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George Fox and the Quakers.

"GET the writings of John Woolman by heart, and love the early Quakers." So wrote Charles Lamb in "A Quakers' Meeting," the essay in which in beautiful language he extolled the perfect solitude of a Quaker meeting, that "nothing-plotting, naught-caballing, unmischievous synod."

In many ways interest has been revived in the Society of Friends in recent days. The George Fox Tercentenary calls the attention of the religious world not only to the founder of Quakerism but to the Friends generally. Last week—from July 31 to August 6 to be exact—a "general meeting" of Friends was to be held at Kendal, England, in connection with the tercentenary.

Fox's life and character.

George Fox, the founder of the Society of Friends, was born in Leicestershire, England, in 1624. He was the son of a weaver, and in early life was apprenticed to a shoemaker who also traded in cattle and wool. While tending his master's sheep Fox had abundant time for meditation. He was of a highly spiritual disposition, and at the age of nineteen felt that he had a "divine call." He wandered through the country, Bible in hand, conversing with "professors," calling men from their laxity of life and formalism in religion, and vigorously expressing his disapproval of many of the beliefs and practices of the day. About 1646 he began to experience an "inner light" in his heart and evidently considered that he had a divine revelation. He interrupted a church service at Nottingham, declaring the need of a spiritual illumination in order to understand the Bible. For this he was put into jail. Not long after he was imprisoned in Derby on a charge of blasphemy. During his whole life he was subject to persecution, and was six times cast into prison. In 1656 nearly a thousand of his followers were in jail. Fox was quite content to suffer for the cause he deemed to be right. "Few men," wrote Sylvester Horne, "had endured

more of trial and suffering than George Fox; but tribulation had wrought patience, and his day of storm was ending in a 'sunset peace.' 'All is well,' he said among his latest words (1691), 'the seed of God reigns over all and over death itself.'"

It is to be feared that many people know Fox only from Macaulay's unfair description in the History of England. Macaulay describes him as "a youth of pure morals and grave deportment, with a perverse temper, with the education of a laboring man, and with an intellect in the most unhappy of all states, that is too say, too much dis-

If the Good were Clever.

*If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
He thought that it possibly could.
"But somehow, 'tis seldom or never
The two hit it off as they should;
The good are so harsh to the clever,
The clever so rude to the good!"*
—Elizabeth Wordsworth.

ordered for liberty, and not sufficiently disordered for Bedlam." Fox's famous "Journal"—to-day counted worthy to stand with the Journal of John Wesley, and regarded now as one of the great religious classics, a volume of devotion and religious experience—is characterised by Macaulay as "absurd," and criticised for its English, for Fox "was so far from knowing many languages that he knew none; nor can the most corrupt passage in Hebrew be more unintelligible to the unlearned than his English often is to the most acute and attentive reader." Not for such a man as Macaulay described are tercentenary celebrations being held to-day. "By their fruits ye shall know them"—testing by this rule, we shall know what the Society of Friends and considering what the Society of Friends has been to the world, we hold George Fox in high esteem. His failings and extrava-

gances we may acknowledge and regret, even while we extol his general high character and spiritual aim.

C. Silvester Horne is a safer guide than Macaulay. He says that Fox was the most original of the teachers and reformers of the seventeenth century. "Formalism, ecclesiastical and theological, he hated with a perfect hatred. Nor can it be denied that he had the defect of this quality. He was volcanic, passionate, censorious, too fond of sweeping condemnations, too scornful of habits and opinions that were not his. He had too little sense of proportion and perspective." Yet "the fact remains that his was a singularly emancipated spirit," and the movement inaugurated by him exercised a beneficial influence upon the religious life of England and the world.

A protest against formalism.

The condition of the religious world of his day must be considered if we would rightly judge Fox and his work. Macaulay vividly describes the wrangling sects—Episcopalians, Presbyterians, Independents, and Baptists—who, he says, were striving for mastery, and refuting and reviling one another. Fox sought in vain for spiritual direction and consultation. "One jolly old clergyman of the Anglican communion told him to smoke tobacco and sing psalms; another counselled him to go and lose some blood. From these advisers the young inquirer turned in disgust to the Dissenters, and found them also blind guides." Horne refers to Fox's "noble protest against the formalism that had come in with the triumph of Calvinism." "Almost alone in his generation George Fox saw the tendency of the east-iron rabbinism to harden and despiritualise its professors."

We presume that most people to-day think of the gentleness and quiet earnestness of the Quakers, and find it difficult to imagine the excesses and extravagances of their early days. There is a serious sweetness, a serenity, about the Friends we meet

which is very attractive. These characteristics are so marked that it is difficult for us to think of a time when the Quakers were hated and condemned for being ranters, disturbers of church services and for their loud and vehement tirades against the errors of their day.

It may be admitted that the chief excesses were committed by extremists. Every movement of reform suffers by attracting to itself a group of malcontents who run to extremes and so discredit it. James Nayler claimed to be "the everlasting son" and Prince of Peace." He was mad; but because of him and such as he the Friends generally suffered.

Following are some of the chief things for which the Friends are honored. They believe in the common priesthood of all believers. They themselves state that "the freedom of Gospel ministry, and the liberty of all the living members of the Christian church to exercise the gifts bestowed upon them by its holy Head, have been among the most prominent testimonies of our religious Society." (The Friends make no distinction in ministry between men and women.) The spirituality and sincere devotion of Quakers is well known, as is their simplicity of life and their earnest endeavors to help humanity. We cannot praise them too highly for their magnificent contribution to social reform. We think of Elizabeth Fry and what she did for prison reform. Again, we have all had forced upon our attention in recent days the peace efforts of the Friends. From the beginning they have witnessed against war. No one has dared to say that Quakers were pacifists because they feared or were unwilling to sacrifice themselves. Of all peoples on earth, perhaps the Friends have best qualified for the beatitude, "Blessed are the peace-makers." Their refusal to take an oath under any circumstances, while not generally approved, has had its influence. "We regard," they declare, "the taking of oaths as contrary to the teaching of Christ; and as setting up a double standard of truthfulness, whereas sincerity and truth should be practised in all the dealings of life."

Some Quaker defects and errors.

Many of the beliefs and practices of the Friends could not commend themselves to us. The doctrine of the "inner light" has been responsible for the undue exaltation of individual opinion and for a certain neglect of the Scriptures, or of their being relegated to a subordinate position. The discarding of the ordinances of baptism and the Lord's Supper is a decided fault. The Christian who honors Christ and his Word should also honor him in the regard of his institutions. There are also some quaint and extravagant views to be noted. We could agree with the Puritan denunciation of an unfaithful priesthood, those "hireling wolves whose Gospel is their maw," as Milton called them. But Fox and his followers denounced a paid ministry altogether. It is unwise to seem to be wiser than our Lord. The peculiar attire of

the Friends once aroused both interest and amusement. This has disappeared, as has also the use of "thou" and "thee" instead of "you" as the singular personal pronoun. Nobody to-day believes that there is departure from truth in saying "you" with reference to one individual. The use of "first month," "second month," etc., in order to avoid recognition of paganism, and the similar avoidance of the ordinary names for the days of the week, does little more than raise a smile to-day. The early Quakers' refusal to take their hats off in the presence, say, of magistrates or other superiors was not meant to be insulting—a great principle was said to be involved! Macaulay makes merry over the Scriptural authority given for this by Fox—Shadrach, Meshach and Abednego were thrown into the fiery furnace with their hats on

—and even the other equally weighty reason advanced, that the Turks never bare their heads to a superior, and surely those who bear the noble name of Christian ought not to be surpassed in virtue by the Turks. Bowing was also prohibited by Fox. The magnifying of trifles into principles and the running to one extreme by way of reaction from another are phenomena too common for us to blame Fox and the early Quakers unduly. Even to-day there are people to be found who exhibit the tendency. We may see the good in George Fox even while we reject his excesses. So we honor the Society of Friends as it now exists even while we avoid its errors. For all the good it has done by its consistent witness in the face of misrepresentation and persecution we praise God.

Safed the Sage on Blowing Bubbles.

"The daughter of the daughter of Keturah is now an important young lady of nine years, and she can read and write, and play a number of pieces on the Piano. But the Little Sister of the daughter of the daughter of Keturah is two. And she is about the brightest spot of color on the Map. And I have seen Keturah catch her up, as she was running about in a Blue Dress, with her Red-Gold hair flying, and her eyes two little spots of Heaven, and her cheeks as red as Roses, and Keturah hath said, Such a Little Animated Doll as thou art is not Possible.

"Now the daughter of the daughter of Keturah provided herself with a Bowl of Soap Suds and a Pipe, and she sat upon the floor, Blowing Bubbles. And the Little Sister of the daughter of the daughter of Keturah sat over against her upon the floor. And the daughter of the daughter of Keturah blew Bubbles that were Large and Iridescent and Beautiful, and she dropped them on the head of her Little Sister. And her Little Sister was Delighted.

"And after about a Dozen or a Score of Bubbles had been dropped upon her head, the Little Sister put up her hand to take them all down that she herself might behold them.

"For she supposed that the Bubbles were still All There, in a Heap the size of a Peck Measure upon the top of her head.

"And when she put up her hand, behold, all the Bubbles had broken save one, and she broke that one in reaching for it.

"And she was Astonished, and would have wept. But the daughter of the daughter of Keturah laughed, and blew another Bubble, and her Little Sister laughed, too, albeit rather solemnly.

"And when I beheld this, I said unto Keturah, The Whole More or Less Human Race is like unto that Little Damsel. For men are always Fooling Themselves with the notion that all the Soap Bubbles they have ever blown were Ponderable and Dur-

able, and behold, it is not so; for they are Frail, and they endure but for a moment.

"And Keturah said, But there are Lasting Joys, and it were better if men did seek more of them.

"And I said, Thou hast spoken wisely. Yet we cannot spare the Bubbles. There are Durable Blessings and Perishable Blessings, and we need both kinds. But we must use the Perishable Blessings as not abusing them, for the Fashion of this world Passeth Away, as a certain wise man said in a day when Fashions might change perchance once in a Thousand Years, and oftener than that now."

What You Bring with You.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames. If that is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish inn: "You will find at Trochate excellent bread and meat, provided you bring them with you."—Henry D. Thoreau.

He Knows.

As God doth kindly stay
His rough wind in the day
His east wind keenly blows;
So in the time of need,
When hearts are sore and bleed,
His dearest love he shows;
For all the storms he guides,
On all the winds he rides;
What we can bear he knows.

—Henry A. Lavelle.

A Church that Found Itself.

A. W. Connor.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14: 27.

In our message we have laid great emphasis on the value of the Book of Acts, and we have rather prided ourselves on our knowledge of its contents. Yet that emphasis has often been misplaced, and the knowledge has been sometimes rather superficial. It can stand a new reading in more ways than one, and in none more than in its revelation of the fact that a church only finds its true life and proves itself Christian as it becomes a missionary centre. The genius of the Book is missionary.

Advance at Antioch.

