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Where Paul Was Shipwrecked.

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UPON the north coast of a little island in the Mediterranean is St. Paul's Bay. The island is Malta, the ancient Melita, and the bay is so named because it was at this spot that the vessel bearing Paul as prisoner was driven shorewards a total wreck.

"No island so small as Malta has had so great a history." Although it is but seven-teen miles in length and nine in breadth, for centuries it has been regarded as a desirable possession, chiefly owing to its central position in the Mediterranean. To-day it is a British naval base and coaling station, and during the Great War was an Allied base, and about 130,000 British service men passed through its hospitals and convalescent homes.

A recent writer on "The History of Malta" says that the earliest civilisation goes back to 3000 B.C., and describes remains of megalithic structures—menhirs (tall, rough pillars of stone), dolmens (table supported by blocks), and cromlechs (stone circles). One of the problems awaiting solution is the presence of numerous "cart-tracks," indentations on the rocky surface, varying in depth but regular in distance apart. Apparently these tracks were cut artificially for wheels. Until recently, it was thought that the earliest inhabitants were Phœnicians, but these came about the sixteenth century B.C. Later, Malta was occupied by the Greeks, then by the Carthaginians, and the Romans took it from Carthage during the Second Punic War (218 B.C.) and attached it to Sicily. It remained under the Roman power till the Gods overran it in the fifth century A.D. From then on it passed under the control of several powers, till at last it was added to Great Britain in 1814. At one period (1530-1798), the Knights of Malta ruled—members of the Order of St. John of Jerusalem. That was a prosperous period, and many fine buildings were erected.

In Luke's narrative of Paul's sojourn in Melita (Acts 28: 1-10) there are several expressions which are better understood when help from extra-Biblical sources is gained. Who were the "barbarous people" who "shewed us no little kindness"? What is meant by "the chief man of the island"? And what of Luke as an historian in this section?

In the use of the word "barbaroi" Luke is not speaking of uncivilised islanders. This word originated probably by imitation, in some such way as our words "cluck," "clash," "clang," and was used of unintelligible speech. Every language which was not Greek was barbarian. So the term came to be used of non-Greeks. Sometimes the word "Greeks" as opposed to "barbarians" seems to have meant those who were possessed of Greek culture and language, and from this point of view the Romans would not be called barbarians. But others who were not recognised as having that culture and language would be so termed, and no doubt in the minds of most Greeks the term "barbarians" implied inferior per-

sons, as frequently the term "foreigners" does to-day. But the behaviour of these islanders was in keeping with what the history of Melita would lead us to expect. They showed Paul and his companions no ordinary kindness; the chief man lodged them for "three days courteously"; and the people treated them liberally upon their departure. Their conclusion that Paul was under the doom of "Vengeance" or "Justice," and their rapid change of mind which led them to call Paul a god, were indications of beliefs common in the pagan world. According to the early Greek writer Hesiod, Dike (Justice) is the goddess who presides over legal order, and is enthroned by the side of Zeus, whom she acquaints with all unjust decisions. In the tragic poets she is mentioned with the Furies as a divinity who is relentless in exacting punishment. When the islanders showered honors upon the departing guests, they were but doing as Virgil says Aeneas did to Æneas when he was leaving the Trinacrian shore. In the period of Roman rule, the inhabitants of Melita became famous for their industry, especially in textile fabrics, and a fine cloth which they manufactured, *vestis Melitensis*, was valued as a material for robes and furniture-covering. Their language was Semitic, and akin to Arabic.

Publius was the "chief man of the island." Since Melita was attached to Sicily at that time, the chief man would be a deputy of the Praetor of Sicily. No inscription has been found in Malta to verify the title "chief man (governor)" of the island, but on the neighboring island of Gelaus an inscription was discovered which included the words *Prætor Melitanus*, a phrase equivalent with that used by Luke. A Latin inscription also records the title. "As the leading official in Malta, he was responsible for any Roman soldiers and their resources who might land there, but the account in Acts 28: 7 implies that he displayed more than ordinary solicitude for Paul and his

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shipwrecked company." The apocryphal "Acts of St. Paul" states that "he did for them many acts of great kindness and charity." Tradition relates that Publius accepted Christianity, and became first bishop of Malta. Later he became bishop of Athens, and, according to Jerome, he died a martyr's death.

Searching criticism has resulted in establishing the accuracy of Luke's record to a remarkable degree. Even the "Encyclopaedia Biblica" declares: "The question as to the identity of the island upon which Paul was shipwrecked (Acts 28: 1) may be regarded as finally settled. The indications in Acts stamp the account of the entire voyage as that of an eye-witness, and give it great value." Most writers on Paul's experience of shipwreck on Malta refer to a book which was published in 1856 (second edition) by James Smith on "The Voyage and Shipwreck of St. Paul." This scholar made an elaborate study of his subject, and, while his own conclusions on some minor topographical matters have been challenged, it is conceded that his work has verified the accuracy of Luke. A recent writer states: "A bay two and a half miles North-west of Valetta, the mouth of which is held by tradition to be the place where the vessel that bore Paul ran ashore, tallies admirably with the description of the locality in Acts. The Admiralty charts indicate places near the West side of the entrance to the bay, where the depth is first twenty feet, and then fifteen feet, while the rush of the breakers in front of the little island of Salomoneta and behind it suits the reference to a place 'where two seas met' (Acts 27: 41)."

Luke's use of medical terms finds illustration from this section of Acts. When Paul shook the viper from his hand, the onlookers watched intently to see symptoms of poisoning. "They expected that he would have swollen." The word employed occurs only here in the New Testament. It combined the ideas of inflammation and swelling, and was the usual medical term to describe such. The people looked for him to have "fallen down dead suddenly." Medical writers used the verb "to fall down" of those who suffered from epileptic fits or wounds which caused them to stagger. Luke alone uses the term in the New Testament. Of interest is a parallel in "Antony and Cleopatra," where Shakespeare wrote of Charmian bitten by an asp.

"Tremblingly the flood, and on the sudden dropped."

Terms used in connection with the sickness of the father of Publius, also, bear witness to Luke's use of medical language. The word translated "fever" is employed by other writers in the New Testament, but in the plural only by Luke. Evidently he is using a technical term for successive and varying attacks of a malady resembling malaria. Such fevers were prevalent in Malta. It has been suggested by some writers that Luke supplemented Paul's miraculous healing with his own medical

skill, the argument for this resting on the use of different verbs to express healing. Whilst this may be so, the evidence is not conclusive.

Maltese people, now Roman Catholic, cherish many traditions concerning Paul's

visit to the island. Certainly there is very definite evidence that Christianity was early implanted there, for there are numerous catacombs similar to those at Rome, and there are not wanting indications of the burial of Christian martyrs.

Meeting Ourselves Again.

covers it with leaves, but the winds blow them away. Nature and God are again him, and his conscience always smites.

Go to Holyrood Palace and see the mark left by the blood of Rizzio. Lady Macbeth may wash her hands but "all the perfume of Arabia will not sweeten this little hand." Poe's Raven pecks at your window, looks over your shoulder, burns into your bosom's core with his fiery eyes, and always you hear the grim ancient raven croaking "Nevermore."

Then we come back to the words of Paul, that clear-visioned apostle of the Gentiles, when he says "and herein do I exercise myself to have always a conscience void of offence toward God and toward men."

Only in this condition of life can 29 persons live truly with God and his fellow-men. Conditions are now so complex and people move about so rapidly from place to place, I wonder if it is not more than ever a matter of wisdom to treat every person in business and social affairs as if we were sure to meet them again, and perhaps when and where we least expect.

We are glad to think of another side of this great truth, viz.: that we meet ourselves again in the good we do.

That was one thing Christ meant when he said, "Lay up for yourselves treasures in heaven."

We may or may not meet on earth the good we do—but every noble thought or act is a treasure laid up for heaven. We shall meet them again in the homeland of the soul, and in meeting them shall meet ourselves.—D. E. Martin, Ph.D., in "Christian Evangelist."

BANKRUPT.

One midnight, deep in starlight still,
I dreamed that I received this bill:
(. . . in account with life):
Five thousand breathless days at once
Five thousand sunsets fresh with dew
Five thousand flowers wrapped in gold
One million snowflakes served ice-cold
Five quiet friends; one baby's love
One white-mad sea with clouds above
One hundred music haunted hours
Of moon-drenched roads and hurrying streams
Of prophesying winds, and trees;
Of silent stars and browsing woods;
One June night in a fragrant wood.
One heart that loved and understood.
I wondered when I waked at day,
How—how in God's name—I could pay!
—Cortland W. 200

As a striking story of Hebrew literature, the life of Jacob has much of human nature in it and perhaps that constitutes not a little of its charm.

How vividly the Bible narrative portrays the home drama where Rebecca with her favorite son as confederate succeeds in writing the birthright from Esau, but when Esau realised what had been done his anger was so aroused that for personal safety Jacob was forced to leave home and we have no record that he ever saw his mother again.

When after twenty years of exiled prosperity in Padan Aram he resolved to return to his native land, there was one fear that like a dark cloud rose before him, what about Esau whom he had wronged, and when finally he came face to face with his brother it was what he himself had done years before that formed the chief element of his problem.

Jacob was really meeting himself again and the contact was most embarrassing. How different it would all have been had he done his twin brother a good turn instead of an evil one. The same principle appears in the story of Joseph and his brethren. When after long years of separation they had met in Joseph's house at the court of Pharaoh, Joseph said to them, "Doth my father yet live?" and his brothers could not answer him, for they were troubled at his presence. Troubled by a guilty conscience on account of past injustice done to their younger brother.

We find it again in the dramatic narrative of the ambitious, jealous Haman and Mordecai the Jew, whom he would have hanged, but it is one of the ironies of history that he himself was hanged on the gallows he had prepared for Mordecai.

We have often heard the expression concerning some combination of circumstances "The Tables were Turned," which is only another way of saying that the individual had met himself again.

How often we meet this tragedy of remorse in our literature. We have it in one of Hawthorne's stories where a wretched man is represented as carrying about in his bosom a serpent which gnaws him continually, and he thinks every man is cursed with the same snaky guest.

Eugene Aram, the schoolmaster, murders a man, and he cannot look into the faces of innocent children. He buries the body, but he has to take it up; he hides it in a stream, but the stream runs dry; he

Accelerator or Brake?

Ira A. Paternoster.

We were proceeding to the city by tram the other day, and when nearing an intersection the traffic police signalled the motor traffic to stop. A large motor car pulled up instantly, but travelling at a fast rate behind it was another car. The driver seemed to dash straight for the rear of the car in front, and just as a smash seemed certain he swerved past, his breaks jammed on, his rear wheels skidding and squealing on the smooth surface of the road. He gained control inches from the policeman who stepped toward him with a broad smile and a hand upraised. We passed on, never knowing what was the result of that interview. The remark of a fellow passenger, however, gave us food for thought. "Do you know what happened?" he asked; "he put his foot on the accelerator instead of the brake." That was the trouble! You who drive a car know how easily such a slip can be made. It is done by young inexperienced drivers. They are not used to such power in their hands. A tight situation arises. For the fraction of a second they forget, and the trouble is done. Was this the mistake of Rehoboth, when, flushed with power, he imposed harder burdens on the people and they rose against him?

It is also done by "old hands." Men of long experience at the wheel sometimes grow careless, forgetful, and in order to take a chance, speed up. They ought to have used the brake.

They are at the crossing, and see the fast train approaching. A second's delay and they could have passed safely behind. But no, they attempt to rush ahead, put their foot on the gas, only to wake up in some other world! "Let him that thinketh he standeth take heed lest he fall."

