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They Were Soundly Converted.

USUALLY, when a man turns from the service of Satan to God, he knows it. Conversions are not all of the same type, and there are cases in which people taught from childhood in the things of God confess that they could not tell the time when they first began to love and serve the Lord. But most people who are Christians have knowledge of the turning-point. Most lives are such that the conscious acceptance of the Saviour is followed by a reconstruction of character.

When the Thessalonians received the apostle's preaching, the change was so great that throughout two provinces it was reported as a prominent item of news, with the result that, wherever Paul afterwards preached, his message was supported and strengthened by the conviction that it worked in the transformation of lives.

A true repentance involves the leaving of sin and the living of a reformed life. It manifests itself in setting wrongs right, and in a new attitude towards our neighbors. When some of the citizens of Jericho received from Zacchæus a rebate of taxes with three hundred per cent. added, they were persuaded that salvation had indeed come to his house.

One of the most familiar passages of the Book of Acts tells us of the striking result of the apostle's preaching at Ephesus. After the presence and power of Christ had been manifested, Luke tells us that "many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed."

Some commentators speak of this as a reformation within the church, and regard the confession as one of sinful practices which to this date they had not abandoned.

In the absence of proof of this, the passage could be understood to refer to the confession, on the part of those who prior to conversion had practised magic, of the arts and secret processes whereby they had deceived the people. When the start was made, others were impressed and imitated the splendid example set. New converts, on the threshold of their Christian life, brought the means of their former evil gains and sacrificed them, thus witnessing to the reality of their conversion and the completeness of the break with their old life. This Ephesian incident irresistibly brings to our minds the great Pyramid of Vanities at Florence, when, under the influence of the preaching of Savonarola, the people surrendered the anathema and devoted them to destruction.

Amongst the "curious arts" referred to by Luke would be the famous "Ephesian letters." These were "small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, mysterious and often apparently meaningless. These, men and women were in the

habit of carrying about on their persons as charms or amulets to shield them from danger and from harm, or to procure them good fortune in their undertakings." The books which were burned were doubtless "parchment or papyrus volumes, filled with these partly Jewish, partly heathenish incantations, recipes for love philters, formulas more or less ancient to be used in casting out evil spirits, and the like." The total cost in our money would be about £1,600, but the purchasing power of money would be so much greater that we might multiply the amount by ten.

The action of the Christians involved a material sacrifice so great as to impress the community. So mightily the word of the Lord continued to grow and had strength to overcome all obstacles.

It is interesting to note that the Ephesian Christians were not content to get rid of their books. They could have sold them, and have had no further dealings with the magical arts. But the old-time Christians had consciences too good and tender for such a thing. They set an example to us. If a man fond of liquor were to be converted to-day, he would be able to sell his stock of wines and spirits—but the harm the liquor would have done to him would be transferred to others. The Ephesian method is the more convincing as an evidence of a reformed life. That which harms me ought not to be sold or allowed to continue its baleful work on others.

Christians have many opportunities of witnessing for Christ and of demonstrating the reality of their religion. It is told of one—a manufacturer of braid—that when he became converted his employees were made aware of it by the fact that he ordered the enlargement of the drums on which the braid was measured, so that henceforth each piece would be of full length. A Christian may purchase a horse with a blemish known to the seller but undisclosed. Will he get rid of it in similar

Following Christ.

*As once towards heaven my face was set,
I came upon a place where two ways met.
One led to Paradise, and one away;
And, fearful of myself, lest I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair, branching trees.
"This path of calm and solitude
Surely must lead to heaven," I cried in joyous mood.
"Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Can never be the narrow way of life."
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head
And followed where he led.*

—Selected.

fashion, and salve his conscience by the rule that the buyer must beware? He may; but he misses his chance of witnessing for Christ. Damaged goods can often be passed on as good in the course of business—but not if the man is engaged in the King's business. In smaller things how do we act? It is really exasperating to find that a tram conductor has concealed in our change a bad coin which some previous passenger "palmed off" on him. How

do we act? Do we stand the loss, or do we endeavor to pass the coin in the next tramcar? The law of gravitation is operative alike in the motes of dust settling on my desk and in the movement of the heavenly bodies. The law of Christ is exemplified—or broken—in the smallest and the biggest actions of our lives. And as we Christians act, so do non-Christians judge of our Lord and Master.

The Nameless.

Parchment was expensive and not every messenger could be trusted, so Paul had to add all his private greetings at the bottom of a public letter. Some names are those of well-known people. Others set one guessing and wondering. Epænetus was probably a highlander from Asia Minor. His blood would soon boil over if the Roman soldiery tried any hustling tactics. Very likely he would often be getting the little Christian community at Rome into trouble with the authorities. Ampliatus, Urbanus and Narcissus are all slave names. They had perhaps an owner's brand mark on their wrist or forehead. Andronicus and his wife Julia had found Christ before Paul. Perhaps they had stood within a yard of Jesus as he spoke from the bow of the boat on the sands at Capernaum. Philologus was likely enough a Greek slave employed as a tutor in a great Roman house. But who are all these nameless saints to whom he sends his greetings?

One would give everything to see their faces. Here they are in a storeroom behind a shop, with cobwebs in the rafters and sacks as pews. They were always having to change their meeting-place because of spies, so here they are in a cellar, and here in a dim lit passage in the catacombs with the draught making the lamp flame bend and flicker. The letter is read and reread. Perhaps Epænetus, Andronicus, Ampliatus and Narcissus like the end best where their names came. The nameless ones perhaps would like to have been named, too, but they stand in the shadows and pick up their greeting and it makes their hearts beat quicker. Then out they all go to be porters at the market, or to grind at the mill. Narcissus goes to serve at the banquet in the big house, and Philologus to his schoolmaster's desk. Times grow more cruel. They may not worship any longer in the old places. They are out in a wood now, or kneeling like their hunted Master in a garden, whilst two or three lie in the long grass at the margin keeping watch. And here they are in the amphitheatre. It does not take long to drag their bodies away and to rake clean sand over the dark stains.

These unknown people must often have been sorely tempted to give up the fight. "First mates," said Mr. W. W. Jacobs' night-watchman, "know they ain't skippers and that alone is enough to put 'em in a bad temper." The man who thinks that

he must have five talents and will soon have ten naturally loses heart when he finds that he has only one. They wondered whether they were any use, whether they were doing any good. They were lost in Rome. The dough was a mountain and the leaven a handful. No one seemed to pay any attention to them. The marketplace treated them with amused indifference. The crowds surged like rivers in flood to the heathen festivals, whilst only a trickle of people came to their meeting place. The voices at the street corner, and in the Forum, were more powerful than the hymns in their hidden upper room.

"Look, look," they said. "Look at this Jesus of Nazareth," but no one looked. All the time it was swimming against the tide. It was carrying a self-enforced burden, so hard to bear, so easy to drop. It was the lonely garden of Gethsemane over again. It was a cross borne on an aching shoulder and carried over the cobblestones to a solitary hill of death. These privates must often have been on the point of stealing back from the trenches and discarding their uniforms. Perhaps it was because they were so unknown, so important and so tried and tempted, that Paul singles them out for special recognition. "Salute the captains," he says, "but do not forget to salute the soldiers." "Salute Philologus and Julia, Nereus and his sister, and Olympas and all the saints that are with them."

The world lives through the hidden service of unknown men and women. "Close the window," we say, and down it goes. The rain beats at it, the wind blusters, and we are snug and secure. But who invented this invisible armor we call glass? Nobody knows. "Poke the fire into a blaze! Put on another lump of coal! Draw up your chair!" But who first kindled fire in a cheerless world? Who first discovered that a black piece of rock would burn? Whose were the hands which hewed this kindly burning coal from its dark and dangerous hiding place? Nobody knows. "Hand me my book," we say. And then with rain and cold shut out, and a merry fire lighting faces, walls and ceiling, and a book on our knee, the questions come again—Who first invented writing? Who first conceived the idea of making a sign for a sound? Whose were the hands that first cut marks on little tablets of damp clay so that a message might be carried over sands and seas from heart to heart? Who made it possible for the

absent to draw near, for yesterday to hand its treasure to to-day, for our shelves to be filled with never failing friends? Nobody knows. Who were those unknown men and women who all through the dark ages, when Europe was swept by ignorant hordes from north and east, copied and copied in their winding cloisters the treasured wisdom of the past and kept alight the lamps of truth? These men and women in Rome thought they were doing no good and they were laying a road for a lonely world to the love of God. "Tom," says St. Clair in "Uncle Tom's Cabin," "I am ill, will you pray?" "Wouldn't you like a clergyman?" says the doctor, "No, I want Tom." This world lives through the hidden service of unknown men and women.

The world is drawn into the kingdom of heaven by the unseen hands of nameless folk. The great liner steals away from the shore and out into the ocean path and the watchers on the shore often cannot see the hidden tug. In the shadows behind every great man or woman there stands a mother or a father. No one can ever measure what this world owes to its nurses, its school-masters and school-mistresses, and perhaps most of all to its maiden aunts. By the side of Wordsworth walks his sister Dorothy. We forget her, but she gave him his eyes. Unless Aunt Tatiana had cared for a little derelict boy of nine, we might never have heard of Leo Tolstoy.

"In the ruined nave of the old Abbey Kirk," writes Thomas Carlyle, "with the stars looking down on her, there sleeps my little Jeanie. Her part in the stern battle was brighter and braver than my own." His old nurse Cummie is always bending over Robert Louis Stevenson:

"For the long night you lay awake
And watched for my unworthy sake;
For your most comfortable hand
That led me through the uneven land."

And there is the familiar passage in Wesley's diary:

"In the evening I went very unwillingly to a society in Aldersgate St. where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed."

The torch of John Wesley was lit that night, and with his lighted torch he kindled a million torches. But who led that dissatisfied and rather bored student to the little meeting house in Aldersgate St.? Nobody knows.

"Salute Philologus and Julia, Nereus and his sister, and Olympas and all the saints that are with them." "These unknown folk bring in the kingdom."

The nameless perhaps would like to have been named. Quite likely they were very human, and perhaps rather envied Philologus and Nereus and those who were specially mentioned. Or maybe they did not mind at all. They were quite content to be in shadow so long as their duty was well done. They knew that God knew, and they were right. The letter to the Romans ends

the attendants rake the clean sand over the stained, and the trumpets sound for the next game. But the nameless have sown their seed, done their work, lighted their candle. And then one turns over the pages of the New Testament, and at the very end the curtains to another world are drawn back.

"A great multitude which no man can number"—fishermen and ploughmen, private soldiers and slaves, carpenters and

weavers, mothers and fathers, uncles and aunts, teachers and students, scholars and porters, men and women from little villages and the unknown streets of great cities. There is not a single name. But they are singing and their faces are lit with victory, and over the world they see the breaking of dawn. They are all known.—McEwan Lawson, in the "Christian World" (London).

ing message of a great love to men who were unworthy of it. They told sinful creatures of a merciful God who came to love them up to heaven, and they won where reason and human wisdom had failed. Missionaries as the ambassadors of Christ have taken the same glad tidings to far-distant lands, and have gloriously proclaimed the same message of undying love, with the result that nations and tribes are coming to see that the Lord is not a God of terror, but a Father of infinite tenderness. The prophet's words are literally becoming true, "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." Evangelists of our own time can recount the same experience. Nothing has proved so effective as the story of the gospel. Men have felt within the shadow of this divine memorial the love of God constraining them, bringing a new hope and a lasting peace.

What effect should it have?

When we give it prayerful consideration what effect should it have upon our hearts and lives? It is something not merely to be admired and praised. Poets, musicians and artists have rivalled each other to do that. No song, no picture can exhaust the theme. But its effect must be seen in changed lives, in transformed characters. In a word, showing our love in return by always keeping his commandments. In the same spirit of loving sacrifice and service, going out to bear the world's load of sin and trouble. And as we lead men back to Christ and the meaning of his cross, we will help to solve the world's difficulties, we will show the true way out of the maze of sin into a land of right doing, which has upon it the shining blessing of God.

