "fellow-citizens who hold different religious views." Indirectly, and perhaps unintentionally, it surely will. It will lead them to "pay open homage to Christ's sovereignty," not by gorgeous ritualistic demonstrations, but by confessing him as the King of glory for ever enthroned at the right hand of God. Worthy is the Lamb that was slain—to be brought to this sinful earth again, helpless between the fingers of a priest at Mass? No! he is worthy of something better than that! "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." To his adorable name be glory for ever. Amen.

WHEN SPRING DAYS COME.

When spring days come, and I have naught to do,
I love to rest beneath some spreading tree,
And gaze aloft into the heavens blue,
And think of all the wonders sweet and true
A gracious Father hath prepared for me:
The earth all fair, upon whose verdant breast
I lie at rest;
The freshness of the air; the songs of birds;
The crooning music of the distant herds;
The lovely mysteries
Of budding trees.

Religious Notes and News.

"LOST IN WONDER, LOVE, AND PRAISE."

In reference to John Fawcett's hymn, "Praise to Thee, Thou great Creator," Mr. W. L. Gibbs writes in the "Haplist Times": "In her interesting article, Laura Wheeler Robinson states that John Fawcett uses the words, 'Lost in wonder, love, and praise,' as the last line of his hymn 'Praise to Thee, Thou great Creator,' and Charles Wesley finishes his hymn, 'Love Divine, all love excellent,' in the same way. She might have mentioned a third instance, for Joseph Addison ends the first verse of 'When all Thy mercies, O my God!' with the same words. Joseph Addison, however, was first in the field, for his hymn is dated 1712, Charles Wesley's 1746, and John Fawcett's 1767, and if 'unconsciously assimilated' the one from the other, it must have been in that order. We may all be lost in the same way."

CHRISTIAN MISSIONARY DECORATED BY KING.

On his birthday each year, King Albert, of Belgium, bestows decorations upon persons who have rendered service to the Belgian Government of special distinction. This year, A. P. Hensey, missionary of the United Christian Missionary Society, located at Bolenge, Africa, shared in these birthday honors, receiving the decoration of *Officier de l'Ordre du Royal Lion*, Knight of the Royal Order of the Lion of Belgium, as a recognition of his service of more than twenty years in the Belgian Congo. In 1918 King Albert made Mr. Hensey a life member of the Royal Commission for the Protection of the Natives, on which Commission he has rendered a notable service.

In 1925, King Albert, of Belgium, visited the mission station at Bolenge, and was much impressed with the high type of service rendered by the missionaries there.

Mr. Hensey is not only an exceptionally strong missionary, but a scholar and author of high attainments. He was chairman of a committee which translated the New Testament into the Lomondo-Lomongo language, published by the British Bible Society. He is the author of "The Master Builder of the Congo" and "My Children of the Forest." He speaks several languages and is exceptionally proficient in the Lomondo. During his last term of service, Mr. Hensey was survey secretary for the Africa Mission, and had charge of the evangelistic work at Bolenge where, during the past year, there were 1,100 neophytes in the church.

Mr. and Mrs. Hensey have recently returned to America from Africa on furlough.

A ROMAN CATHOLIC VIEW OF SMITH'S NOMINATION.

The Scottish Life News Bureau sends out a clip sheet giving a European Roman Catholic view of Governor Smith's nomination for the presidential position. It says:

Rome, Italy.—An article appeared in "Unita Cattolica," an influential Catholic paper in Florence and an organ of the Jesuits, enumerating the benefits which Italy and Catholicism would gain from a Democratic administration in the United States under Governor Alfred E. Smith of New York, according to the "Chicago Tribune." The article declares: "It is to be hoped, therefore, that the Democratic party will triumph in the name of Smith."

It concludes by saying: "Religion to-day in America is no more the religion of the American forefathers. What is needed is the yeast of Catholicism, and the election of Alfred Smith will be the token of this necessary Christian re-enthral after the moral decay caused by excessive wealth."—"Christian Evangelist."

BUNYAN FOR TIBETANS.

A few days ago we had the pleasure of meeting Mr. Evan Mackenzie, formerly of the Tibetan Pioneer Mission, Darjeeling, and now of Inverness (says the London "Christian"). Mr. Mackenzie returned to this country six months ago, after seeing thirty-three years' service on the Indian frontier. The many friends of the Tibetan Pioneer Mission, which was founded some thirty-five years ago, will be glad to know that the work abides, and is bearing fruit.

The latest phase of the work has come to notice through learning that Mr. Mackenzie has arranged with the Religious Tract Society to publish a translation of "The Pilgrim's Progress" in the Tibetan language. Mr. Mackenzie has been engaged in making this translation, which will be shortly available, and at a most opportune time, in consideration of the fact that this year marks the Bunyan Tercentenary. The volume will be illustrated with pictures drawn by an artist with Indian experience, and, therefore, calculated to make appeal to the oriental mind.

Already, there are evidences that the translation will be in much demand, among the various societies carrying on work among the natives of Tibet. Mr. Mackenzie has been greatly encouraged in his task by receiving an order for 200 copies of the book from his old station, the Church of Scotland Mission at Kalimpong.

RELIGIOUS INSTRUCTION IN DAY SCHOOLS, VICTORIA.

Great satisfaction is expressed at the work the Joint Council for Religious Instruction is doing in our State Schools. The movement is being extended to all parts of the State. Over 1,500 schools are receiving religious instruction, and the work is carried on by 2,200 voluntary instructors. While most of the important centres have been reached, there still remain over 1,000 schools which have not been reached.

The Council is putting forth every effort to open up these schools; but the problem of finding workers is great. 113 additional schools have already been opened for instruction this year.

Many of the instructors are doing a fine work. 27 devoted workers in the country visit 157 schools or nearly 6 each, and travel 4,500 miles per month to do so.

In the metropolitan area, there are 131 schools fully staffed, 98 partially staffed, and 11 not receiving any instruction. These include 1 technical school, 2 high schools, 1 domestic arts school, and 1 elementary school, viz.: Burwood, Burwood East, Mt. Waverley, and City-rd., South Melbourne. Workers are earnestly required for these schools.

THE MAIN CONCERN OF THE CHURCHES.

"A simpler theology" not a "reduced Christianity" is declared by the "St. Martin's Review" to be an urgent need of to-day. The great fundamental convictions, fundamental to any form of religion claiming to be Christian, have come to be thickly overlaid with an elaborate system of doctrinal definitions and deductions, expressed for the most part in terms no longer current either in common speech or even in scientific and theological jargon. So the "St. Martin's Review" sets itself to state the fundamentals that should be the main concern of the churches:

"The Christlikeness of God, implying that love is the dominant and all-important characteristic of the mysterious Being whose Mind and Will are the bedrock of the Universe; the genuine humanity of Jesus, a real man among men, yet at the same time God, acting and manifesting his personality through that very manhood; the

supremacy and invincibility of selfless, self-sacrificing love, displayed in perfectness in the character, in the life and the death of Jesus; the only ideal and motive of conduct which binds God and man at one and harmonises the diverse existence; the inseparability of true love for God and true love for man; the sufficiency of the Golden Rule as a guide to right action; the individual and corporate responsibility of every man of all human beings, regardless of race or rank; the availability of a spiritual Power, capable of transforming ordinary human nature, so that it becomes Christlike, Godlike."

These, says the "St. Martin's Review," are the convictions which may be expressed in a large variety of ways, but to jettison any of them would be to lighten the ship of the church of that precious burden of blessings for mankind to deliver which is the sole purpose of her ceaseless voyaging through the world.

BANISHMENT FOR NOT GOING TO CHURCH.

The Bunyan celebrations recent interesting evidence of the bad old days, and may be compared to those who think the world is no better than it was (says the "C.N."):

The law under which the Inspired Tinker was imprisoned, enacted in Elizabeth's reign, was entitled An Act for the Punishment of Persons Obstinate Refusing to Come to Church.

It provided that "if any person above the age of 16 should refuse attending the reading of Common Prayer in some church, or should be present at any conventicle under pretence of religion, he should be committed to prison without bail; and in case he refused to sign a Declaration of Conformity within three months he should abjure the realm and go into perpetual banishment; in failure of which he was to suffer death without benefit of clergy."

Justice Keeling, in sentencing Bunyan under this Act, reminded him of the ultimate penalty of "stretching by the neck."

"But," said Bunyan, "I told him I was at a point with him; for if I were out of prison to-day I would preach the gospel again to-morrow."

A QUESTION OF WANTING.

Dr. Grenfell tells of a paralysed boy who had lain for more than a year in a ward of his leprosy hospital. One day, in despair, he asked Grenfell, "Doctor, what can I do that is worth anything?"

The doctor replied, "Be an angel, dear lad; just be one, so that the nurse and I should have an angel." Grenfell says, "In patience, his courage, his ability to feel for others, and his simple attempts to cheer and comfort them, made his corner of the ward heaven."

"I want to be an angel," is not often sung to-day; is it because we have ceased to believe that the thing is possible for us? But if possible, and all of us have known spirits who are angels, whose love and kindness was just such as we associate with angels. If that could bring about that beautiful transformation of character, we can. We shall need a very poor sort of angel at first and for a long time; but we shall grow into the angelic temper in time. It is all a matter of wanting it earnestly.—Dr. Amos Wells.

COMFORT.

That afternoon she had laid her dead beneath the sunset sod,
Struggling to reconcile her heart
To the strange, deep ways of God.

She opened her treasured Book of faith,
Submitting to be led,
And found, when Christ was laid in the tomb,
He, too, was cold and dead.

A comfort deep as the grave was hers
To hear her there and then,
For the one she had lost had lived
And with him should rise again.

Scenes and Voices from the Upper Room.

"THIS IS MY BODY GIVEN FOR YOU."

A. W. CONNOR.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, 'Take eat, this is my body.' And he took a cup and gave thanks, and gave in their sipping, All of you drink of it; for this is my blood of the new covenant shed for many for the remission of sins."—Matt. 26: 26-28.