Among the churches described in the book there is none of greater interest than that at Antioch in Syria. It was the earliest purely Gentile church, and its founding marked a new era in the propagation of the faith (Acts 11: 19-21). As the first field of settled evangelistic activity of Paul, it is of great interest to us who owe him so much. As the birthplace of the name "Christian" it arrests attention, but that fact has been more prominent than the other one: that it proved itself true to its name by responding to the divine urge to bear a wider witness to the saving power of Christ. "Separate me Saul and Barnabas for the work to which I have called them." The chosen text is the record of the happy ending of that first great foreign mission venture in which the church, like a newly-launched ship, found herself.

There are three clearly-marked stages in the growth of that church that claim attention.

First, the coming of personal faith in Christ and union with him (Acts 11: 19-21). The good news concerning Jesus Christ was preached; the power of the Lord was felt; the individuals became responsive, and a "great number believed and turned to the Lord." All this was in the nature of the case intensely individualistic. Salvation is personal.

Secondly, this was followed by the realisation of their oneness, not only with Christ, but with each other, and with all who in every place "called on the name of the Lord Jesus Christ." Acts 11: 27-30 gives an instance of the realisation that they were not only "disciples," but members of the Church of Christ possessing a corporate life, members of the "one body." That phrase "Brethren living in Judea" reveals to those who read understandingly how real that corporate life was.

Thirdly, a new stage in that corporate life is seen in Acts 13: 1-3. The divine urge to expansion in the body of Christ was felt. It was "as they prayed" that the Holy Spirit in some way indicated the new

task for them. "Separate me Saul and Barnabas." Saul! The herald with the mighty passion whose messages so thrilled them. Barnabas! The son of consolation, the great encourager. Yes—your best and most valued give for this new task. "They let them go." They sent them forth, and our text tells the story of their return and reveals the spirit of the church that sent them. Church and missionaries were one in the task.

Conscious of the divine imperialism.

Here is instruction. These are the natural and necessary stages in the growth of a church, as in that of a soul. The first is essential and basic. But it is valuable chiefly as a beginning. The individualistic concern



Elders of Mile End Church, S.A.

Bren. William Matthews and E. A. Riches, the two elders of Mile End church, are shown helping with the foundation of the new church building at Brooklyn Park. Bro. Matthews is holding a steel rod whose shape suggests the shepherd's crook symbolical of the bishop's office.

for your own soul, the era of personal faith, is all right; but to tarry there is to endanger personal faith itself, and to deteriorate into a narrowness, sometimes a bitter narrowness destructive of true Christianity. It may become a selfishness, none the less so because a religious selfishness. Personal faith is meant to lead on, and if real will lead on to the corporate life of the church. But there may be a corporate life which exalts the church as simply an end in itself, and not a means to a glorious end, and that the coming of the kingdom of Christ. There may be no appreciation of the church's imperial task and destiny, no realisation of the call for world evangelisation. We had a corporate consciousness

for forty years in Australia—a very vigorous one too—but only here and there had the urge to expansion been felt. And still there are individuals in all our churches who live, and never seem to feel it. But a church to find itself must become conscious of the divine imperialism. "As the Father hath sent me, even so send I you." Missionary endeavor is the true test and the final expression of the church's loyalty to Christ.

Antioch entered the third stage when it hearkened to the Holy Spirit saying, "Separate me Saul and Barnabas." We began to enter it when Bro. Wharton came and told us how God was "opening doors of faith" in India. We began to enter when Mary Thompson in 1892 went forth our first missionary. The twenty-eight workers in heathen lands, and the group of young people willing and preparing to go, witness to its growth.

Saved from narrowness.

Some of us remember the rise of little groups within our movement which, if successful, would have made us a little narrow sect. Divided and ruined churches marked the steps of these apostles of littleness. Our new missionary vision, and the call for the investment of money and life in the task of world evangelism, neutralised this excrescence on a noble cause. Oh, what a blessing to us in a reflex way has our mission enterprise been. It has saved the individual from narrowness and the churches from pettiness. We have found ourselves. Personal faith is increased as we enter the wider domain of corporate life, and enjoy a fellowship bigger than the "me and my wife" idea. True corporate life is intensified as we move out to the big tasks. Australia will not suffer because our sympathy flows out to the regions beyond. Local expansion will follow our wider witness.

Let us more truly be imitators of the church at Antioch, and not only aim to be "disciples called Christians," but disciples who are Christians, with the world vision of him whose name we bear and who died for the world. So shall we break the bread of life to the unfed. So shall health come to the stricken sons of men. So shall the unevangelised hear of a Saviour's love, and earth's remotest nation shall hear the Messiah's name. God speed the day. God speed the heralds who go. God speed the churches who send. God speed those who even now are saying, "Here am I, send me."

Home from School.

When all my lessons have been learned,
And the last year at school is done,
I shall put up my books and games:
"Good-bye, my fellows, every one!"

The dusty road will not seem long,
Nor twilight lonely, nor forlorn
The everlasting whip-poor-wills
That lead me back where I was born.

And there beside the open door,
In a large country dim and cool,
Her waiting smile shall hear at last,
"Mother, I am come home from school."
—Selected.

August 14, 1924

Religious Notes and News.

this was in the conscious view of the writer of Genesis, but there it is.

Carlyle and the New Testament.

A volume has recently been published giving some letters from Thomas Carlyle to John Stuart Mill. Here are some notable things said by Carlyle on reading the Bible:—

He wrote to Mill on January 20, 1834: Best of all do I sympathise with you in regard to the new Testament. Every word I say is spoken out of my heart. Great, soul-inspiring, unfathomable in significance, is that poor artless Biography by Saint Matthew! Of all Antigone too, in any time, in any place, the greatest is that divine Hero of Saint Matthew. A thousand times have his words, even through all these impetiments, brought life and hope back into my heart. I have wept warm tears, as I thought of him; and how the voice of his Glad Tidings (the gladdest of all; for it was of man's indefeasible divineness) had gone forth to all lands, had reached even the English land and me "Be of good cheer! I have overcome the world!" I!—if you consider that, and who the I was, a whole Gospel lies in it.

"On the whole, it is the thorough heartiness, the intense and entire sincerity of the Bible that makes it still the Book of Books. In no other Book is there the same quality in such a degree; some touches of it (under circumstances strangely, strangely new) I meet with in Goethe almost alone of the moderns. I advise you to persevere in reading the Bible (in seeing it, through all distances and disguises): that here too you have discarded Dilettantism, and can earnestly look at the Earnest, this is a new pleasure to me."

Here is another tribute to the Bible, June 13, 1833:—

"Will you understand me if I say there is still no Book in the whole world where I find the Spiritual Warfare of Men tenth-part so faithfully delineated, so cheerily too, and instructively when once you have got to read it, as in the Jewish Book, well named the Book of Books? I protest, it is even so. In fine then I bid you go on unflinchingly, not resting till your 'Doubting-Castle' Prison is burst asunder; love the Truth, and the Truth now as heretofore will make you free."

For the first time in its history the Bible is being taught in the United States Military Academy at West Point.

"The Best Seller."

For the second time in the history of the American Bible Society the Bibles issued have exceeded seven million copies in one year. The total, as reported by the board of managers at the 108th annual meeting on May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,563,067 sent out the preceding year.

Caste and the Church.

"Caste is still the curse of the church. It needs the best men from all classes. It has still too often to be content with moderate men mainly recruited from one small class. The term 'National Church' will have a genuine and tremendous meaning when the son of a workingman is again enthroned in Canterbury Cathedral," says the "Church Times."

American Protestants Help European Churches.

More than \$2,000,000 has been given by American Protestant churches for the re-construction and repair of twenty-four historic Protestant churches of France and Belgium which were damaged or destroyed during the war. In Paris there has also been purchased the Central Protestant building, which is the home of the French Federal Council of Churches and of the offices of the various religious societies. This is the first of all the national church federations to own its building.

Band of Hope Movement.

The Australian Band of Hope Union is a national organisation for promoting the training of the young in the principles and practices of total abstinence from intoxicating liquors. The work is carried on in conjunction with the State Band of Hope Unions, in Bands of Hope and other societies, and through every available child-welfare agency. There are about 550 Bands of Hope in the Commonwealth, and varied methods are being used to reach the young folk. In several States splendid work is being done through the State schools and colleges. In some cases the State Unions conduct summer seaside campaigns and meetings in the children's playgrounds. Moving pictures, lantern pictures and scientific apparatus are used to help impress the message of the workers.

In the many Bands of Hope modern methods are being utilised in keeping with modern education standards. The young people are encouraged to express themselves by reciting, singing, expression work, participating in games, acting as chairman, secretaries, etc. These appeal to the faculties of the child, and are resulting in increased interest on the part of the members, and the addition of new recruits. There is, however, great need for extension of this work. Every church should have its Band of Hope, or in the case of small centres, a united Band of Hope for the town. The aim and purpose of all Band of Hope and Junior Temperance work is to provide a sober nation by the training of the young. The Band of Hope Union, 430 Bourke St., Melbourne, will forward, free of charge, a copy of the booklet "The Modern Band of Hope," and put you in touch with the headquarters in your own State. The Fourth National Conference of the Union will be held in Melbourne from September 6 to 10 next. It is expected that this conference will bring together a large and representative gathering of Band of Hope workers.

Genesis and Science.

Sir Oliver Lodge's new book, "Making of Man," is attracting much attention. In it he refers to the supposed conflict between Genesis and science. Sir Oliver Lodge makes no demand (says the "Expository Times") for the rewriting of Genesis in terms of modern science, as if present-day knowledge were the pure and final truth. "It is wholesome to remember that we, too, are, or will be, 'ancients' to some of those who shall come after us; let us hope that some at least of our present-day utterances will be as worthy of appreciative study, and as near to the then more deeply perceived truth of things, as are the utterances of genius among our dim and distant forefathers."

He finds that the discrepancies between Genesis and science are more apparent than real. The differences are superficial, not deep-seated. "It is true that the two accounts differ considerably in mode of expression. Science detects a Formative principle acting on the primeval slime. Literature far more poetically, calls it the Spirit of God brooding upon the face of the waters. But the essential meaning is the same, the formation of the complex out of the simple, the completion of an elaborate structure out of unpromising raw material."

It has frequently been pointed out, as an illustration of the utterly unscientific character of the creation narrative, that the birth of light is mentioned first before the creation of the sun. This has been ridiculed as absurd. Sir Oliver Lodge sees in it an extraordinary flash of genius. "The creation of something is mentioned, some first and fundamental something, called Light, which we may reasonably interpret as standing for what we now understand as the Ether, the substance whose vibrations constitute light, the thing without which light could not exist, the universal substance which unites the worlds and conveys the energy from one to another." It is not to be supposed that all

Y.M.C.A. Migration Scheme.

Following is an extract from a letter sent by Leslie W. Morgan, B.A., Y.M.C.A. representative, to C. Burdeu, secretary of our Victorian Social Service Committee:

"I am pleased to hear that you are about to supply particulars to all of our churches in Victoria concerning the new scheme for the nomination of British migrants, in which the churches now have the opportunity to play such an important part. In a letter just to hand from London it is stated that the thing that is most needed to quicken interest in the matter among our churches at Home is the receipt of a number of nominations from our churches here. I have heard of four members who have arrived in Australia fairly recently, one passing through Melbourne last week on her way to Queensland. This new method, if actively taken up by our churches here, should soon largely increase the number, and to the mutual benefit of the churches and of the people who are thus able to secure assisted passages to Australia, with a place to settle assured."