In one of the cemeteries of Melbourne there is another memorial of a faithful and undying love, probably the most costly and beautiful of its kind in Australia. Massive pillars of black marble that look as if they were studded with nuggets of silver, support a frame of granite, with a dome of crimson cathedral glass, through which the sun at noon shines, tinting the marble figures below with a remarkably life-like appearance. Within a large glass enclosure, on a marble couch, lies the effigy in purest white of the wife and mother whose body rests in the vault below. Standing beside her, with head and body bent, and looking into her face, is a glorious angel with outstretched wings, one hand placing on the head of the devoted wife the wreath of immortal love. On one side of the marble couch, carved in letters of gold, are the words:

"An angel watered lily,
That so sweet and fair charmed all
And made an Eden of her home."

On the other side:

"Wisdom by suffering entereth
And life is perfected by death."

Many other quotations adorn the structure

(Continued on page 575.)

The Memory of an Undying Love.

B. W. Huntsman.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15: 13.
"And he said unto them, This is my blood of the covenant, which is poured out for many."—Mark 14: 24.

The most famous memorial of devoted love which the world possesses is the Taj Mahal at Agra. It was erected by the Emperor Shah Jehan in memory of his favorite wife, Arjamand Banu, in 1648. Lord Roberts in his book, "Forty-one Years in India," says, "Neither words nor pencil could give to the most imaginative reader the slightest idea of the all-satisfying beauty and purity of this glorious conception. To those who have not seen it I would say, 'Go to India. The Taj alone is well worth the journey.'" The Taj is one of the wonders of the modern world: it stands on the brink of the Jumna, rather more than a mile to the east of a stupendous fort. It took seventeen years to build, 20,000 workmen were employed in the building and decoration, and the cost was about four million pounds sterling. The road from Agra to the Taj leads to a superb gateway of red sandstone, wide and high, surrounded by twenty-six cupolas of white marble. Passing through this gateway which opens into an outer court, the visitor enters a most beautiful garden, through the middle of which runs a stream with twenty-three fountains. This garden is about a third of a mile square, and is gorgeously beautiful with groves of cypresses, orange and lemon trees, pomegranates, palms and marble fish ponds; in the midst of it rises the Taj like a magnified and sublime rose, carved in the pale tinted colors of delicate marble. The memorial itself is 186 ft. square, with a vast marble dome 220 ft. high. It is raised upon a marble platform 313 ft. square, and 18 ft. above the wonderful garden. Within this glorious tomb, enshrining the remains of a woman beloved, is the inscription that expresses its meaning and inspiration. "To the memory of an Undying Love." As the words are audibly repeated under the marble dome, the surrounding walls echo and re-echo them, growing fainter and fainter, in tones of music like the sound of a bell at eventide, "In memory of an undying love."

Why is this so?

To this memorial of a great love, visitors from all parts of the world will continue

to go for centuries to come. They will look with admiration at its costly beauty, and carry away in their hearts a lasting regard for the love which prompted such a gift. But there is another memorial, greater, infinitely more wonderful and costly, one which time can never efface, and only eternity will reveal all its beauty and meaning. It is the memorial of the Cross of Christ, seen in the table of the Lord.

The emblems of the body and blood of Christ set forth the fact of his death in our stead. What then gives the cross its significance? What makes it by far the greatest memorial of an undying love? It is because of the unique and pre-eminent position which Jesus occupies. It is his place in the plan of God for the redemption of sinful men. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life." The memorial of the cross shows how far a great love may go. If you give money you have some left. If you give time or talents, there is still some left for your own interests. But if you give life, you give all, the supreme gift is laid on the altar of sacrifice and service. This the Son of God freely gave. Life and health were precious to Jesus. He loved home, friends and dear ones. He delighted in sunny days and all the activities of life. But for the supreme purpose which brought him into the world, he sacrificed everything that he might prove himself to be, what the prophet Isaiah called him, "The Servant of Jehovah." Born to serve, living to serve, working to serve, dying to serve; and the cross symbolised in the broken loaf and cup is the memorial of his supreme, undying love.

What has it accomplished?

Many years have rolled by since that historic event on Calvary. Now we are able to ask what that undying love of the Son of God has accomplished? It has been the greatest motive power in bringing men back to God. No other appeal has proved so strong in breaking the hardness of sinful men. The apostles went with that message of love to men bound in the chains of ignorance, superstition and awful vices. Through the barrier that seemed impenetrable they bore their way, with the burn-

Religious Notes and News.

John R. Mott Street.

Dr. John R. Mott has returned to the United States after his extended tour in the Near East. A street in Salonica has been named John R. Mott Street in appreciation of the work of the Y.M.C.A.

Indian Students and the Bible.

The Bible is now a compulsory subject for all candidates in the intermediate and final degree examinations of Calcutta University. The following questions, set at a recent examination, indicate that no merely superficial knowledge will suffice: "Give in your own words an account of the betrayal, trial, and crucifixion of Christ." "Give a general idea of the teachings inculcated by St. Paul." One candidate came to one of the women missionaries of the Church Missionary Society in Calcutta to borrow a Bengali New Testament. On returning the book, he said that he had read the whole of it, and had come to the conclusion that Jesus was more than man; he asked for further teaching.

Revelation and Evolution.

Particulars have been issued by the Victoria Institute of a new prize, to be awarded to the successful essayist in a literary competition. In memory of their relative, the late Professor Langhorne Orchard, M.A., B.Sc., a sum of money has been invested by Rev. and Mrs. H. E. Cooper, the interest of which will yield a prize of £20, to be offered triennially to Members and Associates of the Institute for an essay designed to prove the Harmony of Scripture with Science and Philosophy, in so far as these are true. The first award will be for an essay on "Revelation and Evolution—can they be harmonised?" Competitors must send their essays (not to exceed 10,000 words in length) to the Office of the Institute, not later than December 31 next.

W. G. Pearce.

The London "Christian World" refers to W. G. Pearce's address at the Glasgow Convention in the following terms:—"Dr. W. G. Pearce, associate general secretary of the World's Sunday School Association, made a very fine speech in reply to Sir Harold's address of welcome. He told how he once asked Benjamin Franklin Jacobs, who was largely responsible for the first World's Sunday School Convention in 1889, why he held it in London, rather than in Chicago or New York. Gently B. F. Jacobs reproved him for his lack of world vision, and said: 'My son, the British Empire has more power to serve the Kingdom of God than any of the nations outside it.' They had seen a new world-vision at 'Glasgow, 1924.' It was no longer the two big Protestant English-speaking brothers that were at work, but fifty-two nations, linked together in bonds of love, able to put strong spiritual foundations under the League of Nations, and secure the peace of the world."

Deplorable Conditions in Greece.

The Melbourne Executive of the Save the Children Fund and Armenian Relief Fund received advice by cable on August 23 of the serious development of the situation among the refugees in Salonica and Macedonia.

Dr. W. A. Kennedy, Chief Commissioner for the Near East of the Save the Children Fund, reports that the Minister for Public Assistance has appealed for immediate help for Western Macedonia. The habitations and area vacated in the Tuis district by out-going Turks under the League of Nations transfer of populations are quite inadequate to absorb the large number of refugees arriving. In response to the urgent appeal of the Colonial Department we have agreed to co-operate with rations and in the construc-

tion of refugee houses before the coming winter. There is a serious malarial infection among the new arrivals.

The garden allotments in Western Macedonia are now producing a satisfactory return. We anticipate organising further allotments on an extensive scale.

Two hundred children are attending the Save the Children Fund school at Salonica now, and there is an immediate prospect of adding an additional four hundred.

The Melbourne Executive in placing this information before the public, hopes that it will be the means of creating and intensifying sympathy for these Christians who are outcast from their own land, and subjected to such terrible suffering and privations. The Lord Mayor, who is hon. treasurer of the Fund, will welcome donations sent to the Town Hall. Donations of clothing, materials, condensed milk, soap, which will help save the lives of these wretched people, should be sent to the Clothing Depot, Cathedral Buildings (Flinders Lane entrance), and will be carried free over the Victorian Railways.

The Puritan Classic.

Puritanism has given more than one classic to English literature, but pre-eminence belongs indisputably to "The Pilgrim's Progress"—the Puritan classic. Professor J. W. Mackail has made an interesting little addition to Bunyan literature by now publishing the lecture on this enduring book which he recently delivered before the Royal Institution. He reviews the fluctuations in repute which have attended on "The Pilgrim's Progress" since its publication in 1678; and although his main concern is with "its narrative and dramatic excellence, its unsurpassed power of characterisation, its humor, and its mastery of terse and lucid English," Dr. Mackail realises the primary and predominant factors in Bunyan's book—namely, that "It is the statement of and the appeal to truths which, under whatever form they may be expressed from one age to another, are unchangeable; that there is but one way; that the difference between right and wrong, between good and evil is fundamental;

that the laws of God are inflexible and inevitable. Some who peruse the lecture may feel that the Professor reads into the book a number of things which Bunyan himself would probably be surprised to discover; yet this, of course, is one of the characteristics of a settled classic—that it is a fount of inspiration and beauty for men of various quality in divers ages. Bunyan's greatness consists largely in the fact that "The Pilgrim's Progress" speaks with equal potency and force to the intelligence of the most profound thinker and to the heart of the simplest child of God—"Christian."

The Demon of Idleness.

Preaching in St. Paul's Cathedral, says the "Christian," Canon Alexander spoke strongly in regard to the wanton waste of human power set on all hands to-day among men and (especially) women who have no aim in life. He asked:—

"Why is it that women so often allow their splendid powers to be lost, their opportunities for good to be thrown away, in useless and trivial engagements, or in time given to personal adornment, of which the results in refinement and in beauty do not always seem adequate to the labor expended?"

"Is it not pitiful that women, with their power to help, to guide, and to purify, should surrender for the sake of a few days of idle talk and show the blessings that follow a good woman?"

Certain happenings in recent days suggest that even plainer words than these might with full warrant be spoken. Two days after the Canon's sermon, a crowd of idle women invaded the Middlesex village of Wealdstone, and, with hero-worshipping intent, "mobbed" the "cowboys" who had been called as witnesses in connection with the summonses taken out by the R.S.P.C.A. against certain men concerned in the Rodeo contests at Wembley. This unseemly exhibition in a public place is symptomatic of the hysterical downgrade spirit which is abroad among women to-day. Contemporary fiction, the cinema, and other forms of entertainment, reflect this disquieting tendency. Nor is the danger confined to the cravings of hysteria, as usually understood; there is coming increasingly into view a streak of sinister fascination by exhibitions of brutality and cruelty. Unless our generation is called to a halt in such matters, we shall yet pay much more, bitterly as a nation for turning from the ways of the living God and unto things which are an abomination to him.

The Church Prayer Meeting.

"Bluestone."

If there is one meeting of the church in worship which could be said to be more important than another, I should say it is the church prayer meeting; yet the church in practice, usually views it and finds it on the vanishing line of things important. Preachers and laymen unite in their testimony that the average church member is shy of that meeting. Coaxing, precept and example alike fail to fill the hall of meeting "where prayer is wont to be made," and we ask, Why? seriously. Echo answers, Why! It is too serious a place. Get you there, and note an odd point.

The prayer meeting is the book of news that will tell you many interesting things. It will tell you why God is not adding to the church in that centre those that are being saved; or why the church can sing, "Praise God from whom all blessings flow," when father, mother and their bright lads and lassies have joined up and keep the front seats warm, with pleasure in their faces to be there. It will tell you, if the old brethren are happier as the days go by, that faith keeps pace with hope, and hope beams bright with joy, in greater riches in anticipation, than the past days of experience. It will tell you surely how the individual in the church is walking, whether straight ahead, with clear eye, firm and steady step, a goal in view and a reliable knowledge of

the road there; or if he is side-stepping, loitering in the "by-path meadow;" locked in "doubting castle;" or weary, asleep by the path. It will tell you definitely who is the student, the learner of Christian principles; whether there is thought behind the reading of the sacred lore, and a definite decision to walk in the light seen, and obey the truth heard. It will tell how the church is ruled, whether the elders have oversight, or are ruled, whether the elders have a knowledge of their stewardship, whether they shall give account of their stewardship, whether "teaching them to observe all things whatsoever I have commanded you" is a duty with them. In short church order, intelligence, knowledge, plan, purpose, all tell their tale there.

