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Extraordinarily Ordinary.

W. R. Hibburt.

WE are living in a day when an individual may claim some virtue for being ordinary. Indeed, in some circles of society to be just ordinary singles one out as being extraordinary.

It is largely an age of paint and powder, posing and pleasure, sensation and shallowness, veneer and vanity. And because we are all more or less subject to our environment one finds it quite an exercise at times to be ordinary, to be natural, to be one's true self, free of all pausing for effect and posing for favors. But no matter how clever we may become in the art of shamming, our sin of insincerity will find us out. The best we can hope to do is to bluff a few people all the time, and some people some of the time, but it is a forlorn hope to expect to bluff all the people all the time.

"True art conceals art" was a truism often repeated by our elocution master. The truth of this is not confined merely to the elocutionary art but conveys a truth to the whole of life. Surely we pay the highest tribute to any man or woman when we say that they attract without adornment. Truth and beauty, worth and ability, need no undue parading and advertising. What we really are, is in the final, our only true eloquence.

Our ordinary job

It passes to-day as commonplace advice to urge that we put ourselves into our task rather than allow our work to pass for what it pretends to be. We are in such a haste to make a show that we slide over the injunction, "Whatsoever thy hand findeth to do, do it with thy might." Yet one ordinary man has forever left it on record that the application of this injunction to even the most menial task makes an extraordinary man. Epaminondas rose to a place of chief authority in Thebes, "and

used his power for the benefit of the people." He tried to inculcate the principles of right, justice, and humanity, to which he himself so steadfastly adhered. But his ideas were too pure and too exalted for the majority of his fellow-citizens, and, when his period of authority expired, they refused to re-elect him to the office of Boeotarch, and, to their lasting shame, appointed him superintendent of the city scavengers. But it was not for the lover of wisdom to murmur. Although placed in such a low and despised position, he attended to his duties with as much thoroughness and zeal as if he had been at the head of the state, so that henceforth the post of head scavenger was held to be one of no small honor." It is possible in whatever position high or low, in whatever circumstances adverse or favorable we may find

ourselves, to exercise our true and real self and ennoble all that our hands find to do.

An ordinary man.

It is not always the brilliant man, or the scholarly man that gets the world's work done. Such men show the way, and occasionally lead, but the great bulk of the world's hard work is achieved by the ordinary man, who with steadfastness of purpose expends energy and industry and puts the actual work through. Have you ever realised how the pages of the New Testament are freely covered with the names of ordinary men? After we have allowed for a few outstanding men the rest appear to be ordinary or average men. Herbert Seekings points out that even "of the twelve whom Jesus attracted to himself, one half live in the memory of the Christian church by the simple fact that their names occur in the list of the apostles. These men played their part within the shadows and the silences; no genial light falls upon them, and no generous tribute is ever paid them. We are granted no glimpse of their personal qualities, no record of any word they ever uttered, no suggestion of anything they ever did or attempted to do; they are just names to us. Yet would it not be unfair to them, and would it not reflect upon the judgment of our Lord, to suppose that they are characterless men who, without any fitness for such a choice, were selected merely to complete the group of the twelve? They were average rather than colorless souls, content to be near the Master, to identify themselves with his cause, and to yield their obedience to his will even as did the rest." The book of Acts and the Epistles reveal the fact that the church was being strengthened and stayed and the work impelled along by the ordinary, average man, even as it was with the extraordinary man of the Pauline type. None were more ready to recognise this than the Apostle

Life—I Am Ready.

Life—I am ready,
My tears are spent;

Grief is so futile,
So vain lament.

Life—I am ready;

Come whatever will;
I have met the Comforter
Out upon the hill.

Out in the clean winds
His voice I heard.

Sorrow makes one more keen
To catch his word.

"Let not your heart be troubled!"

The winds breathed it low.

And now I understand—

And now I know.

Life—I am ready,

Not baffled and dismayed.

I met him on the highest hill,

No more am I afraid.

A heart for any fate is mine.

There were thorn-prints on his brow!

And nail scars on his tender hands!

Life—I am ready now.

—Alma Leggett Lonsdale.

Paul. Those who know best the constitution of the church to-day are ready to respect and marvel how one ordinary man under the complete sway of the Spirit of God is able to accomplish what is utterly impossible to the brilliant and brainy man who is not fully consecrated. A fulness of the Spirit in the ordinary man is sufficient to make him "extraordinarily ordinary" in his life and influence.

An ordinary church.

In a State organising work one has at times the disappointing experience of meeting with members in a country town or a growing suburb who despise the fellowship of their brethren because they are an ordinary congregation in just a very ordinary building. But when the history of these ordinary congregations in very ordinary buildings (without the extraordinary choir, preacher and equipment) is written, it will be found that they have been greatly blessed and used of God in pioneering the kingdom work. In an ordinary church where praying is not pretending and giving is not withholding and believing is not bluffing, and where fellowship knows no cliques and work no shirkers, you find a company who are so Christ honoring that they truly wear the name Church of Christ. The history of the ordinary churches is that they often produce the extraordinary congregations. Most large congregations date back to the humble meeting in a cottage or hall, and many an eminent preacher is from the obscure country wayside church.

"Extraordinarily ordinary."

Dr. Shelton, "one of the boldest and most heroic spirits known to the missionary life in this generation," was expected at the time of his home-coming from Tibet to visit the school of the Central Christian Church, Detroit, for which church he had been "living link" for fifteen years. The preacher of the church tells how the boys and girls for weeks were full of wonder and expectancy. "Then Dr. Shelton came, and with wondering eyes the children looked upon him. They saw not 'a plaster saint,' nor a conceited celebrity, but a big man with a boyish spirit and a great heart. He was so human, so big, so gentle, so kind: they all loved him from the first and stood in awe of him not at all." One who knew him for over twenty years included the following words in a noble eulogy: "Here was a man practising to the full, with the greatest naturalness, the very thing I questioned any man's power to do. Here was a man loving his enemies freely, forgiving those who sought to harm him in the most bitter and cruel way. Albert L. Shelton was the man who, more than any other man I knew, did the things that Jesus did in the spirit which Jesus did them, fearlessly, heroically, successfully."

A recent article comparing two preachers said in praise of one, Spurgeon: "He was the bigger human, 'extraordinarily ordinary' sitting among his flock for long hours throughout the day hearing their life

stories and retelling them again in the light of Christ, when he faced them again from the pulpit." Where do men of this calibre find their inspiration and example of simplicity, sincerity and spontaneous naturalness? It is the Christ. "Jesus is not one of the group of the world's great . . . He is simply Jesus."

George Matheson addresses our inmost being and says, "So shall it be with thee, my soul, if thou wilt let Christ in. Thou shalt become for the first time perfectly natural. . . . Thou shalt forget to be proud and thou shalt forget to be humble. There shall come to thee a larger love, which shall destroy both vaunting and shrinking. Perfect health neither says 'I am sick' nor 'I am well'; it is unconscious of his own

breathing. So shall it be with thee when Christ shall enter in. Thou shalt become spontaneous, natural, free. Thine shall be the singing of the brook, the warbling of the bird, the kindling of the flower. There shall be no pausing for effect, no posing for attitudes, no angling for favor, no trying to seem. No more shalt thou study the right thing to say; it shall be grace—something native to thy life. Thy kindness shall be instinctive—born in thy blood. Thy sacrifice shall be unconscious—part of thy being. Thy service shall be easy—an expression of thine own heart. It is sin that has made thee unnatural: thou shalt be a child of Nature again when thou hast let Christ in."

The Unity of the Church.

Ethelbert Davis.

We ought to love the church, because Christ loved the church and gave himself for it. He purchased the church with his own precious blood, and therefore it bears to him the closest relationship.

A study of the New Testament impresses one with the fact that every figure used concerning the church emphasises the dependence of the church upon Christ, and the fact of its essential unity.

Building.

One figure used is that of a building. Writing to the Corinthians Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ." Obviously the whole church rests upon Christ as its foundation. Without foundation there can be no superstructure. As the building depends wholly upon its foundations, so the church depends wholly upon Christ.

To show the relationship of the members to each other, Peter said, "Ye, as living stones, are built up a spiritual house." One stone does not make a building; neither do a number of stones lying in confusion constitute a temple. In a building there must be order, and one stone set by another, and therefore closely related. In these two Scriptures the absolute unity of the church is set forth in the stones bound together in one perfect whole, resting upon the one foundation.

Bride.

In the last chapters of Revelation, the church is spoken of as the Bride of Christ. Here, again, is the idea of perfect unity—Christ, the bridegroom; the church, the bride. The church is not represented as a bridal party, with the individuals making the bridal group; but all the members bound together constituting one personality, the bride.

The idea of the members all bound together forming one distinct personality, shows how closely the members are related to each other. The idea of bride and bridegroom shows how closely the church is related to Christ.

Body.

Paul's chief conception of the church is the body. To the Colossians he writes concerning Christ, "He is the head of the body, the church"; to the Ephesians, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body," and "God . . . hath put all things under his feet, and gave him to be head over all things to the church, which is his body." Writing to the Corinthians he shows how the body is united to the head, and how the body under the control of the head functions.

It is the body, not the bodies of Christ. Here the members are bound together constituting one body. The idea of the body with its many members making one complete whole, shows how closely the members are related to each other. The idea of the body connected to the head, shows how closely the church is related to Christ.

A living organism.

Involved in the fact of the unity of the church, represented by the body, is the truth that the church is not only an organisation, but also a living organism, and therefore the medium through which Christ, the living head, expresses himself.

As a result of this unity, every member must function. Paul says that every member is essential. The eye cannot say to the hand, "I have no need of thee." Every part must function both as single members and as constitutional parts of the whole. and the mutual and sympathetic connection with each other is explained in the words: "There should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

As a fitting climax to this series of truths is the blessed fact that, from the head through the whole body to its furthest extremity, pulsates the Holy Spirit, giving fulness of life to every part.

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hesitation. "You seem a very temperate people here," Mr. Augustine Birrell once said to a Cornish miner, "how did it happen?" The miner replied solemnly, raising his cap, "There came a man amongst us once, and his name was John Wesley." Lord Morley pays a like tribute to Gladstone. After quoting from one of his great speeches in the House of Commons, in which he set forth his view of the temper and principles on which nations to-day should deal with one another, Morley adds this pregnant comment: "Mr. Gladstone was not a Christian for nothing." To him, as to Nehemiah, religion did really mean something; he, too, might have said, "So did I —so did I—because of the fear of God." It is always so, I repeat, that real religion works, and the Christian who interprets his freedom as a freedom to go anywhere and to do anything that "nature" prompts will quickly find Paul across his path with the blunt word of denial upon his lips: *Ye cannot drink the cup of the Lord, and the cup of devils.*

Service.

Mrs. R. A. Connor.

Service is the master-word of the religion of Christ. Of himself he declared, "The Son of Man came not to be ministered unto, but to minister," and on service he placed the greatest honor, declaring in words which startle by their revolutionary tone, "Whosoever would be chief among you let him be the servant of all."

