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"The Bigotry of Breadth."

THE "British Weekly" used the above title as the fitting heading of a brief article dealing with the address delivered by Mr. T. Rhondda Williams as Chairman of the Congregational Union of England and Wales at the Spring Assembly. The reports of the speech make sad reading. The keynote of the address was given in the opening sentence: "It should be a truism that if the Christian churches are to serve the needs of the modern world they must know that world—its prevailing modes of thought and its prevailing methods of life; and they must learn its language." The speaker went on to say that "the world will not accept Christianity upon any external authority, not even the authority of Christ: the only authority over us must voice itself within us. The more you reassert the other kind of authority, the weaker you make the church in its appeal to the modern world." No wonder the address has received wide discussion and severe condemnation.

Mr. Rhondda Williams, according to the reports we have seen, not only repudiated the Bible account of "the fall of man" and expressed the view that we should drop the phrase, but, consistently, went on to ask: "If we have no change to be made in that structure of the plan of salvation which was laid up and founded upon the doctrine of the historic Fall? Are we still to sing, 'The second Adam to the fight and to the rescue came,' when we no longer believe that the first Adam was there?"

An adequate sense of sin.

Sympathetically reporting the address of Mr. Rhondda Williams for the "British Weekly," Mr. J. Hugh Edwards, M.P., writes: "After maintaining that the framework of the old theology has gone to pieces, he proceeded to say with deliberate emphasis that 'traditional Christianity has already ceased to be the religion of a good many of our churches and of a still larger number of our ministers.'" He deprecated in the strongest of terms the unreality which

marks many of the confessions of sin in hymns and in public prayer. To make dogmas of these for general adoption or hymns for congregations to sing, lands us in absurd exaggerations and insincerities."

Few persons would be disposed to deny that sometimes the words of the hymns we sing are unsuitable, and the saying of the words by the ordinary Christian savors of unreality or insincerity. But Mr. Rhondda Williams singled out one hymn. In his plea for "intellectual honesty" he is reported as saying that "no man or woman applying for a situation would use such words as 'I am all unrighteousness; false and full of sin I am,'" and that, therefore, they must be insincere when sung in churches. In reply, one might well express a doubt whether the appropriateness of the language which we use when we speak to God should be tested by its efficacy as an aid to employment. More seriously, we may hazard the suggestion that he who cavils at Charles Wesley's famous words has yet to learn the Scripture doctrine of sin.

A correspondent to the "British Weekly"

well replies to Mr. Williams, as follows: "Everyone knows the context in which these lines occur:—

'Just and holy is thy Name,
I am all unrighteousness,
False and full of sin I am,
Thou art full of truth and grace.'

"The whitest handkerchief appears soiled against a background of newly-fallen snow. The saintliest of human lives shows stains when contrasted with the one spotless Life. Dare any sincere Christian, in the presence of his sinless Lord, and with heart and life naked beneath that kind but searching glance, use language differing from that of Charles Wesley's immortal lines—immortal because bearing the impress of spiritual honesty?"

An editorial note in the same paper similarly deals faithfully with the speaker: "We, therefore, simply refuse to believe that any thinking man such as he is would stand by an illustration which has given deep offence. In that illustration, mocking the Catholic attitude of the human soul face to face with God—from the dawn of the moral sense to the latest of such utterances in the most poignant literature of this very moment—Mr. Rhondda Williams quoted 'false and full of sin I am,' and asked his hearers whether that was how any of them would apply for a situation! We will only say this, that, in our own view, there is no other final approach to God. Even such an uncommitted student of life as Stevenson declared that at best a man could but hope to be 'a faithful failure.'"

Abandoning the message of the gospel.

The simple fact is that Mr. Rhondda Williams and a considerable number of others of like mind are willing to discard what were to the apostles of Christ and the apostolic church the fundamental doctrines of the Christian faith. It is not simply that they seek to present in modern language the original message. There may be need of such a restatement of the faith as many

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preachers ask for; and so long as it is "the faith" which is restated we shall not object. But when in the restatement essential truth is omitted, or when there is a denial of what Christ or his apostles taught, we are entitled to call a halt. It is distressing to note the lightness, we might almost say the wantonness, of the speech of professedly Christian leaders when they talk to people about the Bible and Bible doctrines. In the case of Mr. Williams' address the fundamental lack is an adequate sense of sin and of the need of salvation. Obsessed by a thorough-going evolutionary view, he so attenuates the idea of sin as to rule out the necessity of atonement. The believer in the word of God can hold no parley with anyone who acts thus. He who loses the sense of the heinousness of sin, the value of the atonement, and the necessity of conversion, is out of harmony with Christ and the Scriptures, and lacks the message which the world needs. We do not say he cannot draw crowds or give much helpful utterance; but he lacks the message of the cross and of the gospel which is God's power unto salvation. A greater preacher than Mr. Williams—the late Dr. J. H. Jowett—said of a greater preacher still: What was it that made Spurgeon's preaching so terrific? Salvation to the uttermost, preached without an "if" or a "peradventure" or a "perhaps." That was the secret of pulpit power.

Christianity and the modern mind.

Mr. Williams is obsessed with the necessity of meeting or accommodating ourselves to the modern scientific spirit. In Australia recently a prominent leader has been urging his fellow-religionists to regard "the University mind." The scientist, the university man, the politician, the professional or business man, the artisan, the wharf-laborer and the crossing sweeper are all alike in this that they are sinners in God's sight and need a Saviour. All may find their rest and full satisfaction in him. The Gospel is adapted to the needs of all. Let us get rid once and for all of the notion that there are special Gospels for special sets of people. By all means present the message in such a way as to make an appeal to all. But remember that if Christ is lifted up "he will draw all men" unto himself. We need not ask scientific or university minds to pass the Gospel message before we dare present it to others. Imagine the Apostle Paul approaching the leaders of thought of his day and getting their imprimatur before he told of Christ and him crucified! No; he proclaimed a wisdom which the rulers of this world did not know. We honor thinkers and scientists when they speak of the facts or truths within their own sphere of knowledge. But what makes them expert in the things of God? "Do you sufficiently recognise," Wm. Robertson Nicoll once wrote to a great church leader, "that in the Bible there is told of God all that mortals know? That there is no supplement to revelation." Nobody knows how to be saved but as that is revealed in the Scriptures. Christ is the only way to God. The message which comes

from God is fitted by him to meet the needs of the human heart, and, basically, the needs of us all are the same. We are hungry and thirsty; we all need food and drink. We have spiritual needs; and all need the bread and the water of life.

The London "Christian," commenting upon the demand of the Congregational Chairman that the church should "get its head out of the old traditional skin, and its limbs free for a forward movement," gives some sentences which have our most cordial endorsement: "In an age of popular indifference, the demand should be for preachers to become more decidedly true to the

authentic message of the Gospel, and more jealous to preserve the ancient ideals of the Faith—to recover once more the old doctrine and to seek anew the old dynamic. Without this a forward movement will be a movement apart from Christ—a thing of name, and not of power. Once again we are impressed with the fact that the need of the time is for preachers and teachers to go back to the old book, and to prepare themselves for spiritual advance, not as men-pleasers seeking compromise with worldly aims, but rather as ambassadors for Christ, charged with the Gospel of reconciliation."

The Church.

Thos. Hagger.

The church occupies a prominent place on the pages of the New Testament. This would suggest that it is an institution of importance. It was

Founded by Christ

(Matt. 16: 18) through his apostles on the day of Pentecost (Acts 2: 1, 47; 11: 15), and so it is divine in its origin.

The foundation principle upon which the church rests is the great truth that

Jesus is the Christ,

the Son of the living God (Matt. 16: 13-18). This being so, it follows that no one can be admitted into it until he believes that truth. That truth is therefore the creed and confession of faith of the church of God.

Usually in the New Testament it is spoken of as "the church," or "the church" in a certain place. It is referred to as "the church of God" (Acts 20: 28), and "the church of the living God" (1 Tim. 3: 15). The congregations into which the members are gathered are called "churches of Christ" (Rom. 16: 16), and "churches of God" (1 Cor. 11: 16). The members are said to be "Christians," "disciples" (Acts 11: 26), "saints" (1 Cor. 1: 2), "believers" (Acts 5: 14), "brethren" (Rom. 12: 1).

All through the word

The unity of this church

is stressed. "There is one body," said the apostle Paul (Eph. 4: 4). And Jesus prayed that this unity might continue all down through the centuries (John 17: 20, 21) as a witness to the great fact that he was the Sent of God.

Being of divine origin, and having been established for a divine purpose, the church cannot make its own conditions of membership, nor decide the time and nature of its worship. A careful reading of the second chapter of Acts will show that, after men had

Gladly received the word,

they were baptised into the church, and that, having come into Christ, they con-

tinued steadfastly in the apostle's teaching, the fellowship, the breaking of bread and the prayers. For the purpose of breaking bread in memory of Christ, the disciples met on the first day of the week (Acts 20: 7).

Contrast all this with the Christian world to-day, and you will notice that denominations have taken the place of the "one body," that party names are worn, and so human creeds have taken the place of the simple and divinely-given, that conditions of membership in the various denominations have been decided by men, that, generally, the Lord's Supper is observed at less frequent intervals than "the first day" of every week. But which is the better? The church that Jesus built or the denominations that men have made? Would it not be well for all who love Christ to go back to the church of the first days of Christianity? That would mean going back to simplicity, to unity, to the Christ-way. And surely that is right.

LITTLE PARABLES.

"Father, you must have been living in Capernaum when Jesus Christ was there. What was he like?"

"I do not know, my son. I never met him. You see I had no need of him."

"You knew Jesus well, father?"

"Yes, very, very well."

"How came you to know him so well, father?"

"I was a leper."

—M., in the London "Christian World"

"I stay my haste. I make delays.
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know thy face.
The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from thee."

The Crescendo of Life.

A Meditation on Isaiah 40 : 28-31.

P. C. Bennett.

In the presentation of Christian evidences, the point is quite often made that the veracity of the Bible is attested as conveying the living Word of God because of perennial applicability. The substantiation of that point is illustrated abundantly in the passage under consideration, for when the prophet speaks of fainting, weariness and weakness, he speaks of that which is our common lot. Signs are not wanting that in many ages our own experience has been paralleled in that of others; that sorely tried individual Job complains, "My soul is weary of my life"; while the preacher in the Book of Ecclesiastes pens the axiom that "Much study is a weariness of the flesh."