Prayer meeting is a serious place. Irreverent though, what thoughtless, rash and silly things bubble over there. We reflect should the heavenly Father consent to grant some of the petitions so urgently and repeatedly urged, what calamities would overwhelm the folk, aye, ruin them at their own request. Under breath we sigh at the goodness and long suffering and patience of God.

If you attend that interesting place much, with an ear to hear, more than this will be subject to your reflections.

We have a wee, midweek prayer meeting

mortality. On every hand parents have been made to weep bitter tears over the fearful departure from the true faith by their sons and daughters who have been swept into the maelstrom of modern infidelity.

Ninth. All loyal citizens, as well as all true Christians, regardless of racial, political or religious differences, are alarmed at the rapid increase of divorce. A noted authority on sociology in one of our leading American universities said recently: "At the present rate of increase of divorce the next generation will witness the disappearance almost entirely of the sanctity of marriage." Of all institutions none is more sacred than the home, and it is the first of all institutions, for he has declared in his holy word: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh."

Tenth. That we are in a time of lawlessness and increase in crime, none can deny. Confidence in authority and law has been undermined. The public conscience needs to be quickened. Men in high as well as low estate are guilty of the most shocking acts of dishonesty, graft and crime. The whole nation, regardless of political parties, has been compelled to bow its head in shame and humiliation over these startling revelations. The only effective cure for dishonesty, for graft, for crime, for lawlessness, is not any particular theory of government, not any particular thought of school or philosophy, but history shows the only effective cure has come from above by the operation of the Holy Spirit on the consciences of men. In times of great spiritual awakening God, in fulfilment of his purpose and according to the multitude of his tender mercies, sends "the times of refreshment from the presence of the Lord."

Eleventh. On the question of preventing war, parliaments, congresses, cabinets, chancellories, the world around are still meeting; debating and burdened statesmen of all schools and classes are searching by what manner of means they may avert another and more terrible war than that just passed. If America should be visited by a great spiritual awakening from God himself, this nation, by its position and influence, would profoundly influence the world in favor of peace, and each revival brings us nearer the coming of the King whose presence will compel the nations to "beat their swords into plowshares and their spears into pruning-hooks."

Twelfth. There is nothing new that we can add to the Scriptural requirements for a revival. In the old days the word of God said: "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Therefore, We call upon God's people everywhere, ministers and laymen, in city and in country, of all denominations to join with us in deepest heart contrition, confession and turning to almighty God, and make the prayer of the prophet of old the cry of the hour: "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank thee, Lord!
Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss:
A workless world had known no Christ nor Cross.
Some toil for love and some for simple greed,
Some reap a harvest past their utmost need,
More in their less find truer happiness.
A toiler with his hands was God's own Son:
Like him to him be all thy work well done.
None so abject as he that work doth shirk,
Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk,
For work to do, and strength to do the work,
We thank thee, Lord!

—John Oxenham.

[The following proclamation is issued by the World's Fundamentalist Association. It is signed by some men of international repute, including R. H. Torrey, William Jennings Bryan, A. C. Dixon and C. G. Trumbull. The pronouncement is both interesting and important and will appeal to our readers.—Ed.]

The sixteenth annual convention of the World's Christian Fundamentals Association desires to give to the world its deepest conviction that we are on the eve of a great spiritual awakening. We feel that we voice the sentiment of millions of devout believers everywhere when we declare that we are at the present moment in the spirit of great expectation. There is "the sound of goings in the tops of the mulberry-trees" and of "abundance of rain" on the way. We believe the world's greatest revival may be imminent.

First of all, we desire to reaffirm in most unequivocal language our abiding and unshaken faith in great periodical revivals as God's usual method of calling a sinning and sorrowing world to righteousness and peace.

In both the Old and New Testaments we find again and again the record of mighty spiritual awakenings which came down from above. In times of idolatry, distress, confusion, war and wickedness, the voice of prophet in the Old Testament and apostle in the New was always present to summon the people back to the God of their fathers. In subsequent history we know that periodical revivals have been God's plan through the generations. In the sixteenth century there was a great spiritual awakening led by the reformers. In the seventeenth century there was another awakening known as the Puritan movement. In the eighteenth century, in the days of darkness and Deism, there was another great spiritual awakening led by the Wesleys. In the nineteenth century there was a mighty turning to God in the Oxford and missionary movements, and the revivals in the days of Finney and Moody, characterised by deep conviction of sin and the turning of multitudes to Christ. The twentieth century is far on the way, and we inquire in the language of Isaiah, "Watchman, what of the night?" And again, "How long, O Lord, holy and true?"

In each and every one of these revivals the times were characterised by political chaos, corruption in priestcraft, lawlessness on every hand, broken-down home life, worldliness in the church, grossest immorality in society and the darkness of skepticism.

In the second place, in this day of multiplied voices, each proclaiming a new gospel which is not the true gospel, we feel the necessity of resting and declaring the character of revival that is needed. It is a revival that comes from above rather than from below; a revival that comes in the name and authority of him who "cometh from above and who is above all;" a revival that holds forth the Word of light to shine in the midst of a "crooked and perverse generation" and, as David prayed, "according to thy word," the whole Bible as supernaturally inspired, the final and complete revelation of God's will to man concerning man's redemption; a revival that again, in New Testament fashion, relies absolutely on the Holy Spirit to "convict men of sin and of righteousness and of judgment," to quicken the

souls that are dead in trespasses and sins, and to make men new creatures in Christ Jesus; a revival that uses heaven-appointed men rather than human-appointed machines; a revival that proclaims Jesus the Christ as "the only name given under heaven whereby we must be saved;" a revival that sets forth his atonement on the cross for our sins and his resurrection from the grave for our justification; a revival that calls men to repentance for their sins and confession of Christ, the Lord, as their Saviour; and a revival that will quicken the conscience and cause and compel men to "bring forth fruits meet for repentance."

Third. It is our conviction that the revival that is needed is one that will magnify the local church as Christ's one institution, which is the pillar and ground of the truth, and that gives the called and anointed ministry of God its rightful place and leadership as ambassadors of Christ, who stand between the living and the dead.

Fourth. The necessity for a revival is self-evident. Men of all classes, creeds, sects and races fully realise there must come a great spiritual awakening or civilisation is utterly broken down. As stated by an editor of one of the leading New York dailies: "There must come a great spiritual awakening or civilisation is doomed. The only religion that has ever been known in human history that produces such an awakening is orthodox Christianity." On the invitation of David Lloyd George a number of Nonconformist ministers met him at Downing Street and he stated that "the material conditions of this country will not improve until there comes a spiritual awakening, and I charge you ministers with the responsibility of promoting and fostering such a revival."

Fifth. There are many happy results of a heaven-sent revival. First of all, the lost are saved. This was the one mission of Christ the Lord to the earth, who said: "For the Son of man is come to seek and to save that which was lost." We believe and declare most emphatically that if men are made over inside they will change their environment on the outside; that if men are born from above, regenerated within by the Holy Spirit, the old things of dishonesty, impurity and wickedness are passed away and all things are made new.

Sixth. A revival is needed also to quicken and strengthen the faith of the ministry. We believe that God has ordained that the world shall be saved by "the foolishness of preaching," that it is his plan to call, separate, anoint and send forth ministers to a lost world.

Seventh. Who is there among us whose heart does not break and bleed over the flood-tide of worldliness that is sweeping through our churches? Iniquity abounds and only the blindest can deny that we are in perilous times when men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

Eighth. A revival is the only hope of saving the youth of the land to faith in a personal God and in his holy word. It is with the deepest sorrow that we are compelled to admit that too often we find skepticism dethroning sincere and personal faith in the things of Christ, heaven and im-

The Home Circle.

Conducted by J. C. F. PITTMAN

Martha.

"Martha was careful and troubled about many things" (Luke 10: 41).

She may not be as gentle as the doves among the trees,

She may not be like zephyrs on the softly sighing breeze;

But, oh, she is so splendid in all she takes to do,
Her hands are strong and willing, her heart is good and true.

She'll see you lack for nothing, for your need is all her care,

She's generous beyond measure in handing you your share;

She may be careful and worry, lest she perchance should fail,

But loyally defends you, when enemies assail:

She was there beside the wounded, and she held the Digger's hand,

When he breathed the name of "Mother" as he entered the Home Land;

And she closed the eyes so staring, folded hands upon his breast,

Kissed the cold and marble forehead ere they laid him down to rest.

Aye, she nursed them and she blessed them, and wrote letters for the mail,

Nurse, friend and loyal comrade, who was never known to fail;

Yes we love you, Sister Martha, for your true and sterling worth,

For you've made this world an Eden, you have blessed this sad old earth.

You may be careful and troubled, about a host of things,

But you're always kind and ready, when outrageous Fortune slings

Its arrows hard and stinging, without a seeming end;

You are then as you are ever, our dear unfailing friend.

—R. Herbert Millington.

What the Flowers Said.

Helen sat on the steps trying to count the days since mother had been in the hospital. She was surprised to find that she had been gone only five days. Why, it seemed to her like a month. Helen winked hard to keep the tears from falling, for she knew it would be a long time before she could come home again.

Inside, her Aunt Fannie, who had come to keep house for Helen and her father, was humming softly as she tidied up the house. Helen liked to hear the humming. It reminded her of mother. But it made her lonelier too.

After awhile she got up and went softly into the house. She stood for quite awhile at the foot of the stairs in the living-room and gazed around at the pictures and the furniture. How big and lonesome the room looked. How strange everything seemed when mother was not there.

After awhile she went upstairs where her aunt was busy working. "Aunt Fanny," she said, "I'd like to make something to give mother—when she comes back, you know. Just something to cheer her up so she can get well fast. But I don't know what to do, 'sides weeding the onion-bed every week."

"Seems to me there are lots of things you could do for mother," she said cheerily. "But wait till I decide what's the nicest thing of all."

She sat down in a rocker and held her chin in her hands. When she did that, ideas just seemed to pop into her head.

"I know," she cried gayly, when she had thought for ten long minutes, "we'll show her that flowers talk. What is her favorite flower?"

"Pansies," replied Helen, promptly. "Mother says their faces smile at her."

"Well," said Aunt Fanny, "you run down to the greenhouse and get some pansy plants. It will take about a hundred, I think. Ask Mr. Goode to give you assorted colors."

Helen raced off, wondering what they could be going to do with so many plants.

Aunt Fanny chose a spot on the side lawn that was overlooked by mother's favorite window. With bits of string she outlined some letters, then dug away the ground along the strings. Helen got a trowel and helped too.

Then the plants were set out, following the shape of the letters.

It took them a long time, for they were both very particular. When, at last, the brown letters were all dotted with the green plants, it was a tired, but happy, little girl who went into the house.

Helen worked faithfully to keep the weeds away from the plants. And they grew and spread, and at last blossomed, one after another.

When mother came home Helen could hardly wait till she caught sight of the pansies. Finally she seated herself in her favorite chair by the window and looked out across the lawn.

"Oh," she cried, "how beautiful."

No wonder she thought so. For the velvet pansies were saying to her, "I LOVE YOU."

Mother looked and looked again at the tall, beautiful letters, while Helen stood by, her eyes shining.

She seemed to know all about it, for presently she turned, and her arm stole around her.

"This is the very nicest thing you could have done for me," she whispered.

And Helen whispered back, "You always said that pansies smile, but they can talk, too, can't they?"—"Child's Gem."

Consider that our life and our energy are limited, that if we preoccupy them with little things, the great things will be lost, that as Ruskin says about reading, "Do you not know that if you read this book, you cannot read that?"—Harry Emerson Fosdick.

The Secret of Success.

"What is the secret of success?"

"Push," said the Button.

"Keep cool," said the Ice.

"Stick to it," said the Glue.

"Take pains," said the Window.

"Be up to date," said the Calendar.

"Make light of everything," said the Fire.

"Forge ahead," said the Blacksmith.

"Never lose your head," said the Barrel.

