

# THE AUSTRALIAN CHRISTIAN

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## "'Tis a Point I Long to Know."

IT is many a long day since we first heard a criticism of John Newton's famous verse:

"'Tis a point I long to know,  
Oft it causes anxious thought;  
Do I love the Lord, or no?  
Am I His, or am I not?"

People used to sing more or less lustily the hymn of which this is the first stanza, but we have never heard it sung in any of our congregations. The reason for our omission of it is simple and clear—the stanza quoted seems to come very far short of the faith and certainty which according to the Scriptures the believer may enjoy. The question, "Do I love the Lord, or no?" seems a little incongruous when placed beside John's "We love him, because he first loved us" or Peter's "Thou knowest that I love thee." The quavering doubt of "Am I His, or am I not?" is in great contrast to the confidence often expressed by New Testament saints.

In all their proclamation our preachers have sought to make it clear that God has promised salvation to the acceptor of Christ, to the man who with sincere faith and loving obedience accepts his offer. We have said that no one will ever have a more secure basis than the pledged word of the living God. The promise is definite, the conditions clear, so that we need not be left in doubt. Appropriating faith rises to a serene confidence, conviction and assurance, that leave no need of Newton's questioning. To doubt ourselves savors of distrust of God.

Well would it be for all professed believers if they could rise to the height of Paul's confession, "I know whom I have believed," or Peter's "knowing that ye were redeemed," or John's oft repeated "we know"—"we know that we are of the truth," "we know that we have passed out of death into life"; "we know that he abideth in us."

Just recently Newton's hymn was assailed by a speaker at the Keswick Convention in England. Dr. Scroggie, a well-known preacher, branded its sentiment as

"pagan." This strong denunciation has led to some discussion.

John Newton's hymn as a whole reads as follows:—

"'Tis a point I long to know,  
Oft it causes anxious thought;  
Do I love the Lord, or no?  
Am I His, or am I not?"

If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly sure can they be worse  
Who have never heard his Name.

Could my heart so hard remain;  
Prayer a task and burden prove;  
Every trifle give me pain,  
If I knew a Saviour's love!

When I turn my eyes within,  
All is dark, and vain, and wild,  
Filled with unbelief and sin  
Can I deem myself a child!

If I pray, or hear, or read,  
Sin is mixed with all I do;  
You that love the Lord indeed  
Tell me, is it thus with you?

Yet I mourn my stubborn will,  
Find my sin a grief and thrall;  
Should I grieve for what I feel  
If I did not love at all?

Could I joy his saints to meet,  
Choose the ways I once abhorred,  
Find at times the promise sweet  
If I did not love the Lord?  
Lord, decide the doubtful case!  
Thou who art thy people's Sun,  
Shine upon thy work of grace  
If it be indeed begun!

Let me love thee more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin to-day."

It should seem clear that, whatever be its merits, this is not a suitable hymn. We should sing hymns of worship, praise and thanksgiving, rather than a dialogue we hold with ourselves, psycho-analysis and introspection, or a statement of our doubts and surmises. But surely Dr. Scroggie was unfortunate when he used the word "pagan." One of his critics rightly asks, "By what pagan were such sentiments ever employed?" and another says, "It is obvious that the hymn is not intended to set forth the experience of an established believer, but that of a newly-awakened soul. Those who really 'long to know' their interest in the attainment of Jesus are surely on the way to it, as the entire hymn indicates."

There are some things, indeed, in Newton's famous verses which are well worthy of our attention. We may recollect that an apostle urged those whom he addressed as members of "the church of God" and "saints" to "examine yourselves whether ye be in the faith." "Let a man examine himself"—is not this one of our best-known pre-conversion sentences?

Who can read the letters of the Apostle Paul without being aware that, with all his wondrous faith, conviction and holy boldness, there was an ever-abiding consciousness of the conflict which goes on in the heart even of a Christian? We have not thoughts, desires, inclinations, volitions, which are one hundred per cent. pure. Our appropriate prayer may sometimes be, "Lord, I believe; help thou mine unbelief."

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One writer says of Newton's sentiment: "It is the Christian paradox of which we find more than a trace in the Epistle to the Romans. That there are some so-called Christians by whom the words might well be used, must be allowed, even although regretted."

It were well if speedily we got beyond

this stage. With Paul we may confess that we have not yet fully apprehended, but we know him who is both our guide and our goal. Happy is the Christian who can say, "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

or accent of authority, a medley of Helms miscellanies teeming with ridiculous errors, a book which any budding critic may pick up at every corner as a market woman picks up her donkey, is no book for a pulpit.

A Protestantism that sneers at the adoration and squints towards the mass would not draw Luther from his cell or light the Latimer's candle.

## Welcome the Preacher!

These are the things that make the preacher, and in these things he must abide. He must do the work of him that sent him. His business is to speak his message, to move men to believe, to pray, to help them to be saved.

### I.

I use that old Bible word designedly. I saw in a denominational paper the other day that an American preacher had delivered a fervent evangelistic sermon in a London church, and the writer wondered what the suburban audience thought of it!

Has it really come to this? That evangelical preaching is felt to be out of place? Are we then to degenerate into an otiose, pretentious, sham-unitarianism? Are we to earn our poor rents by flattering the conceit of half-educated people, tickling their ears with the jargon of secondhand erudition? Leaving, meanwhile, the brunt of the religious work of soul and body saving to humble and Christlier communities.

Nay! but we were called for better things.

### II.

Help the preacher, then, to keep his place as a link in the chain of life eternal. Help the sower forth to the field. Help the sent men on their way.

The preacher needs all the knowledge he can get and, what in these days of many examinations is rarer much, he needs culture.

The great preachers have always been abreast of their age, or if not have been manifestly less great than they should have been. Protestantism has paid a heavy penalty for its scorn of culture, and the last instalment has not yet been paid in.

Our fathers ate sour grapes and the teeth of the children are set on edge. The preacher is still entangled in the gear of an obsolete theology. The pulpit steps and floor are strewn with ideas that should have been scrapped long ago. Give him knowledge then. Help him to free himself from dead-ship, to read his Bible with his own eyes and to master the intellectual vernacular of his age. Our Lord's ideal is not a mush of emotion, but an instructed man able out of his treasure to bring forth things new and old.

Give the preacher knowledge. Do not starve the colleges. "Thou shalt not muzzle the ox when he treadeth out the corn."

To give, you must take away. Yet carefully, delicately. The surgeon must go to

work warily. Theological errors are not fatal. We all know in part, and the newest theology falls short of omniscience.

Tares are not fatal. The intellectual Montanism of our day, the new intolerance that would dust a wheat field like a drawing-room is like to have but a lean granary.

The acorist was made for man. Destroy not with thy acorist men for whom Christ died!

"What is the chaff to the wheat?" said the Lord. "Is not my word like fire?"

"Where no oxen are the crib is clean, but much increase is by the strength of the ox!"

Give knowledge, but guard the fire with-in lest, like the doctor of the story, you send forth your student cured and killed!

Great and ever greater is the task of our colleges.

The teacher of teachers has a thankless office. Wealth does not come his way. His work is too silent for fame, who is a little hard of hearing. The shouters have her trumpet. But the Father seeth in secret. Jesus taught twelve men in the pleats of the Syrian hills, where the wild flowers grew with no gardener but God; and the ravens paused in their flight to listen.

Practical men, practical rulers, reformers, revolutionaries, socialists, laughed his work to scorn. But with his trained men Jesus thrashed the mountains and made them small, and scattered the hills as chaff. He hewed them by his prophecies and slew his enemies by the word of his mouth!

### III.

The preacher has been a great figure in England, Scotland and Wales, and the church has been a chief factor in making the nation's soul. But some of the signs today are ominous for both. To me nothing is more astounding than the silence of the churches. Things are said and written which even twenty years ago would have raised a storm. Now there is hardly a sigh to be heard while the preacher's things are being taken away. For it comes to that.

A Christianity cut down to suit the latest opinion of that elusive person, the Modern Man, is not a preacher's gospel, nor probably will it suit the Modern Man either, if and when he is discovered.

Jesus, the young Jew, dead now these two thousand years, is not a preachable Christ.

A Bible without a breath of inspiration

IV.

True there is hardly any protest, but there is flight. While preachers proclaim the liberty of the pulpit the people exercise the liberty to stay away, especially in the Free Churches.

A writer in an evening paper said a few days ago that a sure way to fill the churches is to empty the creeds. Dr. Barnes, preaching in the Abbey, said that if the miracles of the New Testament were deleted young men would rush forward to fill the depleted ranks of the Anglican priesthood.

Well, the creeds have been shaken out pretty freely, yet the rush hour has not struck.

Rome, which allows no "monkeying" with her creed, feels no draught; Quakerism, which zealously guards the deposit, multiplies its adherents and greatly strengthens its influence outside its borders.

Judaism, loyal to its trust, is well able to keep its Sabbath intact despite the mad talk of motor cars and week-ending.

It is the Free Churches that suffer. Their half-empty pews are a by-word of the materialist and their Sunday of rags and patches is a caricature of the Lord's day.

Oh, foolish Galatians, who hath bewitched you? "Thus," saith the Lord, "I also will choose their delusions."

Has that dread judgment overtaken us? Is there an evil spirit from the Lord's working of error, amongst us?

May God of his mercy make speed to save us and return to us the joy of his salvation, that in his light we may see light.—J. Morgan Gibson in "The British Weekly."

## Old Age.

By an Old Man.

Old age is but a temporary incident in the great scheme of the eternal years. The years of troubled dreams are but the moments before awakening to the dawn of day, when all troubled dreams shall melt into thin air of forgetfulness. The big world of this life with all its unsolved and perplexing problems shall receive the full and perfect answer when we "awake in his likeness." Our lives are like music set in eternal keys, none carrying with it the colour of other years so much as the blue, white and minor key, and it is suffering that vibrates that key and makes it vibrate with pain and mysterious yearning. We near the ending sun, and there is a stillness about that setting sun that seems to be pertaining to the breaking dawn of a new day that has the eternal limit of duration and echoing refrains.—R. Vernon.

# The Importance of College Training.

C. R. L. Vawter, M.A., D.D.

As a missionary, I have for twenty-five years been in constant and intimate fellowship with other preachers. It is a privilege not often enjoyed by one in a settled ministry. A located evangelist in a city church may meet his preaching brethren with fair frequency, and once a year be associated for a month or so with some brother who conducts a campaign; but the missionary has daily contact with other preachers, who, one after the other, pass in review before him. He sees every kind. Some are young and inexperienced, and some are seasoned campaigners; some are bundles of energy, and some are indisposed to labor; this man flares up as though he would set the world ablaze and in a week the fire is out, while that man is calm and deliberate but never ceases to go forward; one is a great orator, and another has no excellency of speech; one is a good organizer and another isn't. Some are wise, and some are otherwise.

