

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXXII., No. 39

THURSDAY, SEPTEMBER 5, 1929.

Subscription, 9/- per annum; posted, 10/6.

"Church Month": A Programme and an Aim.

THE month of September is being observed in Presbyterian churches in Victoria as "church month." A request to this end has been issued on behalf of various church committees and organisations, and had the endorsement of the moderator of the Assembly. A strong attempt is being made to get every congregation, and members of all organisations, to join in the observance. It has been suggested that there be one subject for thought and prayer during the month; that thanksgiving be offered for the inheritance and achievement of the past; and that prayer be made for the inspiration to advance still further the kingdom of God.

It is suggested that the following topics be discussed in all the churches during the month:

Morning subjects:

- The Church at Home.
- The Church Abroad.
- The Church in Training (Youth Work and the Ministry).
- The Church at Social Service.

Evening subjects:

- Family Life.
- The Appeal to the Manhood of the Church.
- The Appeal to the Womanhood of the Church.
- The Call to Youth.

Programme and aim.

In his pastoral letter accompanying the appeal, the moderator said: "It is our Master's programme that we are trying to fulfil. . . . When there is in the church an intense uprising of spiritual life and power, then the church will want to do big things. Given the power, the programme takes care of itself."

Here, it seems to us, is a very worthy aim, and an excellent series of subjects. Our Presbyterian friends are planning for big things and seeking for enduring results. Their "church month" project is not in the nature of a stunt. The "Presbyterian Messenger" anticipates that some ministers may fail to co-operate in the effort, some of

them because it is "too much like a big drum revival," or because "it burns like raging bush fire for a time, but it burns out." The editor seeks to correct the false impression that some may have of the church month, and pertinently and truly remarks: "That the church should be so organised, that, for the period of some weeks, it should think as with one mind upon its work, that during these weeks its congregations, near and far, large and small, should be occupied with the same themes, is something to fire the imagination. . . . And it, as a consequence, we did not feel in a new way our spiritual unity, and did not realise a quickening of our heart-beats, it would be strange. Not so to feel would indeed be a misfortune. But what is sought after is not mere sensation, the froth and excitement of emotion beaten up by some incantation. Certainly enthusiasm is desired; but it is not enthusiasm divorced from knowledge and separated from purpose. What is hoped is that a church month will inform the whole membership of the church with enthusiasm for the work the church has set its hands to do, and with a purpose to do it well; and this because the knowledge of it and the worth of it have been made known. We seek enthusiasm, but a sane enthusiasm. We seek a fresh and a stronger impulse, not in the way of artificial feeling, but in feel-

ing based on knowledge and engendered by principle."

How to fill the churches.

A Sydney minister writing in the "Sun" newspaper recently sought to enlighten his readers as to the adoption of methods which would result in the churches being filled. Mr. Hunter suggested no bizarre methods or stunts, but gave just such advice as should be accepted by all. No one will doubt that the operation of the following, which briefly indicates Mr. Hunter's plan, would be effective:—

Let every professing Christian obey the apostolic injunction, "Forsake not the assembling of yourselves together." An ounce of example is worth a ton of precept.

Let the average church-goer convey the impression that attending church is worth while; and he won't do this as long as he is a once-a-week worshipper.

After having given the impression that attending church is worth while, let the average church-goer do his best to persuade others to put its value to the test. The gentle art of persuasion is mighty in results.

Let each Christian witness for Christ. "The early church was haunted and harassed by cruel persecution. Her services were held in secret. Her sanctuaries were places of peril. Yet in spite of every disadvantage, her members rejoiced and her persecutors complained that her teaching spread like wildfire." What was her method of propagation? Not public evangelism, but the private influence of her members. The individual went after and captured the individual.

In these simple suggestions there are thoughts on which members of churches of Christ might well ponder and act. We should like all of our people to consider not only the value of church attendance, but particularly to consider three great truths regarding the church itself: (1) It is a divine institution; (2) it is a spiritual institution, and (3) it is an evangelistic agency. A proper appreciation of these points would be a great gain and would in some cases lead to a certain reorganisation.

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The Efficacy of Prayer.

A study of some old, but ever-pressing questions.

Fred. T. Saunders.

In the oldest book in the Bible Job asks some searching questions concerning prayer that sound strangely familiar to our modern ears. "What is the Almighty that we should serve him? And what profit should we have if we pray unto him?" (Job 21: 15). Here is evidence that from the earliest ages men have felt impelled to pray. And, also, that even when the world was young, and men were most prone to religious superstition, there were found not a few who utterly disbelieved in the efficacy of prayer.

Human nature is much the same, whether 3,000 B.C. or to-day. While prayer is the pivotal point in all religion, much scepticism is expressed concerning it. Not in words but in acts. Faith is not real until expressed in actions; and in the same way unbelief is displayed.

A careful canvass of average Christian homes will show that prayer is much neglected; private prayer is often cold and formal; family prayer is found in few homes. Why don't we pray more? Do not our actions express a practical atheism which Job expresses in words? His questions might easily be the expression of some "advanced thinker" in this foremost age in history. We can imagine them being asked by some "scientific caviller." Yet we find them in the words of this ancient man of faith, the man who could say, "Though he slay me yet will I trust him." Let us be humble and confess that these questions ought to be asked. And ought to be answered. For they go to the very roots of life and to the gates of heaven. If prayer be but an empty form the Bible is a tissue of lies.

Why has prayer declined?

The men of a couple of generations ago conceived God as dealing directly in the affairs of men, even to minute details. Everything was regarded as coming from God. In the funeral service, whether of a mother leaving a young family, she herself worn out with overwork and neglect; or of a baby dying because of the sin or neglect of its parents, there was quoted those earlier words of Job, "The Lord gave, and the Lord hath taken away." Conversion was looked on as being the direct act of God. Men agonised for weeks, for months, seeking salvation. By thousands they lived and died outside the church because they had been taught that they had to feel God had pardoned them before they could accept and obey him.

Then came an age of Bible study. Men broke from the traditions of their fathers and read the Book for themselves. They came to see that revelation and not feeling is the final seat of divine authority. They saw in the conversions recorded in Acts

that "God was not willing that any should perish but that all should come to life."

Endeavoring to get away from an over-emphasis on prayer in conversion and in relation to salvation men have swung unconsciously to the other extreme and under-emphasise prayer in relation to the spiritual life.

What is prayer?

Prayer is not a matter of locality, for "God is within no walls confined." Nor of posture, for we may stand, as did the publican; kneel, as did Solomon and Daniel; or prostrate ourselves as did Isaiah. Nor is it merely a form of words. It is frequently said that much public prayer gets nowhere beyond the human auditors. Yet I believe in words in prayer, for prayer is more than a "spiritual exhalation." Hosea said, "Take with you words and turn to the Lord." And Jesus said, "When ye pray, say."

But prayer is more than words. It means so much more than asking God for blessings. It is the communion of the soul with God. It is religion—faith—in action. "He that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him." To the man of the world it is incredible, if not inconceivable, for "the natural man knoweth not the things of the Spirit of God, neither indeed can he know them for they are spiritually discerned."

This communion is most real, and of all things most precious. We all know men and women who like Enoch have walked with God, and like Moses have talked with him. Men who have been familiar with God. In such communion the soul may adore, give thanks, confess sin, supplicate, for all these things have part in prayer. But when we pray, "what profit should we have?"

The power of prayer.

Is it possible for human hearts presenting requests to achieve results affecting the outer world, as well as the inner life? It is one of the burning questions of the day, and involves tremendous issues.

This is a scientific age. Men are trying to bring all things under the operation of law. We know the cause of malaria and drain swamps. We know the cause of typhoid and clean up our cities. We know the cause of the white plague and use preventive measures. But even when we admit that it is not God's will that any be sick, and that back of all sickness is some broken law of God, we must not forget that back of all law is the Lawgiver.

He who made the laws of nature and man is greater than the natural world. There

are those who would have us think that when God made the world and the laws of nature he launched the world and left it. That now he sits impassively by this orphan world hampered by the laws he has made. That to pray to him to alter physical things—calm a storm, bring rain, heal disease, win battles, and so on; that to imagine there is some "wireless" whereby we can operate through him in Ceylon, Asia, in the New Hebrides, or in the Valley of the Congo, is preposterous and absurdly impossible.

But what are these deities that men have crowded into the world to the exclusion of God? Let us examine them. We may dare for they are dead! "They have mouths, but they speak not; eyes but they see not, ears, but they hear not; nose, but they smell not; hands, but they handle not; feet, but they walk not; neither speak they through their throats." Who are they to take the place of the Almighty? What is a law of nature anyhow? What on earth did it ever do? What is it more than a law of procedure? Who then proceeds? Whose footsteps do they record? Whose, but he who "upholds all things by the word of his power"? Who "worketh all things after the counsels of his will"?

God ordinarily works in uniform ways, but he is no slave of uniformity. No scientist can wall him in and say, "No trespassers allowed." Take a lesson from wireless, of which we spoke. A New York daily, commenting on the establishment of wireless telephony between London and New York, asked, "Who dares now to say that God cannot hear our prayers?"

Take a lesson from electricity. When the current flows without interruption on the circuit it is unnoticed. Make a break and you have a flash of light. So ever and anon God makes a break in his own law and reveals himself. Is it a thing incredible that God should do this?

Your child has climbed on a roof. Watching you are horror-stricken to see him fall. You rush forward, and putting out your hands, you catch him and break his fall. But you also break a law of nature! Is God alone to be excluded from doing that? Is he not a Father? Our Father?

The solution of prayer problems.

There is the solution of all prayer problems. Get men to realise that God is their Father!

Somehow we only go to God when we are in trouble, when we need help. When you care for your children so to treat yours. Only come to you when, because they would not listen to your advice, they have gotten into trouble? But is not that the way we treat God?

Parents yearn for the confidence and the companionship of their children. No parent is more sharp than the knowledge that children have—but their hearts against them. God wants just what you want in that respect. When you are sick whom do you want at your side but parents and loved

ones? Not to overrule the laws of nature but to help you obey them, and to sympathise. That is what God wants to do.

We began life with a simple-hearted faith in prayer. There was only one thing to do—go to God with it. It was a sad and sorry day when we began to think God was held in leash and there was no use in going to him. But I notice that at the end of the journey his saints return to that simple faith and go to him spreading their wants before him and expecting him to do exceedingly abundantly.

Prayer is not a duty! It can never be! Duty prompts to do irksome and unpleasant things. Prayer is never unpleasant—or should not be so! If you only pray because

you must, because you are scourged like a galley-slave, you do not know prayer. Do we need to be driven to love's embrace? Are we afraid of father or mother? If they love and understand, do they do so more than does God? If he is the tenderhearted Father the Bible pictures prayer surely is the sweetest privilege possible. If he is the King of kings to be in his audience chamber is a privilege of supremest honor. If he is the Omnipotent Ruler, a Guide in perplexity, to lighten our darkness, to satisfy our hunger, to comfort in tribulation, prayer is a privilege of grandest opportunity.

Let us take time, generous time, to pray. Let us pray.

Christ at the Grave of a Friend.

Accepting the Master's Consolation.

G. J. Andrews.

On the occasion of the opening of his mansion home a nobleman held a great reception. After dinner, when many guests had lauded their host to the skies, one man remarked, "Noble sir, in order that your felicity should be complete, you require but one thing, a very important thing." "And what thing is that?" asked the host. "One of your doors must be walled up," replied the guest; "I mean the one through which you will one day be carried to your grave." "However forgetful of some facts we might be, Nature is constantly bringing them to our remembrance, particularly

The fact of death.

One does not live very long before he has to stand at the grave of a friend, and it is a soul-searching experience indeed. Death stares us in the face; it cannot be evaded. Both saints and scoundrels must pass through the portal of the grave. The briefest human body returns to dust; one's earthly honors and material riches are left behind, as are the dear ones we love. Grave-side scenes multiply in our memory as we grow older, and at last we too lie down in death.

But close to the fact of death we have the fact of Christ. One of the choicest of all our comforts of Christ is that which shows him at the grave of a friend.