We, living so long after the recording of words like these, realise anew that when Isaiah spoke he delivered a message that, while primarily intended for the people of his own day, has its mission to our own hearts whatever be the confines of circumstance. If you have known the enervation of the years, if yours is the exhaustion of the demands of life, or if the enmity of youth has laid its captivation upon you, then this prophet of the old dispensation has somewhat to say unto you.

But have you read the passage yet? You must, for it is vital to our meditation. Did you notice the striking contrast between this dire need and the reservoir of power available? We like tremendously Isaiah's use of the adjective; this power, which is God, Jehovah, the Creator of the ends of the earth, is everlasting, which, interpreted into terms of everyday usage, means that just whenever we need him he is there; no matter when we live, nor how long we live, nor what the hour of day or night, he never fails.

The next adjective employed is to the effect that he is unfainting. In what contrast to our own limited vitality! "God," says Fenelon, "never makes us sensible of our weakness except to give us of his strength." When we reach the end of our tether, he is unfainting. When we are ready to drop from sheer fatigue, he is there, unfainting, ready to help.

Neither does he weary, says the prophet. George C. Lorimer has well said, "Not a sorrow, not a burden, not a temptation, not a bereavement, not a disappointment, not a care, not a groan or tear, but has its antidote in God's rich and inexhaustible resources." Bearing in mind how tired and piqued we become with one another, it is good to meditate that he never wearies, and that in every impasse of our harassed lives, he is there.

The next phrase is good—take a look at it. Were you ever misunderstood? Of course you were! The person is not born

yet that has not been misunderstood, at least, we have never yet met one. Well then, remember, he is supremely comprehending. For if there is no searching of his understanding, that just means in plain language that his mind reads around all our perplexities and understands us perfectly, when the dearest and the best of earth perhaps misjudges. Comforting? Very.

And then—it is not in the text, but it's a natural corollary—he is unstinting, and now the words of Henry Ward Beecher obtrude themselves: "God is a Being who

WISDOM AND SENSE.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear vision see
Of that new world that he would have us build,
To Life's ennoblement and its high ministry.

God give us sense—God-sense of Life's new needs,
And souls ablaze with new-born divalities—
To cope with those black growths that foul the
ways—
To cleanse our poisoned founts with God-horn
energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for their loyalties.
—John O'Connell.

gives everything but punishment in over measure." Think that over, and then line it up with the promise that this power, this personal, present power, will renew our strength whenever we faint or weary or fall or come to an end of our comprehension of the scheme of things.

The crescendo of life.

Consequent then, upon the renewing of our strength, we embark upon a transcendent experience that we delight to think of in musical terms, for in very deed it has all the appearance of a crescendo movement. Watch!

First there is the soaring as eagles. You have heard the injunction, "Get above your difficulty." Maybe you have had it; maybe you have given it. It is useful advice; for when we rise above things, we acquire a generosity and scope of vision that were not previously ours. The proportion lent by distance soon reduces our mountain of trouble into the veriest hillcock in a landscape of choicest coloring. Andrew Murray tells us when travelling in Switzerland he saw a splendid eagle secured to a rock with some twenty or thirty feet of chain. "There was the king of birds," he writes, "meant

to soar into heaven, chained down to earth." Comment is superfluous.

Now the volume swells, and we come to the running without weariness. That can only be accomplished if you observe the rule of the race: "Lay aside every weight, and the sin which doth so easily beset . . . run with patience." In order to avoid the weariness therefore, run without impedimenta, material, mental or moral, and above all, run with patience.

Still the volume increases, for we are now to walk without fainting. We are to climb and build as we go, fashioning our upward way on the truth of times that have gone, climbing from dark to day. Disappointments may come, but retain the vision, climb and build, never resting until the shining towers of eternity reward your earnest toil.

But stay, is not there an error somewhere? Surely it should be diminishing, and not crescendo. Isaiah started well but ended lamely; he has come down the scale, not gone up. Think again, for it is really crescendo. Remember Bunyan's Christian? "So I saw in my dream that he went from running to going, and from going to scrambling on his hands and knees, because of the steepness of the place." It is comparatively easy to rise above your difficulty—helps you to forget all about it; it is harder to get down to earth and run alongside of it; but it is harder still and noblest of all to plod on day after day with all the old problems tugging at your coat and trying to pull you back and down, and yet you keeping steadily on, walking without fainting. Is not that true? You know it is. And the harder the walking and the climbing the nearer we are getting to the real heaven. There was no entering into the joy for Christ until he walked the blood-stained way to Calvary.

The indispensable proviso.

We hope you have not overlooked something. This "crescendo" experience is conditional: "They that wait upon the Lord." Are you willing to fulfil the condition? Wait upon him at the table, the supreme waiting place; wait upon him at the prayer meeting, the easily neglected place; wait upon him at the family altar, the often overlooked place; wait upon him in your own private devotions, saying with Augustine, "I sought thee at a distance, and did not know that thou wast near; I sought thee abroad, and behold, thou wast within me."

Fulfil the condition, and then will come the understanding of the essential truth that for every circumstance of life there exists the divine complement which hollows trial and sanctifies joy; that it is the intent of the eternal that we advance from strength to strength; that we ascend by successive planes to celestial heights, that the volume of life's harmony increases with its augmented grandeur, until, consequent upon our waiting upon the consummation of the divine conductor, there shall be the zenith of life's crescendo, in the grand finale of heaven's Bliss.

Religious Notes and News.

THE HIBLE v. COMMENTARIES.

Samuel Chadwick tells the following suggestive story:—Paraphrases and commentaries are all very well. But I remember once I went to the Southern States, and as a token of gratitude I presented a colored man with a commentary. Two years after I saw him again and asked him how he liked it. "Oh, sale," he said, "it is beautiful—beautiful! But I find the bible throws a lot of light on it!"

SACRED TO SILENCE—IN NEW YORK.

In a Billmore Hotel in New York there is now a chapel set aside for meditation and prayer. No religious service is ever to be conducted in it. It is sacred to silence and to thought. Mr. Bowman, the manager of the hotel, believes in God, and he thinks we do wisely when we steal away now and then from the hubbub of the world to think about him and to speak to him. There is nothing in the chapel but an altar and a vase of flowers, and over the altar this inscription: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

S.A. PENTECOST AIDS.

At a recent meeting of our State Pentecost Committee, Mr. H. B. Taylor was appointed president, and Mr. W. L. Ewers secretary for the campaign.

The committee has sent out the following suggestions to the churches:—

1. That we suggest to all our churches the holding of a simultaneous campaign, concentrating on the Gospel of Luke in August, the Gospel of John in December, and the Book of Acts in May next. We urge the reading of these books, a chapter a day, during the months specified, and that the messages delivered be taken from the same books.

2. That a Bible Institute be held in each church some time between August and November to continue for one week, dealing with some helpful Pentecost theme at each session. Six of our preachers have expressed a willingness to assist in these Institutes.

3. That the period from Easter to Pentecost, 1920, be a special soul-winning campaign in each church, the Gospel theme to be taken from the Book of Acts.

4. That each church endeavor to hold a volunteer mission before June, 1920.

BRITAIN IN PALESTINE.

"British mandatory rule is supplying the frame in which the Jewish people are painting a prosperous Palestine," declares Colonel Risch, himself a Jew, a soldier of the Great War, and now head of a small committee which advises Britain on Jewish affairs in Palestine. Britain found that country not only devastated by war, but by four centuries of Turkish occupation. Agriculture was carried on by each the same methods used 2,000 years ago, waterworks had fallen into dilapidation, the one railway was a little narrow-gauge line, banditry was rife, and corruption abounded. In a short time Britain restored order, and set about establishing a suitable immigration policy. At the close of the war there were only 65,000 Jews in Palestine. There are now 150,000, half of whom are engaged in agriculture; orange groves are being planted, and a railway from Haifa to Bagdad and a harbor at Haifa are under construction. The words of the prophet, echoing down the centuries, are coming to fulfillment before our eyes: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities."—*"New Outlook."*

NAZARETH IN DECLINE.

While the recent Italian settlement was being negotiated in Rome, a deputation of petty merchants and small farmers pleaded with Sir John

Chancellor, the British pro-consul in Palestine, to help put on its feet again the town of Nazareth, where Jesus spent his early youth. The deputation declared that the town is in the last stages of decline.

Nazareth has gone through many vicissitudes. Despite farming, gardening, cattle-raising and handicrafts, the town has not expanded in recent years. The reputation of the Nazarenes as "turbulent" is not such as to invite neighbors or neighborliness. The greater part of the population lives on Christian benevolence. All conversions have their separate quarters in the town, except the Jews, and who under the Zionist-British regime are only slowly beginning to take up their residence there.—*"Christian Evangelist."*

BRITISH AMBASSADOR AND PROHIBITION.

For years past, diplomatic privilege has been seriously abused in U.S.A. through the importation (ostensibly for Embassy purposes) of excessive quantities of liquor. Much of this has "leaked out" to favored friends, the freedom with which liquor has flowed from some Embassies becoming a public scandal.

Possibly during the early years of the dry regime, Foreign Diplomats watched the battle between dry law and wet lawlessness with an amused tolerance, being in no hurry to swing into line with what they conceived to be a mere experiment.

Now, nine and a half years of magnificent persistence on the part of the American people seems to have convinced Sir Esme Howard, British Ambassador to U.S.A., that the great experiment has crystallized into the great fact of permanent Prohibition; as a consequence he has now officially declared his intention of importing no more liquor for use of the Embassy Staff or for Ambassadorial functions.

The Might of the Infinitesimal.

The might of the atom has cleared from our mind for all time any misconception of the meaning of the word stupendous. The power of that stream of electrical atoms, which can keep a ball rattling for fifty thousand years without being stopped by a far deeper miracle than the dinosaur which failed to overcome its changing environment, and was compelled to give first place to the fragile primula. "Who hath despised the day of small things?" is the challenge of the prophet Zechariah. The obvious answer is the man who is a fool or is blind of understanding. I venture to think that to-day man is more successful in tracking God's footsteps and unraveling the divine method than ever before in the history of the race.