In the world of Christ's day, servants were so largely slaves that labor was looked upon as degrading, and the true aristocracy were those who neither toiled nor spun. The world has travelled far since then, yet even to-day we do not grasp all the implications of the fact that the only aristocracy recognised in Christ's kingdom is the aristocracy of service. We have often stressed the fact that in the upper room Jesus on the night he was betrayed "took bread" and "took a cup," and failure to obey his sacramental word marked men as disloyal; but we need to stress anew the other fact that on that self-same night in full consciousness of his divine origin and regal destiny, Jesus "took a towel and took a basin" and washed the disciples' feet, declaring "I have given you an example that ye should do as I have done to you." This he declared to be the way of happiness: "If you know these things happy are you if you do them." And this was not for those apostles or first disciples only. The Lord has put every disciple under this law of service. Smallness of ability or limitation in our sphere do not remove the obligation, and the "one talent" man is the Lord's example of the tragic failure of thinking it does. It is the application of this general law to us Christian women that is our present theme, not to the few women of great ability, or to those whose position in life brings great opportunities, but to the rank and file of our sisterhood, without whose service Christian tasks will remain undone.

The motive of Christian service.

All service must have a motive. Some service is rendered to gratify self or to win approbation from men, but Christian service must spring from love to Christ. "Lovest thou me?" is the question of the Master; and when we answer, "Yea, Lord, I love thee," he commissions us for service: "Feed my sheep;" "feed my lambs." Without this love such service will not be given, and when love is professed, it must prove itself in service for others, not spectacular service, not noisy service, but real service for others in the Spirit of Christ. This is the proof of love for him. The charm of the household of Bethany is in the fact that both the bustling activity of Martha, who prepared and served the feast, and the contemplative attention of Mary to the words of the Master, are seen to be the outcome of a love real, deep and abiding. It was a love that counted not the cost, whether in the toils of kitchen preparation or in the costly box of ointment poured out so lavishly on Christ. It was not the beautifully served feast, nor the fragrant costly ointment, that touched Christ's heart, but the love of which these things were the outward expression.

Of course, this service was done for Christ personally, and we cannot thus serve him. He is not here, but we have to learn (and it is not always easy to do so) that we serve Christ as we minister to others. "Inasmuch as ye did it unto one of the least of these ye did unto me" is written to teach us this lesson.

The spirit that gives value to service.

Another lesson seen in this story, and one that needs emphasis, is that it is sacrifice that makes all service effective. "God is a God of knowledge, and by him actions are weighed." This is a great truth. The character of the giver determines the value of the gift. The spirit of the doer, in the realm of religion, decides the power of the deed. Similar actions may carry diverse powers,

for it is in proportion to sacrifice that deeds become effective. We often say that if we had time we would do such and such, or if we had money we would give this or the other. But, depend upon it, if we had superfluous time the Lord would not call us, because superfluities are mostly impotent for service.

It is when our giving of money, strength or time touches the quick that it becomes vital, and we share in the travail of our Lord and Saviour Jesus Christ. Such sacrificial giving of service will only be born at the cross, where we learn of the love that stopped not short of the supreme sacrifice. On this principle of valuation, the widow's two mites outweighed the gift of Dives, and the lesser gift may be more effective than the greater one. But it is fitting that these basic principles be applied to

Women's service for the kingdom of God.

It is not possible or desirable to try to sever the work of the kingdom into two spheres. Men's work and women's work overlap and are complementary to each other. But there is a special appeal to-day to the women of our churches. As we view home life, social life, church life, and national life, in relation to women's service, what manner of women are called for? How shall we so act as to inherit the benediction of Jesus, "She hath chosen the better part"? Let us emphasise a few things.

Service for Christ in the Home.

The home is supreme. Home life lies at the basis of all national greatness and stability. Here without a doubt is women's own sphere. Not that a man may delegate to his wife the tasks which are equally his own, but in the lives of boys and girls, the mother counts for most; and, in spite of "modernism," the home still claims most of our time. Let us women realise that souls have been intrusted to us, and that their lives here and hereafter may be made or marred by our teaching and example. Let none of us repine because public spheres in church or nation are not open to us. The greatest sphere is ours when we may influence the nation's life at its very source. How shall we fulfil our task? We must realise that true development is founded on the Word of God. This we must know and live. This we must seek to impart. We may also create in our boys and girls a taste for the good, pure and true in literature, to counteract the shoddy and shady so prevalent to-day. Time is not wasted in making home a place of brightness. The things of the body—the lesser things of dress, taste, etc., may not be lost sight of, but the greater things must be first. We need not be indifferent to the beautiful or take away the pleasures of life, nor make life sombre; but we must ever remember that "the life is more than meat, and the body than raiment." By example and wise precept let us help them to see this great truth.

What a woman may do in the life of a son is illustrated for us in the life of Moses, whose name is on the highest pinnacle of fame. Behind the greatness of Moses—leader, emancipator, lawgiver and patriot—lies the influence of that little-known Hebrew woman whose life was circumscribed by a slave's environment. Surely it was a small sphere; yet she lived in her great son and influenced all generations. Here is the first line of defence which we must hold. It is a perverted vision that sees this as a too limited sphere. Service in the home as sister, wife and mother, such as will meet with Christ's approval, is one that will bring richest reward.

Service for Christ in the Social Circle.

By this I mean that we women are called to bear our religious principles among our friends and in the social circle in which we move. This circle needs to be Christianised, and in many

cases badly needs it. What then is needed? How can we serve? By being women of conviction, not pushing them down people's throats, but letting it be known that we have them. Customs prevail and practices are indulged in which are not in harmony with the highest principles, which must be independent enough to stand for what is right, yes, even "dare to stand alone," for a brave stand for a right principle will rally to our side some who are too timid for leadership, but welcome it. Have we not seen how questionable practices in certain groups have been dropped, because some one stood four square for principle? In the social circle there is a sphere for service too often neglected.

It would be affectation to utter a tirade against "fashion." Yet we can sometimes show our Christianity by following it at least a good way behind. But, without seeking to be conspicuous, let us not fear to be called "fanatical" or "queer" where high principles are concerned. To refuse to do what "everybody" does may be the highest duty. The social sins may be discontinued, and the hateful toleration of evil in men of position or wealth will end. She who in this serves her sisters, serves also Christ. In speaking of this, it may not be out of place to urge our women, young or old, who work in office, shop, or factory to be mindful and sisterly to the girl fresh from home, meeting for the first time life's roughness. She needs your help. Give it, and perhaps save a soul from death. Give it, and some day some sister may put the shield of her example and counsel around your own child. Evil unabashed does not hesitate to attack virtue; let not Christians hesitate to protect.

Service for Christ in the Church.

Here, also, must be our field of service. It does seem that there is no excuse for saying there is nothing I can do with the numerous activities of the church to-day. Think of the rich field of opportunity in the Bible school. It is not spectacular, but it is vital. Who can measure the far-reaching effect of this service? True, it is a field where fruitage does not appear at once, but if anywhere, here it is true, "Labor is not in vain." Nothing will be lost. See its greatness, and enter in.

Then the kingdom waits for those who will quicken the life of the church in her work of spiritual extension. The so-called "foreign" field is one in whose toil we all may share. Some in person, but all by fellowship in giving, and in prayer, may share the Master's burden and obey his word, "Give ye them to eat." Women's part in this is manifest. But we must not make the mistake sometimes made by zealous workers in one line of work of thinking that it is the only one. Only let it be true that our love for God finds expression in some service. We must live that our lives are at his disposal; we must live to further his interests; we must enter into his aims, and even then realise that when we have done all, we are still "unprofitable servants." Love for God and toward our fellows will work out in many ways of service which we gladly impose on ourselves. The Master himself questions us—

"Have you looked for my sheep in the desert?
For those who have missed the way?
Have you been in the wild, waste places,
Where the lost and wandering stray?
Where the lost and wandering stray?
Have you trodden the lonely highway,
The foul and the darksome street?
The foul and the darksome street?
It may be you'd see in the gloaming,
The print of Christ's wounded feet."

Have we? In the church, which is his body, must we women find our chief sphere, after the home? The hour calls for it, the Lord surely demands it, that we women who bear his name shall love God, love Christ, love humanity, and express that love in humble, constant service to enable the church to carry on its blessed ministry of redemption.

Service for Christ in the Nation.

For good or for ill, women are in the political life of our nation. For good we believe it to be. In the realm of politics great questions will be far-reaching issues are to be fought, and we

or lost. Questions vitally related to the well being of home, and to the safety of sons and daughters. The liquor question is pre-eminently a woman's question, and the day that she stands up on the right side will settle the fate of the trade. In the present crisis in our own State, we cannot be mere spectators; we must act not only in the home, school and church, but at the ballot-box as well. The ever-present gambling curse is in every factory, shop and office in our land. Child welfare and the question of war are women's questions. We must find time somehow to make our influence felt here, and dare to believe that such work is also service for Christ. This is too big a subject to go further into at this time. But in all these four spheres we women may find a field of service where our lives may tell for eternity. We are busy: life has its cares; every day has its toils, but love for Christ will find a way. But let us not lose sight of the smaller tasks in seeking for big things. Let us be happy to render loving service along the way.

"There are so many helpful things to do—
Along life's way;

Help to the helper, if we but knew;
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along the way.

How many lifted hands still plead
Along life's way?

The old sad story of human need
Reads on for aye.

But let us follow the Saviour's plan—
Love unstinted to every man.

Content if at most the world should say
'He helped his brother along the way.'

Let us listen with new attention to the Master's challenge that rings through years, "If any man serve me let him follow me, and where I am there also shall my servant be." And let the Saviour's promise inspire us as we move forward at his bidding in loyal service, "If any man serve me him will my Father honor."

"Must We Retrench?"

Many thanks for your article on "Must We Retrench?" We need the same searching rallying word in N.Z. It is when members of committees, F.M. and others, find themselves under the necessity of paying for the privilege of trying to push on the good work, that one is in danger of being appalled at the apathy of so many who "profess and call themselves Christians."

We need to follow in the steps of Paul if we are to make a successful appeal to our brethren. There is a suggestive connection in Ephesians, chapters three and four: "I bow my knees unto the Father." "I therefore beseech you to walk worthily of the calling wherewith ye were called." Prayer to our Father for our brethren, before we make our appeal to them for him. What a prayer, and what an appeal! and what an issue for the ministry of all—"the building up of the body of Christ," "making increase of the body unto the building up of itself in love," "forbearing one another in love," "speaking truth in love," "walking in love." To-day much is said about ideals. Every merely human ideal fades into insignificance in the presence of God's ideal for us in Christ. Must we retrench? Never; so long as Christ counts supremely with us.

—T. J. Bull.

Progress.

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our father's day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

—Lowell.

Religious Notes and News.

"God is in Charge."

Dr. John R. Mott, in a recent interview encouraged friends from Russia to maintain a quiet confidence in God; not to forget that God is in charge, that every marvellous advance has been preceded by suffering—the Resurrection by the Cross—and that God is most certainly preparing great things for these Eastern countries; that God has got his own men in preparation in the Eastern churches, and is not dependent upon foreign importation. Do not, he said, make the mistake of assuming that Christ is without his witnesses in these lands. To those who are humble and pure in heart, the Living Christ is communicating himself. We are likely to find him in places of suffering, sorrow, and need rather than in places of self-satisfaction and ease and comfort. It is in accordance with the disposition and heart of Christ suddenly to appear in places of darkness and suffering; suddenly he starts up before us in places where we had least thought of his being.

Glasgow Sunday School Convention.

The Home papers give much information regarding the notable Convention held in June. This Convention, it is said, will go down to history as the greatest and best in the story of the World's Sunday School Association. Its 2,810 delegates represented forty-two denominations drawn from fifty-two nations with more than 32½ million teachers and scholars in their 300,000 schools. We give a few paragraphs dealing with the Convention and its work.

The Cost of the Convention.