"Even if on account of the comparative smallness of our membership in Great Britain it is not always possible to secure actual members I am sure that the nominees selected would have such a welcome accorded to them, in one of the most impressionable periods of their lives—their arrival in a new country with all that it may mean to them—as may result in such an experience as

that of others, 'finding a home not only in Australia, but a home in the church.'

"Practically all the religious bodies in Victoria, New South Wales and Queensland have adopted the scheme, but nominations have not been sanctioned by the Government in the latter State as yet. The first nominees arrived in Sydney a week ago—the first fruits, so far as Australia is concerned, of what we hope will become a big harvest. Over a hundred and fifty nominations have been lodged at the Immigration Bureau for Victoria in the past few weeks, representing the Church of England, Presbyterian and Methodist churches in about equal numbers, and no less than seventeen from one small Congregational church in the country, thus showing the possibilities."

"The nominations include farm hands, maids, share farmers, tradesmen, married couples for joint service, a school teacher, a bootmaker and a repairer to open a business, a golf professional and various other occupations. A very great opportunity is given to the churches to influence the future of Australia, the British Empire, and the Kingdom of God, if they will use to the full what has been called, 'a migration policy with a soul.'"

"In a recent trip to N.S.W. (my 4th) and to Queensland, I was shown much kindness by brethren in Sydney, Taree, Lismore and Brisbane. Hopefulness and progress were visible everywhere."

Two Chinese Pictures.

W. A. B. Leach.

I thought it would be interesting to you if I told you of some of the things I have seen in this city of Shanghai during the past few days. I want, as it were, to paint two word pictures, to give you two scenes; that you may see the difference by the way of contrast.

The first picture.

Last Friday, which was Good Friday, I was walking down Nanking Road—Shanghai's principal shopping street—when I noticed many Chinese going in and coming out of the narrow entrance to the "Red Temple." I went in with the crowd. There are no regular and orderly services of worship—as we understand it—in a heathen temple; people go in and come out just as they please, when they like and how they like. There is no fear of upsetting the service or disturbing the worshippers. The people going into the temple stopped, a few yards from the entrance, to light candles and stick them on the candlestick before the entrance god; who sits, in a kind of dingy show-case, just inside the doorway. Six musty-looking old fossils were sitting at tables along the sides of the entrance telling fortunes, and interpreting the messages from the gods to those unable to read. Behind the entrance god is a big cast-iron pot, or brazier, with a fire in it; and as the idol worshippers pass they drop in strings of sham ingots of silver—made of paper covered with tinfoil—which flare up and ascend to the spirit world in smoke, as a bribe, or a little oil to grease the palms of the door-keeping spirits, to get in favor with them. All heathen worshippers believe that they can cheat and hoodwink their gods.

The gloomy main hall of the temple was reeking with smoke, and a sickening odour of burning incense pervaded the place. It was several minutes before my eyes became accustomed to the smoke, and to the dismal surroundings. The murky place was thronged with people—mostly women and children—who were moving about lighting candles and sticking them in the big candle-frame before the chief idol; igniting bundles of incense sticks, and hanging strings of joss-paper before the gods. It seemed almost like being in the infernal regions: there appeared to be something uncanny and devilish about the place. Smoke was rising from scores of guttering red candles, and twisting in wreaths from smouldering incense stuck in metal vessels dotted about the place, and ascending in gusty volumes as the flames licked round the huge iron pots when fresh supplies of joss-paper were dropped in. The fantastic hanging lanterns, the elaborately embroidered curtains—hung before the big idol to protect him from the vulgar gaze—the silken valance, the figured satin streamers hanging from the rafters, the candle frames, the implements and vessels of idol worship, and the massive pillars were all begrimed with soot, grease and dirt. The guttering red candles cast a lurid glare, through a haze of smoke, on the idol worshippers as they waved bundles of burning incense sticks before the gods, as they bowed to them, as they knelt before them and knocked their heads on the ground. The shaven-headed, expressionless, yellow-faced priests, dressed in long, loose, sombre robes seemed to come out from dark recesses and glided about like apparitions. It all seemed to belong to the nether regions.

Some of the worshippers were kneeling before the idols holding hollow, bamboo cylinders in their hands which they kept shaking until one of the numbered slips of bamboo, like spills, which were in the cylinders fell out on the floor. They then picked up these slips and took them to a priest sitting at a kind of small counter. They gave the slip with a few coppers to the priest, who looked at the number on it, and then gave them a folded, yellow paper out of a nest of small, numbered pigeon holes. On the yellow paper is

printed the answer of the gods. A person who is about to set out on a journey, or is about to do any important business, or who has lost something, or who wants to know something, consults the gods that are no gods.

Most of the women as they moved about from one act of worship to another, or from one idol to another, were telling the beads on their rosaries and muttering the mystic words, "O me too fah." But the saddest and most pitiable sight of all to me was the women with little children, teaching them how to bow to the idols, how to wave incense before them, and making little mites that could hardly toddle kneel down and knock their little heads on the floor to wooden and clay images. It made me feel sick at heart, and I was glad to get out of the smoky, murky, heathen den; away from such sights, and to get into God's bright sunshine again and breathe once more the pure fresh air.

My second picture.

About half past two on Easter Sunday afternoon I wended my way towards the Kwenming Road Christian church. When I arrived there the service had already commenced, and I quietly took a seat near the door so as not to disturb the worshippers. The hall, which is not a large one and is devoid of any pretensions of ornamentation, is bright and clean. A few scrolls, on which are texts of Scripture in Chinese characters, adorn the whitewashed walls. The place was well filled with a congregation of about 150 people, sitting on plain wooden benches, the women on one side and the men on the other, according to Chinese custom. Men and women seldom sit together at meetings in China. The assistant evangelist was on the platform speaking, and the whole congregation was listening with marked attention. The hymn "O Happy Day" was given out and sung heartily. After the hymn the congregation went into the open, paved space between the front and back buildings. The aged evangelist, Mr. Wu, dressed in a long, plain, black Chinese gown was standing up to his knees in water in the baptistery—which is a simple cement tank built in the corner of the yard. A bright, intelligent-looking young man, wearing a thin cotton suit, was conducted into the water, and stood beside the respected old preacher. All eyes were fixed upon them. The evangelist solemnly asked the young man, "Do you believe that Jesus is the Son of the living God?" "Yes," was the answer. "Do you believe that Jesus died to save sinners?" "Yes," was answered again. "Do you confess, before all these witnesses, your faith in Jesus Christ as the Saviour of the world, and accept him as your Redeemer, and that through him you will inherit eternal life?" "Yes, I do," was the cheerful reply. The old evangelist, tall and erect, with eyes looking heavenwards, and with raised outstretched hand, said slowly and distinctly: "I baptise you into the name of the Father and of the Son and of the Holy Spirit," and the young man was tilted backwards and immersed, the congregation singing "O Happy Day." Another came and confessed the Lord Jesus before all the witnesses, and another, and yet another, all the witnesses, and another, and yet another, and still they came until twelve men from 19 years of age to 40 acknowledged their faith in Jesus Christ and were baptised. Then came the women—four of them. The second woman, be immersed was Miss Poong, the Bible-woman, who has for years been an earnest, energetic Christian worker, and who is now doing an excellent work among the women in connection with the Kwenming Road church. The third woman was an old lady 77 years of age who insisted on being baptised to show publicly that she had found the Saviour and wished to acknowledge him before all. It was a sight not easily to be forgotten to see this old lady standing in the water gotten to see this old lady standing in the water with a happy smile on her wrinkled face, con-

fessing her faith in Jesus Christ as her Saviour before all the congregation. She was happy; she had found the pearl of great price. I looked at old Mr. Wu as he stood there in the baptistery with the last one beside him—he had had a busy and trying time for an old man—he had baptised sixteen men and women one after another; he seemed full of happiness, a joyous smile lit up his countenance, a smile that seemed to come from the soul and to radiate the possession of the Holy Spirit.

The congregation again took their seats in the hall—those that had just been baptised sat on the front benches all happy with spiritual happiness. The assistant evangelist took charge, and gave out the hymn "When I Survey the Wondrous Cross." After the hymn there was Scripture reading, and then an address appropriate to the day—Easter Sunday. I will not attempt to tell you what was said—it would take too long—but I can tell you it gripped the audience, who listened with rapt attention. The old evangelist came in and when the address was finished he conducted the communion service.

Towards the close of the service, when everything was still and quiet, the sweet voice of a little child broke the silence, singing out "Jesus Loves Me." I looked across to the women's side and saw a mother with a little mite of a child trying to keep it still, but the sweet little voice again sang out "Jesus Loves Me." It was quite out of order for the little one to sing out when the congregation were silently praying, but I was glad to hear that little voice saying "Jesus Loves Me," after I had seen what children were made to do in a heathen temple three days before.

I can tell you it did me good to be in that small hall with that Chinese congregation: it made my heart rejoice. All seemed to be so happy and full of spiritual joy. It seemed to me that the Holy Spirit pervaded the meeting. We had a great and happy afternoon, and I left with a cheerful heart, and thinking of God's great love and goodness, and how true faith in our Lord and Master Jesus Christ makes us all brothers.

Now I have given you the two pictures, put them, as it were, side by side and look at the contrast.

To the Sisterhood of Victoria.

OUR HOME LAND FOR CHRIST.

Dear Sisters,—

Easter, 1925, will mark the diamond jubilee of the Victorian State Conference. At a meeting of the Women's Conference Executive it was decided to make an appeal to the sisters of Victoria to subscribe one shilling each as a jubilee offering to Home Missions.

We would like this offering to be a record one. So much has to be done in the homeland. The need is urgent. Money is wanted to carry on the work of evangelisation. We therefore hope that every sister in our State will respond readily to this appeal.

Kindly place your contribution in the envelope supplied, and hand to your church representative, who will see it reaches us safely; or send direct to us:

(Mrs.) Florence Gill, President, Springvale Road, Blackburn.

Louie Rometch, Secretary, 240 Graham St., Port Melbourne.

Jeanie Huntsman, Treasurer, 54 Stanhope St., Malvern.

A Testimony.

"I have been young and now I am old.
I am neither abandoned of God nor forsaken of men.

I have passed through the springtime of life.
I have endured the heat of the summers.
I have culled the fruit of its autumns.
At no distant day, I shall see the dawn of an eternal springtime.

It comes to meet me.
I run to embrace it."

—Adam Clark.

The Home Circle.

Conducted by J. C. F. PITTMAN

God's View.

I thought to scale the mountain-peak
Ere the long day was o'er;
I only topped a mole-hill
Where one had been before.

I thought to chant a melody,
A grand soul-stirring song;
Instead I hummed a feeble strain
And oftentimes went wrong.

I thought to raise a burdened world,
To make dull souls aspire;
I found it all that I could do
To keep my own from mire.

But God looks on our faulty work
With understanding eye,
He reads between the crooked lines,
He knows each whence and why.

Then up! and at thy task, my soul,
Before the set of sun.
God sees alone not what thou didst,
But what thou wouldst have done.

—Barbara Ross McIntosh.

What Sandy Learned from the Sun Dial.