We are realizing to-day, more potently than ever before, that God's way is the way of the infinitely small. We forget that the might and miracle and majesty of the Nile in flood is not the result of the artillery of high heaven, with the bursting of the floodgates of the clouds, but the result of the warm and gentle kiss of the sun. So gentle that it does not crumple the petals of the violet, nor waken the sleeping babe in its cot; yet so mighty in power, when that kiss falls upon the million million snowflakes, which in their turn also have fallen from high heaven silently and noiselessly, on the mountain peaks of the wild country of distant Abyssinia.

We forget, too, that the vast rolling prairies of North America are the results of the million million rain drops falling on the strong and arched Rocky Mountains and carrying in their downy arms the tiny particles of matter which each has worn off. Surely God's method in this stupendous miracle of the mighty atom. In fact men are realising more than ever before the message

This does not necessarily mean that Sir Esme Howard personally endorses the policy of prohibition, but it certainly does seem to express his conviction that Prohibition has come to stay. His action must be regarded as a most significant gesture, that has already carried constructive into liquor campaign. French Diplomatic circles have expressed concern at Sir Esme's action but certain other Ambassadors have decidedly endorsed the British example by deciding to use liquor at official functions. "Sir James Gloria Barceyrollet,"—"Clarion Call."

THE COST OF PROHIBITION ENFORCEMENT.

A paragraph, circulating through liquor circles, has been broadcast through the Press, alleging that the cost of enforcing Prohibition in U.S.A. is "colossal." In support of this foolish assertion, it is stated that the nine years of dry law have cost America \$14,531,542 in enforcement. Now for a little simple exercise in arithmetic. If we divide this sum by nine, we find the cost per annum, which is approximately \$1,614,617.

The present population of U.S.A. is about 120,000,000; but the mean population over the past nine years is about 100,000,000. If we therefore divide \$1,614,617 by 100,000,000, we find the cost per head per annum, which amounts to less than four cents. Yes, verily! Our "Victorious Liquorists" might think our country fair as proper reeve, when they serve up such "colossal" buntings as liquor propaganda!—"Clarion Call"

GOD'S IN HIS WORLD.

God's in his world, whatever comes.

The years go by, a marching band,
But ever safe our hearts, our homes,
Under God's hand.

The wide, blue heavens fair with light
Are like a sheltering tent unfurled,
Nothing shall harm us, day or night—
God's in his world!

—*"The Portia"*

That God is not in the mighty rushing wind, but in the volcanic upheaval of splintering rock, but in the "still small voice," in the fragile, the weak and the small things. There, can we see God very clearly.

We fail to see that God's kingdom cometh not with observation, but, like the fairy-like atoms and flower-strewn flies of the people weas, the work and sacrifice of untold millions of earth insects, so comes the glorious kingdom of our Lord. It is the accumulative result of unending fidelity and loyalty of the unknown millions of earth-creatures, who in the outstretched arms and hands of the angels, sing and praise and thank, but the mighty miracle and power that soon was to sweep the mighty Empire of Rome, and the strongholds of sin everywhere, into the arms of impotence and ruin. These hosts of Christ-loving men and women marching abroad can and have already, swung off their hinges the colossal iron wheels which Satan has built for man to reach hell.

It's the mighty swing of the million sacrifice and a million loves that will ultimately cause such a vibration to be set up that the rotten fabric of the temples of unrighteousness will totter and crumble to the dust. Perhaps we have waited too long for spectacular demonstrations of God's power with the result, that instead we have rusted; calling so loudly for help, that we have used up the energy which God has given us to move forward. It reminds us of the story of the little steamer on the pool of Niagara which whistled so loudly and so long, that it used up all the steam it possessed, and had to be rescued by dangerous plares till more steam had been pumped to carry it out of the menacing whirlpool.—*"Victor Jones in 'Australian Baptist'."*

Pentecost.

Pentecost and the Holy Spirit.

Elthebert Davis.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

"He that is baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Spirit."—Acts 2: 38.

The opening statement of the Bible associates the Spirit with God in the work of creation: "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Throughout the Old Testament there are some hundreds of times in which the word "Spirit" is used, but only about 85 passages in which the "Spirit" in the New Testament sense is used. In some of these passages there is reference to him in creative work, and in the continuance of life in all nature; in some passages there is reference to him in relation to the movements of men; and in some the reference is prophetic, telling of the office he was to fill, and the work he was to do in a coming age.

It is sufficient for our present purpose to remember that there is a distinct difference between the Spirit's work and the method of his work in the days preceding Pentecost, and in the days that follow. Campbell Morgan, with his usual clearness, says, "There is also this important distinction between the old and the new dispensations. In the old the Spirit came upon and filled men for specific work without reference to character. In the new, after the accomplishment of the work of the cross, this is never so. His filling for service always depends upon his application of the work of the Saviour for cleansing and holiness. Certain phases of Old Testament Scripture reveal both the methods and character of the Spirit's work in those long centuries. He is spoken of as coming upon men, as coming upon them mightily, as abiding in men, and as filling certain men for specific work."

During the earthly ministry of Jesus with which the old dispensation closed, the Spirit came into greater prominence. And from this time on, he is designated by the term "Holy Spirit." In relation to Christ's ministry the Spirit played a part that must be considered and understood before passing on to a study of the Spirit and his work in the fulfilment of his baptism Jesus received the anointing of the Holy Spirit. In Matt. 3: 16 we read: "And Jesus, when he was baptised, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and he received a voice from heaven, saying, This is my beloved Son in whom I am well pleased."

Later, in announcing his mission, Jesus claimed that the Spirit rested upon him as the seal of his authority, and as the anointing for his mission: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor." Immediately after his baptism the Spirit led Jesus to the place of temptation: "And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness to be tempted forty days of the devil." Returning from the temptation Jesus began his ministry in the power of the Spirit: "And Jesus returned in the power of the Spirit into Galilee." Thus Jesus entered upon his ministry, anointed by the Spirit, "full of the Spirit," "led of the Spirit," and "in the power of the Spirit." It was in this same sense of Spirit-preparation that the disciples on the day of Pentecost began their mission.

From reference to the Holy Spirit was made by Jesus during the three and a half years of his ministry, but these references were pre-

paratory, and preparatory to the tremendous transiency of the day of Pentecost. In that discourse which preceded the prayer for his disciples, recorded in John 17, Jesus established beyond dispute the identity, the divine personality of the Spirit, and at the same time made known the nature of his work under the new economy. Declaring first that "the world can not receive him, because it seeth him not, neither knoweth him," he made the unequivocal affirmation that the Holy Spirit should dwell with the children of God for ever. His presence would not be intermittent, spasmodic as in former ages, but continual. His work in relation to the believer is revealed in these words: "He abideth with you and shall be in you"; "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; "he shall testify of me"; "he shall guide you

THE "GIVING" CHRIST.

The sun heat down on the village,
And in at the open door;
But the Carpenter's hands were busy,
For the Carpenter's folks were poor.
The sweat was bright on his forehead,
As he cut and planed each length;
For, to feed and to clothe his dear ones,
The Carpenter gave his strength.

The Carpenter stood in the city,
And the helpless asked Him:
The lame man shouted for sweetness;
The blind man sobbed for the day,
And healing flowed from his fingers,
At his touch the weak grew brave;
For, to heal and to help the helpless,
His "virtue" the Carpenter gave.

On a little hill, Golgotha,
Men set the cruel Tree;
And crucified the Carpenter
For all the world to see.
They tore his sacred Body
With thorn, and nail, and knife;
For, to save the life of the world,
The Carpenter gave his life.

—George Blair, in "British Weekly."

into all truth"; "he shall glorify me." His mission to the world is revealed in one striking sentence: "And when he is come, he will convict the world of sin, of righteousness, and of judgment."

This ministry of the Spirit is dependent upon the work of Christ, and could not begin and proceed until Christ had finished that work and had ascended to the Father. Christ finished his work, and ascended on high, and the Holy Spirit came to commence his work. On the day of Pentecost the Spirit came as an outpouring in fulfilment of divine promise by the pen of Joel, and by the mouth of the Son of God. He came as an inwelling as the pledge of permanent personal possession. He came in power in answer to the completed work of Christ. From that day on Jesus was to dwell in human hearts through the divine Spirit, and through him was to exercise his authority, and administer the affairs of the church. The Spirit's presence and work were a continuance of Christ's presence and work, with Christ no longer outside his followers, to be seen by the eye, to be heard by the ear, to be touched by the hand, but dwelling within, the source of spiritual life and power, inward, heart-toucher. The truth has been positively but correctly stated by one in these

words: "As God the Son entered and won first a mother's heart, he might gain a standing-ground from which to enter the heart of the whole world; so God the Spirit came into the souls of a few disciples first, only that he might extend his way, spreading from heart to heart, entering, subduing, teaching and sanctifying, ever working for the glorious day when the sons of God are holy, as the Father is holy." Christ, through the Spirit, entered within into the inner life, to take possession of the heart he had won, of the soul he had saved, of the life he had secured, of the will which to him had been surrendered.

As the day of Pentecost was the beginning of the Spirit's work in the new dispensation, that he was on that day of beginnings, he was to be in and to the church throughout the Christian dispensation, though the nature of his work would change as the church developed. Thus, we learn from the subsequent teaching of the New Testament, as later the church began to react to the influences of Pentecost, and as the events of Pentecost began to fashion the constitution, and form the life of the church.

The Bible student will be at pains to distinguish between the Spirit and his gifts, between the giver and the gifts he bestows. With this distinction in the mind there can be no confusion. It should be noted, too, that Luke does not refer to the descent of the Spirit as a baptism, though undoubtedly every feature connected with it literally fulfilled the promise: "Ye shall be baptised with the Holy Spirit not many days hence." The fact that it is not spoken of in Acts 2, as the "baptism of the Holy Spirit," enables us to distinguish more clearly between the Spirit and the power he imparts. Much erroneous teaching has resulted from the failure to discriminate between the Spirit and the Spirit's gifts. The presence of the Spirit was manifested in the strange phenomena of "sound from heaven as of rushing mighty wind," and "cloven tongues like as of fire." The power was manifested in the speaking "with other tongues," and later in the miraculous doings at the hands of the apostles.