It was made possible for Glasgow to organise so stupendous a Conference by the extraordinary generosity of Scottish people. A sum of £10,000 was contributed not only by wealthy donors but by individual Sunday schools, so that Scotland may be said to have entertained the representatives of 300,000 schools. Many of these visitors, especially those in Central Europe, could never have come had they not been helped by this fund, for their countries have been terribly impoverished by war. After the scanty and costly fare in the lands they have left, the dainty and varied meals in the excellent restaurants and cafes in which Glasgow abounds seemed sumptuous.

The "International" Lessons.

The afternoon session of the closing day was of the greatest importance to Sunday school teachers, who should specially observe what was said about what are commonly known as the International Lessons, but are more accurately called "The Uniform Lessons." The previous day seven representatives of the U.S.A. Lessons Council met seven representatives of the British Lessons Council to consider the possibility of future co-operation, and consequently the speakers of the two great sections of the English-speaking world were in a position to adumbrate the work of their Lesson Committees in the coming years. Dr. Garvie, the Chairman of the British Lessons Council, delivered a clear, strong and courageous address, which should reverberate throughout the Sunday School Unions and meetings of teachers throughout the world. He began by saying boldly "The days of Uniform Lessons are over, because they do injustice both to the child and to the Bible. The Lessons must be suitable to the mental age of the child on the one hand, and therefore graded. On the other hand, the Uniform Lesson does not allow the fullest use of the Bible as contributing to the moral development of the child. But with group grading we can make a fuller use of the Bible than ever before. We can take those lessons which will be of most interest and advantage to the age of the scholars. In some quarters there has been a revolt against the inclusion of many lessons from the Old Testament, but we believe that

much of the biographical and historical material is of great educational value to our scholars. The Old Testament may still be a tutor to lead boys and girls to Christ. We make the fullest use of the Bible, as it is the text-book of the Sunday school, but we are bound to add supplementary or 'Extra-Biblical' lessons, as teachers of beginners and primary departments especially assure us that it is not possible to obtain from the Bible all the material they need. It is through Nature, home and familiar objects of life that we can help the children to learn, though the truth taught is the truth of the Christian life."

It was announced that a committee of seven has been chosen to make a comprehensive study of the various Scripture lesson schemes and courses in use throughout the world, and to devise adequate curricula in the various fields.

Golden Rule Sunday.

There are many thousands of children in the Near East—in Greece, Armenia, Syria, Palestine—who are without father, mother, relations, or country, and have become international wards. Unless Christians feed and clothe them they will perish. At the Glasgow Convention it was decided to ask all persons who are willing to make a practical application of the Golden Rule in their own homes to provide for their Sunday dinner approximately the same menu that is approved and provided, when funds permit, by the Near East Relief Committee for the tens of thousands of these orphaned children in their temporary orphanage homes in the Near East. The money thus saved is to go to the help of these children. Here, indeed, is a practical test of the genuineness of our Christian sympathy. "Whatsoever ye would that others should do unto you, do ye even so unto them."

One of the Century's Greatest Achievements.

Dr. F. H. Otto Mille, speaking at the Sunday School Convention in Glasgow, said:—

"He had heard so many good and so many bad things about Prohibition, that he went to the United States to see with his own eyes, and after travelling throughout America observing the results of Prohibition, talking them over with people of all classes of the population, it seemed to him that the prohibition of intoxicating liquors by the self-determination of a nation of more than 100,000,000 people was one of the greatest achievements of culture in our century and one that might aptly be compared with the great deed of Abraham Lincoln when slavery was abolished.

"Prohibition did not come over-night. It took more than one hundred years of hard work, of progress and reaction before the goal was reached, and the Prohibition movement had a history whose thrilling chapters sound like fairy tales. If they asked him what were the forces that brought about the Prohibition law in the United States he would answer, without hesitation, the churches, the women, and the schools, especially the Sunday schools."

"Against Sunday Sport."

The following paragraph from the London "Evening News" is of interest. It refers to the Olympic Games recently held.

"One of the finest British sprinters has decided on religious grounds not to run in the 100-metres race for his country, which begins at Colombes, Paris, next Saturday. He is Eric H. Liddell, and his decision means a serious loss to the British team, as he is an ex-British champion for the hundred yards, holding the British record for that distance (9 7-10). Mr. Liddell is a staunch Presbyterian, and his decision is due to the fact that the heats of the 100-metres race are to be run off on Sundays. His religious convictions are against Sunday sports."

The Home Circle.

Conducted by J. C. F. PITTMAN

"Out of Touch."

Only a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected of you. 'Twould have given relief,
For her heart ached sore the while;
But, weary and cheerless, she went away,
Because, as it happened, that very day
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered,
"Speak."

But the workers passed onward, unblessed
and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said: "Sing to-night;
Thy voice is thy Master's by purchased right."
But you thought: "Mid this motley throng,
I care not to sing of the city of God,"
And the heart that your words might have
reached grew cold;
You were out of touch with your Lord.

Only a day, yes, only a day,
But, oh, can you guess, my friend,
Where the influence reaches
And where it will end,
Of the hours that you fretted away?
The Master's command is "Abide in Me,"
And fruitless and vain will your service be
If out of touch with your Lord.

Black Kitten Goes in Search of Happiness.

Gray Kitten sat sunning herself in the barn doorway. She was very happy, for she had been good. She had had a good dinner, and then had washed her face and hands as her mother told her. Now she was ready to take a nap. Mother Cat had promised she would chase leaves with her if she was good and went to sleep. Gray Kitten purred contentedly.

Just then Black Kitten came around the corner. "Come with me, Gray Kitten," he said. "Where are you going, Black Kitten?" asked Gray Kitten.

"I am going to find happiness," replied Black Kitten. "You come with me. Will you?"

"But I have found happiness here," said Gray Kitten. "I have been good to-day, and am as happy as a kitten could wish to be."

"Oh, very well," said Black Kitten, chasing his tail round and round. "You may be happy, but I am going to be happier. Good-by."

Away Black Kitten went to the hen-pen. But there he saw a big, white bird who flapped his wings and stretched his great white neck and opened his great yellow mouth, and cried, "Cock-a-doodle-doo-oo-oo!"

Black Kitten didn't know what he meant, but he was sure it was something terrible. He was frightened, so he ran away. And he had to run for his life. He ran out into the road. There a big dog saw him. "Woof! woof!" said Big Dog, as he dashed after Black Kitten. "Bow-wow! Bow-wow!"

Black Kitten was more frightened than ever. He ran to a tree and climbed up into its branches. Big Dog sat down on his haunches and waited. He looked up at Black Kitten and ran out his wet, red tongue. Sometimes he barked, sometimes he growled, and sometimes he made believe he was going to climb the tree after Black Kitten. By and by a little girl came along. She called Big Dog away, and scolded him for chasing a poor little kitten up a tree.

Black Kitten waited until he was sure Big Dog had gone. Then he carefully let himself

down the tree, backward, looking first on one side, then on the other. When within two or three feet of the ground Black Kitten jumped, and then, without once looking behind him, he started straight back home to her barn.

Gray Kitten was chasing leaves with her mother. She looked very happy.

"Where have you been, Black Kitten?" asked Mother Cat.

"He has been seeking happiness," Gray Kitten answered for him.

"Then I know," added Mother Cat, "that he didn't find what he was looking for."

"Black Kitten," she said, turning to him, "I hope you have learned a lesson. Hunting happiness is like chasing fireflies—you're always going to find it on the next bush. If you can not be happy at home, you will never be happy anywhere. If you would be happy everywhere, learn first to be happy at home."—"Sunshine for Little People."

Riches.

The moment Phyllis saw her father hand the letter to her mother she knew what to expect.

Mother read it through slowly and looked across at father. "It's from Aunt Tilly. She has broken her collar bone. Callie has told her to come to her, but it makes Aunt Tilly sick to think of living in the city. I really believe she couldn't stand it at her age."

Father answered what mother did not say. "You know anybody you want is welcome. I'm only afraid of the extra care for you. You're sure it won't be too much?"

"I knew you'd say that, John! I'll write to her to-night. She will be so happy, though not half so happy as I am to be able to do something for her. I never can repay her for what she did for me when I was a child."

"I should think you'd paid it back a dozen times over," Phyllis said sharply.

The happy light vanished from mother's face. "There are things that never can be repaid," she said gravely.

Phyllis went up to her room. She knew that she had hurt her mother, but hadn't she, Phyllis, some rights? All her life they had been like that, father and mother, taking in all kinds of people—sometimes because of imaginary debts, sometimes just because the people were poor or forlorn. If they had not always been doing things like that, they could have had a different kind of house, one like the Collins'. Phyllis could not think of the luncheon she had given Flo Collins' cousin from Memphis without feeling humiliated. Suddenly she picked up her hat; she would go over to Flo's at once. Flo welcomed her warmly. She ordered iced tea and jumbles on the verandah—iced tea in lovely cut glass with the right kind of spoons! Phyllis drew a breath of delight. That was the way people ought to live!

Flo was chattering as usual. "Aren't men funny? Dad had a letter from an old uncle of his, just a regular hayseed, you know, where he used to go when he was a boy. He's coming east for a visit, and dad, if you please, was going to bring him here! Of course mother wouldn't let him, but she had an awful time making him understand. Dad said it was a matter of honor. Did you ever?"

Phyllis sat very still. She hadn't realised how a remark like that would sound. Suddenly as she thought of the procession of guests, many of them poor or unhappy, who had the best that her home had to give something warm and proud and glad filled her heart.—"The Youth's Companion."

"All new arrivals are washed," exclaimed the warden of the prison, "And if they make a fuss?" "Then they are ironed."

The Family Altar.

J. C. F. P.

SUNDAY.

He came unto his own, and they that were his own received him not.—John 1: 11.

"A mighty pain to love it is,
And 'tis a pain that pain to miss;
But of all pain the greatest pain
It is to love and love in vain."

Reading—John 1: 1-12.

MONDAY.

From that time began Jesus to show unto his disciples that he must go unto Jerusalem, and suffer.—Matthew 16: 21.

Two thousand years ago there was one here on this earth who lived the grandest life that ever has been lived—a life that every thinking man, with deeper or shallower meaning, has agreed to call divine. I read little respecting his rights or of his claims of rights; but I hear a vast deal respecting his wrongs—wrongs infinite, wrongs borne with a majestic, God-like silence. His reward? His reward was the reward that God gives to all his true and noble ones—to be cast out in his day and generation, and a life-conferring death at last. These were his rights.

Reading—Matthew 16: 21-28.

TUESDAY.

And he took it (the body of Jesus) down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.—Luke 23: 53.

Christina Rossetti, writing of "The Descent from the Cross," expressed herself thus:

"Is this the Face that thrills with awe
Seraphs who veil their face above?
Is this the Face without a flaw,
The Face that is the face of love?
Yea, this defaced, lifeless clod,
Hath all creation's love sufficed,
Hath satisfied the love of God,
This Face the Face of Jesus Christ."

Reading—Luke 23: 44-56.

WEDNESDAY.

He is not here, but is risen.—Luke 24: 6.

In the "Life of Dr. Dale," we are told how he came to write his book—"The Living Christ." He was writing an Easter sermon, and when half-way through, the thought of the living Lord broke in upon him as it had never done before. . . . It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, "my people shall know it; I shall preach about it again and again, until they believe it as I do."

Reading—Luke 24: 1-12.

THURSDAY.

Preach the Word.—2 Timothy 4: 2.

"Our Lord's plan was not to save men by a musical programme though beautiful that programme may be; it is through preaching that he is to reach the heart and change the life."

Jesse R. Kellems.

Reading—2 Timothy 4: 1-5.

