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Wrong Chapter and Verse Divisions.

PROFESSOR A. T. Robertson, of Southern Baptist Theological Seminary, Louisville, Ky., U.S.A., contributes an interesting article to the June "Expositor" on a subject which has engaged the attention of every Bible student. He deals with "Wrong Chapter and Verse Divisions in the New Testament."

More than two centuries ago John Locke, writing of Paul's epistles, referred to "the dividing of them into chapters and verses as we have done, whereby they are so chop'd and minc'd, and as they are now printed, stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms, but even men of more advanc'd knowledge in reading them, lose very much of the strength and force of the coherence, and the light that depends on it."

Prof. Robertson makes no suggestion that we alter the divisions—custom is too deeply rooted for that; but he thinks that proper printing (as in most of our copies of the English Revised Version) will enable us to overcome defects. He knows how difficult it is to get people to alter the established custom even when it is evil. "We quickly enslave ourselves to our accustomed routine. The Revised Version of the New Testament stirred one pious brother to remark that the King James Version was good enough for the Apostle Paul, and it was good enough for him." The 1611 version prints the verses as if each were a separate paragraph. "The effect of this way of printing the text was to destroy all sense of connection between the verses. Each verse stood out as a thing to itself. Many people have expressed surprise when it first dawned upon them that there was any grammatical or logical connection between the verses."

The use of chapter and verse divisions is obvious. Both for public and private reading the chapter divisions, breaking the text into short, useful sections, is helpful and convenient. For purposes of reference, the

benefit is very great. We lessen our own work by the use of references and also readily communicate to others the results of our researches. One of the most valued of books to a Bible student is his concordance; and our concordances would lose much or most of their usefulness in the absence of chapter and verse divisions.

Our modern chapter divisions go back to the beginning of the thirteenth century, and are due to Stephen Langton, Archbishop of Canterbury. Some bad blunders occur. Dr. James Moffatt thus refers to one of the worst: "Calvin used to warn readers against making any break between the tenth and the eleventh chapters of the Epistle to the Hebrews. He was right. For the argument of the eleventh chapter, with its magnificent roll-call of historical illustrations, flows straight from the closing verses of the previous chapter. We should read right on: *We are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul. Now faith is the assurance of things hoped for*, etc. All that is said of faith, in what follows, brings out the truth that it inspires

men and women to patience and hope, when they are tempted to withdraw or to hesitate before appearances of a threatening kind."

Other very bad divisions are at Matt. 10: 1; Matt. 20: 1 (the parable of the laborers being spoken to illustrate the words of 19: 30); Acts 7: 1, 8: 1, 23: 1. Every student is familiar with the evil.

"Our New Testament verse divisions," says Prof. Robertson, "were made by Robert Stephens as he made a horse-back journey, *inter equitandum*, 'while riding,' from Paris to Lyons. One old commentator, after laboring with the verse divisions of Stephens, said: 'I think it had been better done on his knees in the closet.' It is generally supposed that Stephens did the work while riding to relieve the tedium of the long trip. If he actually did it while jogging along, it is certain that the horse gave some bumps in the wrong place." But it is possible that Stephens did his work of verse division during the stops for rest while on the journey. Stephens was at work on a Concordance of the New Testament (published by his son in 1594). "It was absolutely necessary to have verse divisions in order to give proper references in his concordance," says Prof. Robertson. "So he proceeded to make verse divisions for his own convenience and for the confusion of readers of the New Testament ever since. They do help preachers find their texts, but they hinder both preachers and people from grasping the sense of a passage." "The first English New Testament with verse divisions was that by William Whittingham, printed at Geneva in 1557. The first whole English Bible with the verses was the Geneva Bible of 1560."

Examples of feeble or mischievous verse division abound. From 2 Timothy Prof. Robertson gives the following examples of poor division: 1: 4; 1: 1; 1: 17, 18; 2: 25; 3: 3; 3: 6. He thinks that these are a few of the "flagrant instances where the sense

The Sacred Writings.

"Other men's writings are of such a kind that many a reader hath repented not a little of pains spent thereon. But the man whom death overtaketh while with these writings his thoughts are busy, happy is he! For these then with the whole heart may we all be athirst; these may we embrace; in these have our conversation without ceasing; kiss these lovingly; yea, even die on these, and into these be transformed, since 'studies' (we know) 'into manners pass.' These writings bring before thee, Reader, the living likeness of that all-holy mind; and the very Christ himself in his talking, in his healing, in his dying, in his rising again—the whole Christ, in a word, they so present to thy view, that if thou shouldst behold his form with thy bodily eyes, methinks thou wouldst see him less!"—Erasmus.

is seriously interrupted by the verse paragraphs in the King James Version." He adds that "the English Revision uses sense paragraphs with verse divisions in the margin [not all of our Revised Bibles are thus printed.—Ed.], a much better plan than that of the American Standard Version with the Arabic numbers in the body of the paragraph."

The careful reader of our revised version will notice some curious things with reference to verse divisions and omissions. Suppose, for example, 1 John 5: 7 is referred to. It will be found that the whole of verse 7 as given in the common version is omitted from the revision, and that verse 7 of the revised version is the second half of verse 6 as it appears in King James Version. There is thus a rearrangement of verses. But the revisers did not always act thus. They omitted, for example, the whole of Matt. 18: 11 and the whole of Acts 8: 37; but in these cases they did not rearrange the text, but omitted the verse numbers as well as the words. We have heard A. B. Maston tell with glee how a customer returned a revised version purchased at the Austral Co. and requested "a good one"—the ground of the implied impeachment being that one of these verses was omitted. We confess to having wondered at times why our revisers were inconsistent in their usage.

Ere we close, we might venture the suggestion that the New Testament books are so short that frequently in our reading, we might profitably ignore all the divisions. Sometimes it is well to take a short section—one paragraph, perhaps—and meditate upon it. Far better to do this than to gallop through pages without serious thought. Occasionally, we may wish an even more intensive study. We may concentrate our attention on a verse, one of the gems of our Saviour's teaching or one of the great verses of Paul. But we should also frequently allow ourselves the benefit of reading a book through at one sitting. The longest New Testament book can thus be read through in half an hour. Frequent perusals of this kind call for no special strain, but somehow with each new reading the beauty and meaning of the composition as a whole are impressed upon us. The letters of the New Testament can hardly receive justice when this method is neglected. Who would treat a letter from a friend as we deal with the inspired apostolic epistles? We receive an eight-page letter: do we read page 5 to-day, 2 to-morrow, 8 the third day? Do we read in order one page a day? We should think one silly who did so. Let us not treat the Book of God with less care and fairness than we would give to a composition of man.

"Hope, Christian soul! In every stage
Of this thine earthly pilgrimage,
Let heavenly joy thy thoughts engage;
Abound in hope,
Hope through the watches of the night;
Hope till the morrow brings the light;
Hope till thy faith be lost in sight;
Abound in hope."

"Made Perfect in Holiness."

"We are told in the Bible that no one can enter heaven who is not perfectly holy. Now we all know believers in Christ's great atoning love who love the Saviour fervently, and yet their dearest must confess that some of the earth and earthiness clings to them to the last. Does 'death make perfect in holiness'? Or is there another place after death where perfect holiness is attained?"

Think what John has written in his first epistle (3: 2): "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." He is speaking to his converts at Ephesus and the other cities of the Province of Asia where he had ministered for nigh thirty years. They were true believers, yet they were in no wise "perfect in holiness;" and you observe how earnestly he insists throughout the epistle on the duty of striving against sin and seeking after holiness. Yet strive as they might, they were still weak and erring; and here he speaks a great word of reassurance. See what it is.

First, he affirms their blessed standing before God as believers in Christ and his propitiation for the sin of the world. "Beloved," he says, "now"—amid all our weakness and failure—"now are we children of God." Of that there is no manner of doubt; but what then of our manifold imperfection? "Be of good comfort," he says. "It is not yet made manifest what we shall be." Though here and now children of God, we are still far from home, compassed by temptations and subject to the infirmities of this mortal life; but by and by we shall get home to our Father's House, and there we shall find ourselves in other conditions and a nobler environment which here we cannot even imagine. This much is certain, that in heaven there will be no temptation, no carnal desire, no mortal weakness. All that we shall leave behind us when we put off this earthly tabernacle and pass into the Eternal glory.

And something else and more wonderful the apostle tells us. We shall then be with Christ; we shall see his dear and blessed face, and that will banish from our souls the very thought of evil. As the old hymn has it:

"One look of Jesus as he is
Will strike all sin for ever dead."

"If he shall be manifested, we shall be like him; for we shall see him even as he is." In truth there is no miracle here. It is the consummation of an already familiar experience. The very thought of Jesus, whom we have never seen, "with sweetness fills our breasts." It is a rebuke and an inspiration. In a letter which he wrote toward the close of his suffering life while bravely struggling to maintain his ministry in spite of weakness and pain, F. W. Robertson tells how one evening ere he

went to rest he hung on the wall of his chamber a copy of Leonardo da Vinci's celebrated picture of our Lord which adorned the Cathedral of Antwerp, and next morning he awoke tired and felt inclined to dawdle away his time in bed. "But," he says, "that calm, dignified look, bent down from my mantelpiece, absolutely rebuked me, and made it impossible." And who has not had a like experience? While I was writing "The Days of His Flesh," in a quiet country manse, there stood before me in my study a little replica of Thorwaldsen's "Kommer til Mig" ("Come unto Me"), that noble statue of our Lord in the Cathedral of Copenhagen, and the sight of it filled me with continual reverence and devotion. My book was written "as ever in my great Taskmaster's eye." Many a time when I looked at that gracious form a sentence which I had written seemed unworthy, and I would cancel it and write it anew.

Here surely is the answer to your question. If the mere thought of Jesus so hal- lows our souls, putting ignoble fancies to shame and banishing low ideas, what efficacy will there be in the open vision of his face? There will be no need of a purgatory for his believing people who have striven here all the days of their earthly pilgrimage so feebly and often so unsuccessfully to be conformed to his likeness.

"When death these mortal eyes shall seal
And still this throbbing heart,
The rending veil shall thee reveal,
All glorious as thou art."

And that will be enough. "We shall be like him; for we shall see him even as he is." "We shall all be changed, in a moment, in the twinkling of an eye."—Prof. David Smith, in "British Weekly."

Laying On of Hands.

Thos. Hagger.

In the early church the laying on of hands was practised, and it was done for at least three purposes.

I. To set apart for a definite work.

This is sometimes called ordination. Examples of it are found in Acts 6: 6, where the seven selected to serve tables were thus set apart for that ministry, and in Acts 13: 3 where Paul and Barnabas were set apart for the great work in the regions beyond. It would be quite fitting and proper to set aside men and women for definite work in connection with the church of God to-day in this manner, providing it is clearly understood that it does not convey the idea that some special divine power is thus bestowed.

II. To impart the gifts of the Spirit.

God gives the Spirit to those who obey him (Acts 5: 32), but the gifts of the Spirit were imparted to some in the apostolic churches, and these came either through the baptism in the Spirit or through the laying

on of the hands of an apostle. Examples of this are seen in Acts 8: 17 where Peter and John were the means of imparting these gifts to the Samaritan converts made through the preaching of Philip, and in Acts 19: 6, where Paul laid his hands on the twelve converts at Ephesus, and they "spake with tongues and prophesied." But, apparently, this belonged to the apostolic office alone.