The scene thus simply described in the synoptic gospels has the deepest significance for every believer in Jesus. This is so, not only because of the circumstances surrounding the event, but because of the practice of the apostolic church. Based upon the action of Jesus, the church practised what is called "the Breaking of Bread" or "the Lord's Supper" in their stated assemblies for worship. (Acts. 2: 42; 20: 7; and 1 Cor. 10: 15, 16; 11: 20-22.) It has maintained its position in the worship of God's people ever since. The estimation of its value has indeed varied, and while to some its chief value has been as a memorial feast, to others it has assumed the position of an awful sacrament, with all but miraculous powers for the conveyance of life to those who partake of it. The preparation at the present moment for the great "Eucharistic Congress" in Sydney is an illustration of the latter view. What will there be done, as well as what is done regularly at the Roman altars, claims as its basis the words I have quoted, "This is my body."

But before we ask concerning the significance of these words, it is right to note that in the Gospel, as also in Paul's account, "received from the Lord," there is a word of positive command as well as explanation which cannot be ignored.

"This do in Remembrance of Me."

All the circumstances surrounding the utterance invest it with the deepest solemnity. It is the last request of transcendent love, uttered for which by transgressed disciples must be the most unmitigated. In obedience to such a command, the humble believer will find scope for earnest obedience, devout contemplation, thankful adoration, and grateful praise, as well as spiritual communion and renewed consecration. The words of Jesus at the institution, and all other reference to it are characterised by an extreme simplicity, yet around them have grown with superfluous exaggeration, priestly ritual, and sacramental claims which are unknown to the Scriptures. A whole world of phraseology has grown up concerning it: "Sacrilice," "Sacrifice of the Mass," "Real presence," "Celebrating priest," "Eucharist," "Adoration," "Reservation," "Host," etc. all foreign to the Scriptures. Even the idea of "celebrating" or of one who "administers the sacrament" is absent. Dr. Frank Ballad says, "In the New Testament there is no trace of other administration or administration." Those who find the "disciples came together to break bread" or "to eat the Lord's Supper." There is no other, only a table, and of priestly functions the New Testament knows nothing.

"This is My Body."

Cardinal Gibbons, in his "Faith of our Fathers," says that Catholics are unable to give any other meaning to these words than the simple, literal interpretation demands that at the words of consecration uttered by a priest, mark you! the substance of transubstantiation takes place, and that thereafter there is a substantial presence of Christ in the elements. He calls it in Luke's text the discourse of our Lord in John 6, in which Christ presents himself as the "Bread that came down from heaven." The words of Jesus were, "Except ye eat the flesh of the Son of Man, and drink his blood, you have no life in you." He applies these words to the Mass,

and says that Jesus did not correct the view of those who took his words in a literal sense and were offended, saying, "How can this man give us his flesh to eat?" This, of course, simply ignores the words of Jesus uttered in explanation, "The flesh profiteth nothing; the words that I speak unto you are spirit and life." The truth here taught is plain enough, and is in harmony with all other Scriptures. It is that the very essence of the Christian life is a vital union with Christ so real that it is expressed as, "I in them and they in me."

In John 6 Jesus presents himself as indispensable, in terms of spiritual food and drink. Plainly the words could bear no literal application. To give to them a portion of his flesh or a drink of his blood—seeing he was a living man—was impossible, and, even if possible, could not bestow that eternal life which is based on faith. Christ's own words should have saved from thinking we must find a material explanation. "The flesh profiteth nothing." The discourse in John 6 proclaims in words (figurative

GREATHEART.

"His feet never found the way

That leads to the porch of fame,

But he strove to live each day

With a conscience void of blame.

And he carried a cross whose shadow lay

Over every step of his lowly way,

And he treasured his splendid shame.

And through the long day to the falling light

He carried the cross and fought the fight

Great-hearted to do and bear."

words) the same great truth, which the Lord's Supper proclaims in symbol, that Christ, and Christ alone, is the soul's sustenance and cleansing. But the Supper does more. It provides a means by which in a repeated act, done in the most solemn way, and with the holiest sanctities, the virtue of the great sacrifice offered once for all may be apprehended. In it we participate in the body and blood of Christ, we share the result of his divine self-giving, and his sin-atoning work. The receiving of the blessing is dependent not upon the words of a priest but upon the faith of the recipient. The action of Jesus, as he says, "This is my body given for you," is a real gospel. So then, to eat and drink and remember. To fulfil the Scripture requirement our observance must be

An Act of Commemoration.

Our Lord has defined the motive that is to rule, "Do this in memory of me." This directory of divine love puts the act into the realm of spiritual affection. It provides the stimulus to reflection, gratitude, and the homage of the soul. It brings the worshipping soul under the shadow of the cross, and bows the soul before the matchless self-giving of our Lord. "This is my body, given for you." Therefore we are to eat, we are to drink, and we are to remember. Christ was asking us, we can add, not to eat, but to eat with the recollection of himself, alone or chiefly in us. To eat and drink is to have upon character and life. A remembered Christ must be a great power in life. Think if we ever should forget him; the tragedy and loss of such a state. The voice of divine love comes to us still, "Remember me."

"Remember thee! The death, thy shame,

The grief which thou didst bear!

O memory, leave no other name

Than his, recorded there!"

An Act of Commemoration.

We remember Christ, but not in any "In memoriam" way. We shewer no flowers on the grave of a Master who has gone. Christ once offered for sin, died no more. The most precious legacy of that upper room is the thought given of the ever-living Christ, subject no longer to the limitations of time and place, "I will not leave you forlorn; I am coming to you." "If anyone loves me he will obey my words, and my Father will love him, and we will come to him and take up our abode with him." He is no longer with us, but it is as if he were, teaching that he is with us. We share all the blessings that flow from his self-giving, and we receive anew the cleansing efficacy of his poured-out life as we worship. Humanists make much of the Host ("Hostia") that is the victim. This Host is elevated, adored, worshipped, and hence is "reverenced." They do not hesitate to talk of "receiving their Lord" in a procession, and their whole attitude to it is "Behold your God." But the "real presence" of the Scriptures is the spiritual presence of the ever-living Christ, communicating his grace in the "breaking of the Bread" to the faithful soul. It is the presence of the Master that makes the feast a present, not dependent on priestly power or ecclesiastical infallibility but on the faithful heart. "There am I in their midst" is his promise. So lovingly we pray,

"Then, dearest Lord, draw near,

Whilst we Thy table spread,

And glorify the soul with heavenly cheer,

Thyself, the living Bread."

Here God is reaching down to man, and man is reaching up to God. In the bread we "discern the Lord's body," and realise that "the cup which we bless is the communion in the blood of Christ." "For we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end."

It is a Confessional Act.

"As often as ye eat this bread (bread, mark you) and drink of this cup, ye proclaim the Lord's death till he come." These are not the words of the Lord, but are the explanation by Paul of what they did when they obeyed Love's last imperative.

It was an act first of the individual in which he professes his faith in the Lord, but it was also a corporate confessional act in which the church proclaims the heart of her faith, and utters her confident hope of the final victory of her Lord. With absolute conviction we proclaim in our action that "Christ died for our sins." Here, we say to our own hearts again and again, "He was wounded for our transgressions, he was bruised for our iniquities." As those who know his saving power, we say with profound emotion, "By his stripes we are healed." And by our corporate confession we become in the world the heralds of his passion, we preach "Christ and him crucified." And with that goes the confident anticipation of the day when he will "drink it new with us in the Father's kingdom." We proclaim the Lord's death "till he comes." This will be our hope and cheer as we go out into life's struggle and toil.

"This is my body, given for you, in remembrance of me." "Ye proclaim the Lord's death." As we faithfully respond to that call from the upper room we will find that Christ is there holding in reserve for us richest blessing. Let us magnify our privilege. "And so the Lord's Supper may give us the assurance of God's forgiveness, for as we take the elements, we take the symbols to ourselves and pray for power from Christ, for Christ himself, why should he not come definitely into our lives in some real contribution of personal and holy force. . . . Here Christ would fain give us his own power, his own life."

Let us then come thankfully, in accept a new pledge of pardon, and prayerfully to seek a new experience of his power, as we obey his words, "Do this in remembrance of me."

The Home Circle.

Conducted by J. C. F. FITTMAN

WHAT IS HOME WITHOUT A BIBLE?

"What is home without a Bible?
'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

"What is home without a Bible?
'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

"What is home without a Bible?
Lis! and ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week!

"Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too;
Thursday, Friday, Saturday, Sunday,
God's word missed the whole week through.

"Lost! the Bible;
Lost! its teachings;
Lost! its help each day in seven,
Lost to live by,
Lost to die by,
Lost! What's lost?
The way to heaven!"

THE BURDEN OF LIFE.

A well-known poem by Christina Rossetti begins with the lines—

Does the road wind uphill all the way?
Yes, to the very end.

And these words seem to set forth the feeling which most Christian people have about the Christian life. That life is a struggle, never-ending, always laborious, towards a goal which is never reached in this world. There is no discharge in that war. A Christian must expect no remission. He must make up his mind to a life-long effort, and seek consolation in the Christian virtues of Hope and Faith.

In a sense, of course, this is always true for all Christians, and yet in the highest sense and for the greatest saints, it does not seem so certain. The highest goodness is always unconscious. Some of us by a great effort and sorely against our inclinations might visit and tend lepers. It was not against St. Francis's inclinations. He did it instinctively, because he could not help it, because he enjoyed doing it. The greatest saints do not argue out questions of right and wrong. They have no choice. They do what they like and never know they are doing right.

Perhaps a simple analogy may explain this frame of mind. A pair of lovers are caught in a violent storm. The man has a cloak and the girl has none. It is no effort in the man to give up his cloak. He enjoys doing it. He glories in the cold and wet. He would positively be disappointed if the opportunity of self-sacrifice (which never strikes him as being self-sacrifice) were denied him. He would be insulted if one congratulated him on having gained a victory over self.

Now, if we can imagine that attitude of mind extended to all mankind, to the universe, to God himself, we can understand the actions of a saint. Duty for him is no longer the stern daughter of the voice of God, but simply what he wants to do. Righteousness and inclination are identical.

It is the lack of this harmony which makes the Christian life so hard for us, and, by a curious reversal of the truth, we often assume that the harder it is the more Christian it is. So the struggle goes on, painful and often discouraging, and we often feel that the measure of success is not commensurate with the effort. Yet the saints have shown us a better way.