Without intending to do so, a missionary draws comparisons. And he asks questions. Why has this man succeeded so well, and why has this man nearly failed? Why does this one occupy a more prominent place than his fellow?

I am convinced that the preacher of the small congregation is not there because he is less spiritual than the "big preacher." Some of the godliest men I have ever known are the obscure preachers. Neither is he there because he is not eloquent. Among the many I have known in the little places are men who are born orators, while some of the "biggest" men in the great city churches are poor speakers. Their sermons are good, but their delivery inferior.

I have in mind the preacher of one of our greatest churches in America. It is a church he made great. He preaches the truth, and all the truth, but his voice is hard and his messages are delivered with absolutely no attempt at flowers of speech or rhetorical flourish.

I know several lazy men in the big churches and many industrious men in the smaller. Energy is a great thing, but it is not the greatest determining factor.

Since great success is achieved by men not more spiritual than others who do not climb so high, and as some of the outstanding preachers lack in eloquence and others in energy, I conclude that to excel in these things is not essential to success. Of these three things, the greatest is spirituality, but that has been sadly lacking in some who reached the heights of pulpit success.

I find that the man who leads is always a man whose native ability has been given power by good training, and that this training is practically always that which is afforded by a good college or university. The

uneducated preacher never reaches the top. Eloquence is a great asset, but it is not essential to success. Education is. The churches will not have a man who is illiterate. Without an education they do not call him, no matter how spiritual he is or how tirelessly he works.

This may seem to be putting too high a value upon education, but it is a fact nevertheless. In the old times when schools were rarer and fewer people were educated, it was different. But now that every child

## A HYMN FOR ARMEN.

Lord of the vast and viewless air,  
Whose unguessed forces fold us round,  
We pray thee for the men who dare,  
In flight to spurn the solid ground.

When, taking wings of morning light,  
They traverse lands or cross the seas,  
Though refted that he from mortal sight,  
Nearer than breathing he to these.

Guard may thy watchful angels keep  
Concerning those whose courage rare,  
Launches upon the upper deep  
To cleave the wide uncharted air.

When tempests rage with thunders loud,  
And wild the welkin rages above,  
Look thou from out the pillared cloud,  
Through scatheless lightning flash thy love.

Give them to keep 'mid all alarms,  
The fearless heart, the level head;  
And let thine everlasting arms  
Be underneath them far outspread.

Control of earth and air and sea  
From East to West, from pole to pole,  
Belongs to man by thy decree,  
But linked with power of self-control!

Thy may these masters of the air,  
Through self-surrender to thy will,  
The pledge to all men everywhere  
Of universal peace fulfil.

—Henry Howard, Minister of  
Fifth Avenue Presbyterian Church, N.Y.

must go to school a while, and many go through the university, the religious leaders must be educated.

Not all college training is good. Some is pernicious. Just as the right kind of training will make better preachers, so will the wrong kind make more capable villains. Some Bible colleges deepen faith and some shatter faith. Some develop men spiritually as well as mentally, while others destroy spirituality. By their fruits shall the colleges be known. I am not arguing for education, but for the right kind of education.

Some say that college graduates are as a rule looking for soft jobs, and that too few of them are ready to tackle the hard field. But that is not true as shown by looking over the list of missionaries who

have given up everything for Christ. They are nearly all college trained. In the States I have a friend who has steadily refused to take a city church. He has always looked for the hardest fields in the smaller places. He is a college graduate, as is also his wife. Furthermore, he always succeeded in a big way. He is not different from many others.

In New South Wales I know a young man who was trained in the College of the Bible at Glen Iris. He went to a little church with nine members. They had no building, and no block on which to build. They had twenty-five shillings in their treasury, and they had been saving some months in order to get that much ahead. They now have a good, strong, self-supporting church, and in the course of time will have their own building. That young man faced discouragement and accepted heartache, and he did it uncomplainingly. He was a hard student, a good speaker and had extraordinary musical ability. He is big enough for any pulpit anywhere. He could have made, as a musician, many times the salary he received as a preacher. But though college trained, he was willing to suffer affliction with the people of God. He didn't dodge the hardest place. That young man is Roy Greenhalgh. I do not mean to suggest that the preacher who never went to college would be unwilling to do what he has done. I simply wish to show that college training did not lead him to reject a hard task.

I believe that one reason for the strength of the Church of Christ in America is that they have always had colleges for the training of their preachers. Alexander Campbell was a man of foresight. At the very beginning of the movement he established Bethany College. It is still doing a great work training preachers. The College of the Bible (Lexington, Kentucky), Hiram College, Drake University, Engene Bible University, Eureka College, Johnson Bible College, Cincinnati Bible Seminary, Texas Christian University, Phillips University, Milligan College and others have for many years been available for young men studying for the ministry. Some of these now teach doubts, but in the old days they were all loyal to the Bible. Australia's main hope, so far as the Church of Christ is concerned, is the College of the Bible at Glen Iris. It teaches loyalty. Its training is the right kind of training. More money for maintenance and equipment, and more men for training, means more and larger churches and more souls saved.

## What is Perhaps Wrong with Some Preaching.

There was once a man who manufactured long ladders for building purposes, but they did not sell very well.

Because he always began at the twentieth rung and worked up from there.

But, when he began at the lowest rung, he found they were much more appreciated, and his sales began to increase.—M. in "Christian World" (London).

## Religious Notes and News.

### "WHEN THOU MAKEST A SUPPER."

It is a queer world we live in. The same copy of the "Herald" that records the amount of food provided for the guests at the Lord Mayor's Ball in Melbourne has also the Charity Organization Society's report. For the Lord Mayor's guests—not one of whom was hungry, for they were all able to get all the food they could eat, and more—it was reported that there was to be served up 190 turkeys, 40 chickens, 2,000 cakes, 2,500 rolls, and 150 loaves of bread, to say nothing of the mountains of other food and the rivers of drink-ables. At the same time, the C.O.S. reports "widespread distress" and "serious need in thousands of homes." It reported homeless men, shabbily, crying for work. Everyone knows of the people who have crowded out to get halves of soup and chunks of bread, and there is all too little even of this. One wonders how Jesus would have looked upon it all.—"The Victorian Independent."

### CRISIS IN THE C.M.S.

After months of anxious thought (says the London "Christian World"), the General Committee of the Church Missionary Society has decided to order a reduction of 150,000 in the estimates of expenditures for the coming year, which will involve the closing down of a number of institutions in various missions, as well as withdrawal from certain districts. It will mean, moreover, the reduction of the European staff in the various fields by nearly 70. Repeated deficits have exhausted all available reserves. A list of properties no longer required for C.M.S. work is to be prepared, and arrangements are to be made for the sale of these as opportunity may occur. The possibility of still further reduction of expenditure on the home side is to be considered.

### BAPTISMS IN SOVIET RUSSIA.

On Jan. 29, the Russian Baptists held a religious service and baptismal ceremony which lasted from six o'clock until ten o'clock in the morning. Anti-religious sentiment was vehemently aroused in Moscow. The newspaper report, quoted in the "New York Times" from "Working Moscow," says, "Right here in Moscow, with the All Union Baptist Convention just ended, and the Soviet Government only a month ago having passed a constitutional amendment limiting religious propaganda—what do we see? An in-credible proceeding, a mass baptism by a religious cult in the Moscow river, in the heart of the proletarian section of the city, under the walls of the 'Triangle Brewery.'"

The Russian report calls the proceeding "incredible," "unspeakable," "intolerable," and complains that the Moscow Police Department gave a permit to the baptism.

### THE SALVATION ARMY IN PARIS, FRANCE.

Not so long ago the Salvation Army was ridiculed and its members often persecuted and imprisoned (says the "Christian Evangelist"). But if not one of its enthusiasts, we never do when we have "to stand up for our religion" under fire—and it is now welcomed in every land. Christian works win. We read that the Salvation Army is inaugurating its welfare work in conspicuous fashion in Paris.

Four million francs are being raised for its new endeavors, the most important of which is the building of a "city of refuge" in the heart of Paris, which will be the centre of the army's manifold philanthropic undertakings. Here will be food and a welcome, hot and clean clothes, for every wanderer; legal advice is available for those who need this; and a garden with flowers for the mothers and children. The Paris Municipal Council has contributed the land for a central sun, and the Ministry of Works has donated a Sany lighter, which is to become a floating hostel.

### AUSTRALIA'S BUDDS.

On June 30, 1928, the public debt of the Commonwealth, according to the figures of the Federal Statistcian, Mr. Wickens, amounted to £104,250,000. Of this total £121,345,011 represented loans raised on behalf of the States. Omitting this latter sum, the Commonwealth debt was £82,784,989, or 159 owing for every man, woman and child in Australia. To this load of debt must be added another £22,189,498, which is the total owing by the combined States, or an additional £115 per head, reduced by sinking funds to £112 per head. The combined Federal and State debts amount to an impost of £174 per head, of which overseas creditors are owed £91 per head. In Australian savings banks at the same date was a total of £215,169,162, representing £34-1/10 per head of population, and £15-18- per depositor. With all our debts we have a longer bill within the vicinity of £1,000,000 annually, which is an expenditure of £29,000 every twenty-four hours. Some day it may dawn upon our business men and the Christian church and our politicians that prohibition might "ruin" us in the same wonderful way it has ruined U.S.A.—"Spectator."

### THE SAILORS EXPLODE A FALLACY.

Although Great Britain's drink bill for 1928 was in the neighborhood of the tidy sum of £500,000,000, the British navy "the worst institution on earth" was responsible for very little of its size. This is demonstrated by figures recently published regarding the steamship "Rodney" during fleet manoeuvres in the Mediterranean. Of the 362 petty officers and "lower-deck ratings" who were entitled to a daily ration of liquor, 653 voluntarily gave it up, receiving the equivalent in money as "savings." "They had five years ago, comments the "New York Times," it would have been difficult to find a naval vessel

on which even ten per cent. of those entitled to run chose rather to take their money allowance.—"World Call."

### REUNION OF SCOTTISH CHURCHES.

The arrangements for the final Consummation of Union between the Church of Scotland and the United Free Church are now practically completed.

On Oct. 2 the two Assemblies will meet separately for the last time to transact a certain amount of business yet outstanding from the work of the Conference Committee and a resolution to unite will be formally passed by both committees.

On Wednesday the two Assemblies will reconvene in their separate meeting places and thereafter a procession will be formed, when headed by their Moderators and Ex-Moderators, by the members of Standing Committees of Assembly, by the Divinity professors and members of the Conference Committee, and members of the Bank-st. Here these two streams will march to proceed as one body to St. Giles' Cathedral where the union will be formally consummated.