III. In healing.

Healing was not always granted in this way, indeed, more frequently it seemed to be in other ways. But we have an example

of it in Acts 28: 8 where Paul laid his hands, after prayer, on the father of Publius, and he was healed. But this was done by one who had "the gift of healing," which was one of a number of miraculous powers given to the early church, and which were never promised in perpetuity to the church.

It is certain that the ceremony called "confirmation" cannot be found in any case of laying on of hands in the New Testament. It is equally certain that modern healers can find no authority for their practice of laying on of hands when they attempt to bring the benefit of healing to those who are suffering.

the eternal fire prepared for the devil and his angels" is spoken to those who neglect or wilfully refuse to receive the instruction commanded in the commission. We might well appropriate the words of the writer to the Hebrews used in a slightly different way, but nevertheless very cogent, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation? which having at the first been spoken through the Lord was confirmed unto us by them that heard." There exists to-day a tremendous need for the application of this teaching, but instead of the application we find constant excuses. The golden rule is declared impossible of operation in modern commercial life. Again, the teaching of Christ in this respect was ideal and we are not expected to apply it in the absolute sense in these times. And because men learned or unlearned in these questions do not make an attempt to apply it, we suffer and will continue to suffer.

Our responsibility.

Instead of our hospitals being sufficient for the need, splendidly equipped and richly endowed, we find them inadequate to meet the growing demands upon them. Constantly the public is solicited for funds and in some instances resort is had to raffles, art unions, and other gambling devices, all because a people professing Christ have not learned the gospel of love implied in this other part of the commission. Even for our social service work we find it difficult to raise a sum of money sufficient to meet the need each year.

We are humiliated when we learn that vast sums of money are spent in preparing for war, and very little comparatively, in the promotion of peace and the inculcation of the spirit of peace.

The land is in the grip of a monster evil, and it is draining us of our vitality. The drink evil denies the gospel of love, the parable of the Good Samaritan and the sermon on the mount, for it robs little children of the necessities of life, wives of their homes and husbands of their manhood. Yet we are told it is sometimes difficult to obtain permission to preach the gospel of helping our brother per the medium of prohibition. Must we emphasise one part of the commission to the exclusion of the other? Shall we in order to suit our own personal opinion rob the body of Christ's teaching of its vitality? No, a thousand times no! Rather, let us include the "all things whatsoever I commanded you," lest we call forth the condemnation of the Son of God, and find ourselves on the left of the Son of God when he shall sit on the throne of his glory in judgment. May the Lord open our eyes to the need, and may there be afforded an increasing opportunity for the teaching that will lead all God's people to observe not one or two commands but "all things whatsoever I commanded you."

Social Service and the Great Commission.

H. J. Paterson, M.A.

Matthew 28: 19, 20. There is no need to ask if you know the text, for most members of Churches of Christ are able to repeat the words of this great commandment, even if they are not able to fully explain its clauses. "Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

This command has been appropriately termed our "divine marching orders." Let us not forget that all the clauses in these orders are equally authoritative and equally enjoined upon the Christian soldier.

Is there not some truth though, in this, that while a part of that commission has been emphasised, and not unduly, another part has been neglected? "Discipling the nations baptising them" is a great and mighty task, but the commission includes something else—"teaching them to observe all things whatsoever I have commanded."

What does it mean?

It cannot mean baptism, for the order of words and obvious sense of the passage are against that. First, "make disciples baptising them;" second, "teaching them to observe all things whatsoever I have commanded you." Evidently the baptising precedes this further teaching, or at least is not included in it. Alexander Campbell says concerning the passage, and referring in particular to the words translated "make disciples" and "teaching": "They both indeed mean to impart instruction; but it is a different kind of instruction. The first indicates that instruction necessary to make a disciple, the second imparts that species of instruction afterwards given to one who has become a disciple with regard to his duties." The commission includes that teaching be given necessary to guide the Christian in his duties. Commenting on this part of the commission, Theophylact said, "Next because it is not sufficient merely to be baptised but it is necessary to do good works after baptism he saith, 'Teaching them to observe all things whatever I commanded you,' not one or two only, but all

my commandments. Let us tremble therefore, brethren, reflecting that if one thing be lacking in us, we are not perfect servants of Christ, for we are required to keep all."

It is folly to say or think that any of the teaching of Jesus simply because it was given prior to the crucifixion, is not of equal importance with the instruction afforded after. The past tense of this part of the commission obviously points to the teaching of our Lord recorded in the gospels. There are given the new laws of life exceeding broad and deep, and the relation of man to man is clearly defined.

Caring for the body.

The gospel then is not only one for the salvation of a man's soul but includes his body too, for in the teachings of the Saviour as recorded in the gospels, social service is a dominant note struck at the beginning and sustained to the end. There is a gospel of the salvation of the body as well as of the soul, and it is found incorporated in the great commission.

One of the most frequently quoted parables of the Saviour has to do with this theme of social service. "Who is my neighbor?" The Good Samaritan affords a lesson which it would be well for many modern professing Christians to learn. This is not an isolated instance of such teaching, for the gospels are saturated with it. The sermon on the mount, the parables, and actual experiences or incidents recorded are alike in bearing testimony to the need of entering into such service. The "whatsoever things I commanded you" are inseparably linked up with man's duty and relation to his fellows.

And there is a pronounced condemnation of the man who rejects this part of the gospel. The story of Dives and Lazarus is too well known to be quoted. But let us not forget the occasion for the penalty—the neglected beggar laid at the gate. The judgment scene of Matt. 25: 31-46 gives teaching which no one can afford to overlook. "Inasmuch as ye did it not unto one of the least of these" has all the force of a commandment, for it is authoritative teaching. "Depart from me ye cursed into

Religious Notes and News.

A Letter of Luther's.

"An event unique in German auction-rooms has been the sale this week of one of Martin Luther's important letters, dated 1523, two and a half folio sheets, and addressed to the Elector Frederick of Saxony. Written in German, the letter shows clearly that Luther urged his determined and energetic Sovereign to adopt a conciliatory attitude towards the Pope. Taking the standpoint that peace is more beneficial to humanity than justice, Luther maintained that a war must follow if the Elector protested further against the Papal Coronation of the recently elected Charles as Emperor. The letter was knocked down for 9,000 gold marks—at present rates not much under £500," says the Berlin correspondent of the "Observer."

Who Should Go?

Who should go to the foreign field? No question could be more important. "Record of Christian Work" gives a statement by Prof. Yohan Masih, of India, which is an answer:

"Some of us have been greatly distressed during the last few years over the type of some missionaries sent out. India does not need men and women from Europe and America to go to teach her people how to play billiards, nor do we need missionaries who merely tell India that Jesus Christ is one of the great teachers of the world. India has yearned for centuries for the vision of the great God. 'Blessed are the pure in heart for they shall see God.' It is a new heart that India requires, a transformation of life and character. Who can give that to India except a divine Saviour? Send us missionaries who are not ashamed of the gospel of Jesus Christ, who are not ashamed of the cross, men and women who are living in close personal touch with the Master, men and women who have sat at his feet! They will meet India's needs."

"Save the Children."

The Save the Children Fund announces that a sale of work is to be held in the Queen's Hall, Collins Street, Melbourne, from September 1 to 4, and should attract considerable interest among those who believe in practical Christianity.

The Save the Children Fund and Armenian Relief Fund seeks not only to relieve immediate distress, but also to establish those helped into a place of usefulness. Consequently there have been established handicrafts workrooms where the women and girls are employed. From Bosnia, Poland, Hungary, Serbia and from the Armenian refugee camps, there has been gathered a fine assortment of dainty articles, fancy work as supper cloths, lingerie, curtains, children's frocks, etc., which will be offered for sale. The proceeds will go to the relief funds, the workers being paid regular wages as their work is done.

In connection with the sale the committee is making a display of work for refugee children done by the young ladies employed by Messrs. Swallow and Ariell, who have formed themselves into "busy bees" for charitable purposes. Over 550 garments have been made from material donated by the firm, and by Messrs. Paterson, Laing and Bruce, Ltd. This substantial gift is to be forwarded to reach Greece in time for the winter months.

The articles for sale are all of a high class, and show unique patterns in needlework, and should be sold quickly to eager purchasers.

"The Ministry of Healing."

"The British Medical Journal" for June 21, 1924, contains a report of an interesting discussion of "The Ministry of Healing." Dr. Fothergill drew attention to the recent report of the committee appointed in accordance with a resolution of the Lambeth Conference, 1920, on the question

of the "ministry of healing," and he proposed that a small committee be formed to include those members who have recently taken a prominent part in the consideration of the question of the ministry of healing, with the following reference:

"To consider and report in what manner, if any, the British Medical Association, as representative of the medical profession, could prove of the greatest assistance in the future elucidation of the subject of the Ministry of Healing."

He said that following a discussion of this question by the Lambeth Conference, the Metropolitan Counties Branch in 1909, recognising that the clergy were taking action, urged that the Council should do something to guide the clergy in the matter, but he believed that nothing definite emerged from these and subsequent discussions. In 1920 the matter came again before the Lambeth Conference, which referred it to a special committee under the chairmanship of the Bishop of Oxford. On the appearance of the report of that committee he wrote to Sir Clifford Allbutt, one of its members, who replied that the report was very carefully redrafted after many meetings and was unanimously save that exception was taken on one point by certain of the medical members. That report, however, laid stress upon the need for non-interference with the services of the doctor, and the idea was to go forward very cautiously. At the Canterbury Convocation also the Archbishop had taken a very judicious and statesmanlike line. On the respective functions of the doctor and the clergyman there were some differences of opinion. He believed that some of

the church leaders would welcome a move by the medical profession. The matter was one which affected medicine, and certainly it affected the public. Especially in seaside towns, where the invalids congregated, one found a tendency to quackery, due to the wrong application of quasi-truths. In spite of a natural diffidence of the medical profession was called upon to define its attitude on this question, and the Association was the obvious body to undertake this task. The committee which he proposed would in the first place get in touch with the clergy and find out whether it would, the committee would then consider in what direction the Association could assist, and would finally come to the Council with suggestions as to what should be done.

Mr. Bishop Harman believed that this matter bulked much more largely in the public eye than it did in practice, but there were unquestionably many cases which called for medical sympathy. He thought that much good was derived from the ministry of healing provided the systems did not become too materialistic, which was a frequent tendency. Dr. Douglas said that the subject to his mind was one of profound importance. The reason for the close connexion between medical science and spiritual healing was that in ancient days the priests had the sole direction of medical matters. He considered that some guidance from the Association was called for. He agreed in general with the Archbishop of Canterbury's pronouncement, but one matter on which he thought the Association should take a definite line was with regard to the laying on of hands and unction. These things should be regarded as having a purely spiritual and not a therapeutic significance. They should be regarded in the same way as water in baptism or wine in the Eucharist. This would be a sagacious line for the Council to take, and a line not definitely taken by any other body.

The resolution was carried unanimously.

The Cure of Leprosy—II.

A Visit to Manamadura.

A. J. Saunders, M.A.

About one mile out of Manamadura on the road to the very interesting town of Sivaganga, and by the way the whole road is kept in excellent repair, we have nothing like it around Madura, is the Dayapuram Leper Hospital. "Dayapuram" means graciously given or given by love. It was a great but sad privilege to visit it recently, and see what is being done there to try and heal this open sore of India. The institution was opened in 1913, in a small way, but has gradually grown until there are now 14 buildings with accommodation for 150 people, and plans are ready for two new wards to take in 40 more patients. The total capital cost of the Asylum buildings together with the Hostel for untainted children is about Rs. 60,000. The need for extension is very great, because the lepers have heard of the new Muir treatment, and numbers are flocking to the hospitals in the desperate hope of being cured. Sometimes as many as five or six unfortunate people are turned away in a single day, because there is no room for them, and the doctor has a waiting list of over 200 lepers.