When Jesus was engaged in the city of Jerusalem, he usually spent the night at the home of Mary, Martha and Lazarus in the nearby village of Bethany. The Master's intimacy with this trio is one of the finest stories of friendship in the world. One day when Jesus was away in other parts, a messenger came with the news, "Lord, behold, he whom thou lovest is sick." Instead of setting off at once for Bethany, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Two days later when the Master told his disciples that he must go to Bethany, they

tried to prevent him, saying, "Master, the Jews of late sought to stone thee, and goest thou thither again?" But he carried out his purpose convinced that he was perfectly safe until his work was done and the Father should permit his death. On the road, although he knew that Lazarus was dead, Jesus astonished the disciples by saying that he was going to wake Lazarus from sleep. When at last he met the sisters, both of them said sadly, "Lord, if thou hadst been here my brother had not died." Among the words of consolation which Jesus offered were these: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Then at his own request the Master was taken to the grave.

At the grave of his friend

"Jesus wept."

Of course, we may be very callous as we think of the Master's tears. Like Balzac's chemist who mocked his weeping wife, "Ah!" he exclaimed, "tears! tears! well I have decomposed them." They contain a little phosphate of lime, a little chloride of sodium, a little mucus, and a little water." Perhaps we have given little more thought to the words, "Jesus wept," than to notice that they form the shortest verse in the Bible.

Some of the people around the grave of Lazarus interpreted the tears as a sign of the disappointment and defeat of Jesus. Others regarded the Master's tears as evidence of his great love for the deceased. Their errors only added to the Master's grief. The tears of Jesus at the grave of Lazarus are the sign of his deep sympathy with the bereaved. His whole soul goes out in compassion toward them.

"There is a money of the soul, my friends, as you will find in after years. Its blood drops are the sovereigns, its florins are the tears."

How many of us in hours of grief had been paupers indeed but for that "money of the soul"! To be certain of the sympathy of Jesus is always a comfort. Dr. E. Stanley Jones tells of a Hindu who said, "The thing that strikes me about Jesus is his imaginative sympathy. He entered into the experience of men and felt with them. He could feel the darkness of the blind, the leprosy of the leper, the loneliness of the rich, the degradation of the poor, and the guilt of the sinner." Let us have it emphasised in our hearts to-day that we never watch at the sickbed of a loved one or stand at the open grave, but what Christ is with us in sympathy, and ready to comfort.

At the grave of his friend Jesus said, "*Take ye away the stone.*"

This strange command reminds us of a remarkable fact called "the economy of divine power." Man must do his part. This is noticeable in most of the miracles of Jesus. The miraculous is kept down to a minimum. He makes the wine, but the servants must fetch the water. He feeds the multitude, but the disciples must bring the few loaves and assist in the distribution. He raises the dead, but the hands of men must roll away the stone. God and man are fellow-workers, and when we fail to deal with some stony obstruction which we have power to remove, God is hindered and we forfeit the opportunities of larger and richer experience.

At the graveside

"Jesus lifted up his eyes and said, Father."

There are places and times in life when we enter into the feelings of the Psalmist who said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"

Borrow, the traveller, tells us that while he was in Spain a company of gypsies followed him crying, "Give us God." Whereat he fumbled in his pockets and offered them some coins. But they pitched these from them. "We don't want your money," they cried, "give us God."

That is the great need men and women experience in time of bereavement at the graveside, and no one ever satisfies that craving but Jesus. He does make God real and near to men.

Lastly we remember that at the grave of his friend Jesus called,

"Lazarus, come forth!"

And Lazarus his friend came out from the tomb. Matthew Henry declared that Jesus cried with a loud voice to show that he was not addressing the dead body close at hand, but the living soul which was then at a distance. Augustine believed that Jesus singled out Lazarus by name, "lest all the hosts of the dead should hear his voice and come forth together." The time had not come for that. An ancient Christian tea-

cher named Isidore held the view that it was the thought of calling his friend back to the troubles of this life that caused Jesus to weep. However these things may be, it is certain that the Master wishes his people to see in the event a revelation of the

fact that he is the resurrection and the life; and also a pledge of the great day to be, when the dead in Christ shall rise at the call of his voice. In this world, with its sorrow and bereavement, God offers to men the consolation of Christ.

Religious Notes and News.

TO MEET IN THE MORNING.

Mr. Hubert Simpson, in a tribute to the late Dr. F. B. Meyer, said: "Dr. F. B. Meyer was never greater than in the very closing days of his long life. Here is what he wrote to a friend of mine just a day or two before he died: "Dear —, I have just heard, to my surprise, that I have only a few days to live. It may be that before this reaches you I shall have entered the palace. Don't trouble to write. We shall meet in the morning. With much love, your affectionately, F. B. Meyer." "Don't trouble to write," repeated Mr. Simpson, "we shall meet in the morning." Was ever the king of terrors disarmed with more confident casualness?

QUEENSLAND CHIEF JUSTICE ON THE VALUE OF RELIGION.

"My experiences have taught me that religion is the true foundation of society, and any one who opposes, and is known to oppose, religion is an enemy of mankind," declared the Chief Justice of Queensland (Hon. J. W. Blair), when addressing a number of boys and girls at St. Barnabas' Church of England, Ashgrove.—Brisbane "Courier."

DR. JAMES BLACK.

The many friends and admirers of Dr. James Black will be glad to know that he is publishing a new book, which should be here about November (says the "Messenger"). The book is to be called "Apology for Rogues," and in it he takes some of the leading "sinners" of the Bible, gives an impartial survey of the known facts about each character, and then gives his own strikingly original interpretation and estimate. Dr. Black is a skilful advocate on behalf of these "bad characters," often throwing new light on them and compelling a new point of view.

SADHU SUNDAR SINGH ON THE BIBLE.

The British and Foreign Bible Society has received a letter from Sadhu Sundar Singh, written in Urdu—he has also supplied a translation—expressing his appreciation of the Bible. In it he says: "In reading the Bible I have found such unold and eternal wealth of riches, of which I never thought nor dreamed before; and now in passing on its message to others and sharing it with them, its blessing to me and to them continually increases. . . . If I had not known this Book, which is God-given, how should I ever have known the infinite love of God which was revealed on the cross? . . . I shall ever be thankful to the British and Foreign Bible Society who translated and made it possible for me to get this treasure in my own language. May God grant that many more like me will receive eternal life from the living Saviour by reading this precious Book."

REVIVAL OF CHRISTIAN ENDEAVOR.

In a letter to the "Australian Baptist" Mr. E. J. Miles, D.S.O., O.B.E., has the following interesting paragraph regarding Endeavor work in England:—

"These ministers and churches in the home-land who, disaffected with Christian Endeavor, established what they thought would prove 'something better' have been disillusioned, and

are reverting to Christian Endeavor. In my own town six pastors and churches are founding Young People's Societies of Christian Endeavor in the autumn. The ministers say that the other organizations do not develop the capacities of the young people and train them in and for the service of the church. No doubt, in its earlier days, Christian Endeavor did not make any great demand upon the intellect, and its studies were often scrappy, but to-day it takes big themes, studies text books, and seeks to develop the mentality of its membership while retaining all its old spiritualities. If the much-longed-for revival comes, with it inevitably will result the acceleration of the extension and enrichment of the movement. In the home-land we are now working hard in preparation for the Jubilee Celebrations in 1931, which will actually take place during my British Presidency."

A GUINEA GOSPEL.

At the annual public meeting of the Melbourne City Mission, Dr. F. W. Borcham described his recent visit to the famous mission hall in Waterside, New York, and held up a copy of the Gospel by Luke which he brought away as a souvenir. "I wouldn't sell that little gospel for a guinea," he exclaimed. "At least," he added, "I might be tempted to do so to-night, so that I might hand the guinea to the Melbourne City Mission; but, as I value it, you mustn't press me too hard." During the hymn that followed, a gentleman came forward with the guinea, and Dr. Borcham smilingly handed the Gospel to the purchaser and the guinea to the chairman. Later on, the chairman confided with Dr. Borcham on the loss of his treasure, whereupon the purchaser again came forward, and amidst applause, restored the Gospel to its original owner. The incident caused a great deal of amusement at the meeting.

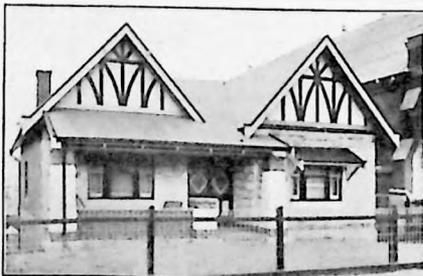
A DIAMOND JUBILEE.

The church at Herwick, Vic., has reached its Diamond Jubilee. The following historical sketch was presented by Bro. N. Meyer at a thanksgiving service on Aug. 19: "The cause was started by the late J. A. Hamill, who called in on his way from Pakenham to have a boot repair effected. He was the means of converting

the shoemaker and his wife, who were the first members of Herwick church. In December of the same year Mr. Hamill again returned to Herwick, with the result that about 21 were added to the church. For a time meetings were held from house to house. Later a wooden chapel was built in Peel-st. In 1872 Mr. H. Hamill took up the work, and the membership increased to 46. In 1874 the church was organized as New Testament Union, and the first three deacons were appointed. A visit of two or three weeks from Bro. Stephen Cheek added ten more members. The church was now self-supporting and in 1881 Mr. W. D. Little was engaged as evangelist; he was succeeded by H. G. Cameron, during whose ministry the present brick chapel was erected in 1886 at a cost of \$800. By the help of Bro. W. Archer, senior, the financial arrangements were successfully made; he left £500, the brethren paying half the rate of £50 per annum. During the ministry of E. J. Waters, about 25 years ago, the debt was wiped off, and the mortgage deed burnt amidst much rejoicing. Faithful men carried on the work. Some of the best-known preachers, amongst a number of others who carried on the work for the past 60 years, after Bro. Cameron's time in the present chapel, were Bro. Macallister, Judd, A. B. Main, F. Pittman, P. Pittman, J. Greenhill, H. G. Pickett, A. J. Saunders, W. Wilson, A. J. Bennett, E. J. Waters, L. Johnston, and through a long list of supplies and students down to the present time, when we have Bro. S. Neighbour. The church had perhaps the highest membership during the ministry of the Pittman brothers and A. J. Saunders. The chapel has been the spiritual birthplace to hundreds, and whilst we have lost members, every State, besides New Zealand and Tasmania, has benefited as a result of the work done in the church at Herwick."

THE CHURCH'S FIRST AND GREATEST WORK.

"Progress in religion, as in some other things, seems only to be secured by a series of zig-zag human nature, Martin Luther once said, is like a drunken peasant; you put him up on one side of the horse and he falls off on the other, but minds pass for a time under the sway of some great truth or set of truths, to the complete temporary neglect of opposite and complementary truths. Presently reaction sets in, and we turn once more to that which we had despised and rejected. The 'note of care' evangelism was its supreme concern for the salvation of the individual; that secured, it too readily assumed that everything would come right of itself. The watchword of the last generation has been rather social salvation. But we are also coming to see again, what eager apostles of social salvation sometimes forgot, that the church's first and greatest work, upon which in the long run all else must depend, is the redemption of the individual, or, to speak more simply, the making of good men and women."—George Jackson in "Manchester Guardian."



Manse and Kindergarten Hall, Semaphore, S.A.

Erected last door to the chapel. The back portion of the building is two-storied owing to the big dip in the land. All the conveniences for the house are on the top floor. The space underneath the rear portion of the house is provided with a splendid kindergarten hall. Mr. H. R. Ackland, of Mile End church, was the builder.

Pentecost.

The things which were to be permanent.

Ethelbert Davls.

"And this word, yet once more, significth the remaining of those things that are shaken, . . . and the things which cannot be shaken may remain."—Heb. 12: 27.

The things which were to be permanent in the church are of such a nature that they have their foundation in the eternal and spiritual. Having noted in the previous study the things which were temporary, we turn to the consideration of those things connected with the day of Pentecost and the Pentecost church which were to be permanent. The same principles which determined for us the temporary will determine the permanent—the nature of the things themselves; the purpose they served; their continued appearance in the church of the apostolic age; and their location by the Holy Spirit in his guidance and instruction of the church.