It is done by the ladies. Some unkind person says whenever they hear of a motor accident, "I guess it was a woman driver." Now that is unkind, for there are lady drivers who are most capable. But often the dainty toe of "my lady" slips on to the accelerator instead of the brake. Not long ago one such lady driver in our courts made that her strong plea in her defence for having accidentally killed a man.

It is done by men! Yes, we have to admit it. All too often "mere man" slips his foot with tragic consequences. He will find his love for speeding (my lady uses this excuse also). He was pushed for time, and just had to "go for it." If he were thoughtful, he would frequently tell you his hand had slipped before his foot, and he would confess to a clouded brain through drink. No matter how or what the cause, it is a dangerous practice in motor-traffic to "step on it." It is dangerous, because no man has a right to take risks with his own life. It is dangerous, because we have no right to place other people in danger.

But many who read this (if it gets past the editor, who may put his foot on it) do not drive a motor, and never expect to. What is the point? There are often conditions in life where the same thing is true. The world is going the pace to-day, in many lives the accelerator is hard down, and it does seem the brake-bands are worn right out. We were driving a car for a friend recently through the busy streets of Sydney. The car was not as new as it once was! But there was nothing wrong with the accelerator. The brakes, however, were positively dangerous. It had us all worked up wondering just what might happen next. It is too much strain to drive a car like that. Yet so many lives are just of that type. Here again it is not only the young, although one trembles to think of the future generation in the light of present speed. Late nights, or rather, early mornings, find young people returning home after a high state of excitement—travelling with the accelerator hard down instead of the brakes. There certainly is more thrill and excitement, but less moral strength.

As a result of this furious rate of living the home life is sacrificed. Everywhere flats are taking the place of homes, and that life is not conducive to true home life. We read of conditions developing in other lands, but if we will look around we shall see those very conditions here in our midst.

The moving-picture show existence of thousands of our people is certainly a curse upon our land. I cannot understand disciples of Christ, professing to be blood-bought subjects of the kingdom of God, living the shallow jazz life so many of them do.

The time has certainly come to apply the brakes. We believe Jesus is some day coming for his own. We know not when it may be. Would we like him to find us "speeding"? "Watch and pray lest ye enter into temptation." The road to destruction is open wide. It invites us to "step hard on the gas." The harder we travel the farther we go, and the farther we go the harder is it to return. Be not deceived, as far as you race away from home just so far will you have to return. The more you speed the more exhilarating it becomes, and each time you do it without apparent ill-effects the more alluring it is. There is one safe course only, *set your accelerator above the danger point, and refuse to go beyond that point.* There is a way that seemeth right, but the end thereof is death. Jesus says that if any man would come after him he must deny himself, and take up his cross daily, and follow him. The true life of discipleship provides all the thrills you need. If you doubt this read the life of Greatcell. Mary Slessor, Dr. Loftis, E. B. Meyer. Spend a month in the intimate fellowship

of any Christian minister who is doing his job, or of any true disciple living in the atmosphere of service, and you will never find your moments dull; your mind will be pure and your soul saved.

O Lord our God, teach us, we pray thee, to live a contented life with thee. Help us to learn to be patient, trustful, quiet. Make us to know the joy of walking with thee and keep our feet that they run not before thee. Spur us on that we lag not behind, but keep us from following every winding path we cross and neglecting the path of duty. Give us the joy of thy salvation, so that our souls may be satisfied with the excitement gained in thy service. Teach us to take time to be holy, so that we may radiate thy Spirit and so overcome the spirit of this age. We pray this in Jesus' Name.

The Greatest Danger to Christianity Today.

The other day Dr. E. Stanley Jones said to an interviewer:—

"The greatest danger of Christian missions in India at the present time is toward syncretism. The Brahma Samaj was a symbol of that, namely, a theistic eclecticism. India would always produce such a syncretism unless the battle was pushed further. Having taught India reverence for Christ, we must go deeper and teach India realisation of Christ. The admiration must be turned into adoration."

This is a saying worthy of much practical and deep reflection here in the United States. Syncretism is the attempt to combine all religions into one by taking the best of each. This was tried long ago in Rome and it failed. It did not help the ethnic "religions" and corrupted Christianity.

The idea of syncretism is getting root in America. People who do not think deeply blurt out glibly that "one religion is just as good as another." So there is a lot of unconscious mixing of views, and when the product is put forth in the name of religion, it is nothing but a witch's brew, without life, intelligence, or power of magnetism. But, we do not need to have anything from the world put into Christianity.

They tell us there must be a religion of humanity. We reply "yes," and hasten to say that Christianity is such a religion. Its great interest is humanity.

They also tell us we must have a universal religion. So indeed must we, and we have such a religion in the religion of Christ. There has never been found a people it does not fit, and in every nation it quickly becomes indigenous if properly managed.

The idea of syncretism seems to be generous, and humble, and broad. It is no such thing, for it weakens and narrows the true religion and conforms it to man instead of conforming man to God.—Christian Evangelist.

Pentecost.

The Things That Were Temporary.

Ethelbert Davis.

"But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 10.

This verse will serve to rivet our attention upon the fact that the imperfect was to pass as soon as the perfect was come; that the scaffolding was to be removed when the building was complete; that the things incidental to the beginning would pass when maturity was reached. Those who have reflected on the events of Pentecost and immediately following are conscious that there are some things which were only temporary, while other things were permanent.

The fact that some things were passing and others permanent needs to be emphasized because of the amount of erroneous and confusing teaching so prevalent to-day. In many of the churches there are those who talk of, and look for, the "miraculous baptism of the Holy Ghost." There is the modern "tongues" movement, many of whose members claim the Holy Spirit by the apparatus of tongues of fire. There are those who plead for the community of goods of the early church, while recently we read an article in which the author sought to prove that Christ never intended baptism and the Lord's Supper to be observed outside the Jerusalem church.

THE PASSING.

Just as at Sinai, at the inauguration of the Jewish dispensation, there were certain things peculiar to the inaugural day, while other things were to be perpetuated; so at the inauguration of the Christian dispensation there were those things which were exceptional and peculiar to Pentecost and the beginning of Christianity, while other things were designed to continue as long as the church continues.

We may safely proceed on the principle that the criteria of the passing and the permanent features of Pentecost are—the nature of the things themselves, the purpose they served; their continued appearance in the church of the apostolic age; and their institution by the Holy Spirit in his work of guiding and instructing the church by the speech and pen of the apostles.

The Wind and Fire Tongues.

Into the category of the passing there comes, first, the mode of the Spirit's profection into his new sphere of operation—the sound of rushing mighty wind and the lambent flame-like fiery tongues. We have no more reason for believing that these things would be repeated any more than the phenomena of fire and darkness, trumpet and voice of trumpet, which ushered in the dispensation of law at Sinai. Their nature called for no perpetuation, the purpose they served was temporary, they were not repeated in the apostolic church, neither is there mention of them in the apostolic letters. The only other experience approximating was that of Acts 4: 31, where Peter and John, being released from prison, came "to their own company" and together prayed the Lord to grant, "that with all boldness we may speak thy word . . . and that signs and wonders may be done in the name of thy holy Child Jesus." As they were praying, and in answer to their prayer, "the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Here they who had already received the Holy Spirit had further confirmation, without the fiery tongues or miraculous utterance of tongues.

Tongues.

We have no warrant for looking upon the gift of tongues as one of the permanent privileges of the church. Submitting this to the aforementioned test, we find that only twice

throughout the history of the apostolic church is there a repetition of this gift, and both these instances were peculiar. The first was the case of the household of Cornelius, where "the Holy Spirit came on them that believed the word." In this case Peter was astonished, "because that on the Gentiles also was poured out the gift of the Holy Spirit." The result of this gift was, "They heard them speak with tongues, and magnify God." To the first Gentiles who

SEEING IS BELIEVING.

I'd rather see a sermon than hear one any day,
I'd rather one would walk with me than merely tell the way.

The eye is a better pupil and more willing than the ear.

Fine counsel is confusing, but example's always clear.

The best of all the preachers are the ones who live their creeds,
For to see good put into action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,

I can watch your hands in action, but your tongue too fast may run.

The eye you see deliver may be very wise and true.

But I'd rather get my lesson by observing what you do.

I may not understand the high advice you give,
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind.

When a weaker brother stumbles, and a strong man stays behind

Just to see if he can help him, then the wish grows strong in me

To become as big and thoughtful as I know that friend to be.

All travellers can witness that the best of guides is to-day

Is not the one who tells them, but the one who shows the way.

One good man teaches many; men believe what they behold;

One deed of kindness noticed is worth forty that they hold.

Who stands with men of honor, learns to hold his honor dear;

For right living speaks a language which to everyone is clear.

Though an able speaker charms me with his eloquence, I say,

I'd rather see a sermon than hear one any day.

—Selected.

came into the church was given the gift of tongues, as the incontrovertible evidence of their reception of the Holy Spirit. The second case was the disciples at Ephesus who knew only John's baptism, and who later were baptised in the name of the Lord. On these Paul laid his hands, and "the Holy Spirit came on them, and they spake with other tongues and prophesied." The only other reference to "tongues" is in 1 Cor. 12: 10, where Paul names them as one of the gifts of the Spirit. Conscious that more ought to be said on this phase of the subject, we are compelled to pass it with the calm and considered statement that a careful study reveals little if any resemblance between the "tongues" on the day of Pentecost and the "tongues" spoken

of by Paul in his first Corinthian letters and that Paul's discourse on the subject points most strongly to the passing away from the church of the gift of tongues. Therefore we have no scriptural ground on which to claim that the speaking with other tongues of Pentecost or the gift of tongues spoken of by Paul were to be permanent gifts of the Spirit. They were to be one of the passing things in the church of the Redeemer, a fact which is more than implied in Paul's striking statement in 1 Cor. 13: 8: "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Miracles.

Miracles are included in the things that were temporary. That implies no denial of the supernatural character of Christianity, Christianity is from first to last impregnated with the miraculous. The incarnation and resurrection of Jesus, vital to the very life of the Christian religion, and to the life of the church, are the greatest of all miracles. The miracles of the new truth and the growth into the "divine nature" are miracles of grace beyond the power of mortal man to explain. The "greater works" spoken of by Jesus are still being performed. The age of miracles has not passed away, nor will it pass, while Christ is King of the moral and spiritual realms.

But outside all this there were miracles and signs and wonders that were for a specific purpose. The miracles of Jesus were of this nature. The evidential purpose of these is summed up in the Saviour's own words, "The works that I do in my Father's name, they bear witness of me." Commenting on the miracle of Jesus Dr. Wardlaw said, "He further remembered every miracle that the Saviour wrought was immediately connected with the purpose of his coming into the world. In the exercise of his miraculous power he suffered around him, during the short period of his public career, an incalculable profusion of temporal blessing. But vast as was the aggregate of earthly enjoyment, not one of his works had answered its proper end if its effect was no proof of his divine commission as Christ, the Son of the Father, wrought, therefore, for man's conviction of this, that they might "believe and be saved."

The gospel was to be confirmed by signs, for this we are assured by the words of Mark 16: 20: "And they went forth and preached everywhere, the Lord working in them, and confirming the word with signs following." "Many wonders and signs" were wrought by the apostles at the inauguration of the church. Peter wrought miracles as he planted the church in Jewry, as did Paul as he founded the church in the Gentile lands. But a reference to the miracles, death-place, and to the nature of the miracles, does not prove that they were for a specific purpose to confirm the word. John Foster has said, "To confirm the word, the Father of the universe called attention to the work of the miracles God was telling the great lie." Not only so, but in none of the Epistles are they specified or even mentioned as part of the church's permanent equipment.