How can this harmony be achieved? How can we attain this frame of mind which makes the Christian life a joy and not an everlasting effort? It is much to be desired that some of our religious leaders would devote themselves to a close study of what may be called the technique of saintliness. At present we know far too little about it. We assume that saintliness is a very exceptional state, not for the likes of us ordinary people. Yet each one of us is intended by God for saintliness. We go on striving to do good, hoping vaguely that some time we shall reach the haven of serenity, the peace that passeth understanding. But this is beginning at the wrong end. We think that by works we may gain the Spirit; but, let it be repeated, works are the fruit of the Spirit; they can never be its seed. The good is often the enemy of the best, and, hard though it may seem, good works may occupy our minds so entirely that there is no room for the Holy Spirit.

Is this dangerous doctrine furnishing an excuse for idleness to the idle and discouraging earnest souls who spend their lives for others? No doubt it may be perverted to such ends. But, properly understood, it neither excuses nor discourages. What is it but saying over again that though Martha chose a good part, Mary had chosen a better? Is it not true that a great deal of Christian effort, whether of churches or of individuals, produces disappointingly meagre results? Do we believe or not that the Holy Spirit is a source of power beyond all human reckoning, and, if so, is it not wise to open every gateway of the soul to the entrance of that Spirit?—Hugh Stafford.

POOR BOYS WHO MADE GOOD.

Charles Dickens was a label-sticker in a shoe-lacking factory. Michael Faraday, the famous chemist and physicist, was a journeyman book-binder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow-andler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candlemaker and a small farmer.

Ben Jonson, on whose grave in Westminster Abbey is the famous inscription, "O Bare Ben Jonson," was a poor boy, the stepson of a brick-layer.

Thomas Moore, author of the "Irish Melodies" was the son of a country grocer.

Napoleon was a penniless second lieutenant in 1785. In 1801 he was crowned an emperor.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.—"Lookout."

NO DANGER.

"Are you a plumber?" asked the lady of the house. "Yes, ma'am, I'm the plumber right enough." "Well," she replied, "I just want to caution you to be very careful when doing your work here. All my floors are highly polished, and in perfect condition." "Oh, don't worry about me slipping, lady. I've got nails in my shoes."

THE EXCEPTION.

Ralph—"What we want is action instead of words."

Hughes—"Not always. I prefer a man who yells at me to one who throws bricks."

The Family Altar.

J. C. F. P.

Monday.

And be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you.—Eph. 4: 32.

Jesus singled out the words, in the prayer he taught his disciples, "forgive us our trespasses as we forgive them that trespass against us," for further comment. Matt. 6: 15, "If ye forgive not men their trespasses neither will your Father forgive your trespasses."

Healed, rejected, and betrayed;
No curse he breathed, no plait he made,
But when in death's dark pang he sighed,
Prayed for his murderers, and died.

—Edmonton.

Reading—Eph. 4.

Tuesday.

Redeeming the time, because the days are evil.—Eph. 5: 16.

The meaning of this is: sacrifice self to do good, and thus counteract the evil in the world. "Overcome evil with good," even if by so doing much suffering follow. This was the Lord's way, which led to the cross, so it should be ours.

Reading—Eph. 5: 1-17.

Wednesday.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5: 19.

God loves to hear his children sing with joy his praises. There is no religion in the world with its "psalms and hymns, and spiritual songs" that can for a moment compare with the Christian religion. Its saving power and glorious hope thus find a fit expression for the heart filled with holy joy.

Reading—Eph. 5: 18-33.

Thursday.

Finally, my brethren, be strong in the Lord.—Eph. 6: 10.

"Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his beloved Son,
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror."

Reading—Eph. 6.

Friday.

For to me to live is Christ, and to die is gain.—Phil. 1: 21.

"The King of terrors" to the wicked became to Paul an angel of good. He longed for that which must men dread most. The secret was in the words "for to me to live is Christ." Christ was his ever-present companion, but unseen. Paul longed for the veil to be drawn aside, that might see the face of him he loved so dearly.

Reading—Phil. 1.

Saturday.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself.—Phil. 2: 3.

It is sad to think how much the opportunity of this teaching has married the fair forms of this church of God. Happy the church that has these words as a model.

When free from envy, scorn, and pride—
Our wishes all above—

Each can his brother's fallings heed,
And show a brother's love.

Reading—Phil. 2.

Sunday.

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3: 14.

The "mark" and "prize" in Paul's mind are found in verses 8-11. "That I may win Christ, and be found in him." "That I may know him, and the power of his resurrection." If we are to mean it may attain unto the resurrection of the dead." Compared with these, all the other of the earth is as a star falling before the rising sun.

Reading—Phil. 3.

Prayer Meeting Topic.

September 26.

PETER'S DELIVERANCE.

(Acts 12: 1-17.)

W. Waterman.

"Now Herod the king . . . killed James with the sword, and . . . proceeded to seize Peter also. . . . Peter therefore was kept in prison; but (as the only manoeuvre possible to the church) prayer was made earnestly of the church unto God for him."

How did God Answer?

God answered not before Peter was in extremities. "Earnest prayer went up for days. The last day came. The last night fell; and its weary long hours were filled with prayer. The grey dawn was close at hand, and prayer still rose; and now at the very last moment, when day was just breaking, the angel appears; and the prisoner was free." "Men ought always to pray, and not to faint."

God answered, too, in the very face of appearances. How complete the barriers between Peter and liberty—soldiers and chains, the guards, the wards, the iron gate! "Have we not had appearances dead against us? No letters, no friends, no answer to our last appeal, no more energy, no more hope! Do not be tempted to calculate your chances; "look over obstacles straight up to Jesus!"

God answered, moreover, from an unexpected quarter. Most likely at this late hour the church prayed only that Peter should be strengthened for martyrdom; or perhaps in an excess of hope, that he might be remanded for a day or a week, or that his sentence might be commuted to imprisonment or banishment. Barely could the church have craved his escape, certainly not his rescue by an angel. Nevertheless—Behold, an angel of the Lord stood by him, and awoke him, saying, Rise up quickly. . . . Past the first and the second ward, they came unto the iron gate . . . which opened unto them of its own accord; and they went out, . . . and the angel left him." Small wonder that even Peter, himself in the very riot of his deliverance, "wist not that it was true, but thought he saw a vision."

How was the Answer Received?

Strangely enough, even Peter, the man prayed for, doubted his senses—he "thought he saw a vision." Presently, "when he was come to himself," he said, "Now I know of a truth, that the Lord hath . . . delivered me." After "he had said further" considered the thing "he went in to the same prayer-meeting to tell of God's answer. Happy frame of mind for a man in joy or sorrow, to ponder, then to "tell the church."

As to the prayers themselves, they could not believe the answer to their prayers; when Rhoda said that Peter stood at the gate, they said, "Thou art mad!" Whoever expects an answer, will acknowledge it when it comes! We think that our child might have got better without those prayers; that our trouble would most likely have come right of itself. How we fret away our religion! "Peter continued knocking"—God stays to convince us of his answers.

To the world, on the other hand, the answer was an enigma. To Herod and the soldiers, it was shame, corruption, or fake. "Now the national man receiveth not the things of the Spirit of God, . . . because they are spiritually discerned" (1 Cor. 2: 14).

Why did God answer these prayers? Because they were in line with his supreme purpose in Christ—the kingdom of God; thus, partly as a result of these prayers, "the word of God grew and multiplied" (21). "This is the holiness which we have towards him, that, if we ask anything according to his will, he heareth us" (1 John 5: 14).

TOPIC FOR OCTOBER 3.—THE BENEDICTION OF MATTHEW.—Acts 14: 22.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

YOUTH WEEK IN QUEENSLAND.

Last year in New Zealand the Young People's Department successfully conducted a youth or young people's week. Its purpose was to focus the attention of the church upon its responsibility for the young, and that of youth upon its own unique powers and possibilities.

Its methods were the holding of special youth rallies in the churches with all the young people's organisations taking part; to have mid-week church services conducted by young members; to observe a Youth Sunday with youth in charge of door-keeping and ushering, and fully conducting or assisting in the morning and evening services.

Generally the attempt was made to stress the importance of youth to the church, and of the church to young people. The results included the obtaining of decisions for Christ on the part of the unaved, and the consecration to service of those who had already confessed the name of Christ.

The Queensland Bible Schools and Young People's Union is arranging a Youth Week along the lines of the New Zealand effort as part of their programme for Pentecost, 1930. They have chosen the week ending September 30.

Sunday, Sept. 23, is to be a day of preparation with appropriate addresses in the churches. The sympathetic help of churches, Bible Schools and Young People's organisations is being solicited in order that the principles of Youth Week may be applied with full advantage to both youth and the church.

Suggestions are being issued with the request that plans will be adapted to local conditions; to thoroughly plan your work and work your plans to a successful issue. Bible Schools are asked to make Sept. 20 a rally and decision day with every member present, and an appeal for decisions for Christ. It is also suggested that a fellowship meeting follow the Bible School session, to which will be invited all the young people of the church including senior scholars of the school; with suitable singing and prayer, also an address ending with an appeal to the unaved to decide, and the saved to offer themselves for service. This meeting to be followed with tea, then the evening service.

The churches are asked to make Sunday, Sept. 30, an ecumenical day. "At all services on this day call for pledges for life-work recruits, missionary service, Bible College training, willingness to serve as Bible School teachers, and other definite work. Let the appeal be to all one of surrender and stewardship of life.

"In the metropolitan area a youth rally will be held at Ann-st. on Monday, Sept. 21. There will be a basket tea at 6.15 p.m., song service at 7.15, and an inspiring meeting addressed by a representative of the young people's interests of Brisbane.

All Queensland brethren are asked to do their best to make this week a success. There are many young people of both sexes who should be won for Christ; there are many avenues of service into which the feet of young people should be guided. Let us lead all into fuller life, and deeper consecration.

A personal appeal to youth from New Zealand ends thus: "During Youth Week am I seeking to know God's purpose for my life? In this respect think especially of nobly witnessing and abiding in your present set of circumstances; think of service in Bible Schools; think of the opportunity of the Bible College offers; think of service in the mission fields at home and abroad—above all things, pray and act."—H. G. Payne.

VICTORIAN BIBLE SCHOOLS EXAMINATIONS.

There are 721 scholars and teachers included in this year's list. These represent 69 schools, 26 gained prizes, 178 merits, 129 certificates, 143 passes, 233 failed. Any corrections in the spelling of names should be sent to the secretary, Leslie C. McCallum, 10 Kyarra-rd., Glen Iris, S.E.G. The committee wishes to thank those who kindly acted as examiners.