"Of course, it had to go and rain on the day of the picnic," Sandy Simpson exclaimed when he opened his eyes after a long night's sleep, and peering through the window, discovered the dripping trees and rain soaked grass.

Slowly he went downstairs and entered the dining room with a long look on his usually cheerful face.

"What's up now?" Uncle Billy, who was visiting the Simpsons, asked when he saw his nephew's face.

"Everything's wrong," Sandy snapped. "The boys of Miss Webb's class had planned a picnic in the woods to-day, and now this rain has spoiled everything, and we can't go."

"Oh, no," Uncle Billy responded, "this rain has just come in the nick of time to save the gardens."

"But, it's spoiled our day," Sandy complained.

"Not necessarily," Uncle Billy answered. "There are lots of things a boy can do on rainy days," the man continued, "and if he doesn't accomplish something during a dark day he is of no more account than a sun dial."

And without another word, Uncle Billy left the room, but the memory of what he had said lingered in Sandy's mind.

Why had Uncle Billy likened an idle boy or wasted day to a sun dial? The more he thought about it the more puzzled he became. Finally curiosity got the better of him; there was a sun dial in the garden, he'd go down and look it over.

To think with Sandy was to act, and a few moments later he was bending over the sun dial in the garden.

"Have you solved the problem, Sandy?" a voice queried, and turning around, the boy saw his Uncle Billy.

A smile suddenly spread over the boy's face. "Yes, Uncle Billy," he answered manfully, "I have discovered that the sun dial doesn't register anything when the day is dark."

"Well, what connection has that to do with your case?" Uncle Billy questioned.

Sandy came closer. "It has a lot, Uncle," he said softly. "It has taught me that the sole duty of a sun dial is to register time, and it can't perform its duty unless the sun shines; but with me it is different, because I'm greater than a piece of stone and iron, and I must register time whether the weather is sunshiny or not."

"That's the idea," Uncle Billy declared stoutly as he drew an arm about the shoulders of his young nephew. "Your grandmother taught me that same lesson when I was about your age, and

I always tried to remember that I must register time regardless of the weather, ever since."

"I'm going to do this same thing from now on, Uncle Billy," Sandy interrupted, "and I won't ever forget what I learned from the sun dial." And Sandy kept his word.—"Child's Gem."

"Are There Imps?"

Are there imps—imps o' mischief who take a delight in playing mischievous tricks on us?

Most of us have read and smiled at the story—a true one as it happens—of the young man who was exceedingly anxious to capture a plain but wealthy damsel for his wife. Her lack of beauty made her look older than she really was—twenty-three—and she was exceedingly touchy on the point.

On the evening before her birthday the young man told her that on the morrow he would send her a bouquet of roses—one for each year of her age.

To the florist he gave the order to send to Miss X. two dozen of the finest roses procurable. So far, so good. The florist, as he watched his assistant making up the bouquet, suddenly said: Mr. B. is a very good customer. You can put another six or eight roses in." The assistant put eight, and—well, as twenty-four and eight make thirty-two, the engagement was wrecked!

What—or who—put the thought in the florist's mind? Asked, he said it "sort of came."

Did an imp pop it into his mind?

For twelve years without break a certain parson preached twice every Sunday, and very well, too.

On a certain Sunday morning, for the first time since he had been ordained, instead of preaching in his usual fluent and attractive style, he read a sermon. And—a fact, this—on that particular Sunday morning there sat in the congregation a lady, the patron of several rich benefices, who had come quite a distance to hear him preach!

A sad coincidence, you may say. Yes, in a sense. But who, or what, put the reading idea in the parson's head? An imp o' mischief?

But the other week, I, who write this, being desirous, for certain reasons, of not meeting a lady, made up my mind to travel by an earlier train. The lady, just as the train was moving out, jumped into my carriage! "She had a sudden idea she'd go to B— by the earlier train!" And what I want to know is, Who was the author of the "sudden idea"? Who put it into her head? An imp o' mischief?—Selected.

Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbors, or other people.

According to Instructions.

Doctor: "Well, you certainly are looking better than I expected to find you."

Patient: "I think that it is because I followed the instructions on the medicine bottle."

Doctor: "Very likely. What were they?"

Patient (grimly): "Keep the bottle tightly corked."

It Did.

Staffordshire Magistrate—"Why did you hit him on the head with a chopper?"

Prisoner—"I only did it to frighten him."

He'd Soon Learn.

Minister—"Do you take this woman for better or for worse?"

Nervous Darkie—"Parson, dis am mah fust wife. Ah don' prezactly know how to take her."

The Family Altar.

— J. C. F. P. —

SUNDAY.

The righteous shall live by faith.—Galatians 3: 11.

"By faith we live (Rom. 1: 17). By faith we stand (2 Cor. 1: 24). By faith we walk (2 Cor. 5: 7). By faith we fight (1 Tim. 6: 12). By faith we overcome (1 Jn. 5: 4). By faith we are justified (Rom. 5: 1). By faith we have access (Rom. 5: 2)."

Reading—Romans 4: 1-8.

MONDAY.

I will instruct thee and teach thee in the way which thou shalt go.—Psalm 32: 8.

Mark Rutherford wrote:—"We have no light promised us to show us our road a hundred miles away, but we have a light for the next footstep, and if we take that, we shall have a light for the one which is to follow."

Reading—Psalm 32: 8-11.

TUESDAY.

Blessed be God . . . who hath blessed us with every spiritual blessing.—Ephesians 1: 3.

"Keep the daily, faithful record

Of the comforts from above.

Look at all the lovely green spots

In life's weary desert way;

Think how many cooling fountains

Cheer our fainting hearts each day

Count the mercies! Count the mercies!

See them strewn along our way!"

Reading—Ephesians 1: 3-14.

WEDNESDAY.

Blessed are the pure in heart.—Matthew 5: 8.

"The secret of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet will brighten your countenance, and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them under your mercies. Begin every day with God; and then, keeping step with your Master, march on toward home over the roughest road, or in face of winds that blow."

Reading—Matthew 5: 1-12.

THURSDAY.

Be of good cheer.—John 16: 33.

Carlyle wrote thus:—"Wonderful is the strength of cheerfulness; altogether past calculation its power of endurance."

Reading—Philippians 4: 4-9.

FRIDAY.

As thy days, so shall thy strength be.—Deuteronomy 33: 25.

"Father, in the name I pray

Of thy incarnate love;

Humbly ask, that as my day

My suffering strength may prove:

When my sorrows most increase

Let thy strongest joys be given;

Jesu, come with my distress,

And agony is heaven."

Reading—Deuteronomy 33: 26-29.

SATURDAY.

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in the spirit of gentleness."—Galatians 6: 1.

"Deal gently with the erring one;

Ye know not of the power

With which the dark temptation came

In some unguarded hour.

Remember thou hast often sinned

And still must sinful be;

Deal kindly with the erring one

As God hath dealt with thee."

Reading—Galatians 6: 1-6.

Prayer Meeting Topic

August 27.

Hezekiah's Prayer for Protection.

(2 Kings 19: 1-19.)

Horace Kingsbury.

"In 722 B.C. the Northern Kingdom of Israel was conquered by Sargon II., King of Assyria, and the people carried into captivity. Sargon II. was succeeded by Sennacherib, who reigned 705-681 B.C." Sennacherib had designs on Judah, and imposed heavy tribute on Hezekiah, the king, and to pay this tribute, Hezekiah had to empty his own treasury and that of the temple, and even to strip the portals of the Sanctuary of the gold that covered them. It did not prevent Sennacherib, however, from sending a great army to lay siege to Jerusalem. Three officers were in command of the Assyrian army: Tartan, or the Commander-in-chief; Rab-saris, the head of the royal household; and Rabshakeh, 'the civil commissioner.' Rabshakeh proved an insolent diplomatist. Meeting Hezekiah's representatives without the city by the conduit of the upper pool, he argued that resistance to Assyria was useless. The king's officers fearing the effect of his speech on the people, asked him to speak in the Syrian language which the common people could not understand. Rabshakeh raised his voice louder in the Hebrew language and tried to bribe the masses with all manner of promises if they would break faith with their king, their country, and their God. He spoke in vain. 'The people held their peace, and answered him not.'" (Tarbell.)

Messengers came with their clothes rent, and told Hezekiah the words of Rabshakeh. Hezekiah, in turn, rent his clothes, covered himself with sack cloth, and went into the house of Jehovah. Help was nearer than he thought, for in this day of trouble, of rebuke and of contumely, he turned to Isaiah for counsel, and Isaiah prophesied the retreat of Sennacherib.

"Sennacherib, King of Assyria, sent a letter to Hezekiah, King of Judah, designed to show Hezekiah how hopeless was resistance on his part. . . . Well did Hezekiah know his enemy's power. He was in desperate straits, but, as Matthew Henry says somewhere of David, 'when he was at his wits' end he was not at his faith's end.' He took the letter into the temple and 'spread it before Jehovah.' 'If a letter is not grave enough to be spread before God, it is too small to annoy us.' 'O God of hosts,' he cried in the anguish of his heart, 'hear all the words of Sennacherib, who hath sent to defy the living God. O Jehovah our God, save us from his hand, that all kingdoms of the earth may know that thou art Jehovah, even thou only.'"

The answer to Hezekiah's prayer came through Isaiah. "Therefore thus saith Jehovah concerning the king of Assyria, he shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake."

Here is the sequel: "And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose in the morning, behold, these were all dead bodies. So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezzer smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead."

"Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity" (Melancthon).

"God is our refuge and strength, a very present help in trouble" (Psalm 46: 1).

Suggested Hymns—Sankey's Collection.

539, 237, 555, 682.

Our Young People.

Conducted by W. CALE

A Magnificent Record.

Bro. G. Cane, whose picture appears herewith, has established a great record for faithful Bible school service. For 37 years he has been in active service for the schools of Queensland, during which time he has been a teacher, secretary and a superintendent. He has held these offices at



G. Cane.

Gympie, Hawthorne and Brisbane schools for varying periods, being superintendent of Ann St. school for 20 years. He has also been an active worker of the Bible School Union of Queensland Churches of Christ, having been honored as President of the Union. At the last anniversary of the Ann St. school the teachers and officers of the school presented him with a beautiful tea-set in recognition of his faithful service.

The Wiltshire Welcome.

Arrangements are in hand for a united public welcome to Bro. Wiltshire. Watch these columns for final arrangements. This welcome will probably be one of the most enthusiastic meetings of young people ever held by our brotherhood. In all probability it will be held in the Adelaide Town Hall. It is desired that all the funds necessary will be obtained without public appeal from the platform. Any member not receiving a personal letter may still send a contribution. Amounts have already been received from brethren and sisters who have not received letters. Please send your donation to B. W. Manning, 21 Shipster St., Torrensville, South Australia.

Geelong (Vic.) Bible Class.

In addition to the usual exercises of the class, efforts have been made to make its presence felt in the church and district. To walk into the Geelong chapel is to be reminded at once of the presence of a very liberal and practical band of workers. The new felt platform covering, which gives a very cosy and tidy atmosphere to all worshippers, and the new bordered coir matting in the aisles, which has taken the place of the old worn carpet, are gifts of the Bible class. These two items cost the class £16/12/-. In addition, an offering for the Bible school was taken up. Every month fifteen shillings is paid into the funds of the church. The class takes voluntary birthday offerings from its members, and devotes the proceeds to a fund for the support of an orphan in India. Mrs. E. M. Dawson, the mother of the preacher at North Melbourne (Mr. C. C. Dawson) is the honored secretary of this class. Mr. Stuart Stevens has reason to be proud of such a band of workers, the record of whose work has seldom been excelled.