The one and only purpose of the day of Pentecost was the setting up of the church and the introduction into it of the Holy Spirit, by whose guidance and power she was to fulfil her mission of proclaiming the gospel of Christ to the whole world. This, surely, forcefully reminds us anew of the place and importance of the church in the purpose of God. To avoid confusion, let us state here that whenever the phrase "The Pentecost church" is used it has reference to all that is mentioned in the second chapter of Acts.

The Gospel.

Into the hands of the church at the beginning was placed the gospel of Jesus Christ. It was the gospel proclaimed by Peter that called out from the multitude in Jerusalem the 3000 who, with the other disciples of the Lord at Jerusalem, came into the church and constituted its first members. That the gospel was to remain permanently in the possession of the church is evident from its nature and its purpose. It is her only weapon of warfare; it is her only instrument of toil in the fulfilment of her task; it is her only means of continuing in the respect of Christ. In confirmation of this we have the evidence of the Scriptures. Giving his final command to the disciples, Jesus said, "Go ye into all the world and preach the gospel." Philip preached the gospel to the Samaritans. Paul in all his missionary hours preached the gospel. The whole book of Acts is authority for that. Not until Christ, who commanded men to preach the gospel, has cancelled the order can we cease to preach the unchanging gospel to an ever-dwelling world.

Baptism.

Under the commission given by Jesus the ordinance of baptism was observed on the day of Pentecost. The command was given by Peter in the words: "Repent and be baptised every one of you." The nature of baptism predicated its permanence. With externals entering largely into it, it is essentially spiritual. Its purpose also proclaims it as permanent: It is voluntary. It is the only rite revealed in the New Testament which initiates the penitent believer into Christ and therefore into his body, the church. It expresses faith and repentance on man's part, forgiveness of sins or justification, and the gift of the Holy Spirit or sanctification on the part of God. Its symbolical purpose is explained by Paul in language that cannot be easily misunderstood: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is enforced in every case of conversion in the Book of Acts. It was enjoined upon Paul, who had been called to the apostleship by direct intervention of Christ himself, by a "thus saith

the Lord," through Ananias, "And now why tarriest thou? arise and be baptised and wash away thy sins, calling on the name of the Lord." Baptism, beautiful and important, with all that the wisdom of God has wrought into it, is so interwoven into the fabric of the church that it must abide as long as the church abides.

The Indwelling Spirit.

Self-evident is the fact that the Holy Spirit was to remain permanently in the church. Not in the church as an organisation, but as a living organism does the Spirit indwell, as the vivifying vitalising soul. In an unforgettable promise Jesus projected the Spirit into the church for all time: "The Father shall give you another Comforter, that he may abide with you for ever."

THE TWO SEAS.

Two seas there are in Palestine,
Both fed from Hermon's crystal snows.
Viewed from afar they gleam and shine,
In Jordan's vale they both repose.

The one is sweet, a gem of lakes,
With life and verdure all about;
It freely gives of what it takes—
The ever-flowing stream goes out.

The other salt and salter grows,
A sea of death, a bitter tide;
Into it led the Jordan flows,
No stream goes forth on any side.

The one was loved by Christ of old;
'Twas there he stilled the tempest's roar,
And off his story there he told
To multitudes upon the shore.

The other is a lone, lone sea,
Its lifeless shores are scar and bare;
Devoid of flower or bird or tree;
No record of the Master there.

The first is sweet because it gives:
A stream flows in and one flows out—
And every soul that truly lives
Will overflow to those about.

But one who hears what God bestows
Is like that salt and bitter sea;
No fellowship with Christ he knows,
No handiwork full and free.

—F. W. Nash.

Confirming his Master's promise, with unwavering assurance, Peter announced the abiding presence of the Spirit: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Running the line through the Acts, and the Epistles, and into the Book of Revelation, we trace the Spirit's presence everywhere. Teaching, confirming, guiding in the constitution of the church, he is active in Acts. In the Epistles Christians are exhorted to "live in the Spirit"; to "walk in the Spirit"; to "keep the unity of the Spirit"; and to "be filled with the Spirit." In Revelation we find him in persecution, comforting; in weakness, strengthening; in ignorance, recalling; and in death giving resurrection.

It is true that the miraculous power of Pentecost passed away, but the indwelling Spirit, with his impartation of power to live every day and every hour of the church. In the sense of the Spirit-filled and power-led life we may expect to enjoy all that the primitive Christians enjoyed.

The Lord's Supper.

In the Pentecost church the members were faithful in the observance of the Lord's Supper. That ordinance had been placed there by the Lord himself. On the night of his betrayal he instituted the ordinance to commemorate his death. He commanded its observance in the words: "Do this in remembrance of me." Its perpetual place in the church is shown in apostolic custom—the disciples met together on the first day of the week to break bread. Its place in the church is verified by Paul's special revelation concerning it, recorded by his own pen in first Corinthians, eleventh chapter.

Who can doubt that this ordinance, instituted to commemorate the great central fact of the gospel, the death of Christ, would remain as one of the cherished things dear through all the church age? "Since its origin," says one, "hundreds of generations have passed away; many systems have risen and disappeared; nations have been organised, flourished and broken up, but this ordinance continues."

Prayer.

Prayer, mighty prayer, for ten days rising to the throne of the Father in the name of Christ the Son, coming from him, "of one accord," prepared the way for the unspikably singular experiences of the day of Pentecost. Prayer, mighty prayer, such as could move the arm of God, and move the wills of men, was the habitual exercise of the first members of the church. The nature of the purpose, the practice of the early church, and the Spirit's exhortation to pray without ceasing, all contribute their testimony to its permanence in the church. Taking the New Testament as a whole, more is said about prayer than about any other subject. With instruction to whom to pray, how to pray, for what to pray, when to pray—by prophecy, by promise, by exhortation, and by example, the Scriptures rise in ascending scale till they reach the climax in the exhortation: "Pray without ceasing."

Unity.

Standing within the shadows of the cross, in contemplation of his church and its future, Jesus prayed: "Neither pray I for these alone, but for them also which shall believe on me through their words; that they may be one in us; as the Father, are in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." That oneness, that unity for which he prayed, was gloriously realised in the early church. A moment's lingering in the atmosphere of the Pentecost church would convince us of the unbroken unity of organisation and spirit. Christ's intention as to its continuity is made evident by the intensity of his prayer. And that this primary condition was to persist cannot be denied. "Now of Paul's object was to plea to the Corinthians, 'Let there be no divisions among you,' and to the Ephesians, that they endeavor to 'keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in you all.'"

Keep your picture of the Good Shepherd, but add to it that of the Lion of the tribe of Judah. Keep your picture of Christ and the little ones, but add to it that of Christ with the whip of small cords. I do not ask you to surrender the 14th chapter of Matthew, but keep your 14th chapter of Luke, with its heartening change of the home-welcome of a prodigal son, but by its side place the 25th chapter of Matthew, with its lurid forebodings of a most certain and appalling judgment. Treasure up every tender and gentle element you may gather, but add to it that fiercer element, less welcome because more austere, which made some men say, "It is John the Baptist," and others, "Elias," and others, "Jeremias, or one of the prophets."—Dr. J. H. Jewett.

The Home Circle.

Conducted by J. C. F. PITTMAN.

TAKE AND TELL.

Why should I take to sinners bound
The life that's free?
Why should I tell what I have found
Of liberty?
Because God's grace my shackles broke,
And to my soul his peace he spoke,
When for my sins I did invoke
His pardon; and there then awoke
Christ's life in me.

Why should I take to darkened minds
The light divine?
Why tell to those whom Satan blinds
How slight is mine?
Because of grace that comes to me,
And gives me light on wondrous free,
By which God's will and mine agree,
Since gladly I to him decree:
"My life is thine."

Why should I take to all mankind
The love that gives?
Why should I tell them how to find
One who forgives?
Because God's grace is given free,
Delivering from sin's agony,
Imparting all the power to be
All that he would require of me
In whom he lives.

If I would take to sinful hearts,
Life, light, and love,
I only can as God impart
Power from above,
Should I not serve him anywhere,
So that I might with others share
What grace has brought, so rich and rare,
Because of all that Christ did do
God's love to prove.

—Neil McEachlan.

WHY THINGS ARE SO.

We bow to our friends as a matter of courtesy, because that has been the sign of submission ever since man has known anything about himself, as a man.

Men and boys remove their hats as a sign of respect to girls and women, but the origin of the act lies in the fact that in the days when warriors wore helmets they doffed them before women to show their confidence in the gentleness of those who never fought.

Shaking hands is simply an elaboration of the open, kindly proffered hand, which has always expressed friendliness. It shows the hand guiltless of a weapon.

The clenching fist of hate shaken in the air is the gesture with which our savage ancestors brandished a spear, a hatchet, or a lance.

Flinging the hands upward, with the palms out, which most of us do when horror struck, is part of the instinctive invocation to God for help and protection which primitive people always make when frightened or in danger.—Christian Leader.

CRUMLY CHRISTIANS.

What was the sin of the rich man in our Saviour's parable? That he was rich? No. That he was clothed in purple and fine linen and fared sumptuously every day? No. What then? It was that he kept the best for himself and gave God the crumbs. The beggar at his gate stood for his duty to God. Feeding, clothing, caring for him, was service rendered to God. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The beggar indeed got the crumbs. But they were all he got. His condition might have been relieved in a dozen different ways and his life in consequence prolonged. Aren't there a good many people like this rich man now living in the world?

Isn't it indeed quite a common thing to see men and women keep the best for themselves and give God the crumbs? In short, may we not all ask, "Is it?" How much of our time, talent and labor are we giving to help God's kingdom forward? Do we never draw back and say we cannot afford to meet the demands God makes upon us? Could we truthfully call what we are doing for him anything but crumbs? And how is it as to money? Do we give liberally and cheerfully to God's work?—"Apostolic Guide."

THE ZEST OF LIFE.

To labor with rest, and to give of your best,
For the sweetness and joy of the giving,
To help folks along, with a hand and a song,
Why, there's the real sunshine of living.

—Robert W. Service.

THE LANGUAGE OF HEAVEN.

A preacher was entertaining a friend, and invited him to attend his weekly prayer meeting. "I want you to especially notice the prayer which I call on John Smith to pray," he said to his friend. When the time came, and the preacher called on John Smith, a man apparently in the commonest circumstances of life arose, and to the surprise of the visitor, prayed in his choicest English a prayer remarkable for its discernment and powerful in its appeal. "Who is John Smith?" asked the visitor, after the prayer meeting was over. "He is one of the most uneducated members of my flock," answered the preacher, "but he has lived so close to the Word and to his Lord that he literally prays in the language of heaven."

WHEN THE BIRD SANG.

A bird which seemed to have lost its power of song was placed in a cage by a bird fancier. The cage was covered with a thick black cloth. At the end of a few days the cloth was removed and the cage taken out into the sunlight. In an instant the bird burst into song. It sang on as if its joy at being liberated from the darkness knew no bounds. When a sinner comes out of the darkness of sin into the light of God's eternal salvation he is a new creature. Unspeaking joy is his; his heart overflows with profound gratitude.—Selected.

LIFE IS TOO SHORT.

Life is too short for any vain regretting;
Let dead delight bury its dead, I say;
And let us go upon our way forgetting
The joys and sorrows of each yesterday.
Between the swift sun's rising and its setting
We have no time for useless tears or fretting.
Life is too short.

Life is too short for aught but high endeavor;
Too short for spite, but long enough for love.
And love lives on forever and forever;
It links the worlds that circle on above.
'Tis God's first law, the universe's lever;
In his vast realm the radiant souls sigh never,
"Life is too short."

—Ella Wheeler Wilcox.

COULD TAKE A JOKE.

A benevolent old gentleman was stopped by a tramp, who asked for money to get a night's lodging.

"Well, look here, my man," the old gentleman said, "what would you say if I offered you such a thing?"

"Unless you life, sir," came the reply, "I wouldn't mind a bit. I can take a joke same as most people."