The Dayapuram Hospital is well situated on high ground, and free from all contacts. It has 50 acres of good land, 35 acres of which was the generous gift of the Sivaganga Zemindari. More land is now being acquired for needed extension work. The American Madura Mission were the pioneers in organising and starting this institution, and still provide the honorary superintendent, C. Stanley Vaughan. Doctors Parker and Wilder, of Madura, are on the medical committee, and frequently inspect the hospital keeping in close touch with the treatment being administered. Dr. I. Devasirvadam is the medical officer of the institution; he is very keen on his job, and is doing excellent work.

From one village near Dindigul, which is badly afflicted with the disease, a request has come recently to find accommodation for 20 poor unfortunate lepers. The fact is that throughout India, Burma, and Ceylon there are 92 Leper Asylums, which can care for only 8,850 patients, while the total number of lepers reaches about 150,000. The great majority of these pitiable people are wandering about the country spreading the disease everywhere. The leprosy germ is a slow, lazy creature, and therein lies our safety; if he were an active germ like cholera or tuberculosis we all very soon would be leprosy.

As regards the financial support of the institution the Government is making a capitation grant of Rs. 4½ per person in the hospital per month, and supplies the medical officer. The American Madura Mission contributes the superintendent. The Madura District Board has sanctioned Rs. 1,000 per year. The Sivaganga Taluk Board has recently voted Rs. 200 per year. The Mission of course, help is also received from the towns or districts which send patients to the hospital to make grants for their support, which, of course, is only right.

It is too soon to talk about a cure for leprosy, but a treatment has been discovered which is arresting the disease, and great hopes are entertained of a positive cure in the near future from the splendid work of two great medical men—Sir Leonard Rogers and Dr. Ernest Muir. There are three treatments being used in the Dayapuram Hospital, and a careful comparative record is being kept of the results of the treatments. They are—an American drug, Dr. Heiser's treatment, and Dr. Muir's treatment. Dr. Muir is the Leprosy Research Worker of the Calcutta School of

Tropical Medicine, and his treatment is the latest one announced; and is giving very good results. It is Ethyl Ester of Hydnocarpus Oil with Creosote and Olive Oil. The injection is painless, and the results so far are wonderfully encouraging. It is a costly preparation, for one small bottle costs about Rs. 15, so that to treat over a lakh of people in India will require considerable financial help from the Leprosy Relief Fund for this medicine alone. But the money will be secured if the treatment proves to be a cure.

One of the difficulties and yet one of the chief things necessary for patients in a leper hospital is to find them something to do, which will keep them from brooding over their own sad lot. Cheerfulness and optimism are necessary ingredients of the treatment to make them better. Several of the inmates at Dayapuram are teachers. They have organised a school, which now has 59 students consisting of adults, boys and girls. One of the patients is actually going to appear for his S.S.L.C. examination this year. Another person is a pastor in the South India United Church; he is acting as the chaplain of the hospital, holds regular Sunday services, and is doing a lot of good for his fellow patients.

In respect of games the management has introduced badminton and football. Gardening and poultry keeping are also other forms of activity which are both profitable and interesting. Other activities are to be introduced soon, as cultivation, cattle raising, mat-making and weaving, and masonry work. There are two purposes in all this: to give the patients something to do, and also to afford the people an opportunity of earning some money.

Another interesting institution organised by the patients themselves is the panchayat. It deals with all cases of discipline and internal management of the asylum. It is working very well, and all the patients respect the decisions of the panchayat.

A visitors' book is kept, and it was really interesting to see the number of people who have visited the institution within the last few years, and to read their appreciations of what they saw and heard of the work. His Excellency Lord Willingdon has left the following kind word: "It has been a real pleasure to come and visit this asylum, and to see the care which is taken of its unfortunate inmates. A great pleasure too to make the acquaintance of Dr. Parker and those who assist him in their selfless and devoted efforts on behalf of these poor people. As Head of the Madras Government my very sincere thanks are due and gratefully given to them all in their mission of mercy."

The Sufficing Bible.

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm;
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun;
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book to thee!

—Amos R. Wells.

The Magic of Faith.

I know a man who became great because another believed in his greatness!

His life had been characterised by sluggishness and lack of aggressiveness. He had never been selected for a place of leadership. He seemed doomed to ultra-commonplaceness. He had no zeal, no enthusiasm, no fire, no glow. For years he was buffeted about, the plaything of circumstances, the toy of chance. He was not unlike a ship in strange waters without chart or guide and no safe haven in view.

And then, one day, a new dignity and strength were his. In some wonderful way the man had been made new. His voice, his manner, his step—all were different. Hitherto he had been handicapped by circumstances, now he used these same circumstances as opportunities!

Because of another's faith, the man had been led to believe in himself! Then it was easy for him to succeed.



The Late A. J. Wedd, M.A.

It is with deep regret that we learn that Bro. A. J. Wedd, M.A., died in Western Australia on Saturday morning last. Our brother labored as a preacher in South Australia and Victoria. He was a graduate of our College, and also had a very successful career at Melbourne University. In February last he received an important teaching appointment in Adelaide, but was forced by ill-health to relinquish it. To Mrs. Wedd and her children our sincere sympathy is extended.

And now this man, who is well known to fame, often finds time in his busy life to visit a certain obscure, quiet soul.

"Why do you," questioned an admirer, "spend so much time in this unknown man's company, when wealth and culture, beauty and genius, are so eager to pay you tribute?"

"Because," came the answer, "he is my best friend. I am debtor to him for all I have. By believing in me this man caused me to believe in myself."

And, after all, is not this one of the very highest services that one can render on this earth—to show a man that you believe in him, and thus cause him to become what you believe him to be? Is not this, indeed, the highest favor that you can bestow?

This was the method and message of the great Teacher as "he went about doing good." He saw the capabilities, the possibilities, of people and the encouraged them to grow! Matthew, the despised tax-collector of Capernaum town, becomes the great gospel writer, Andrew, the obscure fisherman of the Galilean lake, becomes a leader of men. The peasant woman—and worse—of "a city of Samaria, called Sychar," becomes a missionary with a shining face, causing many of her own people to believe on Jesus. And that wild, terrible man, who lived among the graves over in the country of the Gerasenes, even this man becomes worthy to receive, direct from the

lips of Jesus, a commission like this: "Go to thy house, unto thy friends, and tell them how great things the Lord hath done for thee."

Doubt it not, O my friend, you need walk only a few steps from your own door this very day to find a life of splendid promise—doomed now to defeat—that will look up in pleased and happy delight at the expression, the manifestation, of your confidence! I say unto you, this life will respond to the call of your faith even as the parched grass answers the summer rain! No one can measure, no one can estimate, the noble, heroic qualities that spring into being when another says: "I believe in you!"—E. C. Baird in "Christian Standard."

"I Had a Friend."

Charles Kingsley was guest of honor at a banquet, when a lady sitting next to him said: "Mr. Kingsley, will you please tell us the secret of your success in life?"

"I had a friend," was his reply.

To have a true friend is to possess wealth of the highest order. Every one needs love, sympathy, counsel, and one in whom confidence can be placed without reservation. Having a true friend you have all of those and more. One is a friend who loves at all times and sees your good and bad traits, but instead of deserting you because you have faults, will sympathetically aid you in getting the mastery of them.

Having a true friend is evidence that you have wealth of another kind—that in you are qualities that beget friends. He is indeed poor who has no friends; but he is poorer still who merits none. Some treasures can be bought, others inherited, still others may be discovered or invented, but friends are secured by none of these methods. If you would have friends cultivate those attributes of character and traits of conduct you admire in others and you will soon have friends.

To merit a good friend is an honor indeed; and only surpassed by being a better friend. True friendship knows no littleness, selfishness, jealousy or envy, it only covets the privileges of loving and unselfishly helping someone.

"Who was that man who just passed us?" I once asked a companion.

"Don't you know him!" my friend exclaimed. "That is Superintendent Woods of our city schools. He is the best friend I ever had—he worked for me when I was asleep." And with many other expressions of appreciation he extolled his friend's graces.

A true friend foresees your needs and hastens to meet them. And in case he fails in this he promptly responds when he learns of an opportunity to be of service to you.

"Secret charity is the sweetest charity," said a good woman when she ordered her grocer to send a big bill of groceries to a needy family, telling him to say: "A friend sent them." She was right. The most delightful service is that which we render unknown to the one we serve. You have not learned the sweetness of life till you have learned to render service for the joy of serving.—William James Robinson.

Build Well.

You must go on and build to-day
On what you builded yesterday.
You may want much to pull some out
To fix anew and change about.
But sure as life and death and day
You must build on from yesterday.

So build you fair, and build you strong
And build to last a whole life long.
Prove every stone, make each line true
That all may be but joy to you.
For sure as life and death and day
To-day will make you yesterday.

—Selected.

The Home Circle.

Conducted by J. C. F. PITTMAN

When the sun is fast asleep,
Jesus! all Thy children keep;
Through the darkness of the night
Be our guard and be our light;
If we wake with sudden fear,
Give us courage, Jesus dear;
Bless our dreams until the sun
Tells us that the night is gone;
Then refreshed by sleep we'll rise,
See new glories in the skies,
Find new strength and feel new love,
As in Thee we live and move.

Wise Mother Owl.

In a hollow tree on the Dales' farm lived a comfortable family of owls. Mr. Dale knew of these owls and would not let any one bother them, for they were useful friends and kept the barn free from mice.

There were two Dale children: Bess, seven years old, and Nell, who was five.

One night after they had both been put to bed, Bess sat up and nudged her sister.

"Oh, Nell," she said. "I've left my doll-carriage outside. It's out on the side porch. Get up and we'll go down and get it."

Nell sat up in bed.

"It's dark," she whispered; "I'd be afraid outside."

"It's not late," replied Bess. "Mamma and papa are still up and the doors aren't locked. We needn't be afraid to go just around by the side of the house, and I want to bring the carriage in." Bess slipped out of bed. Then Nell, who was the littiest and always did as she saw her sister do, slipped out of bed and followed her.

Down the stairs they stole, through the side door and on to the porch without their father or mother hearing them. Then, holding hands tightly, they went down the steps.

"Where is it?" whispered Nell. She was frightened and wanted to get back into the house, but she did not want Bess to know it.

"It must be somewhere around here," said Bess. "I'm sure I left it here."

It was just at this minute that, over in the old tree, the mother owl had fixed the young owls nicely in their nest. Father Owl had gone to bring food for them, but maybe he was gone longer than usual, and Mother Owl thought it best to go and help him. Or maybe she looked out and saw Bess and Nell out of the house, and knowing that all children ought to be in bed—just like her own were—she took a notion to give them a good scare! Anyway, she came out of the tree, and just as Bess and Nell were stooping down, looking for the carriage, she flew by them, screeching right into their ears.

My, if you had seen those children! They gave a scream, as they went running up the steps, which brought both mother and father to the door.

"Why—Bess! Nell!" their mother cried in surprise. "What are you doing out here?"

"We went out to get the doll-carriage," answered Bess, as they ran into their mother's arms; "but, oh, mamma, we got so frightened!"