FRIDAY.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.—Galatians 2: 20.

"O hide this self from me, that I

No more, but Christ in me, may live;

My vile affections crucify!

Nor let one darling lust survive!

In all things nothing may I see,

Nothing desire or seek, but thee."

Reading—Galatians 2: 15-21.

SATURDAY.

If we endure, we shall also reign with him.—2 Timothy 2: 12.

"Some day the bell will sound,

Some day my heart will bound,

As with a shout,

That school is out,

And lessons done,

I homeward run."

—Maltbie Babcock

Reading—2 Timothy 2: 8-13.

Prayer Meeting Topic

September 3.

The Prodigal Son. (Luke 15: 11-32.)

Horace Kingsbury.

"There is joy in the presence of the angels of God over one sinner that repenteth." "The three parables which Jesus gave to illustrate God's mercy and love toward sinners are called the Lost Sheep, the Lost Coin, and the Lost Son. In our Parable of the Lost Son, the prodigal represents the sinners in their guilt, penitence and pardon, while the elder son represents the hard-hearted Pharisees who scorned them."

Mr. R. C. Gillie draws attention to three elements in the waywardness of the prodigal:

- (1) It had its beginning in his failure to appreciate present possessions. He was most happily circumstanced, but he seemed to utterly ignore that fact. His eyes were taken off the possessions at hand and fixed on possibilities far away.
- (2) The element of disregard for parental interest also entered into the waywardness of the prodigal. He certainly had opportunity to know what the father's interests and wishes were, and he certainly must have known that his going from home was contrary to both.
- (3) The predominating element in the waywardness of the prodigal was his supreme selfishness. When selfishness takes the lines and does the driving the destination of the life becomes painfully uncertain.

The same writer emphasises three marks of the character of the Divine forgiveness:

- (1) God is on the watch for the returning soul. The returning prodigal was slow, the welcoming father swift. All the difficulties were solved and the hesitations removed by that hastening figure, and the arms about his neck, and the kiss on his cheek. God is like that.
- (2) No additional humiliation was asked, no time of probation demanded. The penitent was interrupted before he got to his humble proposal to enter the old home as a serving-man, without dignity and without privilege. The father was anxious to restore self-respect. His love read all that would fain be said. He interrupted with his swift orders to the wondering servants, who had followed his headlong rush: "Quick, bring the best robe and put it on him." Penitence, not penance, was the father's demand. God is like that.
- (3) Giving was joined to forgiving. The robe, the ring, the sandals and the feast—all these were added to the welcoming kiss. One is tempted to give meaning to each of these. The robe—renewal of character; the ring—restoration of dignity; the sandals—equipment for life; the feast—provision for joy. But that is, perhaps, to blur the picture. Fulness of forgiveness—that is the outstanding declaration. God is like that. "He giveth liberally, and upbraideth not" (Jas. 1: 5).

"One night a man, still young, stepped briskly from the train that stopped at the little station. He walked swiftly through the town to the widow's cottage. For one moment he paused at the door, then knocked. The door opened, and mother and son were looking at each other. Unbelief, wonder, hope, recognition flashed in quick succession over her features. Stumbling forward, the man cried, 'Mother, will you kiss me? I have brought back all the money I stole. I could not write or come till my honor was restored. Will you forgive me, mother?' Then after a pause he spoke again. 'And, mother,' he said, 'I left home with a heart empty of Jesus. I come back full of Jesus and of his love. He brought me back to you.' And then they were in each other's arms. The old story had come true once more: 'This my son was dead and is alive again; he was lost and is found.'"

Suggested Hymns: 390, 328, 682, 853.

Our Young People.

Conducted by W. CALE

More from the Great Sunday School Convention.

In point of representation, it was a larger convention than any of its predecessors. Nor was it a sight-seeing crowd of tourists that went to Glasgow, but men and women from the ends of the earth were there for a high purpose—to determine how best to serve the children of the world. So crowded were the sessions that for late-comers at most of the sessions there was standing room only. Our own Dr. Pearce (who visited us recently) made a great speech in which he said: "The only way to make the world safe, and civilisation secure, is to teach the children. . . . More Sunday schools must be organised for the teaching of the children until there is a school within the reach of every child in the world."

One notable feature was the presentation nightly of "The Pageant of the Sunday School," showing how the children of every land are being led in a world procession into the King's Highway. This pageant, produced by Miss Street, editor of the "Sunday School Times," London, and Mr. Keliy, National Secretary, required the presence and participation of 531 people—properly costumed—showing the beginnings and development of religious education from Old Testament times to the modern graded school with its week-day auxiliaries. The Hengler's Circus, where it was given, was crowded on every occasion.

The new president of the World Sunday School Association is W. C. Poole, of Christ Church, London. It is interesting to note that Dr. Poole, though now an American citizen by naturalisation, was born in Australia 44 years ago. He is thus the successor to F. B. Meyer. This is another Australian who is recognised as one of the great pulpit orators of London. When asked to give a message to the Sunday school forces of the world he said: "The whitest part of the white harvest is the childhood of the world. We pray the Lord of the harvest that he send forth reapers."

The statistics given at the Convention show 347,001 Sunday schools, 3,520,192 officers and teachers, and 29,157,419 scholars, or a total workers and scholars of 32,677,611. These figures show an increase over those of both the Tokio and Zurich conventions. Invitations for the tenth convention were received from Argentine, Brazil, Sydney and Los Angeles. It was decided that the next shall be held in 1928 at Los Angeles, U.S.A.

Resolutions of the Convention: Amongst the nine that were adopted, one expressed concern at the long-continued national jealousies and racial antagonisms, and called upon the Sunday school forces to promote by every means the coming of the kingdom, which alone can secure on earth peace and goodwill towards men. Another dealt with prohibition, and called upon every officer, teacher and scholar to promote by precept and practice this great moral and social movement among the youth of all nations. Others dealt with the need for special courses of instruction and training, and for the development of lessons and leadership, pleading that now is a special time in the world's history for a great effort to evangelise and bring to God in Christ the children of the nations. It closed with a call for volunteers to dedicate their service and wealth in this best and most hopeful of capital causes.

From Bro. Blakemore.

Quite a lengthy message has come through from our brother, who is once again in his native land. Many changes have been effected since he left America. Writing of one of our churches which he visited, he says, "The morning meetings, which are the biggest of the day, are fairly well

attended, and splendidly conducted." "The Men's Bible Class movement seems well to the fore. Of this school, in San Francisco, he observes, a very large percentage of the 200 in attendance was, to his surprise, over twenty years of age; there were very few boys and girls between the ages of ten and fifteen. Whilst in this city he heard Dr. Shannon, of Chicago, preach. He writes of this occasion: "The auditorium is one of the most magnificent I have ever seen, stately and artistic, but not ornate. The singing was poor, but the pipe organ was superb. I have never heard anything sweeter and more uplifting in the way of instrumental music than I heard that night from that wonderful organ. The pipes are invisible and are placed in different parts of the building. The effect is most pleasing, at times bewildering, for the whole building is flooded with melody, and one can scarcely tell from which quarter the sound comes. There is a set of chimes connected with the organ which lends sweetness to the music at times. The sermon was simple, straightforward, and thoroughly orthodox. The preacher took for his subject 'The Modern Man's Religion.' There was no straining for effect nor anything sensational." He has now gone on to St. Louis and to his own old home-centre. His letter closed with best wishes to the members of his committee and to the many friends under the Southern Cross.

Getting Ready for Mr. Wiltshire.

Mr. B. W. Manning is entrusted with the task of raising from the young people of the South Australian churches a sum for the support of Mr. Wiltshire, who is expected to return in a short time. He reports very cheery responses from many to whom he has written, with many good financial gifts. It looks as though the young people are going to break records in the amount to be raised, and in the enthusiasm put into the new work.

The Cheltenham Rally.

Cheltenham (Vic.) Sunday school rally is progressing very favorably. There are 18 new scholars. The aeroplane and airship representing the two sides of scholars are having a race round Australia, and are now both on the same town, namely, Wyndham, in the north-west, which is the ninth town from Melbourne. The children are very interested, and have visited many homes of children not attending any Sunday school, so that other new scholars are expected shortly.

The Writer.

"He wrote no words save on the sand
Long centuries ago,
And one would think that what he said
Like sand would drift and blow.
But he knew well the surest way:
He made his love a pen,
And wrote his message evermore
Upon the hearts of men!"



Berwick (Vic.) Kinders and Friends.

Foreign Missions.

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

The Annual Offering.

Our Foreign Mission offering continues to mount towards the £5,000 mark.

Victoria	£2094	14	3
South Australia	1841	7	8
New South Wales	165	0	0
Western Australia	397	3	11
Queensland	339	0	9
Tasmania	100	5	0
	£4937	17	7

When all the States have sent on their cash, we shall certainly have over £5,000; the largest F.M.D. offering to date. Among the latter interesting offerings is £7/5/- from the Queensland Kanakas. Bro. John Thompson, our first missionary to the Kanakas in Queensland, is now nearing the three score years and ten, but he is still trying to help the very few Kanakas resident in Queensland. Up till recently he had five meetings a week with them. Some walk 8 miles to attend the meetings, and although there are very few, less than 20 members, their contribution was £7/5/- for the Foreign Mission day.

Bro. and Sister Waterman.

We very much regret to announce that Bro. and Sister Waterman have had to be sent to the Hong Kong Hospital. Bro. Waterman has been suffering for some time with bladder trouble, and Dr. Killmier felt it was necessary that an X-ray should be taken and possibly an operation performed, and thought it best to send him to the Matilda Hospital at Hong Kong. At this hospital there are no charges made to missionaries for medical treatment, and it is a very fine and well-equipped hospital. Mrs. Waterman also needed some hospital treatment, and it was thought best that they should both go at the one time. They had a successful journey to Yunnanfu and then on to Hong Kong. They are now in attendance at the hospital, and expect very soon to be able to return to Hweilichow. They are both in very good spirits. They know that in this time of sickness they have the prayerful sympathy of the Australian brotherhood. Earnest prayers will be continually offered for their speedy recovery. Dr. Killmier felt that sending our Bro. and Sister to Hong Kong was the best course to pursue, as it would result in being relieved of his trouble and enable him to resume his work in perfect health and strength. Bro. and Sister Waterman both feel they are sorry that this has become necessary to them, but they realise, as we all do, that the best course has been pursued for the best interests for themselves and our mission work in China.

Annual Offering, 1924.

Victorian Churches and Individuals, etc.