"The Kindergarten."

Seldom have we handled a pamphlet more replete with helps for the worker in the Elementary Department than this new hand-book, bearing the above title, from the pen of Miss Emily C. Gill.

So many books written upon this subject presume that buildings are just the ideal, and condi-

tions are so near to perfection, that it sometimes pains one to note the contrast between what is taken for granted by the writer, and the very different conditions known to the reader. In this regard, Miss Gill's handbook offers no offence; rather does it tend to encourage the superintendent and teacher trying to make the best of very indifferent circumstances. This it does without tending to let them become content with their lot, yet at the same time providing a splendid appeal to the realisation of the highest possible standard. In all its chapters it breathes the spirit and genius of the writer, so well known as one of the most gifted primary workers in our Australian brotherhood, and one of the most popular workers in the Victorian schools, herself the leader of the Victorian Kindergarten Council.

It covers the whole Elementary Division of the Bible school, from the Cradle Roll to the Primary Department, including both the Little Beginners' and Kindergarten Departments. The little paragraphs upon the "Characteristics of the Child" remind one of "The Unfolding Life," by Lamoreaux, but in a much more concise and homely way. A chapter on "The Relation of the Elementary Department to the Upper School" is particularly fine, and sets forth in a manner that is interesting and helpful the reason for the various ideas, methods, and general conduct of these lower divisions of the school. No one could read this section and not become an enthusiast for the ideals and principles laid down. It would be good for the teachers and especially for the superintendents of the senior divisions of the school to pore over this chapter, so that they might catch the spirit of the Elementary school and assist to maintain many of the truly beautiful effects and conserve the harvest of the years that the child spends in such wonderful atmosphere. Too often the passage of the child from this section of the school to the higher becomes "a bridge of sighs." On the other hand, the home and its life is not forgotten, and a chapter links up the school with the home.

One of the most valuable chapters in the booklet is that dealing with the teaching staff and the weekly class session. Here the writer excels, for she is not only an idealist, but one who for a long time has been the inspiration of dozens of classes in the metropolitan area, by the one that she conducts for the Council. She is in touch with Australian conditions, and every line has been written with first-hand knowledge of what the average teacher is like, and what the circumstances of the local school. A chapter deals with the "Order of Service" in such a manner as to outline, in a few pages, most of the essential features necessary to the creation of the right atmosphere, with finely expressed paragraphs upon the various exercises. The story and its value is treated, and a much-needed chapter upon the subject "Pictures." That much-discussed feature of the lower school, "Expression Work," receives a treatment in keeping with its importance, and some handy suggestions are made. The last chapter is upon "Nature Talks in Teaching," and is a fine conclusion to one of the brightest and most usable booklets upon the Bible school that we have seen. There seems, though, to be one great lack—the absence of illustrations. There is no department of school work where cuts and photos. help more than in this section. Doubtless the item of expense has ruled this out. It is a pity, but then the price that is asked for this work of 64 octavo pages seems ridiculously low. The Austral announces that it has been decided to issue it for 1/6, posted 1/9. Its get-up is attractive; it is printed on good paper, in large-faced type, and stapled in an artistic cover.

Every school superintendent should order a copy, and no Kindergarten Department should be without one for each of its teachers and helpers.

—W. M. G.

Foreign Missions.

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

Foreign Mission Day Offering.

Cash Received by Federal Treasurer to Date.

Victoria	£1842 10 0
South Australia	1529 9 6
New South Wales	165 0 0
Queensland	332 1 9
Western Australia	329 3 4
Tasmania	64 15 7
	£4263 0 2

This is only cash received, but there are several hundred pounds given but not yet received by the Federal treasurer.

Our brethren will be glad to know that for the term, March 1, 1923, to July 31, 1924, the Federal treasurer had received the following amounts:—

Victoria	£3414 1 0
South Australia	2147 4 1
New South Wales	1283 10 9
Queensland	703 13 6
Western Australia	857 5 11
Tasmania	194 6 7
	£8600 1 10

FINANCIAL STATEMENT, JULY 1-31, 1924.

India	£1670 16 0
China	864 4 10
Australia	1108 17 11
	£3643 18 9
Remittances to India and China	2093 12 4
Local Expenses	44 7 1
	£5781 18 2
July 1 Receipts	£3735 12 6
July 1 Dr. Balance	2046 5 8
	£5781 18 2

July 6 at Baramati.

Dear Bro. Walden,—

I was privileged to visit Shrigonda and Baramati soon after I arrived back in India, and it was a pleasure to meet again the valued workers. I found them all well.

A very interesting ceremony was held in front of the chapel on Saturday afternoon, July 5. Offering day had been brought before the Christians, and an opportunity to bring an offering in kind was given on this day. A large crowd gathered, and offerings of grain were presented, also a few fowls. These were sold by auction, and the proceeds are added to the gifts brought on the Lord's day. At the time the brethren at home were making their special offerings for Foreign Missions, these Christians were reminded of this event and participated in a humble way.

On Sunday the Sunday school gathered together at close of classes, and I had an opportunity of speaking to them on "GIVING." It was an inspiring sight to see that little church building crowded with young folk, and to know that Sunday by Sunday the truths of God's Word are being instilled into their minds and hearts. One looked forward a few years, and tried to picture the influence of this life scattered in different parts of Western India, bearing witness to the Christ, and his gospel of grace and power.

Mr. Coventry presided at the service for worship held at 4.30 p.m., and the chapel was full. The singing was hearty, and two boys from the orphanage read the lessons. The address was given by one of the Indian preachers. The special feature of the service was the offering. Special "dubbass" (tins) had been distributed among the families, and two of the deacons collected them

on trays. At the close of the service these were opened, and coins of all descriptions were found in the offering. The amount surprised and delighted everyone; over Rs. 90 (£6) had been given. To show how general the gifts were, I noticed that over Rs. 10 had been contributed in copper coins. I thought of the widow's mite, and truly some of this giving was sacrificial, and must have given pleasure to the heart of the Master, who "loveth a cheerful giver."

The true spirit of Christian giving is being created in these lives. They receive so much that there is a tendency to grow selfish, but the spirit behind the offering and the gifts themselves prove that these Indian brothers and sisters are catching the true Spirit of Christ, and they will be blessed indeed.

If the gifts of the home church have been as general and as liberal as the gifts of these poor humble folk, then I feel sure most of the financial problems of the Foreign Missionary Committee have been solved.

With every good wish,

Yours sincerely,

N. Leslie Gooden.

Evangelism at Baramati.

For more than eighteen years the gospel has been preached by our missionaries in Baramati. We press forward this year with greater courage than ever. India is awakening; a new day is dawning. Let us be up and doing.

During this quarter we have sold a large number of Scripture portions and tracts. The gospel has been preached without ceasing. The stronghold of Brahminism is daily attacked. The hearing given is splendid.

The church continues to support a preacher who spends his time in the town preaching and holding personal conversations with those disposed to listen.

We had the joy of baptising five splendid men recently. Though Christians for years, they have now studied the way of the Lord more perfectly and desired baptism. Our church membership is now 61. We have around us a Christian community of over 200, including children.

The distant villages still wait in darkness without any spiritual light and leader. Who, who will go?—H. R. Coventry.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

"A HELPING HAND."

The Story of the Criminal Tribes Settlement at Baramati,

By H. R. Coventry.

Ninepence per Copy.

AUSTRALIAN PRINTING & PUBLISHING CO.
528, 530 Elizabeth Street, Melbourne, Vic.

DEATHS.

DICKSON.—On August 9, suddenly, at his residence, 68 Tooronga Rd., East Malvern, Edward L., beloved husband of Ellen Dickson and loving father of Doris (Mrs. N. A. Piper), youngest brother of Mrs. Hampton, of Emerald, Victoria, P. A. Dickson, and James C. Dickson, of Los Angeles, California, U.S.A. "Until the day dawn and the shadows flee away."

EWERS.—On July 24, at his late residence "Danbury," near Ungarie, N.S.W., David Frank Ewers, third son of the late Alfred and Lucy Ewers, late of Alma, S.A., and nephew of the late D. A. Ewers; aged 47.

HAGGER.—On August 9, at his residence "Chesterford," Murray Rd., West Preston, Abel Jesse, the dearly beloved husband of Sarah Annie Hagger, loving father of Thomas (Perth, Western Australia), Gertie (Mrs. F. Lee), Adele, and Alfred Hagger, aged 72 years. For many years bakers' representative for Henry Berry Ltd. At rest.

IN MEMORIAM.

BEDGGOOD.—In loving memory of my dear husband, who departed this life August 11, 1923; also my daughter Lottie (Mrs. Earles), who died August 7, 1909.

God is good, he gives me strength

To bear my lonely cross;

He is the only one who knows

My loneliness and loss.

—Inserted by his wife and her mother, Mrs. Bedggood, Berwick, Vic.

MACDONALD.—In loving memory of our dear Harry, killed in France on August 15, 1918. "Some time we'll understand."

—"Wychicul," Polkemmet.

COMING EVENTS.

AUGUST 17 to 31.—Berwick. Revival Services August 17-31. Evangelist Lionel Johnston. Song leader, S. E. M. Riches. Brethren, pray for us.

AUGUST 19 (Tuesday).—Swanston St. Lecture Hall, 8 p.m. Mr. R. H. Down, Children's Court Officer for Victoria, will lecture on "Juvenile Crime." First of series of lectures on Social Questions arranged by Department of Social Service. No collection. All invited.

SEPTEMBER 7.—Anti-liquor and Social Questions Committee of N.S.W. Annual offering for prohibition and benevolence. Aim: A greater offering for a greater work. Members! prepare now for an increased offering. A. E. Oldfield, Hon. Sec., 1 Mulbring St., Mosman, N.S.W.

WICKLIFFE SEX-CENTENARY CELEBRATION.

in conjunction with the
First Annual Meeting of the
BIBLE UNION OF VICTORIA.

Lecture by

Mr. C. H. Nash, M.A.

"John Wickliffe:

The Debt we owe for Faith and Freedom."

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Here and There.

D. R. Stirling has just concluded a brief mission with the church at Northam, W.A. There were six decisions during the period.

It is with regret that we learn of the sudden death, on August 9, of E. L. Dickson, brother of P. A. and J. C. Dickson, two of our well-known preachers.

The monthly meeting of the Victorian C.E. Council will be held at Lygon St. chapel on Tuesday, August 19, at 8 p.m. Junior and Y.P. Societies are asked to note.

The Victorian Sisters' General Dorcas will hold its usual monthly meeting for work on Wednesday next, August 20, from 10.30 till 4 p.m., at the Church of Christ lecture hall, Swanston St. All sisters are invited to help.

T. Hagger, in connection with the Presidential work of the W.A. Conference, has visited most of the city and country churches. At present he is taking advantage of a visit to Kalgoorlie to conduct a short series of teaching and evangelistic services.