DIVISION I.

First prize, Douglas L. McCallum, Gardiner, 90.
Second prize, Helen McCann, Gardiner, 88.
Third prize, Eula Gibbons, Ivanhoe, and Jean Anderson, Fairfield, 85.
Fourth prize, Mavis G. Willats, Maryborough,

79.
Merits 3; certificates 3; passes 4.

DIVISION II.

First prize, Dorothy E. Abercrombie, Ivanhoe, 95.
Second prize, Marjorie J. McCallum, Gardiner, 91.

Third prize, Doreen F. Miller, Horsham, 89.
Fourth prize, David Killey, North Richmond, 86.
Merits 12; certificates 28; passes 42.

DIVISION III.

First prize, Doris Prowe, Balwyn, 90.
Second prize, Evelyn M. Sampson, Morland, 89.

Third prize, Frank Loneraster, Castlemaine, 88.
Fourth prize, Betty Carnaly, Ivanhoe, 86.
Merits 41; certificates 28; passes 41.

DIVISION IV.

First prize, Hoss Balley, Ballarat, 91.
Second prize, Lillian Casley, Bendigo, 93.
Third prize, Agnes V. Long, Horsham, 92.
Fourth prize, Lloyd L. Morris, Ballarat, 91.
Merits 46; certificates 43; passes 27.

DIVISION V.

First prize, Erda B. Thompson, Gardiner, 99.
Second prize, Eunice Streader, Bendigo, 97.
Third prize, Bina L. White, Balwyn, 96.
Fourth prize, Jean F. Butt, Gardiner, 95.
Merits 19; certificates 11; passes 14.

DIVISION VI.

First prize, Constance Leng, Horsham, 86.
Second prize, William H. Long, Horsham, 85.
Third prize, Florence V. McPherson, Brim, 81.
Fourth prize, Murray D. Morris, Ballarat, 83.
Merits 11; certificates 8; passes 9.

DIVISION VII.

First prize, Ella M. Anderson, Trecoon, 88.
Second prize, Eunice Stevens, Warrnambool, 76.
Certificates 1.

DIVISION VIII.

First prize, Gladys M. Kelson, Gardenvale, 88.
Second prize, Edna Luke, Mount Albert, 81.
Third prize, William Newman, North Richmond, 83.
Merits 3; certificates 2; passes 3.

DIVISION IX.

First prize, Mr. Leslie E. Stevens, Gardiner, 100.
Second prize, Miss Elizabeth Dixon, Prahran, 96.
Third prize, Miss Ivy Parker, Northcote; and Mr. Jack Earl, Brim, 95.
Merits 6; certificates 2; pass 1.

DIVISION X.

First prize, Miss O. E. Gray, Ballarat, 95.
Second prize, Mr. Percy J. Bryce, Parkdale, 90.
Merits 2.

Foreign Missions.

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

CHIN BIK FUNG.

Bro. Chin Bik Fung, when he came to Australia to labor, left his little child with a sister. He has received news that this sister is very ill and may not live. He feels compelled to return to China at once to make arrangements regarding his child. He will leave Sydney by the S.S. "Tanda" on Oct. 13. Bro. Chin has been a faithful laborer among our Chinese in Australia. We are sure that the best wishes of the Australian brotherhood will be with Bro. Chin on his journey to China on this sad errand.

SHANGHAI, CHINA.

Bro. W. M. Cameron, our honorary superintendent at Shanghai, writes:—

"The work at Kwening-ard, goes along steadily, also at Lingping-ard.

"The report for July of Lingping-ard, indicates that two Chinese have learned to read the Scriptures and to assist in preaching the gospel; that seventeen nights were used during July for preaching with a considerable number of listeners; that seven members are seeking to learn to speak in the meetings; that at the Sunday morning preaching service in that little hall an average of 38 persons come to hear. The Christian Endeavor meetings go along very successfully, and they are a source of much encouragement to our evangelist, Mr. Ning Sae Pao.

"The report of Kwening-ard. The leaders say that since they have used the front building fronting on the main road for the Wednesday and Saturday meetings, these meetings have been very prosperous. They reckon that for the eight nights of the month some 210 listeners were noted. It is stated by Mr. Ning that during the month from 63 to 85 persons attended the church services during the Sunday afternoons in July.

"Mr. Ning preaches the gospel in front of the Kwening-ard building every fine day and he generally gets a good audience because there are always numbers of persons passing the time in front of the temple which adjoins our building. On one occasion recently, Mrs. Cameron and I went down to the Sunday service, and I was pleasantly surprised to see quite a large number of persons sitting on the benches brought out from the school-rooms for the purpose, and listening to Bro. Ning and others preaching. This was just before the afternoon service inside. I noticed that New Testaments were in the hands of most of the listeners, and that they were carefully following the references called out by the speaker."

FEDERAL CONFERENCE REPORT.

In the F.M. Board's report to the Federal Conference there is an interesting paragraph indicating the amount of money that has been raised and spent since 1912. The amount of money raised was 196,508/9/2, and the amount of money spent on F.M. work was 183,611/8/7, which shows that of all the money paid to the Federal Treasurer by the brotherhood of Australia, 92 1/2 per cent. was spent on work in the foreign fields.

RETURNING GOOD FOR EVIL.

Dr. H. Gordon Thomson is superintendent of the G.M.S. hospital in Yunnanfu. It is a great friend of Dr. Killmer and Bro. Anderson. Dr. Killmer worked in his hospital and acted as superintendent during his and the other doctor's absence. In a recent letter to Bro. Anderson, he writes:—

"Many of you will have noticed in the home papers that the Nationalist Government put

an appeal for foreign doctors to help them to organize the hospitals for the wounded at Hsingchow. There was some correspondence in the Shanghai papers on the subject, some of our fellow-countrymen saying, 'Here is a nice state of affairs. These Nationalists drive out the doctors from their hospitals, take possession and largely despoil the places they occupy, and then when they have a rush of wounded, they appeal to these same doctors to come to their aid. Let them find out by bitter experience the value of the work which these men have been doing and which they have upset. There is a limit to what people can put up with.' The reply given by Dr. Maxwell, Secretary of the China Medical Association, was to repeat the appeal of Tan Yen Kei, the chairman of the Nationalist Government, and to add, 'The love of Christ knows no limit.'

"The medical missionaries here had a meeting to consider the appeal of the Nationalist Government, and the result was, within 18 hours, Dr. Sturton left Shanghai to provide hospital accommodation and superintendence for the wounded Nationalist soldiers. The Nationalist Government paid all expenses.

"After Dr. Sturton had been some weeks organizing the hospital and attending to the wounded, General Ching Kai-shek came in person to visit his wounded men, and Dr. Sturton, as chief medical officer of the hospital, received the General and his wife and took them around. In talking with the General the doctor spoke of the Nationalists taking over the Hangchow Hospital, and the General promised to use his influence to get the hospital returned. He pressed Dr. Sturton to remain on at work among his wounded soldiers, and the General sent the following telegram to the Nationalist representative in Shanghai:—'In view of the excellent and indispensable service Dr. Sturton is rendering, please use all possible persuasions before his mission to extend his leave.' Needless to say the leave was extended.

"We are glad to add that the Commander-in-Chief is using his influence to secure us possession of the Hangchow Hospital, and the officials are beginning to realize that we are followers of the Lord Jesus, who came 'not to be ministered unto, but to minister!'"

THOS. ESCOTT.

In Bro. Escott's last letter there was good news concerning his health. Concerning his operation he writes:—

"They put me twice under the X-ray and finally decided to operate. The operation took an hour to perform, and on reading the chart in my ward it stated that the patient's condition remained good throughout the operation. On coming out of the hospital I spent fifteen days in the missionary home in Pooma to recuperate, as I was very weak. I had strict orders from the doctor to rest as much as possible in-doors, confining myself to reading or writing, but you might as well try to tie up an elephant with a piece of string as to confine me to a life of inactivity.

"On returning to Shrigonda, I endeavored to rest as much as possible, but it was almost impossible. I found it trying to walk to the very serious case in the hospital, and a head preacher's wife gave birth to a daughter, after which I had to consider whether it was wise to attempt the distance. When it meant perhaps the loss of a valuable life, I could not hesitate. I was very glad to be able to stop the hemorrhage and relieve the patient's anxiety.

"I am feeling my old self again, and am busy in building work, having completed one building for the workers. We begin the erection of the Bible-women's quarters tomorrow, which will meet a pressing need. Most of the money for this work, was given to Mrs. E. Cott by the Bamore sisters.

"I am looking forward to visiting the mission in this district, and later on hope to pay a visit to Diksal and the villages around there."

"When in Pooma I sold my old motor car, and am very glad to receive news of the gift from the Australian brethren of a new car. I would be grateful if you would come to the brethren at Shrigonda on our behalf, and assure them that God answered in a wonderful way in raising me up again. Also thank them for their kindness in providing me with a new car. It will be of wonderful assistance to me in visiting the large field that I now operate at Shrigonda and Diksal.

"So far we have had good rains, and the prospects are favorable for the season's crops."

OBITUARY.

CRAGIE.—On Monday afternoon, Sept. 3, the mortal body of Mrs. W. C. Cragie was laid to rest in the Melbourne General Cemetery in the presence of a large concourse of brethren and friends. After a long, weary illness she passed away early on Saturday morning, Sept. 1, in her 67th year. For more than fifty years she had served the Lord, having been baptized in childhood by J. P. Wright. For many years she was a leader in the sisters' work at Lygon-st. She was for some time on the executive of the General Dorcas at Melbourne. She abounded in gifts for the Master. She was one of a family of three sons and two daughters, her maiden name being Maria Margaret Haines. All her others survive, and are honored members of Lygon-st. church. On Aug. 25, 1886, she was married to our greatly loved Bro. W. C. Cragie, John Strang officiating. Bro. and Sister Cragie thus lived together for 42 years of happy wedded life. Their home was a friendly one, where many came and went with happy hearts and where hospitality abounded. Here Sister Cragie was at her best, as mother and hostess. A great company of brethren in the Lord join in sympathy to Bro. Cragie and his family, their hearts sympathetic of this bereavement, and to thank God that as Christians we sorrow not as those who are without hope. "It is only till he come."

DEATHS.