The Spirit that came to the church at Pentecost, and whose presence in the hearts of the disciples filled them with divine power, can be seen fulfilling his mission in the work of the apostolic church. And that, in complete harmony with the precedent he set at the beginning. With the book of Acts open before us, we see the Spirit operating in the church and in the individual life. Says a recent writer, "A divine alchemy changed the disciples from lead to gold. Instead of misconception, insight; instead of cowardice, courage; instead of a faith that wavered, and faltered, and perpetually lost its way, a faith that laughed at impossibilities and said, 'If I shall do this, the church of the Spirit that meant guidance and power for conquest was ever present.'"

A closing word may appropriately call our attention to the fact that the teaching of Pentecost, seizing hold of the essential truth of the Spirit, put the emphasis upon the Spirit's work, and the believer's heart: "He that is baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This same point of emphasis is to be noted throughout the whole of the apostolic teaching.

THOSE HE HATES.

"Here is a law that never varies; No man is bigger than those he hates. When you outgrow them you stop hating them."

So the question that we must all ask ourselves is, "Whom do we hate?"

By this rule we can all judge ourselves.

Think over those whom you hate, if any, and see just how big a man or woman you really are.

Perhaps you don't stick up so well in your own judgment. If not, there is only one thing to do: Stop hating, it's a waste of energy and a waste of nervous energy.—The American Isles, Keystone.

The Home Circle.

Conducted by J. C. F. PITTMAN.

NO CHANGE IN HIM.

These words were written by James Howe, and have been included in many collections:—

If clouds of trouble gather near,
Something throughout this coming year,
And things we prize should disappear,
We'll find no change in Jesus.

If foes surprise and by us low,
And swell our heart with pain and woe,
And friends, unheeding, onward go,
We'll find no change in Jesus.

If fortune turns from us away,
And poverty should come to stay,
And friends their shallow hearts betray,
We'll find no change in Jesus.

And so 'twill be until the end,
We'll always have a precious Friend,
Upon whose love we may depend,
We'll find no change in Jesus.

No change in him, no change in him;
All glory to his precious name!
For us his love remains the same!
We'll find no change in Jesus.

GOD'S ARROWS.

One summer afternoon in a certain school the teacher related to the class that grand old story of William Tell, the Swiss hero. How his little son, with the apple on his head, stood firmly, and called out, "Shoot, father, I am not afraid!" So sure was he of Tell's skill that he never flinched until the apple fell with the arrow through it. Just as the teacher had finished the tale, there came a terrific storm. Flashes of lightning and peals of thunder frightened most of the children, and made some try to hide themselves, and others loudly scream. But a little fellow named "Willie" sat his seat, and did not show the least fear. "You are not alarmed?" said the teacher. "Oh, no!" said the child, "the lightnings are only God's arrows, and I can say, 'Shoot, Father, I am not afraid!'" He had learned what Jesus means by the "Haven of Trust."—Selected.

A RESURRECTED CUP.

One day when Faraday, the great chemist, was out, a workman accidentally knocked into a jar of acid a silver cup. It disappeared, having been eaten by the acid, and could not be found. The next day it lay in solution. The workman was in great distress and perplexity. "It was an altar mystery to him where the cup had gone. So far as his knowledge went, it had gone out of existence for ever. When the great chemist came in and heard the story, he threw some chemicals into the jar, and in a moment every particle of silver was precipitated to the bottom. He then lifted out the silver nugget and sent it to the smith, where it was recast into a beautiful cup. If a finite chemist can handle the particles of a silver cup in this way, what cannot the infinite Christ do with the particles of a human body when dissolved in the great jar of the universe? Whatever the particles of the resurrected body may be, Paul says it is going to be changed so as to become a spiritual body."—Selected.

THE BIBLE: ITS AUTHORITY WONDERFUL.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen. By men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of rabbis in

Jerusalem. It was written by men in exile, in the desert and in shepherds' tents, in "green pastures" and beside "still waters."

Among its authors we find the fisherman, the tax gatherer, the herdsmen, the gatherer of sycamore fruit. We find poor men, rich men, statesmen, preachers, exiles, captives, legislators, judges, men of every grade and class. The authorship of this book is wonderful beyond all other books.

It required 1,500 years to write it, and the man who wrote the closing pages of it had no communication with the man who commenced it.

How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old, but this book lives on through the ages and keeps abreast of the mightiest thought and intellect of every age.—A. Bennett.

DON'T MIND YOUR ENEMIES.

Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, do your duty regardless of their spite. A man or woman who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked that everyone has a hand in it. A celebrated character who was surrounded by enemies used to remark, "They are sparks which, if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you perform your duty.—Selected.

THE TALE OF THE TWO-EDGED SWORD.

A gifted friend of children relates a fable about a two-edged sword. Once upon a time a poor boy was sitting on a mossy bank under a spreading tree, thinking how he could rise in the world, when suddenly a fairy appeared to him. "I know your thoughts," she said, "and am going to help you. Here is a two-edged sword which I can teach you to wield. One edge is silver-blue, and if you strike a man with that, you can wound him. Indeed, with strength and skill you may stun his head, weaken his hands, or pierce his heart. You may even blind his eyes so that he never can see things rightly again. There is no end to the mischief you are able to do with the sky-blue edge of this wonderful sword. "But the other edge is golden, and, using that side, all your work will be quite different. Waving it above a man's heart will give him courage and patience; laying it upon his head makes him think clearly and truly; putting it to his eyes so quickens his vision that he can see beauty and truth and hope which now lie hidden; touching his hands with it enables him to do his work well and serve the world. Great and good deeds you can accomplish with the golden edge of this magic sword."

Then, placing it upon his knee, the fairy vanished, and the boy, looking at her present, said its meaning. He grasped the weapon, and tried first one edge and next the other. Her promises came quickly true. Rightly, the sword could wound and weaken; used wrongly, it cheered and helped mankind. For, really, this was the tongue, the gift of speech that most wonderful of wonders. May we all learn how to wield this two-edged sword! It is our task to-day.

Monday.—"Is it very far to the next town?" Native—"Well, it seems further'n it is, but it ain't."

The Family Altar.

J.C.F.P.

Monday.

We will rejoice in thy salvation, and in the name of our God we will set up our banners.—Psalm 20: 5.

The joy of the Lord is the believer's strength. In that strength alone can we hope to conquer in our battle for the right.

Reading—Psalm 20, 21.

Tuesday.

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him.—Psalm 22: 27.

This is a prediction of the spread of the gospel among all nations. We must not interpret in the sense that all the nations will be saved; but God's people will be (and are) gathered in great multitudes out of all nations.

Reading—Psalm 22.

Wednesday.

Lead me in thy truth, and teach me; for the art the God of my salvation; on thee do I wait all the day.—Psalm 25: 5.

God's truth is the truth revealed by divine inspiration. We have it in the Bible. The sure way to understand it is set forth in this text.

Reading—Psalm 25.

Thursday.

The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my mouth will I praise him.—Psalm 28: 7.

Anciently a soldier could hide his whole body behind his shield. The shield was strong enough to resist all darts. The Lord is a great shield to those who put their whole trust in him.

Reading—Psalm 28, 29.

Friday.

Thou art my rock and my fortress; therefore for thy name's sake lead me and guide me.—Psalm 31: 3.

How oft in the conflict, when pressed by the foe, I have fled to my refuge and breathed out my woes.

How often when trials like sea-bills roll Have I hidden in thee, O thou Rock of my soul.

Reading—Psalm 31.

Saturday.

Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy.—Psalm 33: 18.

The eye is wonderfully expressive; it flashes anger and beams with tender love. The mind of God towards his children is thus illustrated in the text.

Reading—Psalm 33.

Sunday.

My soul shall be joyful in the Lord: I shall rejoice in his salvation.—Psalm 35: 9.

Be glad in the Lord and rejoice.

All ye that are upright in heart, choose.

And ye that have made him your choice,

Hide sorrow and sorrow depart.

Rejoice! Rejoice!

Be glad in the Lord and rejoice.

Reading—Psalm 35.

If, then, the will of Christ is not being fulfilled through us, if there is good that it belongs to us to do, but which remains undone, then the point of juncture with Christ is that point that needs looking to. . . . The reason of our fruitlessness is the simple one, that we are not closely enough attached to Christ.—Marcus Dudds.

Prayer Meeting Topic.

July 17.

THE CONSEQUENTS OF THE CHRISTM.

(Matt. 16: 13-28.)

W. Waterman.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, 'Who say ye that I am?'"

The Christm.

"And Simon Peter answered, 'Thou art the Christ, the Son of the living God.' The truth precipitated by this question in the hearts of the disciples was the Christhood and the divinity of the Lord. A "Christ" is one who has received a "christ" or anointing. The "Christ" of Scripture is an anointing, to accomplish and administer the salvation of this world of sinners, (John had prophesied in these words: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to proclaim the opening of the prison to them that are bound, the year of Jehovah's favor, and the day of vengeance of our God." And, to point out that he was this Anointed, and that his anointing was at his baptism ("when . . . the Holy Spirit descended like a dove upon him"), Jesus immediately after his baptism cites Isaiah's prophecy, and claims to be fulfilling it. Peter here was confessing what later he preached to Cornelius—"even Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power."

The Consequents of the Christm.

Men, when anointed to some purpose, and naturally we expect the Messianic anointing to have some consequent for Jesus. And indeed it has. First, in his approaching undertaking: "And Jesus answered and said unto Peter, 'Upon this rock will I build my church; and I will give thee the keys of the Kingdom of Heaven.'"

Next, in its toll: "From that time forth began Jesus to show unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." "The very fact that he was the Anointed necessarily drew after it the fact of suffering; the 'must' arose from the aim of his mission." His aim in being born was to minister, and to give his life a ransom for many. He was, for all that, the master of his fate; he forecast it. Of course his disciples were appalled at his words. Peter urged him to raise the banner of revolt; but this was not the thought of God, but of man of Satan. "Thinking like God means utter self-sacrifice for light." "What is not sacrificial self-sacrifice for light?" "Therefore his gospel has two parts; his Messiahship, which he understood; and his suffering to enter into his glory, which was now being broken to them."