The "Queensland Evangelist," the official organ of the Queensland Evangelisation Society, in its issue of July 31 published, under the heading of "Through the Darkness to the Light," the story of the conversion and evangelistic work of H. H. Ball, now conducting missions in the northern State.

W. R. Hibbert, in connection with his State organising, has just completed a short itinerary amongst some of the isolated brethren in W.A. At one outpost a meeting for the breaking of bread was convened, and a gospel service followed in the afternoon, when four young men and two young women confessed their faith in Christ.

A. J. Ingham was on several occasions recently released by the Horsham church, Vic., to enable him to visit some of the churches of the North-west District Conference. Kaniva Circuit, Ararat and Stawell were visited, and concerning all of these Bro. Ingham speaks in glowing terms. The churches are prospering, and a solid work is being done.

On Saturday last Bro. A. J. Hagger, a very old member of the church, father of Bro. Thos. Hagger, preacher of Lake St. church, Perth, W.A., passed away at his home at West Preston, Vic. About a year ago our brother had a very serious illness. Now he has been called home. We express our sincere sympathy with Mrs. Hagger and family.

On Tuesday evening next, Aug. 19, Mr. C. H. Nash, M.A., president of the Bible Union of Victoria, will deliver a lecture in the Congregational Church building, Collins St., Melbourne, on John Wickliffe (The Debt we owe for Faith and Freedom). A large gathering is expected. Friends of the Bible Union and admirers of the great Reformer before the Reformation are urged to attend.

The Hinrichsen-Brooker mission at Richmond, Vic., closed its third week with six confessions, making 29 to date. Twelve have been immersed. Sunday's services were an inspiration. In the morning about 180 gathered to remember their Lord. The evening service was the largest to date, and at the close three men and a sister made the good confession. A reconsecration invitation was extended. About 40 stepped out, showing their willingness for reconsecration. North Richmond junior choir and double male quartette are thanked for service in song.

Some time ago the men of the Norwood church, S.A., commenced to renovate the S.S. building. Bro. E. J. Johnson organised the workers, and now the rooms have been thoroughly cleaned. A price submitted for the work was £150. By doing all the work themselves, and with some material donated, the cost has been kept under £18. It has been a wonderful piece of loyal work. On

Wednesday the S.S. teachers entertained the church and workers who assisted. It was a happy gathering. After devotional service and inspection of the rooms, a social gathering was held when thanks were offered to the men for their labors, and especially to the women for cleaning floors and windows. Bro. Hudd, of Maylands, spoke in the morning of Aug. 3. Mrs. Johnson was received by transfer from Maylands on the 10th.

Bro. A. E. Varcoe has kindly sent us a report of the Sunday School Convention at Glasgow. In an accompanying personal letter he writes: "It was a wonderful time. We count ourselves fortunate in being able to be present. Just on 40 delegates were present from Australia. Bro. E. A. Arnold was there, and W. A. Kemp, who is hoping to get back to Melbourne early next year. We met with the church at Shawlands while here, and are having a most enjoyable time. We purpose attending the annual conference which is to be held in Edinburgh the first week in August. The weather is not so bad, but we look for the sunshine that may come during the next twelve weeks."

Some ill-advised remarks about prohibition made by the Governor of South Australia at a meeting of the licensed victuallers have called forth a strong protest by S.A. Methodists, who resented the "contemptuous reference to a reform to which the Methodist church stands committed." In the letter forwarded to the Premier, the executive of the Methodist church of S.A. said: "This executive urges the Premier to take such steps as will safeguard in future His Majesty's loyal subjects from such a gratuitous affront to their convictions. Further, this executive brings under the notice of the Premier the bearing of the Governor's anti-prohibition remarks on the constitution of the United States of America, with which Power Great Britain is in the closest and most friendly alliance. It regrets the fact that His Excellency, in his utterances, associated himself with those who are holding up to ridicule the prohibition law which the great English-speaking republic deliberately adopted, and is enforcing with entire conviction."

At the Church of Christ, Finsbury St., Newmarket, Aug. 10, the preacher was Mr. J. I. Mudford. He based his remarks upon the words, "And when he had found him he brought him into Antioch; and it came to pass that a whole year they assembled themselves with the church and taught much people; and the disciples were called Christians.—Acts 11: 26. The word "Christian," said Mr. Mudford, was Earth's noblest name. It had originated in Antioch during the ministry of Paul and Barnabas, and, as Trench had remarked, "It showed us the Holy Spirit himself counting a name, and the rise of a name, of so much importance as to make it a matter of special record in the Book of Life. The name was probably coined 'by some Greek-speaking Roman, who in some gay moment rolled it with a laugh out of his mouth,' little thinking that the word of his creation was to be sure of immortality. Still, we could not but think that the name was due more to the influence of Barnabas than to that of any other person. That good man exhorted the believers of Antioch to 'cleave unto the Lord.' So closely did they cleave that they came to be nicknamed 'Christians.' A Christian was one who cleaved so closely to his Master that he reminded others of him. It was but natural that his name should be given to, and worn by, disciples of Christ. The disciple of Plato was a Platonist; what was more natural than the calling of a disciple of Christ by the name of Christian? However given, the word was approved by the Spirit of God. Let the man who suffered as a Christian, said Peter, 'glorify God in his name.' Further, it was a name that honored Christ. It embodied the Christian confession. 'It was the standing witness

that the world's faith was centred, not in formulæ, not in a dead system, but in the living person of its Lord." Again, the name was a comprehensive name. Most of the denominational names expressed, and unduly magnified, one small fragment of Christian truth. The name "Christian" was a constant reminder of him who was himself "the Truth." Moreover, it was a name which, if adapted to the exclusion of less worthy titles, would help the cause of Christian unity. Would not earth be somewhat more like heaven if Christians were satisfied with the name of Christ? In his dream of heaven John Wesley saw no denominationalists within the gate, but "only Christians." Mr. Mudford concluded by urging his hearers to "glorify God in this name" by consistency of life, by earnestness of service, and by suffering, if need be, for the Name.—Monday's "Argus."

How Christ Regards Us.

We all know how unsatisfactory the first disciples of the Lord were, how fickle and ignorant and dense. Remember what he called them, "Ye are the salt of the earth, ye are the light of the world." Could anything be more amazing? There seems to be no warrant in the New Testament for the idea that our Lord waits to crush men with an overwhelming sense of their own desperate condition. To the arch-persecutor he says, "Rise and stand upon thy feet, for to this end have I appeared unto thee, to make thee." To make thee, not to break thee. To send thee forth on the most glorious errand that could engage the thought and energy of men. The best robe, the ring, the lavish hospitality shown to the most honored guest; that is how God receives even the prodigal.

We may be sure if our Lord could meet us to-day he would bestow a great name upon us. Saint, Pure in Heart, Conqueror, Children of Light, Fruitful Branch, and we may feel in our hearts that we are none of these things. But he knows us better than we know ourselves, and all our latent powers and possibilities. Not merely what we "have it in us" to become, but what he can make us. So he holds above us some shining ideal. He gives us a new and great name, not to mock us, much less to make us self-complacent but to kindle every high desire, to lift our horizon for us, to awaken holy ambition, and to say to us as we contemplate the shining heights so far above us with misgivings and our past achievements with dismay, "All things are possible to him that believeth. He that overcometh shall sit with me on my throne."—"British Weekly."

The Hindu's Weariness.

[Dr. Robert E. Speer clipped this poem, written by a Hindu, from a Madras newspaper.]

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rights wise men condemn,
Of worship linked with lust and shame;
Weary of custom blind enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A Babel, not a brotherhood;
Weary of Kali Yuga years,
Freighted with chaos, darkness, fears.
Life is an ill, the sea of births is wide,
And we are weary: who shall be our Guide?

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OBITUARY.

CHARLES MORRIS, BALLARAT.

The two names are inseparably linked in the minds of hundreds of disciples in Australia. For over 57 years Bro. Morris had been closely identified with Ballarat church life and work. His home-going on the morning of the Lord's day, July 27, left the church at Dawson St. and the whole brotherhood poorer in the loss of one faithful toiler. His death called forth, both to his family and the church, messages of love and sympathy from far and near.

Bro. Morris was born in London in 1848, and while quite a child came to Melbourne in 1854 with his parents who were Anglicans in faith. In his middle teens he heard the gifted G. L. Surber preach the gospel in Melbourne. He was won for Christ and the New Testament plea. He induced his mother to hear the preacher, and she too became obedient to the gospel, and served God through a long life, being spared to cross the century mark. Son and mother were followed, in due time by the other members of the family,



The Late Charles Morris.

two of whom still serve Christ in our midst honored for their work's sake. Bro. Morris' name is entered on the roll at Dawson St. on April 10, 1867, by transfer from Lygon St. From that time onward he has been part of the church's life, and linked with all its activities. As a young man he was superintendent of the school. He loved the young, and this interest he never lost. Our church papers of thirty to forty years ago reveal how zealous he was in seeking to spread the gospel. Around Ballarat and wider afield he went to help churches.

Our brother found a help-mate indeed in his wife (she predeceased him five years ago). To their home came three sons and six daughters—all still with us and honored in our churches for their worth and work—but husband and wife were one in the thought that the call of the church must be first heard, and together they spent and were spent in Christ's holy service. Their home was a home of Christian hospitality.

In 1892 Bro. Morris was chosen by the church as elder, and in that capacity he labored till the end. To him this was not simply an office, it was a sacred vocation. He came as near filling up the requirements of a Christian bishop as any the writer has known. His ministry was a benediction to the church, which will hold his memory in highest honor. He grew to be a true father in Israel. He had kept remarkably strong right up till well over the three score and ten, and served other churches in the district up till last year. During the last year and a half he had shown signs of physical weakness, and at the end disease rapidly gripped the body, but mind and soul were as alert as of old. He was mercifully spared any long drawn-out suffering. Cared for by his devoted daughter, Mrs. Rowsell, and ministered to by all his other children, he fell asleep in Jesus on the Lord's day morning just before the service for worship opened. It is given to but few to serve a church fifty-seven years, and as a

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August 14, 1924.

shepherd of the flock of God he has left us all a noble example. His life is an illustration of the far-reaching effects of an early decision for Christ, and the rich heritage of a good man's life. God give us men of like faithfulness.—A. W. Connor, Ballarat, Vic.

CARMEN.—On May 12 Bro. W. Carmen passed from this life to higher service at the age of 78 years. For 50 years he had been a devoted follower of Christ. Bro. Carmen and his wife were received into fellowship at York on April 8 1923. He had labored in many other fields, including Prospect and Mile End, and during his earlier life had done much preaching. Toward the close of his life he suffered much, but preserved a wonderful spirit of trust and resignation. His consistent, consecrated life closed in a manner that testified most beautifully to the depth of his faith in the Master.—H. L. D., York, S.A.

CORNELIUS.—Bro. Thomas Cornelius, a pioneer of the restoration movement, fell asleep in Jesus on Sunday, July 20, in his 85th year. Bro. Cornelius was born in Cornwall and came to Australia 65 years ago. He was baptised by our late Bro. T. J. Gore at Grote St., and was a member of the church for over 60 years. Bro. Cornelius was a good man and loved the word of God and the fellowship of the Lord's people. We deeply sympathise with the bereaved family and commend them to our Heavenly Father. The body was laid to rest at West Terrace cemetery to await the first resurrection. Bro. G. T. Walden conducted the service.—J. W., Unley, South Australia.