ESPULE.—On Sept. 3, at Memorial Hospital, Sydney, Mary Margaret, beloved wife of Robert Espule, of 268 Bond-st., Bondi, N.S.W., and mother of Mrs. T. W. loved mother of Florrie, Evelyn, Mrs. T. Smith), Nella (Mrs. E. D. Graham), and John. Aged 61 years.

PASSMORE.—On Aug. 30, 1928, at Randwick, the beloved wife of J. Passmore, and mother of Mrs. G. L. Taylor, of Parramatta, N.S.W., and Harry, of Meribel. At rest.

IN MEMORIAM.

DUNN.—In loving memory of Francis George, dearly loved husband of Eleanor Ida Dunn, passed at Parkville, Vic., Sept. 13, 1914.

COMING EVENTS.

SEPTEMBER 15, 23, 27.—Footstep School Anniversary, Sunday, 10th, 3 p.m.; E. Weller, 7 p.m.; L. Trezise, Sunday, 23, 3 p.m.; E. Pechos, 7 p.m.; Dr. E. H. Harris, Wednesday, 26th, Concert. Past members of Footstep School, 27th, Tea arranged.

NOVEMBER 16 and 17.—Malvern School Anniversary, Sunday, 16th, 3 p.m.; Sale of Work. Keep these dates free.

Here and There.

Next week we publish a special issue dealing with the work of the College of the Bible. It will contain many pictures and much information regarding our educational work.

The Victorian Sisters' General Doreas will hold their usual monthly meeting on Wednesday next, Sept. 19, in Swanston-st. lecture hall, from 10.30 till 1 p.m. All sisters will be welcome.

During the past four Sundays, covering the vacation period, 21 confessions were recorded in meetings conducted by College students. Of these six were made in a mission at Lancefield, and seven at Ballarat East.

The British and Foreign Bible Society in Victoria reports having placed 6,537 copies of the Scriptures in 235 hotels and boarding-houses during this year. Some very appreciative letters have been received from visitors who found New Testaments in the rooms.

We learn that Bro. C. H. Hunt has resigned his work as preacher of the church at Kalgoorlie, W.A., after four years of service in that city. Bro. Hunt has accepted an invitation to labor with the church at Gaitheles, W.A., and prepares to commence in his new field early in December.

On Monday morning last members of our Victorian Preachers' Association held a joint meeting with members of the Baptist Ministers' Association. A very happy time of fellowship was spent. Bro. T. H. Scamiller, D.A., gave an address on the Holy Spirit. Those attending the service felt that it would do much good.

Mr. C. M. Mackenzie, a member of Epping church, has been appointed matron of the Churches of Christ Children's Home, N.S.W. Mr. Mackenzie is the member of the Churches of Christ for thirty years, and will bring to her new position those Christian graces which should tend to mould the children for Christ and his church.

Mr. and Mrs. B. W. Manning and family spent last week-end in Melbourne en route from Ballaklava, S.A., to Rockhampton, Q. Bro. Manning gave helpful addresses at Balwyn on Sunday. He will prepare the way for the Hinrichsen-Stewart mission due to begin at Rockhampton on Sept. 23 and will assist throughout the mission. During his absence from South Australia, Bro. H. Watson, our missionary from India, will preach at Ballaklava.

At Drummondville, Vic., good meetings were held last Sunday. A brother from the Baptist church was received into fellowship in the morning. The gospel service was held in the mission tent. Bro. Gale again delivered an inspiring address. A feature of the meeting was the visit from the Methodist church of Bro. Phil. Sampson, H. V. Sampson, and W. Halliday, who assisted with organ, violin and flute. There was a large attendance. A married lady made the good confession.

During the past two weeks Bro. J. E. Thomas, of Berrin, has been conducting a mission at Gardiner, Vic. His excellent addresses were highly appreciated. Four responses declared for Christ. Attendances last Lord's day were very large, extra seating having to be provided at night. The whole service was very impressive. At the close Bro. Gebhde thanked Bro. Thomas and presented him with an inkstand as a token of the church's appreciation. The G.E. anniversary was celebrated on Sunday. There was a special attendance at the morning service. The Society had a part in both morning and evening services, members reading the Scripture lessons in a most capable manner. Bro. Gebhde gave an appropriate morning address. The church again finishes with Mrs. T. W. Smith in the death of her mother.

All of our readers would rejoice at the excellent results of the Hinrichsen-Stewart mission at Broken Hill. Over one hundred decisions would mean much to any church, but imagination almost fails to set forth what they mean to the cause at Broken Hill. Our faithful preacher, Bro. E. G. Warren, and his fellow helpers will be greatly cheered. The splendid success of the mission party in South Australia and Broken Hill will attract the more attention to the next great effort in Rockhampton, Qld. This is an entirely new work unsupported by any local church.

The last of the present series of group meetings of Victorian Women's Mission Bands was held at North Fitzroy on Sept. 5. There was the same good attendance of members of bands in the group which has characterised former meetings. Mrs. Gill presided, and Mrs. Main gave the address. Members supported suggestions made for the furtherance of the work. At these group meetings about 400 women have been reached, with the result that the Women's Mission Band movement has received a big impetus. Many ideas brought forward have been adopted by the various bands.

From many sources we hear of interest in the annual offering for the College of the Bible. A number of evangelists and church secretaries have indicated that special efforts will be made to make an "every-member-offering." In some cases extra supplies have been asked. Because the College offering is for ourselves to maintain a supply of preachers for the churches it is hoped that the brethren will indeed "make it unanimous" on Oct. 7. The special appeal to lift the 45 conditionally promised by "working men" for the College has been successful, and a formal request is being made for his money. It is gratifying to find the brethren so ready to help in a strenuous time.

Mrs. A. J. Wilson, Box 21, Swan Hill, Vic., writes to say that the booklet of favorite quotations to be published by the Swan Hill Sisters' Guild is on the way and quotations are nearly complete. Brethren and sisters engaged in our various church activities, at home and abroad, are represented. A few more favorite quotations are required to complete the original design of having one quotation for each day of the year. The Swan Hill sisters are anxious to finalise the gathering of quotations to enable the booklet to be produced in good time for the "Christ's mails." Those who may be interested are invited to send a favorite quotation (together with stamps to the value of one shilling, which will defray cost of printing) to Mrs. Wilson at above address.

The forty-second annual conference of Churches of Christ in South Australia is being held in Adelaide from Sept. 13-17. On Tuesday afternoon an "Old Folks At Home" gathering was arranged for elderly members of the churches. Sir J. C. Verec and G. T. Walden were to give reminiscence talks. To-night the president's reception is planned to be held at Grote-st. The president (Bro. F. Collins, preacher of Maylands church) is to speak on "Essentials to Progress." The Sisters' Conference will be held on Saturday. On Monday, Tuesday and Wednesday of next week the business sessions will be held, with Bible School, Foreign Mission and Home Mission evening meetings. Bro. Baloh Gebhde, of Gardiner, Vic. is visiting speaker. He will deliver the Conference Sermon in Adelaide Town Hall next Sunday afternoon, and is also planned for numerous other itineraries.

Two of our missionaries—Dr. E. H. Kilbourn and Bro. H. Watson—will also be with addresses.

Some years ago a church of Christ was in existence at Pakenham Estate. The church possessed a chapel and a manse, free of debt, but owing to adverse circumstances the church ceased to meet, and no services have been held there for many years. New members have occasionally moved into the vicinity, and on August 10, 1928, T. H. Scamiller, W. A. Wigney, and H. Watson visited around the district with a view to reopening the cause there. As a result a meeting for the breaking of bread was held on Sunday last. A number of visitors were present, including Bro. Ritchie, of Garfield; A. E. Kemp, of Swanston-st.; P. Aurbach, of Burywick, E. Smith and T. H. Scamiller, of Glunterrie; all of whom took part in the service. It was unanimously decided to continue Sunday morning services. There are about 20 members in the district. Bro. W. G. Organ, "Greenhill," Pakenham East, was elected secretary. Mrs. Gounsell, who has acted as treasurer since the services were last held, continues in that office.

"Joyful Tidings" (London) publishes the following interesting item of news:—June, 1928, was an historic time for Christian forces in the old historic city of Edinburgh, Scotland, for this month marked the formal union of the Pleasant Baptist Church and the Holyarch Church of Christ, merging their congregations, buildings and interests into the common body of Christ, thus responding to the challenge of their Lord, who prayed that all his followers might be one. This epochal event in the history of the church was the consummation of years of conversation, study, exchange of speakers and helpful, happy fellowship. Both congregations have had long and creditable records of service and had made valuable contribution to the religious thought and life of the city. This united church of Christ now has a strong staff of five numerically several hundred with a Bible school of 60 and 15 teachers. Mr. Laurie Grinstead, J.P., lately of the Holyarch congregation and now in London, Councillor T. W. Nelson, J.P., and Mr. Norrie, former leader of Pleasant Baptist church, were prime leaders in this union movement.

Two correspondents, one in Tasmania and the other in Victoria, refer to a recent editorial statement that once we had discussions on organs, paid preachers and open platforms, but that these discussions are happily past. The brethren cannot think they are past for they, with others, hold certain views. We really did not mean that literally no one was prepared to argue about these matters. The issues, however, are not "live" ones to-day, and we are certainly not going to attempt re-resolution. One of the correspondents is indignant at the mercenary motives of some paid preachers. Well, he could not be in business or tell with their hands, or denounce a hireling too strongly. So long as he makes sure of these two things—that he really has the hiring before him, and also that his own efforts and motives are a hundred per cent. pure—we should say he does well to be angry. We know something of our preachers and their remuneration, and that if they are hirelings they have let themselves go wonderfully cheap! Our other correspondent does a good thing. He bids us consider the need of more voluntary laborers, and justly cites the value of local preachers to the Methodist church. He also rightly urges us to honor the men who are in business or tell with their hands, and to freely preach Christ to their fellow-men as cordially agree. In last issue a tribute was paid to faithful church secretaries. So there are teachers, and visitors, preachers and officers, a host of faithful men and women who work by weak serve Christ. May their tribulation increase. But let us also honor faithful men who give themselves to the work of the world, and are the less worthy because they and the churches which support them believe the apostolic word that the Lord has ordained that they who preach the gospel should live of the gospel.

ACKNOWLEDGMENTS.
VICTORIAN HOME MISSION FUND.