Again, in its consummation: "He is to come in the glory of the Father." The waiting angels will be "his." He will render unto every man according to his doing. He will exercise absolute dominion over all men—call all to account."

Our Christm and Its Consequents.

Like master, like servant. We also, "have an anointing 'christm' from the Holy One." "Now he that stablisheth you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Holy Spirit in our hearts." And, fellow-disciple, remember that fellowship in his Spirit means fellowship in his sufferings: "Then said Jesus unto them all, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'"

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

TOPIC FOR JULY 24.—WHEN SPIRIT BREAKS THROUGH.—Matt. 17: 1-12.

Our Young People.

Conducted by W.M. GALE.

SECOND GLENFERRIE SCOUTS.

The picture on this page presents a few of the boys of the Second Glenferrie Boy Scouts Troop, attached to the Glenferrie (Vic.) Church of Christ Bible School. Beside the 31 scouts, under the leadership of Mr. J. Lewis, Scout Master, and Alan Kemp, Troop Leader, there are 20 cubs, under the care of Jack Slade, Cub Master. 50 proficiency badges are to be awarded for last month's work.

TALLOID TALKS TO TEACHERS.

By a Bible School Worker.

5.—THE GRADED SCHOOL.

The graded system is a modern development. The first Sunday School was just a gathering of children taught irrespective of age. Then experience showed the wisdom of dividing them into classes, and then grouping the classes in grades, according to the recognized periods of life. While there are many minor systems of grading, the general divisions are those adopted in our own series of lessons:—1. Primary, under 8 years of age. 2. Junior, 9-11. 3. Intermediate, 11-16. 4. Senior, over 16.

The features of the system especially noteworthy are:—(a) The grading according to ages. Along definitely scientific lines the children are grouped into periods where their thoughts and outlook largely coincide. This involves (b) the selection of lessons suited to these grades. Accordingly the younger children have more general principles given in story form, the middle grades have the simpler narrative portions of Scripture, while the seniors advance to the doctrines of the faith. Arising out of this is (c) the grading of methods, so we have our methods in the kindergarten grades quite different from the methods of the adult classes. Hence also there is (d) a grading of supplies, the younger ones being given a simple picture, the middle ones being provided with home-work books, while the most that is usually effective for seniors is the suggestion of home study. Very few people would at present dispute the value of the graded system, but we remember with interest the criticism and opposition which were manifested years ago when it was first introduced.

The teacher's attitude to the grades should be both intelligent and sympathetic. Some teachers encourage the idea of advancing with the scholars year after year, but this is not the most effective plan. The teacher should remain in the grade when the scholars are promoted, and there fore should not aim at exerting a personal attraction over the scholars, but rather a spiritual influence. The children should be impressed and inspired during the year they are with the teacher so that upon promotion the example and influence of the teacher will have left its impress upon the scholar for life, and the scholar is fitted for advanced guiding by the next teacher.

COBURG (VIC.) HOLDS PARENTS' NIGHT.

Coburg Bible School reports a very successful parents' evening on the last Sunday in June. "The purpose of the evening was to enlist the interest of parents, and to afford an opportunity for the preacher to talk to the parents on the relationship of child and parent in the great work of the Master. It was really the aftermath of a very successful Sunday School anniversary. Scholars of higher classes in the school repeated several of the anniversary hymns. We are pleased to say that this form of service more than doubled our audience. We are hoping a little later to adopt the happy suggestion of our Bro. Gale to maintain the interest by a big Sunday School evening."

WHEN IS A SCHOOL NOT A SCHOOL?

It sounds like a conundrum. At first sight the answer makes one resentful. But after reflection, with a knowledge of the present-day facts in many schools, it comes very near the truth. It hurts to read the answer. It challenges; it is not absolutely true; but, in humility, one permits it to stand. The conundrum is: "When is a School not a School?" The answer is: "When it is a Sunday School." Cast your eyes around next Sunday afternoon and notice: (1) That school opens late, and even then there are many latecomers; (2) That 20 per cent. of the scholars, and some teachers, do not close their eyes during prayer; (3) That many teachers in the primary department (of all places) read the story from the lesson book; (4) That in the classes, whose ages run from 9 to 12, how often teacher is struggling to interest bored children because wrong methods are adopted, methods only suited to ages above twelve years. Then will you realise how nearly true is the answer to the conundrum. At the next teachers' meeting put this riddle before the teachers as the subject of discussion—but allow a full hour for discussion.—W.G.

MORE BOYS THAN GIRLS.

The unusual sight of 30 per cent. more boys than girls present in Bible School may be seen at Glenferrie (Vic.) Bible School. The superintendent is Mr. T. H. Scambler, and the secretary, Mr. A. Finger. No doubt the fine Scout troop attached to this school is no small factor in gaining such a distinction. Can any school with attendance of over 100 beat this percentage?

"Sam, I don't understand how you can do all your work so quickly and so well," relates a Louisville dealer. "I'll tell you how, 's boys. I sicks de match ob enthusiasm to de fuse ob energy and jes' naturally explodes."—"Western Christian Advocate."



Second Glenferrie, Vic. Boy Scouts.

Foreign Missions.

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

THANKSGIVING FOR THE KING'S RESTORATION TO HEALTH, AND THE FOREIGN MISSION DAY OFFERING.

Two great events took place last Lord's Day, July 7, in our Australian churches. The people came together to remember Jesus, the world's great Missionary, offered prayers of thanksgiving for the restoration to health of King George, and brought their gifts for the preaching of the world's Saviour in foreign lands. One of the encouragements of our Foreign Mission work is that of all our churches in Australia not one will miss taking up a missionary offering, and in many of the homes of those isolated, as they gather around the Lord's Table, they will make a contribution to this great work.

A WORD TO TREASURERS, CHURCH AND STATE, REGARDING JULY 7 OFFERING.

Will brethren please understand that we are paying seven per cent. interest on our overdraft? It is not an exaggeration to say that on an average each amount of money that is given does not reach us for a month after the offering is made. This means that on a £5,000 offering £225-0-0 is lost. That is sufficient to keep one of our best evangelists in India or China for one year, or to keep five orphans for twelve months in our children's homes. We must not lose this money if it is at all possible to save it. If church treasurers will send on the Monday all the money they have received on the Sunday, and continue this during the time they are receiving Foreign Mission Day money, and the State treasurers send their money in instalments as they receive it, we shall save this £225-0-0 that we now lose. The churches are anxious to send it all in one amount, and think it best to wait until the end of the month or even longer, with the hope that more will come in; but, brethren, let us have the money promptly, even in several amounts. Our bank interest goes off when your contributions come in.

PRaise GOD FOR THE WOMEN'S INTEREST.

One of our Western Australian brethren, in visiting the churches on behalf of the July offering, went to a meeting of ladies and tried to give them an idea of the splendid work being done and the sacrifice of those supported, and one lady came up afterwards and said she was so impressed by the work being accomplished she would like to give five pounds. Praise God for the women's interest! This experience of our Western Australian brother is one among many instances of the generous, sacrificial giving of our sisters.

ADVERTISING THE JULY OFFERING.

Our various States' committees have been very busy the last month in propaganda work. Some very fine advertising has been carried on. Bro. Maston Bell sent me some of the illustrated matter sent to the churches of Western Australia. They are novel and striking, and will, I am sure, have become effective in enlisted the interests of the brethren in that great State. He makes the suggestion that the various State secretaries might exchange samples of the printing matter that they used in preparation for the July offering. He offers to send samples of what they used in Western Australia in exchange for samples that are sent to him. Will State secretaries please take notice? I think it is a very good suggestion, and have sent an order for a sample for the Federal Secretary's use.

NEWS FROM PENTECOST, NEW HEBRIDES.

Bro. David Bulikaso, in a recent letter, tells of one brother who had become a luke-drinker by learning to drink kava. This is the strong drink in the New Hebrides. Some say it is stronger than the spirits drunk in Australia. This brother became sorry for his sin and visited Bro. David, and said, "I am sorry I have sinned against our Master," and to show his repentance he built a nice school house for service, and then requested the evangelist to go up and open his school house, and stated there were seven boys ready for baptism.

Bro. David also stated that he and some others are going to make copra out of the coconuts on the mission plantation. The money that is obtained for the copra is used at Pentecost for the payment of the teachers. Last year we had £22 made in this way by our native brethren.

Bro. David also writes, "Will you please send four dozen Bibles, and four dozen hymn-books, and tell me the price of them? I will sell them, and the money will be sent up to you. Nearly every man, woman and plebeian ask one Bible and hymn-book. May God richly bless you and keep you for his great work."

Bro. David is the teacher at Bonswald on Pentecost, the district where Bro. Thompson began our work in the New Hebrides. He is a faithful and hard worker in this vineyard of the Lord.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. KAUNDORF, 122 McEwans Street,
Nth. Carlton, N. Phone, Bk. 141.



Middle-aged Men of Oba Churches, New Hebrides.

IN MEMORIAM.

BALDING.—In loving memory of our dear sister, Mrs. Balding, who was called home on July 10, 1928.

We bless thee for her every step,
In faithful following thee,
For her good fight fought so well
And crowned with victory.

—Inserted by loving friends of Ballarat East.
BRODRIE.—In loving memory of our dear father, who passed away at North Norwood, South Australia, on July 11, 1927. Also our dear mother, who died on March 28, 1920.
"And with the moon those angel faces smile,
Which we have loved long since and lost awhile."

—Inserted by their devoted family.

MAGINTOSH.—In loving memory of my dear husband, Luncheon, who passed away July 14, 1928.

It is not death, it is only sleep,
The Lord doth now our loved ones keep;
Their memory ever sweet and dear
We will always treasure with love sincere.
—Inserted by his loving wife, Anne, and children, Gladys, Alan and Gordon.

BENTON.—In affectionate memory of my wife, Marion, who passed hence at Maryborough on July 15, 1929. Ever remembered.
—Inserted by G.L. Maryborough.

TRINICK.—In loving memory of James, dearly loved husband of Mary, passed away on July 12, 1928; also Ethel, loved eldest daughter of above, who passed away on August 28, 1928. Memory will always keep thy precious form in view.

"Till, when life's span is o'er, we cross the line to you.