The Family Altar.

J.C.F.P.

Monday.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—Prov. 15: 17.

Nothing compensates for the absence of love in the home circle. The house may be a mansion, and the fare sumptuous, but if it is all there where love is not, Love is often driven from the house of the rich, but finds an abiding resting-place in the cottage home.

Reading—Prov. 15: 1-21.

Tuesday.

The lining pot is for silver, and the furnace for gold; but the Lord trieth the hearts.—Prov. 17: 3.

Fire purifies gold and silver. Thus they are greatly increased in usefulness and value. So the godly are tried in affliction; not to destroy them, but to make them more precious to God and useful to man. Not a particle of the precious metal is lost—only the dross.

Reading—Proverbs 17.

Wednesday.

He that hath pity upon the poor lendeth to the Lord; and that which he hath given will be paid him again.—Prov. 19: 17.

Wonderful thought: The Lord holds himself as debtor to every one who, with pitying heart, gives to the poor. He will repay a thousandfold more than his earth, which, for every seed sown, returns thirty, fifty and even a hundredfold.

Reading—Proverbs 19.

Thursday.

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.—Prov. 21: 17.

Pleasure is "sport" in the margin A.V. The love of sport and strong drink are two of the greatest evils of our day. It not only tends to poverty in the material sense, but to poverty of soul. No man can be rich in spirit—rich towards God—who sets his heart upon sport or drink.

Reading—Proverbs 21.

Friday.

At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23: 32.

Strong drink may be pleasant in the taking. Therein lies its danger. The blessing for it grows until it enslaves its victim. Then the end comes—its death bite, its fatal sting. He only is perfectly free from danger who lets it alone.

Reading—Prov. 23: 1-25.

Saturday.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

The thought is that of beautiful harmony of richness and colors. So is a word fitly spoken: It makes a blending and harmony of a thousand illustrations of this. It is full of precious heavenly truths set in beautiful pictures—stories unequalled in all literature.

Reading—Proverbs 25.

Sunday.

Where there is no vision the people perish; but he that keepeth the law, happy is he.—Prov. 29: 18.

There are two kinds of vision: that which originates in man's imagination and that which is revealed by the Holy Spirit. The best return to the latter. Future life and happiness depend entirely upon a divine revelation. Apart from it, man must perish. It is his being so, how great should we prize the Bible.

Reading—Proverbs 29.

Prayer Meeting Topic.

September 11.

WHO IS MY NEIGHBOR?

(Luke 10: 25-37.)

W. Waterman.

As Jesus drew near to Jerusalem,

A Lawyer Questioned Him,

"Saying, Master, what shall I do to inherit eternal life?" Stately, "On having done what work shall I certainly inherit eternal life?" "And Jesus said, 'What is written in the law? And he answered, 'Thou shalt love the God with all thy heart, the soul, thy strength, thy mind; and thy neighbor as thyself. And Jesus said unto him, 'Do this continually, and thou shalt live.'" "The lawyer no doubt anticipated that Jesus would take off the edge of the law's commandment by nullifying it round with a number of observations, explanations, and so forth. But he was staggered by having the naked law thrust home upon himself: That is God's love you know it; henceforth do it, and thou shalt live." He felt himself to be put at a disadvantage. "Desiring to justify himself," therefore, by showing that his question was not so easily disposed of as Christ's answer implied, he said unto Jesus, And who is my neighbor?"

Jesus Told of a Good Samaritan.

"Jesus rejoined, 'A man going down from Jerusalem to Jericho fell among robbers who left him half-dead. . . . However a Samaritan traveler felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine in them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, Attend to him; and if you are not an extra expense I will refund you on my way back.'"

The Lawyer Answered Himself.

"Which now of these three, thinkest thou, asked Jesus of the lawyer, 'proved neighbor unto him that fell among thieves? And he answered, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.'" "The lawyer answered himself:

"Thus the lawyer admitted first, that his question was improper. "The lawyer had said, 'Tell me what marks a man to be my neighbor: is it one faith, one blood, or what else, that I may know to whom I owe this obligation?' The Lord rebuked his question, holding up to him a despised Samaritan, who asked himself, not 'Who is my neighbor?' but 'To whom can I be a neighbor?' The lawyer's question was 'Very useful where there was no love, but it could never be sufficient' where there was love; for love will be a law to itself and its own boundary."

"The lawyer in approving the Samaritan allowed, but that love, far from shrinking one's neighborhood, actually expands it. "Love makes neighbors." "It is not, then, by any marks in others, whether marks of race, neighborhood, religion, common pursuits, old friendships, that you can test who is your neighbor; not by anything in them at all, but only by what is in yourself, namely, humanity of disposition, friendliness, compassion."

"And in commending the loving care of the Samaritan to the lawyer, he went further, that duty even to any one person cannot be circumscribed. "The Samaritan knelt with the distressed, anxious eye of a friend by the side of the Jew . . . erecting his return to commendation with the strength-giving congratulations of genuine affection. He does not feel the robbed man's off his hands when he has got him to the inn. And although he has himself to go on his journey, he continues help meet to the man needs no more assistance. This is love."

"So our love will seek openings at least as wide as our neighbors' needs."

TOPIC FOR SEPT. 15.—SPIRITUAL HEALING.—Luke 10: 17-24.

A SUNNY CIRCLE.

Since Conference interest in the Sunny Circle Club at Bunbury, W.A., has grown, the membership now totals sixteen. A syllabus system has been introduced, and several interesting and original evenings have been enjoyed. An essay evening and a debate, Summer v. Winter, proved especially successful. One night each month is allowed for sewing. Children's clothes, dollys and other fancy work are made and sold to augment the funds of the club. The aim of the girls is to hold a large and happy conference camp next Easter.

QUEENSLAND NOTES.

The annual tournament is in full swing. The period Sept. 1 to 8 is being set aside for "Youth Week." Preachers were asked to speak on this subject on Sept. 1. On Sept. 2 a great rally was planned to be held in Ann-st. chapel. Sept. 8 is to be "Youth Sunday." All churches have been asked to use the young men and women to conduct all the services during the day.

Bro. Gerrard, the organiser of the teachers' training camp, to be held at Fingal from Christmas Day to New Year's Day, reports that arrangements are well in hand. A number of applications from intending students are to hand, and those intending to avail themselves of this camp are advised to forward applications to the secretary as soon as possible.

A teachers' training class has been inaugurated under the auspices of the Queensland Churches of Christ Bible Schools and Young People's Union for the training of efficient teachers. The class is to be under the leadership of Bro. H. Hassard, and will meet in the Ann-st. chapel at 7.45 p.m. on the second and fourth Fridays in each month. The subject to be studied is the preparation and method of teaching the Sunday School lesson. After each lecture a period will be set aside for discussion. Superintendents are asked to point out the advantages of the class, and to urge all their teachers and senior scholars who desire it to teach, to attend the lectures. Members of C.E. societies and other organisations who are interested are invited to attend. At the inaugural meeting of the training class, teachers from all the suburban towns listened to a splendid address by Bro. Payne. The leader, Bro. Hassard, and the president, Bro. Wolf, were absent through sickness, but Bro. Hassard sent a fine paper which was much appreciated. A basket supper and social intercourse terminated a happy gathering.

QUEENSLAND BIBLE SCHOOL AND YOUNG PEOPLE'S UNION EXAMINATIONS.

There were 561 entries. 287 sat, and 210 passed.

Division 1.—Prizes—Doris Ferguson, 90 per cent. (Wyman South); Myrl Johnson, 87 per cent. (E. Ipswich); Ilona Galtley, 86 per cent. (Annerley).

Division 2.—Prizes—Lloyd Martin, 90 per cent. (E. Ipswich); David Stock, 89 per cent. (Albion); Arthur Davis, 88 per cent. (Sunnybank).

Division 3.—Prizes—Robert Robson, 98 per cent. (E. Ipswich); Ruth Roberts, 97 per cent. (Wallan Creek); Shirley Harlow, 96 per cent. (Sunnybank). Division 4.—Prizes—Otto Spicker, 100 per cent. (Harleston); Nellie Payne, 96 per cent. (Albion); Faith Roberts, 89 per cent. and Kenneth Roberts, 89 per cent. (Wallan Creek).

Division 5.—Prizes—Linda Duke, 97 1/2 per cent. (Wyman South); Ross Wilson, 92 1/2 per cent. (Toowoomba); Avaril Barrett, 92 1/2 per cent. (Gympie).

Division 6.—Prizes—Dorothy Judge, 91 per cent. (Sunnybank); Muriel Cedarogren, 92 1/2 per

cent. (Humblyburg); Eric Trautweller, 91 1/2 per cent. (Wyman South).

Division 7.—Prizes—Mrs. Cedarogren, 91 1/2 per cent. (Humblyburg); Thomas McGrath, 91 per cent. (Annerley); Miss I. Nebert, 83 per cent. (Humblyburg); Mrs. E. McIlhager, 81 per cent. (Humblyburg).

Division 8.—Prizes—Percy Alcorn, 91 per cent. (E. Ipswich); Len. Welch, 83 per cent. (Annerley); Ernest McIlhager, 81 per cent. (Humblyburg). Division 9.—Prizes—Myrtle Hinson, 91 per cent. (E. Ipswich); John Maclin (Wyman S.), Cyril Wolf, 85 per cent. (Sunnybank); Harold Wolf (Annerley); Mrs. W. Lindsay, 83 per cent. (Humblyburg).

Division 10.—Prizes—R. Keith Gerrard, 96 per cent. (E. Ipswich); Mrs. C. V. Roberts, 91 per cent.; Mr. C. V. Roberts, 89 per cent. (Wallan Creek).

VICTORIAN BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

ACKNOWLEDGMENTS.

The following amounts have been gratefully received:

Annual Offering (from churches).—Lygon-st., £7 11/-; West Panton, 9/-; Hillmire, £1; Doncaster, £1; Doncaster, £2 10/-; Castlemaine, £1 10/-; Cliffs, £1 11/-; Emerald, 10/-; Ballarat (York-st.), 10/-; Meredith, 15/6; Ascot Vale, £1 10/-; Hampton, £2 2/6; Oakleigh, £2 11/-; North Exton, £1 2/2; Heanilla, 10/-; Kyneton, £1 2/2; Geelongwood, £2 7/3; Swanston-st., £28 15/9; Hayswood, £1 7/6; Ormond, 7/-; Dundas, £2 4/-; Swan Hill, £1 15/4; Drummondra, 5/6; Kanva, £7 19/3; Barwick, £2 5/2; North Melbourne, £1 15/2; Fairfield, £1 15/2; Preston, £2 12/7; Surrey Hills, £2; Ilet Hot, 8/6; Blackburn, 18/-; Monaghan, £2 10/-; Castlemaine, £2 2/6; Red Hill, £1 6/6; North Fitzroy, £1 5/-; Lancelfield, 4/-; Maryborough, £1 9/-; Dandenong, £2; Stawell, £1; Gardiner, £25 2/3; North Richmond, £20 3/3; Port Fairy, 5/-; Chesham, £1 12/4; Colac, 5/-; Merbin, £1 3/3; South Yarra, £2 9/8; Ballarat (Pel-st.), 7/3; Bundoora, £1 18/5; Brins, £1 9/3; Queensberry-st., £1 1/-; Mlysh, £1 15/-; Warragul, 10/-; Northcote, £2; Ringwood, £2 2/6; East View, 15/-; North Melbourne, £1 19/3; Carnegie, £2 4/4; Ballarat (Dawson-st.), £5; Dumolly, £4; Ivanhoe, 10 1/4; Prahran, £6; Drummondra, £2 10/4; Colac, £11 10/4; Milledora, 10/-; Box Hill, £2 5/6; Warrnambool, £1 8/7; Horwack, £2 5/11; Thornbury, £1 15/-; Ararat, £2 2.

