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CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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Some Evils of Our Modern Life.

ONE need not be regarded as an alarmist or an ultra-puritanical denouncer of present-day tendencies who calls attention to the serious problems confronting the world. There are features of our modern life which cause us grave concern.

The crime wave (very manifest in Melbourne, but by no means confined to one city); the lack of decorum and laxity in morals, which found illustration in Sydney Town Hall recently; extravagant living on the part of many who obviously cannot afford it; the lust for pleasure—these things force themselves on the attention of thoughtful people and cause distress to lovers of mankind.

The Federal Commissioner of Taxation recently issued a report in connection with the Entertainment Tax for the year 1921-22 figure. The department derived the large sum of £674,892 from this source of revenue. The figures representing the admission to places of entertainment show that over six millions were to the race-course, ten millions to theatres, five millions to dancing and skating enclosures, and no less than sixty-seven millions of visits were paid to picture shows—which incidentally, supplied nearly half the revenue. According to these figures every man, woman and child in Australia paid an average of 11 visits to the pictures during the year.

We have not one word to say against legitimate amusement and recreation. But when pleasure-seeking becomes the quest of life, when healthy restraints are laid aside, when moral laxity and juvenile crime are rapidly increasing, it is time that Christian people exerted themselves to stem the evil.

Let not the church think that it is free from danger. Our own young people are being menaced or are already concerned. Some of our own homes are plunged into grief because they who once were in our Bible schools have succumbed to the temptations of a pleasure-loving age.

The dance mania.

The growing craze for dancing, and particularly for some kinds of it, is causing alarm. A leading British journal says: "The mania, or mono-mania, of the twentieth century is the negroid dance. All classes have been subjugated by its voluptuous allurements." It is the African paying back his subjugation with a vengeance, when the "jazz" and the "fox trot," and such like, lead the twentieth century man back into dances that are the modernised form of the amusements of a backward race. It is having "a tragic and unhealthy influence on the social and domestic life of the day."

Some of the religious bodies are suffering badly. The Bendigo Anglican Synod a few days ago discussed the question from the standpoint of the danger being done to the spiritual life of some of those engaged in it. The Bendigo branch of the Methodist Local Preachers' Association went further, and resolved: "That this association view with alarm the tendency to worldly amusement entering into the church, especially the craze for dancing, and prayerfully asks the Methodist people not to be led away from the standard of Christian perfection as set forth by the founder of

Methodism, John Wesley, by this cunning pitfall of the devil."

The Melbourne "Argus" devoted an editorial article to this Methodist resolution. It defended dancing, but spoke of some of the frequent attendant evils thus: "Nothing could be more likely to bring this fine pastime into disrepute than the practice of taking private flasks of liquor to dances. It would not be done by anybody who was not ill-bred, but the habit is undoubtedly becoming very prevalent, and it should be sternly checked. To suggest that young girls do not require a cigarette after every dance may seem old-fashioned; but they certainly should not be allowed to drink whisky in the manner of a confirmed toper. Even parents who pride themselves upon being modern should be wise enough to take a firm stand against that practice." It is evident that there has in recent years been a marked increase in the evils deplored by the "Argus." Liquor is taken by invited guests into private houses and into public dancing halls. When in some cases that was stopped, young men have planted bottles in the near-by gardens or reserves, and at intervals, small parties of men and women have gone into the reserves and consumed the liquor. It should not take much of this kind of thing to rouse a community to a sense of its danger.

The duty of parents.

Headmasters of our public schools and headmistresses of girls' schools have urged upon parents the need of care and oversight. Foolishly indulgent parents have let their girls in their teens get hopelessly out of hand. Liquor has been provided or allowed to be provided at parties for young people just out of school. The "Herald" finds an explanation of the excess at the Sydney Artists' Ball in an absence of proper parental control. Portion of its statement is capable of a wide application: "This revolting police story of drunken flappers and youths and their abandoned behaviour

A Bosom Sin.

Lord, with what care hast Thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to loves; they send us bound,
To rules of reason, sorrow dogging sin,
Pulpits and Sundays, holy messengers,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,
Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace, eternal hopes and fears:
Yet all these fences and their whole array
One cunning bosom sin blows quite away.

—George Herbert.

in the basement of the Sydney Town Hall arises directly out of the successful revolt of the younger generation against what they scornfully describe as the harsh and prudish and narrow authority to which their Victorian mothers and grandmothers were subjected. Having flung off their fetters and become a law unto themselves, they have, as might be expected, shown a disposition to abuse their new-found freedom. The unchaperoned party has become to great numbers of children scarcely clear of school the cigarette-smoking, the cocktail and the joy-riding party." "This problem is one which must be attacked in the home. The real offender against society in connection with Sydney's sordid outbreak was the careless, indulgent parent. The drunken young participators were but the product of culpable parental laxity."

The evil is not confined to one State or one country. Mr. Justice Roche, at Liverpool, England, in a recent charge to a jury referred to the "horrible state of affairs" revealed in many cases before the court. The judge emphasised the need of moral training and said that "it is in the homes and minds of the people that the remedy is to be found." Alluding to offences against older and precocious girls, who, in many cases, were as much to blame morally as the man, "There again," he said, "the remedy is to be found, I believe, in an extension and improvement of moral and religious education. Mothers should teach their children—and their girls in particular—that self-respect and self-interest alike demand a greater restraint of behaviour than is to be found at present. Teachers of sense and age should also do the same. Although we shall not arrive at an extirpation of offences of this kind, I am satisfied we can bring about a diminution."

The Christian's duty.

We have no new or easy remedy for the evil. The "Herald" is right in saying that parents must do their part in the home. Mr. Justice Roche is right in emphasising the need of moral and religious training. There are hosts of parents who will not supply this. The fact that thousands of our children get no religious instruction whatever—in home, Sunday school or State school—undoubtedly has a relation to the growing evil. Christian people should endeavor to see that the children of the community have the opportunity of hearing the word of God.

Most of our churches make provision for the needs of their young people in school, Endeavor Society, and in clubs for young people. To keep our Christian young people interested in one another, and to encourage them to find their recreation and amusement in one another's company, is an excellent thing. Clubs wisely conducted will do much. Occasionally, it has been true that laxity has been allowed to creep into church societies. There are two extremes to be avoided. The one is an undue strictness and lack of sympathy with the

innocent pleasures and need of recreation of our young folk. The other extreme is found when mere entertainment is looked upon as the big thing in church societies. The spiritual aim must never be lost sight of or subordinated to worldly ends.

The church must more insistently than ever present the message of the gospel. It is God's power unto salvation. The regeneration of the individual is the method of Christ.



H. G. Harward.

Our annual State Conferences are established institutions. They are recognised as important factors in the development of the work of God in each of the States. They strengthen the ties of our Christian fellowship. They save us from the littleness which comes from isolation. They make possible service which could not otherwise be undertaken. To those who, through the years, have taken an active part in these gatherings, they have been "seasons of refreshing from the presence of the Lord."

Our Federal Conference is less prominent, but not less important. It seeks to be a binding influence between the various States. It unifies our effort in the larger interests of the Kingdom of God. It declares to our brethren from the east to the west, from the north to the south,

"We are not divided, all one body we."

It testifies to others, that without ecclesiastical machinery, and without destroying our congregational independence, we can as brethren come together, in a spirit of interdependence in the Lord, and plan for those conquests which bring glory to his Name. And if there is value in congregations expressing their real freedom by a willing co-operation with others for the furtherance of the State work, there is equal benefit in the States recognising their unity with each other in the general advancement of the cause of Christ.

The first Federal Conference of Churches of Christ in Australia was held 35 years ago. The 12th of these gatherings is planned for Sydney, October 18 to 23. All of the churches have been notified of these meetings. Each State Conference is entitled to appoint representatives in proportion to the membership in the State. But every member of the church has equal standing in discussing the subjects which may come before Conference. This freedom of participation in the deliberations

Every individual Christian should watch his own life and give a needful witness to the world. Laxity can easily assail any of us. The love of money, the love of ease, the love of pleasure, may interfere with our spirituality just as they certainly have with that of others. Both for our own sakes and so that the little ones who believe on Christ may find no occasion of stumbling, let us give heed to our lives and the example we set.

Our Federal Conference.

H. G. Harward.

should encourage a large attendance of the brethren.

The Federal Conference has a special value and importance in the fact that it is the only gathering of the brethren which can review several departments of our united service.

Our Foreign Mission work has a foremost position in our Federal Conference. Our State Foreign Mission Committees have wisely united their interests under the Federal Committee. This is appointed by our Commonwealth assembly. To that gathering the committee must render an account of its stewardship. They will report concerning the work, telling of the difficulties and dangers in the service, and of the wonderful triumphs of the Cross.