Father and daughter reunited by the Great Architect.

—Inserted by his sorrowing and beloved wife and family.

VERGO.—In loving memory of our dear husband and father, who passed away on June 29, 1924.

He "fell asleep" in Christ His Lord,

And as he closed his eyes

The whisper was within his soul,

To-day in paradise.

—Inserted by his wife and daughter, Evelyn, son-in-law George, and grand-daughter Evelyn.

COMING EVENTS.

JULY 16.—A Grand Concert, in aid of Building Fund, Church of Christ, of St. David and George's, Fitzroy, 8 p.m. Tickets, 5d.; children, 6d.

JULY 21 and 22.—North Richmond, Gopple-60, 37th Anniversary (C.E. Society). Sunday, 21st, 11 a.m. and 7 p.m.; speaker, Mr. B. Sparks, assisted by choir under leadership of Mr. C. Hall Tuesday, 22nd, 8 p.m. Grand Concert in aid of Undergarment hall. Good programs, musical, social and chorale. Free admission, 1/-.

G. J. Mackay, of 3141, conducts Community Singing Concerts every Wednesday, at 8 p.m. in Newmarket Chapel. First class supporting programme. Subscription, one shilling.

WANTED BOOKS.

Blackburn Bible School is founding a scholars' and teachers' library. Gifts of books suitable for juvenile reading will be much appreciated, also any that will help teachers in preparation for service. Offers of cheap second-hand books will also be considered. Parcels may be addressed, W. Hendry, Blackburn Railway Station, Letters, P. Whitton, Alfred St., Blackburn.

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On the Voyage to America.

A. C. Rankin.

There is a certain charm in ocean travel. That is surely so when the sea behaves and does not work itself up into a frenzy. And certainly on this voyage we have had no cause to complain of tumultuous waves. We are only three days' sail from America and the great "Pacific" has been true to its name. Galesness has reigned throughout on the sea. Not that there has been a monotonous sameness. That can never be where the sea reigns supreme. Sometimes there is a sea of glass—hardly a ripple on the water; anon the breeze stiffens a little and the little waves appear. Then the bosom of the great sea heaves, and there is a swell. No, there is no monotony. To good sailors there is even a charm in seeing the great mountain waves and hearing the booming of the billows as they dash against the ship. Then one sees something of the wonders of the deep, and is led to think of the greatness of God. "The sea is his and he made it. He sitteth upon the floods. He holds the waters in the hollow of his hand. But another charm in ocean travel is the opportunity afforded one of viewing different places separated by the sea, and in coming into contact with strangers or friends.

Our first port of call on the ship "Aurora" was Auckland. On board were Mr. and Mrs. Gibson, Mr. and Mrs. Sharp, of Melbourne, with one or two select as members of the Church of Christ. The brethren and sisters of the churches in Auckland, represented by their reception committee, gave us a royal welcome. They motored us for miles around the city, and arranged a luncheon for us. We deeply appreciate the kindness manifested by the brethren. Personally it was a joy for me to meet some whom I have known for years, and to meet others for the first time. Surely one of the anticipated charms of the redeemed is that when the voyage of life is over they will meet on the golden shore the friends of other days. The companions will be greatly indeed. If there is one place more than another where human nature displays its weakness it is on board ship. Some people seem to lose all self-respect—if they ever had any to lose. This is a good place to read human nature. Here all sorts of people meet. One has to choose his companions. But, on the whole, we had a temperate class of people on the "Aurora." I am writing this on an American ship, where, of course, there is no liquor bar.

Sailing from Auckland, our next port of call was Fiji, of which the capital is Suva. Coral reefs surround the islands. Indians are represented here in large numbers now. Being more intelligent and business-like they overshadow the average Fijian, and one is not surprised to find that, apart from the Europeans who are in business, the Indians control most of the shops. The natural surroundings of Suva are beautiful, but the life is dull. It seems to make little improvement with the passing years. Obviously the ordinary Fijian man is merely an overgrown schoolboy. He seems so simple in his ways. When the ship sailed from the wharf we missed the boys in the water swimming and diving for money thrown in by the passengers. On other occasions we have seen them. The Fijian waters abound with sharks and some little time ago a boy was trampled by a shark. The authorities now will not permit the boys to venture out into the water. But just before the ship leaves the wharf the boys and girls gather in large numbers, and there is a regular scramble for any coins thrown into their midst. Honolulu was reached after seven days' sail. Not long after leaving Suva we passed the last Indian. It was on Friday night, and we went to bed on Friday and we woke up on Friday. We had two Fridays in the one week. We had gained a day. I must leave it to the gentle reader to figure this matter out for himself. But I was wondering how the Seventh Day Adventist would act in the matter.

Honolulu the beautiful, the paradise of the Pacific. It has made wonderful progress during the past few years. There have been erected some wonderful buildings. The city is extending rapidly. The roads are beautiful; the flowers are gay. Motor cars are much in evidence. There are some splendid hotels. The Royal Hawaiian is par excellence, situated right on Waikiki beach, set back in a lovely palm grove, with magnificent lawns on every side. The tariff is very high, and its rates are exclusive. But the wealthy Americans patronise it all right.

The Japanese are much in evidence. They are making a bold bid to dominate the place. They have large business places on every side. The imports from Japan are far and away larger than from any other source. But there are many Americans and others who have made their homes there. The city has now about one hundred and fifty thousand people. We took another ship from there direct for Los Angeles. There are over 300 passengers on board the beautiful ship, "City of Honolulu"; some few passengers are Australians, but the majority are Americans. Being requested to conduct the service on Sunday morning last in the beautiful music room, I consented. There was a large attendance. I gave an address on "What is Your Life?" The people were most appreciative of my efforts. We are having an enjoyable time.

ACKNOWLEDGMENTS.

In response to his recent appeal through the "Australian Christian" for the sum of £15 to purchase a typewriter for Bro. G. Percy Pittman, India, Bro. Smith wishes to acknowledge with thanks the receipt of the following amounts:—Mrs. H. C. Ludbrook, 10/6; A. G. Saunders, 5/-; Mrs. G. Smith (Hohart), £1; Mrs. A. A. Ley, 6/-; T.W.S., £2; and E.P.S., £1; total, £51/6. Further contributions to this fund will be gratefully received.

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CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor,—
Bro. J. Pittman's letter in the "Christian" of June 27, teaching the faith-alone theory, is not scriptural. He quoted Acts 10: 34 to try and prove it was by faith alone; then he goes back to Luke before the church was established in Acts and prove this theory, and then to the letters to the churches. Acts 10: 43 was the opening of the church to the Gentiles by miraculous power the same as at Pentecost. They received the baptism of the Holy Spirit before the baptism in water, but this has never happened since. In Rom. 13: 14, Eph. 2: 8, 9, and Rom. 1: surely J. Pittman must know that these letters were written to saved people who had been baptised in water into the remission of their sins. If he will read that letter to the Romans through to 6: 2, 17, he will get the true teaching of Paul. Paul writes: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine." What form does Bro. Pittman think this was that they obeyed? Paul did teach the Romans that they were justified through Jesus Christ without the works of the law, but not without the obeying of the teachings of Jesus. Jesus said that those that believed on him had faith. He gave them "the right" the power, to become the sons of God; but he did not say they were the sons of God by faith or belief only. No; faith without works is a dead faith. Bro. Pittman writes that by teaching baptism unto remission of sins one is charged with teaching baptismal regeneration. Perhaps so; and if Jesus was here he would be charged with the same, for he told Nicodemus that "except a man be born of water and of the Spirit he cannot enter the kingdom." If Peter was here, he would have the same charge laid against him; for he said: baptism saves us. The same would be said of Paul whom Bro. Pittman quoted. And now, why tarriest thou? arise and be baptised and walk away thy way" (Acts 22: 16). I might state also that Bro. Pittman has not yet explained to me how one becomes a member of Christ's church without baptism, and I will ask him another question. The Christian religion is called "the way"; Christ is "the Way"; to be in Christ is to be in the way; then, Bro. Pittman, how does one get into Christ? Yours for the truth in Jesus, L. J. Price.

Dear Bro. Editor,—
If Bro. Pittman will kindly read Principal Robinson's booklet, "What Churches of Christ Stand For," he will find that my statements about baptism are far from misleading. Chapter 6, "Doctrine of Conversion," endorses fully all that I have written.—A. G. Primus.

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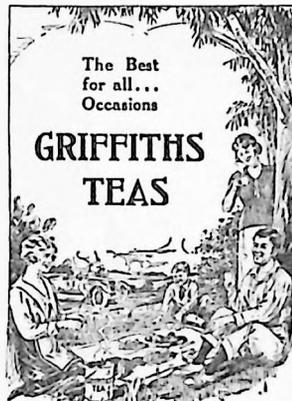
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News of the Churches.

Tasmania.

Geveston.—After carrying on the work locally for four years, the church is pleased with the coming of Bro. and Sister Martin from Queensland. Bro. Martin has been engaged by the H.M. Committee to labor in the Geveston-Dover district, and commenced his labors on June 23, when good meetings were held. Attendance at meeting for worship on June 30 showed a decided improvement. Bro. Martin gave a splendid address on F.M. work. Prospects seem bright in view of the establishment in the district of the paper pulp industry, which will lead to a great increase in the population.

Lanceston.—Lord's day meetings are very well attended considering the cold. On July 7 the Foreign Mission offering was the best for some years. Bro. Collins has delivered very fine addresses bearing on this work. A men's meeting was held to discuss the best methods of rendering efficient service in the conduct of meetings. Attendance and response were splendid, and further meetings are to be held. A solid work is being maintained. A series of special addresses are being delivered by Bro. Collins. The church has had by request Bro. and Sister Kingston and family, and Sister Bro. and Sister Lambert to Queensland, Miss Duff to Hobart, Sister Mrs. John Hill passed away on July 1 after a lingering illness.

Queensland.

Townsville.—A lad who was baptised the previous Sunday was received into fellowship on June 30. Sympathy is extended to Bro. and Sister Bieharman in the death of their child after a brief illness.

Kingsgrove.—Bro. S. Vanham was at his best on night of June 9 in his address to a very fair congregation on "Why I am a Member of the Church of Christ." Kingsgrove is looking forward confidently to the coming of the Hinrichsen mission team.