From Conference until July 31, the following amounts have been gratefully received by the Victorian Home Mission Committee:—

From Churches.—Additional towards 1927 Annual Offering: South Richmond, £12/3; Thornbury, £5; Woorinda, £1/5; Parkdale, £4/1/3; Phinopsis, £5; Lygon-st., £1/16/-.

Per Duplex Envelopes: Kaniva, £4/4/-; North Melbourne, £1/5/-; Calae, £6/10; Swanston-st., £5/3/3; North Fitzroy, £5; Ascot Vale, £1/8/-; Footscray, £1/13/7; South Richmond, £1; St. Kilda, 5/-; Pyramid Hill, £1/4/-; Preston, £2/4/11; Northcote, £6/5/3; Box Hill, £3/15/7; Dandenong, £1; Warrnambool, 16/6; Swan Hill, £1/9/2; Bendigo, 10/4; Fitzroy, 6/1; Brunswick, £2/4/8; Red Hill, £1/6/3; Parkdale, £1/6/-; Castlemeane, £2/0/2; Wangaratta, 10/1; Colaba, 16/-; Footscray, £1/9/10; South Yarra, £3/8/10; Swanston-st., £5/15/8; Kaniva, £4/17/5; South Richmond, £1/3/11; Parkdale, £2/10/4; Northcote, £2/0/10; North Melbourne, £1/1/4; North Fitzroy, £5/5/-; Meribeth, £1/13/7; Hampton, £4/17/9; Pyramid Hill, 10/8; Box Hill, £2/5/4; St. Kilda, 10/-; Ascot Vale, £1/8/-; Ryeington, 7/10; Ararat, 14/6; Geelong, £1/0/7; Newmarket, £4/4/-; Brighton, £12/10/-; Stawell, 8/2; Hartwell, £5/18/6; North Williamstown, £1/13/6; Wedderburn, £1/1/3; Preston, £2/2/0; Shepparton, £2/11/11; Dandenong, £1/0/8; Bendigo, £1/17/4.

Per Collectors: Middle Park, 19/6; Gardiner, £3/10/7; Malvern, £3/2/-; Bayswater, 10/-; Moreland, £1; South Yarra, £1/3/6; Middle Park, 18/6; Lygon-st., £1/10/-; Bayswater, 11/-.

From Individuals (including response to Conference Circular August): Mrs. E. E. Crisp, 10/4; J. Tully, £2; Croydon Members, 10/-; A. T. Tully, £1/1/-; J. J. Tully, £2/3/-; C. H. Pittack, £1; Mr. and Mrs. W. Brownhill, £2; C. M. Wheaton, £2; Mrs. Geo. Petty, £1; Mrs. Woodhead, senr., £2; W. A. Brown, £2; J. E. Hinrichsen, £1; A. J. Williams, £5; B. J. Kemp, junr., £1/5/-; O. A. Walker, 10/6; "Member, Lygon-st.", £10; "Clumpitt Family", £5; Mr. and Mrs. A. T. Stevenson, £1; Mrs. Smeaton, 10/-; H. G. Cameron, 10/-; "A Member, South Richmond", 10/-; Mrs. E. Marshall, 45; Mrs. Holliday, £1; Benalla Members, £1; B. J. Newell, £2/10/-; Ross Pearl, £5; Mrs. Grindrod, £5; W. B. Crichton, 5/-; Miss F. Ross, 5/-; Mrs. E. B. Everett, 5/-; Castlemeane Senior C.E. Society, 15/-; Miss N. V. Hall, 10/-; Ernest F. Frye, 10/-; Mr. and Mrs. A. Clarke, £2; Joseph Frye, £3; W. Smith, £1; Mrs. Tuckett, 5/-; J. A. Jury, 10/-; H. Bolduan, £1; Millura Members, 10/-; J. E. Shipway, £1; Mrs. Cunningham, senr., £1; Robert Lyall, £20; H. L. Lyall, £10; B. J. Kemp, £100; J. D. Lang, 10/-; Mrs. Puckey, 10/-; Mrs. E. Nightingale, 5/-; Mrs. Cowley, 10/-; F. N. Lee, 10/-; R. W. Gouldie, £1/10/-; Mrs. Edwards, £2/2/-; E. M. Hall, £1; N. Harty, £2; "Lygon-st.", 5/-; W. F. Flinger, £1; "E.M.E.", £1; Lancelotti Members, 10/-; R. T. Pittman, £2; H. C. Bolduan, £1; H. L. Lee, 10/-; Mrs. Hayward, £1; A. N. Hinrichsen, £1; Miss L. B. Lyall, £5; Mr. and Mrs. C. T. Oliver, £3; Mrs. E. Zellus, £1; A. J. Fisher, £6; Miss L. Brown, 10/-; Mrs. Childs, 10/-; A. H. Clements, £1; "A.M.D.", £10 and £20; R. M. Williams, £1; Mrs. C. Lewis, £1; Miss R. Smith, £1; Horsham Members, £1/10/-; Mr. and Mrs. A. Brownrigg, £2; F. O. N. Brown, 10/-; Emerald Members, 10/-; Mrs. G. H. Pratt, £1/1/-; Mrs. Downes, £2; Miss M. Downes, £1; Mrs. A. R. Lyall, £1/10/-; Mrs. G. Macdonald, £1; "E.A.C.", Footscray, 6/-; T. H. Morris, £25; W. Luke Stirling, £1; S. Mallu, 10/-; Hamilton Members, £1; Mr. and Mrs. Thos. J. Petty, £5; Miss E. S. Fisher, £1; Mr. Green, £1; H. A. L. Hately, £5; J. M. Goldsworthy, £10; Miss M. Gausins, £1; Mrs. E. Nightingale, 10/-; Mrs. Thompson, £1; J. J. Barnacle, £1/1/-; Mrs. Pallot, 2/6; John Shannon, £1/1/-; Miss Graham, 10/-; G. G. Funston, £2/2/-; Miss M. J. Gilmore, £1; Mrs. C. Winsor, 10/-; R. A. Clydesdale, £1/1/-; A. J. Wilson, £3; H. Swalling, £1; Mr. and Mrs. Munro, £1; Miss E. C. Gill, £3; L. W.

Holmes, £1; Heg. Enniss, £10; W. C. Green, 2/6; Mrs. T. R. Morris, £5; D. A. Cockroft, £2/10/-; A. T. Lucy, £1; E. L. Williams, £1/10/-; W. Galrus, £1; "A Member", £1; Miss D. Lunn, £1; Miss Narrows, 10/-; Miss R. Cook, 5/-; Miss L. Waterhouse, 10/-; Miss M. Holt, 5/-; Miss E. Musson, 5/-; Mrs. A. White, 10/-; D. E. Pittman, £1; Mrs. F. G. Dunn, £5; F. J. Funston, £2/2/-; J. Jno. Hoey, £5/5/-; Mrs. F. J. Moate, £1; Miss Jean Paynter, £1; Miss A. Dennis, 10/-; South Yarra J.C.E. Society, 10/-; Mrs. R. Bagg, 6/-; "Two Dunblairg Boys," 5/6; "N.Y.Z." £10; J. A. Seabrook, £1/10/-; T. E. Batly, £1; R. Hutchinson, 5/-; Brighton, P.B.I., £14/-; Mr. Linard, 5/-; Geo. H. Gouldie, £2/-; J. A. Wilkie, £6; F. A. Youens, £1; A. Pfeifer, 2/6; Mrs. B. Meyer, 10/-; E. Gouldie, £1; J. E. Austin, £10; Mr. and Mrs. C. A. Sampson, £2; Miss Lily Addicott, £1; Miss F. McKay, £2; Mrs. E. G. Burton, 5/-; W. J. A. Smith, £2; L. Martin, £3; E. H. Daus, £1; Miss C. Davis, £5; Mrs. Shrimpton, £1; O. J. McLean, 5/-; Miss Grace Harlett, £1; Miss E. Dixon, £1; E. Cowper, £10; Miss J. C. Gouldie, 10/-; "Anonymous," 10/-; F. Petebell, £5; Mrs. E. Hunt, £1; Miss Ethel Duff, £1; B. L. Arnold, £1.

Miscellaneous: C.E. Department, 7/6; Horsham C.E. Society, 15/-; Services of Secretary, £8; Use of Committee Room, £9/5/-; From Lecture at Bendson by B. Enniss, £2; Women's Mission Bands, £18/19/6.

In addition to the above, the following amounts have been received with the request that no name be published:—3 donations of £1 each, 2 donations of £2 each, 2 donations of £2/2/- each, 1 donation of £5 each, 1 donation at £5/5/-, and a donation of £60.

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COLLEGE OF THE BIBLE.

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

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Western Australia.—E. R. Berry, £1/10/-.
Queensland.—Miss H. G. Brown, 2/6; Mrs. L. Witt, 5/-; Anonymous, Townsville, £5; J. W. Clothier, £1.

Special Contributions.—Victorian Women's Mission Bands, £3/10/-; Scholarship Fund.—Mr. and Mrs. T. E. Rofe Settlement, £20.

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OBITUARY.

COLBOURNE.—On Monday evening, August 20, after a short illness, our Sister Mrs. Colbourne fell asleep in Jesus at Lindfield, N.S.W., at the age of 76. Our sister was a link with the early days of our churches in Australasia having been baptised in New Zealand more than sixty years ago. In 1868 she married the late Jesse Colbourne of revered memory, and for 42 years she shared her husband's work in New Zealand, South Australia, Victoria, Queensland and New South Wales. She had known great sorrow, death having claimed her husband and two sons. The last eighteen years of her life were spent in quiet retirement in the restful home of her daughter, Mrs. A. E. Logan; her membership being with the church at North Sydney, her husband's last field of labor. The calm peacefulness of God characterised both her life and her death. Our sister's body was laid to rest at Waverley, the service being conducted by the writer, assisted by Bro. H. O. Sutton and R. Verco. The latter paid a beautiful tribute to her Christian character, and helpful service of past days. We commend her dear ones to the God of all comfort and grace.—J.W.

RYAN.—The church at Annerley, Qld., has suffered a severe loss in the death of Sister P. Ryan (nee Mabel Eileen Black) which took place on Saturday morning, Aug. 18. She was baptised by Bro. Young in the Annerley chapel in June, 1921, and proved a most faithful member. A large number of friends gathered at the home, the church and the graveside, where Bro. Young conducted impressive services. The loving sympathy of church members and friends goes out to the sorrowing husband and loved ones in their sad bereavement. J.C., Qld.