Mrs. Dale took them upstairs and made them promise never to go out again after she put them to bed, and when they had promised she stayed with them till they were asleep.

Afterward, when Mother Owl was feeding the young owls, maybe she told Father Owl how she had seen the Dale children out and sent them back into the house.

If she did, Father Owl certainly told her that it was the wise thing to do.—Edith O. Naldrett, in "Dew Drops."

Two Boys.

"A boy was born at Bethlehem
That knew the haunts of Galilee,
He wandered on Mount Lebanon,
And learned to love each forest tree.

"But I was born at Marlborough,
And love the homely faces there;
And for all other men beside
'Tis little love I have to spare.

"My own dear downs, my comrades true.
But that great heart of Bethlehem,
He died for men He never knew."

—E. Hilton Young.

How to Succeed in Life.

Early in life you will come to two roads, and your success depends upon which you take. You need serious thought, earnest prayer and meditation to decide this great question; but do not hesitate or delay your decision too long, for life is short and time is too valuable to waste it at the crossroads. Choose that for which you are most fitted and that which is honorable, right, and just, and press onward and upward; and do not turn back, but go forward to the goal. Go ask the successful man or woman about this, and he will tell you that one day he with many other comrades came to these two roads. The others chose the one which had the least resistance, as it led on the level or downward grade, and they were failures. He took the upward road, although it was hard to climb and he had many hard places to overcome; but each victory made him stronger for the next obstacle, until he was strong enough to reach the summit of success.

Choose well, choose wise.

Then press your way along;

And never, never quit the task

Till you sing the victor's song.

—Selected.

He Dodged.

It is said of a noted lawyer that at a pinch he always came out ahead.

An incident of his childhood is told to prove this.

"Well, Benny," said his father, when the lad had been going to school about a month, "what did you learn to-day?"

"About the mouse, father."

"Spell mouse?" his father asked.

After a little pause, Benny answered, "Father, I don't believe it was a mouse after all; it was a rat."

Suspicious.

The father of 12 children agreed one spring holiday to take them to the seashore for the week-end.

They set off, reached the station, got their tickets, and were about to enter the train when the proud parent was touched on the shoulder by a policeman.

"What have you been doin'?" the policeman asked.

"Me? Why, nothing!" stammered the surprised man.

The policeman waved his arm towards the family. "Then why," he asked, "is this here crowd a-followin' of you?"

Once, on my afternoon round of visits I saw a boy painting a gate by permission of the painter who was employed in work upon the property. The painter called the mother's attention to the lad's work. She said: "That's play; don't tell him its work, or he'll stop."

The Family Altar.

J. C. F. P.

SUNDAY.

I have the keys of death and of Hades.—Revelation 1: 18.

"Life is a story in volumes three,
'The past,' 'the present,' 'the yet to be';
The first is finished and laid away,
The second we're reading day by day,
The third and last of the volumes three
Is locked from sight; God keepeth the key."

Reading—Revelation 1: 9-20.

MONDAY.

For what doth it profit a man to gain the whole world, and forfeit his life?—Mark 8: 36.

"Philip, King of Macedon, wrestling at the Olympic games, fell down in the sand; on rising he observed the print of his body in the sand, and cried out, 'Oh, how little a parcel of earth will hold us when we are dead, who are now ambitiously seeking after the whole world whilst we are living.'"

Reading—Mark 8: 31-38.

TUESDAY.

Ye have not yet resisted unto blood, striving against sin.—Hebrews 12: 4.

"Any life that is worth living for must be a struggle, a swimming, not *with*, but *against*, the stream."—Dean Stanley.

Reading—Hebrews 12: 1-6.

WEDNESDAY.

What is your life?—James 4: 14.

"So should we live that every hour
May die as does the natural flower,
A self-reviving thing of power:
That every thought and every deed
May hold within itself the seed
Of future good and future need."

—J. R. Lowell.

THURSDAY.

Dust thou art, and unto dust shalt thou return.—Genesis 3: 19.

In the liturgy of Chrysostom the following words are used concerning the departed—

"Give rest, O Christ, to thy servants with thy saints, where sorrow and pain are no more, neither sighing, but life everlasting. Thou only art immortal, the Creator and Maker of man; but we are mortal, formed of the earth, and unto earth shall we return; for so didst thou ordain when thou createdst us, saying, 'Dust thou art, and unto dust shalt thou return.' All we go down to the dust, and weeping over the grave we make our song—alleluia! alleluia! alleluia!"

Reading—Revelation 21: 1-7.

FRIDAY.

I go to prepare a place for you.—John 14: 2.

"Here in an inn a stranger dwelt
Here joy and grief by turns he felt:
Poor dwelling, now we close thy door,
The task is o'er,

The sojourner returns no more!

"Now of a lasting home possess,
He goes to seek a deeper rest.
The Lord brought here: he calls away,
Make no delay,

This home was for a passing day."—Macduff.

Reading—John 14: 1-6.

SATURDAY.

If we hope for that which we see not, then do we with patience wait for it.—Romans 8: 25.

"A dutiful child is ever looking forward to the holidays, when he shall return to his father; but he does not think of running from school before."—Newton.

Reading—Romans 8: 18-25.

Prayer Meeting Topic

September 10.

Mark: The Bruised Reed.

(Acts 13: 1-13.)

Horace Kingsbury.

The topic, "Mark: the Bruised Reed," is a suggestive chapter heading in Dr. Harrington C. Lees' book, "St. Paul's Friends." The reed-picture is followed all the way through the chapter. The section dealing with John Mark's home life in Jerusalem is entitled, "Down in the Reeds by the River," and here it is pointed out that he was surrounded by creature comforts and spiritual influences. His joining Barnabas and Paul on their first missionary journey, and his subsequent defection, come in a section entitled, "A Reed Shaken by the Wind." Dr. Lees says, "We must diagnose his case as inclination without vocation. He had a desire, but no commission. His blame is fickleness, not apostasy." "Bruised, but not broken," is the title of a section dealing with Paul's rejection of him as a companion on the second missionary journey, and of Barnabas's acceptance of him for independent missionary work. "Meet for the Master's Use," is the title of the last section, in which the story of Mark's re-establishment in Paul's affection is told, and the fact that he wrote the gospel that bears his name is set forth. "The Holy Recorder, who writes all things in his Doomsday Book, trimmed the bruised reed till it became a flowing pen; and Mark arrested the passing world with the words which had been such music in his own experience, 'the beginning of the good news of Jesus Christ.'"

Amos R. Wells says: "No one knows just why John Mark turned back from Perga on that famous first missionary journey of all the world's history. Maybe he had malaria; and that's bad enough, for I have had it. Maybe he shrank from the wild and dangerous journey ahead of them, into Wolf Land (Lycania) and among robbers and murderers. Stonings in prospect, too, and twice only just escaped. Maybe he was too strict a Jew to countenance Paul's liberal ways with the Gentiles. Maybe—but what's the use of guessing? No one knows why John Mark turned back."

But, thanks be unto God, he turned again. This "flickering in a crisis" was but an unfortunate incident in an otherwise noble life. God loved him through his defection and out of it. The Son of Consolation stood loyally by his side. And even Paul, who once could do without him, longed for his useful, helpful presence in his hours of loneliness and need. He "came back" and he "made good." John Mark has a message for us all.

"THE GOD OF ANOTHER CHANCE."

A man named Peter stumbled bad,
Lost all the love he ever had,
Fouled his own soul's divinest spring,
Cursed, swore, and all that sort of thing;
He got another chance, and then
Reached the far goal of God-like men.

"Your boy goes wrong, the same as he
Who fed swine in the far country;
He seems beyond the utmost reach
Of hearts that pray, of lips that preach;
Give him another chance and see
How beautiful his life may be.

"Paul cast the young man, Mark, aside.
But Barnabas his metal tried,
Called out his courage, roused his vim
And made a splendid man of him;
Then Paul, near death, longed for one glance
At Mark, who had another chance.

"King David one dark day fell down,
Lost every jewel from his crown;
He had another chance and found
His kingly self redeemed, re-crowned;
Now lonely souls and countless throngs
Are gladdened by his deathless songs."

—Alfred J. Hough.

Suggested Hymns—Sankey's Collection.
325, 263, 40, 506.

Our Young People.

Conducted by W. CALE

Our Greatest Single Evil is—

It lurks in the dark corners.
It stares at you on the front page of your daily.
It fairly devours you as it leaps out of the magazines.

It grips you in the moving picture.
It is ever present in the clubroom, the lodge,
the Pullman smoker and the hotel lobby.

The dance-halls reek with it.
Our popular music is saturated with it.
Our popular novelists live by it.
Our youth is feeding on it.

It is *Obscenity*—the greatest single evil in America to-day.

When one has the courage to lift his voice against this subtle devilry, he is branded as evil-minded by a veritable mob of blear-eyed, red-nosed, loose-mouthed paragons of purity. Such voices must, however, be raised in every self-respecting community. Purity must be enthroned in the minds of on-coming generations if we are to continue to have clear and clean thinking and living.

The foundations of faith and the fabric of life are imperiled.

We must clean up!—"Lookout."

The Mother of Welshimer.

P. H. Welshimer is a household name amongst the disciples of Christ. In his own country he is affectionately termed "The Bishop of Canton, Ohio." To us he is known as the minister-superintendent of what has been called the largest Bible school in the world—that of the First Christian Church, Canton, Ohio, U.S.A. Just recently the mother of this great man passed away. Caught in a reminiscent mood, he chatted of his early home and the power of his mother's influence upon his life, and how she helped him to rise to his present high level of service for the King. As he spoke of her, his eyes rested upon an old and worn book, lying upon his study table. It was the old scrap-book—loose-backed, and threadbare, and looked a thing of no value. "This," said he, "is the most precious possession in my library—her scrap-book." It was a book of remarkable clippings, in verse and prose, from the finest writers of several generations. She had passed away but a month, and he was looking over the treasures of thought, that, together with the treasures of the Word, had helped her to place such high ideals before her son. She was an ardent member of the Christian church, having obeyed the gospel at the early age of fifteen. "It was her greatest desire that I should become a minister of the gospel," said he, "and when I was a mere lad, she talked to me frequently about it. She had a fine line of bedtime stories, which were Bible stories, and so

well did she tell them, that to this day I cannot preach upon an Old Testament character without using some of the imagery given by her when I was a boy at her knee, or whilst being tucked into bed by her hands. I left home for college at the age of nineteen, and for the thirty-two years that followed, until the week of her death, each wrote the other not less than two letters a week, and in recent years it became my daily practice to wind up the work of the day with a letter to mother." Thus were these two lives—mother and son—kept in sweet fellowship and comradeship. Who can tell what that weekly letter-writing from the old home meant to the busy preacher in the great city, with its worries and disappointments, and who can tell what the thrilling letters of ceaseless activity and growing work meant to the dear old lady in the old home? Thus mothers have a way with them that sweetens life, and of her we would say, "God bless mother."

Sunday School Pioneering.

Bro. Albert Waldron, of "Springhill," Eumina, Qld., is an enthusiastic Bible school worker, whose consecrated enthusiasm is most inspiring. After opening a school at Yingerbay, he moved 16 miles away to Eumina, where he opened a school in his own home and also at Myall Downs, 9 miles distant. With the help of three daughters, he carried on a weekly school at home, and a fortnightly school at Myall Downs, returning on alternate Sundays 16 miles to maintain the school at Yingerbay. He next opened a school at the Eumina station, 8 miles from home, being then relieved of the Yingerbay school by his brother who moved into that locality. No wonder, also, that of his family of eleven children, ten are now members of the church.—A. J. F.