Annual Offering (from Schools).—Editha, 10/-; Hindridge, 10/-; Hayswood, 5/-; Hayswood Bible Class, £5; Correspondence School, £3; Red Cliffs, £1; Ivanhoe, £3 6; Middle Park, 10/-; Oakleigh, 16/-; Colac, 10/-; Chesham, £1; Surrey Hills, £1; Hurstlin, £1; East View, £3 10/-; Doncaster, 15/-; Yarrowwonga, £1 7/2; Geelong, 10/6; Ballarat (Bark-st.), £1; North Richmond, £6 4; Colac, 11 1/2; Carnegie, £3 6; Ballarat (York-st.), £1; Prahran, 10/-.

Annual Offering (from isolated members).—Mr. A. Matheson, £2 2/-; Mr. and Mrs. R. A. Kemp, £1 10/-; Mrs. Geo. Bernath, 10/-; Isolated Member "Kilguski," 10/-; Mrs. E. L. L. 10/-; Mrs. E. L. Chandler, £1; Mr. W. E. Davis, 10/-; Mrs. T. Meers, £1; "Interested," 1/-; Mr. A. E. Clarke, 10/-; Mr. and Mrs. H. Perkins, 15/-; Isolated Member, "Wandra," 1/6; Mrs. E. Nightingale, £2; Isolated Member, "Peronora," 10/-; Mr. and Mrs. T. Stevens, 10/-; Mrs. Tampling, 4/-; Mrs. W. J. Wilson, 5/-; Mrs. W. Brewster, 5/-; Mr. F. Almerichy, 5/-; "For Jesus' Sake," 10/-; Mrs. B. Dawson, 2/6.

Donations. "A Brother," £20; "A.M.D.," £5; Mrs. Thos. Mitchell (attendance medals), £5 2/6.

William Gale, Secretary and Treasurer,
T. & G. Bldg., 145 Collins-st., Melsb., C.T.

Foreign Missions.

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

GOOD REPORT FROM SOUTH AUSTRALIA.

The South Australian year closed on July 31. The financial year in all the other States ends on February 28.

The South Australian Foreign Mission financial report has just been received, showing that during the year they have raised £2851/17/- . This includes money specially earmarked as well as the money for the ordinary budget. This is very satisfactory considering the hard times through which we have passed during the twelve months, and represents an offering of 7.1 for each member. Eight churches gave over one hundred pounds each, viz.,

Bordertown	£320 15 4	£13 16 8	per capita.
Mundulla	170 7 3		
Unley	284 2 6	13 6	" "
Maylands	282 9 2	14 9	" "
Grain-st.	172 39 3	5 11	" "
Prospect	147 2 7	13 11	" "
Hindmarsh	136 0 0	5 5	" "
Mill End	133 2 1	5 4	" "

* For purpose of per capita we had to combine the two offerings, as the Bordertown and Mundulla churches only figure as one in membership.

Some churches were very near the century line—

Long Plains and Avon	£97 18 0	£1 7 7	per capita.
Sisters' Conference	91 0 0		

SHINGONGA GIRLS' SCHOOL ANNUAL REPORT.

Miss Edna Vawter, superintendent of the school, reports there are four members on the staff throughout the year. The health has remained fairly good throughout.

We are very happy to report that both Tambah Allah and Suwaritalah Kaskie made the good confession and were baptised the first Sunday in the New Year. The average number of scholars on the register was 72, with a daily attendance of 67. One Mohammedan girl passed the vernacular final examination in April. We were all delighted, as many of the village people heard of her success, and we hope that many other girls will come from the village to our upper school.

The Grant-in-aid received in March, 1923, was £5, 9/6, £74 5/-; this was fifteen shillings less than the previous year. We believe the reason for this is, according to a notice received earlier in the year, that any class with an average attendance of less than ten would not be included in the returns for the Grant-in-aid. Two of our classes had less than ten students.

We pray that the ten students may not only help the girls to develop mentally but also spiritually. We strive not only during the daily Scripture class but throughout the whole day to teach the girls to be true followers of the Master.

NEWS FROM MISS CAMERON.

At an Endeavor meeting held the week before Easter, when our thoughts were centred more perhaps on the sufferings of Him for whose sake we are here, an invitation was given to the girls of the "home" to openly confess their belief in Him.

Sixteen girls came forward, girls in their teens, who said that they knew Christ had saved them from their sins, and they wished to be baptised in His name. They are earnest. Some of them have had to overcome a lot that they were born into. Most of these girls have been with us a number of years. One of them is Beryl Lambell. She is one of the original Tribes. She has been with us about five years. There has been some dispute about her between her

relatives. Two parties wish to claim her, but neither claim need be recognized. Government protects her; she is its ward. Recently permission was asked to allow her marriage to be arranged for with a Tribes' man, but Durga was protected from this. She is now over sixteen years of age, so can decide for herself. She has decided for Christ. We want her to be strong for Christ, strong enough to help some of her less fortunate sisters to find Him. F. M. Cameron.

OUR BIBLE SOCIETY ALLY.

One of the greatest of our allies is the Bible Society, British, American and Scottish. The word of God is now circulated in 314 languages. During the Great War Bible societies were not shut out from a single enemy country. Every month the British Society sent £225 sterling throughout the period of struggle, that supplies of the Scriptures might be maintained in Germany. Altogether the British Society has circulated 205 millions of volumes, of which 100 million have been in the English tongue. The Bible is the most widely read book on the earth. During the recent revolution in China, with the whole country practically in arms, the Bible Society operating there issued each year nearly ten million copies of the Scriptures. In all the countries in which we have missions the Bible Society has generously co-operated with our missionaries. They have sent collectors and issued Scriptures to be distributed in our fields at a very low cost. On one itinerary our China missionaries, although taking with them what they thought to be an abundant supply of the Scriptures for sale, found their stock insufficient for the demands of the purchasers.

A MISSIONARY FAMILY.

The Lord Mayor of London, Sir Kynaston Studd, was able to quote a remarkable family record when opening an exhibition in the city on behalf of Foreign Missions. He said that 41 years ago last January his brother, Mr. G. T. Studd, and his companions associated in what were known as the "Cambridge Seven," set sail for China to engage in missionary work. All but one of that party were alive to-day and engaged in missionary work. His brother-in-law, Sir Montagu Beauchamp, landed in China some days ago, and with his son joined the medical mission working there. Coming down to the present generation, his own daughter was engaged in medical mission work on the north-west frontier of India, and only recently had dealt with a terrible case of leishmaniasis. He added that he was glad to find the churches of the city willing in the effort on behalf of Foreign Missions.

"OTHERS!"

A story is told of the late General Booth, who he desired to send as his annual message to the leaders in the Salvation Army scattered over the world one word of command and inspiration. He wanted it in a single word because of the great expense of calling it to the far-off places; yet he wanted it complete. He hesitated a long time; but after much thought the one word was called all over the world "Others!" How much is expressed in that word!

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, Dwk. 141.

DEATHS.

CLARK.—Suddenly, on way to New Guinea, Henry William, dearly loved husband of Elizabeth E. Clark, and loving father of Gladys Hurry, Wally, Phyllis, "Billie" (deceased Sept. 1921), and little nephew Campbell (Sept., 1923), and now dear old dad (Sept., 1923). We cherish the 72 years you all were with us, and leave the rest to God.

—Inverted by loving wife and family.

MURTON.—At her residence, 81 Kerferdell, Albert Park, Caroline, the beloved wife of the late Robert Murton, mother of Ethel (Mrs. Peters), Bert, Ruby (Mrs. Richardson), and Cliza aged 73 years. A patient sufferer at rest.

RATCLIFFE.—On August 20, at her residence, 28 Watcliffe-st., Coburg, Mary Campbell, the beloved wife of the late David Ratcliffe, and loving mother of Jean, Joy, Nat., Nell, Jack, Miles, Cyrus, Martha, Phillip and Gordon; aged 61 years. Late of Kynaham and Warragul.

—Father, in His gracious keeping

—Leave me now our loved ones sleeping.

SHARP.—After a short illness, Edwin David Sharp, third son of the late David and Martha Emily Sharp, formerly of Brisbane, Vic., passed away at Tara, Queensland, Aug. 28, 1923, aged 51 years.

IN MEMORIAM.

BIRD.—In sad and loving memory of Carnie, who passed away on Sept. 7, 1922. Beloved wife of Edwin Bird, and mother of Jean and Campbell. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the thing which God hath prepared for those who love Him."

—16 McMaster-st., Victoria Park, W.A.

LENN.—In loving memory of our dear father and grandfather, who passed away at his residence, Explanade, Grange, S.A., September 4, 1923.

We are, O Lord, deprived of one

Who was to us most dear

Teach us to say, "Thy will be done,"

While we wait for earth to wait here.

—Inverted by his loving wife, children and grandchildren.

COMING EVENTS.

SEPTEMBER 11.—Camberwell Women's Mission Hand Anniversary, Wednesday, Sept. 11, 8 o'clock, Church Building, cor. Ald-st. and Riversdale-rd. Speaker, Mr. Robinson, of the C.I.M. Reception by Mrs. Violet Howgate, Hill Quartette Party and others. Come and greet us on our birthday.

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

SEPTEMBER 22.—The church at Northcote invites past members and friends to the Homecoming Day. Services on Sunday, Sept. 22. Speakers: 11 a.m., F. T. Saunders; 2 p.m., W. Gale; 7 p.m., A. E. Hingworth. A cordial reception awaits you.

SEPTEMBER 26.—Mid-Year Conference, Show Day, Lygon-st. Chapel. Country visitors specially invited. See list of speakers on page 574.

SEPTEMBER 28.—Saturday afternoon and evening (Show Week), Cliff-st., South Yarra. Sale of Work and Gifts, opening 3 p.m. Plenty of goods; amusing competitions. Proceeds towards building fund. Country friends welcome.

NOVEMBER 2.—Afternoon and Evening Street Hills Ladies' Guild proposes holding a Cake and Apron Fair in the School-hall.

THANKS.

The brethren at St. Arnaud, Vic., desire to express their sincere appreciation to the several churches and to the Preachers' Fraternal for the kind messages of sympathy and encouragement received during their recent calamity.

H. E. Thurron, Secretary.

Here and There.

Bro. H. R. Coventry expects to leave India by the "Naldra" on October 11, and should reach Melbourne at the end of October.

We learn that Bro. Leslie Clay, of Ormond, Victoria, has qualified for the medical degrees of M.B., B.S., at the recent final examinations held by the Melbourne University.

Bro. A. C. Hankins writes that Mrs. Hankins and he were planning to return to Australia by the "Aorangi," leaving Vancouver on August 21. They were attending the International Convention at Seattle.

Work for the closing term of the year began at the College of the Bible on Tuesday. Friends of the College are reminded of the Students' Concert to be held in Lysons-st. chapel on Monday evening, Sept. 16, when a large attendance is hoped for.

During College vacation, Bro. A. E. Brown, student preacher, conducted a short mission at Stowell, Vic. There were good attendances, and two persons confessed Christ. In three weeks there have been six decisions, and the church has been cleared up.

The following telegram relating to the mission at Albury, N.S.W., reached us on Tuesday afternoon:—"52 were at communion Sunday in heavy rain. 167 tabernacle full at night. 118 confessions, 81 already baptised, £120 offering. Enrollment service last night; Malvern Hall full. Bro. Cambridge much loved by this fine new church.—G. B. L. Waiver."

Brethren throughout the Commonwealth are asked to give right of way during September to the appeal for the College of the Bible. Supplies for the offering have been sent to all the churches now. If these have not been received secretaries should notify Bro. Saunders, secretary and treasurer, immediately so that a fresh supply may be sent.

Mission meetings at Pakenham, Vic., continued with good attendances last week. Splendid attendance on Thursday night, when Bro. Greenwood preached on "What must I Do to be Saved?" There were three decisions (two ladies and a man). On Friday night the church secretary, Bro. Brown, commented the mission party for their effort, and gave a presentation to Bro. Bartlett and Bro. Bitchie, of the College.

By general agreement among the churches in Victoria, the second Sunday in September is now recognised as "Bible Sunday." On September 8, therefore, preachers will lay special emphasis on the value and power of the Bible, with reference to the work of the British and Foreign Bible Society, whose sole object it is to circulate the holy Scriptures without note or comment in all languages throughout the world.