There is to be no sermon. The Church of Scotland Moderators will declare "in the faith of Jesus Christ" and according to the grace given unto our fathers in the Church of Scotland do bring unto the Reunited Church the fullest of our inheritance."

On behalf of the United Free Church the Moderator of that church makes a similar declaration.

At the close of the service an adjournment will be made and the United Assembly will meet for the first time for the transaction of business in the afternoon in the Hall of Assembly which will be seated for between 10,000 and 11,000. The act declaring the church a united church will be submitted. Dr. White will be elected as the first Moderator of the united church. In the evening addresses will be delivered by delegates from all over the world—"A.G. World."

"Yes! In thy life our little lives are enfold.  
Into thy depths our trembling spirits fall;  
In thee enfolded, gathered, comprehended,  
As by the sea her waves—thou hold'st us all."

## And Better.

Thos. Hagger.

It is said that in the early days of his ministry the late William Booth asked his wife's opinion of a sermon he had preached. She said, "That will do William, and better." Her remark suggests that while appreciating our present position and attainments we should at the same time be striving for something better.

The great movement with which we stand identified seeks to restore the simple New Testament church, and pleads for the unity of all who love Christ therein. Hence it repudiates denominationalism, with its party names and creeds, with its traditions and departures from New Testament teaching, with its man-made ceremonies and clergy system. And success has attended the efforts. A great host, nearly two million strong, has been gathered together; the Christian world has been leavened with the plea for unity, so much so that it is no longer peculiar to us, except so far as the basis is concerned, but is heard from afar; and we have succeeded in a measure in restoring New Testament Christianity. What has been done will do, and better.

While still steadfastly adhering to the name, and creed, and ordinances, and worship, and priesthood, and ministry of the New Covenant Scriptures could we not do more in the way of restoring the life that was taught by the Master and his apostles?

Take the Golden Rule which the Master gave. Have we succeeded in producing that in our lives? To fully restore New Testament Christianity it

must be done. But do we in our business dealings, in our attitude in the matter of capital and labor, in our church and home life do unto others what we would desire others to do unto us? To restore the New Testament baptism is good, but to do better we must in addition live out the Golden Rule.

Jesus taught that the things of the Kingdom should be put first—that is one of the features of primitive Christianity. Have we repudiated this? And do we put the kingdom of God before property, and money, and business, and amusement? It may be hard for men to learn to do that "a man's life consisteth not in the abundance of the things which he possesseth," nor in the number of announcements he attends, but New Testament Christianity for which we plead teaches it.

And what of the spirit we show in our dealings one with the other, and in our advocacy of the truth? Often the truth is advocated in an unlovely way, and our dealings show more the spirit of the world than the spirit of Christ. But to fully restore New Testament Christianity "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any such things," and manifest them.

The work we have done in restoring New Testament Christianity will do "and better."

# "The Wrath of the Lamb."

Each chapter of the Book of the Revelation arrests attention by some new and vivid conception of once symbolic and prophetic. Among many remarkable pictures, demanding interpretation as they portray "things which must shortly come to pass." Here stands out (on chapter 6) a phrase which is perhaps as striking as any to be found in the entire volume— "I heard a voice." In a passage depicting the end of the age of grace, the voice of Patmos forebodes the awful plight of such as have spurned the divine overtures of mercy. Conscions of impending judgment, the children of disobedience make appeal in the hills and mountains to shield them from—"The wrath of the Lamb!"

Here we encounter a figure which defies analysis. Is it possible to imagine anything less aggressive than a Lamb? An inspired writer in the Old Testament, burdened with the sorrows of the suffering Servant of Jehovah, compares the submissive resignation of the persecuted Saviour to that of "a Lamb brought to the slaughter." Is not that the picture of our Lord which we most clearly grasp and retain? Uppermost in our minds, as followers of the Lord Jesus Christ, is that comforting and refreshing conception of the "meek and lowly" Saviour, as he moved quietly among the thronging multitudes, touching sickness into health, overcoming death with life, speaking words of gracious import, and by gentleness of spirit winning the confidence and affection of little children.

It is of the essence of things that this should be so, for the heart of the gospel is love. But great truths have corresponding complements. It is fine to speak of the goodness of God; but those who would know the whole truth must link that goodness to his severity. Mercy is an attribute of the divine; but it is set forth in its full grandeur as well as it is outlined against the background of omnipotent righteousness. And so the tenderness of Christ, the meek, gentle nature of the Man of Sorrows, must not be allowed to overshadow the solemn fact that there is one thing as "The wrath of the Lamb." We fear very little about this subject today, however.

## I.

Home-made gods have always been popular. It seems convenient for a man to create his own deity, and the race has been guilty of such folly during the centuries. As brought before us in divine revelation, God is too righteous, too exacting in his demands, for unregenerate men and women. Consequently, to overcome apparent difficulty, humanity has a way of setting up its own gods, characterised by accommodating weaknesses, and by some cases, even by moral standards lower than those of the worshippers themselves. Egypt deified the animal world, and paid homage to gods with bestial passions. Babylon set up its groves and temples, where heinous orgies were practised in the name of religion. Greece deified the dominating moral qualities credited with conduct that made purblind people to blush for very shame.

Modern conceptions of God, while not following the fashion of the pre-Christian centuries, nevertheless do discredit to Holy Scripture and the revelations therein displayed. Is it too much to say that ideas formulated to-day concerning Almighty God are lacking of qualities which are commonly defined "morally"? The Lord is by many represented as though his predominant attributes were weak forgiveness and feeble tolerance, and the fact of his Fatherhood is made to suggest theories that are as unreasonable as they are clearly unscriptural. His love toward the creatures of his hand is distorted into a form of doctrine which suggests an essential dignity to vibrate upon sinners the just reward of offence.

Beyond question, such a conception finds a curious obstacle in the writings of the Old Testament. The teaching of the prophets of the Old Dispensation favors no such interpretation as present-day theories demand. Thus, in fact, the

exponents of the new ideas seem prepared to admit, when they tell us that the Old Testament presents undeveloped and crude ideas. The writers of the books were only just emerging from paganism, and, as a natural result, their thoughts about God were immature! Bluntly, the prophets, wise men, and scribes of ancient days are not trustworthy instructors; and their feeble writings after God can only serve us, in this enlightened age, for purposes of comparison!

A fine, comfortable, flattering opinion for men and women of the twentieth century! True, Abraham was known as the "friend of God," but the idea may be classed with myths. True, Moses was a prophet "whom the Lord knew face to face," but what use have modern men for such a thought?

## II.

So much for the Old Testament! There is no thought of its authority, as confirmed by Christ and vindicated in history. Yet we are told that in the Lord Jesus we have a reliable presentation of the character of God! Let the fact be granted; but is it not somewhat awkward to find that, quite unaided, Christ placed the seal upon the essential teachings of the Old Testament? Moreover, in any of the Gospels, does he nullify the conceptions put forward by ancient prophets, priests, and kings? On what occasions did he contradict or correct those ideas of the character of his Father which had their fount and origin in the much-decried Pentateuch? Or where are the records of his warnings against a too-literal interpretation of, say, the imprecatory Psalms?

Far from setting aside the Old Testament, our Lord, both by words and deeds, emphasised its fundamental teachings. Observe how by his public utterances he accentuates the accepted ideas of God's righteous anger with such as repudiate his laws and flaunt their iniquities in his face. If Jesus Christ fairly represents his Father, what interpretation is to be placed upon his attitude toward the Pharisees? How sternly he rebuked them for hypocrisy! There was no veiled meaning in such a sweeping condemnation as that which he uttered when he declared: "Ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." And did he not denounce judgment upon the oppressor: "Beware of the scorpions, which devour widows' houses, and for a show make long prayers; the same shall receive greater damnation."

Again, there could not have been any mistake as to our Lord's meaning when he delivered solemn warnings such as those recorded in Matt. 23, including these words: "Ye serpents, ye generation of vipers; how can ye escape the damnation of hell? And what fearful penalties did he pronounce upon those who rejected his Person! "Depart from me, ye cursed, into everlasting fire, prepared for his devil and his angels." "But ye will not stay to plumb the depth of meaning; but who can fall to be awed by the force of language? Commenting upon our Lord's denunciation of the Pharisees, Dr. David Smith says: "It is surely the most terrible picture that ever fell on human ears, all the more terrible that it was uttered by lips which were of wont so gracious." The wrath of the Lamb!

## III.

Only on one significant occasion did the Lord Jesus demonstrate in action his wrath with unrighteous men, and that was the incident that has come to be known as the Cleansing of the Temple. It is noteworthy that it was not some gross immorality that angered him, but rather an act dishonouring to his Father's name. He had defiled the sanctuary of God, in precincts hallowed by divine ordinance and sacred association, unscrupulous dealers were carrying on worldly commerce, and the poor and widows seeking worshippers were held to the right of sight of wholesale deception, on the part of the money-

changers and merchant alike, aroused the indignation of the Man of Nazareth; and in a gesture of prophetic import he asserted judicial authority and purged the Temple courts of traffic that was congruous with that of a "den of thieves."

Once, and once only, did our Lord demonstrate his power unto judgment. In the coming day, however, he will visit unrighteousness with judicial authority and power. Forciving the tragic event, John declares: "I saw the heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . Out of his mouth goeth a sharp sword, that with it he shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19: 11-14).

Once unto salvation he visited men, and perfected the work in which he set his hand. Once again, but this time unto judgment, he will come. "The wrath of the Lamb!" Though Christ be a Lamb, yet he can be angry, and to wrath, and the wrath of the Lamb is exceeding dreadful; for if the Redeemer that appeases the wrath of God, himself be our wrathful enemy, where shall we have a friend to plead for us? They perish without remedy, who perish by the wrath of the Redeemer."

## IV.

Such considerations are not our natural choice. They are, nevertheless, in demand among those who would bear strong and faithful witness to the gospel. While we may adventurously withhold such solemn truths from the forefront of our message to the world, yet they are the indispensable background of that message it is to be presented with, once for all, for real. That man pleads best the divine love, who knows and believes in the righteousness of God. For who can strive more earnestly for the souls of men than the Christian worker who has awakened to "the terror of the Lord?"

Knowing these things to be true, we accept the divine imperative and beseech men to "kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "The day of salvation is set with us, and mercy holds still in check the righteous judgment of God—"The Christian."

## THE LIL' BLACK SHEEP.

Po' lil' black sheep dat strayed away,

Done los' in de win' an' de rain—

An' de Shepherd he say, "O hircin'!

Go lin' my sheep again."

An' de hircin' say, "O Shepherd,

Dat sheep an' black an' bad."

But de Shepherd he smile, like dat lil' black sheep

Wuz de onliest lamb he had.

An' he say, "O hircin', hasten,

Fur de win' an' de rain an' cool."

An' dat lil' black sheep an' hircin'—

But dere, so fur from de fall'."