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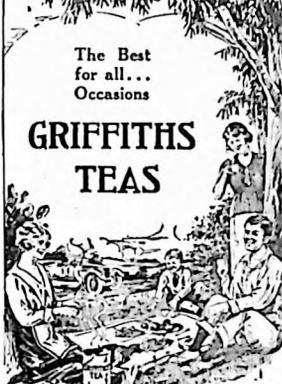
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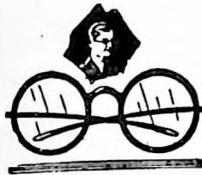
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News of the Churches.

Tasmania.

Invermay.—The church is slowly progressing under the guidance of Bro. W. Waterman. Attendance has been interfered with through sickness. Bro. W. Waterman, E. Stevens and F. Clements were appointed elders. A week of special prayer meetings was held from Monday to Friday. An auxiliary of the church had a night. The meetings were very well attended and very helpful.

Western Australia.

Northam.—On Sept. 2 there was the usual large attendance. Bro. Buckingham spoke both morning and evening services. "David and Goliath" and "Two Extra Ordinary Men."

Kalgoorlie.—On Aug. 29 the Bible School chartered a special train to Coolgardie for their annual picnic, when about 500 people attended. Amongst our visitors on Sept. 2 were Bro. D. M. Wilson, past Federal President, his wife and daughters. Bro. Wilson spoke in the morning. Sisters Wilson and McDermid rendered a duet at the gospel address.

Essendon.—Illness has lately interfered with attendances. Bro. Nightingale spoke at both services on Sept. 2, a baptismal service being held at night. Sunday School anniversary celebrations are in full swing. Bro. Carter, of Subiaco, gave an eloquent address. The Kappa club is conducting an all-round athletic championship. G.E. work is bright. The cause at Midland Junction is growing.

Queensland.

Annerley.—Bro. C. Young spoke at both services on Sept. 2. At the evening in memorial service to Sister Ryan, he preached most touchingly. One young member of the Bible School made the good confession. 95 broke bread for the day. The Bible School rally is well launched, 125 attending.

Bundaberg.—On Aug. 24 Bro. Hinrichsen preached a fine gospel sermon. Sister M. Lässig rendered a solo. A social was held in the Callaghan Hall, and the women's guild will benefit by £7'10". Sister Brown, president of the guild, welcomed Mrs. Hinrichsen. Bro. Hinrichsen responded.

Maryborough.—Good meetings continue, and interest is increasing. 70 ladies attended the sisters' guild welcome to Mrs. Hinrichsen. These included representatives from other city guilds. At gospel service on Sept. 2, Bro. A. N. Hinrichsen spoke powerfully to a large congregation. Many strangers were present.

Kingsray.—Good meetings are reported at Kingsray and Bode. Meetings for worship are now fortnightly at Kingsray. The ranks have been further augmented by the coming of Bro. and Sister Christenson, from Rosevale, and the return of Bro. Doettcher. On Aug. 26 Bro. Young (Conference President) preached, and two young men made the good confession.

South Australia.

North Adelaide.—On Sept. 2 Bro. Hugh Gray spoke morning and evening. The son of Mr. Arthur Downs confessed Christ. At the Bible School six scholars recited Mark 16 with remarkable accuracy. At the Band of Hope meeting Mr. Honey (Australian President) gave an interesting talk on prohibition.

Hindmarsh.—The services on Sept. 9 were largely attended. In the morning Bro. Allen Brookes' subject was "Living Helplessly." In the evening he spoke on "The Father's Gifts." Bro. T. W. Shaw, of Middle Park, Vic., gave a Scripture reading. Two young men were baptized. A young lady made the good confession.

Queenstown.—On Sept. 1 the girls' Wattle Club gave Bro. Brooker a surprise party on the occasion of his birthday. On Sept. 9, G.V.P.M. Mr. Matthews spoke. At the morning service Bro. Foote presided, and Bro. Brooker exhorted. The Bible School was held at 220. At the evening service Bro. Brooker spoke on "Something Better than Gold."

Senaphore.—On Sept. 3 the Band of Hope had a good meeting. 17 new members were elected. Mr. Keeling delighted all with his message and compositions. The choir gave a musical and elocutionary programme at the Salvation Army Fair on Friday. Good meetings on Sept. 9. Bro. Beller spoke in the morning on "Eucharist or Lord's Supper," and preached at night. A record Bible School for the year: three new scholars.

Crystal Brook.—Meetings have varied in attendance. Visits from Bro. Bower, Randall, Manning and Garland, of the Northern churches, have been greatly appreciated. Local brethren also help with addresses. Bro. Perriam, of Mile End, gave both addresses on Sept. 2. A Bible School was started, and with one or two visitors, had 32 in attendance. They, with some of their parents, were present at a fairly large evening gathering.

Narwood.—On Sept. 9 the church entered on the fifth week of the Baker-Watson tent mission. The usseltellings rather interfered with the attendances during the month. Each Sunday night since Aug. 19, the service has been broadcast by 5KA. Bro. Baker had a large number of questions to answer, and spoke on the subject, "Why not Christian Unity?" An offering amounting to £5'12-2 was taken up for the distressed and unemployed. There have been 17 deacons to date. During the day 189 men took bread, and four were received into church for fellowship.

Fullarton.—Good meetings all day on Aug. 26. Bro. Bunnissen gave a fine exhortation. At school 156 were present. Bro. Graham preached effectively on "So Near and Yet So Far." G.E. societies are doing excellent work. On Sept. 2 the third church anniversary was celebrated. Bro. Whitehair gave an excellent exposition; about 120 present. The first Pentecost thank-offering for repayment of the loan amounted to £25; offering for local work was £8. Men's meeting is growing. Mr. S. Makin, M.H.D., spoke on "The Distinctive Mark." The teachers' conference was held. The school has eight officers of the church working in it. At night Bro. Graham gave an excellent address on "The A.B.C. of the Word."

Colonel Light Gardens.—The third anniversary of the opening of the chapel was celebrated on Sept. 2. An "every-member-present" service in morning was largely attended. In the evening 108 were present at gospel service. Bro. Horsell spoke at both services; two splendid addresses. The choral society gave items at the evening meeting. Bro. Horsell has completed twelve months of voluntary service for the church; his generous self-sacrifice is much appreciated. Anniversary services were continued on Sept. 5 when a public social was held. Bro. H.M. Committee, and Horsell (secretary), of Bro. and Sister Key have been received into fellowship from Nalworth, and Miss Beril Bister, from Glenelg. The church has sustained a serious loss through the removal to Strathalbyn of Bro. and Sister T. Smith and their two daughters. All have been splendid workers in church and auxiliaries. Colonsay. A combined Endeavor meeting was held on Aug. 29. The Juniors conducted the

service; 61 were present. At the midnight prayer service a married lady confessed her faith. On Sept. 2 Bro. H. J. Butler, of the C.I.M., delivered his farewell address to the church in the morning, prior to leaving for China to take up missionary service. A farewell social was tendered to Brother Butler on the Tuesday, when representatives of the various auxiliaries had kindly gathered. Reply to the social Bro. H. J. Kitchin, also of the C.I.M., delivered a powerful exhortation on "The Endeavorers." Bro. H. W. Manning was a speaker at the prayer meeting. Church service on Sept. 9 were excellent. At the gospel reading a young lady confessed Christ. A baptismal service was conducted at the conclusion. The boys' club held a social recently. Bro. J. Mitchell, a foundation member of the church, passed away on Sept. 3. He was a devoted and faithful Christian, continuing to attend the services, and take an active part right up to the time of his death. He will be sadly missed. Bro. J. Hitler is back again after an operation.

Victoria.

Bonalla.—The church is having good meetings under the leadership of Bro. J. Jackel. **Warranata.**—Meetings are well attended. Bro. R. I. Arnold's messages are greatly appreciated. An aeroplane rally has been commenced in the Bible School, and new scholars have lately been added.

St. Kilda.—The P.B.P. club has added two members and the P.S.P. and K.S.P. clubs each recently. Bro. Sandells, of Windsor, was the morning speaker last Sunday. Miss L. Eastwood was evening soloist.

East Kew.—On Sept. 3, the K.S.P. held a social on morning of Sept. 9 two ladies were welcomed into fellowship. Bro. Lyons exhorted. At night Bro. Yuens preached a powerful message. Bible School continues to grow.

Cheltenham.—Meetings were good on Sept. 3. F. W. Martin speaking in the morning, and W. H. Clay at night. Bro. D. Waksley is commencing a two weeks' mission at Oakleigh, to be followed later on by S. H. Mudge at Clunburton. Bro. J. J. Jones, of St. Albans, commenced his duties. In the morning he gave a fine address on "The Guide," and in the evening he spoke on "Where is Jesus?" and gave a stirring and eloquent address. Attendances were fairly good.

Swan Hill.—Bro. H. Hillford, of Echuca, is conducting a fourteen days' mission to conclude on Sept. 11. At the annual district conference Bro. Bro. Emms is expected to be present, and the following point to a revived interest in district church work.

Mildura.—On Sept. 5, at the Lake Sande School, a concert was given in aid of the organ fund, and enough money was received to purchase a small folding organ. On Sept. 9 Bro. Mulford and Cameron exchanged pulpits for the morning service.

Malvern-Caulfield.—On Sept. 9 a lady, faithful the preceding Sunday, and her mother, were received into fellowship. Bro. Dr. Hillmer addressed the church. In the evening Bro. Anderson preached on "Stiffed Conventions." Mrs. Ausley and Mrs. Hunt sang a duet.

Brighton.—On Sept. 2, to a large audience at the evening meeting, Bro. Forbes spoke on "The Eucharist." On Sunday night last Mrs. Forbes' subject was "The Papacy." At the Bible School scholars were baptized. Sunday evening prayer meeting is growing. Glenferrie.—A successful revival was given at the new hall by Mrs. Violet Howgate, A.C.M., of the S.L.C.M., assisted by other artists, in aid of the building fund. The Sunday School anniversary services were commenced on Saturday. The afternoon service a practical demonstration of the work of the kindergarten department was given. Bro. T. H. Scambler preached at night on "Volunteers," and the school rendered special music.