All Things Common.

Lastly, we consider as one of the passing features the communism of the early church. The voluntary community of goods was one of the most wonderful and beautiful things wrought by a devout church. In it they were actualized a desire to realize that unity and brotherhood which the Father has promised the family of God throughout the ages. Only once outside Acts 2 do we find allusion to this condition: "And the multitude of them that believed were of one heart and of one soul; neither said they any of their things was their own; but they had all things common." Though saints ministered to the needs of saints throughout the ages, there was no further attempt to continue the practice of "having all things common." While the practice itself passed, all the great spiritual qualities it represented were to continue.

What and Why We Preach.

H. G. Payne.

A clamant need of the times is the understanding of the theory of Christianity; not the empirical conceptions which have imposed on people as Christianity—these have manifested and disintegrated.

Still greater perhaps is the need of a practical personal experience of Jesus an experience which many shun because of the necessary effort, and which many allege to be unnecessary because they prefer to deny that which is troublesome to them and attempt to justify their rejection of Christ on mental in place of moral grounds.

What we preach.

A Father God, and a Personal Saviour.

Not an abstraction. Warm passionate humanity finds insupportable difficulty in the attempt to keep a cold code of rules. The trouble is not so much in appreciating the value of the principles of virtue as in vitalising them into life and catching the infection of their energy, the magnetic influence of their power.

Personality is the life of every movement—political, social, national, religious. Such become the centre of influence. By the strength of his personality a leader attracts followers and then extracts the utmost from them, whether a Napoleon striving for conquest or a Paul longing to save.

God's relation to us is that of a living loving parent desiring the welfare of his children, guiding and guided by the principles of love and limited in the full exercise of these by our stubborn wills. He is not an arbitrary judge, not a cruel avenger, but a Father to be understood just as he is served most faithfully. A study of the relation of one children to us and the methods we are compelled to adopt in their training will give an insight into his methods of handling us. All his actions are directed by the continual desire to help in the development of such attributes as will best qualify us for the higher life which awaits us. We as children being trained for greater usefulness, and can and should trust and love him as implicitly and universally as we expect our children to do us.

We have confidence in a person. It would be hard to learn the principles of right living if they were presented to us as so much cold formula. We are not asked to do this. God's method of teaching conduct is by a practical and easily understood demonstration, an object lesson. Christ is the model, by looking at him we understand and the lesson to be acquired. We learn not by his virtue and truth, not so much by the conscious absorption of abstract ideas as by our knowledge of our Teacher. What are love, truth, sacrifice? Or any moral qualities? At once the concrete personification of these abstract concepts lives before us in the person of Jesus. It is easy to learn of him, for that big, strong, loving presence imparts confidence. He has fought our fight, combated our difficulties, was "tempted in all points like as we are, yet without sin."

A soul ruined by sin needs a strong material potency to give it confidence for the recovery, and this is found in Jesus. Mere human sympathy can do comparatively little with the helplessly soul smothering in the mire of its own sins; the Saviour with human sympathy and divine strength supplies the need. Add to this the personal presence of this unique combination of the human and divine, and you have the finished instrument of omniscience for the salvation of a soul.

A New Testament Christianity.

The conversion to Roman Catholicism of an Anglican clergyman was described by him. In giving his reason for the change, he stated that he had read himself out of Anglicanism. He named certain Catholic authors as having been read by him, also church history, but made no

mention of the Bible. One wonders what the result would have been had he given as much time to the study of the Scriptures as he gave to historical and theological.

On one occasion two prominent Protestant ministers of Sydney were discussing a book which one had been reading, and which had been written in reply to another book with which both were familiar, and which dealt with a theological theme. The one who had read both books stated that he had decided to leave both and go to the Bible for the information he needed. This is the direct course which we advocate, for the Bible is the only authoritative court of appeal.

Much religious unrest is because churches have outgrown their creeds. They have been compelled to discard ideas to which they had clung too fondly and regarded as vitally important. Naturally human ideas exalted into dogmas must feel the passing of the years. Only that which is divine in origin can stand the test of ruthless time, let alone eternity.

The making of certain hidebound rules binding on men in the name of Christ must end in failure. That only is permanent which is divine in nature or origin. The principles of Christianity are heavenly in origin and eternal in character. To obtain the truth from the chaos of churchliness we need not sort the human from the divine. The simple and direct way is to discard this unnatural combination of true and false theology, then look to the New Testament which is both divine and human. So we preach the Christianity of the New Testament free from human additions which which needs neither revision nor justification, but simply recognition and acceptance.

This gives us a practical Christianity, dealing with the everyday life of life, which is of everyday application, and can be taken into any place—office, factory, school—anywhere and everywhere.

Practical also in that it finds expression in the continual attempt to live the ideal life as Christ lived it. Not a religion of forms and ceremonies, but the daily and hourly expression of the principles of love. A love not limited to those in whom we find an attraction, but comprehensive enough to include even the vile and sinful, and to find its vocation in the attempt to save souls. In short, a salvation which is made possible as we seek to serve and save others.

A Salvation Within the Grasp of All.

Unhindered by social conditions. Social conditions neither qualify nor debar from salvation. Man for man, rich and poor, all have the same inducement to come to God. It is true that social environment may create conditions antagonistic to him. "It is hard for the rich man to enter the kingdom of heaven," equally hard for the wretched and degraded product of slumdom. Yet these limitations were not imposed by God, and there are records of conversions from all classes which show the extent of his power.

Whatever artificial barriers may be created, whether the minute caste discriminations of India or the less severe but none the less unchristian distinctions of Australia, none of these affect the right of the individual to salvation. He may not have any bearing on the matter in the estimation of the God of the universe.

Mental weakness is no barrier. Not the least remarkable of the conversions which one needs are those of people of weak intellects. Of such was a man mentally deficient who had applied for a job, and was refused material for conversion. He was the left of the boys where he lived, who delighted to annoy him for the delight of making him rage and swear. He was converted, the change was the talk of the town. Years after the reform he could be found sitting a board of men, in a class of Sunday School boys

young enough to be his children, learning as best he could the lessons of Jesus.

Why we preach.

Because the Imperative Need of the Day is a Knowledge of Christ.

The air is full of accounts of calamities and dangers. It may be that the present troubles and anxieties of the world are the birth pangs of an era of actual happiness. Whatever the future, the present holds real trouble. Calamities and assurance are only to be found in faith in God—a personal faith. Nominal Christianity has no place in Christ's scheme of things; that is done in his name which is opposed to his teachings. In the strain and stress of prevailing conditions, we need to be affected first to the eternal principles of God's truth.

National affairs demand wisdom and justice and the rule of righteousness. Individuals need the knowledge of Christ to keep them safe in the midst of the clash and jar of industrial, social and national changes. Personal and environmental knowledge of Christ is essential to the enjoyment of life, and the fullest and best service to humanity.

We need correct perspective. It is easy to become confused, and to find oneself unable to see the truths that are so essential to the ensuring of present stability and final triumph, but when we look through the lenses of personal Christianity we understand.

Many to justify their neglect of him, their lary disinclination to conform to his standards, say they do not believe he is divine. They add, as a sop to their conscience, and as an apparent evidence of their intelligence, that he is the greatest ethical teacher the world has ever produced, yet few of him try to put into practice the teachings which they profess to so highly prize. If they did so conscientiously their moral doubts soon would disappear. Mental obstacles are put forward as an excuse where the trouble is purely moral and spiritual.

It would supply the explanation of much that perplexes and be an antidote to the misleadingly. Humanity needs to be revived, or even to understand many things, and grounds accordingly, forgetting that if we had the needed power of perception we must necessarily be divine.

If omniscience were a human attribute would we be any happier? Consideration of our humanity compels us to answer in the negative. Apart from that, probably the search for wisdom and its gradual attainment are better than to have the full knowledge thrust upon us at the outset. One has said: "If the omnipotent God offered the search for it, said to me, 'Choose,' I would answer him, 'Oh! All-powerful, keep thyself the truth, but leave to me the search for it, which is better for me.'" There is much to be said in favor of this with regard to truth, the knowledge of which is the essential to salvation. The necessary, though so simply stated, easily understood, and may be obeyed by all. Remember the motto: "In fundamentals, unity; in incidentals, liberty in all things, love."

Because the Salvation of Society is to be Found in the Salvation of Individuals.

The regeneration of the individual is the main spring of well-being, and nothing short of rebirth will enable one to live a life that will give the greatest measure of satisfaction. We may otherwise reach a relatively higher level and live a better life, but nothing short of a change of state can place us in the path of final success. The reason is that through our birth we become members of the family of God, with new powers, privileges, responsibilities, experiences and delights; we are saving and being saved, and the inspiring and uplifting work of the universe are not of this world.

Moral and social reforms may assist but cannot achieve the same result. They may create better environment with less temptation and greater opportunities, but nothing can replace

(Continued on page 558)

The Home Circle.

Conducted by J. C. F. PITTMAN.

CHRIST ALONE.

Who went in dark Gethsemane?
Christ alone.
Who gave himself accused for me?
Christ alone.
Who drank the cup of human woes?
Who suffered anguish for his foes?
Who conquer o'er the grave arose?
Christ alone.
Who knows our sure temptation best?
Christ alone.
Who gives the weary soul sweet rest?
Christ alone.
One—only one—the Crucified,
Exalted at the Father's side,
Can sound the depths of woe's deep tide—
Christ alone.
Who can the wounded spirit heal?
Christ alone.
Who sympathize profound can feel?
Christ alone.
When burdened with a load of care,
The soul's night sinking in despair,
One Friend there is our grief can bear—
Christ alone.
Who sheds o'er death a holy light?
Christ alone.
Who makes the future life all bright?
Christ alone.
And when in death's cold stream I stand,
Who then shall take me by the hand
And lead me in the better land?
Christ alone!

WHAT HEAVEN IS LIKE.

A mother in bitter grief, bending over her dying child, was trying to soothe it by talking about heaven. She spoke of the glory there, of the brightness glowing all around, of the shining countenances of the holy angels; but presently a little voice stopped her, saying: "I should not like to be there, mother, for the light hurts my eyes."
Then she changed the subject of her description, and spoke of the songs above, of the harpers harping on their golden harps, of the voices as the sound of many waters, of the new song which they sang before the throne, but the child said: "Mother, I cannot hear any notes."
Grieved and disappointed at her failure to speak words of comfort, she took the little one from his restless bed, and enfolded it in her arms, with all the tenderness of a mother's love. Then, as the little sufferer lay there, near to all it loved best in the world, this whisper came: "Mother, if heaven is like this, may Jesus take me there!"—*Simular.*

ONLY A PENNY.

A little boy proposed to put a penny in the bag at a missionary collection. His sister told him it would be useless to give so little, saying it would never be noticed among the large contributions of others. He gave the penny, however, and when a collection of 16.54 was reported, he whispered to his sister, "Do you hear? That's my penny; you said it was so little it would never be noticed, and the preacher has told the whole congregation."

A HINT FOR PREACHERS.