But de hircin' frown; "O Shepherd,

Dat sheep an' ol' an' grey!"

But de Shepherd he smile, like dat lil' black sheep

Wuz fair as de break ch' day.

And he say, "O hircin', hasten,

Lo' here; de de nect an' nite."

But dere was ch' fun de Shepherd'

As dat lil' black sheep ch' name!"

An' de hircin' frown; "O Shepherd,

De res' ch' de sheep an' hircin'."

But de Shepherd he smile, like dat lil' black sheep

He hol' it de mostest dar.

An' de Shepherd go out in de darkness

Where de night wuz col' an' black,

An' dat lil' black sheep, he for' it,

And has it against his chest.

An' de hircin' frown; "O Shepherd,

Don't bring dat sheep to me!"

But de Shepherd he smile, an' he hol' it close,

An' dat lil' black sheep wuz me!

—Paul Lawrence Dunbar.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE MAN WHO WONS.

He kept his soul unspotted  
As he went upon his way,  
And he tried to do some service  
For God's people day by day;  
He had time to cheer the doubter  
Who complained that his hope was dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan,  
And one day, well satisfied  
With the talents God had given him,  
He closed his eyes and died.  
He had time to see the beauty  
That the Lord spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating,  
As he bravely worked away,  
"It is splendid to be living  
In this splendid world to-day!"  
But the crowds, the crowds that hurry  
After golden prices, said  
That he never had succeeded,  
When the clouds lay o'er his head.

—Selected.

### THE SCULPTOR'S ANSWER.

A Dutch sculptor set out to fashion the countenance of Jesus Christ. Having finished his work he called in a young Christian lad, and pointing to the sculptured head, asked, "who is that?" The lad replied that he did not know. The sculptor began again, and worked harder and longer. Once again he applied the same test. "Do you know this face, my boy?" "It is Christ," was the answer. And the artist knew he had not failed. Later Napoleon invited this sculptor to fashion a Venus for the Louvre. "I must refuse," he said. "I cannot bring myself to the night I strove for a vision of the Christ. Art, that to me is sacred, I cannot use for the figure of a heathen goddess." The vision of the mountain top stayed him in the hour of temptation. All visions are lost unless they are translated into action. If we get the vision of Christ, and act upon it in our lives, we can withstand temptation.—Selected.

### THE SIN OF CONCEALMENT.

Saved men ought to say so. "Let the redeemed of the Lord say so" (Ps. 107: 2). Yet is not this our greatest failure; that we believe sincerely with the heart but do not confess with the mouth? Dr. Robert Dalmy Bellinger, in his interesting book, "Trumps of the Gospel in the Belgian Congo," writes that for several years "the early converts did not grasp their duty and responsibility as witness bearers. 'Hidden brands,' his business men, must not interfere in the personal affairs of another, was applied to religious matters. They were content that the preaching should be done by the missionaries." From a very different state of civilization we are reminded of the same sinful cowardice in circles of our own country. Professor William Lyon, the only, in his famous "As I Like It," gives this significant incident from his own life. "Years ago I was invited to teach in a certain college, and was asked if I could keep my religion out of the classroom. On my telling this to President Dwight (President of Yale University, 1834-1839), he laughed, and said, 'My own observation shows that college teachers who are religious never mention it in the classroom; the pupils never find it out; whereas those who are anti-religious impress their views on the students and talk about it continually.' How greatly we all need to pray, as Paul wrote to the Ephesians (6): 'That ye may be able to withstand the message, as I am in duty bound to utter it.'—Selected.

### HIDDEN GOLD FOUND.

A story is told of a man whose home and mill, all that he had in the world, were swept away by floods. But, as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank, which the water had washed bare. It was gold. The flood which had beggared him had made him rich. "Sorrow strips off loved possessions, but reveals the treasures of the love of God."

### THE WORTH OF TIME.

To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in the dispensing of that; for he never gives us two moments together, nor grants us a second till he has withdrawn the first, still keeping the third in his own hands; so that we are in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is to spend all the others well, and ever to expect that. We date upon this world as if we were never to have an end; and we neglect the next as if it were never to have a beginning.—Fenelon.

### A BOY HERO.

Some very interesting narratives have been published about Chinese Christians, showing how real their religion was.

A missionary tells that when a young lad in a Chinese village was brought to Jesus, his people, who were heathen, became very angry, and to terrify him into giving up his profession, threatened to bury him alive. They set a day for inflicting this dreadful death if the young Christian refused to recant. But he remained firm, even while standing on the edge of the hole they had dug in the earth to cast him into. "Will you give up this new religion?" they said to him. "No," he replied. "You can bury me in there if you like, but I can't give up Jesus Christ." Then his father, who was close by, burst into tears, and would not allow the cruel purpose to be carried out. "Thank God," the missionary concludes, "for young lads like that out in heathen China!"

### "A REVOLUTION IN MEDICAL PRACTICE."

Under the above heading the "Record" of the United Free Church of Scotland devoted a page of an issue to showing how the quantity of alcohol used in the treatment of disease has decreased. In 1900 the quantity of alcohol per patient in Scottish hospitals was six ounces, in 1923 three-fourths of an ounce. That is one, among many, evidences of temperate progress in Scotland.

### THE COURAGE OF DANIEL'S FRIENDS.

There is an undesigned coincidence in the story of Scripture in the furnace of Shadrach, Meshach, and Abednego and the lions of Daniel, for capital punishment in Babylon was by burning, and in Media Persia by wild beasts. The three did not perish when their duty was plain (vs. 16). As the literal fire only burned their lands, so the flame of affliction for us to-day consumes the hindering dross of our lives.—Selected.

Friend: "Paris, how many miles is it to Athens?"  
Father: "I don't know, my boy."  
Friend: "Then I hope you will be sorry tomorrow when I get thrashed for your ignorance."  
Friend: "Where are you going so hurriedly?"  
Tailor: "To the dentist."  
Friend: "And yet you are smiling?"  
Tailor: "Yes; I am to measure him for a suit."

## The Family Altar.

J.C.F.P.

### Monday.

For the Lord will have mercy on Jacob, and will choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.—Isa. 41: 1.

This was no doubt partly fulfilled in their return from the Babylonish captivity. But shall we not look for a deeper, spiritual meaning? Early glory is not much compared with eternal things.

Reading—Isa. 41: 1-23.

### Tuesday.

And behold at evening trouble; and before the morning it is not. This is the portion of them that spoil us, and the lot of them that rob us.—Isa. 17: 32.

God will bring to judgment all those who persecute his chosen people; but our part was to claim to be such as to pray for our enemies, and not to retaliate. The example of Jesus shines gloriously in this regard.

Reading—Isaiah 17.

### Wednesday.

O Lord, thou art my God. I will extol thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.—Isa. 25: 1.

Only those who have thus chosen God and delight in his praises, have eyes to see the wonders of his providence and grace. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Reading—Isaiah 25.

### Thursday.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain of Jerusalem.—Isa. 27: 13.

This seems to be a reference to the blowing of trumpets in the year of jubilee. Surely the most and best application was the day of Pentecost, when the great trumpet of the gospel sounded in the ears of men from all nations.

Reading—Isaiah 27.

### Friday.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 22: 12.

The poor in spirit are blessed with the joy of the Lord in proportion as they get to know more and more of their own worthlessness. The vessel emptied of self is filled with the Spirit of God.—Reading—Isaiah 22.

### Saturday.

Wee unto them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in they had not, because they are very strong; but they had not onto the Holy One of Israel, neither seek the Lord.—Isa. 31: 1.

This is a true picture of peoples and nations in all times, who do not reckon with God, and yet never learn the truth here proclaimed; and rush madly to the "woe" threatened.

Reading—Isaiah 31.

### Sunday.

Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.—Isa. 35: 10.

"To be with Christ—to look, to gaze—to speak his love, to sing his praises—to sweep the harp through all its strings. In honor of the King of kings."

"To be with Christ enthroned above, To know the heights and depths of love; To be better far for me to be To be with Christ, my Lord, on high"

Reading—Isaiah 31.

## Prayer Meeting Topic.

October 2.

BEING LOVED OF LIFE.  
(John 11: 1-16.)

W. Waterman.

"Jesus escaped beyond Jordan, and abode" at Bethulora.

Lazarus Dead—and Raised.

"Now Lazarus was still," the brother of Martha and Mary. These sisters in their need sent for Jesus, seventy miles away; "but when he heard, he abode still two days in the place where he was." Only when his sister Lazarus was dead did he set out for Bethulora and to arrive there no late even for the funeral! True, the Lord raised Lazarus, three days dead, but seeing that "he loved Martha, and her sister, and Lazarus," we wonder why he delayed, and so added to their pain and grief.

Why Jesus Delayed.

Was it that he was indifferent? No, Jesus cared. At the risk of his life, he went to Judah again. And see how he grieved—"He groaned in the spirit, and was troubled." . . . again groaning in his spirit, he went to the grave where "Jesus wept." No, he was not indifferent. Was it, then, that he was powerless? No; for he raised Lazarus even from the dead.

What, after all, was the Master's real reason for so delaying? It was to confer on those he loved something exceedingly more precious than all worldly comfort, and temporary peace of mind, that is, invincible faith in the Son of God. "Jesus said, This sickness is that the Son of God might be glorified thereby." "I was not there, to the intent that I may believe." "I am the resurrection and the life; Martha said unto him, My Lord, I believe that thou art the Christ the Son of God." "Then many of the Jews believed on him." Thus Jesus, who is Life itself, willingly put those he loved to added grief in bereavement, so as to give them the best blessing—a faith engendered by sight of his glory. . . . To be laid for with tears, sweat, sighs and blood, indeed, are all God's better blessings.

When the Father Delayed.

The Bethany family waited "still two days" on Jesus to receive his best gift. So, too, did Jesus on a cross and in tomb wait three days on the Father, for the promised Kingdom. How His delay multiplied his anguish! "Let this cup pass from me!" "My God, why hast thou forsaken me?" But see the outcome. "The family stooped in his obedience even to die upon the cross; therefore God raised him high so that before the Name of Jesus every knee should bend, and every tongue confess that Jesus Christ is Lord." "Jesus was put lower than the angels for a little while to suffer death, and has been crowned with glory and honor, that by God's grace he might taste death for every one." . . . By dying he crushed him who wields the power of death (that is to say, the devil), and released those who lay under a life long fear of death. "By a single offering he made the sacrifice perfect for all time." From the anguish of those three days, what a wealth of blessing; Christ made perfect through suffering, highly exalted and given a name above every name, crowned with glory and honor, with every knee worshipping and every tongue confessing him; many sons brought to glory, the sanctified made perfect for all time, the fear of death removed; and the devil, sin and death destroyed; all tears, all sorrow, all pain given an eternity of peace, happiness, and joy. Truly, the Father's delay paid!