Our increasing interest in the "regions beyond" calls for the prayerful counsel of brethren from all the States. This is essential if our Foreign Mission programme is to be worthy of the challenge and opportunity of these great fields. United representative deliberation, under the blessing of God, will mean much to our work in India, in China, and in the Islands. The Federal Conference is the one great opportunity for the leaders in our Foreign Mission enterprise to come together and determine the policy of the future. Through this gathering our brotherhood commends the sacrificing service of our missionaries, and of the committee which bears the responsibility of leadership.

Then there is the work of the College of the Bible to be considered. Eighteen years ago this institution was established by the Federal Conference. Its Board of Management is appointed by this gathering, to which it presents detailed reports. The College has been the greatest contributing factor to the development of the work both at home and abroad, during recent years. Is it not fitting that a large delegation from all the States should come together to review the work of the College, to rejoice in its progress, and to plan such efforts as may strengthen this department of our service? We want to avoid the danger of this institution being viewed as the property of one State. The Federal Conference minimises that danger. All who have at

heart the efficient training of our preachers and missionaries should come in force to Sydney.

"The Preachers' Provident Fund" is another child of our Federal work. Under efficient leadership it has been working quietly and with distinct success. There is no more Christ-like ministry among us. To lovingly care for aged preachers; and to assist younger men in making provision for the coming years, is a most worthy service. There is need of a wider Commonwealth interest in this fund. It should have a special appeal for our business men. It will be worth a trip to Sydney to hear of the splendid progress of this cause, and to learn more of its possibilities.

We need in our States a Commonwealth Home Mission conscience. The majority of our members is in two States. And these have their own problems. But the burden of evangelising the bigger States is too heavy for a few brethren. It must become the joyous task of the whole brotherhood. Something has been done to help "those who are weak" during the past two years. More remains to be done. The Federal Conference will help towards its accomplishment.

Because of the important questions to be considered, we urge the brethren to give enthusiastic support to the Federal Conference. State Conferences should send their organisers; congregations should give their preachers a holiday and pay their expenses; business men should take time off for the supreme task of the church of God.

Sydney is preparing. The consummation of our preparation will be a host of enthusiastic disciples gathered in Sydney, Oct. 18 to 23, to prayerfully plan for a more aggressive, yet loving, presentation of New Testament Christianity at home and abroad. We asked your coming. Do not disappoint us.

In the Name of Jesus.

In the name of Jesus Christ—
To whom the sea is as a drop of water,
And a fleck of dust the land;
To whom the pinions of an eagle are a fan,
And the shadow of a mountain as the shadow of his hand.

I asked for wings in the morning;
Plumed they were, like an eagle for a great ascent;
I asked for wings at night,
And they were folded like a flag when the wind is spent.

I asked in the morning for power,
And it crashed like the tide of the seas over the reverberant floor;
In the evening I asked for peace,
And it rested like the shadow of a mountain upon a quiet shore.

For I asked in the name of Jesus Christ,
To whom the sheaves of shining stars
Are but a harvest ripe for reaping;
To whom the four winds of Heaven
Are but a lullaby for sleeping.

—Claudia Cranston
in "Atlantic Monthly."

The Vestibule of the Epistle to the Hebrews.

An Introductory Study.

A. W. Connor.

The Epistle to the Hebrews is called by its unknown author "a short letter" (13: 21). It is, however, one of the major letters of the New Testament, and has a long view, and deals with subjects of transcendent importance not only to those "Hebrews" to whom it was sent, but to believers in Christ for all time. It is "The Epistle of Eternity." The adjective "eternal" is used in it of six different realities. The writer's standpoint is given in verse one as "at the end of these days." The temple at Jerusalem is still standing, the sacrifices of the law are still being offered, the Levitical priesthood is still operating, but all are "nigh unto vanishing away." The epistle deals with the things that will abide, when those things which can be shaken are removed. The chief thing, the fact that is the source of all others, is the superiority, the supremacy, and changelessness of Christ Jesus. Viewing the letter as a great wonderful cathedral, the introductory verses, Chap. 1: 1-4, may be taken as the vestibule. Here we have the most striking presentation of the great fundamentals of the Christian faith, not argued about, nor proved, but taken for granted. Let us linger a moment or two in this vestibule. It is evident that the central word is "Son." To this everything leads up. From this all else issues. Notice the two great related themes.

I. God.

Genesis, the story of the old creation, opens with the august words, "In the beginning God created." In the new creation God is first of all. But what of him?

1. "God has spoken." Here is the great fact of divine revelation. God is, and God has revealed himself to man. He could reveal himself, and he has so done. But where? Is it only in Nature or in his works? No.

2. "Unto the fathers in the prophets." Here is the second fact. Divine inspiration. Holy men spake "as they were moved by the Holy Spirit." Their words are found in the Holy Scriptures. The method of inspiration may be debatable, the fact of inspiration is clearly affirmed. In a true sense the Scriptures are "God-breathed." But the revelation of God, through the prophets to the fathers, is not final or complete. "In the end of these days" God has spoken to us.

3. "Through a Son." A new revelation of God not in part but in perfection has been given in the Son. To him must we go, not to the words of those who were permitted to reveal in part, for light on duty and destiny. The Son is final. His revelation of God is *absolute*, not partial. That "Son" remains unnamed but later he is identified with Jesus Christ. His superiority in nature, priesthood, and sacrifice is the theme of the letter. Here the author

lingers. Let us linger also and contemplate the great picture of—

II. God's Son.

God has many sons but this Son is pre-eminent and unique. The picture in the vestibule is on two panels. What he *is* in himself. What he *has done* for man.

1. *This Son is:* (a) The "pre-destined Lord of the Universe." The heir of all things. Through him God hath "made the ages."

(b) He is the perfect reflection of "God's glory," and the "exact representation of God's person." Can human language express more clearly the essential deity of Christ? Cf. "He that hath seen me hath seen the Father." "We behold the glory of God in the face of Jesus Christ."

(c) He is the "upholder of all things by the word of his power." Such an affirmation leaves us breathless. He "wills" and all things move in their ordered way. But this divine One has come close to man and his needs, especially the need that grows out of man's sinfulness.

(2) *This Son has done, What?* (a) He has "achieved purification of sins." The whole heart of this letter is revelatory of how he has done this. By the "offering of himself without spot unto God." Here is the atoning Cross, the reality of atonement.

(b) He has "sat down at the right hand of God." Here are involved the resurrection and ascension of Christ. The offering was made "once for all," and then at "the right hand of the Majesty on high" he sat down. He made the offering, then in triumph he sat down. "And if not repeated and continued in heaven, then certainly not repeated or continued on earth, no matter how many humanly constituted priests and solemnly celebrated masses may proclaim to the contrary."

(c) He has become "as far superior to the angels, as the Name he possesses by inheritance is more excellent than theirs." He is not only superior in nature, but by honor conferred for service done he is superior. What is the Name which he has by inheritance? For answer look into the cluster of quotations from the prophets which follows. These are all applied to the Son, verse 8, "Thy throne O God is for ever and ever." Verse 10, "Thou Lord in the beginning," etc. "Let all the angels of God worship him." Surely a Name above every name. Highest angels are honored in being "servants of God." The Christ is the "Son of God." The angels not only wait upon but worship the Son of God. "Who endured the Cross, despised the shame and has sat down at the right hand of God." Who is he? Shall we not also join in the acclamation—

"Tis the Lord! O wondrous story!
"Tis the Lord, the King of Glory!
At his feet we humbly fall—
Crown him! Crown him Lord of All!"

Religious Notes and News.

A Revised "Weymouth."

For over twenty years Weymouth's beautiful and scholarly translation of the New Testament has been in constant use throughout the English-speaking world. During this period archaeological and biblical researches have either modified or amplified our previous knowledge. Dr. Weymouth's version has now been revised and brought up-to-date by Professors S. W. Green, A. J. D. Farrer and H. T. Andrews. The text has been improved and new introductions written to the gospels, Acts, the Epistles and the Apocalypse. The revisers have endeavored to hold the balance between the traditional and the critical views of this portion of the Scriptures. Such a translation is a boon to those who cannot read the original Greek. It drives off the listless effect produced by familiarity, and creates a quickened interest in the New Testament. (James Clarke & Co., 6/-.)

"The Curse of China."

An article by the Peking correspondent of "The Times" on "The Curse of China" is melancholy reading. Opium growing and consumption have so increased that last year at least 25,000,000 lb. was produced, as against 3,000,000 lb. by the rest of the world. Probably the production is as great as in 1905. There are police attempts at suppression in Peking, and generally speaking the use of opium is not so common in North as in Southern and Central China. The chief trouble is that the Peking Government has no power in the provinces, and the military governors of the provinces find in the growing and sale of opium a means of raising revenue to maintain their armies. But the people as a whole are apathetic. Bishop Norris, President of the Anti-Opium Association, says even the Chinese churches, although two-thirds of the anti-opium campaign is carried on by them, are affected by the apathy. The International Conference on the question, that is to meet in November, will have a superabundance of material for anxious thought.