Ararat, £7; Ascot Vale (church, £27/10/6; C.E., £2/5/-; class boys, 10/6), £30/6/-; Ballarat, £70; Ballarat East, £7/18/-; Ballarat (York St.), £1; Balwyn, £67/9/7; Bambra Rd., Caulfield, £10/8/11; Bayswater (church, £13/3/6; S.S., £1/0/6; B. class, 10/-; C.E., £2/7/6), £17/1/6; Bendigo and Derby (church, £10; J.C.E., 14/-), £10/14/-; Berwick, £38/5/11; Bet Bet, £14; Blackburn, £4/4/6; Boort, £7/9/6; Boronia, £27/5/-; Box Hill (church, £49/13/6; J.C.E., £1/16/6; Inter. C.E., 10/-), £52; Brighton, £38/12/6; Brim (church, £33/19/6; Miss. Bd., £2/8/6), £36/8/-; Burnley, £10/18/3; Burwood, £11/6/-; Carlton, Lygon St. (church, £35/2/6; S.S., £1/0/3), £36/2/9; Chinese Church, Queensberry St., £52; Carnegie Bible class, 15/-; Young People's Society, 10/-; Castlemaine, £30; Cheiltenham, £50; Chelsea, £23/5/6; Coburg (church, £22/3/6; J.C.E., £1), £23/3/6; Colac, £7/10/-; Collingwood, £10/15/-; Croydon (church, £7/11/6; S.S., 8/6), £8; Dandenong, £12/3/6; Doncaster,

£23; Doncaster East, £3/3/-; Dunmunkle, £5; Dunolly, £9/5/3; East Camberwell, £15; East Kew, £5/6/-; Echuca, £4/11/-; Emerald Township, £3/1/6; Emerald East, £5/12/7½; Essendon (church, £28/9/-; S.S., £6; kindergarten, £6), £40/9/-; Fairfield, £14; Fitzroy, Gore St., £10/7/3; Footscray (church, £13/6/6; J.C.E., £3/15/-), £17/1/6; French Island, £5/16/6; Gardenvale, £2/10/-; Gardiner, £54/9/-; Geelong, £16/5/6; Hampton, £20/17/-; Harcourt, £4; Hawthorn, £72; Horsham, £31/4/7; Ivanhoe, £9; Jumbuk, £2; Kaniva, £66/15/6; Kyneton, £7/15/-; Lake Rowan, £21/6/-; Lillimur, £18/2/6; Lower Hawthorn, £11/7/6; Malvern, £42/13/6; Maryborough (church, £5/15/-; S.S. and class, 12/6), £6/7/6; Melbourne, Swanston St., £259/1/3; Merbein, £3/16/3; Meredith, 12/-; Middle Park, £16/17/6; Mildura, £20/17/11; Minyip, £3/15/-; Montrose, £10/0/8; Moreland, £43/16/6; Newmarket (church, £14/4/-; Ladies' guild, £1), £15/4/-; Northcote, £18; North Fitzroy, £85; North Melbourne, £10/10/-; North Richmond, £12/10/3; North Williamstown, £6/5/9; Oakleigh, £12/10/3; Ormond, £2; Parkdale, £17; Pimpinio, £3/10/-; Port Fairy, £1/14/-; Polkemmet, £11; Prahran (church, £15/14/-; kindergarten, £1), £16/14/-; Preston, £22/0/10; Redcliffs, £3/11/-; Red Hill, £5; Ringwood (church, £5/17/9; J.C.E., 7/3; S.S., 6/-), £6/11/-; Rochester, £3/16/6; Shepparton (church, £10/18/9; S.S., £1), £11/18/9; South Melbourne, £9/10/-; South Richmond, £4/10/6; South Yarra, £23; St. Arnaud, £2/4/-; Stawell, £4; St. Kilda, £10/8/-; Surrey Hills, £32/17/8; Swan Hill, £13/7/-; Sutton Grange, £3/10/-; Taradale, £2; Thornbury, £21/8/2; Ultima, £1/15/-; Warracknabeal, £2/18/3; Warrnambool, £5; Warragul, £10/10/-; Wedderburn, £2/12/6; Windsor (church, £6/17/6; S.S., 5/-; kindergarten, 5/-; J.C.E., 1/-), £7/8/6; Woornen, £2/12/6; W. Tree, £2; Students' Volunteer Mission Band, College of Bible, 10/-.

Individuals.—Mrs. E. McDonald, £10; Miss I. Scouler, 3/-; Misses M. and A. Stevenson, £1/5/-; Mr. R. S. Ross, 5/6; Anonymous, Korong Vale, 5/-; Mr. R. Oliver, 10/6; Miss E. Bowey, 5/-; Miss M. A. Brace, 10/-; Mrs. J. H. Jackson, 10/6; Mr. J. F. Wilkins, £1; Mrs. J. Hopkins, 10/-; Two Families, Elaine, £1/10/-; Anonymous, Glenloth, 1/-; Mr. and Mrs. W. Johns, 10/-; Mrs. F. Gleghorn, £1; Mr. and Mrs. McClure, £1; Two Brothers, £2; Mr. R. Cook, £1; Mr. J. H. Smith, £3; Mr. and Mrs. J. J. Mudge, £2/2/-; Mrs. Thornburn, 5/-; Mr. and Mrs. Chappell, senr. and Family, Mrs. Shannon and Mr. Chappell, jun., £11/7/3; Mrs. W. Brewster, 5/-; Mr. L. Cooper, 5/-; Bro. and Sister, Culgoa, 10/-; Mr. and Mrs. McK., Evelyn, 5/-; Mrs. M. Tampling, 4/6; Mr. J. P. Organ, £2/10/-; Mr. J. Scott, £4/10/-; Miss A. Cordy, 10/-; Mr. and Mrs. G. Jackel, £2/2/-; Mrs. E. McNaught, £1; Miss M. McLelland, 5/-; Miss S. Cordy, 10/-; Mr. and Mrs. Iliff, £1; Mr. S. G. Martin, £2/2/-; Anonymous, £1; Mrs. N. Morgan, 10/-; Anonymous, Cobden, £1/10/-; Mr. and Mrs. Coad, £5/0/6; Friends, Kyrabram, 15/-; Miss E. Hansford, 10/6; Mr. and Mrs. E. A. Whiting, £1; Mr. and Mrs. C. J. Fisher, 5/-; Mr. E. King, 5/-; Anonymous, £1; "Box at Oakley," £2/13/-; Total, £69/7/3.

Totals.—Churches, £2,003/3/5½; S.S. and Classes, £19/13/3; Mission Bands, £3/18/6; C.E. and J.C.E., £13/6/3; Individuals, £69/7/3. Grand Total to Date, £2,109/8/8½.

Gratefully acknowledged by the Victorian F.M. Committee.

Robt. Lyall, Treasurer.
J. E. Allan, Secretary.

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.

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.

BIRTH.

WILLIAMS (nee Violet Penberthy).—On July 31, at "Devonport" private hospital, Petersham, Sydney, to Mr. and Mrs. P. C. Williams—a daughter (Yvonne).

IN MEMORIAM.

CUDDY.—In loving memory of Jim Cuddy, who was killed in France, August 22, 1918; also Lillias, who fell asleep, August 23, 1923, dearly loved brother and sister of May, Mabel, Jessie and Tom. "I will lift up mine eyes to the hills, from whence cometh my help."—Psa. 121: 1 (her text).

SMITH.—In ever loving memory of our dear husband and father, William Smith, who passed away at Brisbane on Aug. 20, 1922.

"Blessed hope in the word God has spoken,
All our peace by that word we obtain;
And as sure as God's word ne'er was broken,
We shall meet with our loved one again."
—Inserted by his loving wife and family, Brisbane, Qld.

JOHNSON.—In loving remembrance of dear mother, who passed away August 25, 1914; and dear father, December 11, 1913. Ever remembered.

—Inserted by Agnes, South Camberwell, Vic.

DEATHS.

MARTIN.—On August 13, at his residence, 271 Graham St., Port Melbourne, Charles Henry, the beloved husband of Louisa Rose, and loving father of Mabel (Mrs. Falconbridge, Healesville), Charles Henry (deceased, late lieutenant A.F.C.), Ivy, Leonard (Ted), Ernest, Alice, and Francis, in the 70th year of his age (late member of Middle Park Church of Christ).

MARTIN.—On August 13, at Macedon, Alice Elizabeth, the youngest daughter of Charles Henry and Louisa Rose Martin, of 271 Graham St., Port Melbourne, and beloved sister of Mabel (Mrs. Falconbridge, Healesville), Charles Henry (deceased, late lieutenant A.F.C.), Ivy, Leonard (Ted), Ernest, and Francis, in the 23rd year of her age (late member of Middle Park Church of Christ).

SPURR.—On August 17, at Sea View Rd. Henley Beach, Janie, dearly loved mother of Gertie Spurr. Some time we'll understand.

COMING EVENTS.

AUGUST 24 and 27.—South Yarra J.C.E. Anniversary. 10 a.m., J. McKean will address Juniors. 11 a.m. and 7 p.m., R. G. Cameron. Special singing. 27th, public demonstration, 8 p.m.; chairman, Les. Brooker. Attractive programme. Free.

SEPTEMBER 7.—Anti-liquor and Social Question 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.

SEPTEMBER 9.—Church of Christ, Lygon St. Tuesday, Sept. 9, 8 p.m. Lecture by A. Mackenzie Meldrum on "The Aftermath of Prohibition in America." Under auspices of Dept. of Social Service. Free. No collection.

F. QUAIFE,

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Here and There.

H. G. Payne, evangelist at Hornsby, N.S.W., has accepted a short engagement as organiser to the Save the Children Fund, but is still carrying on the work at Hornsby.

The Victorian Foreign Missionary Committee hopes to send a box to India at the end of September. All parcels for inclusion, with list of contents and wholesale value, should be sent to the Austral office.

Intending Victorian visitors to the South Australian Conference are requested to communicate with Mr. W. Gale, 122 Mitchell St., North Brunswick, as special concession fares may be had if a sufficient number travel.

Preachers in all the States are reminded to keep October 18 to 23 free for the Federal Conference of Churches of Christ to be held in Sydney. The Federal Executive is making great plans, and it is most desirable that large delegations attend from each State.

Interstate visitors, country delegates and preachers who expect to attend the South Australian Conference in Adelaide, September 11 to 17 inclusive, and who require accommodation, are please requested to forward their names to Mr. E. W. Peet, 28a Gouger St., Adelaide, at their earliest convenience.

The big mission choir will be a feature at the Town Hall meetings of the South Australian Conference. Combined practices have been arranged for Tuesday evening, Sept. 2, and Tuesday evening, Sept. 9, at Grote St. chapel. Members of the choir will enjoy renewing old associations at these practices. All singers will be made heartily welcome by the conductor, Mr. A. J. Gard.

The Hinrichsen-Brooker mission at Richmond, Vic., is entering on its last week. The missionary is doing a great work. Eleven have made the good confession during the week, making 41 in all. Sunday's meetings were up to previous standard, and nearly 200 broke bread. In the evening the tent was well filled, and at the close three (one for restoration) stepped out and made the good confession. Thanks are due to all who helped during the week.

At our S.A. preachers' meeting on Aug. 11, the following resolution was unanimously carried: "Whilst expressing our loyalty to the throne and to its representative, we, the ministers of Churches of Christ in this State, do add our emphatic protest against the utterances of His Excellency the Governor, at the recent Licensed Victuallers' Association banquet on the subject of prohibition." It was also decided that the resolution be sent on to the premier and the press.

The N.S.W. Conference treasurer has received from Bro. T. E. Rofe the sum of £120, representing 6 months' interest in connection with the Bro. and Sister T. E. Rofe Settlement, and same has been distributed as follows:—Home Missions, £30; Bible Schools' Committee, £30; Preachers' Provident Fund, £30; Chapel Extension Fund, £15; Temperance Committee, £15. The treasurer of the College of the Bible has also received a cheque for £30 in connection with the same Settlement.

The Church Extension Committee of Churches of Christ in Victoria acknowledge with thanks some good responses to their appeal in issue of July 24. They still ask members to become subscribers to the "Free of Interest Loan Fund," also "Interest Payment Fund." All help will be used to the benefit of churches which have build- ings on which remain more or less heavy debts. Churches may each take part in the "Interest Payment Fund," and by subscribing £3/10/- per £50 of the loans. A great work can be done if all will respond according to ability.