Function at Stawell, Vic.

Stawell Phi Beta Pi Club met on Aug. 19 to welcome home Mrs. Pratt, the chaplain. A dainty supper was served in the kindergarten room, which was tastefully decorated. Mrs. Finemore, on behalf of the club, made a presentation in appreciation of the chaplain's safe return. The scribe also, on behalf of the club, presented Mrs. Finemore with a token in recognition of her services. A pleasing feature to the chaplain was that five of the club had, in her absence, confessed their faith in Jesus, and united with the church. An exceedingly happy time was spent.

"Joy is like restless day, but peace divine

Like quiet night;

Lead me, O Lord, till perfect day shall shine

Through peace to light."



Picnic Group, Sunday School, Maryborough, Qld.

Foreign Missions.

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

We are glad to report that Bro. and Sister Waterman are very much better in health. A letter received on Aug. 22 states that they expected to return to Hweilichow in a week after writing the letter. The doctors at Hong Kong found that Dr. Killmier's treatment had been everything desired, and there was very little for them to do. Bro. Waterman says, "This very ending to the case only serves to show Dr. Killmier's thoroughness up in a clear light. Of course the case was difficult, but it was Dr. Killmier's skill, under the blessing of God, that cured me. After a most careful examination by the doctors here, and tests made by them and the local bacteriologist, they found that I was completely cured." This will be good news to all in Australia.

The Baramati Offering.

Bro. H. R. Coventry, in his letter announcing the July offering of Baramati Christians, writes:—

"About March last the church decided that this year we should fall into line with the F.M. day at home and take up a special offering on July 6. Sealed tin money-boxes were prepared and circulated among the families for their savings. The women were urged to lay aside a handful of grain every time they had a grinding. Others were urged to bring gifts. On Saturday afternoon, July 5, the gifts were brought to the door of the chapel and laid out before the people an offering unto the Lord. There were several heaps of different kinds of grain, fowls, firewood, tins and books. The secretary of the church, Mr. Kasbe, then conducted an auction sale and disposed of all of the gifts for about Rs. 15. On Sunday afternoon at our usual service the special offering was taken up. Two trays were passed around, and the money boxes and loose money were offered thereon. Including the proceeds of the sale of gifts on Saturday, the collection for the day amounted to Rs. 90-7-6 and one Hong Kong cent. There is still a little more to come. Over £6 for the Lord from our little church!"

"It was decided some time ago that this offering should be made as a thankoffering to the mission, and that it should be sent to China for the support in part of an evangelist to the Chinese in Hweilichow. We have handed it to the mission treasurer for remitting to you. Will you please advise the China mission of our wish, and ask them to write back to our church to let us know that they have received this offering?"

"Don't you think we have done very well? Candidly speaking, I can say that I did not expect to see more than Rs. 50. The offering was largely made up of small coins, Rs. 10 in pice, many anna, and two anna pieces. This shows savings by the whole membership, not large individual gifts. We thank God for the splendid response to the appeal. This was our fellowship with you. We pray that the offering may be up to your hopes at home."

Bible School Workers—Read This!

Australian Mission Sunday School,
Baramati, India.

To the Secretary, Sunday School in Australia.
Dear Sir,—

I have great pleasure in writing to you about our Sunday school which we have affiliated with the Sunday School Union of India.

There are 125 children in this Sunday school, 13 teachers, 2 superintendents for two departments, and one secretary for the whole school.

We have not sufficient rooms for our classes, so we have to manage by holding the classes of the departments in different places. Mr. Coventry teaches the men's Bible class and Miss Caldicott the Takary women, then all the boys and girls are under our Indian Christians, who are teachers

and preachers. The number of the men, women, boys and girls is 200 altogether.

According to the Sunday School Union rules we have to prepare the Sunday school children for the annual examination of the Scripture lessons, which will take place in the month of October.

For the first year our Sunday school has been supported by the local church, but now we are going to try and meet the expenses out of Sunday school collections.

Our Sunday school sent a donation of Rs. 5 to the Leper Asylum, and the secretary has written a letter to the Sunday school scholars thanking them for it.

On June 22, 1924, World's Sunday School Day as was celebrated in Glasgow. We also celebrated it in connection with the Sunday school here. We had some speeches and a dialogue which were helpful to the Christian community.

We hope to increase our Sunday school in number and spiritual life, so we try to encourage the parents to send their children to the Sunday school regularly.

We would like to hear about the Sunday schools in Australia, and we ask your prayers, which are needed very much for our newly-started Sunday school here. We also remember you in our midst.

Yours sincerely in Christ,

Y. B. Dethé,

Sunday School Sec., Baramati.

Federal Conference.

We hope you are getting ready for the Federal Conference in October, starting October 18. The fares are very reasonable, and we trust there will be a large delegation of those interested in Foreign Missions. The Sydney brethren and sisters are having a home-coming day on October 19, morning and night, and in the afternoon President Bro. Harward will give his address.

Foreign Mission Day Offerings.

QUEENSLAND.

Annerley, £26; Albion (church, £38/4/9; Sunday school, £1; id. per week, 12/10), £39/17/7; Brisbane, £69/9/9; Boonah, £21/4/6; Bundamba, £3/6/-; Bundaberg, £18/3/9; Charters Towers, £2/10/-; Drillham, £2; Eel Creek, £3; Gympie, £10; Hawthorne, £1; Marburg, £3; Maryborough (church, £8/16/-; Sunday school, £5/10/-), £14/6/-; Mt. Walker, £6/0/6; Mt. Alford, £1; Roma, £8/2/6; Sunnybank, £3/5/-; Silverdale, £2/10/6; Toowoomba, £11/0/6; Tannymorel, £25; Wombo Creek, £12/2/6; Zillmere, £8/13/4; Individual Offerings, £26/1/4; Isolated Member, £1; Ma Ma Creek Church, £5; Rosewood Church, £8/6/-; Rosevale Church, £12/9/-; Ipswich, £10/10/-; Total, £354/18/9.

TASMANIA.

Launceston (Margaret St.), £30/0/2; Hobart (Collins St.), £26/17/2; Ulverstone, £9/11/-; Kellevie, £6/15/6; Geeveston, £6/8/8; Geeveston C.E. Society, £2/0/4; Devonport, £6; Devonport C.E. Society, 6/-; Invermay, £5/17/4; Caveside, £4; Dover, £2/10/-; Cascades, £1/10/-; Koonya, £1/6/-; Southport, £1/3/-; Mole Creek, £1; Collins Vale (per Hobart), 5/-; Total, £105/10/2.

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.

COMING EVENTS.

SEPTEMBER 3 and 4.—North-West Conference at Horsham. Meetings, Wednesday, at 8 p.m. and all day Thursday. Visiting preachers, Bro. S. Stevens, F. Cornelius, A. H. Pratt and B. J. Combridge. Dinner and tea provided by the sister, Benn, Sec.

SEPTEMBER 6.—Sale of Gifts, Chapel St. Norwood, Lecture Hall. Saturday, September 6, 2.30–10 p.m. Tea may be obtained at reasonable charge. Admission free.

SEPTEMBER 7.—Anti-liquor and Social Questions Committee of N.S.W. Annual offering for prohibition and benevolence. Aim: A greater offering 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.

SEPTEMBER 15.—Monday, at 8 p.m., Lygon St. Chapel. College of the Bible Students' Concert. Splendid programme. Admission, 1/-.

Enmore Tabernacle Bible School Diamond Jubilee, Sunday, September 7, 1924.

At 11 a.m., United Family Service. Roll-call by Families. Address, "The Duty of Remembrance," R. K. Whately, B.A.

At 3 p.m., Address, Pastor J. Mallis, Representative Abroad of the "One by One" Movement.

At 5 p.m., Reunion of Past and Present Teachers at Tea.

At 7 p.m., Grand Service of Song entitled "Easter Violets," by Chorus and Orchestra of 350.

Wednesday, September 10, School Concert, Children Free.

Sunday, September 14, Musical numbers from "Easter Violets" repeated. Inspiring address by R. K. Whately, B.A.

IN MEMORIAM.

BARR.—In loving memory of my dear husband (Robert) and our dear father, who fell asleep in Jesus on August 27, 1917. "For ever with the Lord." Ever remembered by his loved ones.
—C. E. Barr, 2 Northcote St., Torrensville, S.A.

BEREAVEMENT NOTICES.

HAGGER.—Mrs. A. J. Hagger and family desire to thank their many friends for floral tributes, letters, cards, telegrams and personal expressions of sympathy in their recent sad bereavement, especially thanking Mr. J. W. Baker, Mr. Gale and Dr. Horgan for attention during the last few months. Will all friends please accept this as a personal acknowledgment of our sincere gratitude.

—"Chesterfield," Murray Rd., West Preston.

MARTIN.—Mrs. L. R. Martin and family desire to express their sincere thanks to relatives and friends for letters, cards, telegrams, floral tributes and personal expressions of sympathy during their recent sad bereavement; especially mentioning Bro. Graham and Meekison, and members of the Middle Park Church of Christ and Sunday school, the Sisters' Conference Executive, and the General Dorcas.

—"Charlsie," 271 Graham St., Port Melbourne.

SPURR.—I wish to thank all fellow Endeavourers and friends for letters of sympathy, and beautiful floral tokens, in the loss of my dear mother, Gertie Spurr, Hon. Sec. of C. C.E. Union, S.A.

"Granthaven," Healesville West.

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Here and There.

We regret to learn that amongst those killed in the tram accident at McMahon's Point, Sydney, on Aug. 21, was Bro. F. Lambert, of Chatswood church. An obituary notice will appear later.

At least twelve representatives will be present at the Federal Conference from Western Australia, the most distant State. This will be the largest delegation that has ever attended a Federal Conference from the Western State.

The Western Australian churches have under preparation a half-yearly conference to take place at Brookton on Sept. 14 and 15. All brethren near this centre are urged to attend. A strong representation from Perth will be present.

The Victorian Women's Executive will meet in the hall, Swanston St., on Friday, September 5, at 2.30 prompt. Mrs. Shipway will lead devotions, and an address on "Social Service" will be given by Mr. Patterson. All sisters cordially invited.

S.A. Endeavorers will regret to learn of the sudden death of Mrs. Spurr, mother of Miss Gertie Spurr (secretary of S.A. Churches of Christ C.E. Union), and sympathise with our sister in her double bereavement of father and mother within a few months.

The "Adelaide Evening News" of Aug. 21 contained the following:—"Iris Forbes, the 10-year-old daughter of Mr. A. E. Forbes, of the Croydon Church of Christ, has won distinction by her performances on the violin in the Adelaide competitions now being held. She entered in less than 11 and less than 13 sections, and was awarded gold medals for first place in each section. Miss C. H. Gmeiner, who adjudicated, said that for her age she was the most promising child she had ever heard."

Fair weather and good attendances have marked the first week of the revival mission at Berwick, Vic. Powerful addresses have been given by Bro. Lionel Johnston, of the North Williamstown church, and Bro. Riches, from the College, has assisted greatly in the capacity of song leader. Three public confessions (all young folk from school and Endeavor) have been made, while a young married lady (Anglican) accepted Christ in her own home. One girl who made her confession was baptised and has joined the church; the other two are to follow. A party of 27 from Dandenong church encouraged with their presence and help on Thursday last.