At the recent Convention of the American Brotherhood held at Seattle it was decided to hold the World Congress at Washington, D.C., on October 19 to 23, at which Bro. Lewis M. Bader cables that the world's delegation of 100 from Australia, and that a royal welcome awaits all who come. Brethren who contemplate visiting America during 1930 are asked to communicate with Wm. Gale, secretary Australian section of the Programme committee.

The church at Doncaster, Vic., celebrated its 50th anniversary on Sunday, Aug. 25, with special services. Bro. J. Tully spoke at the morning service and Bro. Hargreaves in the evening. There were large attendances. On Wednesday, Aug. 28, the annual tea and picnic meeting was held. A good programme was given to the fine assembly. Bro. Lewis M. Bader, of Swanston-st. church, was the speaker. Bro. A. Tully, the choir leader, was presented with a morocco-bound Sankey's hymn-book and a silver-mounted lute.

The annual combined business meeting of the churches of Mundalla and Bordertown, S.A., was held on Aug. 26. All departments of work were reported to be healthy. Church officers are: Bro. E. P. Verco resigned as superintendent of Bible School, and Bro. J. E. Macdonald was elected. Appreciation of Bro. Verco's services as superintendent was expressed.

The tent mission meetings at Fitzroy, Vic., for the second week were very well attended. Great interest is shown. On Sunday evening Bro. Hall delivered an inspiring address on "Which is the Right Church?" After the service had closed at the tent, the congregation moved to the Goret-st. tabernacle to witness the immersion of those who had decided for Christ. Bro. Buettcher baptised the candidates. There were four confessions, making time to date. Prospects are very bright.

With the approach of 1930 bounding ever nearer, temperance organisations are closing up their ranks with a view to more effective working. A notable example of this policy is the decision arrived at to amalgamate the staffs and combine the activities of the W.C.T.U. and the Victorian Prohibition League, until the motionless mill has become a matter of history. A definite working policy has already been agreed upon and ratified by the governing council of each of the bodies mentioned.

The mission at Malvern-Gaulfield, Vic., started auspiciously on Aug. 25. In the morning an "evening" of special services was held. Over 200 non-members received special invitations to an afternoon session, and the response exceeded expectations. In the evening the large building was filled to overflowing. There were good attendances all the week. On Sept. 2 about 400 people were present at a special service. A good musical programme constituted a great help. Bro. Hobdins is preaching Christ in a series of powerful, deeply spiritual messages. There has been one confession to date.

Members of the Melbourne Theological Colleges Union and the Australian Student Christian Movement held a very happy conference between August 26 and 30, at "The Hidge," Heidelberg. About 28 students from six of the Protestant church colleges attended, including four from the College of the Bible. Each morning two men from different colleges made a statement of their church's distinctive position. Mr. W. W. Hendon represented Churches of Christ. His talks were followed by a helpful discussion. The afternoons were spent in visiting some of the beautiful places around Heidelberg. Evening devotion was conducted by Mr. P. H. L. Palm, M.A., B.D., of the Presbyterian Church. His talks on "Prayer" and "Power" will be long remembered. It was unanimously voted that another conference be held next year.

At Hassenden, W.A., on Aug. 18, Bro. Berry spoke in the morning and Bro. Nightingale at night. The P.B.P. club has donated garments to the Children's Protection Society. On Aug. 25, Bro. Nightingale spoke in the morning, and at night in an appreciation of the two young sister teachers who were in India. On Aug. 25, at the Midland Bible School anniversary, Bro. Pearce addressed the children in the afternoon, and Bro. Nightingale conducted the evening service. On Aug. 26 the tea-meeting and demonstration were held. Bibles were presented to the two young sister teachers in appreciation of their help throughout the year, and for ably training the children. Bro. Bickley is acting superintendent. Bro. Lettbridge presented the pipes. On Aug. 28, instead of holding Hassenden prayer meeting, a number attended the last night of the Redcliffe mission.

The following telegram from Gympie, Queensland, reached us on Tuesday:—"Hirshlein-Morris' mission had stirring close; over two hundred broke bread Sunday; thirty-three welcomed; three decisions at night, total, hundred and seventy; thankoffering, two hundred fifty-five pounds.—Vanham."

Bro. Joseph Collings, of Northcote church, Vic., has served as a Bible School superintendent for the past 35 years. He did splendid work at North Fitzroy, Hawthorn, and Northcote. Bro. Collings has been an able and energetic worker. Whilst he is not now actually engaged as superintendent, his services are still available as a relieving teacher. At the annual business meeting of Northcote church held on August 11, the following resolution was carried:—"That on the occasion of the retirement of Bro. Joe Collings from the position of superintendent of the Bible School, the members in annual meeting assembled place on record their best thanks and deep appreciation of his splendid self-sacrificing work during the long period in which he occupied this important position."

The three weeks' volunteer mission at Kyneton, Vic., conducted by Bro. A. W. Ladbroke, of South Yarra, concluded on Sunday night with a large meeting, when four made the good confession. On Friday night there was one confession, making a total of five. The night was baptised on Sunday. The mission has been an inspiration to church members and numbers of interested friends. Bro. Ladbroke's messages and capable answering of questions were of a high order. Good service was done. In song leadership by Bro. E. J. Waters and E. Grindley. With others, Bro. Stanford, of Drummond, gave appreciated messages in song. Bro. Ladbroke greatly endeared himself to the folk, and on Saturday, at a farewell social, he was presented with a pair of engraved gold sleeve-links, and book.

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GREAT GOSPEL MISSION
at Church of Christ, Coppin-st., Mth. Richmond,
from

SUNDAY, SEPT. 1 to SUNDAY, SEPT. 15.
Missioner, Mr. Geo. O. Tease.
Bright Singing.
Song Service, Sundays, 6.45 pm.; Week
nights, 7.45 pm. (except Friday).
Song Leader, G. H. Hall.

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FOR SALE.

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Land for sale, Box Hill. Several blocks, made rock, electric light, water. Terms if required. Owner, B. Sperry, Shannon-st., Box Hill, Victoria.

Mention—New H.W. and tiled roof Villa, four spacious and handsomely decorated rooms, large hall, double doors, water, and sewerage, all modern conveniences, lawn just laid out, garage and large block of land, close to beach and station. Price £1,100, cash or terms to suit purchaser. Owner selling business reasons. Apply To: Kilmington, Paddy and Bourke-sts., Melbourne, Vic.

WANTED.

A Man, 40 to 50 years of age, willing to work light duties. To assist in the care and management of boys. A disciplinarian, kind and forceful, able to instruct, for time and eternity, a lover of boys. Required to live at the Home, with either board and lodging, or four rooms unfurnished cottage, with water, sewer from 25 ft. of lead, and in lieu of board, apply with copies of references, if any, stating wages expected, to Secretary, Burwood Boys' Home. Applications close 9th inst.

See Back Page for Dates of Small Advt.

What the Churches of Christ Stand For.

We reprint the following statement from the Sydney "Evening News" of August 31—

Churches of Christ, according to Mr. S. J. Southgate, an ex-President of the Conference, both in New South Wales and Tasmania, may be said to be the pioneers of the much-discussed and rapidly-spreading movement which has for its aim the unity of Christians. This question was raised by the Churches of Christ more than a century ago, and has since occupied a prominent place in their beliefs and teaching. Indeed, it is in no small measure the ground for their existence to-day. This movement had its genesis in the closing years of the 18th century, and the opening ones of the 19th, and almost simultaneously appeared and made its influence felt in England, Scotland, Ireland and U.S.A. The origin of the movement was the deep-seated conviction of its leaders that sectarianism was diametrically opposed to the teaching of Christ and his apostles, as revealed in the New Testament, and that the sole remedy was the union of Christians on the basis of New Testament teaching and practice.

Restoration Plea and Union.

"This," says Mr. Southgate, "requires a restoration of the New Testament church in its doctrine, ordinances, and fruits, and this appeal for a complete return to primitive Christianity is made so often, and has become so familiar, that it is now widely recognised and spoken of as 'The Plea of the Churches of Christ.'"

"This Union Movement has many aspects, of which the following may be cited: In John 17 there is Christ's great prayer for the unity of his people, unity like unto that which exists between Christ and his Father; a unity which, being organic and visible, should produce certain results, 'that the world may believe that thou hast sent me.' Denominationalism has failed to show many of the acknowledged followers of Christ, and the world at large, Christ's ideal of an individual and united, restoring church. Moreover, the waste of men and money hinders the progress of the gospel because the average man is confused beyond measure by the numerous sects and their conflicting doctrines. Churches of Christ believe that this condition of affairs can be remedied only by a complete return to the simple, unifying Christianity of the New Testament."

Cardinal Creed.

"Necessarily this plea involves a rejection of creeds, articles of faith, ecclesiastical pronouncements, the jurisdiction of church courts, and the like. It affirms that the Christian church has a creed—Jesus is the Christ, the Son of the Living God; and that those who subscribe to this creed give their assent to the truths of the whole Christian system. They hold that, for a creed to contain more than this is to contain too much, and to contain less is to contain too little.

"The Churches of Christ stand four-square upon the Bible. They have no book of discipline, no statement of belief, save that which is found in the Scriptures. They accept the Bible as the Word of God and as the sole rule of their faith and practice. Their slogan is: 'Where the Scriptures speak, we speak; where they are silent, we are silent.'"

"The name 'Church of Christ' for the congregation, and that of 'Christian' for the individual," says Mr. Southgate, "are names that constitute a common ground of unity. Men of one congregation will refuse to wear the names of those of other communions; but no follower of Christ would hesitate to call himself a Christian. Similarly, we find that many who wear denominational names, do so merely in the fact that they are members of the Church of Christ. Here, then, is a recognised and universal basis for the unity of the people of God."

Churches of Christ admit to membership those who by faith, repentance, confession and baptism accept Christ. They baptise only those who can and do fulfil those conditions. For this reason, they do not baptise infants. They hold that

continued membership in the church requires continued well-doing. They teach that there are two ordinances to be observed by the church: one before church membership, the other after it, viz., Baptism and the Lord's Supper. This latter ordinance they observe every week, thus following the example of the first-century church, for which apostolic sanction is found in Acts 20: 7.

"They believe most sincerely in the personality of the Holy Spirit, teaching that he plays a prominent part in the conversion of men to Christ through the Gospel, that he guides the church and dwells in the heart of the individual believer, and that by his operation men are enabled to live well," again to quote Mr. Southgate.

Making Brighter World.

"What is called 'The Plea of the Churches of Christ' is not merely a system of theology, a peculiar brand of religion, a set of rules or principles to be followed slavishly; but an honest and enthusiastic effort to translate into daily life the life-making teaching of Jesus. It is an appeal, never more timely than to-day, to men who profess Christ to make visible and practical their unity of thought and purpose, a desire and an intention so to apply the principles of Christianity to the every-day life of ordinary men as to enable them to make the most of life, to make life easier and brighter, and thus make the world a place in which it is good to live. Everything in their programme has this end in view."

OUR PRESENT CHRISTIAN NEED.

And the captain said: "This Christian ship goes very slow."

And the steward said: "What about a conference, sir?"

And the plumber said: "Suppose I laid down another hundred yards of piping in even more fantastic shapes than I have ever thought of before?"

And the carpenter said: "Wouldn't it be rather a fine idea to put up a hundred more cabins, each with a couple of coal hangers and a tooth-brush?"

And the librarian said: "Ah, sir, if we could only get the passengers to read!"

But the engineer roared: "Well, the editor will not allow that part. But the engineer's clear and emphatic message was that what was really required was a lot more pressure in the Spirit Gauge.—M. in "Christian World" (London).

CHURCHES OF CHRIST IN VICTORIA, MID-YEAR CONFERENCE, SHOW DAY, SEPT. 26 LYGON ST. CHAPEL.

All Welcome. Not men only.

Morning, 10.30 to 12.30.—President, A. G. Saunders (Conf. Pres.). Speakers: A. E. Hingsworth, "Authority in Religion"; T. H. Seamiller, "Jesus and His Father"; S. H. Mudge, "The Triumphant Word."