Was we, then, that "our light affliction, which is but for a moment, can work for us a far more exceeding and eternal weight of glory?"

TOPIC FOR OCTOBER 9.—THE RIGHTS OF MEN AND WOMEN.—Lk. 14: 16-17.

## Our Young People.

Conducted by H.M. G.A.L.E.

CANTON SETS HIGH MARK OF 2,001.

The First Christian Bible School of Canton, Ohio, U.S.A., enlisted in the Pentecost-to-Pentecost campaign, has set a high mark for the year ending Pentecost Sunday, 1929. In a recent issue of the "Canton Christian," P. H. Welshimer, minister-superintendent, said:

"Remember, our goal for the next fifty-two weeks is an average attendance of 3,000 in the Bible School, 2,000 new pupils to be enrolled, and 1,000 additions to the church. That's a challenge to our entire body of people."

Australian and New Zealand Bible Schools, attention! What is your "mark"? Make it worth while, and be sure you "get busy."

WESTERN AUSTRALIAN ANNUAL

EXAMINATION RESULTS:

243 entered and 221 actually sat. Of these, 81 secured honors, 100 passes.

Division 1.—1st, Muriel Lazzo, 85, Kalgoorlie; 2nd, Joan Pearce, 84, West Subiaco; 3rd, Beryl Penrose, 83, Lake-st.

Division 2.—1st, Joy McDiarmid, 97; 2nd, Ivy Watson, 96; 3rd, Gwen Flehr, 95, Kalgoorlie.

Division 3.—1st, Roy Richards, 73; Kalgoorlie; 2nd, Victor Colver, 69; 3rd, Olwin Quayle, 66.

Division 4.—1st, Elina Elliott, 90; 2nd, Thelma Thomas, 89; 3rd, Gordon Ewers, 86.

Division 5.—1st, Thelma Owen, 89, Inshury; 2nd, Rae Evans, 88, Lake-st.; 3rd, Ray Lawrence, 86, York.

Division 6.—Cyril Westphal, 69, York; Joseph Logan, 71, Armadale; Oliver Menzies, 72, Subiaco.

Division 7.—Eva Hunt, 91, Lake-st.

Division 8.—Dorothy Ewers, 93; Vera Thomas, 93, Lake-st.; Walter Drummond, 91, Collesbrook; Elsie Cross, 91, Kalgoorlie.

Division 9.—Mrs. Hill, 89, Claremont; Edith Owen, 88, Lakeside; Alex. Johnston, 81, Harvey; Mrs. Hill, 83, Victoria Park; Alma Morrow, 61, Kalgoorlie.

Division 10.—Mrs. Polkinghorn, 92, Kalgoorlie; Miss Vera Hunt, 91, Inshury; A. Hutson, Young People's Organizer, W.A.

ROCKHAMPTON BELIEVES IN BIBLE SCHOOL WORK.

Since the work has been organized at Rockhampton, Qld., Sunday School has been maintained in homes of members in the following places: Springsure and Stonehenge, away out in the west; Yppoon, the popular seaside resort, about 20 miles from Rockhampton; Mooncan, about 21 miles from Rockhampton and near Mt. Morgan; Graniteville, about 15 miles distant. There are over 100 scholars on the roll at Rockhampton, apart from these outstations, and new scholars are coming nearly every Sunday.

NEWS FROM ROCKHAMPTON ENDEAVOURERS.

The newly-formed C.E. Society at Rockhampton, Qld., held its first visit on Aug. 19. A most interesting and combined meeting at the North Rockhampton Methodist Society, where Mr. Kingsford preaches. The place was packed out into the porch, and the programme, which was presented by our society, was all from memory. Not a single note or book was used by the scholars. Minutes were memorised, and the orator played from memory. It was a great night and thoroughly enjoyed by all present.

WESTERN AUSTRALIAN CLUB RALLY.

A combined R.S.P. and P.B.P. rally was held at Lake-st., Perth, on Aug. 26. The chair was taken by the State Chancellor, Mr. A. Hutson. A splendid programme was presented by representatives of R.S.P. and P.B.P. chapters in the

metropolitan area. Addresses were given by Mr. G. Schwab, State Superintendent of P.B.P., and Miss E. Caldwell, of India. About 250 young people were present.

SUMMER CAMP CONFERENCES.

Camps for boys at Christmas have been in vogue for years, and have rendered excellent service, especially when conducted by the preacher or other leader. You get closer together in such an experience than in almost any other.

What is Dating.

In some States the Bible School and Young People's Departments have organised Summer Camp Conferences. Some of these have been for young men and known as camps for "Training in Leadership." Others are for both young men and women. In America, W. Edward Hafferty says more than five hundred camps are listed, with attendances of hundreds of thousands. Victoria will hold its third Camp Conference this year at Gretna.

Plans are now being made for the coming Christmas holidays. It will be well to look at one, to secure inclusion, as in most of these numbers are strictly limited.

What is Expected.

Most young people attend for the purpose of spending a pleasant holiday with kindred spirits, enjoying the fun and taking the courses of study available. The experience should make all more efficient in the services rendered to the work of the local church. Some have confessed that the Camp Conference has given them a completely changed outlook on life, enabling them in very definite service for Christ.

What can be Done to Help.

The wise Bible School superintendent, teacher or preacher will bring the Summer Camp Conference under the notice of one or more of the young people who would benefit most by attending, and who in turn would best help the school afterwards. This does not refer to a platform announcement, that should be made anyway, but refers to definite personal interviews. This should be done at once, as money will require to be saved in most cases. Now about this money question. Perhaps the one who should attend will be unable on the score of finance. What better than for a school to invite such an one to attend, offering to pay up to half the cost? The wise-awake school will do this, if required, so that its supply of trained leaders will be assured. Remember, they who sow sparingly, reap accordingly.—W.G.

HINDMARSH, S.A., P.B.P. CLUB.

This chapter, which is newly formed, has thirty-six members. Mrs. D. E. Brooke, the Chapter reports: "Glean interest is shown and prospects for happy, helpful service are evident."



P.B.P. Club, Church of Christ, Hindmarsh, S.A.

## Foreign Missions.

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

### MISS VERA BLAKE.

Miss Vera Blake has asked the Board that she be excused from itinerating work, and be given a complete rest during her present furlough, and the Board has agreed to this. The only exception to this is a meeting that Miss Blake had previously promised to attend of the Victorian sisters. Will church and societies please note this, and make no request for the services of Miss Blake at any of their meetings, as her health demands this complete rest? The Board is very anxious that nothing shall be done to imperil her being able to return to India at the close of her furlough.

### BRO. MACKIE ARRIVES AT OHA.

Bro. Mackie has reached Oha safely, and had a warm welcome from the brethren there. During his absence a French official visited Oha and upset the people, forbidding them to collect money for mission purposes, telling the natives that all their money was going into Bro. Mackie's pocket. The official also forbade the church to discipline any offender whatsoever, and stopped all road-making. He could not forbid them holding services, though he would like to have done so. Happily the natives did not believe the official's reports, finding they could not resist his authority. The French Commissioner, to whom this official exceeded his duty. Bro. Mackie has also had a visit from the British Commissioner, who set things to rights as far as he was able. "It will take some time to get things into good working order again, although the brethren are as enthusiastic as ever." They gave me a wonderful welcome, expressing their pleasure at my return.

### MISSIONARY JOTTINGS

Mr. Escott has built a baptistery for Diksal. The first baptistery Bro. Escott built at Shrigonda with money furnished by the English sisters. We hope that the new baptistery at Diksal will be often used for baptizing into Christ Indian believers.

The superintendent of the Indian Government Criminal Trials' work has asked that Bro. Cooney, during his furlough, should visit institutions for dealing with delinquent children and adolescents in Australia. He has promised to arrange for the necessary official introduction. He also suggests a study in agricultural methods would be of use in connection with the Barawal Criminal Tribe Settlement. The E.M. Board, at its last meeting, agreed that opportunities be taken out of these suggestions by Mr. Cooney would be made some time during his next furlough.

Our Indian management committee has authorized Mr. Escott to rent a house in Shrigonda town in which the Indian doctor should live and a dispensary be conducted.

Our Board hospital is constantly extending its usefulness. The Board recently has asked Bro. Osbourn to get the railways to make special provision for maternity cases. It is probable that the G.I.P. railway will erect a maternity ward in connection with the hospital.

At Dhond we have two large pieces of land; one we purchased for our hospital. Subsequently the Government gave us a large area of ground nearer the station. On this land we have erected our hospital building. It is now proposed to leave one share of the other piece for three years for agricultural purposes.

Our Indian Field Council had their annual conference, July 16-18. It is said to have been one of the best conferences held in India. There were fourteen representatives present, and for the first time in the history of our Indian work we had representatives from the Indian brethren,

Dr. Kolthakar, Dr. Bhambal and Mr. Galkwad. At this conference it was resolved that the committee of management be authorised to make all plans for the fitting observance in December, 1920, of the twenty-fifth anniversary of the founding of the mission, and that the Home Board be requested to send out an official delegate to attend these services if possible. "We would further suggest that the occasion be also observed by fitting services in Australia, and if possible some special effort be made to commemorate this milestone in our history by the erection of some needed building in India as a silver jubilee building."

### MARSHAL FENG POSTPONES PREACHING.

"Marshal Feng was sitting in this room a few days ago, discussing the very points that we have just now raised," said my host, as he refilled my tea cup and placed some more sweet cakes at my side.

I was sitting in the guest-room of a friend in one of the ancient capitals of China, when I was held up for a few days owing to the temporary dislocation of the railway system. My host was a man whose intimate association with the work of the Christian church in China was such as to make any expression of opinion on his part of great interest and weight. Our long conversation had been concerned with the present conditions of China, the position of the Foreign Missionary in relation to the church, and the vexed question of what his immediate contribution should now be to that church. "The Marshal is very approachable," he continued; "he begged me not to treat him with ceremony, but to speak out my mind as man to man. I seized the opportunity to enquire what was his present attitude towards Christianity, for, as I expect you know, many have said that he is no longer a follower of Christ." He was obviously glad to answer my question, and did so by asking another. "What reply was given by Jesus to the disciples of John when they came enquiring if he were the expected Messiah?" I, of course, replied, "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." "Is this an easy to say," I am a Christian, but to BE one, that is the need of today." I know it is freely said that I have recanted. So be it. If my actions here in my profession then my profession is of little account." My friend added, "We Chinese Christians all feel this to be the hour for action, and for the postponement of preaching."