"Aspire to greater things," said the Nutmeg.

"Do a driving business," said the Hammer.—"Boston Post."

Fishy Correspondence.

An old fisherman was once asked if there were any fish in the stream by which he was sitting.

"Well," he replied grimly, "I can't really say. I've dropped them a line every day for a week, but as yet I've had no reply."

A Perfect Excuse.

The younger had thrown a stick at her sister, a year or two her senior.

"Katherine," said daddy, "did you throw that stick at your sister?"

"Yes, daddy," was the defiant reply.

"Why did you do it?"

"Because," instantly replied the youngster, with eyes flashing, "afterward she hit me."—"Argus" (Seattle).

The Family Altar.

J. C. F. P.

SUNDAY.

And God created man in his own image—Genesis 1: 27.

"God speaks—the suns flash into light;
God smiles—the flowers the fields adorn;
God breathes—and fragrance fills the air;
God loves—and human souls are born."

—L. H. Farmer.

Reading—Genesis 1: 24-31.

MONDAY.

God is love.—1 John 4: 8.

"Mr. Spurgeon saw on a country weathercock what he thought was a strange motto, 'God is love,' and asked his friend if he meant to imply that the divine love can be fickle as the wind. 'No,' said he, 'this is what I mean—whichever way the wind blows, God is love; through the cold north wind, the biting east wind, still God is love, as much as when the warm, genial breezes refresh our fields and flocks.' God loves men so that he uses every possible means for their salvation. The greatest is his love in Jesus Christ. He sends joys and sorrows, both to bring us to our Saviour."

Reading—1 John 4: 7-15.

TUESDAY.

Love worketh no ill to his neighbor.—Romans 13: 10.

"There are many kinds of love, as many kinds of light,

And every kind of love makes a glory in the night,

There is love that stirs the heart, and love that gives it rest,

But the love that leads life upward is the noblest and the best."

—Henry Van Dyke.

Reading—1 John 4: 16-21.

WEDNESDAY.

Forgive us our debts, as we also have forgiven our debtors.—Matt. 6: 12.

It is well to remember "the famous story of Jean Valjean's theft of the silverware from the good Bishop Bienvenu, in Victor Hugo's *Les Misérables*. When he was caught and brought to the bishop, the latter said, 'But I gave you my silversticks also; why did you not take them along with your plates?' He forced them upon him, thus freeing the rogue from the police, and the bringing about Jean Valjean's conversion to the life of an honest man. It is especially wise to forgive first thefts and similar offences, and afford sinners every opportunity for amendment."

Reading—Matt. 6: 5-15.

THURSDAY.

None of us liveth to himself.—Romans 14: 7.

"Be not selfish in thy greed,

Pass it on!

Look upon your brother's need,

Pass it on!

Live for self, you live in vain,

Live for Christ, you live again;

Live for him, with him you reign—

Pass it on!"

Reading—Romans 14: 7-13.

FRIDAY.

Love . . . is kind.—1 Corinthians 13: 4.

"Oh, speak no ill, but lenient be

To others' failings as your own;

If you're the first a fault to see,

Be not the first to make it known.

For life is but a passing day,

No lips can tell how brief its span,

Then, in the little time we have,

Let's speak of all the best we can!"

Reading—1 Corinthians 13: 1-7.

SATURDAY.

Love never faileth.—1 Corinthians 13: 8.

George Macdonald wrote: "The pressure of a hand, a kiss, the caress of a child will do more to save sometimes than the wisest argument ever rightly understood. Love alone is wisdom; love alone is power. And where love seems to fail, where self has stepped between and dulled the potency of its rays."

Reading—1 Corinthians 13: 8-13.

Prayer Meeting Topic

September 17.

The Peace of God.

(Philippians 4: 4-7.)

Horace Kingsbury.

If a Christian would know the secret of the peace of God, let him be careful for nothing; but in every thing by prayer and supplication with thanksgiving make his requests known unto God. Trustfulness, prayerfulness, thankfulness: peace!

Dr. Jowett thought the word "peace" was grievously misunderstood, and he wrote: "Peace is not the stillness of death, nor is it found in the silent stagnancy of a mountain tarn. Peace is life, it is motion, it is movement without friction."

Henry Drummond, referring to the kindred idea of Rest, said: "Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering water-fall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the last was Rest. For in Rest there are always two elements—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ."

The peace of God passeth all understanding. "It is a peace which transcends all power of conception. It is unthinkable. The only channel of realisation is the channel of actual experience." "God alone fully understands the grandeur of his own gift."

"The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Dr. Jowett says: "It is the figure of a siege. The life is surrounded by subtle foes, seeking to gain an entrance into the treasured pile. Temptations, fears, alarms—all are at the gates, cunningly waiting for admission. But within, peace stands as sleepless sentinel and guard, and life is secure. It is a very gracious picture. Our very peace is our defence."

Dr. A. C. Dixon writes: "Have you a peace that you are trying to keep? I meet people who say that they had peace once, but they could not keep it. Now, friends, if you have a peace that you cannot keep, my advice is that you let it go and get a better brand. It is hardly worth keeping. A peace that you have to keep is no peace at all. . . . Do you know any families where they have to keep the peace? It is a bad place to live in! There is no peace there. If you have to keep the peace between wife and husband, between parents and children, it is an awful job! But I know some families whose peace keeps them, whose peace garrisons them, whose peace rules like a queen in the home. There is nothing but sweetness and music and joy in that family. And such is the family of God. 'The peace of God shall garrison you.' You do not have to keep it; it keeps you."

"The peace of God shall guard your hearts and your thoughts in Christ Jesus." This is not a promise of freedom from trial but of peace in trial. Storms will rage, troubles will come, but peace will prevail. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in Thee."

Hearts and thoughts are to be guarded "in Christ Jesus." There is the secret. "Come unto me, and I will give you rest." "In him is our peace." A man may try a thousand other ways try in vain. No philosophy that leaves out Jesus, the mighty to save, will ever give the guilty conscience peace, or wash away sin's stain. I am happy in him, and you may be too!

Hymn suggestion: Have some one sing, "In Jesus," from Alexander's Hymns.

Our Young People.

Conducted by W. GALE

South Australian Churches of Christ Sunday Schools.

The Scripture examination was held in South Australia on July 14 last, when 179 scholars competed from schools. In many respects the examination proved to be a very successful one. The numbers in the various divisions were: Div. I—Section 1, 31; Section 2, 53; Section 3, 46; Section 4, 29. Div. II, (Bible classes, 16 and over)—10. Teachers' Division, 10. The committee desire to express their thanks to the examiners who so willingly gave their services.

The prize winners were:—

DIVISION I.

Section 1.—1st, Pauline Roberts (Prospect), 97 per cent.; 2nd, Maisie Nation (Aldgate) and Jessie Hoyle (Aldgate), equal, 96 per cent. (No third prize granted, owing to these scholars being equal.)

Section 2.—1st, Ruth Whitfield (Milang), 100 per cent.; 2nd, Nellie Burford (Unley), 99 per cent.; 3rd, Don Beiler (Prospect), 98 per cent.

Section 3.—1st, Albert Ludbrook (Dulwich), 95 per cent.; 2nd, Alice Kentish (Dulwich), 94 per cent.; 3rd, Phillis Hemson (Moonta), 90 per cent.

Section 4.—1st, Elizabeth McQueen (Maylands), 94 per cent.; 2nd, Rosie Salmon (Maylands), 93 per cent.; 3rd, Violet Smith (Queenstown), 92 per cent.; 4th, Eugene Hall (Hindmarsh), 87 per cent.

DIVISION II.

1st, Elma Cosh (Unley), 98 per cent.; 2nd, Hazel Read (Maylands), 94; 3rd, Jack Cropley (Unley), 92.

TEACHERS' DIVISION III.

Section I (under 20 years).—1st, Ira A Pater-noster (Norwood), 95 per cent.; 2nd, Hilda Slee (Mile End), 90 per cent.; (3rd and 4th prizes not awarded, owing to minimum of marks not being obtained).

Section II (over 20 years).—1st, Miss E. Mes-sent (Unley), 98 per cent.; 2nd, Miss H. Redman (Maylands), 90 per cent.; 3rd, Miss E. G. Magarey (Berri), 86 per cent.; 4th, Miss E. Vawser (Maylands), 85 per cent.

In addition to the prizes, 103 certificates of merit and 38 certificates were awarded.—C. L. Johnston, Convener Examination Committee.

Our Picture.

There are many pleasing features of the work at Footscray, Vic., where Mr. Arthur Hurren is laboring. The picture appearing on this page gives just a little peep into the Bible school work-shop, and illustrates what a golden opportunity is in the hands of the happy band of teachers there. In years to come will the harvest be reached according as the seed is sown.



Some of the Kinders and Teachers, Footscray, Vic.

Aeroplane Rallies.

North Croydon (S.A.) Bible school reports much interest being taken in the increase campaign, and many new scholars added.

Dandenong, Vic., has had good results from the rally. Already 21 new scholars have been gained, the reds securing 12 and the blues 9. Preacher, Mr. A. H. Hughes, reports: "Interest very keen; I think we'll reach our aim all right."

Junior Endeavor has taken up the aeroplane rally scheme. At Moreland, Vic., a large map of Australia is hung upon the wall with aeroplanes in flight around the coast-line. It looks as though the objective will be reached before half the set time has elapsed.

Mr. Will Wigney reports that the little school at Ivanhoe, Vic., will commence an aeroplane rally on Sept. 7. It will be interesting to watch the progress here, as on that date a great tent mission commences with the Hinrichsen-Brooker party. In every mission the school should receive a great uplift.

Castlemaine has had a distinctly successful time in the increase campaign, using the aeroplane buttons of the Victorian Bible School Department. New scholars are reported nearly every Sunday. Blues have added 20 new scholars and the Reds 14. Two scholars have each brought 6, and another brought 5, being the best we have heard yet.

Diamonds.

"A diamond (even in the rough),
Is a diamond (sure enough),
For before it ever sparkles
It is made of diamond stuff.

Of course some one must find it,
Or it never will be found,
And someone, too, must grind it,
Or it never will be ground.

But when it's found, and when it's ground,
And when it's burnished bright,
That diamond's everlastingly
Just flashing out its light.

Oh, teacher in the Sunday school,
Don't think you've done enough;
That worst boy in your class may be
A diamond in the rough.

Perhaps you think he's grinding you,
And possibly you're right;
For it may be, you need grinding,
To make you shine more bright.

Then never be discouraged,
But work with might and main;
Some jewel for the Master's crown
You're almost sure to gain."

Singing by massed choirs will be a feature of the Federal Conference of Churches of Christ to be held in October. Practices are now being held.

Foreign Missions.

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

Chinese Evangelist for Sydney.

Our Sydney Chinese brethren have decided to engage a Chinese evangelist for themselves. They will pay his salary and travelling expenses, and pay their local expenses. This is the first Chinese church to become independent, and we thank God for their enterprise. The New South Wales F.M. Committee are in complete agreement with this desire of the Sydney Chinese church.

Letter from Miss Thompson.

Miss Mary Thompson writes: "Have been back to my work for six weeks now, and enjoyed getting out to one of our out-stations and some of the villages before the monsoon broke. There is an elderly blind man, who is always interested in our message, in one of the nearer villages. We went to his home and did not find anyone there, but afterwards saw him with some of the men in front of the largest houses. One of them called us, and soon a number of young people and women gathered around, and we had a good time. The young people bought all the books and some other books we had brought, and we could have sold more if we had taken them.

"Had quite a number of young people in a home I visited yesterday for the first time. The woman who lived there was a rich widow, and never happened to see us before. Such a number of our young Christians have died. Bro. Samson, our eldest hospital assistant, has buried 14 relatives since I came here. The last one, a lad of 15 years of age, died of sunstroke recently. Since then a young married woman has died, and it will be only a question of time when Sarabai will be called to lose her eldest son, who has been our pastor for nine years. He is very low with tuberculosis.