Footscray.—On Sept. 9 the usual quarterly K.S.P. service was held, all offices being filled by members of the club, even that of speaker. Bro. and Sister Jackson were received by letter from Ararat. Final practice for anniversary was held.

Wagtails.—Well-attended meetings were held on Sept. 9. At the morning service six young ladies were received into fellowship. At the evening service Bro. Wakeley gave a powerful address on "A Glorious Beginning." At the close one young man made the good confession.

North Fitzroy.—The fourteen days' mission was commenced on Sept. 9. Bro. A. G. Saunders led the preaching. A good audience listened with rapt attention to the preacher's message, "If a Man Sin?" At the close five confessed Christ—two young men and three young women.

Pyramid Hill.—On Sept. 2 a party of members were present from Doort. Bro. P. Stocks addressed morning and evening services. On the morning of Sept. 9, Bro. Westwood spoke on "Gifts," and addressed the gospel meeting at night. Bro. D. Moss was present after a prolonged illness. The attendance at Friday night prayer meeting is improving.

Melbourne (Swanston-st.).—Owing to school holidays, many members are in the country with the young folk. During the week the attendance has been smaller. Bro. Moore continues to give interesting messages. On morning of Sept. 2 Bro. Saunders, from Lygon-st., gave a helpful address on "Light." The Bible School held its anniversary, scholars having tea and afterwards giving a good programme of music, recitations and dialogues to parents and friends.

West End.—During the week the mission services have been continued by Bro. Shipway. Bro. Fred. Elliott has helped with the community singing. On Wednesday evening a young married woman made the good confession. On Sunday morning last Dr. Kemp gave an interesting and helpful address. At night Bro. Shipway spoke on "The Mystery Man." An address was rendered by the choir, and a solo by Bro. Elliott. A lad from the Bible School confessed Christ.

Balwyn.—Sunday School anniversary services were well attended on Sept. 9. B. W. Manning, of Balaklava, S.A., gave a fine message in the morning. J. E. Austin presided. In the afternoon and evening the Balwyn Hall was full. Scholars and teachers formed a great choir, and the singing was inspiring. Bro. Manning gave great addresses afternoon and evening. Mr. and Mrs. Gluyas, of Mile End, S.A., and Mrs. B. W. Manning and family, were among the visitors. Sympathy is felt for Bro. Evans in the loss of his brother at Doort.

Footscray.—The church celebrated its fifth anniversary on Sept. 2. Bro. John Tully spoke in the morning. Bro. Hargreaves was the speaker at the evening service. A solo by Bro. Don Potts, also a duet by Mrs. B. Moffat and Don Potts, and a special anthem by the choir were rendered. On Sept. 5 the tea and public meeting was held. Supper was provided by the scholars, after which singing, recitations and musical items were given. Bro. J. Tully was chairman. Bro. Hargreaves gave an address. Large congregations at all services.

Carlton (Lygon-st.).—Bro. G. E. Moore spoke on morning of Sept. 2. Commencing the slumbering mission effort by the two churches, Bro. J. W. Baker spoke in the evening. Bro. A. G. Saunders being at North Fitzroy. 113 were at Bible School. The Berean class is progressing under the leadership of Bro. Saunders. A lantern lecture on Ephraim was given by Bro. S. Stevens, and a good prayer meeting held for the work among the aborigines. Sympathy is expressed with Mrs. E. McLean, who is in hospital. The choir is helping considerably in evangelistic services.

Ballarat (York-st.).—Church anniversary celebrations were held on Aug. 26. Bro. Farley gave an enthusiastic and inspiring message. He also delivered splendid addresses to crowded con-

gregations in the afternoon and evening. On Sept. 3 the public meeting was held at the Doort. Scamiller delighted all with his address. A chair and table have been dedicated to the service of the church to commemorate the memory of the late Bro. and Sister Parnell. Bro. W. Peary acted at gospel meeting on Sept. 2, when a young man made the good confession. The church's aim for 1930 is a new church house.

Lane'sfield.—Services on Sept. 9 were very encouraging. In the morning five new members were received into fellowship, and at the close of the evening address a young man confessed Christ. Attendance at Sunday School is well maintained, with an addition of two new scholars. A Bible class was established, with an enrolment of seven members. Bro. L. Weid was appointed superintendent of the school. A young people's society, formed a few weeks ago, is making good progress.

Standa.—On Sept. 2 Bro. H. Williams, of the School of the Bible, spoke both morning and evening to large and attentive audiences. His messages and visit were much enjoyed. On Sept. 7 the boys' class and girls' mission band combined and gave a splendid demonstration. Their work was exhibited, and 369 articles, including frocks, sheets and quilts, will be sold. The scholars, under the direction of Bro. Williams, will give a dramatic exhibition at Christmas to orphanage and hospital. Much credit is due to Sisters Methven and Wheaton for their efforts in organising and preparing the children for the demonstration, which was of high merit. Meetings on Sept. 9 were well attended, with many strangers present at night. Chas. Bro. Methven spoke very acceptably on Christian union.

Collingwood.—Services have been fairly well attended. On Aug. 26 a young lady confessed her Lord after an excellent address by Bro. J. Bird, who has returned after vacation. The Bible School on Sept. 2 was a great success. The scholars, under the able leadership of Bro. Alf Musgrove, rendered some excellent singing. In the evening about 200 attended. Bro. J. Bird spoke on "A Drama of Life in Three Acts." On Sept. 4 a tea meeting and an excellent concert were given to the scholars. There was a large audience. On afternoon of Sept. 9 Bro. Samuels gave an address to the scholars. At night Bro. J. Bird spoke. Bro. Richards, who has been ill, is now much better.

South Yarra.—On Aug. 21 the girls' club held their annual concert. The items were all well rendered. The meetings for deepening of spiritual life were a great success. The speakers were Bro. J. Webb, H. Gebbie, J. Patterson and A. G. Saunders. The addresses were all of a very high order. Soloists: Miss Clippelfield, Bro. Les, Broster, Miss E. Bagley, and Miss L. Greenhill. Last Lord's day the J.C.E. held its anniversary. On the previous Saturday the young folk were given a banquet. On Sunday evening they gave a number of items, and reflected credit on the leader, Bro. F. Lewis. At the close the prizes were presented by Miss C. Graham. We regret that Sister Mrs. Graham is laid aside through illness; also Miss Carr.

New South Wales.

Gleadow.—Bro. J. R. Cambridge concluded a week's mission in Gleadow on Sept. 7, with five decisions. Much interest has been aroused. From here Bro. Cambridge goes to Balladron for a fortnight's effort. There is no church there and no members. A baptistry has been placed in the chapel, and the first indoor baptismal service was held on Sept. 2.

City Temple.—On Sept. 2, 200 were received into membership, one by baptism and one by profession. On Sept. 9 Bro. Chaple (Conference President) addressed the meeting. The evening meeting took the form of a Holy service. Bro. Davis spoke—"The Christian Creed"; a man accepted Christ. At a recent business meeting all retiring officers were re-elected.

Morony.—All scholars who sat for the State examination passed. Kindergarten Teachers have brightened the hall with a number of Scriptural pictures. Mrs. Parnonage, a previously immersed believer, has been received. A brother, recently baptised, was welcomed into fellowship on 9th. Bro. Stow exhorted. Bro. Stitt's gospel message was entitled "Doing the Big Thing."

Burke.—Meetings were well attended on Sept. 9. Bro. W. Black gave a very helpful morning address. Bro. Pond gave a fine gospel address in the absence of Bro. Alcorn at Canberra. On 3rd inst. a social evening was held under the auspices of the Sunshine Club to celebrate the first anniversary of Bro. and Sister Alcorn's labors with the church, when a presentation was made of a cattery set.

Lismore.—N. G. Nolle conducted good services at Bangalow and Byron Bay on Aug. 26. The new Y.P.S.A.C.E. has begun well. Bro. Don Robinson was present on Sept. 2; he will transfer from Chalmers. Bro. Leslie Snow gave a very acceptable exhortation on Aug. 26. The esteemed brother, A. M. Witherspoon, is seriously ill. An offering was taken on Sept. 2 for the State Y.P. and Bible School Department.

South Kensington.—Bible School anniversary services were held on Sept. 2 and 4. On Sunday morning an appreciated address was given by Bro. C. Flood, superintendent. There were large attendances in the afternoon and evening, when Bro. Southgate delivered an excellent sermon entitled "The Challenge of Youth." The attendance at the demonstration on Sept. 4 was the largest in the history of the church, over 500 being present, while many were unable to gain admission. The singing was admirably conducted by S. J. Southgate. After an excellent programme the pageant "Australia," written by Bro. Southgate and produced by Miss Southgate, was presented. At the recent Federal Council held at Perth, we won in the teachers' division by Miss B. Hall and Mrs. C. Flood.

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MARYBOROUGH DISTRICT CONFERENCE, VIC.

On Aug. 29 the fifth half-yearly conference of the Maryborough, Bet Bet, Dunolly and St. Arnaud churches was held at Maryborough.

Reports of an optimistic nature were received from all the churches. Appreciated service has been rendered by Bro. Hill, the Conference Secretary. Bro. Withers was re-elected president, and Bro. Hill secretary and treasurer.

Bro. Wakeley, of Cheltenham, gave an invigorating address on "Our Witness."

The afternoon session was of an inspirational character, Bro. Earle, of Castlemaine, being the speaker. His address on "Our Worship" was appropriate and much appreciated.

A public meeting opened the evening session, preceded by a bright song service at 7.30 p.m. Items from the various churches were rendered, and an informative address on "Our Mission and Message" was delivered by Bro. Wakeley. Bro. Withers, Conference President, occupied the chair throughout the day's services. The song-leading for each session was capably conducted by Bro. Stafford, of Ivanhoe church, Bro. Newell, Paternoster and Crouch, of Bet Bet, Dunolly, and St. Arnaud respectively, contributed largely to the success of the meetings.

Dinner and tea were provided by a band of willing sisters of Maryborough church.

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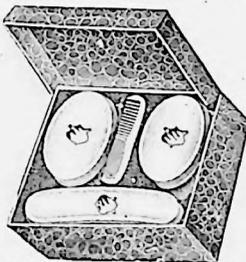
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THURSDAY, SEPTEMBER 20, 1928

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