The Covenanters.

A covenanting and memorial service was held in the historic churchyard of Greyfriars, Edinburgh, and was attended by several thousand persons. Among those present were the Secretary for Scotland, Mr. William Adamson, M.P., and Mr. James Brown, M.P., the Lord High Commissioner to the last General Assembly of the Church of Scotland. The Lord Provost of Edinburgh, Sir William Sleigh, presided at the service, which was held under the auspices of the Young Men's guild. Mr. James Brown gave an impressive address, emphasising the noble heritage which the Covenanters handed down in the gifts of freedom of conscience, freedom of utterance, and freedom of worship. He was not sure that it is adequately remembered how great a debt is due to those old fighters, those men and women who laid down their lives freely that King Jesus might reign in the realm of Scotland. Occasionally a note of apology may be detected when people talk about the things of the Spirit, and the glories of Christ. He besought his hearers to get rid of any such foolishness, to get rid of such false notions of true values. He commended to them the memory of the saintly men who counted their lives not dear when freedom was in the balance, but laid them down cheerfully and went forth to meet their Lord, confident that his presence was with them, and that they were laying the foundations of a structure which would never perish.

William Booth Memorial.

One of the unrealised dreams of the late General William Booth was the "University of Humanity." This was to be an institution where the

latest methods of reclaiming all classes and conditions of the human family would be practised, expounded, and taught to all who desired to spend their careers in elevating the race. It was to take the place of the present International Training Home, which is an old building, and has for more than twenty years been quite inadequate. The late founder of the Salvation Army died twelve years ago, and his son and successor is anxious to carry out at least part of the scheme by building a new International Training Home as a memorial to his father, which is calculated will cost approximately £250,000. Of this sum £195,000 is in hand, and an appeal is made to those who revere the name of General William Booth and value the work of the Army, to subscribe the balance.

Seven Millions in Sunday School.

Mr. Arthur Black, speaking at the World Sunday School Convention at Glasgow, gave some interesting figures with regard to British Sunday schools.

He said there were in Britain and Ireland approximately 51,000 Sunday schools, 690,000 officers and teachers, and 6,670,000 scholars—in all, 7,357,000 persons. From these figures it would appear that one in every six or seven of the entire population of Great Britain and Ireland attend Sunday school either as teachers or scholars. The present membership showed a decrease compared with that of 10 years ago—before the war—of about 900,000, representing a decline of 11 per cent.

The ravages of the war years had diminished the teaching staffs and Bible class membership by several tens of thousands. The scholars' roll had been diminished from another cause. In the public day schools of the country the number of children attending them had shown in the period a decline of 10 per cent., and that reduction of the school population affected the Sunday school enrolment.

There had been a slight upward movement in the Sunday schools of most denominations during the past two years, and growing confidence in the ranks of the Sunday school movement.

Christianity in Japan.

Mr. S. Imamura, the general secretary of the Sunday School Association of Japan, who gives fresh information in regard to the remarkable opening for Christian work in the day schools of Tokyo. On the initiative of the authorities, all the schools in Tokyo are open to Christian teachers on Saturday afternoon from two to four o'clock, Saturday afternoon half-holiday, as with us. Practically all the children attend, for, though attendance is not compulsory, there is very great respect for the officials and their wishes. Though the experiment is organised meantime as 'regards Tokyo only, many country districts are watching it with interest and expectation. The teaching is given by Sunday school workers, both men and women, some voluntary and others paid. Perhaps as many as 150,000 children are regularly reached in this way.

In reply to the query whether there was any objection from Buddhists and people of other religions, Mr. Imamura replied that there had been a certain amount of objection, but the authorities had offered them the opportunity of doing the same thing, and of this opportunity they had not taken advantage, having no trained workers for the purpose.

Tokyo is making a gallant recovery from the earthquake disaster, but no permanent buildings are allowed as yet. The Government deem it an opportunity to abolish many of the old crooked and narrow streets and to introduce a scheme of regulated town-planning. The Premier recently invited a conference of Christian leaders and teachers, asking them to help in the spiritual rebuilding of the city, because Christianity seemed to be the most practical thing to meet the present situation. Mr. Imamura spoke most enthusiastically of the present prospects of Christianity in Japan as a whole, mainly because the Japanese lay so much emphasis upon education, and he sees limitless opportunities of evangelism through education.



Back Row (left to right)—Frank Smedley, Edwin Wilson, Wm. Hunter, Mrs. J. Dickens, Mrs. R. B. Davis, Mrs. J. Hunter, Miss McCoughtry.
Middle Row.—Mrs. Edwin Wilson, John Smedley, senr., Wm. Smedley, G. Bullen, R. Hunter, senr., C. Phillips, C. G. Lawson, Wm. McCoughtry, Wm. Finger, J. Smith, Mrs. J. Smith.
Front Row.—Mrs. Taylor, Mrs. Phillips, Mrs. John Smedley, senr., J. Dickens, H. Crouch, senr., Mrs. R. Hunter, senr., J. G. Burt, Mrs. T. Petty, Mrs. Tindal, Mrs. W. McCoughtry.

Doncaster church, Vic., celebrated its sixty-first anniversary last Lord's day. We are indebted to Bro. J. Tully for the picture reproduced above, taken thirty-one years ago. Our older readers will be glad to see the faces of some pioneer brethren and sisters who greatly helped the cause in Victoria. Only a very few of those whose photos. appear are now with us; the others have gone home.

The Home Circle.

Conducted by J. C. F. PITTMAN

Be Careful What You Say.

"In speaking of a person's faults
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone,
If we have nothing else to do
Than talk of those who sin,
'Tis better we commence at home,
And from that point begin.

"We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who has not?
The old as well as young,
Perhaps we may for aught we know
Have fifty to their one.

"Then let us all when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, sometimes like
Our chickens, 'Roost at home.'
Don't speak of other faults until
We have none of our own."

"Let's Talk About Roses."

"Oh, girls! Don't! Let's talk 'about—well, about roses!"

Just girls, a little company of them, laughing, talking about all the many things girls will think of when they are together that way. And the time came when they all joined in and criticised one of their teachers. You know how girls will do that sometimes.

And Molly listened and Molly's heart grew tired, for she loved the girls, and she loved her teacher. When she could not bear it any longer, she put her arms around the neck of the chum who had been especially severe in her words against the teacher, and burst out with: "Oh, don't, girls! Let's talk about roses!" and the drift of the conversation changed, for there were tears in Molly's eyes, and they never could be mean in the face of Molly's tears.

Let's think about roses!

What would it mean to us if we were always and everywhere to do that? When the temptation comes, as come it will, to say unkind and thoughtless things, if we could only remember Molly's plea and turn our minds upon things that help and bless and make happier, what a blessed thing it would be!

Scarcely ever do we mean all the bitter words we speak. They come because we do not stop to think how they sound or how hard they hurt. It sometimes seems as if that is one of the girl's most serious weaknesses, to let words fairly trickle off the tongue with very little of thought back of them.

But thinking of good things leaves us so much happier! You know how that is. Did you ever speak kindly of another that something deep down in your heart did not whisper: "That's right. Now you are good and generous! Now you are making folks love you!"? It may be the person of whom you say the pleasant things is not one you particularly love. Indeed, she may have done something which grieved you more than a little; but you put that all away, and just speak the good things.

So the world is made better by our thinking and talking about roses, instead of dwelling on the thorns and the burrs of life. And when we all do that, and do it every day and every time, by and bye we will come to see and to think only about the roses, the good.—E. L. V.

The Best Kind of Music.

"O, father, I wish I could sing," said Gertrude one evening. "Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there isn't any music in me."

"Is that so?" asked her father, taking her wistful face between his hands. "Well, perhaps you can't sing, but don't tell me your voice has no music in it."

"Why, father, how can you say so?"

"Almost every evening," answered father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes to-night.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Selected.

A Little Philosophy.

"Some of your griefs you have cured, and the sharpest you still have survived. But what tortments of pain you endured from the evils that never arrived!"

Happiness when unsought is often found, and when unexpected often obtained, while those who seek her the most diligently fail the most because they seek her where she is not.

A Creed.

A little more kindness,
A little less creed,
A little more giving,
A little less greed,
A little more smile,
A little less frown,
A little less kicking
A man when he's down,
A little more "we,"
A little less "I,"
A little more laugh,
A little less cry,
A little more flowers
On the pathway of life,
And fewer on grave
At the end of the strife.

Lending a Pie.