Special mission services at Moonta, S.A., conducted by Bren. W. L. Ewers and W. G. Oram, have been well attended, considering the weather. Bro. Ewers has delivered forceful and helpful messages. On Sunday, Aug. 17, the meetings were inspiring. In the evening the Kadina quartette party helped with quartette, duet and solo. Sister Miss Pearce is the mission soloist, every night singing sweet solos. Bro. Ewers gave a fine talk on "The Greatest Question in the World." The church is praying and expecting that some will be added as a result of the special effort.

On Wednesday, Aug. 13, the foundation stone of the chapel about to be erected in Jamouneau St., Warracknabeal, Vic., was laid by Bro. E. Hand. Representatives were present from every part of the Brim-Warracknabeal circuit. Addresses were given by Bren. W. G. Smith (chairman); A. J. Ingham, preacher of Horsham church; W. White (secretary); F. Cornelius, preacher of Brim circuit; and A. V. Parsons, of Minyip. The Baptist church, to which our brethren are greatly indebted for the use of its building, was represented by Mrs. McDonald. The foundation stone, which was of Buchan granite with a polished face, was engraved with the words: "Church of Christ. This stone was laid to the glory of God. August 13th, 1924."

Bro. S. B. Hibbard writes: "During recent years almost, if not all, of our Australian Home and Foreign Mission Committees' reports disclose overdrafts of considerable totals. To me it is a distressing feature. Doubtless some will defend the use of overdrafts by business analogies, but in commercial life assets are chiefly material, while in Christian work they are chiefly spiritual, and overdrafts must be paid for. Can we not keep out of debt? The China Inland Mission claims to have never made an appeal nor to have exceeded their receipts, yet they maintain over 1,000 missionaries in the field to-day. I do not object to appeals, but I do think that we should be choosing the better part if we refused to exceed our income. I am sure that if an appeal were made to wipe out our deficits, and not renew them, the brotherhood would rise in its strength and do so. Do our Committees imagine that in running beyond their means they are doing more than by keeping within the limits of their income? There is more potency in an appeal for expansion than for the removal of a deficit. Try it!"

Melbourne Sunday School Picnics.

Mr. W. Gordon Sprigg, Acting Secretary, Council of Churches, wishes us to bring the following information before the Sunday schools whose picnics are likely to be held on Nov. 4 (Cup Day).

Following on the deputation from the Council of Churches which waited upon the Chairman of Railway Commissioners (Mr. H. W. Clapp), on July 21 last, in order to discuss with him the matter of more adequate provision on Cup Day for Sunday school excursionists, the Railway Department has now gone very fully into the matter, and is desirous of meeting the wishes of the Council of Churches as far as possible.

The Chief Time-Tables Officer reports that last Cup Day about 18,000 Sunday school excursionists were carried by the railways, this being only 5,000 less than were carried in 1919, when special provision and reserved accommodation were provided by the Department.

The Department now states that they will make provision to carry up to 20,000 Sunday school excursionists on next Cup Day, but will be unable to provide reserved carriages; this will include all last year's Sunday school traffic, and every effort will be made in order to accommodate new schools desirous of availing themselves of the accommodation offered.

It will be necessary for the Sunday school officers to communicate with the Chief Time-Tables Officer, Room No. 74, Railway Offices, Spencer St. not later than September 22, and the Department prefers that personal application be made.

The following are the lines over which holiday traffic will be carried:—Broadmeadows, Sandringham, Williamstown, Dandenong, Fawkner, Heidelberg, Hurstbridge, Whittlesea, Mordialloc, Ringwood and Ferntree Gully.

Only limited accommodation will be available on the Mordialloc, Ringwood, and Ferntree Gully lines.

South Australian Home Mission Notes.

H. J. Horsell.

The report by E. H. Randall about the work at Naracoorte for last month is most encouraging. Three have been added to the church by faith and baptism. The meetings are all much improved in attendance, and the Sunday school is stronger in numbers than for many years.

W. A. Russell states that everything is in good heart throughout the circuit of churches on Eyre Peninsula. The new cause at Cummins shows much promise. The brethren in the churches have finalised arrangements for the purchase of a single seater motor car. The preacher and his wife will be able to visit many of the isolated members, and keep in better touch with the people in distant parts.

C. H. Hunt will close his work at Berri and Winkie, Aug. 31. He is now in the midst of a mission with Berri church. Bro. Hunt held missions at Barmera and Cobdogla recently. In pioneer districts, with many difficulties to face, Bro. Hunt and Bro. Mudford had good results. Bro. Hunt concludes 10 years' successful service with the S.A. Home Mission Committee, and is commended for his many years of faithful work.

A. C. Mudford at Barmera and Cobdogla has been much heartened by the addition of five persons at Cobdogla and six at Barmera. A meeting for "breaking of bread" has been commenced at Cobdogla. Bro. Hugh Grey at Moorook, a few miles across the river from Cobdogla, has a meeting every Lord's day in his home attended by six members who meet round the table of the Lord. We trust there will be good results.

A. Marshman says that the work at Murray Bridge is showing a distinct improvement. The attendance at the Bible school has reached record figures. He reports one confession. Meetings at Hillside are continued.

E. G. Warren reports one addition at Wallaroo, and good attendances at meetings on the Lord's day. The Junior C.E. Society is making headway. Church has increased subsidy to committee.

W. G. Oram will conclude his ministry at Moonta in a few weeks. Our brother has served under the committee for 9 years, and has always been held in the highest esteem. His work at Naracoorte, Broken Hill, Railwaytown and Moonta has been well done. Bro. W. L. Ewers is at present holding some special meetings at Moonta.

A. C. Garnett, M.A., reports six added to the church at Nailsworth. The church anniversary on Aug. 10 (which was the first in the new building) was most successful. The membership has grown from 22 to 75; and there are 152 Sunday school scholars enrolled.

The secretary has visited Maylands (twice), Nailsworth, Goolwa, Cheltenham and Gawler. The new building is now ready for the roof. Bro. R. Raymond reports splendid gospel meetings.

F. Langlois, a member of the H.M. Committee, whilst on business at Broken Hill, was able to visit the churches at Wolfram St. and Railwaytown during the Lord's day. He met several of the members, and Bro. R. Blackburn, the preacher. Bro. Langlois was impressed with the great opportunities at the Barrier.

We expect to meet most of our Home Mission preachers at Conference, and to hear their messages as they tell of their work.

We have planned for a great conference together, Sept. 11 to 17. Let us all pray for divine guidance that our deliberations may mean determination to extend the work of God.

South Australian Sisters' Auxiliary.

The monthly meeting was held on Aug. 7. The devotional session was led by Mrs. McNicol. The scripture read was the Beatitudes, and several helpful lessons were deduced therefrom. Mrs. Fischer presided over the business session. Minutes of previous meeting were confirmed. Thirty-eight delegates responded to roll-call. Additions from Sunday schools: Dulwich 1, Nailsworth 1.

Treasurer's Report.—Mrs. Bond reported following receipts for July:—For Home Missions, £4/4/3; In Hand, £40/11/1½; Total, £44/15/4½. For Foreign Missions, £8/15/1; In Hand, £28/13/1; Total, £37/8/2. General Fund, Collection, £1/4/-; In Hand, £2/3/7; Total, £3/7/7. Collection for Temperance Work, 17/8; In Hand, 13/9; Total, £2/11/5. A collection was taken up which realised £1/10/4.

Foreign Mission Report.—Mrs. Messent reported the offerings for July were very good, and Miss Tonkin had done much to enthuse and interest the churches she had visited. There was still need for constant prayer for those who have devoted their lives to carry the gospel to heathen lands, for these who have been won over for Christ, for ourselves that we may enjoy the privilege of giving to enable others to be sent on to the foreign field. The sum of £19/4/- had been received during the month.

Home Missions.—Miss Garland reported having had a busy month in receiving cash from country churches, but in most cases the amounts were less than last year, and it makes us wonder if we shall raise our objective. Receipts per id. per week, £17/9/6; Mite Boxes, £11/1/2; Donations, £1/2/-; Total, £29/12/8.

Dorcas.—Mrs. Cant reported that the Dorcas sisters have done a splendid work this year in helping needy cases. Visits have been paid to the Croydon and Glenelg Societies; these are doing good work in their districts.

Hospital.—Mrs. Young reported 109 visits paid to the various hospitals, and 34 garments given to Children's Hospital, as well as parcels and 6 vases for the Consumptive Home. Other parcels and flowers had also been distributed.

Prayer Meeting.—Mrs. Moseley reported two meetings had been held, one at Mile End and one in the home of Sister Yarrow. A paper was read by Sister Barr. Both meetings were uplifting and helpful.

Temperance.—In the absence of Mrs. Kempster, Mrs. Green made a few remarks on the temperance rally held July 7, and the distribution of prizes to the successful essayists. That meeting was a huge success, notwithstanding that the attendance was smaller than anticipated.

Literary Report.—In the absence of Mrs. Prisk, Mrs. Tonkin read a letter from Mrs. Prisk, in which she stated Mr. Wilkinson on behalf of men on East-West Railway had written his appreciation of literature forwarded in the past; and while thanking the sisters for what had been sent, stated the men now had free access to a library and all the current papers, so there was no need to send more. Mr. Mudford at Barmera wrote that he had literature in hand, and after Conference would be time for a further supply.

Obituary.—Mrs. Blight reported the following sisters had been called home:—Mrs. Green, Grote St. church; and Mrs. Crick, Cottonville church.

Mrs. Batchelor was welcomed by the president on her return from England.

Mrs. Mauger was appointed to lead next devotional session.—V. B. Thompson, 12 Kintore St., Mile End.

Old Women's Conference Executive.

The usual prayer meeting was held at Annerley on Aug. 7. Much sickness prevailing prevented a number from attending, yet the attendance was good, suburban churches being well represented. Mrs. Morton led the meeting, basing her remarks on John 12: 23-36. Items were rendered by representatives of churches. Mrs. Wendorf gave a helpful talk. Special prayers were offered for Bro. Ball and his missions. At the close of the meeting Sister Wendorf, President of

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August 21, 1924.

Women's Executive, took the chair. The executive were present, and took the opportunity of organising the Annerley sisters for more active work. The sisters are meeting at an early date to elect officers for the proposed mission band. Refreshments were provided. Next meeting of Sisters' Executive will be on September 11.—Millicent Morton, Corresponding Secretary.

OBITUARY.

LADD.—The church at Maryborough has sustained a heavy loss in the home-call of Sister Mrs. Ladd, better known as Nurse Ladd. Sister Ladd, who was the daughter of Mr. and Mrs. Walker, of Maryborough, was a devoted and untiring servant of Jesus Christ. Death at last came as a result of a painful illness from which there was no escape, and apparently no relief. Sister Ladd was everywhere known by her cheerful and active Christian life. Bro. Baker conducted the service in the house and at the grave, and on July 27 a memorial service was held in which Bro. Baker touchingly recalled this beautiful Christian life. Our hearts go out in loving sympathy to those who remain to mourn her loss.—R. Hill, Maryborough, Vic.

GREEN.—Our aged and beloved Sister Mrs. C. Green passed from this life on Aug. 1, 1924, at the ripe age of 94 years. She united with the church in Grote St. in July, 1869, and so was a faithful member for 55 years. She was, at the time of her call to higher service, one of the oldest members of the church, not only in years but in length of service. For many years she was very active as a Christian worker, and until physical infirmity weakened her our sister was constant in attending the means of grace. The departure from this life of such a stalwart saint of God has left a gap in our ranks which is hard to fill. She was a splendid type of Christian womanhood. The church has lost, on earth, a valued member. Her son, Bro. W. M. Green, and daughter, Sister Edith Green, are in fellowship with us, and the second son, Herbert, is an earnest Christian worker at Semaphore. To all the bereaved we extend our loving sympathy. The memory of the just is blessed.—A. C. Rankine, Adelaide, S.A.