The Hinrichsen-Brooker mission at Richmond, Vic., has come to a close. During the last week two-thirds of the tent was destroyed by incendiaryism, and one meeting had to be held in the open-air. A smaller tent was erected, and the mission continued. Sunday's meetings were an inspiration. Nearly 200 gathered round the Lord's table. At night a great audience listened to the gospel message. At the close ten made the good confession, making 63 in all for the mission. The average attendance for the five weeks was over 300. The seed has been faithfully sown, and many more souls are expected as a result. The brethren wish to place on record appreciation of the missionaries, also of Bro. Hall, the junior and senior choirs, and all who helped to bring the mission to a successful conclusion.

In connection with the recent announcement by the Victorian railways authorities that provision will be made for the conveyance by rail of 20,000 Sunday school picnickers to various resorts on the Melbourne Cup Day holiday, it is explained that it will not be possible to arrange to provide special trains exclusively for this purpose, as all the available carriages are required for the increased train service to convey other holiday-makers, and for the heavy race traffic. The approved arrangement is that Sunday school picnickers will be transported with the general public by the augmented train service which will be provided. In order to avoid overcrowding and to

ensure satisfactory arrangements for the children, the Sunday school authorities should see the chief time-tables officer at the Railway Buildings, Spencer St., not later than September 22, and provide particulars of their requirements, so that the additional traffic may be systematically handled.

"The Sydney Morning Herald" of 16th inst. contained a long and appreciative notice of the work of Mr. A. L. Haddon, B.A., our N.S.W. Bible Schools' Organiser. After a personal appreciation and an account of his distinguished scholastic career, the paper proceeds:—"Since taking up his work here 15 months ago 10 new Sunday schools have been opened, 750 scholars and 50 teachers have been added to the schools, the amount contributed towards young people's work has been more than doubled, and the work has shown all-round improvement. Mr. Haddon has taken special interest in establishing week-day clubs for boys and girls. Already 23 have been commenced, and the number is steadily increasing."

God Give us Leaders.

*Our needs are many, God of grace;
Our greatest need Thy smiling face;
And next, a supreme need of man,
Great leaders who can think and plan.*

*Men of clear vision who can see
The ways of peoples yet to be;
Strong-minded men, who will not stray,
Who know the right and lead the way.*

*Christ's true disciples they must be,
And meek and lowly as was He;
Glad to maintain His righteous laws,
And proud to advocate His cause.*

*God give us leaders, men of might,
Men true and holy in His sight;
Not despots, but great brothers strong,
To Thee, O God, we lift our song.*

—Charles S. Nutter.

ing. There are constant requests for his services as preacher and lecturer. Mr. Haddon takes an active part in united efforts, particularly as a convener of the joint Council of Religious Education, and in connection with the "Children's Year" movement.

Preaching at the Church of Christ, White Horse Rd., Balwyn, on Sunday evening, Mr. James E. Thomas took as his text Matthew 16: 16, "And Peter said, 'Thou art the Christ, the Son of the Living God.'" He said that the declaration of Peter was the creed of Christendom. The nature of man's religion depended on what he thought of Jesus Christ. That was the supreme incentive of Christianity. There were very few who doubted that Jesus was human. He was not a myth, nor an invention of those who conceived of such a man in their fervent imagination. He was manifest in the flesh as a child and grew as naturally as anyone else. He went through the experiences of life; he was tempted and tested; he felt the loneliness of life, and was often misunderstood; he passed through sorrow, and went at last to an early death—the cruellest that a man could die; a man tempted in all points as we were yet without sin. The wonder of his humanity was almost as great a marvel as his divinity. The unique fact about Christ was that he was divine as well as human. He claimed to be even above the Scriptural, for he said that he spoke that which was made known to him directly from God. He did not offer any argument or logic to support his claims. He simply told men that he came from God, and that he and his Father were one. We could never

explain the teaching and life of Jesus except on the ground of his divinity. We believed in Jesus as Saviour because he had proved his power to save from sin and to transform the hearts and lives of men. Jesus came to find a way out for man by the way of the Cross, and that humiliation in death became his greatest glory. All the scoffing of sceptics could never disprove the fact that Jesus had stepped down to the lowest of human society and lifted men so that they had been able to live clean, holy, and beautiful lives. The greatest testimony of Jesus was not in what he said, but in what he did, as he worked through love to change the hearts and lives of men. We should believe enough in Jesus to give him his rightful place in our hearts as King. Every question of our political, economic, and national life would be easily settled if Christ only had his place in the lives of men. Finally, the belief that Jesus would one day come to this world again was the glorious hope of Christians, and was the highest inspiration to a pure and Christlike life.—Monday's "Argus."

Federal Conference.

The Federal Executive seeks a Commonwealth interest in this gathering to be held in Sydney, October 18 to 23.

The following brethren have been appointed Federal Conference representatives in each of the States. They will act in connection with delegates' concession rates over railways:—

Queensland.—F. Enchelmaier, Salt St., Albion.
Victoria.—L. C. McCallum, M.A., 25 Murray St., Prahran.

South Australia.—W. Beiler, 54 Rose St., Prospect.

Western Australia.—W. R. Hibburt, 140 Barrack St., Perth.

Tasmania.—N. J. Warmbrunn, c/o Customs House, Devonport.

New South Wales.—S. J. Southgate, Wentworth Rd., Randwick.

A two-thirds rate on each single fare is allowed where six or more travel to Conference from each State, when in possession of properly signed concession form. Tickets are available from three days before Conference and last for one month.

Arrangements are being made for hospitality during the period of Conference for delegates and visitors. Early notification must be made to assure this. Send word to hospitality secretary, Ethelbert Davis, 11 MacPherson St., Mosman, Sydney.

We would like to hear at once from all the regular preachers and speaking brethren who are coming to Sydney. We want to use you. Write now. Let every church be represented in Sydney at the Federal Conference.—J. Whelan, Secretary.

Federal Evangelism.

LEAGUE OF ROPEHOLDERS.

The Acting-Federal Executive thankfully acknowledge receipt of birthday gifts from the following members of the League:—

Queensland.—Albion Church, A. L. Quire, E. Herman.

New South Wales.—Joseph Stimson, Miss Q. Ashwood.

Victoria.—Castlemaine Church, A. A. Baker, "Bayswater," E. E. Legg, Mrs. D. Crossfield, Jessie A. Morton, E. C. Gill.

Western Australia.—B. Goldsmith, Thomas Hagger.

South Australia.—W. H. Bartlett, W. A. Matthews, G. D. Wright, Miss R. Hewitt, G. C. Purdie.

The many good wishes of members are highly appreciated by the Executive. The Committee is indebted to Ropeholders for much valued help, whose generosity has always been inspiring.

Come to Sydney for Federal Conference if you can!

ADDRESSES.

A. E. Hurren (preacher of Footscray church, Vic.).—56 Raleigh-st., Footscray.

Miss G. Spurr (secretary S.A. Churches of Christ C.E. Union).—6 Fisher Terrace, Mile End.

Along Pioneer Trails.

A. J. Fisher.

8
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2

The above numeral diamond represents an interesting episode in the experiences of a State Organiser. It was recently my pleasure to visit the great Western District, Queensland, and to gain first-hand knowledge of the magnificent work being done in a vast territory by Bren. H. Spratt and S. Vanham, nobly aided by the local brethren from Kogan, near Warra, right along the Western railway line to Injune, 200 miles further on. The following facts, explaining the numerals, will indicate the splendid pioneer work carried on by these brethren.

In the course of twelve days 8 lantern lectures were delivered, dealing with the State-wide work of the churches and schools, featuring some phases of our distinctive plea, and making a strong evangelistic appeal. Many of the 100 slides were from original photos, specially taken for the lecture.

During this trip there were 22 meeting held, including church, gospel and prayer services, lectures, committees, Bible schools and public schools. In some of the places visited no lantern lectures had ever previously been given, and Bro. Vanham is the only one conducting services of any nature whatever. This is virgin soil for the gospel and with the spirit of the pioneers a great work is being accomplished.

This is the number of miles driven in sulkeys during the twelve days. Queensland is a country of vast distances, yet the brethren think nothing of driving 10 or 15 miles in the service of Christ. One young man, knowing that the lecture was to be given in his own home at Wombo Creek yet drove 18 miles to Kogan, then 10 miles to a place called Sixteen Mile, thus seeing the lecture three times. Do not these vast distances and long journeys evidence an heroic pioneer spirit, and do they not shame some of our easy-going stay-at-home Christians?

This is the total mileage traversed by the writer on this trip. To do this meant frequent night or early morning journeys in the train, and was an unusual experience. But it is the usual experience of Bro. Vanham as he journeys from place to place. One wonders what some Southern brethren would say if they were called upon to travel 100 miles from one preaching place to another at regular intervals. In journeyings often—this reminds us of the apostle Paul, and here, in the year 1924, are brethren exhibiting the same pioneer spirit.

This was the total attendance at these 22 meetings. Remembering the long distances driven by many to the meetings, an average attendance of over 26 is magnificent. How many suburban churches could maintain the same record? In homes, halls, schools and chapels the meetings were held. Yet, whether in the Roma chapel or in the Yingerbay Union Church built of rough hewn logs, or in Bro. Flett's home at Wombo Creek, the same interest was shown by all because of the same loyalty to Christ displayed by these brethren who are pioneering in the great west.

We visited 10 distinct localities. Scattered as they were over a territory 200 miles along the railway, this represents the great vision of service possessed by these brethren. What other circuit or "parish" is there of such a size in the work of our churches? But brethren, it is only of such a size because of the need for more

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workers. Pray that the Lord may soon send more laborers into this field, so that the district may be subdivided. Who is there of a sufficient pioneer spirit who will offer to take up the work for Christ?

Coming into the district more for observation and inspirational purposes, it was yet my joy to take the confession of two young people at one of the services, and now that Bro. Ball is at Roma, with plans for missions at Injune, Walmambilla and Chinchilla and Kogan, the brethren in the great west appeal to the whole brotherhood for prayers and for offerings so that the gospel may be freely broadcasted.

Let us form this appeal into another diamond—

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Bren. Spratt and Vanham are the only 2 preachers we have here. The district requires at least one more. He is needed at once. The five missions which Bro. Ball is holding will make that need more imperative. But how shall they preach except they be sent? And who will send them? You can send them by forwarding a gift for this pioneer work.

17

These two brethren, in this vast territory are preaching the gospel at 17 distinct places. Surely this is more than we should expect of them. But they gladly do it, praying and working for the time when other preachers will join them.

152

This is the total membership throughout the district, one-third of them being isolated from church services. Can you tell me of any other 152 members who are doing such a far-reaching, widespread, pioneering work? You honor them for it! Very well, will you not help them with a gift for their special mission fund?

10

We believe in bringing the young to Christ. Therefore we are glad to know that 10 Bible schools are at work in the west, conducted by faithful teachers who are praying that many of the young people will accept the Lord ere the missions have ended.