"The first one I had the joy of leading to Jesus Christ is leaving us to-morrow. He is a poor man who worked as tonga-driver for me before I left here on my first furlough. Then he took up other work and has since been the caretaker of the church. His wife is now in the leper asylum. He tried farming for a while, and got into debt, and thinks he can earn more on another station. I had him and a few of his friends to a farewell dinner one evening lately."

Miss Blake Now at Baramati.

Miss Vera Blake, since her return to India, has been assisting Miss Cameron with the orphan girls at Shrigonda. The last experience she had at Shrigonda was a very happy one. Miss Blake writes: "A gentleman arrived on the last Sunday to inspect our eldest daughter with a view to marriage with his son. She passed muster, and as he was in a hurry for the wedding it was arranged for Saturday, July 26. This being our first wedding, and I being so closely associated with Esther, the young lady, during the first 4½ years at the orphanage being her first "mother," it seemed that I ought to be at the wedding, so I stayed." Miss Blake has been appointed by the Field Council to carry on Bible-women work at Baramati, where she is now located. She received a very warm welcome from the other workers at Baramati.

Girls' School at Hweilichow.

Mrs. Anderson says: "Our girls' school is making fine progress under Miss Chu's instructions. She is a fine girl. She helps me now too with the preaching. It is a tremendous help. She takes the women's work one week and I the girls, and vice versa. She has such enthusiasm about the mission work. That is what I admire most about her. We have been fortunate in securing her services, and we trust that her heart will always be as much in the work of winning souls as it is now. She is such a fine example for the

girls. Until the recent illness I went out twice a week to the schools, one morning to supervise religious instruction, and one to help with the singing. Miss Chu said she would like to have religious instruction every morning for a quarter of an hour. Of course I readily agreed, and so now the girls have a little Bible teaching every day. Surely it must tell on their lives. It does, too; the girls' knowledge of course is ever widening; they are all quick to assure one they know that 'He is the Christ, the Son of the living God.' We look for great things from our school.

"Some time ago you spoke of someone being willing to support an evangelist. As we have no evangelist now I thought perhaps someone would like to support Miss Chu, the principal of the girls' school. They could not have a better investment, I can assure them. Perhaps you could find a Sunday school or Endeavor Society willing to support her. She is fortunate in not having her feet bound, and is as much against the custom as we are. Her influence is being felt in this direction, but I think there are very few of the girls in the girls' school who have had bound feet. Our own little adopted daughter has had her feet bound; not badly, I am glad to say, but enough to prevent their proper growth. She is just at the age when she begins to respect the Chinese customs, and although I am sure she is a thorough Christian she did not feel quite sure about binding her feet. After a little tactfulness I got her to remove the bindings, but it was a hard struggle for her. Miss Chu helped me greatly in this matter too, but it was certainly a trial to our little girl. But love and patience conquered, and already she has induced a friend to remove the bindings of her feet and brought her round for me to help her. The feet in both cases were not badly bound, but when released were very painful. I, with doctor and nurse's prescriptions, rubbed their feet and bathed them, and in a few days they were practically right. We hope there will be many more of the girls willing to undo their feet. In fact, many are willing, but their parents are not. We hope in time that the parents will allow the girls to do what is right. We can praise God for these two any way. It might seem an easy thing to do, but it is not. It is right against the customs of generations, and was not an easy step for them to take. You know what girls of 13 and 14 would be like, and having to face their school mates! Once the step was taken there was no thought of wanting them back."

Shanghai Report.

Bro. W. M. Cameron sends his half-yearly report to July. There are 240 scholars in the school, with 14 teachers. During the six months 17 have been baptised, 12 of them being men. There are now 83 church members.

State Foreign Mission Secretaries.

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

Offerings for Foreign Missions

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DEATHS.

DAFF.—On August 22, after a long illness, at his residence, 130 Kooyong Rd., Malvern, William Griffith, the beloved husband of Emma R. Daff, and loving father of Ethel, Fleddie, Moss, May, Charles, Ruby and Laurie. "So he giveth his beloved sleep."

LAMBERT.—On Aug. 21, result of train accident, McMahon's Pt., N. Sydney, Frederic Maurice Lambert, dearly loved husband of Elsie Myra Lambert, of "Milton," Alleyne St., Willoughby, N.S.W., father of Myra, Harold, Elva, Margaret and late Thomas Morris, aged 39 years. At rest.

STRAHL.—On August 27, at private hospital, North Carlton, Josephine (Vena), eldest daughter of the late Joseph and Mary Strahl, loved sister of Mrs. W. H. Preston, and loving auntie of George, Elsie, Leonard, Maude and Sidney Preston. Asleep.

WEDD.—Allan Joseph Wedd, M.A., fell asleep in Jesus on August 23 at "Moorabbin," W.A. Devoted husband of Ruby and dearly loved "daddy" of Peter, Keir, Walter, and baby Iris. Fond son of Mr. and Mrs. Peter Wedd, and only brother of Ruby. There's a land that is fairer than day.

IN MEMORIAM.

LUNN.—In loving memory of my dear husband and father, who passed away on September 4, 1923, at Esplanade, Grange, South Australia, aged 59.

A beautiful memory left behind,
Of a life that was always good and kind;
A life made good by kindly deeds,
And generous thoughts of others' needs.
We shall sleep, but not for ever,
There will be a glorious dawn;
We shall meet to part—no, never,
On the resurrection morn.
—Inserted by his loving wife and family.

MORRIS.—On May 4, 1922, at his residence, 35 Dover St., Flemington, Victoria, Thomas Morris, the dearly loved husband of Margaret Airth Morris, now of "Milton," Alleyne St., Willoughby, N.S.W., and father of Thomas and Elsie. At rest.

At the annual business meeting of the Balwyn Church of Christ, held on August 27, the following debentures were drawn by ballot, viz:—

At £10.—Nos. 11, 46, 71, 72, 106, 120, 121, 128, 129, 139, 140, 141, 142, 143, 149.
At £5.—Nos. 7, 10, 35, 39, 74, 79, 80, 81, 82, 84, 85, 90, 94, 108, 118.

—Charles H. Frey, Treasurer.

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 35.

Wednesday, September 10, School Concert. Children Free.

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

WANTED.

Good Christian home for girl 15 years, help home duties, care taken. Mrs. P. Thompson, Emerald, Vic.

Owing to Mr. A. Baker going on mission work the East Kew church requires the services of a preacher. Applications for full-time and part-time received, stating salary required, by letter to Mr. H. Brice, "Dawnview," Normanby Rd., East Kew, Vic.

Here and There.

College of the Bible Annual Offering, Oct. 5. Work for the third term commenced at the College of the Bible on Tuesday.

N. G. Noble returned to Launceston on Saturday last after a visit to South Australia.

Next Lord's day Bro. A. W. Connor will celebrate the sixth anniversary of his ministry at Ballarat, Vic.

J. C. F. Pittman will commence a mission at Red Cliffs, Vic., on September 14, with Bro. Bennet, of Merbein, as song-leader.

We are glad to learn that our Federal President, Bro. H. G. Harward, has recovered from his recent illness and is hard at work again.

Bro. T. J. Bull, of N.Z., writes in appreciation of two recent articles—one on "Complimenting our Lord—or Adoring Him," and the other containing Bro. G. P. Pittman's exposition of Acts 2: 38.

Mr. and Mrs. Reg Enniss and Lola were expected to leave Honolulu for home by the "Ventura" on Monday last. We are glad to report that the trip was proving beneficial to the health of Mrs. Enniss.

Occasionally we receive inquiries which it is hardly possible for us to answer through the pages of the "Christian." We acknowledge receipt of one of this kind relating to divorce. In the absence of personal knowledge of the case we dare not seem to give a decision.

Friends of the College of the Bible are invited to attend a concert to be held in Lygon St. chapel on Monday evening, Sept. 15. An interesting programme has been arranged. Tickets are 1/-; children may be admitted at half price. The proceeds will be devoted to the purchase of sports material.

The annual offering for the College of the Bible will be taken up in churches throughout Australia on Lord's day, Oct. 5. The help of every member is solicited. Bro. Enniss, College organiser, points out that £200 extra is needed this year to meet the running expenses of the Hostel for lady students.

After a fortnight's rest, Bren. Hinrichsen and Brooker commenced a tent mission at Ivanhoe, Vic. The church there is working to make it a great success. Though few in numbers now, it is hoped that at the conclusion of the effort a strong church in this growing district will be the result. Sunday, Sept. 7, is the opening day of the mission.

After an absence of about two years in England, Sister Doreen Smith, of the Auburn (N.S.W.) church, returned to Australia last month. Sister Smith broke her voyage at Adelaide, where she remained for about a fortnight. During the time she was the guest of Bro. A. E. and Mrs. Forbes, of the Croydon church, and other friends.

During past month meetings at Fitzroy, Vic., have been good, with increasing interest and attendance. A fine spiritual tone is manifest in the morning meetings. Bren. Saunders, Smith and Watts gave fine exhortations. One has been received into fellowship by faith and obedience, and two by transfer. Bro. Saunders has faithfully preached the gospel. The young people had a social early in the month. Bible school is practising for anniversary.

In connection with the Hinrichsen-Brooker mission at Richmond, Vic., a thank offering night was held on Aug. 25. Rain fell continuously, and there was a small meeting, but enthusiasm ran high. A number were immersed, and one young man made the good confession, making 64 in all. The thankoffering amounted to £217 in cash and promises. The missionaries have won the hearts of all, and the brethren thank the H.M. Committee for making the mission possible.

The church at Pirie, S.A., continues to grow. Last Lord's day one young woman and three young men confessed Christ, and the young men were baptised that same hour. The young woman who made her confession on the previous Lord's day was also baptised. Bro. and Sister Dowling have returned to Pirie and are meeting with the church. Sister Arnold, who has been ill, is making good progress toward recovery. The Bible school scholars are preparing for their anniversary.

Our Victorian preachers, as many as possible, are asked to call at the Home Mission office, 14 Queen St., Melbourne, and receive a gratuitous copy of "New Testament Christianity" (Vol. I.). The book is presented by Z. T. Sweeney, of Columbus, Indiana, U.S.A., as a loving memorial to his son, Joseph I. Sweeney, who was taken out of this world just as he was preparing to enter the ministry of the gospel. Its purpose is twofold: 1. To let our preachers—especially our young preachers—get a clear insight into the aims of the Restoration movement. 2. To arm them for the defence of that movement.

Swan Hill, Vic., reports splendid meetings last Lord's day, which signalled the close of Mr. A. J. Wilson's two and a half years' ministry with the church. Sister Barkley, of Essendon, had fellowship. In the evening Bro. A. J. Wilson's final gospel address was delivered before a large gathering, and at the close of a stirring talk on "Him Who was Numbered with the Transgressors," seven men made the good confession. Bro. A. Cameron, from W.A., commences his ministry with the church on Sunday, Sept. 7. There is a fine atmosphere of expectancy. Preparation: are being made for a tent mission next February.

Gifford Gordon seems to be having a good time in U.S.A. He is busily engaged in lecturing in the interests of prohibition. We have read some very eulogistic reports of Mr. ("Dr.") according to the advertisements) Gordon's work. One statement runs: "Dr. Gifford Gordon is a most gifted platform speaker. He is eloquent, convincing, irresistible in speaking on the prohibition question. In the language of the street 'he knows his stuff.' No more thrilling, eloquent and stirring message on the American platform is being delivered to-day than Dr. Gifford Gordon's address, '35,000 Miles of Prohibition.' On the platform, Dr. Gordon is witty, humorous, and inspiring—eloquent."

Services at Maylands, S.A., have been conducted during Bro. Collins' absence by the further assistance of Bren. R. Harkness and H. J. Horsell. Bro. E. D. Collins, from Glen Iris, and other visitors have been welcomed. A "busy bee" has erected a spacious shelter shed for housing horses and vehicles. Bro. Collins was able to take both services on Sunday, and is much improved in health. After a splendid address a young man and his wife made the good confession. The first of two special offerings for the new chapel building fund amounted to £197, with more coming in, and also £85 more in definite promises. The morning service was very crowded, and 279 at Bible school. Many sick ones have been restored, and the work is going along in splendid spirit.