A well-known preacher was speaking in a city. The family who entertained him had a son who was usually fond of attending services. When his parents were ready, little Charlie fully refused to go with them. "I don't want to go to church," he declared. "What's the matter?"

asked the mother, much surprised: "are you ill?" "No; but I've heard him before, and I don't like him," confessed the child. "Oh, Charlie, that's a naughty thing to say!" gasped the mother. "Tell mother why," "Well," said Charlie, "he preaches so long that I can't keep awake, and he preaches so loud that I can't go to sleep." Don't be too loud, or too long. Be brief, earnest, and simple.—*Selected.*

GIVING HER BEST.

A Hindoo woman had twin babies, one of which was born blind. The poor mother was wretchedly unhappy. She believed the gods had sent her a blind child in punishment for some sin.

One day a missionary met her with but one child, and was horrified to find that the mother had actually thrown her other child into the Ganges as a sacrifice to the gods, hoping thereby to appease their wrath.

When asked why she had destroyed the perfect child and kept the blind one that was such a sorrow to her, she replied, with a look of scorn:

"That may be the way you Christians give to your God, but it is not the way we Hindoos do. We give our best."—*Selected.*

HOW ARE WE SAVED BY HOPE?

The lamp of hope burns brightly in the soul of youth. It lures him ever forward. Facing the light, he finds all shadows fall behind him, vistas of increasing strength, growing powers, and widening influence open before him. "Oh, but a man's reach should exceed his grasp, or what's a heaven for?" A young Christian is saved by hope from weakness, doubt, and despair. The ground of all hope is found in the promises of God (Heb. 6: 13-18). Here we have the rebirth of the soul, grasped by the flock, Christ Jesus. Hope ever points to the future and the unseen, and so is the very essence of all endeavor and achievement. At school Hope inspires us to aim at passing examinations and reaching the top place in the highest class. At work Hope steadies us with the vision of advance in position, and keeps us persevering through reverses and disappointments. Hope brightens home life by the prospect of enlarged understanding of one another, and deeper love between parents and ourselves. Character is largely conditioned on hope, considering us that we may attain to that which we have not already obtained. Service that is shot through with hope looks us to God's promises of coming triumph and reward, and refuses to be discouraged. Finally our hope of complete victory over death and the grave is Christ, the Resurrection and the Life. Because of this, we shall live also. The gift of God is eternal life. —*Selected.*

Social Worker: "Do you believe in the transmigration of souls?"

Fisherman: "Well, no, sir; I likes 'em fried in the ordinary way."

The farmer's wife, remembering an important forthcoming anniversary, spoke to her spouse.

"George," said she, "will be our silver wedding next Thursday. Shall we kill the pig?"

"What's the good of murdering the poor pig?" answered George, "for what happened twenty-five years ago?"

Doctor: "Pit! Severe headaches, bilious attacks, pains in the neck—what is your age, madam?"

Patient (coolly):—"Twenty-four, doctor."

Doctor (confiding to write):—"Pit! Loss of memory, too."

The Family Altar.

J.C.F.P.

Monday.

He hath established them for ever and ever; he hath made a decree which shall not pass.—Psalm 148: 6.

One of the greatest wonders of creation is the law which keeps sun, moon and stars in their exact courses. We call it the law of gravitation. The psalmist seems to refer to it in this verse, and traces its origin to God.

Reading—Psalm 147.

Tuesday.

Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.—Psalm 110: 2.

It is not often that a people can be joyful in their king; as we can. But the psalmist is not speaking of an earthly king, but of the "King of Glory." His goodness in creation and redemption calls for our unbounded praise.

Reading—Psalms 119, 150.

Wednesday.

The Lord giveth wisdom; out of his mouth cometh knowledge and understanding.—Prov. 2: 6.

There is a true sense in which God is the Author of all knowledge and understanding. But it is particularly true as regards the knowledge of God and eternal things. True religion must be a divine revelation. "The things of God knoweth no man, but by the Spirit of God."

Reading—Proverbs 2.

Thursday.

The path of the just is as the shining light which shineth more and more unto the perfect day.—Proverbs 4: 18.

Light is a beautiful figure of all that is true and excellent in the godly life. We have here only a partial illustration. The sun reaches its meridian and then declines. But the light in the soul of the godly increases, and if cherished, it never declines.

Reading—Proverbs 4.

Friday.

For wisdom is better than rubies; and all the things that may be desired are not to be compared with her.—Proverbs 8: 11.

This is true of the "wisdom which is from above." There is a wisdom which is "foolishness with God." Solomon did not always distinguish between them. Nor do we.

Reading—Proverbs 8: 1-21.

Saturday.

A false balance is abomination to the Lord; but a just weight is his delight.—Proverbs 11: 1.

Just dealing in all things is a fundamental principle of religion. A man's profession of religion may well be suspected as displeasing hypocrisy if it does not lead him to be strictly honest in all his dealings with his fellow man.

Reading—Proverbs 11.

Sunday.

A wise son heareth his father's instruction; but a scorner heareth not rebuke.—Proverbs 12: 1.

This is true of the father who, by word and example, seeks to lead his children in the paths of righteousness. Unfortunately, if many parents followed their father, they would go down to perdition. Could there be a more awful retribution in the world to come? On the other hand, is there a greater to know that one's father has, under God, influenced one's children to eternal life?

Reading—Proverbs 13.

Prayer Meeting Topic.

September 1.

WITNESSES SELF-CHALLENGED.

(John 8: 2-11.)

W. Waterman.

"And early in the morning Jesus came again into the temple, and all the people came unto him; and he sat down, and taught them."

The Woman Arraigned.

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" This woman they led forth, "quivering, unshielded, exposed before a crowd of men—the bitterest degradation to an Eastern woman." "They bringing her here was a wanton outrage both on her and on all generous and modest spectators; the statement 'in the very act' was another piece of brutal infidelity." It was not their business to accuse her but her husband's; and this is not the proper place, but the legal court. But they were blinded and deadened by their pompous and zealous bigotry.

Jesus will not be Her Judge.

"But Jesus stooped down, and with his finger wrote on the ground." He felt as any decent man feels when, compelled to attend a law court, he witnesses the prosecution of a street woman. "He could not meet the eye of the crowd of her accusers, and perhaps least of all of the woman." But, doubtless, "it was from her shameless accusers that he most hid his face, seeming from very shame to look upon them." So he "wrote on the ground." "He depreciated the office of judge which they wished to impose upon him, and chose this method of intimating that he would not judge her."

"They were not so easily dismissed; so they continued asking him." They were anxious to have his answer, for in their question they were "tempting him, that they might have to accuse him." He had either to reject the crowd of her accusers, and perhaps least of all of the woman, or vice versa. "It seemed to the scribes that he could not escape their snare; therefore they would not allow him to take refuge in silence."

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." "They were summoned to judge themselves rather than the woman." So Jesus removed "the question from the judicial sphere, in which his adversaries had placed it, to that most profitable in which he then worked." "He thus shut this arraigned woman's 'stooped down, and wrote on the ground,' thus intimating that so far as he was concerned the last word had been spoken."

"He might have arraigned them one by one, but he alleviated the process by making each man judge himself." Consensus showed that the main difference between the woman and themselves was that her sin was found out, while theirs was not. "And when they heard [his words], they went out one by one, beginning at the eldest even unto the last."

"And Jesus was left alone, and the woman standing in the midst. When Jesus had left up himself, and saw none but the woman, he said unto her, Woman, where are thine accusers? did no man condemn thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and be no more a sinner." "The man judges towards her the same position; he declines the office of judge; it was a declaration of sufficiency, not of justification." He does not then condemn her; for he had then come not to judge the world, but that the world through him might be saved.

TOPIC FOR SEPTEMBER 11.—WHO IS MY NEIGHBOUR? Luke 10: 29-37.

PUT AND TAKE.

You can't take out what you don't put in.
In life's accompaniment,
If overdrawn, your cheque's thrown out
From the bank of solvency.
You can't get by with overpriced,
Nor circulate counterfeit.
You've got to live by honest toil,
Not just by your nimble wits.
So, write it on your brainery
And engrave it deeply there—
You can't take out what you don't put in,
Not even a millionaire.

—Selected.

Our Young People.

Conducted by W. M. GALE.

An encouraging feature is the interest shown by a number of young men known as "roadies," who used to gather about the little post office on Sunday afternoon. They needed only a little coaxing to get them to come in; now they come regularly, mainly for the singing. The chief drawback is lack of Bibles and hymn-books; and if any would like to help this struggling work, the gift of the price of a Bible would be greatly appreciated. The school is holding its anniversary on the 1st Sunday in September, and hopes to have sufficient by then. The secretary is Mrs. J. Robinson, 12th Street, Mildura.

THE VICTORIAN BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT AND ITS WORK.

Ralph Gebbie, B.A.

1. The department's first work is to stress the importance of our Bible School enterprise. The Parable of the Sower, better called the Parable of the Humat, aptly indicates the importance. The child heart is not hardened by sin nor pre-occupied by the cares of life and the dullness of riches, neither is it shallow. Rather is it prepared by the Father himself for the perfect reception of the message of divine love. The Bible School is the most fertile field of evangelism, and the department has not obtained its objective till every worker and church member in the State, seized with the magnitude of the opportunity, rises to the challenge.

2. The department stands to help increase the efficiency of our schools. We mention some of the ways in which this is made possible. Through the visits and reports of Bro. Gale the best ideas and methods proven by the experience of any school are made available to other schools. The efficiency of our best schools may thus be emulated by others, and a higher level reached. The various conferences have been, and more and more will be, used to help efficiency. The Gaskelaue, Maryborough and Bendigo tour by three of the committee illustrates the method. Each night a centre was visited and lectures given on practical subjects, followed by questions and discussions. In the metropolitan area and in the country this work is to be followed up as opportunity offers. Refreshment courses are also under arrangement, and particular emphasis is being laid on young women Juniors. The Junior is at a great disadvantage as he lacks the formative atmosphere of the well-equipped, efficient kindergarten and primary department, with its studied freedom, and finds himself at once expected to act as an adult. Perhaps here the tremendous backlog of labor saves his beginning. The annual examination is invaluable to our schools. As a different series of lessons for examination is chosen each year the scholar's attention is particularly centred on these, and so they are fixed in the memory for all time. Here is a test for the mill; the respective powers take hold of these and they are worked into his warp and woof of life. The Young People's Page in the "Australian Christian" makes available to all information and inspiration that lead to efficiency.

3. The department aims to stimulate the workers into the highest enthusiasm. We would bring to the most isolated worker the encouragement that a great brotherhood is with him in his work. He is not alone, but is one of a mighty fellowship seeking to bring every scholar to appreciate and appropriate Jesus Christ. Then, too, we are to remember the contact with the divine in this work. Never a teacher bends his back just God is with him in the endeavor.

Great duties are before us and great songs. And whether crowned or crownless when we fall.

It matters not, so God's work is done.

WESTERN AUSTRALIAN NOTES.

Christian Endeavor.

Recently investigations were made re the formation of a Church of Christ C.E. Association in the West. After full consideration, it was decided to leave the matter as at present. The Young People's Dept. consequently arranged for a C.E. rally of metropolitan societies at Subiaco, about 40 came to tea on Aug. 5. The Subiaco Ladies Aid catered efficiently for the tea, and hearty appreciation was accorded. Mr. C. Hunt opened up the tea table discussion on Endeavor problems, which evoked profitable discussion. The public conversation meeting was well attended. Bro. J. A. Ewers presiding. Mr. E. Hogg, the State President, gave an impressive address on "Christ in You."

Teachers' Conference.