2

In all of this area there are only two organised churches. At all other places the gospel is freely proclaimed, but the financial burden of this vast work falls upon these 2 churches, yet they sacrificially carry on. They have planned five missions. We have read of united missions where several churches combine in one effort. Here is the heroic reverse. *Two churches planning five missions.* Brethren, it would be impossible, were it not for the faith which the western pioneers have in the gospel of Christ. During 1923 the district work was actually financed by seven brethren, aided by a small Home Mission subsidy. But now the whole district is appealing and these brethren cannot carry on more extensive work unaided. Will you not aid them in these pioneer missions? Send your gifts promptly to the district treasurer, Bro. L. R. Pittman, McDowall St., Roma, Queensland. Already some gifts have been received, and the treasurer thankfully acknowledges the following:—Charters Towers Tabernacle Church, £1/1/-; Eel Creek Church, £2/10/-; Bun-
daberg Church, £2/4/6; Sister Ferrett, Kingaroy, £1; Bro. and Sister Holmes, Southport, £1. Per C. Verco, £3; Sir J. Verco, £5/5/-; £2/-; R. K. Spottswood, £3; O. V. Mann, £2; O. Noakes, £1; Alf. Gard, £1; B. and S. Burns, £1. But £30 is not enough for five missions stretching over four months. Therefore, these faithful pioneers call to the whole Australian brotherhood, "Come and help us." Who will answer now? They have blazed the trail for the straight and safe highway of salvation, along which many needy ones may journey as they take up the cross and follow Christ.

The first annual meeting of the Bible Union of Victoria was held in the Independent Church, Collins St., on August 19, and took the form of a celebration in honor of the sex-centenary of the birth of John Wickliffe, "The Morning Star of the Reformation." The secretary's report showed a record of activity for the year, such as city and suburban lectures on subjects in harmony with the aims of the Union, and the publication and free distribution of some 1,200 copies of Professor T. J. Smith's lecture on "Archæology and Old Testament Criticism" to ministers of religion and Salvation Army officers. It was the aim of the Union to extend this distribution to the other States, as funds permitted.

The retiring president delivered an informative and inspiring lecture on "John Wickliffe: the Debt we Owe for Faith and Freedom." Wickliffe was born about 1324, and attended Oxford University when about fifteen years of age, taking his Master of Arts some seven years later. About 1360 he reached the pinnacle of his academic success as Master of Balliol College, Doctor of Divinity, and the most brilliant scholar of his time. The Black Death of 1348, the Peasant Revolt and the great Papal schism of 1378, were the background against which Wickliffe's religious fervor, wide outlook and purity of purpose shone out. The refusal of the English Parliament of 1366 to pay tribute to the Pope brought Wickliffe to the fore, and from then on, to his death in 1384, he was the declared antagonist of the Papal system. When debarred from exercising a public ministry, he engaged in the translation of the Bible from the Latin Vulgate into the vernacular, so producing the first English Bible. He further trained bands of itinerant preachers.

chers, called "Lollards," that is, probably, "idle babblers," who read and expounded the Word of God throughout the country. His writings in Latin and English are still largely extant, and are also available in the public libraries of Prague, Vienna, and other places, whither they were carried by his Continental disciples.

In his respective moving and seconding a vote of thanks to the lecturer, Professor T. J. Smith and Mr. A. D. Shaw protested strongly against the insidious attacks on the veracity of Scripture made in some religious quarters, and appealed for membership in the Union, which stood for the absolute authority of the Word of God. Mr. E. Lee Neil presided at the organ, and assisted in providing an instructive and uplifting evening for a highly appreciative audience.

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News of the Churches.

Western Australia.

One confession at the prayer meeting at Lake St., Perth, on Thursday, Aug. 14. Tenders have closed for erection of the hall.

At Bassendean on Sunday, Aug. 17, Bro. Cameron preached farewell sermons to good audiences. In the morning, one sister was baptised before the breaking of bread, and with three other baptised believers received the right hand of fellowship. At the conclusion of the evening service three young people from the Bible school made the good confession. On Monday, Aug. 18, a large, representative gathering from Bassendean and other churches gathered to bid Bro. and Sister Cameron farewell. The chair was occupied by Bro. Hagger, Conference President. Interspersed with songs and recitations, addresses were delivered by the chairman and Bro. Hibburt, Stirling and Urquhart (Baptist). Sister Robinson on behalf of the sisters' guild presented Mrs. Cameron with a silver coffee-pot from the sisters. Bro. Lethbridge bade Bro. and Sister Cameron good-bye on behalf of the Bible school, and Bro. Forsyth on behalf of the church, and presented Bro. Cameron with a travelling rug. Bro. Cameron expressed regret at leaving, and stated that he was going solely on account of his wife's health. Two of those who had made the good confession the night before were then baptised, and later an hour was spent in social converse, when refreshments were handed round by the sisters. Bro. H. Rodier will carry on the preaching for the next six months.

Queensland.

Bro. Fisher, H.M. secretary, visited Ma Ma Creek on Aug. 9, and gave a lantern lecture. At the close a business meeting was held to discuss the engagement of an evangelist. Some of the members made liberal promises of financial support, and it is hoped that there will be a resident preacher in the district in the near future. Bro. Fisher exhorted at the morning service on Aug. 10. He also preached at night. Both meetings were well attended.

Zillmere 42nd anniversary services passed off nicely on Sunday, Aug. 10. In the morning Bro. O'Connor, from Western District, was the speaker. In the afternoon F. E. Alcorn conducted the service for young people and Bible school scholars. Bro. C. Young was the preacher in the evening. The church appreciated very much the splendid addresses of these three brethren. Tuesday, 19th, the Bible school gave a sacred concert in connection with the anniversary to a good audience.

Gympie services on Aug. 17 were bright. Bro. E. Trudgian exhorted in morning, and Bro. C. Trudgian preached at night. The children came in for special notice. Prizes were presented to the four scholars who had demonstrated the best efforts throughout the anniversary services. The prizes were given by Bro. Bottrell and Bro. C. Trudgian, and were presented by Bro. T. Fittell. Bible school showed increase of one; reds now 32, blues 32. Enterprise school also had an increase of one. Bro. Schultz, of Boonah, was present on 10th. Sister M. Sivy and Sister Ball are very ill. Bro. Bottrell, too, has been unwell, but is recovering.

Annerley reports steady progress, although influenza and measles played havoc with Bible school attendance. Bro. Rothery gave a helpful address on Aug. 10 at morning service. Bro. Wendorf took the gospel service, and his preaching was much appreciated. Bro. Alcorn exhorted on Aug. 17 in a capable manner. (Bro. Alcorn baptised nearly all of the Hinrichsen-Brooker converts, and the church will never forget the sterling services rendered by him during that campaign.) Bro. Young's subject at gospel service was "Barriers on the Road to Hell." There was a good attendance. Bro. Young was in excellent form, and the gospel message was well

delivered. Five have been added to the church roll in August. Three of the officers visited an invalid sister on Aug. 10 to enable her to partake of the Lord's supper.

South Australia.

Norwood had happy services on Sunday. In the morning Bro. Morgan, of England, addressed the church, and at night, after an address on "God Speaking through His Son" (Heb. 1: 1, 2) by Bro. Paternoster, a young man confessed his Saviour. All departments are in good heart.

Good meetings at Milang on Aug. 17. Bro. Mason speaking in the morning, Bro. J. Pearce at night. At the close of an evening service conducted by Bro. Mason at Point Sturt, there were two confessions. On Aug. 20 two more confessions were received. The four were immersed at close of this service.

At North Adelaide on Aug. 17 Bro. Ludbrook preached on "The Bridge over the River of Sin." Copies of the late A. B. Maston's tract were first handed to hearers, so that the picture on front page might serve to illustrate the subject. At the close of the discourse a young married woman stepped forward and made the good confession.

Meetings at Naracoorte are good. One feature is the presence of young people at the gospel services. Week-night meetings are well attended, and prayer meetings are helpful. Sunday school continues to grow; attendances for past two Sundays were about 50. A forward move was commenced at the beginning of the quarter with 15 scholars. The second social in aid of the tennis club, held on Aug. 13, was a great success.

The church at Port Pirie held its sale of work on Wed., Aug. 20. The opening was performed by Mrs. Bowes, senr., of Norwood church (mother of the preacher). The results were very satisfactory, about £55 being netted. Sister Mrs. Arnold has been so ill that her life was almost despaired of, but there is now strong hope of her recovery. Splendid gatherings at both services on 24th inst. At the gospel service one young woman confessed Christ.

At Barmera a business meeting was held on Aug. 6. Encouraging reports were received. The recent mission conducted by Bro. Hunt and Mudford was most helpful. It has strengthened the work at Cobdogla, and hopes are entertained of establishing a place of worship there. The friends from Moorook get across the river to breaking of bread in the State school after Sunday school is over, Bro. Mudford leading. The brethren are rejoicing that in less than nine weeks there have been nine baptisms in the district.

Meetings at Hindmarsh have been satisfactory, and good addresses have been delivered by Bro. Paternoster. Sunday, Aug. 10, was observed as young people's Sunday. Special singing was rendered, and a good address was given by Bro. Paternoster on "Heroes and Cowards." Solos were given by one of the Sunday school scholars. On Aug. 17 Bro. Dodson addressed the church, and Bro. Paternoster spoke at night. Aug. 24, good meetings. The sympathy of the church is extended to some who have been bereaved. A needy family was helped by the C.E. Society to the value of £1/6/- in groceries and 7/6 in wood.

The church at Mount Compass continues to enjoy good meetings. Bro. Pittman is assisted in preaching and exhorting by Bro. M. and E. Jacobs, C. Skewes, J. Roberts and C. Verco, by whose efforts the church is edified and strengthened. The men's Bible class is presided over by Bro. M. Jacobs, and the evangelist is giving a series of talks on "First Principles," which are freely discussed. On alternate Sundays the above brethren take it in turns to drive into Willunga to assist the few brethren there in the service for the breaking of bread. The prospects for a quiet, consistent, progressive future are exceedingly bright.

Prospect held good meetings on Aug. 17. Bro. Beiler spoke at both services. In the evening a young girl from the Bible school confessed Christ. The annual church business meeting was held on Aug. 20. Reports from auxiliaries showed the work to be in a good condition. Election of officers—Elders: Bren. Hall and Roberts; deacons: Bren. Furniss, Howard, Crosby, Stevens and Thomas; secretary: Bro. Crosby; treasurer: Bro. Banks. Meetings on Aug. 24 were good. In the evening the gospel message was given in social hymns of the members being used. Sister Mrs. Bailly and family have been bereft of a husband and father. Loving sympathy is extended to all who mourn.

At Grote St. on Aug. 17 Bro. L. W. Morgan, of London, gave a message to the church which was much appreciated. A sacred concert, under the auspices of the church choir, was recently given for a widow with several children, and the effort raised the sum of over £35. On Aug. 24 Bro. Rankine addressed the morning meeting on "The Glory and Work of Christ." At the men's Bible class Bro. L. W. Morgan gave the address, which dealt with the church and immigration. The evening service was addressed by Mr. E. Hughes, from S.A. Alliance, who spoke on prohibition. The choir rendered the anthem, "Sweet is the Sunlight," Miss Eileen Smelt taking the solo part. Miss Lorna Bell also sang a solo during the service. Bro. A. J. Gard is reviving the Kellern-Richards choir for the Conference. Practices will be held in Grote St. church on Sept. 2 and 9 at 8 p.m. All members of that choir and others are invited to join.

On Aug. 12 the church at Kadina continued anniversary services with a tea meeting followed by public meeting, when there was a splendid gathering. Bro. Filmer, chairman, carried out his duties in a splendid manner. Mr. White, of Wallaroo Mines Methodist church, and Mr. Smith, of Kadina Congregational church, gave good messages. There were also a number of other items which helped to make a splendid meeting. Bro. Warren, of Wallaroo, spoke a few words. Supper brought to a close a most successful anniversary. On Aug. 17 there were good meetings. At the gospel service a splendid duet by Bro. Bartle and his daughter Thelma was enjoyed. On Aug. 20 at the annual church business meeting, all officers were filled. On Aug. 24 the J.C.E. had a splendid attendance. Sister Miss H. Brooks spoke to the juniors very ably on "Doing Service for God." At other meetings were splendidly attended. Interest is increasing and meetings are growing.