A brother invites an expression of our opinion of an item rendered at a social gathering in which there was a burlesque in dumb show of preacher and song-leader. We cannot express ourselves as fully as we would with greater knowledge of the circumstances. But with an application far beyond the limits of the particular case referred to, we can say that we regret the introduction of anything which makes light of the presentation of the message of the gospel, or of the worship of God. We like fun in its proper place, but sacred themes should be treated seriously. There is an abundance of suitable material for our profit and entertainment. Doubtless anything which has even the appearance of lack of decorum is un-

intentional and the result of thoughtlessness. Kindly advice rather than sharp reproof will make everything right.

There were splendid meetings all day at Balwyn, Vic., on Sunday. A. Cameron, from Bassendean, W.A., who is on his way to take up the work at Swan Hill, was present with Mrs. Cameron and their two little girls. He gave a fine address at the morning service. Mr. and Mrs. Fergus Anderson were welcomed by letter from Malvern. There was a record Sunday school in the afternoon. Mr. Johnson, of Carlton Methodist Mission, spoke to the Bible class. At night there was an excellent meeting, and Jas. E. Thomas spoke on "What We Believe about the Church." At the annual business meeting of the church, Bren. Ernest Kelson and James Lacey were added to the deacons of the church. Bro. John T. Mahony, the church secretary, on behalf of his wife and self, gave a gift to the church of his debenture valued at £100, also the piano he had loaned and two beautiful fern-stands. This magnificent gift is greatly appreciated. Bro. Mahony entertained a large audience with his illustrated lecture on his trip abroad. The receipts, amounting to £8, he donated to the kindergarten hall fund. All are grateful to him for such help. Sympathy is felt for Mrs. J. A. Patterson, whose husband was killed by a motor cycle collision two months after their marriage. He was only 28 years old.

ADDRESSES.

P. A. Crowley (sec. pro. tem. Preston church, Vic.).—"Somerville," Northernhay-st., Preston.
W. B. Payne (sec. Echuca church, Vic.).—Hovell-st., Echuca.

COMING EVENTS.

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

SEPTEMBER 7 and 10.—Doncaster church, 61st Anniversary. Sunday, Sept. 7, speaker, Bro. Lang. Wed., Sept. 10, tea and public meeting; speaker, Bro. Meldrum. Good programme. Tea at 6 p.m. Public meeting 7.30 p.m. Welcome.

SEPTEMBER 7, 9, 14, 16.—Collingwood Bible School Anniversary. Sept. 7.—11 a.m., A. R. Main; 3 p.m., A. Clarke; 7 p.m., Gordon Andrews. Special singing afternoon and evening. Sept. 9.—8 p.m., grand concert. Sept. 14.—3 p.m., distribution of prizes; 7 p.m., special singing. Tuesday, Sept. 16.—Grand concert by the scholars. All welcome.

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 14 and 16.—Oakleigh 8th Church Anniversary. Sun., 11 a.m., "Home-coming" and Winter Sacrifice" offering day. President, Bro. A. Brooke; speaker, Bro. R. T. Pittman. 7 p.m., gospel service, Bro. A. R. Main. Visitors and all former members specially welcomed. Those from distance catered for. Tuesday, 16th, public meeting. Chairman, Bro. A. E. Illingworth; Bren. Scambler and Brooke. Greetings neighboring churches. Musical items.

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

SEPTEMBER 28.—The Church of Christ, Paddington, N.S.W., will hold the Bible school anniversary on September 28, in conjunction with "Back to Paddington" services. Old members are cordially invited. Lunch and tea provided. Please write secretary, R. Benzie, 87 John St., Woollahra. Come, and welcome.

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OBITUARY.

DAFF.—Bro. W. G. Daff, a member of the Malvern-Caulfield church, entered into the rest that remaineth for the people of God on August 22. He was an old colonist, 73-years of age. He was identified with the Churches of Christ for 52 years, having been baptised in Lygon St. about the time of Bro. Surber's ministry. His first home was in Moorabbin, and he went to the Methodist church and school in that district. He served the churches at Beaumaris, Cheltenham, Ivanhoe and Malvern very faithfully as a quiet, consistent member, especially helping in the praise part of the meetings. He was always to be found in the choir. He had a fine men's choir at Ivanhoe at one time. In Cheltenham and Malvern this gift was very prominent. As a deacon amongst us he gave good service, and his sound advice was much appreciated. He has left a good sister wife, three sons and four daughters to mourn his loss. One son is a deacon at Cheltenham, two daughters play the organ (at Prahran and Gardiner respectively), and so his influence in song and music still lives after him. His last illness was a long one, and during its continuance he was lovingly waited on by his family. We express our Christian sympathy to all the bereaved. His body was laid in the Cheltenham cemetery in the presence of many old friends, Bro. Kingsbury and the writer pointing the mourners to the reunion and the glory song which will one day be sung by all the redeemed in the presence of our blessed Lord.—A.E.L., Caulfield, Vic.

LAMBERT.—We regret having to report the death of Bro. F. Lambert, who was killed in the terrible tram accident at McMahon's Point on Aug. 21. His was a noble and self-sacrificing character. He leaves a wife and five children to mourn their loss. May the Lord comfort and sustain them, and may they find in him a Father to the fatherless and a comfort to the widow. Deepest sympathy goes out to our sister and family in their sad bereavement. The body was laid to rest on Saturday, August 23, Bro. J. Whelan officiating.—R.M., Chatswood, N.S.W.

MARTIN.—On Aug. 13, at his residence, Graham St., Port Melbourne, Bro. Charles Henry Martin passed away in his 70th year. He was the eldest son of the late Charles Martin, one of the founders of the church at Ballarat. In the jubilee history of the churches it is recorded that "he was secretary of the church at South Melbourne for seven years, and filled this post with untiring zeal." He was also treasurer and superintendent of the Sunday school. He was past president of Churches of Christ C.E. Union. He was at various periods a member of Swanston St., Lygon St. and Middle Park churches. He devoted much of his time, money and activities to further the temperance cause. He took an active part in the historic local option contest at Port Melbourne in 1887-88. Owing to his zeal and energy he was appointed to many high offices. To merely enumerate the various lodges and associations with which he was identified will convey some idea of the strenuous life and work of our brother. He was a past president of the Melbourne Total Abstinence Society; Past Grand Chief Templar; Grand Electoral Superintendent; a member of the International Order of Good Templars; the Sons of Temperance; the Victorian Alliance, the Anti-Liquor League; trustee of the Albert Park I.O.R. He started and presided over a Good Templar Lodge at Port Melbourne for about 40 years. He was a councillor of Port Melbourne, Past President Melbourne Health Inspectors' Association, and late an inspector of the Melbourne and Metropolitan Board of Works.

On Aug. 13, at Macedon, Alice Elizabeth, the youngest daughter of our above-mentioned late Bro. C. H. Martin and Mrs. L. R. Martin, passed away in her 23rd year. She became a member of the church at Middle Park during the ministry of Bro. A. R. Main. She gained a diploma as an associate of the London College of Music. She was a teacher in the State School at Port Melbourne for some years, and in 1921 was appointed

headmistress at Olongolah. She returned home ill in 1923, and though everything was done that medical science could suggest she gradually became weaker, and passed away on the same day as her father. Bren. Graham and Meekison conducted services at the house and also at the Brighton Cemetery, Mr. John Vale, J.P., representing the I.O.R., and H. Sutherland, Grand Chief Templar, also read their burial services over our late brother and sister. At the church on Sunday morning the president made reference to the double bereavement that had come to Sister Martin and family, and expressed united sympathy with them in their deep loss and sorrow.—Wm. Meekison, Middle Park, Vic.

WOTHERSPOON.—Carson Wotherspoon fell asleep in Jesus on Aug. 16, at the Lismore General Hospital, at the early age of 12 years. He was a son of Mr. and Mrs. Morton Wotherspoon, and grandson of our esteemed elder Bro. A. M. Wotherspoon. He had acknowledged Jesus as his Lord, and had been baptised into the divine name. He contracted blood poisoning following chickenpox and his sturdy vitality desperately struggled with the dire disease for over eight weeks. As the first glow of morning lit our eastern sky on Aug. 16, day was dawning which, for him, had no night. A service held in the Lismore City Temple, prior to the funeral, was largely attended by all sections of the community, and a large number assembled at the cemetery. The flag at the Lismore Rural School was at half-mast. A number of the boys from the public school marched in procession. The writer conducted the funeral service, assisted by elder F. R. Furlonger.—P. J. Pond, Lismore, N.S.W.

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Juvenile Crime.

Mr. R. H. Down, Children's Court Officer for Victoria, delivered a lecture on "Juvenile Crime" in the lecture hall, Swanston St., on August 19. There was a fair attendance. Mr. A. E. Illingworth, Conference President, was in the chair. Mr. Down said:—

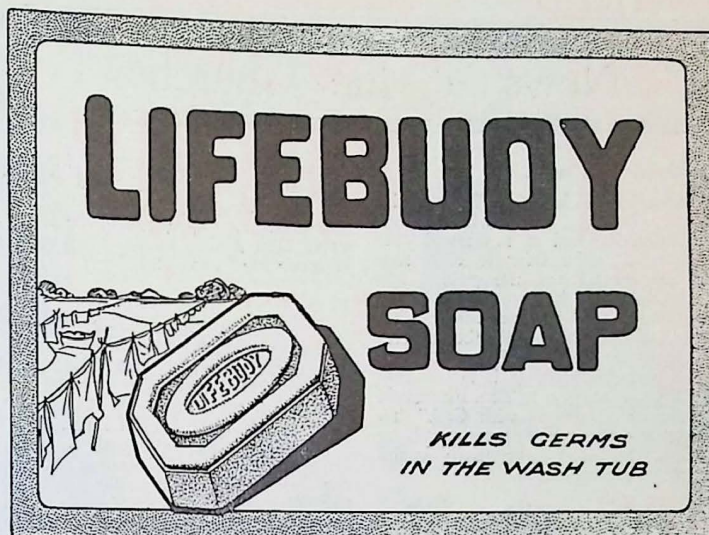
The strenuous times in which we live tend to encourage laxity in morals, in business transactions, and in the efforts to obtain comfort quickly. This spirit was possibly having some influence on the children of this generation. Law showed too much leniency in dealing with detected crime, and the difficulty of convicting a number of experienced criminals gave a feeling of fearlessness to those criminally inclined. Delinquency amongst children is sometimes believed to be brought about by the indifference of many parents. Some fathers leave the mother to support the home; in her efforts she is compelled to be away from home, and is therefore unable properly to supervise the actions and associations of the children.

In describing the functions of the Children's Court, Mr. Down stated that the constable who delivers the summons must also notify the Probation Officer representing the religion of the offender, viz., R.C., Protestant or Jewish. The Probation Officer then has an opportunity to represent the accused at the Court, and, if convenient, visit him before the hearing of the case. Only officials and those directly interested are allowed to hear the evidence. Cases are occasionally adjourned to secure the attendance of parents, as they do not always display anxiety over the failings of their offspring. It is on record where the father has been arrested for non-attendance when subpoenaed. The police at times take more than an official interest in these boys, and have been known to board and care for them until a position is found for the erring ones.

For serious charges a delinquent may be released on probation, committed to the Castle-maine Reformatory or to gaol, or placed in one of the homes provided by the churches and other bodies. A very satisfactory way is often adopted by an employer, who perhaps may have been robbed, offering to employ the boy in the very place he had broken into. Probation officers encourage the delinquent to attend some Sunday school, and they otherwise take an interest in the child's school work, occupation and home life, with the aim of saving the boy for a useful future.

Numerous reports from Probation Officers were read, showing the large proportion of the cases who make good. Of a total of 422 who were found guilty last year, 329 afterwards proved satisfactory, 43 fair, and 50 unsatisfactory. Mr. Down said one lad was asked his religion and replied, "Church of Christ, but I haven't done much at it." Four per cent. gave their religion as Church of Christ; 10 per cent. only of those dealt with have been connected with Sunday schools. It is estimated that in 96 per cent. of the number under review there has been a complete absence of moral training. One report states that the parents of 50 per cent. of the cases listed directly benefited by the crime committed. Parents in many cases never question the source of goods brought home by the children. There are comparatively few who are apparently mentally deficient, but a fair proportion are truants; maybe they are backward at school and therefore discouraged.