Afternoon, 2.30 to 5.—President, L. Gule (Vice-Pres., C.M.A.). Speakers: R. T. Pittman, "Baptism for the Plea"; A. W. Connor, "Ministry of the Holy Spirit"; J. E. Welch, "Triumph of the Tempted."

Evening, 7.30 to 9.30.—President, J. McE. Abercrombie (Pres. C.M.A.). Speakers: A. R. Main, "The Essentials of Unity—The Minimum"; R. Gehrig, "Reverence and Devotion"; J. E. Thomas, "The Triumphant Church."

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OF VICTORIA

A Divine Discontent.

Thank God for the restlessness of life, for the spirit within man that does not let him be satisfied or rest content with this side of the impossible! Of course it is very disturbing; so much so that we often fight against it ourselves, and insist that we are going to settle down and leave well enough alone and refuse to strive or worry or struggle any more. But in the end we generally find that we cannot. And thank God when we do find it so; for man's only place of rest from the spirit that would drive him on to other and greater and more difficult things is hard by the place of death; that most of us cannot find it is our hope and our salvation.

Of course there is a discontent and a restlessness that is very vicious. Our age is supposed to have more than its share of it, but that may be one of the many ill things charged against our time that ought not to be so charged. Content is a very real virtue but a very difficult one to keep in its place. Many of the people who have been held up before us as shining illustrations of the virtue ought to have been anything else but content with the conditions and circumstances in which they found themselves. A good many of the dark ages in the world's history have been sleep with content and the day of better and brighter things only began to dawn with the awakening to dissatisfaction on the part of the people. If you wish illustrations of this you can find it on nearly any page of history.

We sometimes speak of it as one of the great virtues of the Christian teaching and spirit that it helps to make people content with their lot, but it has a greater virtue than that, in that it often helps to make them very savingly discontented. It is one of the marked qualities of the religion of Jesus Christ that when once it has got its grip on the hearts and lives of men it has stirred them out of their ease and comfort and content to do hard and difficult and dangerous things of which they had never dreamed before. There is no more point in asking why it should be so than there would be in asking why the heaven is not content until it has spread itself into every last part of the aerial in which it has been placed. In both cases it is the inevitable that happens. It is the great glory of our religion not so much that it is a comforting and helpful and uplifting thing but that it is a great driving thing and sends men and women out discontented with all that ever has been to do and to dare things unimagined of and unfired before. If it has never sent us out after that fashion perhaps we ought to look into the matter a little—"The New Outlook."

TRUE LIBERTY.

People talk of liberty as if it meant the liberty of doing what a man likes. The only liberty that a man worthy the name of a man ought to ask for is to have all restrictions, inward and outward, removed, to prevent his doing what he ought. I call that man free who is master of his lower appetites, who is able to rule himself. I call him free who has his flesh in subjection to his spirit; who fears doing wrong, but who fears not where who fears doing right. I think that man free who has heard that most blessed of all truths; that liberty consists in obedience to the power, and to the will, and to the law that his higher soul reverences and approves. He is not free because he does what he likes, for in his better moments his soul protests against the act, and rejects the authority of the passion, which commanded him, as a usurping force and tyranny. He feels that in doing what he likes he may be only a slave to his own unbalanced passions. But he is free when he does what he ought, because there is no protest in his soul against that subjection—Frederick W. Robertson.

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News of the Churches.

Queensland.

Maryborough.—Bro. E. Arnold visited Uraween on the morning of Aug. 25. At the evening service in the city he baptised three candidates before a fine audience.

New Veteran.—Bible School is doing well; 40 present on Aug. 25. A number of scholars decided for Christ at Hinrichsen mission. Teachers are much encouraged.

Rockhampton.—The J.C.E. under the leadership of Miss O'Connell has commenced a rally between the boys and the girls. The corner property is now much improved with hedge, shrubs and trees. In spite of much sickness, attendances were almost up to usual on Aug. 25. One girl from the Sunday School decided for Christ. Sunday Schools are now being conducted in five homes in outlying districts.

Gympie.—The new Bible School started at Monkland a few weeks ago has already grown to 44. Bro. C. S. Trandjan is superintendent. A new Bible School is to be opened at Anamoor (Mary Valley Highway). Bro. Cole, who with his family decided for Christ at the Hinrichsen mission, will take charge. Prospects are very bright in this new field. The church is not established at any centre along this new railway.

Western Australia.

Kalgoorlie.—On Aug. 25 Bro. Banks exhorted the church. Meetings were well attended. At the gospel service a solo by Bro. E. Nelson was appreciated. On Aug. 18 Sister Gabrielle, of the Indian mission field, addressed the church in the morning, and spoke at the Bible School in the afternoon.

Denbury.—On July 29 an enjoyable time was spent by members and friends at the birthday social of the Ladies' Guild. A Sunday School social was held on Aug. 10 in conclusion of the airplane rally. Young scholars were galed for the school. Services have been well attended and some new faces evident. All auxiliaries are active.

Victoria Park.—Meetings are bright and well attended. Four have recently confessed Christ. Bro. Dean is doing a splendid work, and our people are showing a keen interest. On Aug. 6 the Bible School held a successful concert to start a piano fund. Foreign Mission offering totalled £18 10s. On Aug. 25 Miss Giddikott's address to the church was much appreciated.

Cottesloe.—A social evening was held on Aug. 23 to celebrate the first anniversary of the opening of the chapel. Bro. Lewis, the converted Jew, gave a stirring message on his travels. He also addressed the church on a morning of Aug. 25. A hot break lunch for the day. In the evening Bro. Hunt spoke on "The Church that Christ Built" by a well-attended meeting, M being present. A young man made the good confession.

North Perth.—The prayer meeting on Aug. 21 was conducted by members of the State Ladies' Aid Society. P.B.P. and K.S.P. clubs had a combined social on Aug. 24, members of Bassendean and Maylands K.S.P. being also present. Bro. Eaton, from Subiaco, preached on Aug. 25, at the morning service. At a successful meeting of the young men of the church on Aug. 16, it was decided to form a men's council in connection with the church.

Victoria.

East Kew.—At a well-attended last Sunday morning, Bro. H. Exell exhorted. There was a grand meeting at night, when Bro. Young gave a great message. The Ladies, K.S.P. and P.B.P. are working for a fair.

Gardiner.—On Aug. 25 Bro. J. E. Thomas was the morning speaker. Bro. H. Jeffs addressed a fine evening gathering. On Sept. 1 Bro. White spoke at both services. Five were received by letter of transfer. The school is preparing for its anniversary.

Cheltenham.—The evangelistic festival began on Sunday with three great meetings. Bro. A. J. Fisher spoke at each service, giving splendid messages, and there was one confession.

Box Hill.—Meetings on Sept. 1 were well attended. Bro. Goodwin was the speaker. In the afternoon the British and Foreign Bible Society held a meeting in the local hall, senior scholars of all Bible Schools in the district being present. Carlton (Lygon-st.). On Sept. 1 attendances were reduced by weather and sickness. A fine message was given by Bro. H. Emmiss in the morning. Bro. Saunders preached at night, and Miss May Cassen sang the solo. One baptism during the week.

St. Annand.—The officers of the church have been fortunate in securing a central abatement on which a chapel will be erected. On Sunday evening, Sept. 1, Mr. C. Jackel conducted a "Favorite Hymn" service. His address was enjoyed, and the singing was exceptionally good. Donally.—The work is progressing favorably.

On Aug. 18 Bro. Fewster, from Bel Bel, conducted the services, Bro. Macraughan being at Bel Bel. There were very good services on Aug. 25, when visitors were welcomed from Bendigo. In the evening beautiful violin solos were rendered by Sister L. Strader. An enjoyable church social was held on Aug. 27.

Melbourne (Swanston-st.).—Stormy weather interfered with attendances last Lord's day. Dr. Moon preached at both services. The Bible School tea meeting and demonstration took place last Tuesday evening week, and was greatly enjoyed by all. Some items by the young folk were specially good, and reflected credit on the training of their teachers.

Byram Hill.—On Aug. 25 the church enjoyed the fellowship and co-operation of Bro. B. G. Cameron of Mount, and P. Baxter, of Woorinon, and the helpful addresses of Bro. Cameron were much appreciated. The monthly gospel meeting was held at night, when the subject was "The Prodigal's Father." An offering for the Social Service Department totalled 16 9.

Glentworth.—The women's mission hall held a well-attended meeting on Aug. 28. Mrs. T. H. Scambler presided and gave an address on "The Call to Service." Mrs. J. A. Scarcebrook read a paper on missions, and Mrs. H. Watson spoke on the work in India. On Sunday Bro. T. H. Scambler preached morning and evening, and Bro. McDermid brought a message in song.

Fairfield.—On Sunday, Aug. 25, home-coming services were held. Addresses were given by Bro. Scambler, Gebble and Fitzgerald. All meetings were well attended, and a happy time was spent. An evangelistic campaign, under the leadership of Bro. Shipway, commenced last Sunday. Bro. Shipway gave a splendid address to a large congregation on "Building the Church."

Middle Park.—On Sept. 1, Bro. Baker spoke at both services. £12 9 6 was collected at the evening meeting for social service. Bro. Baker has been elected as preachers' delegate to the League of Nations Union, also as secretary, pro tem, of the Pentecostal League, Albert Park branch. Sympathy of the church goes out to the family of Sister Murton, who passed away during the week.

Morland.—Home-coming services on Sept. 1 were a great success, a large number of visitors and former members being present. In the morning 266 were present at communion. Bro. A. G. Smith was the speaker. The Bible School was addressed by four past superintendents of the school. At the 10.15 morning, Bro. Webb preached to a large congregation, and he decided for Christ. During the two years of Bro. Webb's ministry 120 have been added to the church, 70 by baptism, 41 by letter, and 9 by restoration. The church extends sympathy to families who have recently been bereaved.

St. Kilda.—On Aug. 27 the K.S.P. and P.B.P. held their annual social, several other clubs being represented, and a good time was enjoyed. On Sunday there were good meetings. In the morning Bro. Sifers, from South Richmond, addressed the church, and Bro. Emmiss spoke at the gospel service on "The Injustice of Sighet." Bro. Harvey is training the children for anniversary.

South Yarra.—Bro. Emmiss spoke on Sunday morning on "Christ's Second Coming." D. A. Lewis, of the second-story, in succession, was called upon without notice to speak—this time in the evening to a good congregation. The Phi Betas have held two social functions, and are working for the Foreign Mission box. Our aged and partly blind Sister Mrs. Hughes is very ill in Alfred Hospital.

Mildura.—Meetings are very well attended. Members of the home-coming club took charge of the evening service on Sunday, Aug. 25. The congregation numbered well over 100. Prayers for Sunday School anniversary are well held under Bro. J. H. Barnden. The red and blue rally concluded in August, the reds being victorious. Last Sunday there was a record attendance for the year.

Warrambulook.—Sunday, Aug. 25, Bro. Payne, of Horsham, spoke morning and evening to good congregations. One young man confessed Christ. Great interest is being taken in the teachers' training class recently formed by Bro. Andrew. The Christian Endeavor Society held its annual meeting on Aug. 20 and elected officers, Bro. G. J. Andrews being president, and Sister G. Lucy secretary.

Prakran.—Meetings during August were fairly well attended. On Sunday evening, Sept. 1, about 70 senior scholars were at the service. They repeated some of their anniversary hymns under Bro. Chipperfield. A very close interest was given to an address by Bro. Conger on "The Church's Call to Youth." Sister Green, of the Anglican Kils, has been helping other churches, the latter taking gospel services at Windsor for the month.

Kanva.—There have been five confessions. Great interest is manifest in all departments. Over 50 were present at last prayer meeting. Bro. H. H. Williams has been delighted to have Sisters Elma Bickings and Florrie Kennedy back again. Sister Williams on vacation from the College of the Bible, and Bro. Roy Goldsworthy after long illness. A visit from Bro. and Sister Benn has been enjoyed, also Bro. Benn's message at prayer meeting.