NIELY.—After 14 months of weariness following a stroke, Sister J. Niely passed peacefully away on July 27. She was 75 years of age, and was a member of the church for 63 years, having been baptised by the late Bro. T. J. Gore at Alma when 12 years of age. During all these years her life has been a constant witness of her Saviour, and has been largely spent in pioneering districts. After some years at Alma and Lochiel, she went to the West Coast for 10 years, and for the past nine years has been in membership at Berri. Until her last long illness came, she was a most regular attendant at the Lord's table. The funeral service was conducted by Bro. C. H. Hunt. Her husband, aged 80, survives; also her only daughter, Mrs. E. J. Grigg, whose husband, Bro. Grigg, is an elder of the church at Berri. There are six grandchildren, all members of the church, and 23 great-grandchildren, the eldest of whom have already joined up with the Lord's people.—C. Hunt, Berri, S.A.

WALTERS.—After many months of patient suffering Sister Mrs. Walters fell asleep in Jesus on Sunday, July 30. About 43 years ago she united with the church at Barker's Creek, during the ministry of the late Bro. Hindle. Recent years have been spent in Castlemaine. She loved the church, and always made an effort to be present every Lord's day to remember her Saviour. Her body was laid to rest in the Harcourt cemetery in the presence of a large number of friends. One son and five daughters (all of whom are members of the Castlemaine church) are left to mourn the loss of a devoted Christian mother. We commend them to our loving Heavenly Father.—H. M. C., Castlemaine, Vic.

YOUNG.—It was with very deep regret that the Unley church learned of the home-call of Bro. G. F. Young, a faithful deacon of the church. Bro. Young was for many years a regular attendant at the Flinders St. Baptist church. During a mission conducted by the late Leslie Baker, he was baptised by Bro. B. W. Huntsman and united with the church at Park St., Unley. Bro. Young for several years served the church suddenly on July 17. He leaves a widow and extended the sympathy of the church.—Jas. E. Webb, Unley, S.A.

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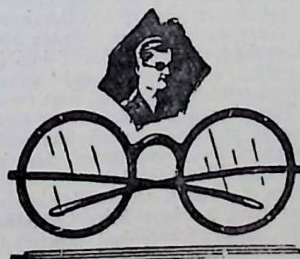
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News of the Churches.

Western Australia.

Owing to the absence of Bro. Hagger in Kalgoorlie, Bro. F. D. Pollard was the evening preacher at Lake St. on Aug. 3. One young woman made the good confession.

A successful concert was held at Subiaco on July 31, in aid of the orphan fund. The Bible school undertakes the support of seven Indian orphans, and £10 was added to the fund. The programme was highly appreciated; the first half being contributed by members of Perth Chinese mission. The church regrets the death of Sister Mrs. Geary, and extends loving sympathy to the bereaved.

New Zealand.

Gisborne has been enjoying good meetings, and the work is being consolidated. On July 2 a S.S. teachers' conference was held. Three instructive addresses were given by Sister H. Grundy and Bren. Toogood and Gardner. Bro. Toogood, who has been with the church for the last eighteen months, will soon be leaving for America. He will be greatly missed, as he has taken a very active part in every department of church work.

After four years' happy and successful ministry with the church at Invercargill, Bro. G. T. Fitzgerald has left to take up work with the church in Nelson. During the past three months all meetings have been well attended, and there have been some twelve additions. At our brother's farewell sermon the building was crowded, and one young sister from the Bible school confessed Christ. Bro. and Sister Fitzgerald were tendered a farewell social, and presented with tokens of esteem. The church hopes soon to secure a preacher.

Queensland.

Fine meetings at Bundaberg on Aug. 3; two confessions at night. These make fifty since the mission closed last December.

At Eumina on morning of Aug. 3, the brethren met for worship in the residence of Bro. A. Waldron; Bro. Vanham exhorted. In the afternoon gospel meeting was held at Yingerbay, when Bro. Vanham preached from 1 Pet. 1: 10-12.

Gympie had fair attendances on Aug. 3. At night Bro. C. Trudgian preached on "Hated without a Cause." One scholar was added to the school. Enterprise building fund now stands at £21/10/-. Oct. 11 is the date fixed for the erection of the new building.

Aug. 3 was the opening Sunday of Bro. Ball's mission in Roma. Splendid attendance at the morning meeting, when Bro. Ball exhorted from John 14: 12. In the afternoon he addressed a special meeting of the Sunday school teachers, scholars and parents. Seven of the scholars made the good confession. The mission meeting at night commenced with a prayer meeting led by Bro. Vanham, followed by a song service conducted by Bro. Spratt, who is song leader for the mission. Bro. Ball's message, "Human yet Divine," was an effective presentation of Jesus the High Priest of our profession.

Tasmania.

Very fair meetings at Invermay last Lord's day. Bro. and Sister Daniels, of Margaret St. church, were present for worship. Bro. J. Hodgson delivered a helpful message on "Faith." At night a large audience listened to the gospel message, "Accidentally Lost." One man made the good confession. Bro. Percy Adams rendered assistance with a message in song.

The three weeks' special meetings at Devonport conducted by Bro. A. G. Brown, of Ulverstone, closed on the 1st inst. During the campaign one young woman made the decision. The folk highly appreciated the efforts of Bro. Brown. On 3rd, Bro. Warren conducted both services, and at the gospel service a woman made her stand for Christ. Bro. M. Byard, of Caveside, has taken

up residence in Devonport. On 4th the C.E. H.M. Com. rally was held, when a varied and enjoyable programme was rendered. An offering was taken up for H.M. work.

All meetings at Launceston have been well attended recently, and good interest is being maintained. On Aug. 3 Bro. C. Orr exhorted. One lady who confessed Christ in the recent mission was welcomed to fellowship. Mr. Philip Lewis (converted Jew) was present. About 130 broke bread for the day. Several who have been laid aside through sickness were present. The gospel meeting was well attended, Bro. Noble's subject being, "They searched the Scriptures, Why?" A new piano has been purchased for the school hall, and is much appreciated. The ladies of the guild are working hard for a sale of work to assist in paying for hall.

South Australia.

On Aug. 5 Bro. Mason returned to Goolwa, and baptised Mr. Reid (husband of Sister Reid). A married woman also has decided to follow Christ.

Mrs. G. Bennett gave a very instructive black-board lesson to the Wallaroo J.C.E. last Lord's day morning. The preacher exhorted the church on "Is Anything too Hard for the Lord?"

At Point Sturt on Aug. 3 at close of service conducted by Bro. J. Pearce, a young woman confessed Christ. August 7, Bro. Mason conducted a service, taking confession of Jean Pearce (daughter of Bro. A. Pearce), these two being immersed at close of service.

The anniversary of Moonta church was celebrated on Aug. 10 with three services. The afternoon was a young people's service. Bro. W. L. Ewers was the preacher, and gave the church a great uplift by his messages. There were good attendances. The services are being continued all the week and over next Sunday. Hearty singing has prevailed throughout.

Port Pirie church had splendid services on 3rd inst. Seventy members broke bread, and there were 110 persons in evening service. Mid-week meetings are fairly well attended; Bro. Bowes' addresses on the "Second Coming" are enjoyed. The meeting on morning of 10th inst. was below average, owing chiefly to sickness, but the evening was well attended. The sisters are preparing for a sale of work.

The work at Maylands continues to go forward. The conference year has closed showing an increased membership of 73, and a total of 392 on the roll. During the continued absence of Bro. Collins, who is improving in health, Bren. J. Cain, W. Green, W. Morrow, H. J. Horsell and G. D. Wright have assisted in the services with much acceptance, to all of whom the church offers thanks. The building drive moiety of effort is to be taken up on Sunday, Aug. 31.

The boys' club at Prospect held its first social evening on Aug. 2. It was very successful. The girls' club held a concert on Aug. 9, the proceeds being in aid of the piano fund. Services on Aug. 3 and 10 were well attended. Sister Mrs. Eddy, baptised on Aug. 6, was welcomed into fellowship on the 10th. The aged and esteemed Bro. Chapman passed away on Aug. 6, at the age of 90 years. The church extends loving sympathy to the bereaved. Bro. J. Haines has consented to take charge of the young ladies' class in connection with the Bible school.

Meetings at Kadina are keeping up well. At J.C.E. on Aug. 3 Sister Miss Cornelius gave a nice talk. Bible school had largest attendance for months. Splendid attendance at gospel service, Aug. 10, at J.C.E., Sister Miss May Woodward gave her first message. At 11 a.m. anniversary services were commenced. Good gathering at Lord's table. Mr. A. Richardson (Presbyterian church, Wallaroo) was the afternoon speaker. In the evening the building was full. Items by the choir and its members were enjoyed, and Mr. A.

Brown (Wallaroo Methodist church) spoke on "Heaven." It was a splendid message.

Alma church business meeting on July 23 was well attended. Treasurer's report showed a credit balance of £5. Secretary reported twenty members on roll. Six were added by faith and hope since the beginning of the year, five from the Bible school. Bro. Turner is doing good work among the young folk; his message at the afternoon meetings are appreciated by all, as is shown by the increased attendance, between forty and fifty nearly every Sunday. Secretary of Bible school reported 32 on roll, with thirty teachers. On July 30 a working-bee was held tidily up the chapel and graveyards. Afternoon tea was provided by the sisters.

Dulwich meetings are improving under the teaching and preaching of Bro. G. T. Walden, who has recently taken up the work as the forerunner of Bro. W. G. Oram, who is to commence his ministry in October. On Aug. 10 a lad from the Bible school was received into church fellowship, having obeyed his Lord in baptism. On Wednesday, Aug. 6, the annual church business meeting was held. Progress was noted in the various departments. There had been a net increase in church membership of 11 (62 to 73), also of S.S. scholars, 50 per cent. (38 more scholars now than last year). This year there are four more S.S. teachers. All the church officers are taking part in the S.S. A new kindergarten room 25 x 21, and two class rooms each 15 x 10, are nearly completed, and valued at over £400. Total moneys raised for all purposes, last year £240; this year £343. Increased faith in the future is evidenced by the engaging of a full-time preacher.

Victoria.

At the close of a very fine address by Bro. Illingworth at Malvern-Caulfield, two S.S. scholars made the good confession.

Meetings at York St., Ballarat, have continued good since the mission. Various brethren are helping to carry on the gospel services.

Boronia had good meetings last Lord's day. At the close of a very fine gospel meeting, two young people confessed Christ. Women's mission band enjoyed a visit from Mrs. Dimes, who addressed the sisters.

Meetings at Cheltenham on Sunday were the best for many weeks. Splendid addresses by Bro. Pittman. A number of visitors and strangers attended both meetings. Several members are laid aside with sickness.

Chelsea had splendid meetings last Sunday. Bro. Thompson spoke at both morning and evening services. About fifty met around the Lord's table. Sunday school is also on the upgrade. It is hoped soon to be in the new chapel, which is progressing rapidly.