As I left the railway line and took my long cart journey through those provinces of inland China which come under Marshal Feng's jurisdiction, the slogan "Postpone Preaching" met me everywhere. Passing through the lines of his Nationalist Army I noted that its treatment of the people was a magnificent contrast to the conditions which obtained under former military rule. I saw soldiers clying bread to the needy, helping travellers in distress, and dismounting to assist peasants whose beasts were in difficulties. I rejoiced in spirit to see such evidences of mutual goodwill in a country where brotherly love has been strictly limited to the members of one's own family.—A. Mildred Calk.

### Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by  
A. G. BAUNDERS, 122 Melbwealth Street,  
Nth. Carlton, N.S.W. Phone, BwK. 141.

### COMING EVENTS.

OCTOBER 6 & 9.—Malvern-Caulfield S.S. Anniversary. 11, Mr. A. Baker; 3, Miss Lisa Preston; 7, Mr. Anderson. Wed., 9th, excelsior programme arranged. Sunday visitors invited to stay to tea.

OCTOBER 6 and 10.—Hampton S.S. Anniversary: Sunday special services: Tuesday concert and distribution of prizes.

OCTOBER 6, 13 and 16.—Lygon-st. Bible School Anniversary. Sunday, Oct. 6, 3 p.m. Bro. J. L. Thomas; 7 p.m. Bro. A. G. Saunders. Sat., Oct. 12, 3 p.m. Dr. W. A. Kemp; 7 p.m. Cantata, "Mary of Bethany," by school, under leadership of Mr. W. Davidson. Oct. 16, 6 p.m. Children's Tea; 8 p.m. Grand Annual Concert and distribution of Prizes. All friends and especially past members will be heartily welcome.

OCTOBER 10 and 11.—Northcote East of Wick and Giffels School Hall, to be opened by Mrs. Baker, of North Fitzroy. Come all, and bring your friends.

OCTOBER 11 and 12.—East New Itanloo Hall, to be opened by Mr. Lyall on Friday, at 3 p.m. All welcome.

OCTOBER 12.—W.M. Fielding's Recital, Glenferrie School Hall, Osley-rd., Saturday, Oct. 12, at 8 p.m. Visiting artists: Irene Wonnacott, W. Gadow, J. Moy Ling. Admission, 1/6; children, 6d.

OCTOBER 18 and 19.—Glenferrie Ladies' Aid Society Sale of Work. Afternoon, 2; evening, 7.50. Osley-rd. School Hall, Mrs. G. Mitchell. Women's Conference President, will open 2:30 sale on Friday, 18th, at 3 p.m. Admission Free. Come.

OCTOBER 19 (Saturday)—Pewterers Church of Christ School Hall. Sale of gifts, commencing at 2.30 p.m. Visitors invited. All welcome.

### DEATHS.

CONSOLO.—On August 28, at 411 Hobbs-st., Abbottsford, Elizabeth, beloved wife of the late J. Connor, and devoted mother of Lillian, Mrs. A. Browning. Peacefully sleeping.

SKINNER.—Charles Henry.—On August 25, 1921 (suddenly), dearly beloved husband of Mrs. E. Skinner, "Bournditch," 261 Moreland-rd., Colyton, loved father of Olive (Mrs. A. J. L. Anderson) and Myrtle (Mrs. A. V. Taylor). A sudden change—at his God's command he fell. He had no time to bid his friends farewell. The summons came without a warning agon. That made him haste to meet his God in Heaven.

### IN MEMORIAM.

JUDG.—In loving memory of our dear son, Cyril Egbert (Bert), who left us for the "better country" on Sept. 25, 1915. "There remaineth therefore a rest to the people of God."

"When the weary ones we love,  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life joy overcast,  
Hush! be every murmur dumb,  
It is only "Till he come."

—Inserted by his loving parents, Wm. & E. J. Judd.

KINSEY.—In loving memory of our dearly loved only son and brother, Private George W. Kinsey, 58th Battalion, killed in action in France, on Sept. 29, 1918. Sadly missed.

God knows the way, he builds the key,  
He guides with an unerring hand;  
Sometime with tearless eyes we'll see  
And then, sometime, we'll understand.  
—Inserted by his loving father, mother and family.

MORRISON.—In loving memory of Richard Morrison, who passed away on Sept. 25, 1921. —Inserted by his ever-sorrowing family, Linnfield, N.S.W.

WINSON.—In ever loving memory of William Andrew, dearly loved husband of Clara Winson, who passed away Sept. 29, 1913; also our beloved Myrtle, who passed away Aug. 6, 1921. Ever remembered.

## Here and There.

On October 6 all members are asked to remember the College of the Bible, and to make as liberal an offering as possible for the carrying on of its work.

After two years' service with the church, Bro. H. D. Priestley expects to close his ministry at East Ipswich, Q., at Christmas time. After that he will be open for engagement.

The following telegram from Queensland reached us on Monday morning:—"Kirchenschen-Moerli mission (Singapore) resumed Sunday, 16th meeting at night; two confessions at close—Christians."

The following telegram from North Sydney, N.S.W., came to hand on Tuesday morning:—"Waver mission interest and enthusiasm prevail; large attendance Monday, eleven confessions; total, forty-six horses."

Bro. E. L. Williams, preacher of Horona Church, has accepted an engagement to labour with the church at Glenferrie, Vic., as successor to Bro. T. H. Scamler, whose long term of service will close at the end of October.

The Victorian Women's Conference Executive will meet on Friday, Oct. 4, at 2.30 prompt. The Women's Mission Band Committee will take the meeting from 2.30 to 3.15 p.m. after which the business will be dealt with. All sisters cordially invited.

On the evening of Sept. 15 the special evangelistic campaign at Fairfield, Vic., was brought to a close. Bro. Shipway gave a splendid address on "How is Jesus Passing by To-day?" Three made the good confession, making a total of 15 for the mission.

Sunday was the last day of the evangelistic festival at Cheltenham, Vic. Meetings were large and inspiring. The church is grateful to Bro. A. J. Fisher for his splendid addresses, to the leaders of the singing, and to all who helped to make the meetings go so well. There were twelve confessions at the evening service.

Bro. J. H. Rogers, President of the Convention of our American brethren, in his presidential address at Seattle last month said: "We must raise the standard of the ministry because the church never rises higher than its leadership." The College of the Bible has contributed more than any single factor to raise the standard of the preaching force of the Australian churches. The annual offering on October 6 affords brethren an opportunity to show their appreciation of the service so rendered.

The mission at Malvern-Caulfield, Vic., concluded on Sept. 16 with a thanksgiving service. Hallelujahs from the different synagogues of the church joined with the organists of Bro. Robbins' work, and a presentation was made by the secretary. As a result of the mission five young men have been added to the church by confession and obedience, and one young lady by re-consecration. Many strangers in the district have been reached, and the congregation received a spiritual impetus. The thanksgiving resulted in 54, being well above the expenses.

Meetings for worship at Camberwell, Vic. are well attended, but evening services are moderate. Bro. Mulford is giving splendid gospel addresses. On Sept. 8 Bro. J. Plummer gave a thoughtful address on "Prayer." The women's mission had eleventh anniversary on Sept. 11. It proved one of the best. Mr. Robinson, of C.I.M., gave an interesting account of his work in China, and greetings from Mrs. Mitchell, President Women's Conference, and Miss Baker, of the Chinese Mission, were appreciated. A successful concert for the funds of the "Boys' club" was organised by Mrs. Horagata. Bro. Geo. Allen, for a number of years secretary of the Sunday School, has passed away. Two young folks from the Lord's day school (brother and sister) were baptised on Sept. 15.

At the convention of American disciples held at Seattle last month, R. A. Long was elected president of the 79th International Convention of Disciples of Christ, which is due to meet in Washington, D.C., in October, 1930. Bro. Long is one of the best known of our American brethren. "The Christian Evangelist" says of him: "He is pre-eminently fitted for this service by reason of his genuine devotion to the church, signally shown in so many ways; by his deep consecration to Christ; by his thorough knowledge of the organization, function and method of the Convention; and by his energetic and aggressive leadership in every good cause committed to him. He is and has been a practical Christian worker from the humblest position in the church to the highest. He can allow as well as lead, which is a combination of gifts not very common."

At the meeting of the Victorian Council of Churches held last week, the following resolution was carried: "That the council is gratified to learn that the Commonwealth of Australia has joined with other peoples in signing the pact which outlaws war. It believes that the time is opportune for the fostering of every movement which will promote friendship between the nations, and for encouraging every step which may promote international peace and distrust, and urges the Government and the people of the Commonwealth to take advantage of every opportunity of promoting the ideal of a warless world." The council also expressed approval of the Government's intention to bring in a measure providing for compulsory voting at the 1930 mid-winter poll. Further, it pleaded the cause of the aborigines of Australia and urged that the Government should seek to improve the lot of the aborigines and in its endeavors to do so should consult those who are already giving service towards the betterment of this race.

At the Seattle Convention of our American brethren unusual interest and even debate was created by the nomination, elected and forwarded the name of W. B. Shullenberger, of Indianapolis, as their nominee for the presidency of the United States. Several members urged that Bro. F. W. Burnham be re-elected. Before putting the question, Mr. Burnham said: "I shall be most happy to return to the active ministry if the United Christian Missionary Society decides to-day that I have served long enough as its president. When the vote was taken, Mr. Shullenberger was elected evidently by a large majority. In commenting upon this, the "Christian Evangelist" says: "The change of president of the U.C.M.S. caused the tensest moment. . . . We do not compare Bro. Shullenberger and Bro. Burnham. They are both good and able men. We cordially supported Bro. Burnham's administration for ten years, and we should not doubt be happy in supporting that of Bro. Shullenberger. We anticipate that overbly else will do the same, and that the United Christian Missionary Society will steadily grow in usefulness."

The north-west District Conference, Vic. was held at Horsham on Sept. 11 and 12. The President (Bro. H. W. Payne) welcomed the State President (Bro. A. G. Saunders), who gave an inspiring address on "The Church and Its Beginnings." Representatives were present from Ararat, Brim, Kaniva, Minyip, Horsham, Pimpino and Warracknabeal. Reports from various churches were received. A very interesting address was delivered by Bro. Searle, of Brim, and Bro. A. G. Saunders concerning "The Restoration Movement." Bro. A. G. Saunders made a great impression as he dealt with the plea of the New Testament church. It was resolved to hold the next Conference of a similar nature at Warracknabeal. Bro. G. Andrews was elected president; Bro. C. Lang, of Ararat, vice-president; and Bro. R. W. Payne, secretary. At the evening meet-

ing a great company was greatly impressed by the splendid addresses by Bro. G. Andrews, of Warracknabeal, and Bro. A. G. Saunders. Vocal items by Miss Marion Butler, Bro. Searle, and Bro. Lang were also much enjoyed. A special feature was the meals, splendidly provided by the sisters of Horsham church.