During July a district Bible School Conference was held at Goolwee. In the afternoon two lecturers from the Methodist Department assisted. Mr. B. Hamd gave a very fine exposition of the art of story telling. Miss Sedgeman, B.A., spoke on "Child Development; Concentration on Reactions." Mr. J. A. Ewers, chairman of the Y.P. Dept., presided. Tea was served by the Goolwee Ladies, and about 40 were present. In the evening session, addresses were given by A. M. Bell on "Winning the Boys," while Bro. A. J. Ingham gave a message on "Crows and Coterms."

Combined Phi Beta Pi Rally.

A combined meeting of Phi Beta Pi was held in Lake-st. chapel on Tuesday, August 13. Over 200 Phi Betas attended. The object was to present Mrs. Gover, of the Children's Protection Society, with articles collected during the "gift week" in July for this purpose. A fine collection was displayed and presented. In making the presentation, spoke of the work that Mrs. Gover was doing, and how her story had gripped the hearts of the girls. Greetings were given from Mrs. Elliott, Women's Auxiliaries; Mr. H. W. Ewers, Conference President; Mr. Hutson, Y.P. Dept.; Mr. Eston, Chaplain of West Subiaco Chapter, on behalf of the girls, presented Mrs. Ingham with a beautiful radiator, and expressed deep regret that circumstances had arisen which necessitated her resigning as State Superintendent.

A WORTHY EFFORT.

The Lord's day school at Lake Hawthorn, Vic. is progressing, with an average of 19 scholars. As this is the only religious service of any kind in the district, there is a good field. It is situated between Mildura and Merinton about five miles from each place. The seven teachers go from Mildura each Sunday on a Chevrolet motor truck, and take a portable organ and books. As the work is conducted in a school pavilion, all requisites have to be taken to and from the school.

August 29, 1923

Foreign Missions.

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

MISS ELSIE CALDICOTT.

Miss Elsie Caldicott is now in Western Australia visiting one of the churches on behalf of our missionary work. She will leave Fremantle on Sept. 2 for India. She will take with her several boxes of goods for distribution among the needy ones on our various stations. On the eve of her departure from South Australia, on Aug. 12, a very fine farewell meeting was held at Grote-st. Mr. J. W. Gosh, Deputy President of the Federal Board, presided. A good musical programme was given by May-Land choir. Greetings were received from the Conference, represented by Bro. H. B. Taylor, the vice-president; the Bible Society and Young People's Department by Bro. Whitshire; Sisters' Conference by Mrs. Garfield Hoopes, and the Federal Foreign Mission Board by G. T. Walden. Bro. Gosh, as chairman, gave a farewell message to Miss Caldicott on behalf of the Australian Brotherhood. Miss Caldicott gave a very good response and farewell address which was enjoyed by all. There was a large audience, and a splendid spirit prevailed. It was one of the best Foreign Missionary farewell meetings held in Grote-st. The next morning Miss Caldicott left by the East-west express for Kalgoorlie. There was a large number of friends and relatives at the station to bid her God-speed, and on her journey to the work that she loves so well.

THE ANNUAL OFFERING.

New South Wales.

Auburn North, 11/-; Belconnen, 12/5/-; Bangalore, 12/14/6; Bankstown, 15/11/4; Chinese School, 5/3/-; Chinese J.C.K., 2/4/-; Chatswood, 11/23/4; Dorrigo, 15/-; Enmore, 12/20/-; Epping, 14/13/11; Five Dock, 12/2/-; Gillsandra, 15/2/-; Granville, 15/-; Hornsby, 14/3/-; Hurstville, 11/11/8; Kurri Kurri, 12/-; Loftus Park, 12/3/2; Mackilloch, 17/13/10; Mosman, 16/3/6; North Sydney, 13/17/-; Paddington, 12/14/3; Rand, 12/2/-; Rockdale, 11/7/5/-; Ryde Hills, 11/13/3; South Kensington, 17/-; Sydney, 11/11/-; Tempe, 11/6/3; Tysalton, 15/-; Wingham, 12/13/3; Individuals, 163/12/- Total, 4771/19/9.

Queensland.

Albion and Kedron, 14/5/2/11; Amersley, 13/11/4/6; Brisbane, 14/-; Broomah, 12/15/5/-; Bundamba, 12/10/6; Charters Towers, 12/14/6; Ipswich, 11/10/10/-; Fernvale, 16/-; Gympie, 11/8/5/3; Hawthorn, 15/13/-; Marburg, 15/-; Mt. Walker, 16/12/4; Rosevale, 13/6/6; Rosewood, 12/3/-; Tammyrock, 12/-; Toowoomba, 11/6/13/7; Woodcock Creek, 12/8/11/4; Wynnum South, 11/16/-; Zillmere, 14/13/-; Isolated, 125/8/6/-; Sisters' Prayer Meeting, 18/0/7/-; Mr. and Mrs. Englishman—Bible Woman, 15/-; Chinese Teacher, 120/-; Maryborough, 14/5/6/- Total, 4353/3/6.

Tasmania.

Cascades, 12/5/6; Caswellide, 11/11/2; Devonport, 12/3/6; Dover, 11/15/-; Drummersley, 10/-; Geveeston, 16/11/-; Hobart, 120/5/-; Kellievie, 10/-; Lunenburg, 12/8/1/-; Mole Creek, 16/4/6; Nibleyana, 12/13/9; Sulphur Creek, 11/17/6; Tunnah Bay, 13/19/6; West Hobart, 16/15/- Total, 1101/11/-.

Victoria.

Ascot Vale, 11/11/9; Ballarat (Dawson-st.), 17/19/0; Ballarat (Peel-st.), 14/19/4; Ballarat (York-st.), 15/19/0; Bayswater, 13/17/6; Bendigo, 12/7/2/-; Bernalla, 11/11/-; Berwick, 12/8/8/6; Bet Bet, 15/3/4/-; Blackburn, 15/15/-; Brunswick, 18/6/6; Boort, 11/13/1/4; Brim, 17/13/4; Brunswick, 11/6/9; Burnley, 10/10/-; Carlton (Lygon-st.), 11/7/9/7; Carlton (Queensberry-st.), 11/15/9; Carnegie, 11/12/2/-; Castlemaine, 12/18/9; Caulfield, 16/0/1; Cheltenham, 13/14/6; Colong, 15/3/3/4; Colac, 13/10/7; Collingwood, 11/13/3/-; Danby

nong, 11/4/2/4; Doncaster, 12/18/6/-; Doncaster East, 12/17/3; Drummond, 11/7/5/-; East Camberwell, 11/4/16/6; East Kew, 11/10/3/-; Emerald, 14/10/13/-; Emerald East, 15/18/1/-; Essendon, 11/1/-; Fairfield, 11/15/1/3; Fitzroy, 11/15/9/-; Footscray, 11/28/1/3; Frankston Island, 12/15/3/-; Gardenvale, 16/4/-; Gardiner, 12/17/11/-; Geelong, 11/6/12/-; Hamilton, 12/7/5/-; Hampton, 12/10/10/-; Harcourt, 12/5/6/-; Hartwell, 17/-; Haven, 13/17/6/-; Hawthorn (Glenferrie), 15/14/2/-; Horsham, 12/12/2/-; Ivanhoe, 15/4/1/4; Kaniya, 17/0/18/8; Kyneton, 13/9/7/2; Lillimur, 15/11/5/-; Maryborough, 16/13/10/-; Melbourne (Swanston-st.), 12/12/3/-; Melbourne, 14/19/7/-; Mordialloc, 11/11/2/-; Mountjoy, 15/10/10/-; Albert, 12/6/3/-; Moreland, 11/7/9/-; Newmarket, 13/0/19/-; North Essendon, 17/5/5/-; Northcote, 11/7/1/5/-; North Fitzroy, 15/3/8/1/-; North Melbourne, 15/7/1/-; North Williamstown, 11/23/1/-; Oakleigh, 11/17/5/-; Ormond, 13/12/2/-; Parkdale, 12/5/10/-; Pimlico, 13/-; Port Fairy, 11/16/1/-; Pakenham, 13/5/5/-; Prahran, 11/21/5/-; Preston, 11/27/2/2/-; Pyramind Hill, 12/0/6/5/-; Red Gully, 11/11/6/-; Rod Hill, 16/9/3/-; Ringwood, 11/-; Rochester, 11/17/-; South Melbourne, 11/2/-; South Yarra, 11/4/1/4/-; St. Arnaud, 12/8/-; Stawell, 11/17/5/-; Sunshine, 7/6/-; Surrey Hills, 12/5/9/9/-; Sutton Grange, 15/-; Swan Hill, 19/11/10/-; Thornbury, 14/0/-; Ultima, 12/7/6/-; Waverley, 6/19/-; Warracknabeal, 11/12/-; Warragul, 11/11/9/-; Warrnambool, 11/11/10/-; Yarraville, 11/3/6/5/-; St. Klida, 11/8/6/-; Boronia, 11/18/6/-; Brighton, 12/9/-; Ararat, 11/12/10/-; Chelsea, 11/12/1/-; Box Hill, 19/18/7/-; Isolated, 130/11/- Total, 11,135/17/8.

Western Australia.

Armadale, 11/15/-; Brookton, 13/3/7/-; Bunbury, 10/-; Busselton, 11/2/-; Chinatown, 15/5/9/-; Collier, 19/-; Collesdale, 11/15/1/-; Chinese Church, 15/4/-; Fremantle, 15/11/1/-; Harvey, 12/3/3/6/-; Inghelwood, 11/15/10/-; Kalgoorlie, 130/15/-; Leonora, 15/15/-; Maylands, 11/7/19/1/-; Merriden, 12/-; North Perth, 11/11/-; Perth, 11/15/7/11/-; Pemberton, 15/10/-; Subiaco, 11/11/1/-; Victoria Park, 12/25/17/-; West Subiaco, 11/10/9/-; York, 15/18/-; Bruce Rock, 11/12/6/-; Isolated, 11/19/6/- Total, 1397/8/8.

South Australia.

Adelaide, 11/28/3/8; Alima, 16/9/1/-; Balaklava, 13/19/10/-; Blackwood, 12/8/4/-; Bordertown, 11/18/1/3; Burra, 11/16/3/-; Burra, 15/9/6/-; Broken Hill, 15/18/5/-; Brooklyns Park, 11/10/13/3/-; Butler, 11/12/6/-; Cheltenham, 11/11/1/-; Chinese Church, 15/15/6/-; Col. Light Gardens, 12/7/3/-; Coltonville, 11/5/1/7/-; Goydon, 12/12/1/3/-; Crystal Brook, 11/17/-; Cowandilla, 11/21/7/3/-; Dalwhinnie, 14/11/5/-; Flinders Park, 12/11/6/-; Forestville, 12/25/5/-; Fullarton, 14/9/-; Gawler, 17/11/3/-; Glenelg, 11/6/7/6/-; Goolburra, 11/8/9/-; Honley Bells, 12/5/-; Hindmarsh, 16/6/-; Kadina, 11/6/-; Kersbrook, 15/15/-; Lochiel, 11/3/-; Long Plains, 11/10/10/-; Milang, 11/11/6/-; Maylands, 19/5/6/7/-; Milang, 12/1/6/-; Mile End, 16/9/-; Moolta, 11/17/6/-; Mount Compass, 14/16/6/-; Murray Bridge, 19/11/8/-; Nairnwood, 12/8/-; Naracoorte, 11/-; North Adelaide, 11/19/1/1/-; North East, 15/5/6/-; Owen, 11/0/-; Point Sturt, 12/12/1/1/-; Port Pirie, 11/11/-; Prospect, 12/8/19/4/-; Queenstown, 12/10/10/-; Railwaytown, 16/19/1/-; Seaford, 12/10/-; Saint Marys, 11/18/9/-; Snowtown, 11/0/3/-; Semaphore, 11/2/10/-; Strathalbyn, 11/6/6/-; Terrensaville, 11/-; Timby Bay, 19/2/3/-; Unley, 12/13/1/4/-; Victor Harbor, 15/5/6/-; Wilkesbarre, 15/18/6/-; Woompoo, 11/0/11/3/-; Miscellaneous (Anon.), 11/5/5/-; York, 17/7/1/-; Amount received too late for publication in last year's F.M.D. offering—Adelaide, 11/6/15/6/-; Crystal Brook, 11/13/3/-; Butler, 14/17/6/-; Croyston, 12/13/11/-; Glenelg, 11/21/7/-; Malaba, 12/-; Prospect, 11/3/4/-; East and Adelaide, 11/3/6/-; Railwaytown, 11/-; Stirling East and Adelaide, 11/11/11/-; Tumbly Bay, 12/12/1/-; Unley, 15/-; Wilkesbarre, 14/10/3/-; Total, 1138/17/8.