"Mother," said Johnny, "have you not a pie you would like to lend to the Lord?" "Why, Johnny, what do you mean?" she asked. "Do you not remember," said the boy, "that the Bible says 'He that giveth to the poor lendeth to the Lord?' and I do not believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord you know." One of mother's best pies went to old Betsy.—(Proverbs 19: 17).—H.C.

Apt Colored Girl.

A Southern family, having lost their maid, pressed into service a colored girl who had been doing outside work. They first taught her to use the carpet sweeper. Next morning she cheerfully asked, "Miss Jane, shall I lawnmower de parlor 'gain to-day?"—The "Christian Register."

A Grimy Task.

"Willie," said that infant's mother, agitated by the sudden appearance of a rich relative, "Kiss your Uncle John, and then go and wash your face at once."—Pearson's Weekly.

The Family Altar.

J. C. F. P.

SUNDAY.

Neither murmur ye, as some of them murmured, and perished by the destroyer.—1 Corinthians 10: 10.

"Some men dig while others dream, some men boost while others knock;
Some men think the days are long, other men forget the clock;
Some men hope while other men go complaining day by day;
Have you ever met a man who has made complaining pay?"

Reading—1 Corinthians 10: 10-13.

MONDAY.

Jesus answered and said unto them, Murmur not among yourselves.—John 6: 43.

"Men grumble because God put thorns on roses. Would it not be better to thank God that he put roses on thorns?"

Reading—John 6: 41-45.

TUESDAY.

A glad heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.—Proverbs 15: 13.

"To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of a mollusk, and unworthy a human being. Worry is a state of spiritual corrosion. A trouble can either be remedied, or it cannot. If it can be, then set about it; if it cannot be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing."—Lilian Whiting.

Reading—Proverbs 15: 13-15.

WEDNESDAY.

One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal of unto the prize of the high calling of God in Christ Jesus.—Philippians 3: 13, 14.

"We know, not every morrow can be sad;
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad."

Reading—Philippians 3: 7-16.

THURSDAY.

And the king said unto me, Why is thy countenance sad, seeing thou art not sick?—Nehemiah 2: 2.

J. H. Jowett wrote: "The clouds I feared and worried about and concerning which I wasted so much precious strength, lost their frown and revealed themselves as my friends. Other clouds never arrived—they were purely imaginary, or they melted away before they reached my threshold."

Reading—Philippians 4: 1-7.

FRIDAY.

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.—Galatians 5: 13.

"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.
Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow."—E. R. Charles.

Reading—Galatians 5: 13-15.

SATURDAY.

Bear ye one another's burdens, and so fulfill the law of Christ.—Galatians 6: 2.

"The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on."—A. R. Whitney.

Reading—Galatians 6: 1-5.

Prayer Meeting Topic

September 24.

Jabez' Prayer for Blessing.

(1 Chronicles 4: 9, 10.)

Horace Kingsbury.

The prayer of Jabez appears in the midst of genealogies, and as a consequence is likely to be overlooked by casual readers. However, it is well worthy of study, and no list of Bible prayers would be complete without its inclusion.

But little is known of Jabez. "The Jewish writers affirm that he was an eminent doctor in the law, whose reputation drew so many scribes around him that a town was called by his name (ch. 2: 55)." He was "more honorable than his brethren," but, as it is not known definitely who they were, no comparative measurements can be made. The name Jabez suggests pain or sorrow, but this doubtless refers to his mother's travail, and has no prophetic significance. If his mother did expect him to cause sorrow, she must have been agreeably disappointed.

"The prayer seems to have been uttered when he was entering on an important or critical service, for the successful execution of which he placed confidence neither on his own nor his people's prowess, but looked anxiously for the aid and blessing of God."

"Oh that thou wouldest bless me indeed." There can be no true success otherwise. If a man prays that way, and is morally sincere, he must forego what he knows would displease the Lord and lose him heaven's favor.

"And enlarge my border." If he were attempting the expulsion of the Canaanites this petition would be in line with God's will. "I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples" (Leviticus 20: 24).

"And that thy hand might be with me." It is said that during the American civil war, one of his friends expressed to Abraham Lincoln the strong hope that God was on their side, and that the good president manifested greater concern that they should be on God's side. We may be sure if we are on God's side he will be on ours. A host without him insures defeat: an individual with him insures victory.

"And that thou wouldest keep me from evil, that it be not to my sorrow." "Evil pursueth sinners; but the righteous shall be recompensed with good" (Proverbs 13: 21). "Many sorrows shall be to the wicked; but he that trusteth in Jehovah, lovingkindness shall compass him about" (Psalm 32: 10). "Lead us not into temptation, but deliver us from evil" (Matthew 6: 13).

"And God granted him that which he requested." The God of Jabez hears and answers prayer. He is our God. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7: 7, 8).

"There is no joy, duty, conflict or sorrow for which we can not be better prepared by prayer." "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry and will save them" (Psalm 145: 18, 19).

"The men who have revolutionised society by their heroic deeds in the cause of God have been mighty through the inspiration of prayer. Paul, Luther, Wesley, Whitefield and the noble army of martyrs became bold to dare and strong to do because they were men of prayer."

Suggested Hymns—Sankey's Collection.

703—Sound the Battle Cry.

488—Pass me Not!

328—Hear us, O Saviour!

672—A Soldier of the Cross.

Our Young People.

Conducted by W. CALE

Is the Children's Year Needed?

"There is no more urgent, sane, or wise object than that which constituted the aim of your Council. Education is not the mere imparting of certain forms of knowledge, it must inspire high ideals to form and control the character of our future citizens. In view of the alarming conditions prevailing just now, I wish you God-speed in your great effort, with all my heart."—Hon. A. Bruntell, N.S.W. Minister for Education.

Bible Class, Maryborough, Vic.

It is pleasing to note the fine Bible classes attached to our schools. Many undertake special work, which characterises them as classes whose



Bible Class, Maryborough, Vic.

motto would be "not to be ministered unto, but to minister." Mr. A. E. Lunn, secretary, reports that the picture gives an idea of the average attendance; there are over forty on the roll.

Qld. Bible School and Y.P. Notes.

A. J. Fisher.

New Societies.—Part of the policy of the Union is to assist in the formation of Y.P. Societies. We are therefore pleased to report that the following have recently been formed: Ipswich, C.E. Society; Hawthorne, C.E. Society; Charters Towers, Tennis Club; Maryborough, Y.P. Institute, with Tennis Club. There are now 18 Y.P. Societies associated with our churches in this State, having an approximate membership of 390.

Our Tournament.—During September, October and November, a Bible School Tournament will be held. This will be based upon the percentage attendance and enrolment each Sunday, and the percentage of members for the Union secured up to the end of November. A beautiful shield is being offered by the Union for contest each year.

At the Public Schools.—During his trips to the country, the Organiser seeks to visit the public schools as much as possible. Invariably he receives a cordial welcome. Recently he visited the school at Wooroolin, where 75 children were addressed. It made a remarkable appeal when it was learnt that this was the first religious instruction received by those children in that school for three years. We hope that our preachers will not neglect to avail themselves of this valuable avenue of service.

Indian Orphans.—Several of the Queensland schools are deciding to support an orphan in India, and already Ipswich is starting on this plan, and already Ipswich schools are unit-plan. Croydon and Maryborough schools are adopting this plan and one school is adopting the plan of a missionary birthday box, where scholars will place an offering for the orphan fund on their birthdays.

Prof. John Adams on the Sunday School.

Australia is singularly fortunate in having such a distinguished visitor as Prof. John Adams, M.A., of the London University.

Some teachers will remember his little primer on teaching.

"If I had to choose between a shoemaker who knew very little about literature, but who was a man of God, and the man of brilliant teaching, who did not say that he believed in God, and inwardly disbelieved, I would choose the shoemaker every time," said Professor John Adams in his lecture on "Modern Education and the Sunday School," delivered in Sydney to a large audience of Sunday school teachers and officers.

Professor Adams is an apostle of what is called the New Education, but he admitted in the course of his lecture that he had failed to find anything entirely fresh from the old Sunday school methods. All the modern methods of education about which so much had been read, applied rather crudely to Sunday school methods.

The main point in the new education was the turning back to individualism, which had always been a characteristic of Sunday school teaching.

Analysing the difference between instructional, educational, and inspirational methods of teaching, the professor said education implied an influence made upon character. Inspiration was the essential part of a Sunday school teacher's work. Mere knowledge did not imply a change of heart. The result aimed at should be the kind of person, not the amount of knowledge. Knowledge did not make good men, but it made men different. The difference between the day school and the Sunday school was at the point of inspiration.

"You must not use a story as a lolly pop, or as a sedative," the professor warned Sunday school teachers. "But if it conveys a moral it is a highly useful thing."

It was not right to impose religious or moral tests on children. "Set the best example you possibly can, and leave it at that." It was not for teachers to impress themselves upon their pupils, but to emancipate them so that they might become the best of which they were capable.