CHAPMAN.—John Reuben Chapman, the oldest member of the Prospect church, S.A. (from the point of age) passed to the higher life on Wednesday, Aug. 6, at the ripe old age of 90 years. Our brother was baptised about 70 years ago, and came to us from the Baptist church about 7 years ago. He had a family of 13 children, 11 of whom survive him, all of them Christians; 72 grandchildren, and 59 great-grandchildren also survive him. His youngest daughter is a faithful member of the Prospect church. Another daughter is Mrs. Harding, of Mile End church, and yet another Mrs. G. McKie, wife of the preacher of Cottonville church. Our late brother had to the end a deep sense of his Master's presence. He cherished a strong faith in God, and this trust in God's Word was very implicit. His remains were buried at Mt. Barker cemetery, Bren. Will Beiler and Graham McKie officiating. Loving sympathy is extended to all the bereaved, but for our dear brother we sorrow not as those who have no hope. To him to live was Christ, so to die was gain. May the memory of his fragrant, faithful life lead many others to a like devotion to the Lord.—Will Beiler, Prospect, S.A.

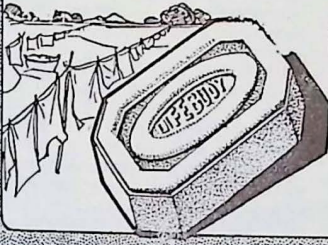
Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbors, or other people.

Whatever difference could it make to anybody that any man should say that Christ was the Son of God, and that he rose from the dead, and that he had sent them out in his name to claim the world for him? The world might well laugh them to scorn—"What do these feeble Jews?" But when each of them went out to live a Christlike life it made a vast difference to everybody.—Mark Guy Pearse.

THE AUSTRALIAN CHRISTIAN.

543

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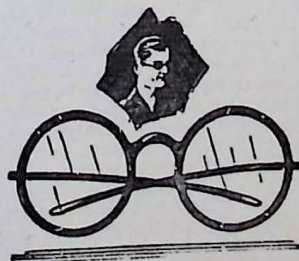
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News of the Churches.

Queensland.

Toowoomba church is maintaining fair average attendance. On Lord's day morning, Aug. 10, Sister Leitchfield, of Manly, N.S.W., was present. Bro. Draney exhorted. The gospel service was conducted by Bro. V. R. Adcock, whose message was well received. One woman made the good confession. Wednesday evening an encouraging number met for prayer and Bible study. Bro. Sawden's leadership in these meetings has been most helpful.

New Zealand.

On July 27 Bro. Carpenter delivered his farewell sermon at Nelson. At the close two—a lady and one of the Bible school scholars—made the good confession. Next evening a farewell social was given to Bro. and Sister Carpenter. The various speakers spoke in glowing terms of their work. About 30 have come into the church under Bro. Carpenter's ministry. He has also done much good among the young people, and in the musical part of the services. Regret was expressed at his departure. On Aug. 3 Bro. Percy Bolton spoke both morning and evening. His gospel topic was "We would see Jesus."

Onehunga K.S.P. boys' club is progressing favorably. The new committee consists of Bro. E. Beasley (Chancellor), Bro. A. Wm. Hall (Chaplain), and a live-wire secretary, M. K. Hall. Recently the boys gave our aged Bro. Taylor a pleasant birthday evening. Our brother, aged 84, is still teaching in the Sunday school. About 60 were present including Bro. Leng, from Wellington. Happy speeches, presentations of birthday gifts, music and supper contributed to an enjoyable evening. The girls' club, under the supervision of Sister C. Creamer, is doing good work. Sister Evans is making wonderful progress in instructing the girls in gymnastics. The Sunday school is in a healthy condition and is conducting a new scholar contest drive. Bren. Creamer, Grant, Bowden and Greenwood have just finished building a couple of more classrooms for the Bible classes.

Tasmania.

Invermay had good gatherings both morning and evening, one woman and one man being baptised. Bro. Pratt gave a good address on "Dis-honoring Christ;" one woman confessed Christ.

Nubeena local brethren are still carrying on the work. One addition (adult) by faith and obedience during the month. The addresses of Bro. Hurburgh, of Hobart, are much appreciated. Three more have been added to the church in Hobart. Bren. Heard and Hurburgh have exhorted helpfully. Bro. Nightingale has set up the Lord's table and commenced gospel services at Goodwood in Bro. Seymour's home. Bro. C. Hale has done similarly at Dromedary, where seven people have confessed Christ.

At Devonport on 10th inst., Bro. M. Byard presided at a well-attended morning meeting. Record attendance at the Bible school. To a large gathering Bro. Warren spoke on "Almost Persuaded," and a woman stepped out for Christ. At the mid-week meeting on 13th, Bro. Warren began a study of the Book of Acts.

At the conclusion of a stirring message by Bro. N. G. Noble at Launceston on Aug. 10, two ladies and one young man made the good confession. Sympathy is expressed for Sister Miss Parkin in the loss of a sister. Bro. Noble has left on a trip to his people in South Australia. On Aug. 17 Bro. P. Duff exhorted. Bro. and Sister H. L. Bowden, from Cottonville, S.A., were received by letter. Bro. Roberts, from Lygon St., Vic., was present. The evening service was conducted by Mr. A. S. Bryant, organising secretary of British and Foreign Bible Society, who delivered an interesting message. An offering was taken up for the Society's funds.

Western Australia.

Bro. Hagger, of Perth, recently visited Kalgoorlie, and conducted a mission week, which proved very beneficial. The anniversary celebrations are over. The services passed off very successfully. Bro. Hagger conducted all these meetings. The coming of Bro. Hunt is eagerly awaited.

Good meetings at Lake St., Perth, on Lord's day, Aug. 10, considering the weather. At the gospel service one who made the good confession under the preaching of Bro. Pollard the previous week was baptised, and a lad from the school (youngest son of Bro. Albany Bell) confessed Christ. Tenders have been called for the erection of a hall.

At Victoria Park the meetings have been well maintained, average attendance at Lord's table being over 40. At gospel meetings the hall has been well filled, and interest seems to be growing. After a stirring address by Bro. Youens on Aug. 3, one girl from the Sunday school made the good confession. Bro. Moignard, jr., from Busselton, and Bro. D. Welsh, from Victoria, have been welcomed.

Northam church is in a flourishing condition. Lord's day morning meetings show a decided improvement. Since last report there have been six decisions and four added to the church. Bro. Hagger, Conference President, paid a welcome visit on Aug. 8, and gave a splendid address to a good number. Bro. Pallot is in charge of the Bible school, which is being re-organised. Several young ladies from Bro. Hughes' Bible class have been added to the teaching staff. The inside appearance of the chapel has been greatly improved by the kindness of some of the members. The floor has been oiled, and new covers for the tables and curtains and cushion for the pulpit presented. Such gifts are appreciated. Two more tennis courts are being laid down for the young people.

South Australia.

At the close of the gospel meeting at Mile End on Sunday night, two husbands and their wives confessed Christ before a very full meeting.

North Adelaide church anniversary was celebrated by a social on Aug. 13. The secretary, Bro. Downs, reported five additions by faith and baptism during the year, but gains by transfer were more than counterbalanced by losses. Sir Joseph Verco, who presided, and Bro. Forbes, of Croydon, delivered interesting addresses, and at the close of the meeting supper was served. There was a good attendance.

On Aug. 10 the first anniversary of Nailsworth church was celebrated. Bro. Horsell spoke in the morning. In the evening Bro. Garnett preached. Both services well attended. Under the leadership of Miss Morphet, the choir rendered special selections which were much appreciated. There have been three additions to the church since last report—two by faith and baptism, one who had been formerly immersed.

Since last report the work at Williamstown has been going along nicely, with fine audiences at gospel meetings. Bro. Talbot and other helpers have been carrying on the good work. Two received in by letter from Balaklava. The quarterly social on Thursday, Aug. 14, was a fine success. The chapel was crowded. The singing of members of Bible school and choir was of a high order. The organist, Miss Pappin, is congratulated on the able manner in which the pieces were rendered. The aged sister Mrs. Pappin is laid aside by sickness. The sympathy of the members is extended to her.

On Aug. 3 Bro. A. C. Rankine addressed both morning and evening services at Grote St., subjects being "The Absentee's Loss" and "Silence and Speech." At the mid-week service Bro. McPhee, an elder of the church, gave a splendid

address on the "Second Coming of Christ." On morning of Aug. 10 reference was made to the life of Sister Green who recently passed away at the age of 94 years. Bro. Rankine said that the sister's membership at Grote St. dated back 25 years, and that her life was one of steadfastness in Christ. Bro. Rankine also gave the gospel message. A young sister was welcomed into fellowship from the church at Prospect.

About 20 brethren, including Bro. A. E. Forbes from Croydon, recently visited the Semaphore church, where a splendid meeting of men, comprising the Port Adelaide railway line group, was held. The Croydon church membership was augmented on Sunday, when two by faith and baptism, one by statement, and another by letter, were received. On the previous Sunday a member of the Bible school made the good confession. A baptismal service, conducted by Bro. Forbes, was held on the following Wednesday evening, when a married man and a girl were immersed. Substantial progress is reported in connection with the extension of the building for the Bible school, which is in the midst of an aeroplane contest between girls and boys for increased membership. The results to date are most gratifying.

Balaklava attendances are still affected by sickness. Bro. Ewers proclaims the gospel faithfully. Bro. Clyde Roberts has recovered from operation, and has gone to W.A. for a change. Bro. A. T. Whiting met with a painful accident, but is getting well. Bro. W. Webb has had a couple of bad turns, and is keeping quiet. The annual business meeting of the church was held on Aug. 5. Work was reported to be in fairly good condition. Balance sheet showed a slight deficit. Decided to adopt the "budget system" for church finance, by which it is hoped to raise more money for all purposes. Election of officers: Elders, Bren. Barr and Wark; deacons, Bren. A. J. Webb, S. C. Curtis, Paterson, Roberts and Doley; deaconesses, Sisters A. Webb, Townsend, S. C. Curtis, Bowden, A. W. Harris; secretary, A. Doley; treasurer, H. Roberts; organist, P. F. A. Warhurst; assistant organist, A. E. Middleton; trustees, H. Roberts, H. Curtis; Bible school supt., J. G. Bridgman; secretary, Stan. Webb. Bro. Ewers was at Moonta on Aug. 10. Bro. Tuck spoke in the morning, and Bro. Bridgman at night. Fair congregations.

Victoria.

One confession at Malvern-Caulfield on Aug. 10, Bro. Illingworth preaching. All departments are healthy.

Four confessions at Geelong on Sunday evening, Bro. Stevens' subject being "Does God Care for Me?" Interest is well maintained.

At Boronia last Lord's day all meetings were well attended. Splendid addresses by Bro. Waterman. Last Wednesday evening three, who recently confessed Christ, were baptised. One has been received into the church.

Good meetings at Oakleigh on Lord's day. Bro. G. P. Pittman gave a splendid message in the morning, and Bro. Brooke's sermon on "The Gospel in a Nutshell" was given with power. Three ladies were received into the church after the evening service.

Ballarat (Dawson St.) had fine attendances on Sunday. Number at breaking of bread nearly a record for an ordinary day. Fine interest in Bro. Connor's evening sermon. One young man confessed Christ, and was baptised with the one who decided the previous week.