Ma Ma Creek.—Attendance at all services is well maintained. There has been one baptism, and an average of over 50 broken bread each Sunday morning. The C.E. Society is making splendid progress, and becoming a power for good in the district. Gospel meetings are well attended. Bro. Hamam is faithfully sowing the seed.

Rockhampton.—On June 20 meetings were well attended. One mother and a young girl decided for Christ at the gospel service. Miss Hobson, C.E. superintendent and Sunday School teacher, is being transferred to Bundaberg. She will be missed very much, as she has done a wonderful work. This week Bro. B. W. Manning pays his monthly visit to the Benevolent Home and also commences a series of lunch-hour talks at railway workshops. Interest in the work is growing all the time.

Western Australia.

Fremantle.—Attendances are good, up to 120 on Sunday mornings and up to 150 and 160 on several occasions on Sunday evenings. The Sunday School is leading in the increase and attendance campaign, and held very fine anniversary services on June 2 and 3 in spite of heavy rains. 195 were present at school on May 26 and 203 on June 2. The children's singing conducted by Bro. A. Soggers was highly appreciated. The school has received two fine gifts during the year, the first a splendid new platform and the second 60 beautiful chairs for the primary department. The school roll is now about 240. A decision has been reached for the near future. A social series of Foreign Mission rallies was held in June. Fremantle and Palmyra Employers recently held a fine combined meeting, the first of a monthly series, at the Old Women's Home. The officers have decided to renovate the front of the church. The H.M. Class at its own expense is renovating the vestry in which it meets.

North Perth.—On June 23 four were immersed. These were welcomed into fellowship the following Lord's day. Bro. Jacques, of Baxendale, spoke on June 30 at the morning service.

Subiaco.—Meetings on June 30 were excellent. The men's gospel team conducted evening services at Bedford and Armadale. At Subiaco Bro. Carter delivered two soul-stirring addresses on "The Power Above, About and Within" and "God's Way and You."

Bunbury.—On June 13 Bro. Thomson gave a lantern lecture telling of our work in China. On June 16 Bro. Fitch addressed both meetings. Bro. Thomson taking the services at Harvey. On 25th Bro. Ingham visited the church in the interests of Foreign Missions, and on 26th a young people's meeting was held when the members of the newly-formed K.S.P. were publicly installed. The church has again suffered by the removal of members to other districts.

Nurtham.—On June 26 a church social was held, at which opportunity was taken to bid God-speed to Bro. and Sister Hoediger, who have departed for South Australia on a visit, and to Bro. France, who has left for Sydney. Sunday meetings continue to be most satisfactory. On June 30, all meetings were fairly well attended. Bro. Buckingham spoke both morning and evening. He delivered a powerful gospel message entitled "The Heavly of not Being Saved." Two young ladies, one a member of the Bible School, made the good confession. Bro. Edwards and Sister Mrs. Griffiths helped in song.

Bassendean.—On June 12 the quarterly business meeting was held. On June 16 Bro. Hill, from Claremont, gave a powerful exhortation. Bro. Nightingale took as his evening theme, "Why Did Jesus Quit the Church." A mission is being planned for Milland in September; evening meetings are being dispensed with until then. The Bible School is still growing there. Bro. Nichols spoke at both services on June 23, and on the 30th Bro. Wilson gave the address at the breaking of bread, and in the evening Bro. Nightingale spoke on "The Lion of Judah." The ladies' guild held two cottage prayer meetings, owing to sickness, at the home of Sisters Suller and Turtle.

South Australia.

Wudlana.—A meeting for the breaking of bread was held at Wudlana Hall on June 20, when 11 met around the table. Bro. J. J. Bain, recently of Crystal Brook, presided, and Bro. Hollans gave an excellent address on Acts 2: 42. Bro. Hollans is winning his way into the hearts of the people.

Salzworth.—On July 7 three were received into fellowship—two by baptism and one by transfer. A young couple ago it was decided to take up an offering to relieve the distressed in Tasmania. 111.10.6 was sent direct to Bro. Collins. Much good work is being done by the ladies' auxiliary, who meet every Thursday and make garments for the poor of the district.

Hindmarsh.—Splendid services were conducted on July 7, and attendances were very good. In the morning Bro. Allen Brooke spoke on "The Sincerity of Jesus." In the evening Bro. Brooke commenced a series of expositions on "The Disciple's Prayer," his subject being, "Our Heavenly Father." The talk to the young worshippers was entitled, "The Prince's Jewel."

Queenstown.—On morning of June 30 Mr. A. G. Hinde exhorted. Mr. Brooker's evening subject was "The Truth, the Whole Truth, and Nothing But the Truth." Three confessed their faith in Christ. On July 7 Bro. S. Matthews exhorted the church. In evening service Bro. Brooker's subject was "Thanksgiving." The offering for the recovery of the King was the theme of the helpful service. On July 2 the girls' welfare club gave a concert in aid of the Protestant faith in Australia. There was a good attendance, and a very enjoyable programme was given by the members of the club

Victor Harbor.—The morning and evening services, started on June 23, have been very successful and encouraging. On June 30 a Bible School was commenced with 12 little children and 4 teachers. Bro. W. J. Jackson, from Gallowayville, has been with the church for three Saturdays, and during the week he visited many homes. A social evening was given on July 8.

Henley Beach.—Two splendid meetings were held on July 7. Foreign Missionary offerings amounted to £26; with the amounts regularly contributed during the year, this brings the offering to £22. At the evening service some young men assisted Bro. Manning, and at the close of the address two young people decided for Christ, one of them being Bro. Manning's son.

Gawler.—The C.E. Society held a very successful rally, about 100 being present. The president of the District Union gave an address. Supper was provided. Sister Bell and five in the family, all members, have left for Adelaide. A number of old friends of Sister Fairly met at her daughter's residence (Mrs. E. Hurlbridge) on the occasion of her birthday. Miss M. Payne is now secretary of the C.E.

Cottonville.—On June 23 Bro. G. T. Wallen gave an inspiring address on Foreign Missions. Attendance at Bible School is increasing. The school shows steady progress. On June 30 Bro. Hughes spoke both morning and evening to large congregations. The church secretary, Bro. W. J. Jackson, has been ill, and is taking a much-needed holiday. Sister Nurse Adam is also seriously ill. Hospital. Bro. Keith Hadden, who met with a motor accident some weeks ago, is improving rapidly. It has been decided to raise funds to renovate the kindergarten hall. The kindergarten department has excellent attendances. The campaign in progress by the Bible School has resulted in 13 new scholars.

On Sunday Mr. S. Hedges gave a fine message on Foreign Missions, and spoke at the Bible Class in the afternoon. At the gospel service Bro. Hughes delivered a stirring message. The C.E. Society has had a splendid month. Excellent reports were received at the executive meeting.

Victoria.

Brenalla.—The church is enjoying nice meetings. The visit and message of Bro. Baden Jaekel were appreciated by all.

Mortland.—Meetings were well attended on July 7. Bro. Abercrombie addressed the church, and in the evening Bro. W. H. Clay delivered the gospel address.

Cheltenham.—On Sunday the 72nd anniversary was begun with large congregations, good addresses, and visitors from far and near. F.M. offering, £22.1.0 to date.

Box Hill.—Good meetings and attendances on July 7. Bro. Goodwin speaking. A young lady who confessed Christ the previous Sunday was baptised at the gospel service.

Warragul.—On June 23 the church enjoyed the visit of Bro. Clay. His addresses were greatly appreciated. On the 30th there was a large meeting, when Bro. Miles appealed on behalf of Foreign Missions.

Castlemaine.—July 7 closed the first year of the labors of Bro. and Sister Earle with the church. Appropriate messages were delivered, combined with thanksgiving services for the recovery of the King. Foreign Mission offering to date is £15.3.3.

Warracknabeal.—June 30, good attendances. The lady was successful, pastie supper in aid of church funds. On Sunday, July 7, Miss E. Hagar, late of Geelong, was welcomed. The evening service was well attended.

Gardiville.—There were good meetings on July 7. Bro. Bennett of the college, spoke in the church in the morning. At night Bro. B. Williams' subject was "What is Your Life?" Bro. Williams is commencing a series of special Sunday evening addresses.

Forestok.—On June 30 the church had fellowship with Bro. T. B. Macdonald, who had exchanged platforms with Bro. Neighbour. He addressed morning and evening meetings as usual. Bro. Neighbour is giving a series of addresses extending through July and August.

Gardiner.—There was one addition by letter on July 2. Bro. Gebble spoke morning and evening. The F.M. offering (including special gifts) amounted to £25.
Wangaratta.—Meetings are being well attended. Bro. Arnold is faithfully preaching the gospel. The Faith, Hope, and Love Club held an enjoyable novelty night on July 1.

Hamilton.—The Bible church has suffered the loss of Sister Fisher and Mr. Abbot, who have gone to Geelong. The secretary is still unwell. The brethren would be glad to hear of members in the district or of brethren passing through who could conduct meetings.

Collingwood. Meetings are fairly well attended. Bro. A. D. McNelly has delivered fine addresses in the church. Two were hospiced last week, one from the church and one from the Bible School. On Sunday night a young girl took her stand for Christ. Thanksgiving for the recovery of the King was rendered.

Hampson.—Bro. Buckley, presiding, led the church in thanksgiving for the King's recovery. Bro. Jones gave the offering and night prayer. H. T. Pittman's address was appropriate to the occasion. Each Sunday night Bro. Jones is giving an appreciated little talk to the young folk as part of the service. The F.M. offering to date is £15/3/-.

Floro.—There were good meetings at both services on July 7. Bro. Mitchell presided, this evening subject was "The Father's Welcome" on July 4 Mrs. Sowers (mother of Misses Lia and Hazel) passed away. The church extends sympathy to the bereaved family. We are also sorry to report that Bro. Henry Andrews had a very severe attack of Monday last. He later took a turn for the better.

Bort.—Attendances were good last Lord's day. The offering for Foreign Missions to date is over £11. The Bible School rally is helping to increase interest and membership. The church has planned a tent mission for October, with Bro. Warren of Belmont, as missionary. The J.C.E. has passed its objectives of fifty members. Holy Grotto prayer meetings are to be held weekly until the mission.