"The Butterfly Man."

I was paying a visit to Sydney. Walking down the street an old teacher of mine slapped me on the back and said in passing: "Read 'The Butterfly Man'?" Several years passed before it came into my hands. Marie Conway Oemler is the writer. There is a great Sky Pilot in the village parson, and in Slippy McGee a most lovable character. He was a criminal that was most strangely changed; it was a long process, but a charming one to watch. In Mr. Flint and Slippy McGee we have another Dr. Jekyll and Mr. Hyde. The butterfly's wing, the blue jay's nest, the little girl's curl, and an old rag doll—such insignificant and fragile things—worked wonders on the character of Slippy and helped him back to health and honor, and life's ministry of the insignificant was indeed a revelation.

The church which teaches its children to love to sing good Christian hymns, by that alone blocks up several easy detours from the strait and narrow path.

The home where the children pay no heed to the parents is very likely the same home where in earlier years the parents paid no heed to the children.

Foreign Missions.

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

Indian Field Council.

Our Indian field council had its field council meeting at Dhond, July 15-16. There was a large attendance of missionaries. They considered the needs of the field for the coming year, and their budget requests amount to a nett sum of £5,378/13/4, an increase on last year of £1,053/6/4. The Federal Committee will carefully consider this budget, and agree to all that we can financially manage for the year. We wish that our finances were possible to say Yes to everything.

The Workers at Hweilichow.

All of our missionaries at Hweilichow speak of the extremely hot weather that they have experienced this season. Rains have come, and the weather is much more bearable. Most of the missionaries have been suffering from the heat. Mrs. Anderson says: "We have praised God many times that the first doctor has been sent to China. He has helped us considerably during this time of illness. We are all pretty well and on the way to recovery, except nurse and my husband. They have sick turns every now and then, but we hope they will soon be quite well. I am afraid this letter is not very cheerful, but all the same I feel cheerful. We are a very happy family."

"The men are holding there some Bible study conference next week. I hope to make a special effort among the women. We have several, I am sure, who are willing to join the church. We are much encouraged by the number of women and big girls attending the meetings. We still have our Friday afternoon Bible class for the High School girls. It is well worth while too."

"We are happy in the work, and happy in our fellowship together."

Nurse Masters writes: "We sometimes have patients coming to us from neighboring villages who are too poor to wait here for the necessary treatment unless we can give them food money, and the place abounds with the saddest and most unsightly types of deformed beggars. It has been very hot during this heat wave. It is far different up here than in Yunnanfu. Most of us have lost weight. This first year our work is more or less experimental, and we will do better next year. This year we were quite unprepared for the dearth of fruit and vegetables. We are doing our best to remedy this by bottling such fruit as comes in and getting a vegetable garden going. I cannot keep up with the letters I am receiving from the various societies in the Australian churches. I wonder if you could insert a little piece in the 'Christian' saying that I have all the letters carefully put away, but it may be months before I can answer them. I like to receive the letters, for I am particularly interested in Christian Endeavor and all young people's classes."

Note.—Will correspondents to our mission fields note Miss Masters' remarks about sending answers and wait patiently, and if answers do not come, remember how very busy our missionaries are.

Bro. Anderson reports that their dispensary has been broken into by some Chinese burglars, but little of value was taken; a few good pills, some lint and a kettle, and the kettle was the most valuable, which cost 8 dollars (£1), and they are now having the door made more secure. Bro. Anderson says: "We have decided that we must build a baptistery. Several women have become interested, but unless we have a baptistery in the hall there is not much chance of their wanting to be baptised. Even the men say that. It is a pretty hard matter for them to agree to be bap-

tised at all, with their customs, etc., but we hope to overcome this by having the convenience at hand. The men would be willing to go to the river, but it is not at all clean, and they would prefer to have a place inside. During the next few weeks Mrs. Anderson will get into touch with the women who are interested. We are hoping when the baptistery is installed they will come right over to the church. The women are keenly interested and large numbers are at each meeting."

In regard to school work Bro. Anderson says: "Most of the teachers seem to be up to their work, and work is progressing. The religious part of the work is kept well to the fore. We are fortunate in that the principals are very earnest Christian workers, and help the work greatly, not only in the school but out of it. We have had to refuse additions to our girls' school. There is a fear of being crowded out, and we would have had to add teachers, the thing we did not want to do this year. We have a girls' school this year as big as our boys' was last year—more than we thought would come. We are now making plans to buy the house where our two missionary families live, at the end of our lease. We feel that this is the only way to ensure a permanent residence. He asks 4,000 dollars for the property, but we are hoping to secure it for less."

"We are intending to hold a summer conference in about three weeks' time. A temple will be rented a little way out of the city, and members and interested ones will go out there and stay. It will last a week, with a programme daily as follows: 6.30, rise; 7, exercises; 7.30 to 8, private Bible study and prayer; 8 to 9, Bible study from John's Gospel; 9 to 10, morning meal; 10 to 11, discussion on heathen religions; 11 to 1, rest for two hours; 1 to 2, study and discussion; 3, afternoon meal; afterwards recreation till the evening; 7.30 p.m., evening devotion. Our aim will be, too, throughout the conference, to get into personal touch with our high school boys and influence them for Christ. In Ningyuen it is now a much easier matter to interest boys in joining the church. Several of the boys are already in, but here at Hweilichow it is all fresh ground. It is much the same when applied to women here, for at present we do not have any women members, but when we once have some then we will get others more easily. All through this period we hope to have a series of refreshing, and an effort to let the members know what it is to be a Christian, and for the outsiders to get an inside knowledge of the Bible. All will take part in the discussions, and all will be given a chance to say what they think. Dr. Killmier will do all he can to help, and will stay out the week with us. He will also give a few talks on health matters."

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.

S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.

Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

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

TENNIS ASSOCIATION

Clubs wishing to join the above association are requested to lodge their applications by Sept. 20 with Hon. Secretary,

H. O. WHITE,

36 Daisy Street, Essendon.

Ascot 1952.

WANTED.

Trustworthy brother is in need of light employment. H. J., c/o Malvern Post Office, Vic.

IN MEMORIAM.

DUNN.—In loving memory of Francis Gregory, dearly loved husband of Eleanor Rea Dunn, died at Parkville, Vic., September 13, 1914.

WEDD.—A tribute to the work and memory of Allan J. Wedd, M.A., who passed to his reward, Aug. 25, 1924. His labors in this church in 1913-1914 will be ever remembered. Loved by all for his Christian character and work. —Inserted by the Members of the Church of Christ, South Richmond, Vic.

COMING EVENTS.

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 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; Bro. 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/-.

SEPT. 15 to 28.—South Melbourne, Mr. A. T. Eaton is to hold a fortnight's special mission. Sept. 15 to 28, Fridays and Saturdays omitted. We will be pleased to see old-time friends and brethren, and welcome new ones.

SEPT. 16.—On Tuesday, Sept. 16, in the chapel, Swanston St., at 8 p.m., Mr. S. J. Hoban will deliver an address, "The Romance of a City Mission." All brethren and sisters are cordially invited. Collection.

SEPT. 20 (Saturday) and 21 (Sunday).—Opening of new church building at Chelsea. On Sept. 20, at 3 p.m., by President of Conference, Bro. Illingworth. Special services on Sunday, 21st. Visiting brethren welcome.

SEPTEMBER 28.—The Church of the Bible school, 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.

OCTOBER 5-8.—Bayswater Anniversary. Sunday, all day at chapel. Wednesday, Tea and Public Meeting at hall. All welcome.

OCTOBER 5 to 12.—The church at North Fitzroy will hold their Jubilee Services. Old time members are asked to keep this week for these meetings. Further particulars will be advertised later.

OCTOBER 12, 13 and 15.—Wedderburn church Diamond Jubilee. Sunday, Oct. 12, speaker, Bro. Stuart Stevens. Monday, 8 p.m., children's demonstration. Wednesday, Tea and Public Meeting. All welcome.

Here and There.

Lord's day, October 5.

Annual offering for College of the Bible.

Wanted: An offering from every church.

In connection with the approaching jubilee services, the church at North Fitzroy would like to have the names and addresses of all old-time members. Send to L. Gole, Marshall St., Ivanhoe, Vic.

The Victorian sisters of the General Dorcas will hold the usual monthly meeting for work on Wednesday next, Sept. 17, in Swanston St. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.—A. Moysey, superintendent.

This week a number of brethren and sisters are journeying from Victoria to Adelaide for the conference. Included in these are Mr. and Mrs. R. Lyall, Mr. and Mrs. Kingsbury, Mrs. Rainsford, and Messrs. J. E. Thomas and W. Gale.

The Hinrichsen-Brooker mission began at Ivanhoe, Vic., last Lord's day. There were good attendances, the tent being well filled at night. There were three confessions on Tuesday evening. Visitors from sister churches are specially requested to help.