In the report of the Executive and Home Missions Department presented to our South Australian Conference this week appeared the following statistical information:—Records for the year ended July 31, 1929, show 468 baptisms; 225 new members; 11 baptised believers, added to the church; total 883. Losses recorded are: 401 by revision of roll; 66 by death; and 211 have been transferred by letter; total 758. The total membership of the churches of the Union at July 31, 1929, was 8,258, being an increase of 161. The Bible Schools record an enrolment of 955 teachers and 6,646 scholars. This is an increase of 11 teachers and an increase of 259 scholars. Bible School scholars to the number of 223 have united with the church, and the total aggregate of scholars who are members of the church is said to be 1,642. Returns received from Christian Endeavor Societies show there are 2,112 young people connected therewith, an increase of 221 for the twelve months. Properly of the churches is valued at £29,011, and accommodation is provided to seat 21,009 persons. The churches have raised for all purposes £21,671 9 10.

### ADDRESSES.

A. Smith (secretary Windsor church, Vic.), 107 Peel-st., Windsor.

H. W. Harpell (secretary Fitzroy church, Vic.), 29 King William-st., Fitzroy.

### BIRTHS.

BRAMMER, On Sept. 19, 1929, at Nurse Mayer's private hospital, Seddon, to Mr and Mrs. J. G. Brammer—a son (Maxwell Joseph). Both well.

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### THANKS.

Mrs. Skinner and daughters desire to tender their sincere thanks for the many expressions of loving sympathy received during their time of great sorrow.

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## Our Women's Work.

### VICTORIAN WOMEN'S EXECUTIVE.

The monthly meeting was held on Sept. 6. Mrs. G. W. Mitchell, president presiding. Mrs. Forbes conducted devotions. Miss Bradshaw, representing the British and Foreign Bible Society, told of the work done by the Society. Sympathy was extended to Mrs. Muncie, laid aside through illness, and to several bereaved families.

It was decided that this month's collection (42-2) be sent to the sisters of St. Annand church.

Members of the Home Mission Committee visited North Richmond and took charge of the mid-week meeting. A very fine programme was given at Doncaster. There were good attendances at both places.

Foreign Mission Committee visited Brighton, where there was a good meeting. Mrs. Emlys was the speaker also at East Kew, her topic being India. The Chinese Mission, Melbourne, is missing the help of a preacher. New work has been opened up amongst the Chinese women.

Prayer Committee visited Lygonists, Mrs. Watson giving an address to the women of India. General Domestic Committee is busy helping the needy. Garments are being made for the mission box, Social Service Dept. and hospital.

Women's Mission Band Committee are also busy. A successful group meeting was held at Teanoh, speakers being Mrs. Whitam and Mrs. McLenn. Saxton's, North Melbourne, Chelsea, St. Kilda, Geelong and Hampton have been visited. Encouraging replies are being received from the young women of the churches in response to the offer to supply the W.M.B. literature.

Members of Brighton church visited the Benedict Home. 200 jackets of goods were distributed amongst the inmates. A helpful meeting was held in the hall, Mrs. Lanaway being speaker. Carriage will visit this month.

The Social Service Committee are doing a great work. Several families have been helped with food and clothing. 27 letters were sent to isolated sisters, and 3 replies received.

Hospital Committee paid 55 visits to institutions, many comforts being distributed. The superintendent desires to thank all who have helped.

Next meeting of Executive will be held on Oct. 1. The Women's Mission Band Committee will take charge; subject, "College of the Bible." Mrs. Brounitch, Secretary, 14 Thorne-ave, Kew.

### N.S.W. SISTERS' AUXILIARY.

The quarterly meeting was held at City Temple on Friday, Sept. 6.

Devotions were led by Mrs. Shelton, who gave an inspirational talk on "Faith." Mrs. Blanche Hall gave a beautiful message in song.

The President (Mrs. Hagger) made loving reference to the passing home of our loved sister Mrs. Alf. Morris, who had been an active worker in the N.S.W. Conference for many years, and was treasurer for a long period. We miss her greatly as a friend and co-worker.

Mrs. Hofs, of Emmore, was elected Foreign Mission superintendent, in place of Mrs. F. S. Steer, who recently took over the secretaryship. The office of treasurer being vacant through the death of Mrs. A. Morris, Mrs. C. Veron was elected.

Mrs. Hayward of the Victorian Conference, was welcomed, and in a few happy words responded. A vote by Mrs. Hudson was appreciated.

Home Missions.—Mrs. J. Fox (supt.) mentioned the 1st fund campaign as a special effort for Home Missions work. Last year an offering of \$25 was made for this work.

Foreign Missions (Mrs. F. S. Steer, supt.). Drawing-room meeting was to be held at City Temple on Sept. 29, at which gifts for F.M. Box would be received.

Mrs. Macqueen's report spoke of splendid work done in social service.

Prayer Meeting (Mrs. Corbett, supt.).—Many good meetings have been held.—Jean N. Palmer, Recording Secretary.

### N.S.W. SISTERS' PENTECOST AIM.

At the Conference of 1928 it was decided by the sisters of the New South Wales Churches of Christ to have as their Pentecostal aim for 1930 a home for aged women. It was felt that the proposal in mind must be a Christian home in the truest sense of the word—a home for our sisters who, through unforeseen circumstances, are in the event of life deprived of the blessings of their own homes. The primary aim is to help our own members. We must have a home where love reigns. Sister's time is rapidly drawing nearer; less than a year now remains, and there is a lot to be done. We hope to have a large sum of money in hand before commencing the actual work. At present we have £253. One sister has given a block of land, which is expected to yield about £200, and another sister has offered £100 if 2 others will do likewise. Other promises have been made, and money has been raised by special efforts, but the prayers and active support of every sister are urgently needed if by Pentecost, 1930, our aim is to be realised—the establishment of a Home for Aged Women.—(Miss) Dorothy Morris, Secy.

### WOMEN'S AUXILIARY, W.A.

The quarterly meeting was held in Lake-st. hall on Tuesday, Sept. 3, 35 sisters responding to the roll-call.

Devotions were led by Mrs. Hunt, who read a beautiful paper on "Friendship." Mrs. Gosh sang a sweet solo.

Mrs. Schwab (President) presided over the business session. The collection amounted to £293. It was decided to hold our Home Mission rally on Nov. 12. As Mrs. Robinson resigned as superintendent of Woorooloo Visitation Committee owing to ill-health, it was decided to ask Mrs. Whitam to act in her stead.

Home Mission reports 175/121 given through envelopes. Several churches had not reported to date.

Foreign Mission sewing rally was held at Sullace on Aug. 27; over 100 garments were finished, 25 machines being busy all day. Lun-

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cheons had been arranged for Mrs. Coventry, Miss Blake and Miss Gahleit. The committee plans to arrange a display of goods before the box is packed for India.

Prayer Committee visited Galesburg, W. Salsben, Claremont, Victoria Park, Maylands, Salsben and Bedcliffe, helpful meetings being held.

The Isolated Committee keeps in touch with members. Mrs. Dolbee, of Northam, has recently taken over this work in place of Mrs. Scaly, who has resigned after some years' service.

Visits to Woodroffe Sanatorium continue to be much appreciated by the inmates. Mr. Hunt has already won his way into the hearts of the sick folk, and his visits are much appreciated. Hospital work is faithfully carried on. Mrs. Davey visits Fremantle Prison, Hospital and Old Women's Home. Mrs. Hunt visits Home of Peace, Silver Chain, Fremantle, Old Women's Home, Sanatorium, Perth Hospital and Galesburg Hospital. Mrs. Robinson has visited Children's Hospital, Silver Chain and private hospitals. Mrs. Dean visits Perth Hospital and Waverley Hospital. Mrs. Buckingham makes visits to Northern Hospital by Emucliffe, Mrs. Hill visits Perth Public. Mrs. Thomas, of York, visited York Hospital. Mrs. Grates visits Perth Public, St. John of God's, and Home of the Good Shepherd.

The young ladies' clubs are all busy, and report interest.—M. P. Hutson.

### Obituary.

MILNE. On Thursday, Aug. 29, after a week's illness, there passed to his eternal home our beloved brother William Milne. The call came suddenly, for on the previous Thursday he was stricken down and did not regain consciousness. But he was well prepared. At Kering East, Vic., on July 31, 1899, he confessed Jesus under the preaching of Edward Griffith. Isolated for many years, "breaking of bread" was observed in the home, and often our late brother took charge. Later he worshipped at Malvern and Shepparton. Since coming to Ascot Vale he has taken a very active part, being an esteemed officer of the church and a teacher in the Sunday School. He will be much missed. The deepest sympathy of all is extended his surviving dear ones, particularly his wife and children, for he was ever a lover of home.—H. J. Patterson.

MORRIS. On August 14, at her home at Summit Hill, Mrs. Harriet Jane Morris departed to be with Christ. Few women among the Churches of Christ were better known or more highly esteemed. She was born at Edinboro, Vic. In 1877 she was baptised into Christ by H. L. Jesselin, and had fellowship with the churches at Egmont, Newmarket, and Collingwood. Moving to Sydney in 1899 she, with her husband, united with the church at the City Temple, where she remained in fellowship till the time of her death. At the City Temple for thirty years she rendered a service which will never be forgotten. In that place she saw all her children accept.

(Continued on page 626.)

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Brethren throughout Australia who contemplate attending the Convention should write at once to William Gale, Victorian Home Mission Office, T. & G. Building, 145 Collins-st., Melbourne, Vic., C.1.



**Mulpa.**—Services are well maintained. On 18th inst. one young lady confessed Christ. The young people's club concluded a splendid series of evenings with a banquet on Saturday, 21st, with about 50 persons present. On Sunday with Rev. G. J. Andrews preached on "Take heed how ye hear."

**Melbourne (Swanston-st.).** Enjoyable meeting last Lord's day morning when Bro. P. A. Diehl delivered a very helpful address. At the evening service Mr. W. L. Lohs told the story of what he had done through the Mission to Lepers. Mr. Eddy has a thrilling message. Offering was taken for his work of over £7.

**South Yares.**—The U.C. meeting was greatly good. J.C.E. and Bible societies fell off a little. The U.C.E. anniversary takes place soon, but the total collection had its best meeting on Saturday. On Sunday Bro. McLean spoke in the morning on "Light." Bro. Ludbrook preached at night on important lessons from the parable, "Dives and Lazarus."

**St. Hill.**—Last Lord's day Bro. Goodwin delivered two splendid messages. His subject in the evening being, "What Christ said of Himself." A suitable anthem was rendered by the choir. A sale of gifts under direction of the ladies' guild was held on Sept. 25, presided at by Mrs. Mitchell, Women's Conference President. The efforts of the ladies realised £70.