Carlton (Lygon-st.).—There were good meetings on July 7, when Bro. A. G. Saunders spoke morning and evening. Three were received into fellowship. The Foreign Missionary offering realised £12/6. The evening service was one of thanksgiving for the King's recovery from illness, and special music was given by the choir. Miss J. Low sang a delightful solo, and Miss Pittman rendered a fine organ solo.

St. Kilda.—Last Sunday the J.C.E. celebrated its anniversary service. The meeting, which was full of interest, was well attended. Bro. McKee addressed the meeting, explaining the J.C.E. movement to the parents, and was followed by Bro. A. W. Grundy, who gave a very interesting message. After the usual service Bro. Grundy presented prizes for the year's work. On July 7 the Bible School received two new scholars.

South Melbourne.—Splendid meetings last Sunday. In the morning Bro. Jas. Waterman presided, and gave the address. The gospel service was bright, and an inspiring address by Bro. Waterman was appreciated. The women's mission band had a happy meeting. The K.S.P. club held a successful parade night at K.S.P. and filled three front seats. P.B.P. and K.S.P. held their year with an enjoyable social. Other auxiliaries report progress.

Brandsick.—On June 21 under the auspices of the women's mission band, a concert was given by the Unity male singers. On June 27 Mr. E. J. Barnes and his daughter, and Mr. E. Elderfield, gave echoes of Benigno C.E. Convention. Sisters Mrs. Dudley and Mrs. Cornish, delegates to the local branch of the Bible School League, have engaged in home-to-home pamphlet distribution re 1929 non-licence campaign. Several members paid a visit to aged Sister Mrs. Peters at Camp Hill. One sister, as the result of a fall at her home, is now in Melbourne Hospital. On June 24 Bro. J. G. Pittman exhorted and preached the gospel. Bro. Thibault is still an inmate at Austin Hospital.

Melbourne (Swanston-st.).—Good and interesting meetings last Lord's day. Thanksgiving was offered for King's recovery, and special hymns and National Anthem were sung. Bro. Moore selected messages from the King's message for his morning address. The evening service was well attended. Congregational and choir singing enjoyed. F.M. offering to date, about £110.

Bakleigh.—There were splendid meetings on July 7. Bro. Judge's morning subject was, "What is Truth?" The service continued by letter of transfer: Mrs. Miller, from Lygon-st. Mr. Brechall, from Dandenong, and Bro. Hodgekisson, from Bambera-rd. Foreign Mission offering amounts so far to £10/1/1 of this £13/8 was collected by the kindergarten. Mr. Mitchell, of 31/0, rendered two beautiful solos at the evening service. Bro. Judge's theme being "The King's Request."

Ormond.—At the annual business meeting of the church on June 26 there were good reports. The preacher reported 18 additions, five faith and baptism, and others by letter. The Bible School secretary reported an average attendance for June of 105. The following were elected to office:—Deacons, Bren. Hoak, Heyer, Blackwell, Hardham, Nisbet; secretary, Bro. Stevenson; treasurer, Bro. Yewdall; Bible School secretary, Bro. Fordham; B.S. secretary, Bro. Book; kindergarten superintendent, Miss V. Yewdall; organist, Miss V. Yewdall; assistant, Miss Rose; pianist, Miss D. Fitton. Nice meetings on July 7. 118 at Bible School.

Bartwell.—There were splendid meetings during the past month. Helpful addresses have been given by Bren. A. Anderson, C. J. Robinson, A. Wilson and J. Plummer. The united G.E. societies held their anniversary, which was a great success. The Bible School is increasing. On July 7 two new scholars were added to the church at the close of Bro. Robinson's address. The local football club attended that service, the subject being "The Deeding God." The women's mission band and guild are working hard in the interests of Foreign Mission work and the local building fund. All departments in a healthy condition, and prospects are bright.

Surrey Hills.—Bro. Fitzgerald, of Fairfield, gave the morning exhortation on June 30 on "Practical Christianity." In the evening an offering was received for the Social Service Department. Last Lord's day Bro. Combridge conducted the services, speaking on "The Grace of Gratitude." At the communion meeting, with special application to thanksgiving for the King's restoration to health, Bro. and Sister Ingelinger and family, esteemed former members, were welcomed back to fellowship by transfer from Glenferrie, having taken up residence in Surrey Hills. At the gospel meeting Bro. Combridge dealt with the second coming of Christ. A duet was rendered by Mr. G. Wilson and Miss Phyllis Frice.

Geelong.—On July 3, at a happy church gathering attended by over 120 people, many expressions of goodwill and appreciation were made by officers and representatives of the various departments to Bro. and Sister Clipstone, who have concluded their first year of ministry with the church. Musical and chorodionary items and supper were enjoyed. Inspiring messages by Bro. J. E. Webb, of Moreland, on Sunday, July 7, marked the opening of Bro. and Sister Clipstone's second year, and all meetings were well attended. This day was the anniversary of the C.E. society. Special items were given by the choir. Bro. and Mrs. McDermid were nicely rendered. Bro. Webb's gospel message was entitled, "Jesus Challenges Men."

Balaam.—Meetings have been good. July 7 was the seventh anniversary of the founding of our church, and 162 broke bread. F.M. offering so far to date is £15. Jas. E. Thomas has commenced a three months' series of sermons for Sunday evenings on "What the Churches of Christ Believe." On Sunday evening his subject was, "Marks of the presence of the Church." Because of business here, has been received and accepted with regret. Arthur Griffiths has been appointed secretary. Because of ill-health Miss Lily Chandler, who has served as former Endeavor superintendent since

the society commenced, has been compelled to relinquish the work. Miss Ruth Thomas has been appointed as her successor. Miss Maylin Austin has been appointed Sunday School pianist, and Miss Jean Dear superintendent of Young Worshipers' League.

New South Wales.

Aulurn.—Work goes on steadily although the church is still without a preacher. Attendance is keeping up well, despite sickness among members. Bro. H. M. Arossmith is still doing the greater part of the speaking.

Jurnsby.—On June 12 the eighteenth annual meeting of the church was held, there being a fair attendance. Reports from all departments were good, progress being shown in every instance. Officers were elected for ensuing year—six deacons, and one elder in addition to the present elder, Bro. Crossthwaite.

Chatswood.—On morning of June 30 Bro. MacKie, of New Helvides, gave a helpful message. The choir platform has been raised and new seats provided. Extra seating has also been installed in the chancel. A hall has been added to the church, and a commodious for sixty more people. The baptistry is being remodelled in marble and tile.

Emmore.—Meetings were good on July 7. 222 in attendance for the day. Foreign Mission offering to date is £14/10/0. At night Bro. Patterson answered a number of questions to a large audience. There were two confessions. In the afternoon a teachers' tea was held, 31 being present. Bro. Saxby, of Turvey, was received in the morning.

South Kensington.—Services are well attended, and the work prospers. 40 sat for the recent B.S. examination. Mr. and Mrs. C. B. Buricu were welcome visitors on July 7. On the occasion of the church anniversary the officers entertained a large number of guests. The service was largely attended and proved most enjoyable. After three years' happy and successful ministry S. J. Southgate has accepted a further engagement with the church.

Adelaide.—At the last gospel service in the school hall, attended by over 100 people, the boys made the good confession. The building of the new school hall has been well attended. A record number for some months past gathered for the breaking of bread at the first Lord's day morning meeting. The official opening of the new chapel in Vaucluse, is planned for Saturday, July 20, to be followed by a two weeks' special series of gospel meetings.

Taree.—Good attendances on June 21. Bro. Stafford spoke helpfully in the morning on "The Holy of Jesus." A memorial service to the late Bro. Wright was conducted by Bro. Stafford in the evening. Three B.S. scholars responded to the invitation. Recently a committee from Wingham church met Taree officers with a view to assisting them with the erection of a building for the purpose. The matter is in the hands of a committee to draw up plan and ascertain cost.

Erskinesville.—All activities have been well maintained during the past month. The church has suffered a sad death through removals. Bro. W. J. Crossman spoke at both services on July 7. In the morning two men made the good confession. 70 men were provided with a free meal by the Social Service Department at 8.30 a.m. After which a bright gospel service was conducted by Bro. Crossman. The sisters are rendering valuable service in preparing these hot meals.

Petersham.—Several confessions are reported. Bro. F. MacKie, of New Helvides, gave an interesting address on his work, at a recent week-end meeting. Bro. H. Purland of the N.S.W. Prohibition Alliance, gave a lantern lecture on his tour to U.S.A., to a good meeting. On July 7 there was a good morning meeting. The mother of two Bible School scholars was welcomed into fellowship after her immersion. The F.M. offering so far is about £25. Nineteen sat for the Bible School examination. At evening service special thanksgiving was made for the King's recovery. Bro. Arnett preached on "Gratitude," and a young lady made the good confession.

Obituary.

McMILLAN.—The passing of Sister Mrs. J. McMillan, of North Fitzroy, on June 17, has removed from our ranks a bright cheery life. Attaining the ripe age of about 85, she was always young, and carried with her an activity and enthusiasm that heartened all with whom she came in touch. For over 50 years her membership was with the church at North Fitzroy. With her husband (who predeceased her) she did a great work among the young till age stepped in and limited their usefulness. Their united work in the Infant class contributed largely to the past success of the church here. As a temperance worker in the Band of Hope and W.C.T.U., as well as Bible School visitor, she was a most earnest toiler, and her service was always appreciated and successful. It will be hard to replace her. During the last few months she has not been able to do much on account of sickness, but her home was a meeting-place of those who were of like soul with herself in matters relating to the moral and spiritual uplift of men. She was a fine Christian lady in the highest sense, and a great asset to any church. The increase of her weakness necessitated her removal to Swan Hill about three months ago to be under the care of her daughter (Mrs. F. Barnden), where everything was done to make her last hours comfortable and happy. A large company of folk was present at her funeral in the Melbourne Cemetery, representing the various churches and organisations she had been associated with in life. The deceased lady will be best remembered as the mother of Mrs. Gosh, of Western Australia; Mrs. Barnden, Mr. J. McMillan and Mrs. F. Thomas, of South Africa.—J. W. Baker.

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