Good meetings continue at Dandenong. At the conclusion of Bro. Hughes' sermon on "The Confession of Saul," on Sunday evening, one young lad confessed Christ. The Sunday school is gradually growing. Work is well in hand for the anniversary services.

It is with pleasure we note that Bro. W. H. Hinrichsen has completed his medical course at Melbourne University. During his course he secured six honors, including three final honors. He will receive his Bachelor of Medicine and Bachelor of Surgery degree on Sept. 15.

Next issue will be our Annual Education Number. It will have more pages than usual, and will contain much interesting information, and be profusely illustrated. The issue will form a fitting preparation for the annual offering to be taken in all the States on the first Lord's day in October.

Bro. Stuart Stevens, preacher of Geelong church, Vic., and Bro. McGregor, our agent, made a special effort during August to bring the "Christian" to the notice of the congregation. As a result ten new subscribers were obtained. We should be glad if other agents and preachers would follow this excellent example.

Mrs. Elizabeth W. Todd, of Invercargill, N.Z., has for very many years been a subscriber to the "Christian." Our sister is now in her ninety-third year, and still enjoys the paper. In forwarding her subscription she sends a kindly personal letter containing her best wishes for its continued success.

Friends of the College in Melbourne and suburbs have a hearty invitation to attend the students' concert in Lygon St. chapel on Monday evening next, Sept. 15. In the absence of the Chairman of the Board of Management, Bro. A. E. Illingworth, a member of the Board and the President of the Victorian Conference, will preside.

All departments at Coburg, Vic., are in good condition. Bro. J. C. F. Pittman has dealt with many questions to good audiences. The portions relating to Christian evidence were particularly attractive. Of late the Book of Revelation has been under consideration. Men's quarterly meetings enable the brethren to have a better understanding of church work and service.

Bren. C. Lovell and P. G. Lennox have been as deacons. Bro. Lennox has rendered yeoman service in the school as superintendent, also as church secretary and worker in every direction. W. Anderson and W. J. Kenley were elected as deacons, the latter as secretary also.

The religious membership of the world is given in the "World Almanac" of 1924 as:—Total Christians, 566,201,000, distributed as follows: Roman Catholics, 273,500,000; Orthodox, 121,801,000; Protestants, 170,000,000. Total non-Christians, 1,053,269,000. Of these, the Jews are estimated to be 15,286,000; Mahomedans, 219,030,000. The remainder are classified as Buddhists, 135,161,000; Hindus, 210,400,000; Confucianists and Taoists, 301,155,000; Shintoists, 20,512,000; Animists, 130,325,000; miscellaneous, 16,300,000.

In a personal letter to Bro. R. Lyall, J. W. Webb, of Santa Clara, California, U.S.A., writes: "Bro. F. W. Burnham, President of our United Mission Society, a preacher of great ability, power and pleasing address, and full of information, told me, at our recent convention of churches, that he expects to call at Australia on his contemplated trip round the world, next year. He is not going as a missionary or evangelist to hold meetings, but to observe, yet, doubtless, he will be glad to meet with our representative people and to give some public addresses, but—as I understand—without expense to the brotherhood. I eagerly read the church news in the 'Australian Christian.' I am glad to see the work progressing, and that you are not depending on 'imported' missionaries, but are freely and successfully using home talent. If I were not so old—in 84th year—I would run over and help."

Bro. and Sister C. H. Hunt, who are taking up the work in Kalgoolie, W.A., were accorded a series of farewells in Berri and Winkie districts, S.A. A fine tribute was paid by the citizens of the town who tendered a public farewell in the largest of the local theatres, and presented Bro. Hunt with a purse of notes as a token of esteem for services rendered, and public interest taken during his five years' ministry in the district. The church members arranged a farewell to Bro. and Sister Hunt and family on Sept. 1. A cheque was presented him by Bro. Edwards, elder, on behalf of the church, and a group photo. Enlargement was presented by Bro. A. G. Jarvis on behalf of the board of officers. Bro. A. E. Chapman said farewell on behalf of S.S., and presents were made by little scholars to Sister Hunt and to each of the family, Misses Marjory and Irene, and Master Allan. Bro. Mudford, who was present with a car load of the Barmera and Cobdogla brethren, spoke and presented Bro. Hunt with an illuminated address on behalf of the church there. Bro. Hunt was previously connected with the church in that district and was the founder of the Sunday school.

Last week, from Monday, Sept. 1 to Thursday, Sept. 4, the churches at Prahran, Sth. Yarra, Windsor and St. Kilda united in a series of delightful meetings in the Prahran chapel. The objects of the meetings were twofold—the deepening of the spiritual life of those attending, and the promotion of fellowship and mutual interest between the churches. At the initial meeting the President of the Conference (Bro. A. E. Illingworth) was the speaker, his theme being, "Christ and the Church." On Tuesday (young folks' night) Bro. J. E. Thomas addressed a fine gathering of young people on Mark 10: 43-45. A women's session on Wednesday afternoon was addressed by Bro. B. W. Huntsman, his subject being "Ruth." In the evening a men's rally was held (not confined to men only), and Bro. T. H. Scambler spoke on "A Church Big Enough for God to Dwell In." At the final meeting on Thursday the speaker was Bro. A. R. Main, his subject being "The Indwelling of the Holy Spirit." The addresses were of a high order and thoroughly enjoyed. Several solos were rendered, and at the closing meeting the Prahran choir sang an anthem. Bro. F. Lewis gave good service as song leader. It is proposed to hold a similar series of meetings a little later on.

Last Sunday night Mr. Lionel Johnston spoke at Williamstown church, Vic., on "The True Religion." The "Argus" contained the following report. The text was John 6: 68: "Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." Mr. Johnston said that Peter's question was often asked to-day, "To whom can we go?" If Jesus were not right, to what better source could we go to discover true religion? There were several self-evident truths that must be conceded:—(1) There must be some true religion within reach of men. There was law and order everywhere in Nature. Why should religion be the one exception? The existence of an organ in the human body was a guarantee that there was a function for it to perform. The existence of the faculty of worship was also a guarantee that there was a God who desired to be worshipped. (2) If there were a God, all wise and benevolent, he must place within reach of men a knowledge of himself. (3) That revelation of himself would be so certain that it would be unreasonable to doubt it. (4) That religion must be superior to all false religions. It would be absurd to think that man could invent a better religion for himself than the Maker of the Universe. Therefore, directly one religion was proved superior to all others, all others were proved to be false. (5) If the religion that Christ came to found was not the true religion, there must be another religion, somewhere, superior to it. (6) If there was none superior to it, it must be true. If Jesus were not right, to whom or what could we go? Would we go to one of the heathen religions? Of religions, characteristically Indian, Buddhism was probably the highest. But Buddha's only remedy for life's ills was "Nirvana," and "Nirvana" meant annihilation. Mohammedanism, with its paradise of sensualism, was offering the very thing that had blighted our world, and from which men sought to be made free. African religions, consisting of fetish worship, were degrading. Christ and Christianity had absolutely no rival among heathen religions. Spiritism and its twin sister, theosophy, offered much but gave little. Unaided human reason was a poor guide through the world. A leading Rationalist had said that our lives were subjected, by powers beyond the control of reason, to all sorts of accidents which seemed to us fantastically and cruelly unreasonable. It was unthinkable that we should leave Jesus for such a creed. The world by wisdom knew not God. Peter's question admitted but one answer:—"To no one but Jesus." He alone had the words of eternal life. He satisfied the soul's deepest longings.

ADDRESSES.

- S. Harding (secretary Hobart church, Tas.).—7 Henry-st., Hobart.
W. A. Hunt (secretary Berri church, S.A.).—Lone Gum P.O.
W. J. Kenley (secretary of Coburg church, Vic.).—"Blackwood," 30 Gladstone-st., Coburg.
Jas. Larson (secretary Devonport church, N.Z.).—19 Church-st., Devonport, Auckland.
D. Wakeley (preacher Mildura church).—118 Langtree-ave., Mildura.

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Second-Class Passengers.

I am travelling "saloon," and between my promenade and the deck of the second-class passengers there is a barrier, and a notice clearly inscribed: "No second-class passengers allowed beyond this barrier."

With reference to the Christian Faith, I urge that such a regulation should be enforced, and I think I can make out my case without incurring a charge of snobbishness.

A false estimate of scientists.