Amounts Received by Federal Treasurer Direct From States.

Victoria	11,102 7 0
South Australia	1,745 4 7
New South Wales	482 18 4
Western Australia	191 0 0
Queensland	355 7 0
Tasmania	50 0 0
	13,133 11 6

Any difference shown between the amount of offerings given by churches and the amount received by the Federal Treasurer is still held by the State F.M. treasurers or by the local church treasurers.

COMING EVENTS.

SEPTEMBER 1.—Moreland Home-coming 5:30 p.m.—Morning, 11. A. G. Saunders; evening 5. J. E. Webb. Wednesday, Sept. 4.—Resunion Social. Come back to the old home church and spend a happy day with us. Please advise the Secretary if you are coming.—H. V. Sampson, 61 Donald-st., North Brunswick, N.S.W.

SEPTEMBER 1, 8 and 10.—Collingwood B.B.S. School Anniversary, Sept. 1, 3 p.m. Speaker, Dr. Kemp; 7 p.m., Mr. McNeilly. Sept. 8, 3 p.m. Mr. Patterson, M.A.; 7 p.m., Mr. McNeilly. Sept. 10, 8 p.m., "Pearl," the Fishermen's Guild.

SEPTEMBER 16.—Students' Annual Concert will be held in Lygon-st. chapel on Monday, September 16, at 8 o'clock. Friends of the College of the Bible are asked to reserve the date.

FITZROY CHURCH OF CHRIST

BIG TENT MISSION.

Northeast or Clifton Hill train passes tent at Smith-st. just below MacLachlan's.

Every Evening, excepting Saturday, from August 15 to September 9, 1923.

Missioner, H. B. Hall.

Song leader, V. G. Bechtler.

Everybody welcome. — Come.

FOR SALE.

Malley Road in large quantities, 13/10/- for a ten-ton truck on rail at Danby.—Parkins Bros., Danby, Vic.

Land for sale, Box Hill. Several blocks, rock road, gas, electric light, water. Terms if required. Owner, R. Sparks, Shannon-st., Box Hill, Victoria.

Montone.—New H.W. and Red Roof Villa, four spacious and handsomely decorated rooms, large hall, double doors, kitchen and kitchen, all modern conveniences, lawn just laid out, garage and large block of land, close to beach and station. Price 11,100, cash or terms to suit purchaser. Owner selling business reasons. Apply V. Kilmington, Patty and Bourke-sts., Montone, Vic.

LYGON-ST. CHURCH OF CHRIST.

DEUTCH FAIR.

September 27 and 28.

Tulip Time in Holland! Decorated Stalls. Girls in National Costume. Splendid Programmes. Watch this advertisement.

THE FIRST WORLD CONFERENCE

OF CHURCHES OF CHRIST

will be held at Washington, D. C., U.S.A., from Oct. 14-23, 1930.

One hundred delegates, at least, are invited from Australia. A royal welcome is assured.

Bro. Badier writes: "Our doors and hearts are open . . . We are planning to meet you on the Pacific coast and give you a personally conducted tour across the country, stopping a day at different city centres with our churches."

Brothers throughout Australia who continue plate attending the conference should write at once to William Galk, Victorian Home Mission Office, F. & G. Building, 115 Collyer-st., Melbourne, Vic. C.I.

Here and There.

Bro. A. N. Hinrichsen, of Rosewood, Queensland, has accepted a call to the church at Invermay, Launceston, and expects to commence his labors there on Lord's day, Sept. 22.

Speakers and subjects arranged for the All-day Conference in Melbourne on Show Day, Thursday, September 26, are printed in place of the usual C.M.A. advertisement on page 558.

The mission meetings at Fitzroy, Vic., are very well attended, 128 were present on Sunday night. Interest is increasing, and Bro. Ball's messages are helpful and inspiring. There were six decisions for the first week-end adults.

The Victorian Women's Executive will meet at Sanson-st., lecture hall on Friday, Sept. 6, at 7.30 pm. Leader of devotions, Mrs. Forbes. The speaker will be Miss Bradshaw, of British and Foreign Bible Society. All sisters cordially invited.

Would Victorian brethren planning to go to Adelaide for the South Australian Conference, which is being held from September 19 to 25, please communicate with the Home Mission Office. If a sufficient number are going it will be possible to arrange for concessionary fares.

The following telegram from Queensland reached us on Monday morning:—*"Hinrichsen-Morris mission Gaupne enjoying much blessing; thirty-four welcomed Sunday; immense crowds inside and outside at night; six decisions; total to date, hundred and nineteen—Vanhu."*

A telegram from Bro. C. R. H. Jindler with news of the mission at Albury, N.S.W., came to hand on Tuesday afternoon:—*"Have had 110 confessions to date; 18 at communion last Sunday; held afternoon service in Shire Hall at Wodonga Sunday, 19 were there; George Jackel and wife gave special week-end mission with us, and have been of great assistance."*

The fourth annual demonstration of the Victorian Department of Social Service was held in the Central Hall, Melbourne, on Monday evening, 1st. The demonstration took the form of a concert, and two addresses were delivered. Bro. J. E. Wells, the president of the Social Service Committee, took the chair. Bro. Dr. G. E. Shore, M.A., D.D., and Bro. D. Wakley gave excellent talks on "The Supreme Need" and "Evangelically Christian Homes for Our Aged" respectively.

The original *Wu Four* quartette party supplied the musical programme, and was compelled to respond to many encores. The attendance was not all that could be desired, but local church gatherings and missions were responsible for many absences. The sale of tickets, however, at 1- and 2- was highly satisfactory. Promises towards the proposed home totalled an additional £1120. The programme was thoroughly enjoyed by all present. Mrs. Paul and Wilson acted as accompanist.

W. B. Hibbard writes:—"Youth Week" in our New Zealand churches commences on Sunday, Sept. 1. This is an effort organised by the Young People's Department, aiming to recognize the place and power of the young men and women in our church life, and at the same time stimulating them to fit themselves for such tasks. Last year it was estimated that 250 individual public parts were taken by young men and women during "Youth Week." The four 1929 "Youth Week" watchwords are "Exchange Greetings," "Forge a Link," "Don Your Colors" and "Lead a Hand!" These all demand individual action, and recognize the worth of each individual, and aim to create new and intensify existing fellowship links amongst the scattered church life of the Dominion. The Department recently issued 500 distinctive badges, and since the design is uniform with the Young People's Department of other bodies, a badge has power to link one up with the 20000 young men and women of the Bible Class movement in New Zealand.

The Board of Management of the College is busy with preparations for its annual appeal to the churches for support in the enterprise of training men and women for the ministry of the Word. The severe industrial depression this year has affected seriously the contributions from direct subscribers, and the Board, aware of the urgency of the situation, is anxious that brethren throughout the Commonwealth will plan and prepare for a large offering on October 6.

The twentieth anniversary of the church at Auburn, N.S.W., was celebrated on Saturday, Aug. 24, with a tea meeting, at which there was a splendid attendance. The sisters of the church prepared a splendid repast. Afterwards a meeting was held in the chapel, presided over by Bro. J. Glydesdale. A splendid address was given by Bro. Corlett. On Sunday the anniversary services were continued with good meetings. Bro. Paternoster exhorted the church on "The Shepherd King." Bro. Arrowsmith's subject at night was "The Pre-eminent Christ." At the close three made the good confession.

At Prospect, S.A., on Aug. 11, in presence of a large congregation, Bro. Russell unveiled a beautiful blackwood reading desk, presented to the church by Sister Tavender in memory of her late husband who was a member and generous supporter of the work. This reflects great credit on the two brethren responsible for design and workmanship. On Aug. 18 a young man, baptised during the Nairnworth mission, was welcomed into membership. Bro. Ray Crosby, home on vacation from Glen Iris, presided the morning and preached at night. An anthem by the choir and a solo by Bro. Manger were pleasingly rendered. Interest in the men's Bible Class is well maintained, the speaker on Aug. 11 being Mr. J. Massey, secretary of Adelaide Y.M.C.A. The R.S.P. club held an enjoyable social. At the annual meeting of the tennis club a satisfactory report and balance sheet was read. Arrangements have been made for three courts this season, and it is expected that two teams will play in association matches.

At Kadina, S.A., on Aug. 11 church anniversary services were continued, the evening meeting being presided by the annual tea. At the public meeting Bro. L. A. Jones presided over a good gathering. Musical and edificationary items were rendered by members of the choir and others. Bro. F. W. Brasler (Methodist) gave an instructive and interesting talk on "The Bible." On Aug. 18 there were good meetings. The Bible school had a short lesson, and then joined with other schools of the town and, preceded by the Citizens' Band, marched to the Town Hall and heard a fine temperance address by Miss L. McCullindale. On Aug. 20 the choir, assisted by Miss L. Gossons, gave a fine programme at the Salvation Army hall. On Aug. 24 there was a very fine meeting of the Y.P.S.C.E. topic "Favorite Hymns." Aug. 25, good meetings all day. At fellowship meeting visitors included Bro. H. Raymond, of Nairnworth, also Bro. H. Raymond, who, at the gospel service, gave a beautiful violin solo. The mothers of the Raymond brothers and of Bro. A. H. Rusaack are very ill.

J. E. Shipway writes: "The M.O. broadcasting company of Australia has asked the Council of Churches to arrange for suitable sacred services to be broadcast every day at 11 o'clock a.m. Mr. Jenkins, Secretary of the Council, asked me to supply him with the names of some of our men who could help him with messages. All that is needed is a bright topical sacred message of not more than 200 words; a written prayer suitable to the message of not more than 150 words; then the company select a suitable hymn, and this is sent over the air

from the gramophone. I have taken the liberty of letting Mr. Jenkins have a number of the names of our preachers, and I hope that as the men get their requests they will reply promptly, as messages will run a week ahead of the broadcasting of same. These services have been going about a fortnight now, and some beautiful messages of gratitude have been received, especially from the "shut ins" and sick folk in our hospitals. It is a wonderful way of sending abroad the evangel of peace and brightness and cheer, and I think we should use it for all we are worth."

ADDRESSES.

- Will Belle (preacher) Semaphore church, S.A.—The Maase, Military-rd., Semaphore. Phone, Sem. 412.
- C. H. Burnham (secretary Footscray church, Vic.)—Argyle-st., West Footscray.
- A. H. Lässig (secretary Chelsea church, Vic.)—C/o Mrs. Smith, "Kewlarkie," Shroovood-ave., Chelsea, S.W.
- J. C. Woodley (secretary West Hobart church, Tas.)—Kent-ave., West Hobart.