Suggested remedies were the provision of more playgrounds, stricter observance of the Education Act to minimise truancy, separate schools for regular truants and the mentally deficient and moral stories in school papers. The opportunity for giving Scripture lessons in State schools should be availed of to the fullest extent. In the discussion which followed the influence of the picture show was referred to as being responsible for part of the crime in young people.



The Memory of an Undying Love. (Continued from page 567.)

and the tiled pavement. But in them all there is one thing lacking, the essential thing. In all that costly beauty there is no expression of faith and hope in that One whose death and resurrection have lifted the veil, taken the sting out of death, and given hope in place of despair, because he himself suffered, died, and ever lives again. The memorial of Calvary lifts its towering head above "the wrecks of time." "Blind unbelief is sure to err, and scan his work in vain; God is his own interpreter, and he will make it plain." And the interpretation is in the promise of Jesus which the centuries have found to be true. "If I be lifted up, I will draw all men unto me." Calvary linked with the empty sepulchre is the hope of the world and the memorial of undying love.

"I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of his face:
Content to let the world go by,
To know no gain nor loss—
My sinful self my only shame,
My glory all the Cross."

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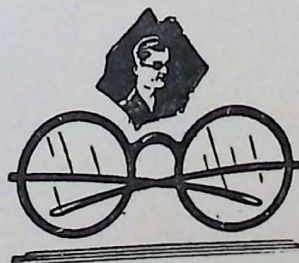


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News of the Churches.

New Zealand.

A fine spirit prevails at Gisborne. The recently-organised mutual research class, which meets each Sunday afternoon, had a successful tea-meeting on Aug. 14. The triangle club continues to hold the interest of the young, and happy helpful meetings are held.

At Nelson on Aug. 10 Bro. and Sister Fitzgerald commenced their work with the church. Bro. Fitzgerald spoke at both services, his evening topic being "Your Life—What it is." One lady confessed Christ. On Aug. 17 Bro. Fitzgerald exhorted on "Laborers Together with God." To a very large evening audience he spoke on "Does Death End All?" The interest, especially in the gospel meeting, is well maintained.

Western Australia.

Subiaco morning and evening attendances on Aug. 24 were good. Bro. D. M. Wilson gave a helpful exhortation on the power of prayer. Bro. Will H. Clay's subject at the gospel meeting was "The Messenger of Salvation." A young lad from the Sunday school confessed Christ. On Tuesday night members of the girls' club visited the Perth Girls' Orphanage, and spent an enjoyable evening, entertaining the children with songs, recitations, games, etc.

On Aug. 10, at Bunbury, two senior girls from the school made the good confession. These, with a married person who decided for Christ also, were baptised at the mid-week meeting. The Bible school has commenced practising for the anniversary. On Aug. 17 Bro. Hibburt was present, and his messages were appreciated. Bro. and Sister Ferris, of Glenelg, S.A., are holidaying at Harvey. At the gospel service on Aug. 24 Bro. Ferris sang a solo. To an interested audience Bro. Wakefield spoke on the subject of "The Mistakes of a Foolish Man."

Queensland.

Since last report there have been two confessions at Bundaberg. On Aug. 17 Bro. Wilson, of Maryborough, gave thoughtful addresses to fine congregations.

Bro. Vanham paid his usual monthly visit to Wombo Creek and district on Aug. 17. He addressed the meeting at Wombo Creek in the morning on 1 Tim. 6: 12. Good attendance at 16-Mile Creek in the afternoon; Mrs. Dennison gave a very interesting talk to the children. Preparations are being made by the brethren for Bro. Ball's mission in Chinchilla.

At Maryborough on Aug. 11 a farewell social was tendered to Sister May Pascoe and Bro. R. S. Stacy. Sister Pascoe left that night for Sydney, and Bro. Stacy is going to his parents' home in South Aus. Bro. Price presided and spoke in glowing terms of the esteem in which both were held. Sister Pascoe was a teacher in the town Bible school, and Bro. Stacy was superintendent of the Croydon Junction Bible school. A good programme of varied items was given. The church presented both with a beautiful teacher's Concordance Bible and the town Bible school presented Sister Pascoe with a beautiful handbag. The Croydon school presented Bro. Stacy with a wallet and a fountain pen. On Aug. 15 Croydon Bible school gave a concert in the chapel. The scholars did credit to the tutoring they received from Sister Mrs. Price. On 16th the Young People's Institute, just started, held a social. A varied programme was given, including an address by Bro. A. J. Fisher. On Aug. 17 Bro. A. J. Fisher spoke to a large morning meeting on "Building for God," and in the evening to a well-filled house on "Satan in Kid Gloves." Bro. Fisher spoke at both Bible schools in the afternoon on the "A.B.C. of the Gospel." On Aug. 18 the church quarterly meeting was held. Bro. Price presided over a good

attendance. Reports proved the church to be in a good way financially and spiritually. During the evening £10 was passed for Home Missions, and an offering is to be taken at a later date. Bro. Fisher gave an appreciated address. Refreshments were served.

Tasmania.

At Invermay Bro. Noble spoke on Sunday morning; 55 broke bread. Bro. Pratt conducted the gospel service. Good attendances. Last Thursday the improvement society had a good meeting—a night with the poets. Bro. Stevens has returned after a brief illness.

Attendances at Devonport on 24th were not as good as usual, sickness being prevalent. Several strangers were present at the gospel service when Bro. Warren spoke on "Catholicism: The Solution to All Religious Problems." One baptised believer decided to link up with the church.

At Launceston on Aug. 24 Bro. T. Johnson exhorted. Bro. W. Gillam preached the gospel, and at the close of a fine address one young lady confessed Christ. Bro. Noble returned from Sth. Australia on Aug. 30. On the 31st Bro. Pratt delivered a fine exhortation. The gospel service was splendidly attended. Bro. Noble preaching a fine message on "Noah's Ark and the Church." Splendid congregations all day, 140 persons breaking bread. Bro. Plummer and Sister Mrs. Maher, recently baptised, were welcomed into fellowship. Sympathy is expressed for Bro. P. Duff and Sister Mrs. W. Tyson in the loss of a brother. The thanks of the church are extended to the following who assisted splendidly during Bro. Noble's absence:—Bren. P. Orr, P. Duff, W. Gillam, T. Johnson, J. Hodgson, Mr. Philip Lewis and Mr. A. S. Bryant.

South Australia.

On Sunday three baptised believers were welcomed into the fellowship of Norwood church, together with the young brother who confessed last Lord's day and was immersed during the week. Five new scholars in the Bible school, and the largest school for a long while.

There have been good meetings at Semaphore and splendid attendances at the Bible school since last report. Anniversary services of the church were held last Lord's day, when Bro. W. C. Brooker gave a splendid address at the meeting for worship. In the evening Bro. Rootes preached to practically a full house. Anthems by the choir and a solo by Mrs. L. V. Mathews, A.L.C.M., were much appreciated. As a birthday gift, the Junior Endeavorers presented the church with an oak pedestal and bronze jardiniere.

At Grote St. on Aug. 31 Bro. A. C. Rankine gave excellent addresses. His subjects were "The Best of all Sights" and "The Passing World and the Permanent Word." At the evening service Miss May Hartell rendered a solo splendidly, and the anthem "Send out Thy Light" was given by the choir. At the men's Bible class in the afternoon Bro. A. M. Ludbrook outlined the Bible reading campaign, "Through the New Testament: Together in 1925." Bro. Rankine, the Bible class teacher, then spoke on "The Power of Faith." A good afternoon was spent.

Forestville regrets that owing to ill-health Bro. Hollams has been forced to take six weeks' rest. In his absence Bro. Clive Caldicott is taking the Sunday evening services. On Aug. 14 the church expressed its gratitude to Mrs. Morrison, the organist, who has worked faithfully for almost five years until her recent bereavement necessitated her resignation. She was presented with a beautiful black handbag. Bro. Caldicott delivered a good address on Sunday evening, "A Question Asked and Answered." Forestville is grateful to him for his help.

Good meetings at Henley on Aug. 31. Bro. Ross Graham delivered a very thoughtful ad-

dress at the morning service. Mr. Bowey, representing the S.A. Alliance, gave an interesting talk at the gospel meeting. During the week the orchestra of the Royal Institution for the Blind conducted a concert in the chapel in aid of the institution. A lively interest is manifested in a newly-formed boys' club. The church regrets to report the passing away of Sister Mrs. Spurr after a brief illness. Loving sympathy is extended to Sister Miss Spurr in her sad bereavement.

Encouraging meetings at Moonta on Aug. 31. After the morning meeting reference was made to Sister Teague's long service at the organ, a service she was about to relinquish, for a time at least. Bro. Oram, on behalf of the church, made Sister Teague a suitable presentation. The annual business meeting of the church was held on the 27th. Reports were read showing a credit balance, and nine added during the year. The election of officers resulted in few changes taking place. Sister Bridges takes Sister Oram's place as deaconess. Bro. Neill was elected elder, and Bro. H. Hollams deacon; Sister Lang, organist; Sister Miss Pearce, assistant. All other positions were filled by reappointment.

Twenty-three of the brethren, including Bro. A. E. Forbes, from the Croydon church, attended a meeting of the Port line men's group at Queens-town on Monday, Aug. 25. These meetings are popular and helpful, and are held at intervals of several weeks at each of the churches along the Port Adelaide railway line. On Sunday evening, when the congregation filled the building at Croydon, a woman made the good confession. The aeroplane campaign in connection with the Sunday school is being persevered with with unabated zeal. The walls of the new room at the rear of the church building are growing higher, due to the voluntary efforts of many faithful workers. Sympathetic reference was made to Bro. Nott, a member of the church, who is seriously ill at the residence of his niece, Mrs. W. Baldoock, of Snowtown.

Meetings at Unley recently have not been so well attended as previously owing to the unusual amount of sickness in the district. On Aug. 8 Sister Mrs. Best was called to higher service. On Aug. 3 Mr. and Mrs. Catchlove were received by letter from Grote St. Attendances were well maintained during Bro. Webb's absence, and the half yearly business meeting held recently revealed the work to be in a healthy condition. Bro. Webb, having considerably improved in health, has returned to the work. The men of the church are assisting by speaking at the morning services. On Aug. 24 there were large audiences both morning and evening. Four were received into fellowship—three by transfer, and one by faith and baptism. Bro. R. Burns gave a helpful message to an audience of 209. The gospel service was brightened by special singing, and Bro. Webb spoke on "Christ the Gentleman." The church football team has qualified for the finals of the association having defeated the minor premiers.

Victoria.

Ballarat East reports much sickness, including that of the evangelist. Bro. Williams (morning) and Bro. Wilkie, from Dawson St., in the evening, capably carried on the services.

Meetings at Chelsea last Lord's day were well attended. Bro. Thompson spoke at both services. Members are looking forward to opening of the new chapel on Saturday and Sunday, 20th and 21st inst.

Hawthorn morning meeting was addressed by Bro. Schwab, and at night Bro. Scambler spoke on "The Responsibility of Hearing." The ladies' guild visited the Cheltenham Home during the week.

Kyneton church, on the last two Sundays, has been delighted with the visits of Bro. A. T. Eaton, who addressed all meetings. He also baptised a young lady. Much sadness and sympathy is felt by all at the shocking accident which befell Mr. F. Dowell on Sat., 23rd. The heavily-laden lorry which he was driving passed over his right leg. It was necessary to amputate just below the knee.

Prahran on Sunday morning had a visit from Bro. H. Kingsbury who gave an excellent address on the Good Shepherd. In the evening Bro. L. C. McCallum spoke on "The Authority of Christ." Last Sunday morning three were received into the church by letter.

Busy auxiliaries and happy fellowships are features of the work at Gardiner. The worship meeting on the Lord's day morning is well attended. On Sunday last Bro. L. C. McCallum gave a helpful exhortation on "Elijah." At night Bro. Kingsbury preached to a fair audience.