Let me explain. I notice a tendency in modern preaching to exaggerate the importance of scientific opinion. It seems to be taken for granted that the conclusions of eminent scientists and celebrated philosophers give to the Faith a sanction and an authority that it would not otherwise possess. I am not prepared to accept that assumption. Scientists and philosophers—as such—are, so to speak, "second-class passengers," and they must be kept on their own side of the barrier. *They are not authorities in the Christian Faith.*

I have never felt free to parade the opinions of scientists and philosophers on distinctly religious subjects, because I have never felt that they are authorities on those subjects. At this moment, the general consensus of scientific and philosophical thought is most strongly favorable to the Faith. But I am conscious of very little elation on that account. Nor do I feel that, on that account, my own position as a Christian teacher is appreciably strengthened. And for this reason—suppose the tide happened to turn! The present cordiality between the scientist and theologian is quite a fresh development. There is nothing to guarantee its permanence. And if scientific and philosophical thought became once more strongly sceptical, should I feel that my position as a Christian teacher was appreciably weakened? Not a bit of it. It would not affect a single emotion in my soul, or a single inflection in my voice.

Our finite experience.

And just because I should, in that case, go on with my work as though nothing had happened, it seems to me to be scarcely fair or seemly to be unduly elated at the sympathetic smiles of our great thinkers, or to assume that my message gains in authority through their endorsement. The fact is that we have a Faith which cannot be shocked by the contempt of "second-class passengers" and which, therefore, derives no real support from their corroboration and patronage. For there is always this difference between those passengers beyond the barrier and myself—they must always speak with hesitation, whilst I speak with unwavering assurance. They are always subject to correction and revision, whilst my certainties are absolutely final. "I know whom I have believed." "I know that nothing can separate me from the love of God." "I know that if my earthly house be dissolved, I have a house eternal in the heavens." This is the phraseology of a "saloon passenger," and I mean to be very cautious lest I allow my vocabulary to be corrupted by the thinkers from the "second-class."

It is interesting, of course—and up to a certain point reassuring—that they are saying nothing in their second-class quarters that is in conflict with the things we talk about on our promenade. But then, we talk about lots of things on our deck that they would know nothing at all about unless we sometimes strolled down to their quarters and discussed these loftier matters with them.

Different realms of thought.

For example, what would science or philosophy, left to themselves, have discovered about Sin, about Regeneration, about Forgiveness, about Justification, about Eternity? Or even about God? For science and philosophy never find God. They merely find evidence for the existence of a God. It is the offer of a stone to a child crying for bread. For who wants only evidence? I want God! Science and philosophy find his footprint

on the sand, as Robinson Crusoe found the footprint? I want no footprint. I want him. "O, that I knew where I might find him!" This is the throbbing cry of my hungry soul. I want him—himself. And neither science nor philosophy could ever have introduced him to me.

It is quite possible that, in the things which we discuss on the first-class deck, a crossing-sweeper may be a higher authority than a philosopher. We all recall Darwin's pathetic and classical confession: "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts." "My soul is dried up," he says again, "and the very nature of my work has caused the paralysis of that part of my brain on which the highest tastes depend."

But the scientist may be merged in the saint.

There are, of course, times when we lose sight of the scientist in the saint, and of the philosopher in the believer. When Rev. John Morgan, of Fountainbridge, visited Sir James Simpson during his last illness one day, he asked him: "What do you consider your greatest discovery?" The great doctor replied: "I discovered that I was a sinner, and that Jesus Christ was my Saviour." And Lord Kelvin, when asked by a student which of all his wonderful discoveries he considered the most valuable, startled his questioner by replying: "To me the most valuable of all the discoveries I ever made was when I discovered my Saviour in Jesus Christ."

But when a man starts to talk like this, I always discover a "first-class ticket" peeping out of his pocket; and as I stroll the promenade in his delightful company, I no more think of him as a scientist than I think of Bunyan as a tinker. We are fellow-passengers—"first-class."—F. W. Boreham in "The Bible Call."

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"Hold Fast, America!"

The July 19 number of "The American Issue," the well-known prohibition journal, says that recently "Dr." Gifford Gordon delivered an address on the above subject in the Tenth Presbyterian church of Philadelphia. Those who heard it were so much pleased that they arranged for him to repeat it in the same church at a later date. When he went back to speak the second time the audience joined in singing a new hymn which had been placed in their hands with the same title as the lecture. It was written by a young lady of the congregation—Miss Emily Donaghy, who got her inspiration for it by having heard Mr. Gordon on the previous Sunday. It is sung to the familiar tune of "Materna":

"Hold fast, America, hold fast,
Your honor is at stake!
Hold fast, America, hold fast,
For the little children's sake!
Hold fast, and to your flag be true,
Hold fast and win the fight,
In holy warfare take the lead
For justice and for right.

"Hold fast, America, hold fast,
Your country's laws obey,
If ye would be a shining light
To nations far away!
The whole wide world is watching you,
Hold fast and win the fight;
Then other nations, too, will seek
To battle for the right."

Christianity's speciality is redemption. It makes men over. They are born again. They become new creatures in Christ Jesus. Leave out Calvary, and Christianity dwindles to a forceless cult. Eliminate the atonement, and there is nothing left to conquer and cure sin.—James I. Vance.

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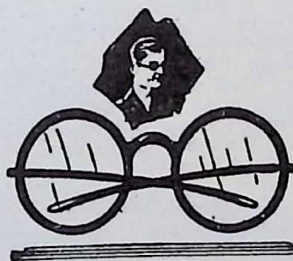
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News of the Churches.

Western Australia.

The church at Lake St., Perth, enjoyed a splendid exhortation from Bro. Baker, of Nth. Fitzroy, on Sunday morning, Aug. 31. There was a very large gathering of members. At night Bro. Hagger spoke on "Why Not a Christian?"

Good meetings at Subiaco on Sunday, Aug. 31. In the morning the church enjoyed an address from Bro. F. Youens. On Monday evening the men's society held its fortnightly meeting, and Mr. Traylen, of Guildford, delivered an interesting address on "The Tellurian."

New Zealand.

South Dunedin reports splendid interest and attendances at worship and gospel services. The addresses of the evangelist, Bro. G. P. Cuttriss, are inspiring and educational. The Bible school and kindergarten are doing well. Interest is keen, and new scholars are being enrolled. Preparation is being made for the forthcoming examination. The adult Bible class is prospering under the leadership of Bro. Cuttriss.

At Nelson on the evening of Aug. 24 a lady was baptised, and Bro. Fitzgerald delivered a suitable message. The church on Aug. 31 celebrated its annual rally day. Amongst visitors were Sister Miss Jeffreys, from Bainham, and Bro. Sommerville, from Motueka. A sister was received into fellowship by faith and obedience. There was a fine gathering, about 130 breaking bread. At the gospel meeting the building was crowded, when Bro. Fitzgerald spoke on "The Bible Under Fire."

August 17 was Bro. Toogood's last Sunday at Gisborne after a ministry with the church of nineteen months. In the morning he gave a farewell message, and in the evening preached to a large meeting. A farewell social was tendered him on Aug. 21. Bro. Gardner occupied the chair, and was accompanied on the platform by Mr. Crawshaw (Baptist), Mr. Frost (Methodist), Mr. Norrie (Presbyterian), Mr. Puddle (Methodist District Circuit), Mr. Hardy (superintendent of Bible school). Other speakers were Mr. W. Morice (Gisborne Prohibition League), Mr. E. Grundy (secretary of church), Mr. Hallwell (president of triangle club), Sister Mrs. Bacon (president C.W.A.). All expressed appreciation of Bro. Toogood's ministry, and regretted that he was leaving. A solid leather suitcase and a cheque were presented as a token of deep appreciation. Appropriate musical and elocutionary items were rendered, and refreshments were served. On the following Saturday a large number assembled on the wharf to bid Bro. Toogood God-speed as he left for Eugene, U.S.A.

Tasmania.

Invermay had good meetings on Sunday, with increased attendance at Bible school, where a special effort is being made to increase the membership. A large audience listened to the gospel message. An aged sister was immersed at the close of the night service, some fifty witnessing the ordinance. Sixty broke bread for morning and evening.

The work in Hobart and environs continues to extend. Services are conducted weekly to remember the Saviour and preach the gospel in six different places. Four more additions at Dromedary, and two at the city church. From one Bible school with a membership of 130 four years ago, there are now six schools with a membership of 430. A fine band of voluntary workers assists the preacher.

At West Hobart on Aug. 24 Bro. Nightingale helpfully exhorted the church, the occasion being the 4th anniversary of starting in the district. At the business meeting all officers were re-elected, with Bren. C. and B. Golder added to the deacons. Mr. Farrer is training the singing for the school anniversary. Mr. Marcourt lately

gave an interesting lantern lecture on the results of prohibition to a large audience.

On Aug. 31, meetings at Devonport were well attended. On Sept. 1 the church held its first half-yearly business meeting. At the close of the Hinrichsen-Warren mission in February last a church with a membership of 48 was organised, and Bro. Warren was left in charge of the work. During the past six months 21 have been added to the church, 13 by faith and obedience, 7 baptised believers, and 1 by letter, whilst 5 others who have confessed their faith in Christ have not yet been baptised. Each month has seen an increase in the finances, August being the best, with the result that the church has decided to increase its subsidy. The church hopes to have another mission during the summer months.