Hawthorn received a much appreciated visit from Dr. A. Mackenzie Meldrum on Sunday morning. The subject of Bro. Meldrum's exposition was "The First Museum." At the evening service, Bro. T. H. Scambler delivered a beautiful address on "The Morning Star."

Bro. R. MacPherson conducted services at Kyneton on July 26. Bro. Ellis of Moreland, Kyneton on 3rd inst. Bro. McKay, of Priestly, was a visitor. The messages of Bro. Priestly were an inspiration, and great regret is felt at his designation as preacher at Kyneton. After his address on "The Only Basis of Christian Fellowship" on Sunday, a young lady made the good confession.

Three bright lads from the Sunday school were baptised at Balwyn on Sunday night. Record Bible school, and good meetings.

At Brunswick, on Oct. 5, the "Try Society" gave an excellent concert. On Oct. 10 J. Roberts spoke in the morning, and Mr. Way in the evening. On Oct. 17 Mr. Way spoke at both services. All departments are working well.

Ascot Vale meetings are keeping up well. Bro. J. Y. Potts has been appointed elder, Bren. White, Davis, Brown, Gardiner, Milne, Rust deacons, with Bro. Burns treasurer, and Bro. Moncur secretary. Preparations are being made for a united prayer meeting of the Protestant churches in the chapel on Sept. 4.

At Box Hill on Aug. 10, the church appreciated a very fine exhortation by Bro. H. B. Robbins. Fine meetings on Aug. 17. Bro. and Sister A. Symmonds were received by letter from North Richmond. A good gospel service at night was crowned by a young woman and a young man making the good confession.

At Ballarat East a married couple and three others have been welcomed. 110 people attended a pastie supper arranged by Dorcas. Average attendance at prayer service, 40. Following prayer service a presentation was made to Sister Edwards for her interest in church activities. Chapel comfortably full again Aug. 17.

The work at Stawell is progressing favorably. Bro. Ingham, of Horsham, has paid a visit and all were cheered by his bright messages. The brother who confessed Christ on Aug. 10 was baptised and received into fellowship last Lord's day. All were glad to have Sister Pratt back again. All auxiliaries of the church are healthy.

Meetings at Brim are fair. The young folks' club meetings are proving helpful, and assist the singing in the church by having mid-week practices. The Foreign Mission offering reached £38, including £13 collected by the women's mission band. Bro. Cornelius is rendering good service at Wilker. Crowded building at Brim on Sunday, August 3.

At Prahran on Sunday morning Bro. B. W. Huntsman spoke on "Facing Life's Difficulties." Bro. and Sister Westlake, who were baptised the previous Wednesday, were welcomed into the church. In the evening Bro. L. C. McCallum gave a fine sermon on "Christ, the Way." On Saturday night, 16th, the girls' guild held an enjoyable social evening.

At Cheltenham on Sunday Wm. Judd presided over a large meeting. Bro. Brooke gave a fine address. At school preparations were commenced for the anniversary. A large number present, Val. Woff leading the singing. In the evening G. P. Pittman preached a splendid sermon on "Outside the Camp." The sale of gifts on Saturday for preacher's residence fund was a success. F.M. offering closed at £50.

Good meetings at Footscray on Sunday last. Phi Beta Pi is getting on well. Last report omitted to mention members from Essendon attending in company with Moreland friends. For the sale of work members are working diligently. Bro. Hurren has taken up residence in his new house, close to the chapel, and finds everything satisfactory. The C.E. held a social on Saturday night; the proceeds have placed blinds on windows for Mr. Hurren.

Steady work continues at South Melbourne, Bro. P. D. McCallum preaching. A pleasing feature of gospel meetings is the number of young men and women present, and the splendid spirit prevailing. Sister Mrs. Clay, of Subiaco, W.A., was amongst the visitors welcomed last Lord's day. Bible school rally social on 12th inst. proved a happy and enthusiastic event. The young people's activities in general are going along well. Sister E. Greene was received into fellowship on 17th inst. by letter.

Fair attendances at Middle Park on Aug. 17. Bro. Hughes gave a fine address in the morning. In the evening Bro. Graham gave a splendid gospel address on "Answering the Call." Bible school and Bible class are in a healthy condition. Bro. Graham and Robinson are doing good work among the young people. During the week Bro. C. H. Martin and Sister Martin (father and

daughter) passed away the same day. The church extends deepest sympathy to those who remain in the double bereavement.

Special services are being held at Nth. Melbourne during August and September, Bro. C. C. Dawson preaching, with special singing by the choir under the direction of Jas. P. E. McCrackett. Attendances are fairly good. Bro. H. A. Clark ably exhorted at the morning meeting on Aug. 10.

Bro. B. J. Greenwood and Sister J. O. Vickers were united in marriage on Aug. 2. A Junior C.E. Society has been successfully inaugurated under the leadership of Bren. Bullen, Crossfield, and S. Fordham. The Mizpah club is preparing for a sale of work.

At Swanston St. last Lord's day there were good meetings. In the morning Bro. G. Wilson delivered a good address which was appreciated. Bro. Shipway's sermon was attentively listened to in the evening. On Tuesday evening week about 75 men sat down to the banquet prepared and served by young lady members of Young People's Society, under whose auspices the gathering was held. Excellent addresses were given by Professor Smyth, of the Training College, Melbourne University; Mr. Jackson, M.H.R. for Tasmanian district; and Bro. Dr. A. Mackenzie Meldrum, on visit from America. Votes of thanks were proposed by Bren. Harris, R. Hayward and A. Wilson to speakers and ladies for their respective help.

Bro. and Sister Payne, of Ararat, have removed to Echuca. The church bade them farewell at a special gathering at which presentations were made in recognition of their services. Recently at a special meeting of the church a ballot was taken to decide whether the preacher would be asked to continue for a further term, as his three years' term ends in November. The result was 114 in favor of re-engagement, and one against. Bro. Combridge has consequently accepted a further five years' engagement. Two have recently been added to the church—one baptised believer and one by obedience. Bro. C. Welsh, senr., has been elected to the officers' board in place of Bro. Payne. Splendid prayer meeting prior to gospel service last Sunday.

The anniversary services of the Sunday school at Newmarket passed off very successfully on July 27. The addresses of Bren. Alex. Wilson, H. G. Clark and J. McG. Abercrombie were of a high order, as were also the efforts of the children under the capable leadership of Bro. Simpson, of Essendon (conductor), and Miss M. Ravenhall (pianist). Large attendances were the order of the day, and many old-time friendships were renewed. An excellent programme was given at the concert on July 29 by Mr. McNichol, Miss Clarey, and others, prizes being afterwards distributed. The scholars' tea a week later brought the celebrations to a close. The church is suffering very keenly from losses by removal, many of its most dependable members having left the district. Still there are faithful workers remaining, who are facing the future with courage and hopefulness.

New South Wales.

Good meetings continue at Hurstville, Bro. Simpson preaching with fire and power. Bro. Simpson has started a series of lectures on the second coming of Christ. On Aug. 17, Bro. R. Verco addressed the church on the "Bright Side of Death." The Sunday school anniversary is being prepared for.

On morning of 17th inst., Bro. A. Stevenson, of Burwood, exhorted at Lidcombe. Bro. A. E. Foulkes conducted the gospel service. On 10th inst. Bro. Collins addressed the church, and Bro. Stevenson preached the gospel. Bro. G. H. Browne is still confined to his house. Two brethren met with him and the other members of the family, on afternoon of 17th to remember the Lord.

Bro. Laney, of Burwood, was the speaker last Sunday morning at Rockdale. At the evening service Bro. Clydesdale delivered a stirring address to an attentive gathering. Prayer meetings preceding the gospel service, under the leadership of Sister Mrs. Clydesdale, are proving a source of blessing. The Bible school reports steady progress; two more new scholars on Sunday.

Elder F. R. Furlonger was in charge at Lismore City Temple on Aug. 10. At night Bro. P. J. Pond preached on "The Open Book of Rev. 10." Many members are laid aside with sickness. Bro. Carson Wotherspoon is very ill. Sister Mrs. J. P. F. Walker is also ill with pleurisy. Several new scholars in the Bible school. New members also in K.S.P. and Phi Beta Pi.

A fine meeting on morning of Aug. 17, when Bro. Wooster gave a most instructive address on "The Higher Life." Bro. and Sister Modral were received into fellowship, having returned to their home church from Carnegie, Vic. Both will be a great help. At the evening service Bro. Hall again preached with power. The choir anthem and the solo by Mrs. Hourigan were much appreciated.

Good meetings at Sydney City Temple on Lord's day, 10th inst. Bro. A. C. Crisp gave a much appreciated exhortation in the morning, while at night Bro. S. J. Southgate spoke on the subject "The Final Authority in Religion." Choir practices for forthcoming anniversary services and Federal Conference are progressing very satisfactorily. Excellent meetings on 16th inst., S. J. Southgate exhorting on "What's in a Name?" and speaking at night on "Should Creeds be Mended or Ended?" both being addresses in a special series being given during August.

On Aug. 13 Enmore church had a most interesting talk from Mrs. C. T. Studd, who has done noble work with the Heart of Africa Mission. Bro. Whately chose as the subject of his gospel address "The Testimony of C. T. Studd," the husband of the sister mentioned above. Active preparations are in progress for the 60th anniversary celebrations of the Sunday school. The renovation of the exterior of the chapel was somewhat overdue, but now its bright appearance is a feature of the street.

The Bible.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell:
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in the volume of heavenly lore;
With faith that's unflinching,
And love all-prevailing,
Trust in its promise of life evermore.

With frequent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
May the message of love,
From our Father above,
Give to the Saviour who died for us all,
Life's purest oblation,
The heart's adoration,
"Till before him we fall."

ADDRESSES.

H. G. Clark, M.A. (preacher of Surrey Hills church)—35 Benjamin-st., Parkville, Vic.

J. A. Cotter (secretary Ararat church, Vic.).—Koefoed-st., Ararat.

J. R. Leach.—10 Thompson-rd., Claremont, W.A.

D. R. Moncur (secretary Ascot Vale church, Vic.).—41 Charles-st., Ascot Vale.

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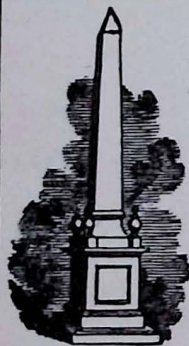
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"I'm Kneeling at the Threshold."

I'm kneeling at the threshold, aweary, faint, and
sore,
I'm waiting for the dawning, for the op'ning of the
door;
I'm waiting till the Master shall bid me rise and
come
To the glory of his presence, the gladness of his
home.

A weary path I've travell'd, 'mid darkness, storm
and strife,
Bearing many a burden, contending for my life;
But now the morn is breaking; my toil will soon
be o'er.
I'm kneeling at the threshold, my hand is on the
door.

Methinks I hear the voices, of the blessed as they
stand,
Sweet singing in the sunshine, of the unclouded
land:
Oh! would that I were with them, amid the shin-
ing throng
Uniting in their worship, rejoicing in their song!

The friends that started with me, have entered
long ago,
Ah! one by one they left me, to struggle with the
foe;
Their pilgrimage was shorter, their triumph sooner
won:
How lovingly they'll hail me, when my work too
is done!

With them the blessed angels, that know not
grief nor sin
I see them at the portals, prepared to let me in:
O Lord, I wait thy pleasure, thy time and way
are best;
But I'm wasted, worn and weary, my Father, bid
me rest!

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