Collingwood.—Meetings are splendid. Last Sunday three Bible School girls were baptised. The morning service was well attended. Bro. A. D. McNeilly spoke on the responsibility of the church to the world. The Bible School anniversary was celebrated. Dr. Kemp gave an interesting address to the children. In the evening Bro. McNeilly's address was entitled "Youth, the Hope of the Future." Many senior Bible School scholars came to refresh their memories, and a happy day was spent.

Wetherburn.—Meetings have fair attendance. Bro. Hughes' message of a very high order on Aug. 18, 1928, held a record. Bro. Hughes, who is much improved in health, presided at morning service. On Aug. 26, at 3 p.m., the prize-giving demonstration in connection with the Bible School was held. Scholars rendered special anniversary hymns, and Bro. Bird presented the pictures of bereaved families in the church hall, and the names of those who have been called to rest are our aged Sister White, Bro. John Pratt and Sister Schaffner.

Carnegie.—During the week the district group meetings for the deepening of spiritual life were held. Inspirational addresses were given by Mr. Spargo (Carnegie business), Dr. E. L. King (New Myers Emporium), Dr. W. A. Leitch (Mont Albert). At the morning service J. G. Shipway spoke upon "The Cruise of St. Paul." A. Fitzgerald, of Fairfield, conducted the gospel service, and spoke upon "Abounding Grace" offering for the St. Annand Rev. app. amounting to £5 10 6, including several donations from young people's auxiliaries.

Geelong.—Last Sunday morning J. H. Robinson, B.A., of China Inland Mission, spoke of the work in China. At the conclusion of the service Bro. Clipstone distributed prizes to the members of the "Worldshipers' League." "The All-Suffering Church" was Bro. Clipstone's topic at night. A quartette gave a nice rendering of "Consider and hear me." A young man confessed Christ. The tennis club held an enjoyable social on Aug. 25.

Melbourne.—Meetings are well attended. Bro. Fisher's messages are inspiring. Last Sunday Bro. A. Wilson spoke at both services as Bro. Fisher was in a mission at Cherttenham. The school reports good attendances. On Aug. 21 a cradle-roll reception was held. Mrs. Holland, of the local church, addressing the mothers. All quailities report good work. The sympathy of the church goes to Bro. J. W. Cox in his severe accident.

Castlemaine.—There is increased attendance at services. Bro. Carl Robinson's "Studies in the Book of Hebrews," Miss G. Potts rendered "The Pilot Song" at the evening service. The ladies' help assembly packed a box for India on Tuesday evening. They have excelled all previous efforts. Mrs. Joseland, of Congregational church, gave a missionary address, an interesting talk on "Samosa," that evening. The St. Arnaud appeal has resulted in £743.6 so far.

Drumuck.—On Aug. 25 Bro. Pittman exhorted on "Paul's Glorifying." At night his theme was "Touch the Hem of His Garment." On the 26th the Beta Eta held a musical singing. On Aug. 27 members met in a Fitzroy mission. At worship on Sept. 1 Bro. Pittman gave an instructive address on "The Lord's Supper." At night he spoke on "Famous Hymns and their Authors." Special hymns were sung. Bro. F. Adams sang a solo, and he and Sister Miss Alice Adams sang a duet. A collection was made for the Lord's Supper.

Mackleigh.—There were good meetings both morning and evening on Sept. 1. Bro. Mudge spoke in the morning service on "An Ideal Christian Life," and at night on "A Popular Delusion." Messrs. Mendenhall and Dickson, a duet on Aug. 23 a kitchen tea was tendered to Miss M. Wheat and Mr. C. Carlos, whose marriage took place on 21st. The church presented a clock, the kindergarten a jardiniere, the girls' club an ornament, the cricket club a pedestal. Miss Wheat had been organist for the church for several years and her services in many departments will be greatly missed. Miss V. Sweetman has been appointed organist.

Brighton.—A temperance debate at the men's social service club on Aug. 15 was much appreciated. The annual social and business meeting on Aug. 17 was very enjoyable. On the morning of Aug. 25 Bro. Reg. Emmiss gave a stirring address on prohibition. In the evening Bro. Forbes spoke on "The Angels of God." Bro. Emmiss rendered a duet, the "Celtic Folk's Home at Cherttenham." On the same journey they visited Sister Ivy Baldry, a patient in Heatherston Sanatorium. She is improving, and hopes to meet with the church by Christmas time. Bro. Sunday a sister was received by transfer from the Wesleyan church. Bro. Forbes' address was "Cuffed," "Careties and Cockfolds."

North Essendon.—The Bible School anniversary was held on Aug. 25 with largest attendances on record. Bro. A. R. Lloyd in the morning gave a very good address. Bro. Trezise held the attention of children and adults with his address on "God's Messenger." The singing of the scholars under Bro. Chas. Payne, of Ascot Vale, was excellent. Bro. George Mathison's theme in the evening was "Hells." The children again sang splendidly. The Bible School officers thank Bro. and Sister Lloyd, sars, of Ivanhoe, Bro. and Sister, of Epsom, Fred, Payne, Sister Mrs. Rust, and Bro. Thornton Rust, all of Ascot Vale, for splendid help in singing and violin playing. A hortily tea was given to the children on Aug. 21, between 70 and 80 children being present.

Dalwyn.—On Aug. 18 Hon. W. Morrow, M.L.C., and Mr. E. W. Greenwood, M.L.A., were at the evening service. There was one confession.

Aug. 25 was Bible School anniversary. Ralph Gebbie gave a fine address at the morning service. In the afternoon Mr. Burge, of Y.M.C.A., gave a splendid talk to the young folks, and at the large meeting in the evening Jas. E. Thomas was the preacher, and there were three confessions. On Tuesday, 27th, the annual tea was held, over 200 scholars and parents taking tea. At the public meeting prizes were distributed, and Bro. H. Jeffs, the well-known Baptist minister, gave an inspiring talk. On Sunday, Sept. 1, J. W. Emmiss gave an encouraging message at night, in the afternoon and evening; Rev. Stephens, ex-chief stoker of H.M.A.S. "Australia," delivered an inspiring address, and at the close of the evening gathering five scholars confessed Christ. Each Sunday the afternoon and evening meetings were held in Babson Hall. There was special singing, lucidly rendered by the teachers and scholars, led by J. E. Austin, the superintendent. The school roll is now 320, showing an increase of 10 for the year.

South Australia.

Northwood.—On Sept. 1 Mr. W. Keith Steward was present at the morning service, representing the Protestant Children's Home, which the South Australian Wesleyan church is helping. Bro. P. B. Baker had charge of the evening service, when one young lady made the good confession.

Hindmarsh.—Good services were conducted on Sept. 1. Bro. Allen Brooke addressed both gatherings, in the morning his subject being "The Ministry of Suffering" and at night "What shall I do with Jesus?" Bro. Geoff. Trevaschis, who recently met with an accident, is improving in health.

Queenstown.—On morning of Aug. 25 a young lady was immersed and received into fellowship. Bro. Victor Barber exhorted, and at the evening service spoke on "Difficulties Removed." An appeal to members for fruit, etc., for the aborigines resulted in 209 lemons, 82 oranges, 1 packet of prunes, 3 lbs. dried apricots, 2 lbs. dried pears and 1 lb. raisins.

Victor Harbor.—Attendances have been very good. Splendid gospel service on Aug. 25. Bro. Wiltshire, from God-st., being present; record attendance, 58. The church appreciates the services of visiting brethren. One of the Sunday School scholars was accidentally knocked over by a motor car on Aug. 25. She was in a serious condition for two days, but now is progressing.

Prospect.—The annual business meeting was held on Aug. 21. Encouraging reports presented from church and various auxiliaries showed that steady progress is being made. The following were re-elected deacons: Bren, Bradshaw, Baker, Haines, Manyer and Holbert; and Bro. Dope and Harding were elected to fill vacancies. The K.S.P. society is increasing in numbers and usefulness. On Aug. 25 Hindmarsh Bible Class visited the men's class and took charge of the meeting.

Cottonville.—On Sept. 1 Bro. C. P. Hughes spoke on "The Christian Walk." A young man was received into fellowship by faith and baptism. Bro. H. Batehlor addressed the adult Bible class on "Intolerance." The attendance was good, and a fine discussion took place. The Ladies' Guild has done a great work among the needy of the district. An offering was taken recently to help in this cause. The Bible School quarterly meeting was held on Aug. 29. The average of 121 for the term has been maintained for over 12 months.

Murray Bridge.—At a C.E. social farewell was said to Mr. and Mrs. Whitson, and Laurie and Audrey, who are departing for W.A. Words of appreciation were spoken and presentations made. There are now 15 names on the young worldshipers' roll. At the annual church business meeting on Aug. 24 reports showed all departments of the work to be keeping up well, but gospel services are rather small. The Sunday School teachers last year followed the 1000-mile tour of the world on Aug. 29. The Salvation Army officer gave a reading on "Bible School Work." Bro. Will and Charlie Harper and families have recently come to the town to live.

Lochiel.—On Aug. 11 Bro. Maxon (Northern Conference President) gave a helpful address to the church. He also preached to a splendid congregation in the evening.

Maylands.—All services are well attended. On Aug. 25 Bro. A. Hudd exhorted, and Bro. Allan preached at night. A young lady from the Bible School confessed Christ. On Sept. 1 Bro. Teak (Conference President) addressed the morning meeting. Bro. Allard spoke at night on "The Final Goal," it being the final football parade for the season. On Aug. 25 the half-yearly church business meeting was held. A lively auxiliary presented a report in addition to the church and preacher. Average attendances at Bible School during the year have been 229, and Junior C.E. 50.

Tunby Bay.—At the combined church service held at Lison on Aug. 25, the building was nearly full. Members from Tunby Bay, Ungarie and Bulker attended in good force, also Bro. and Sister Emmiss from Yanam. Bro. Davie, evangelist, gave a helpful address on "Co-operation with God." A. was present in the hall. Bro. F. Hollans, mission evangelist, was warmly welcomed. A service of song was conducted by Bro. Davie. Bro. Hollans preached the gospel. About 500 listened to his stirring address. The choir helped with two anthems, under the leadership of Bro. Davie. A spiritual and helpful time was spent.

New South Wales.

Balfourtown.—Bro. E. G. Warren gave a helpful message on morning of Aug. 25. The chapel looks well after renovation. The new town's court is nearing completion. Bro. Les Warren's evening sermon was much enjoyed.

Edmondson.—Meetings are well attended. On Sept. 1 Bro. Westwood spoke morning and evening. In the afternoon a young people's service was held, it being decision day. On Aug. 25 Bro. G. Morlan exhorted. Bro. Westwood conducting the gospel service.

Broken Hill.—There were good meetings on Aug. 25. Bro. John Crutcher gave an earnest exhortation. Bro. E. G. Warren preached in the evening on "The First Martyr." A sisters' committee has been busy getting a parcel ready for India. About 40 garments have been made, and 250 received by the Indian School. The sisters have also helped local distress cases. The senior C.E. donated 15/- to Fluk River Mission in S.A.

South Kensington.—Well attended services are reported. Bro. C. H. Burdett has been appointed to the diaconate. On Aug. 20 the church gave a reception to Mr. and Mrs. S. J. Southgate and family to mark the commencement of the fourth year of Bro. Southgate's ministry. The preacher was presented with a wallet of handkerchiefs, and Mrs. Southgate of the church knitted them a napkin. Bro. Southgate is speaking of "Mar's Gospel on Sunday mornings; respective reading increases the interest.

Erskineville.—In view of the approaching marriage of Sister Miss Curran and Bro. James H. Barry, members of the church knitted them a kitchen tea on Aug. 31. Both of these young people are actively engaged in all departments of the church. On Sept. 1 Bro. W. J. Grossman conducted all services. The free breakfast conducted by the Social Service Department was attended by 65 men. The sisters are conducting a service in the preparation of these meals. At night a man was baptised; he was led to Christ as a direct result of first having his bodily needs met at the breakfasts. The church has entered upon a special campaign for the month of September. Literature is being distributed from door to door, open-air services conducted, etc. The men's evangelistic band is co-operating.

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