IN MEMORIAM.

GOBDON.—In loving memory of our dear husband and father, Charles Lyall, who fell asleep in Jesus on August 26, 1928, at South Richmond. "Death doth hide but not divide; He is but on Christ's other side."
—E. and I. Gordon, J. and E. Richards, Gardiner.

HAWKINS.—In loving memory of my dear husband, Harry Hawkes, who passed away at his home, Naracoorte, Sept. 19, 1928. "Jesus, the very thought of thee With sweetness fills my breast; But sweeter still thy face to see And in thy presence rest."
—Inserted by his loving wife, daughter and son-in-law, Kirby H. Foster.

MAHONY.—In loving memory of my dear friend Eric, who was called home on August 26, 1927. Treasured memories of my pal, parted only "till he come."
—Lille.

RYAN.—A tribute of love to the memory of Mabel Ellen (Mabel), beloved wife of P. J. Ryan, daughter of G. and S. Black, and sister of A. Quirk and W. Black, Amersley, Brisbane, who fell asleep in Jesus on August 16, 1928, aged 31 years. Deeply loved and sadly missed.

"When the weary ones we love Enter on their rest above, Seem the earth so poor and vast, All our life-joy o'ercast? Hush! hush! every murmur dumb, It is only "till he come."
—Inserted by her loving family.

TAYLOR.—In loving memory of our little Jack, who passed away at Child's Hospital, August 27, 1927. "Some time we'll understand."
—Inserted by his mother and father, Brothers and sisters, of 1 Kingsley-cres., Mont Albert (late of Ringwood).

TO LET.

Furnished, Glen Iris, 6 miles. Station, Wm. Villa, modern design and conveniences, 5 rooms, small S.O., 3 to 6 months, adults. Rent, etc., "Eloot," 37 Bourne-rd., Glen Iris.

BOARD AND RESIDENCE.

Superior accommodation for refined gentlemen, with M.C. double room to self, 10 Belmont-st., Kensington, Vic.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by A. G. SAUNDERS, 122, Melbourne Street, Nth. Carlton, N.E. (Phone, Bk. 141.

WHAT AND WHY WE PREACH.

(Continued from page 553.)

the gospel-it alone is the power of God into salvation; it alone can save a soul, it alone can satisfy the deepest longings of the human heart.

He who turns from the revealed will of God to find the solution to the problem of life is on the wrong track, and will be lost in the wilderness, or at best return to his starting point. The salvation of society and of the individual depends upon the acceptance of the Christ and his teachings.

The conversion of a man saves him and creates a good moral centre. Any movement which has as its end the benefit of the mankind must place moral and spiritual uplift in the forefront, or it is fated to failure. Revelation and history agree that happiness can rest only in godliness. Power, self-indulgence, pleasure, riches, may entice and excite but cannot satisfy. The vital truths, the fundamentals, the rock-bottom verities have their beginnings in eternity, have come forth from God and so are deathless.

Man's experience has taught and still teaches that in right doing alone is happiness. Christianity not only presents the highest form of morality (that inspired by spirituality), but the best means of attaining it. Each convert to the system spreads the truth still further, thus being an addition to the light which shineth in the darkness.

We Preach to Save.

The body. A young Christian, nicely dressed and looking prosperous, was on his way to church; a man with unmistakable evidence of the previous night's debauch snarled, "Wowwer." In that incident we have an illustration of the state of Christianity for the body. Other illustrations could be given, but unfortunately, sin's victims are so plentiful and the wages of their wrongdoing so apparent that examples need not be multiplied.

Christ taught a system which has for one of its objects the care of the body. His teachings in Matthew 6, enforced with the parables of the birds of the air and the lilies of the field, plainly show this. Notably in the cases of the most virtuous of sin a marked improvement in temporal conditions follows conversion.

The soul. But after all, it is impossible in some cases to mind all the heart received by the body as a result of sin; natural laws stand and bring their penalty; physical laws broken bring their punishment; but the complete salvation of the soul accompanies conversion. The blessing of the body are at best restricted to our present state of existence; those of the soul are eternal, without time limit. Hence, they limited by our conception of their nature and degree; eternity alone can tell just what they will be. We enjoy in some measure a foretaste, and know enough to feel assured that they are worth anything we can give to secure their reception.

The idea of receiving these blessings has entered into some theological systems, Christ never taught this. Thanks be to his name, we can come to him with our imperfect attempts and be received by him through his grace and mercy.

We sacrifice much to the pleasures of the body. The world, vain and shallow, justifies this and urges it even to the injury of the soul. If the body, a temporary passing thing, is of value, what of the eternal soul of which the body is but the envelope? Well has it been said, "Man has a body, man is a soul." So then it is the soul that counts. An appeal is thus well directed to the body to mortify itself for the sake of the soul. Yet we find that such denial as is demanded of the body is not that of body's good, so in appealing to men and women to serve Christ we intercede on behalf of their present and eternal happiness, and such preaching, divested of all else, partakes of the spirit of John 13:16, being disinterested, free, inspired by love which is of God, and therefore divine.

Personal contact with Christ convinces. We cannot compel anyone with the technique of the rose or the favor of the peach better than by smell and taste. So Christ is best understood by spiritual contact.

WESTERN AUSTRALIAN WOMEN'S AUXILIARY.

The monthly meeting, held in Lake-st. hall, opened with a business session. After the roll-call, to which 54 sisters responded, minutes of previous meeting were confirmed.

The resignation of Mrs. Ingham as treasurer, and Mrs. Yelland as visitor to Woorooloo, were received with much regret. Mrs. Hunt was appointed to act as treasurer and Mrs. Hunt to visit Woorooloo. Mrs. Luerast was appointed assistant secretary.

It was decided to hold a Foreign Mission sewing rally at Subiaco on Aug. 27. The financial statement was read by Mrs. Ingham. Mrs. Selwab (President), on behalf of the Women's Auxiliary, presented a bronze vase to Mrs. Ingham as a mark of appreciation, and spoke of the loss which would be sustained by her resignation. Mrs. Hutson, Miss Dyer, Miss Clark, Mrs. Hill and Mrs. Yelland supported Mrs. Selwab in her remarks. Mrs. Ingham responded, expressing regret that it was necessary for her to lay down the work.

At the close of the business session Mrs. Fielhus led a devotional session. After opening exercises and reading Psalm 27 a season of prayer was engaged in. A solo by Mrs. J. A. Ewers was appreciated. Mrs. Fielhus gave a reading entitled, "My Motto," which gave food for much thought. Mrs. Gover, Sec. Children's Protection Society, gave an address, bringing before the sisters the work of that society. Closing hymn, and prayer by Mrs. Hule, brought the meeting to a close—M. P. Hutson, Secy.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts have been gratefully received:—
Annual Offering (1928)—Ballarat (Peel-st.), £2/13/6; Pyramid Hill, £7/7; Brunswick, £13/7/6; Queensberry-st., £6/5/9; Woorling, £2/11/7; Wangaratta, £2/5/3.

Churches, per Duplex Envelopes—Surrey Hills, £15/5; Fitzroy, 6/8; Bamburgh, £2/8/8; Castlemeane, £2/4/11; St. Arnaud, 8/1; Colac, 9/1; Swanston-st., £5/1/1; Maryborough, 18/9; North Fitzroy, £4/15/3; Stawell, 1/8; Ascot Vale, £1/7/8; Parkdale, £3/5/9; Brim, 1/9; Dandenong, 19/6; South Richmond, £2—Pyramid Hill, £2/6; North Melbourne, £1/7/6; Geelong, £2/15/5; Preston, £3/7/11; Ivanhoe, £5; Coburg, 7/6; Randva, £4/12/2; Hampton, £5/5/1; Bendigo, £1/5/11; Lygon-st., £2/11/9; West Preston, 6/4; Brun-

SHOW DAY CONFERENCE

Arranged by the Christian Men's Association.

THURSDAY, SEPTEMBER 24,

LYGON ST. CHAPEL.

Speakers and Subjects.

Doctrinal.

"Authority in Religion"—Bro. A. E. Wingham.
"The Essentials of Unity—the Minimum"—

—Bro. A. R. Mac.

"Pitfalls for the Pious"—Bro. H. T. Pittman.

Devotional.

"Reverence and Devotion"—Bro. H. Gebble.

"Ministry of the Holy Spirit"—Bro. J. E. Webb.

"Jesus and His Father"—Bro. T. H. Scambler.

Inspirational.

"The Triumphal Word"—Bro. S. H. Muldoe.

"Triumphs of the Tamed"—Bro. J. E. Webb.

"The Triumphant Church"—Bro. J. E. Thomas.

Three Sessions—Morning, Afternoon and Evening.

All heartily invited.

HAVE YOU FORGOTTEN

HOME MISSIONS?

To preach the Gospel at home, beyond the borders of the self-supporting churches.

Brought Our Conference into Being.

Home Missions are fundamental to our Brotherhood's success.

FUNDS ARE OUT.

The Committee's plans cannot be carried out through lack of funds. Some have shared with us in this work, and we do thank them—

HAVE YOU?

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Victorian H.M. Office, 2nd Floor, T. & G. Building,
115 Collins St. (Russell St. Entrance), Melb., VI.

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Two Chrysler 65's; Sedan and Tourer.

Sedan done only 300 miles; Tourer 400.

At big reduction on new price.

1928's. Ring

H. E. GILBERT, Genl. "A" Grade Engs.

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33 Tooronga Rd., East Malvern, S.E.C.

BARNES' HONEY STANDS ALONE

"Not Sufficient Funds"

A young man finds out what THAT means when he wants to start his own home; the older man knows it, when things go wrong; the housewife proves it when furnishings wear out!

EVERYBODY KNOWS IT, BUT EVERYBODY DOES NOT SET ABOUT REMEDYING IT.

Look ahead! Become a regular customer of the

STATE SAVINGS BANK

BRANCHES THROUGHOUT VICTORIA.

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Churech per Collectors—Lygon-st., £1/16/5; Moreland, £3/8/1; Moreland, £5/11/3; Gardiner, £3; Middle Park, 18/9; Malvern, £2/11/8; Brunswick, £1/1/6; Bayswater, 10/4; Cheltenham, £2/4/2; Middle Park, £1/4/4; Moreland, £2/14/3; Gardiner, £2/18/3.

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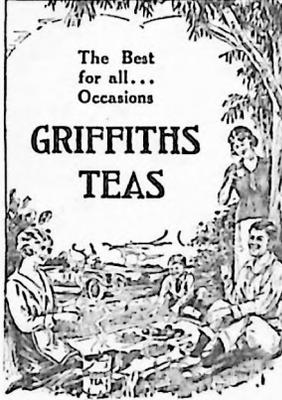
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Glenferrie.—There was a crowded meeting on Sunday night, when members and visitors of the Glenferrie Football Club were present in large numbers. The meeting was conducted by Bro. T. H. Scambler, a large choir rendered special music, and an address was given by Bro. E. L. Williams on "Playing the Game." Morning addresses have been given by Bro. Hendry and Bro. G. H. G. G.

Bilsdale.—(Swanston-st.)—Last Lord's day morning a very good meeting was enjoyed. The Bible School celebrated its anniversary, and its members attended the service and sang two hymns. Dr. Moore gave a special address to the children, interesting in the well. Bro. and Sister Peters, from Maylands, S.A., were amongst the visitors. At the evening meeting the sermon was appropriate for young people. The attendance was good. The choir rendered excellent music and Mrs. P. L. Mitchell's solo was appreciated.