Blackburn meetings of late have been fine. Bro. Ward is earnestly serving the church. The assistance of Bro. E. Gray, from the College, who has taken the position of Bible school superintendent, is also appreciated. Foreign Mission offering was a record—£4/4/6.

At Windsor since last report, the speakers of morning service have been Bro. Lewis, Andrews, Baird and Davis, whose addresses have been greatly appreciated. A boys' club and young ladies' guild have been formed. A social was held recently, and a very enjoyable time spent.

At Oakleigh Bro. Graham, from Middle Park, gave a fine exhortation on Lord's day morning. The two young girls who obeyed their Master in baptism were received into the church. At the close of the evening service two married ladies (mother and daughter) made the good confession.

Nice meetings at Swanston St. last Lord's day. In the morning Bro. Gibson presided. Bro. and Sister Mason, from Shepparton, were amongst the visitors, and Sister Mrs. McLennan was received into membership by letter from the church. At Port Pirie, S.A. Good addresses from Bro. Shipway morning and evening. The choir held a pointed officers for the following year. Good interest, and all determined to do the best possible to help on services of the church.

Special services are being held at Geelong during August. Good attendances at all services on Sunday. At night Bro. Stevens delivered a fine address on "Shall we Know our Friends in Heaven?" One young lad confessed Christ. The church regrets the continued illness of Sister Stevens, and prays for her recovery.

Good meetings at North Williamstown on Sunday. In the evening the third anniversary of the C.E. Society was held. A splendid address was delivered by Miss E. Smith on "The Ten Virgins." Special singing by the choir and Endeavorers, also a duet. The service was conducted by the C.E. Bro. Johnston spoke at the latter end.

Bro. Johnston spoke at the latter end. East Doncaster church enjoyed the exhortation of Bro. Perry. A baptismal service was held at Doncaster chapel in the afternoon, when one of the Bible school girls was baptised. At the gospel service there was one confession. Bro. Edwards's help as song leader and teacher is much appreciated. Bro. Smith is back after sickness.

At Hampton, three who were baptised during the previous week were welcomed into the church. These were Eric and Emily Thompson (grandchildren of the late pioneer evangelist, J. A. Hamill), and Joyce Reid. J. Tinkler in the morning and R. Pittman at night gave appreciated messages. Bro. J. Pittman was able to be present at and enjoy the morning service.

At Doncaster on Wednesday evening, at the conclusion of Bro. Lang's address, a young married woman made the good confession, and was baptised the same evening. On Tuesday evening, 5th inst., the K.S.P. club held a magazine night. There was a good attendance of members, and articles written by the young men showed that considerable time and thought had been spent on them.

Over 80 members broke bread at Maryborough on Sunday, and were exhorted by Bro. Baker. Bible school and Bible class had good attendance. The Bible class is proving interesting, and maintains a regular attendance. Arrangements are in hand for school anniversary. Gospel service was well attended. Bro. Baker delivered a powerful and inspiring address on the "Second Coming of Christ."

At Berwick the addresses of Bro. Sutton are much appreciated. Since last report two—a young girl from the Bible school and a lad, a former scholar—have confessed Christ. The church is losing a number of members through removal. The members are preparing for a fortnight's mission commencing next Sunday. Bro. Johnston will be the speaker, and Bro. Riches song leader.

At Moreland on August 10 Bro. A. E. Knight gave the address in the morning. T. A. Fisher and Eric Beattie, from the Sunday school, who made the good confession and were immersed, were received into fellowship. At night the Phi Beta Pi young ladies acted as choir. Bro. E. Watson was the leader of song. Bro. A. Withers spoke on "A Good Speculation." Attendances all day were good.

On August 5 members of Prahran K.S.P. and representatives from St. Kilda K.S.P. went to Elwood Methodist church to initiate their officers into the K.S.P. Last Sunday morning Bro. J. McG. Abercrombie gave a fine address. In the evening Bro. McCallum gave an excellent address to a very good gathering. Bro. H. Campbell, State Scribe, installed the newly-elected K.S.P. officers. He gave a fine address.

Montrose meetings are keeping up well. On Aug. 10 there were splendid meetings. In the morning an excellent address was given by Bro. Shain. In the evening Bro. Hillford spoke on "Problems of Life." A number of the members have been laid aside by sickness, but most are well, or on the way to good health. A few more members who have settled in the district have promised to come as soon as roads are passable.

At Lygon St. on Sunday there were good audiences. A young girl, a convert of the mission, was welcomed into the church. Dr. A. Mackenzie Meldrum exhorted, conducted the Bible class in the afternoon, and delivered a powerful address at night upon "Protestantism." On Friday even-

ing the church held a successful social which was well attended. W. C. Craigie occupied the chair. After several musical items were given, presentations were made by J. McColl and W. C. Craigie Hinrichsen, and W. Brooker (for Mrs. Brooker), as mementoes of the mission. Each of the recipients expressed appreciation. Refreshments prepared by the sisters were handed round. The new members are showing an interest in the work of the church.

South Yarra church met on July 31 to bid bon voyage to Bro. A. Searle, who will shortly be leaving for America. Bro. R. G. Cameron presided. A large gathering was present to do honor to the departing brother, who was loved and esteemed by all for his work's sake. Farewell messages were delivered by Bren. T. H. Scambler, W. H. Hinrichsen, J. Sharp, R. Payne, and by the leaders of all the auxiliaries. Bro. D. Lewis, for the church, made a presentation of cash, and Mrs. R. B. Tucker, for the women's guild, made a similar presentation. A varied programme was appreciated, and catering arrangements were in the hands of the women's guild. Bro. Hattwell occupied the platform last Lord's day morning, and Bro. R. Payne at night, Bro. R. G. Cameron being again unwell.

There was a large gathering at Ballarat (Dawson St.), on Sunday evening, Aug. 3, when Bro. A. W. Connor conducted the service as in memoriam of the late Bro. Charles Morris. Many outside the membership assembled to do honor to the memory of a notable Christian and good citizen. The choir rendered "For All the Saints," Miss Lawson and Miss A. Connor were soloists, and Miss F. Doncaster with Mr. J. Morrison gave one of Bro. Morris's favorite hymns. The wonderful record of 57 years in membership, and 32 years as an elder, was mentioned by Bro. Connor, and the long life of usefulness and influence traced back to the decision for Christ made about 1867 under the preaching of Bro. G. L. Surber at Lygon St. There were fine attendances on Aug. 10. At night Bro. Connor preached on "The Affirmations of the Protestant Witness," and one young man confessed Christ as Saviour.

New South Wales.

Paddington church rejoices in the extinction of the debt upon the building, thanks to the unwavering energy of Bro. and Sister Willson. Bro. Willson says they had "to stay the people's hands." A lady recently confessed Christ and was baptised. A young girl from the Bible school has also accepted the Saviour. All departments are moving forward. The Bible school is preparing for the forth-coming anniversary.

At Rockdale during Bro. Clydesdale's much-needed rest, gospel services were conducted by Bren. Coxhead and Haddon, whose services were much appreciated. On July 27, at the close of the gospel meeting, Bro. Haddon conducted the first K.S.P. installation service. On evening of Aug. 4, Bro. Clydesdale conducted an in memoriam service to the late Sister Mrs. Walter T. Coles. On Aug. 10 Bro. Clydesdale spoke both morning and evening. Attendances at gospel meetings are still improving. The ladies' sewing class made a beautiful drape for the reading desk.

At Lismore City Temple on Aug. 3, Elder W. Atkin was in charge. Good attendance. Sister Mrs. Withers, Melbourne, was amongst the visitors. At night Bro. P. J. Pond preached on the symbolism of the trumpets of Rev. 9. During the week Sister Mrs. Oakes was bereaved of her little girl of 14 months. To her and husband the church expressed deep sympathy. The young brother, Carson Witherspoon, is still seriously ill in hospital. Sister F. R. Furlonger is also ill in the hospital. Bro. Ray Pond has been transferred to Moree. He is on the staff of the Bank of N.S.W. there.

N.S.W. Sisters' Auxiliary.

The monthly meeting of executive was held at the City Temple on Aug. 1 with a fair attendance of delegates. Devotional was led by Sister Corbitt, who took for her Bible reading Acts

16, and her subject from verse 6, "Lord, what wilt thou have me to do?"—a personal message for all. A sweet solo was sung by Mrs. W. Hall. A season of prayer followed, many taking part. The president, Mrs. Clydesdale, presided. Minutes were read and confirmed. Apologies were received from Sisters Gordon, Fox and Mackinnon. A proposition that £2/2/- be donated to the "Messenger," and £1/1/- to the "Australian Christian" was confirmed. Prayer meetings were arranged for Enmore, Tuesday, Aug. 5, at 2.30 p.m., and Hurstville, Thursday, Aug. 21, at 2.30 p.m. A drawingroom meeting will be held at the City Temple on Friday, Sept. 26, for receiving gifts for the box for India. Supt. Mrs. W. Hall gave a very fine report of Dorcas work, having visited Belmore, Enmore and Bankstown. Two sisters were added to hospital committee.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the month of July the following amounts were gratefully received:—

Annual Offering.—Wedderburn, £2/18/10.

Churches per Collectors.—Middle Park, £2/10/-; South Yarra, £2/5/-; Cheltenham, £2/10/-; Sth. Melbourne, 13/3; Nth. Melbourne, £1/3/-; Gardiner, £4/4/2; Windsor, £1/14/-; Moreland, £3.

Churches per Duplex Envelopes.—Bendigo, 14/-.

Individual Gifts.—Mr. J. W. Burns, £1; "Peace Bond," £10; Mr. A. W. Stephenson, 10/-; Mr. W. Waters, £2; Mr. T. R. Morris, £10; Mr. W. R. Meyer, £1; Mr. and Mrs. E. M. Williams, £1; Mr. and Mrs. Jas. McKean, £1; Mr. F. G. Martin, £7/7/-; Mr. F. H. Elliott, £1; Mr. W. Montgomery, £1; Mr. Jas. A. Wilkie, £5; Mr. and Mrs. E. Muir, £1/10/-; Miss M. Watson, 10/-; Mr. Len. Gole, £2; Miss E. Waters, 10/-; Mrs. McGregor, 10/-; Miss J. Morrison, 10/-; Miss Dulcie Pillack, £1; Mr. Thos. Bagley, £5; Miss Darnley, 10/-.

Conference Fees.—Middle Park, 15/-; Malvern, £1; Box Hill, 10/-; Footscray, 15/-; Bamba Rd., 15/-; Dunolly, 10/-; Merbein (2 years), £1; Dandenong, 10/-; Rochester, 5/-.

Miscellaneous.—Refund Conference Expenses (F.M. Committee), £24; Women's Mission Bands, £13/3/-; Refund part Preacher's Removal Expenses (Colac), £7/17/6; Shepparton (part Mission Thankoffering), £40; Refund (Overcharge), £1; Chelsea (part Mission Thankoffering), £12/10/-; Sundries, 4/6.

In acknowledgments published in the "Christian" for last month, an amount of £3/8/6 from Doncaster church, per collector, was inadvertently omitted.

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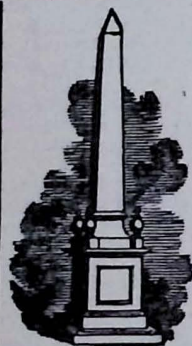
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