**Yororta.**—Work in all departments is healthy. Bro. Williams continues to give inspiring addresses. On Lord's day morning, Sept. 8, Bro. Maiden, of the College, was the speaker. Collections have been taken for St. Arnaud and Canberra. The P.B.P. club held a prohibition meeting on Sept. 19. Miss McCorkendale's address was enjoyed by all.

**Millarraig (Dawson-st.).** Bro. Fitzgerald has conducted a mission at York-st., and during his absence Bro. Brown, Williams and Mr. Gray preached the gospel. The church regrets the home-coming of Sister Lily Paterson, niece of Sister Innes, after a very short illness in Fairfield Hospital. The literary and social guild held its "wind-up" luncheon to close the year after a very successful period.

**Sunshine.**—Meetings are well attended. On morning of Aug. 25 Bro. Stewart, of Footscray, exhorted, and Bro. Edwards, of Preston, preached at night. On Sept. 8 Bro. Newell preached on "The Fact of Sin," and on Sept. 15 concluded his series with a fine sermon on "The Fact of Conscience." These sermons have been very much enjoyed. A brother from Preston sang two fine solos.

**South Melbourne.**—Last Lord's day morning Bro. Waterman spoke helpfully on "Temper and its Relationship to God." The gospel address was followed on a personal testimony. The Junior Christian Endeavor Society is enjoying larger meetings as the result of an acroplare rally. Last week the Kargias held a successful concert. Students of the College of the Bible assisted with four items.

**Geelong.**—The Bible School motor competition was won by Bro. Carr's class. A social was held on Sept. 18 to raise funds for stalls at a sale. The church is experiencing a wonderful time of blessing. Attendances are increasing, and interest is maintained. "Geelong's Most Popular Preacher" was the title of Bro. Clipstone's gospel address on Sunday. Bro. Clipstone proved him to be the devil.

**St. Arnaud.**—On Sept. 22, in the absence of Bro. C. Mackel, both services were conducted by Bro. R. Head. The meetings were well attended and the messages much appreciated. On Sept. 18 essays were read at the mutual improvement society on "Why I Belong to the Church of Christ" and "Why I am a Christian."

**St. Paul.**—All meetings are well attended. Bro. Patterson is proclaiming the gospel with power. On Sept. 22 a memorial service was conducted for the late Bro. W. Mitche, who was called to higher service recently. The officers held a communion service at the bedside of Sister D. H. Mousier, for some time she has been laid aside. All departments are working well.

**Beraham.**—On Lord's day, Sept. 15, anniversary services of the church were held. Bro. C. Lang, of Ararat, was the speaker, his messages being greatly appreciated by large congregations. Sister Mrs. Macdonald, sister, is out of hospital and improving. Bro. Paine spoke at both services last Lord's day. Over £36 was raised for the building fund by the sisters from meals provided at the North-west District Conference.

**Brighton.**—At the women's mission band meeting last Thursday an address by Miss Lesonon on "Our College" was appreciated. The men's club met on Thursday evening. Talks by Mr. A. E. Forbes, Dr. Haydn and Mr. Dickson were well received. Supper was kindly supplied by Bro. Anton. Bro. Forbes is attracting great attention by his sermons on "Bunyan's Pilgrim's Progress" at the gospel services. On Sept. 22 70 were present.

**Morland.**—Meetings of the church continue to be largely attended, with splendid interest maintained. At the meeting for worship on Sept. 22 eight were received into fellowship, six by transfer and two by obedience. Bro. A. B. Main addressed the church. At the gospel meeting a solo by Miss Ida Bray was appreciated. After Bro. Webb's gospel address one man confessed Christ, and another was welcomed, with four others who had previously decided.

**Ormond.**—On Sept. 15 Bro. and Sister Bunting were received into fellowship. At night Bro. Baker gave a splendid message on "The Valley of Achor." The lad who confessed Christ on Sept. 8 was baptized. 100 were at Bible School on Sept. 22 Bro. Grundy, from St. Kilda, gave a fine message in the morning, and extended a welcome to Bro. Stalley. The church extends sympathy to Bro. Tuck in the loss of his wife, who bore a bright and faithful witness through a long illness.

**Brunswick.**—On Sept. 16 Bro. James Roberts, Bible School superintendent, gave a lecture to the Phil Beta Psi on "Materia Medica." On Sept. 21 the mutual improvement class and friends were entertained at a social. The subject was "How a Great Newspaper is Produced." At worship on Sept. 22 Bro. Douglas Gibbs spoke to the church on "Walking as Children of Light." At night a young man's service was held, several taking part. Bro. J. Lybrand rendered a solo. Bro. Pittman's topic was "The Product of Sin."

**Castlemaine.** Sept. 8 was "Bible Day," when various copies of the Scriptures were exhibited and suitable messages were delivered by Mr. Earle. Sept. 15 was given to "Youth Sunday," when young men capably led all services in presiding, reading and serving. A young person who had led the singing at evening service. The half-yearly business meeting was held on Sept. 10. Ladies' help assembly socially in aid of fair funds have yielded 19/8. Sister Elsie Pryor has been seriously ill, but is slightly improved. A public meeting of Bro. G. Hogarth, concerning grave concerns.

**East Kew.**—Sept. 22, nice meetings. Sister Purvis, from North Richmond, was welcomed into fellowship. Bro. Youens spoke at both meetings. A man confessed Christ. On Sept. 14 a wedding prior to their wedding. Useful gifts were presented from K.S.P., P.B.P., Bible School and church; they were workers in these auxiliaries. Bro. Youens exhibited a Gramophone. A man called forward for restoration. The church regrets the going of Bro. Youens.

**Preston.**—Excellent meetings are maintained. On the mornings of Sept. 8, 15 and 20 Bro. Fisher, A. Wilson and Bamford exhorted. Bro. Wilson is preaching at evening services during Bro. Fisher's absence. Two have made the confession, and these, with four by transfer, have been received in. Bro. Wilson conducted the mid-week meetings. On Sept. 19 the women's meeting was held. Bro. W. H. Clay began the speaker, and on Sept. 7 a successful social was held. Great interest is displayed in the effort at Cheltenham, where Bro. Fisher is missionary, members of Preston going there each evening. The young worshippers' league and choir went on separate evenings. All auxiliaries report good work.

### New South Wales.

**Hurstville.**—Chapel is crowded on Sunday nights. Eleven baptisms since last report. Sunshine club concert realised 138/4. Many people are coming as a result of Bro. Flood's special "Old Paths" addresses.

**Tweed River District.**—Bro. C. J. Snow is honorary week-end preacher for the district. With the assistance of the N.S.W. Young People's Department and the Northern Rivers District Conference, the new theatre in South Murwillumbah is leased each Sunday, and social children's services are being held. Interest is well maintained, the attendance increasing each week. Bro. and Sister Turner and family render invaluable assistance as musicians.

**Lismore.**—Attendances continue to improve. Successful building fund concert on Sept. 2. The message of Bro. H. G. Paterson (Conference President) were enjoyed by young and old. His splendid E.M. lantern lecture gave all to our ladies' guild orphan in India. Mr. William Purves accepted Christ at close of Bro. Noble's sermon on "More Conventional Season." Bro. Chandler, from Enmore, preached on Sept. 15.

**Rockdale.**—A series of special services is being held during September, which has been entitled "Efficiency Month." The addresses have dealt with "The Ideal Church," "The Ideal Christian," "The Ideal Communion," etc. On Sept. 15 Bro. Whelan, from Sydney, was the speaker. At night four men confessed Christ. On Sept. 12 a social was held with a view to improving the finances, consequent upon Rockdale becoming self-supporting from Oct. 1. Promises have already been received for more than £50. Recently a family of three was received by transfer from Hamilton.

**Taree.**—Three Bible School scholars were baptised on Sept. 10. Bro. H. C. Miller, of Borneo, addressed the church on the morning of Sept. 8, and spoke at both services on Sept. 15. Splendid and edifying addresses were given. To break bread for the day. On Sept. 16 Harley Goulson, a Bible School scholar, died suddenly following an operation for tonsillitis. A large gathering at the chapel, prior to the removal of the body to Muswellbrook, paid tribute to his memory. Bro. E. A. Paterson (Conference President) gave an address at the annual social of the sisters' missionary aid society on Sept. 18. The sisters forwarded a large parcel of clothing and quilts for the Indian orphanage. A health competition conducted by the Bible School scholars netted a large sum for Social Service Department and Bible School work. The J.C.E. society distributed violet and oranges to the district hospital on Sunday, Sept. 15. Special evening addresses are being given by Bro. A. C. Stafford during September, these are interesting and helpful.

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Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, C.I.

## OBITUARY.

(Continued from page 621.)

Christ, and all become faithful workers in the church. She loved her Lord, and also loved the church with an intense love, and literally gave herself for it. In her church life three things are outstanding. First: The amount of time and work she gave. Second: The quiet character of her personality and her faculty for making friends. She never made an enemy. Third: Her genius for hospitality. Hers was an open door. No monument ever erected could perpetuate her memory as will the influence of her own life in home and church. She was also an indefatigable worker in the Sisters' Conference. For many years she was treasurer, and also had charge of the catering for Conference, and any other public function in connection with the churches. A service was conducted in the home. Her remains were laid to rest in the Brookwood Cemetery, the writer being assisted by Bro. J. Clydesdale, H. G. Hayward and I. A. Paternoster. The members of the church, who loved her as she loved them, paid their last public tribute at a beautiful memorial service held at the City Temple on August 25. Elizabeth Davis.

VERGO.—At Linden Park, Adelaide, S.A., my brother Harry passed away suddenly, from rupture of the heart, on Lord's day morning, Sept. 1. Had he lived until next month he would have been 70 years of age. Old members of Grestest, and members of Mile End and Brooklyn churches will remember brother Harry. In youth and early manhood he was very active in the work, but during later years affliction prevented him taking any active part. He was "an Israelite in whom there was no guile," pure in heart, strong in faith, and with a disposition exceeding sweet. Mr. T. J. Gore baptised him in 1873. The church was everything to him—his chief delight. He was laid to rest in West Terrace Cemetery, Adelaide, on Monday, Sept. 2. Mr. James Gordon, of Brooklyn Park church, and G. T. Walden conducting the service at the grave. He leaves behind him of his family Mrs. Wm. Mathews, Mrs. Walden, Arthur Vergo and Herbert Vergo and the writer, and we wait until "the day breaks and the shadows flee away."—Richard Vergo.



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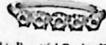
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 Mrs. R. C. Edwards, Misses Ann  
 Landman, Smalley, Messrs. W. Carr,  
 J. Hunter, R. T. Morris, J. Ogilvie,  
 F. Snowball, Dr. W. A. Kemp.  
 Minute Secretary: Miss Landman.

All correspondence to be addressed to the Secretary, Burwood Boys' Home, Boundary Rd., Burwood, Victoria.