Boronia had good meetings last Lord's day. In the morning there were several visitors. Splendid attendance at Bible school. The K.S.P. enjoyed a lecture from the chancellor on his experiences in Palestine. A mid-week evening service was conducted by the women's mission band.

Geelong reports good meetings. On Aug. 24 the church was delighted to have fellowship with Sister Mrs. Schwab. Special lessons at Sunday school in the interest of Band of Hope resulted in 15 children signing the temperance pledge. At the gospel service on Sept. 1, Mr. C. Tingate, of Pakington St. Methodist church, sang two solos. One confession at the close of the service.

Meetings at Cheltenham on Sunday were very helpful, all services being well attended. In the morning G. P. Pittman addressed the church. At school and kindergarten, good preparations are going on for the anniversary. In the evening Bro. Pittman preached a good sermon on "Drifting." Sister E. M. Tuck rendered a solo well. The choir singing, led by Bro. Geo. Clayton, was good.

At St. Arnaud Bro. Geo. Hughes and Bro. Keith Robinson have concluded their brief but successful mission. Four adults made the good confession and were baptised. Large numbers attended, and the attendances at the Sunday services indicated the urgent necessity for a full-time preacher in this large town. A well-attended social was held on Saturday evening last, when the brethren farewelled Bro. Robinson.

Good meetings at South Richmond on Sunday. Three new members from the tent mission were received in the morning. At night Bro. Hattwell spoke on "God so Loved the World." Four Bible school scholars made the confession, and one lad was baptised. Feeling references were made to the death of Bro. A. J. Wedd, who was preacher at South Richmond for some time, and was greatly loved by all for his work's sake.

Steady interest in all activities of the church is maintained at Carnegie. Bro. P. A. Dickson's addresses are listened to with earnest attention. The Bible school scholar who confessed his Lord was baptised on Aug. 24 and welcomed into the church on the 31st. At the close of the gospel address on the same day a young man made the good confession. Bible school is preparing for the anniversary.

Good meetings at Middle Park last Sunday. Bro. Les. Clay spoke in the morning. In the evening Bro. Graham preached. At the close another lad from the Bible school confessed Christ. Last Saturday afternoon the marriage of Sister Gertrude Clegg (kinder secretary) and Bro. Tom Kinrade took place, Bro. Graham officiating. The church recently held a very successful kitchen evening in honor of these two faithful members.

Stawell women's meetings have kept up in interest and numbers. That on Aug. 27 took the form of a welcome home to Mrs. Pratt, president. Mrs. W. C. Chapman, who presided, welcomed Mrs. Pratt, and presented her with an inscribed fruit cake. The secretary of the guild also presented her with a silver biscuit stand to show their appreciation of her recovery and return. Mrs. Pratt suitably responded and addressed the meeting on mission work.

Helpful meetings at Lygon St. on Sunday. Dr. Andrew Meldrum gave two fine addresses, speaking morning and evening. Good number of visitors at night service. In the morning, the presiding brother made reference to bereavement which had come into the homes of three families quite recently—Miss Josephine Strahl, sister of Mrs. Preston, an old and respected member; the infant child of Bro. and Sister Jacobsen; also Sister Nelson. Sympathy goes out to the

Good meetings at Echuca on Sunday. Bro. Payne spoke in the morning and Bro. Griffin preached at night. Attendances good at all meetings during the last few weeks. The work is full of promise. At a special business meeting on Thursday night, Bro. Payne was elected secretary of the church, and the meeting by a unanimous vote decided to aim for a new building, and a Hinrichsen-Brooker tent mission within eighteen months.

North Richmond church, now that the mission has come to a close, has returned to the chapel, which has been tastefully renovated. The church has greatly benefited spiritually, and its share of converts from the mission numbers between 25 and 30. Splendid meetings last Lord's day, many being received into fellowship. Bro. T. H. Scambler exhorted. Close upon 200 broke bread. Bro. Payne preached at night. Great interest is being shown, and all look for a bright and helpful future.

At Swanston St. last Lord's day morning there were several visitors, including Mr. Whitbourn, pastor of Baptist church, North Carlton, who gave a very interesting message to the church. Bro. Shipway delivered an excellent sermon at the evening service, and in response to his appeal two young ladies made the good confession. A welcome home after a visit to America and England was accorded Miss Jessie Kemp on Friday evening last by many of her choir and church friends.

Northcote J.C.E. prepared and sent a box of presents to the foreign fields last week. The young men have formed a cricket team. Under the auspices of the P.B.P. the manager of Cadbury's gave an interesting lantern lecture on Cadbury's cocoa and chocolate works, on Aug. 19. The sisters' class held a successful conversation on Aug. 27. The school begins a three months' rally next Sunday under the leadership of Bro. Collings. Excellent attendances at all services on Sunday; three welcomed into fellowship.

Malvern-Caulfield church had very nice meetings on Aug. 31. Mr. W. J. Eddy, of the Mission to Lepers, exhorted. Mr. Illingworth preached at night and made very feeling reference to the passing of Bro. A. J. Wedd, who was much loved in Malvern, having done a very fine work as preacher while the new building was being erected. Bro. Illingworth also spoke words of sympathy to the loved ones of the late Bro. W. G. Daff—formerly one of the deacons—who was laid to rest a week ago. Prayers and loving sympathy also go out to Sisters G. and B. Bauld whose father suddenly passed away on Friday last.

Ivanhoe had a successful seventh anniversary. Arthur Withers, of Moreland, gave an appreciated address in the morning. The church is greatly indebted to Bro. Gale for filling the platform in the evening, Bro. Abercrombie being indisposed. A Hinrichsen-Brooker mission is due to commence on Sept. 7. The tent is to be erected at the corner of Heidelberg Rd. and Ivanhoe Pde. (near Ivanhoe station), and the Ivanhoe brethren will appreciate the presence and support of the churches. Mr. W. Wigney, of the College of the Bible, has been engaged to assist in the work of the church.

South Yarra J.C.E. held its anniversary last Lord's day. There was a good gathering at both meetings. In the evening the Juniors occupied the gallery erected on the platform. Bro. Cameron gave suitable addresses at both meetings. On the 27th the Juniors continued their anniversary. There was a crowded meeting, Bro. Les. Brooker presiding. A very interesting programme was presented, and every item was well rendered. Prizes were presented by the superintendent, Miss Sear, who also presented Bro. J. Graham with a gold J.C.E. pin for his valuable help with the music. The singing reflected great credit on those responsible for the training. The young men are busy reconstructing the cricket club.

Ballarat Bible school anniversary services last Sunday were a great success. Very large attendances at all services. In the morning Bro. A. E. Pittock presided, and gave an interesting word to the young people. The afternoon was largely attended, and the kindergarten and primary de-

partments, with the middle school, took a large part. Mr. A. E. Blackwell, Baptist minister, gave a splendid children's address. The night attendance was a record, when Bro. Connor spoke. The school was assisted by an orchestra of ten instruments, played by young men and women. The scholars were trained by Miss M. Jolly. A collection at night of £6 was taken for the Save the Children Fund. The co-operation of all was exceedingly happy.

Although there were no confessions during the second week of the mission at Berwick, the church has received great spiritual uplift. The two girls who confessed Christ last week were baptised and received into the church on Sunday morning. The preacher on Sunday night was Bro. Riches, whose message, together with those of Bro. Johnston during the week, was clear and forceful. The mission closed on Monday night with a gathering which included both spiritual and social elements. Bro. Sutton spoke on "The Church in the Community." Bro. Riches had for his subject "The Church in the World," while Bro. Johnston's theme was "The Future of the Church." Thank offering to date amounts to £7/7/-. Presentations were made to Bren. Johnston and Riches. Musical items contributed to the enjoyment of the evening.

At Box Hill, attendances and interest continue. On the morning of Aug. 24 the church enjoyed a visit from Bro. P. D. McCallum. On Aug. 31 meetings were most impressive. Reference was made by Bro. Allan at both services to the passing of Bro. A. J. Wedd, late preacher of the church. At each service, the congregation stood for a moment in silence as a tribute of respect, and appropriate hymns were sung. Prayers were fervently offered for Sister Wedd and family. At the evening service, Bro. Allan's subject was "Practical Christianity." In response to a citizen's appeal on behalf of a local distressed widow and family, an offering of £10/4/- was contributed. The J.C.E., a live auxiliary of the church, has again shown its practical interest by donating 12 new Bibles for use in the church. The church recently held a social evening for members and friends, and a happy time was spent.

New South Wales.

At Rockdale on morning of Aug. 24, Bro. Black, sen., ably exhorted. At night Bro. Clydesdale was the speaker. On Aug. 31 the church received a helpful exhortation from Bro. K. MacKenzie, of St. Peter's. At the conclusion of Bro. Clydesdale's gospel address, two young girls made the good confession.

Chatswood had very happy services on Aug. 31. Bro. C. R. Hall very ably exhorted at morning service on "The Unfinished Tower." At night a memorial service was held on behalf of the late Bro. F. M. Lambert. Bro. J. Whelan's address on "For this Purpose did I come into the World" was very highly appreciated by a fine congregation. Sister V. Leggo put on Christ in baptism.

Bro. S. J. Southgate spoke to an excellent meeting at the Sydney City Temple on morning 31st ult.; subject, "The True Christian Ministry." The theme of the gospel message was "The Plea We Advocate." This was appreciatively received by a good congregation. The annual meeting of teachers of the Bible school disclosed an extremely satisfactory condition. The number of scholars on the roll now approaches 200. The school reflects great credit on its officers for their faithful and unremitting labors.

Elder Thos. Houlden was in charge at Lismore City Temple on Aug. 24. At night an in memoriam to the late Bro. Carson Wotherspoon was held, Bro. P. J. Pond speaking to a large audience. A "mother in Israel" has been called home by the death of Sister J. P. F. Walker, at the age of 76 years. She passed from this life on Aug. 22. To the sorrowing family the church expresses deepest sympathy. A fine piece of furnishing has been added to the Temple by the erection of rostrum railings and panelling. It is mainly the work of Bro. Jos. Greenhalgh, Bro. Chester Snow also helped. Bro. Bytheway supervised the polishing.

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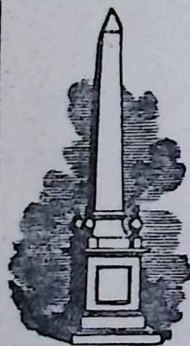
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Reports from assisted fields show a very constructive work being done by the Home Mission preachers, who are busy in the service of the Master, doing a lot of preaching and visitation. Bro. S. Vanham's work in the Western District was especially noted by the Committee. He has been preaching in one month alone at twelve distinct localities in his great field, and has opened up two new places, Drillham and Raslie, for the preaching of the gospel. The schools at Annerley and Hawthorne have both increased during the month. Bren. Young, Adermann and L. Larsen have each attended over 30 meetings during July, and have together made about 400 visits. Bro. Spratt has been busy preparing for the mission at Roma.

Kingaroy was visited by the organiser, and excellent meetings held in the various localities. The chief meeting was a district conference, attended by representatives from all parts of this district. The most important decisions of the conference were in reference to the securing of a preacher and the holding of a mission. This is a most promising field.

Bro. Ball is now at Roma. The mission at Boondall was a wonderful success for a short mission in a scattered locality. After Roma there will be other missions in the Western District. the first being at Injune. Bro. Ball has accepted a further engagement to conduct missions in Queensland for an additional six months, and already there are enough applications and fields open to take up all of his time.

The treasurer reports receipts as follows:—
Conf. Promises: £10, T. F. Stubbin; £4, A. J. F.; £1 each, J. Ritchie, W. Reeve, Sister Sharp; 10/- each, A. Lobegeiger, D. Quirke, Refund. Fares: Rosewood, 8/-; West. Dist., £3/18/-; Zillmere, 2/-; Gympie, £2. F.M. Conf. Exp.: £5/6/-.
Advt. Refund, 19/-; Circuit Funds: Annerley, £9; Hawthorne, £8. Sales, 'Phone and Sundries, 12/10. Present Overdraft, £284.

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