Pakenham.—Good meetings have continued at the mission, and great interest is being aroused in the town. On Thursday night, although there was a heavy rainfall, the building was packed to the doors. Visitors were present from Berwick and Warragul, while items from the Glenferrie choir were a great attraction. There was a splendid attendance at the town's first intensive programme of visitation is being carried on, and 22 read through "Acts." Splendid meetings on Sunday, and an appreciated message from Bro. Bartlett in the morning.

Caburg.—There is increasing interest in all sections of the work, and there have been three additional by faith and baptism. The young worshippers' league brings a large number of juniors to evening services. The formation of a tennis club has supplied a long-felt want among the members, and assisted to promote a more sociable spirit. Helpful addresses were given by Bro. A. W. Connor, P. G. Lennox, L. J. Smith and T. Large. Miss M. Watson is recovering from a recent accident and Bro. S. Holton from a serious illness.

North Melbourne.—Last Lord's day evening Bro. Jenner's subject was "Baptism." He gave a pertinent address, and two young ladies and a boy made their confession. The services were from Bible Class and Sunday School. On Aug. 22 a concert was held, when the Morris family (Middle Park) gave their services, and were highly appreciated. The Salvation Army girls' club gave an exhibition of physical culture. On Saturday afternoon, Aug. 24, Mr. F. Williams and Miss Millie Fordham were married. Bro. Scambler officiating, assisted by Bro. Jenner.

St. Kilda.—On Aug. 18 meetings were well attended. In the morning Bro. Dowell gave an interesting address. Bro. Grundy spoke in the evening. On Aug. 17 the boys from the J.C.E. played an enjoyable football match at the "Wood Box" House. The confidence auxiliaries of the church held a devotional meeting on Thursday, Aug. 22, about 60 being present. Bro. Saunders, from the College of the Bible, was the speaker. On Sunday, 24th, meetings were well attended. Bro. A. W. Grundy being the speaker. His topic for the gospel meeting, "The Certainties of the Second Coming of Christ," was of special interest.

Red Cliffs.—On Aug. 15 at the annual business meeting of the church, the following were re-elected: deacons—Bro. P. Hurron, F. Brown, J. E. May, A. J. Brown, C. H. Gould, A. E. Cameron, A. L. Martin, and Bro. A. L. E. Cameron; treasurer and assistant sec'y., Bro. A. L. Martin. Interest at gospel meetings is maintained. On Aug. 25 Bro. Cameron delivered stirring addresses the morning subject being "Worship and Work," evening, "The Hidden Wells of Comfort." Record attendance at Sunday School, which is striving to win a shield for best average attendance for the year, competed for by three Sunday Schools in Mildura district. Bro. Miss Luzz was welcomed into the church with baptism at the Balwyn church about two weeks ago. She has been a faithful and diligent teacher. Bro. G. Cameron inaugurates his ministry with the church at Red Cliffs about the end of September.

Bernala.—The church is having nice meetings. Bro. Wallace Jarke's message last Lord's day was enjoyed by all.

Brunswick.—On Aug. 17 the mutual improvement class held a devotional night. A helpful address on "Devotions" was delivered by Bro. Douglas Gillis. At worship on Aug. 18 Bro. Black, of Newmarket, exhorted on "Building Ourselves a Memorial." At night Bro. Pittman gave an interesting gospel sermon on "What Heaven will be Like." The officers seek the help of members in compiling an index and correct church roll. Members are requested to send their Christian names and surnames and full addresses to the compiler, Bro. W. Thompson, 192 Albert-st., East Brunswick, N.11.

South Australia.

Semaphore.—Meetings were fairly attended on Aug. 25, Bro. Heller speaking in the morning on "The True Motive," and at night on "Christ's Defusals." The kindergarten department is now splendidly housed in the new hall. The officers and wives spent a pleasant evening at the maise on Aug. 19.

Keenbrook.—Nice meetings during August. On the 4th and 18th the services were conducted by the local brethren, whilst the meetings on the 11th and 25th were conducted by Bro. J. Warren. On the 7th a kitchen evening was tendered Miss Myra Fullston, who was married to Mr. Cornish on the 22nd, Bro. Warren officiating.

Glenelg.—Attendances at all services are good, and the messages of Bro. E. Edwards are appreciated. Responsive readings from the book of Luke at gospel services create splendid interest. The Bible School is preparing for anniversary under the patron of Bro. Picking. Record attendance at Sunshine meeting during week; 80 attended.

Hindmarsh.—Splendid services were conducted on Aug. 25. Bro. Allen Brooke was the speaker. In the evening he gave his talk to the young worshippers, and his gospel message was on "The True Motive." The Bible School in the morning. He was well received into church fellowship in the morning. In the afternoon the young men's class paid a visit to Prospect young men's class.

Naracoorte.—Meetings have somewhat improved in attendance during the past few weeks. Visitors have included Sister Wallis, of Mundulla, and Bro. and Sister Perry, of Balwyn church, Vic. Bro. Perry spoke most acceptably at several morning meetings. The chapel has been renovated and painted, and special prayer and preparation meetings are being held in view of the mission in October with Bro. Theo. Edwards.

Saint Maria.—Last week the first of a series of cottage prayer meetings was held, the special matter for prayer being the tent mission which is being held in October. On the 21st twenty Endeavourers and others journeyed by special conveyance to the mission at Dulwich. On Aug. 4 four Bible School scholars made the good confession. There were good meetings on Aug. 25. 72 broke bread for the day, and there were two confessions at the close of Bro. Brody's gospel address.

Cottonville.—The annual meeting of the C.E. society was held on Aug. 13. Bro. A. Brodie gave a splendid address on "The Sunshine Girl." On Sunday, Aug. 18, Bro. and Sister S. Biehles were received into fellowship. Bro. R. Baiden richly and helpfully expounded the gospel address, which he had been away about four months. Bro. Hughes' address on Matt. 16: 16 was splendid. A young man confessed his faith at the gospel service. Services on the 25th were well attended. Bro. Hughes concluded his sermons on Matthew 16. A baptismal service was conducted at the conclusion of the gospel address.

Norwood.—Meetings are fairly well attended and attended with much sickness among members. During Bro. Baker's mission with the church at Dulwich, Bro. Todd Harkness accepted the platform on Aug. 18, and Bro. T. Turner on Aug. 25. At the Endeavour society meeting on Aug. 19 a

visit was received from the Croydon Band of Hope which was much appreciated. Two mid-week prayer meetings and one Endeavour meeting have been dispensed with that members might have the opportunity of attending Dulwich mission.

Dulwich.—A mission commenced on Aug. 18, with Bro. P. H. Baker preaching. The week-night meetings were not large, but very helpful. The support of Norwood, Maylands and Saint Morris churches is much appreciated. Two young people confessed Christ in the last week. Excellent meeting on Aug. 25. Good attendance and interest. Special meetings have been planned for the second week. All aspects of the church are most encouraging; the young people's work is particular. The faithful work of the Deacons society is splendid.

Nailsworth.—A mission commenced on Aug. 1, conducted by Bro. Hugh Gray, of North Adelaide. This resulted in eight young people confessing Christ. All received a spiritual uplift. The mission terminated on Aug. 20 with a social evening at present being held by Bro. Gray of the gladstone lag. On Aug. 22 Miss E. Helms and Mr. Pearl, two active young people of the church, were married. Bro. Raymond officiating. Owing to Bro. Raymond being called on Friday to his sick mother's bedside, services on Sunday were conducted by Bro. Biehles (Jr.) and J. Fisher.

New South Wales.

Brookdale.—On Aug. 18 91 broke bread, and there was a good attendance at the gospel service. In the morning Bro. Salvis spoke on "The Early Days of the Church." Bro. Alcorn's subject in the evening was "Believing and Speaking."

Blairmore.—The aged Bro. Geo. Vardy (93) is seriously ill through a fall. Deep sympathy is tendered to Bro. and Sister Vardy in their recent bereavement. Bro. Solde took the confession of Miss Mary Stewart, from Collins Creek, on Aug. 18. She was immersed the same hour and received into membership. Sister Greta Stewart was also in fellowship for the day, and Sister Mrs. F. H. Burlington, of Brunswick Heads.

Broken Hill.—On Aug. 17, Bro. E. G. Warren discoursed to a good audience on "Unpopular Preachers." Several new scholars have been received into the school. Bro. J. Cramer, the choir master, is getting the school ready for anniversary. He gave the church a helpful address on Aug. 1. On Aug. 16 Bro. Warren exhorted on "The Fire by the Sea." In the evening, in the absence of the preacher, Bro. A. Clark delivered an earnest address. The kindergarten room has been nicely painted. One of the young men made and presented six new kinder chairs. The choir is a great help.

Burnaby.—On Sunday evening, Aug. 11, the district Orange Ladies visited, when Bro. H. C. Sitt gave an address on "Is the Church Inhabited to the Foundation?" The speaker also made reference to the "Qualifications of an Overseas man." The building was filled. On Aug. 19 Bro. Sitt's gospel message on "Christ's Second Coming" was for the State examination; 16 scholars sat for the State examination; 16 received "Phonograph" and 6 others passed. An attendance and intensive campaign has been launched between the girls (teen-ages and boys stars). The object is to raise attendance to 100.

Railwaytown.—On Aug. 18 Bible School anniversary services were held. In the morning Bro. A. Clark, presiding of the city church school, gave a good address. In the afternoon Mr. Tillbrook, M.A., gave an enjoyable address. In the evening Bro. E. G. Warren talked to scholars and parents on "What manner of child shall this be?" Many from Wolframat church attended afternoon and evening services. Bro. Cramer, the choir master, from Wolframat, conducted the singing. Mrs. Fishburn presided at the organ. Mrs. Martin and helpers have rendered splendid service to the school for many years. The interior of the church building has been painted. The new tennis court is nearing completion.

Obituary.

O'CONNOR.—On July 26, Sister Mrs. E. O'Conner, of Echuca, Vic., was called home. For twenty-six years she was in membership in Echuca, and no spot on earth was so dear to her as the "little church". Only serious ill-health could keep her away from the Lord's house on the Lord's day. The memory of her beautiful faith and her good life will long remain. As health failed, her faith grew stronger, and like Paul, "forgetting those things which are behind, and reaching forth to those which are before," she was ready and willing to meet Jesus. After a brief service at the home the body was laid to rest in Echuca Cemetery on Sunday, July 28, by Bro. Wigney and Payne. We commend her sorrowing loved ones to the Master's care.—W. D. Payne.

WOODHEAD.—On the evening of August 2 the spirit of Sister Mrs. Jeanie Woodhead took leave of its earthly tabernacle. Our sister left us as she lived with us—with strong faith and radiant hope. Her membership with the church dates back to 1867, and she has been identified with the churches at Swanston-st., Lygon-st., and Sunny Hills. She was a faithful member at the last-named place, and there also she spent the last years of her church life. Here, as elsewhere, she was most highly esteemed, and will be greatly missed. Though living to 82 years, she was active, and retained her faculties almost till the last. It was only during the last few months that, through declining strength, she was unable regularly to attend the Lord's house. But she loved the church, and lived for it. Her husband predeceased her by about fifteen years. There are five children, among whom is Mrs. J. Whelan, of Chatswood, N.S.W. Bro. Whelan with the writer took part in services at the house of her son, and at the graveside, where the large assembly of friends bore witness to the place our aged sister held in their affections. Her faithfulness to Christ and the church will remain an inspiration to all who were associated with her. —H. J. Cambridge.

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