The ten-days' special services at Moonta, following the anniversary, closed on Aug. 20. Bro. W. L. Ewers was the preacher, assisted in conducting of the singing by Bro. Oram, Sister Teague as organist, Sister Lang piano, and Sister Miss Pearce soloist. The meetings during the week suffered in attendance owing to influenza and unsettled weather. Sunday's meetings were good. All the addresses were of a high order, and of a convincing character. Bro. Ewers won all hearts, and many were the expressions of regret when the time came to close. The church is stronger in faith, more loyal to the truth, and one young woman has been added to the number of the saved. Bro. Ewers was thanked by the church, and presented with a sum of money, and the Balaklava officers received a letter of thanks for kindly releasing their preacher. Meetings on Aug. 24 were well attended, and the young woman who confessed Christ at the mission was baptised at the evening service. The Junior C.E. is in a healthy condition. At the close of the meeting on Sunday, 24th, the superintendent (Mrs. A. E. Bauer), on behalf of the Juniors, presented Bro. Oram with a half dozen stainless knives. Bro. Oram, the preacher, expects to leave Moonta at the end of September. The church is anxiously awaiting word of his successor.

Victoria.

Hawthorn had very good meetings on Sunday, and the chapel was filled on Sunday night. Bro. Scambler spoke on "Job and the Problem of Suffering." All auxiliaries are working steadily and well.

Fair attendances at Warragul on Aug. 24. Splendid addresses by Bro. Waters. Collection for Armenian Relief Fund at night amounted to £9. Middle Park had good meetings on Sunday. A Bible school lad was welcomed into fellowship in the morning. At night a woman confessed her Lord.

At Swanston St. last Lord's day, there were enjoyable meetings, and good addresses from Bro. Shipway. Several visitors were present from South Australia.

At Meredith the church has had the services of Bro. C. Hinrichsen during the month. Meetings are increasing, interest is shown, and prospects are encouraging.

Hampton has had well-attended services of late. The fellowship of Bro. and Sister Woolley and Sister Tolman, of Tasmania, has been enjoyed. Sunday school has commenced practice for anniversary.

Good meetings at Prahran on Sunday. Bro. L. C. McCallum preached at both morning and evening services. All departments of the church are doing well. There were six new members in the choir on Sunday evening.

Splendid meeting at Chelsea last Lord's day. Mr. Tonks, of Baptist College, spoke in the morning. Mr. Thompson at night. The new chapel will be ready soon. The sisters are working for sale of gifts. Sunday school is very satisfactory.

Bonomia had good meetings last Lord's day. At the morning meeting two, who were recently baptised, were received into the church. On Saturday the Bible school scholars had a happy afternoon to mark the conclusion of the aeroplane rally.

Good meetings at Oakleigh last Lord's day. Bro. Brooke is spending vacation in his home, South Aus. Bro. Withers, from Moreland, gave a stirring message at the evening service. Bro. Carter, after a short illness, passed to his reward last Saturday morning.

The work at Boort continues bright. Good meetings last Sunday. A young woman confessed Jesus at the close of the evening service, and was baptised the same hour by Bro. Jackel. Good interest is manifest, and a sound message is being presented. Sister Mrs. G. Forster and her daughter are both making satisfactory progress towards renewed health.

Bambra Rd. meetings are well attended. Lord's day, Aug. 17, 96 broke bread. Church enjoyed fellowship with Bro. L. Clay, who gave a fine exhortation. Aug. 24 was "orange" Sunday for hospitals (Children's and Military). The fine response of 500 oranges for the sick in these institutions was made. All auxiliaries are in fine condition, and the work generally is very sound.

There were nice meetings at Lygon St. on Sunday. In the morning a young lady was received by letter. Dr. Andrew Meldrum was the speaker, and gave a very fine address. At night he delivered a powerful and interesting discourse. All were pleased to have present Madame Nellie McClelland, and her singing of "Nearer, My God to Thee," was much appreciated. A number of visitors were present at the evening service.

"Come to church Sunday" was observed in Cheltenham district on Sunday. Our meetings were excellent. G. P. Pittman presided at the Lord's table, and J. Mercer was the speaker. Good school in the afternoon. In the evening many strangers were present. G. P. Pittman preached a splendid sermon on "Christ Loved the Church." An old time member of Cheltenham, Bro. W. G. Daff, has passed to higher service.

At East Kew on Aug. 24 the exhortation was given by Bro. Andrews. At the gospel service Bro. A. Baker spoke on "Repentance," when one young woman made the good confession. Two B.S. scholars were welcomed into the church. An aeroplane campaign was launched a few Sundays ago, and a number of new scholars have been gained. It is hoped that by next Sunday 150 scholars will be gained as a result of this campaign.

On Aug. 19 Shepparton Bible school held an exhibition of work and from sale of exhibits, refreshments, etc., about £7 was raised. Bro. W. Bolduan, from Emerald, has met with the church

for several weeks, and on the 24th a message from him at the morning service was enjoyed. A gospel meeting and meeting for breaking of bread is held fortnightly at Cosgrove, and at the close of Bro. Stewart's address on the 24th a married woman made the good confession.

At Moreland on Saturday afternoon, Aug. 23, twelve sisters visited the Old People's Home at Royal Park, taking comforts, papers, magazines, etc. Singing and recitations gave the inmates a brightening up. On Aug. 24 Bro. F. J. Sivyver gave the morning exhortation very acceptably. At night Bro. Gale's subject was "Our Hero's Confession." Twenty-five of the K.S.P. took part in the service as choir. Bro. Ernest Watson leading, also in quartettes and reading. Attendances were good, over 200 at Lord's table for the day.

Preston had a record attendance at the Lord's Supper last Sunday morning. Increasing attendances and interest shown are gratifying. The special winter evening services are successful. Large audiences listen to eloquent and forceful sermons by Bro. L. Clay. Nine confessions in two weeks. Sister Clay, from W.A., mother of the preacher, has been present at the services. A successful entertainment was held in the chapel last Wednesday. All auxiliaries are doing a good work. Bro. Quaife, church secretary, met with a serious accident to one of his eyes during the week.

Good services were held at Footscray last Lord's day. Bro. Hurren's addresses were appreciated. The attendances at the three sessions were large. There was a great gospel service. The subject was "Baptism." In response to the invitation two, a man and a woman, made the good confession, and four others put on Christ by baptism. Bro. W. Easton is acting as choir conductor and song-leader. Sister I. Cordy was welcomed home after a few weeks' holiday. The Bible class gathered in the afternoon for their regular monthly tea. The sisters of the church are busily preparing for a sale of gifts.

At Castlemaine the services on Sunday were well attended. In the evening a special service for women was enjoyed. Mr. Clipstone's subject was "A Woman's Act Commended by Christ" (John 12). The young ladies of the church contributed vocal items, and Miss A. Player read the lesson. The special collection for building fund has reached £65. £15 was raised by two entertainments organised by the ladies' help assembly, and £8 by a concert by the juvenile entertainers. The social tendered to Mr. and Mrs. Clipstone upon their 10th anniversary with the church, was well attended. Mr. A. E. Illingworth was present. The speakers spoke in highest terms of appreciation of Mr. and Mrs. Clipstone's work, and the church wishes them every blessing during the coming year.

New South Wales.

At Broken Hill on Sunday, Aug. 17, Bro. Blackburn very ably spoke at both morning and evening services. Attendance at services was poor owing to sickness. The children are practising for B.S. anniversary.

At Chatswood on Sunday, Aug. 24, Bro. Morris, from Melbourne, was a visitor in the morning. Bro. J. Whelan addressed the church on "What God is Like." At the gospel service the theme was, "What God Is." A fine spirit prevailed throughout the day. One young girl made the good confession.

Excellent meetings at Sydney City Temple on 24th inst. Bro. A. Haddon very ably exhorted at the worship service. Bro. S. J. Southgate was the speaker at the gospel service, at which the choir, under Bro. Tom Walker, was also heard to advantage. Bro. and Sister C. Cooper, after a sojourn of over three months in the western States, were welcomed home.

Fair attendances at Taree on Aug. 3. Bro. Edwards spoke in the morning, and at night the Conference President, Bro. T. E. Rofe, presented the gospel message. On Aug. 10 Bro. G. Lee exhorted the church, and Bro. H. C. Stitt, from Sydney, preached at night. On Aug. 17 Bro. Casperson's message to the church was appreciated. Bro. Crossman spoke at night, his subject being "Popular Excuses."

Elder C. L. Savill was in charge at Lismore City Temple on Aug. 17. At night Bro. P. J. Pond preached on the "Measuring Reed and Two Witnesses of Rev. 11." Bro. Carson Wotherpoon was called home on Aug. 16, after eight weeks' illness, at the early age of 12 years. Deepest sympathy goes out to his bereaved parents and relatives. Sister J. P. F. Walker lies now very near the borderland. Bro. F. R. and Sister Furlonger are leaving on two or three months' recuperation at New Brighton.

At Enmore Bro. Whately, with "The Christ Upon the Cross" as his topic, delivered a helpful gospel message on Lord's day last. The men's movement meeting on Sundays at 3 p.m. is earnestly seeking to help the men of the district. Lately the class has had Mr. Victor Bell, B.A., on "Instinct and Intelligence," and discussions on "Sunday Sport" and "Prohibition." The footballers having concluded their season are preparing to help the two cricket teams in the Western Suburbs' Churches Association competitions. At the breaking of bread on Sunday last, the presence of New Zealand members, Mr. and Mrs. Anderson, of Christchurch, was enjoyed.

BIRTH.

CLARK.—On August 18, at "Eugene," Waiora Rd., Caulfield, to Mr. and Mrs. Reg. P. Clark—a son.

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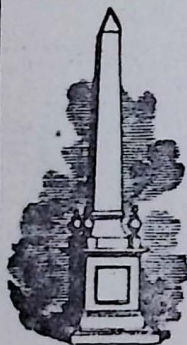
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OBITUARY.

HUME.—Sister Mrs. Hume, of the Ballarat church, died on July 28, after a long illness borne with wonderful Christian patience. She became a member in 1912, and has been a faithful follower of the Lord. She was 41 years of age, and leaves behind three young children. For the husband and her parents the church expresses its deepest sympathy. She found in Jesus her comfort and strength, and was a beautiful example of patience in suffering. For her we feel death was "to depart and be with Christ which is far better."—A. W. C., Ballarat, Vic.

McLEOD.—On March 24 of last year Jean McLeod, a Bible school scholar at East Camberwell, aged fourteen years, accepted Jesus as her Saviour. She was baptised December 12, at Hawthorn, and the following Sunday was welcomed into membership at East Camberwell. Three weeks later we stood at her bedside, believing the end to be but a matter of very few hours. However, rallying, she remained bedridden for seven weary months. Unable to lie, always in a sitting position, seldom free from pain, uncomplainingly she bore her sufferings. She was a wonderful little Christian, and in spite of all that she passed through was ever ready to witness for her Saviour. On July 13 the Lord called her home, and the following day we laid her body to rest in the Burwood Cemetery. We can never forget Jean, her innocence, simple faith in the Lord Jesus, patience in trial and thoughtfulness for others.—H.B.R., Camberwell, Vic.

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Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

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