Queensland.

At Brisbane four new members have been received into fellowship since last report—Bro. and Sister Reeve (Toowoomba) and Sister Greaves (Glasgow) by letter of transfer, and another lady by baptism. The church has lost one of its oldest members in Sister Mrs. Best, who was called home on Aug. 28. The aged Bro. Robins and Sister Mrs. Alcorn are also seriously ill. On the evening of Aug. 30, the members of the boys' club held a "mother and son" dinner, followed by a concert in the basement. Both functions were very successful. Bro. Alcorn exhorted on the morning of Aug. 31, and Bro. E. Adermann preached at night.

Gympie services on Aug. 24 were conducted by Bro. E. Trudgian. Bible school showed an increase of one. Reds now 32, blues 33. Services were conducted on Aug. 31 by Bro. C. Trudgian. Subject at night, "Can Man Plead Not Guilty?" This address was delivered to combat the propaganda of those who dispute the "Adamic" or Scriptural authority for the origin of sin, which is alarmingly established in the city. The children's serial talk was continued. The Enterprise building fund has reached £34/10/-. Donations from southern brethren are acknowledged with thanks. Mr. Schulz will have charge of the erection of the "building in a day" at Enterprise. A working bee to clear the site was arranged for 6th inst.

South Australia.

Gawler meetings have continued good. Bro. Raymond has commenced a series of addresses on "The Great Sacrifice." Evangelist Brown, who is conducting a mission in the town, gave a nice talk on morning of Aug. 31. At night Bro. Raymond preached, and a young lad made the good confession.

Semaphore church anniversary services were continued on Sept. 3, when there was a nice gathering at the tea and the public meeting which followed. A splendid address by Bro. Ira Paternoster, special anthems by the choir, a solo by Mrs. L. V. Mathews, and elocutionary items by Miss Daisy Brooker, were all much appreciated.

At North Adelaide on evening of Aug. 31, a service specially for young people was held, at which Bro. Ludbrook spoke on the "A.B.C. of the Gospel," and two senior scholars took part with solo and Scripture reading. On the same day one of the members, Miss Susan Binney, formerly of Langhorne's Creek, passed suddenly away in hospital at Gilberton.

Meetings at Tumby Bay have been well attended. On Lord's day, Aug. 31, there were two fine meetings. Evening service was a special one for men, with singing by the male choir. Three car loads of members and friends from Cummins were present for both services. Five of the number were baptised. Bro. Russell was the speaker. Foreign Mission collection, £12/5/-. In addition to the confession made by a woman at the Croydon church at the gospel service on

Aug. 31, a young woman, at the close of the meeting, expressed her desire to follow the Master. A number of members are laid aside by sickness. Sister T. Bartrop, who recently received injuries in a trap accident at Pt. Adelaide, is progressing favorably. The aeroplane campaign in connection with the Sunday school is bearing fruit. On Sept. 7 240 scholars were present—a record for the school. A visitor has donated a door for the new room which is being built for the school.

The services of the second anniversary of Cowandilla church and Sunday school were conducted on Aug. 31 and Sept. 1, and were entirely satisfactory. Seating accommodation was fully taxed in the morning and at the afternoon and evening services the building could not accommodate all who came. On Monday the annual tea and public meeting was celebrated. A feature of the meetings was the special singing by the scholars led by the preacher, Bro. Tease.

At Mile End on Sunday morning two were received into fellowship who were previously immersed. Since last report five have made the good confession. The officers have decided to make the second Wednesday in the month a special prayer evening meeting for Sunday school work and workers, with an address on some phase of the work. The building committee is busy preparing plans and specifications for the new building, which may shortly be submitted to the church for approval.

Bro. Oram has entered upon his last month with the Moonta church under present arrangements. He begins his work at Dulwich on Oct. 5. Last week the institute committee spoke words of farewell, Bro. Oram having been a member since his first year at Moonta. The district C.E. Union, of which our brother has been president, met, and the officers and delegates spoke words of appreciation and good wishes, concluding with a social cup of tea. Sickness kept a number from the meetings on the 7th. A woman, baptised during the week, was received into fellowship.

The ladies of Norwood church have been preparing for some weeks for a sale of work to help reduce the large debt of long standing on the S.S. property. Their efforts were rewarded on Saturday. Mrs. Paternoster opened the sale, and the sum of about £130 was taken. This, together with money in hand, will enable £150 to be paid off. An unfortunate accident to Sister Pendlebury, convener of the sale, cast gloom over the effort. When assisting on Wednesday evening to arrange the stalls, she fell and broke her leg to arrange the stalls, she fell and broke her kneecap, and had to be removed to a private hospital. Much of the success of the sale was due to our sister. On Sunday good meetings were held, five new scholars being enrolled in the school, work in which is most encouraging.

Good meetings at Prospect on Aug. 31. The Junior Endeavors held a special service. Parents and friends were present, and prizes were distributed. In the morning Mr. L. W. Morgan addressed the members. Several young men of the Y.P.S.C.E. took part in the evening, when Bro. Beiler delivered a fine address. Special mention was made of Endeavor work throughout the day. The choir has helped greatly at the evening meetings by rendering anthems splendidly. On Sept. 2 the annual rally of the Y.P.S.C.E. was held. Mr. Tease gave the address. Pauline Roberts and Don Beiler gained first and third places in their respective divisions in the recent examinations. Bible school teachers and officers have procured an organ for the primary department. Bro. Roberts made a gift of an organ stool. Meetings on Sept. 7 were good. Bro. Ludbrook spoke in the morning and Bro. Beiler in the evening.

Work at York is still prospering. Bro. Davis has tendered his resignation as co-evangelist on account of increased studies in preparing for medical work in foreign fields. By a unanimous vote of the members of the church Bro. Killmer has been engaged as full time evangelist for two years. Bro. H. Bennett, who has taken over work in another part of the district with the Baptist church, has also resigned. He held office as deacon and assistant secretary of the church.

and was also a teacher and treasurer of the Sunday school, and superintendent of the Junior Endeavor society. On Aug. 26 a combined Endeavor rally was held by the three societies, Y.P., Intermediate and Junior, which turned out a great success. Bro. B. W. Manning was the speaker. A mission will be held from Sept. 21 to Oct. 5 with Bro. Tease as missionary. Several aged brethren are laid aside by sickness. One new member has been added to the church by faith and baptism, and one by letter.

The annual business meeting of the church at Berri and Winkie was held on Aug. 19. The reports submitted all showed progress for the year. The church was increased in its spiritual and numerical strength; officers were elected. The recent fortnight's mission conducted by C. H. Hunt, with Bro. A. E. Chapman as song leader, proved itself very beneficial. On Aug. 31 Bro. C. H. Hunt delivered his farewell messages prior to leaving for Kalgoorlie, W.A. There were very large attendances. Sixty-seven broke bread at Berri. At night the seating accommodation was insufficient for the people.

At Kadina on Aug. 30, a very successful J.C.E. picnic was held on the North Beach. On Aug. 31 the J.C.E. were addressed by Bro. S. Trenwith. The gospel service was splendidly attended. Bro. Raymond took charge, accompanying the singing with his violin, and delivering a splendid gospel message. On Sept. 7 Bro. H. White, of Wallaroo Mines, exhorted. At the Bible school Bro. Rodgers spoke on "I Don't Care." Splendid gospel service; Bro. Bartle sang a solo. Two ladies were baptised. Sister A. Durdin, who has been in private hospital for some time, returned home last week-end. Sister Z. Z. Gordon was taken to hospital last week. Bro. Russack, senr., has been ill for two or three weeks. Sister Lammings's eldest son met with a serious accident and was removed to hospital.

Victoria.

South Richmond had good meetings on Sunday. At the close of Bro. Hattwell's address at night there was one confession.

Boort reports a continuance of good meetings. Bro. H. Jackel spoke on Sunday night last on "God's Boundless Love," when a married lady confessed Jesus, and expressed a desire to be baptised.

Hawthorn morning meeting was addressed by Bro. Withers, and at the evening service Bro. Scambler's subject was "What Jesus Says About Faith." The boys' and girls' clubs held a concert during the week.

Meredith church is grateful for the assistance of Bro. A. Purdon during the vacation. Meetings are well attended. On Aug. 31, at the close of an address by Bro. C. Hinrichsen, two made the good confession.

Services at Geelong on Sunday were conducted by Bro. A. Wilson, of Melbourne, in the absence of Bro. Stevens at Horsham. At the close of the gospel service, two lads from the Bible school made the good confession.

Bambra Rd. reports three received into fellowship during the last month. Meetings all day on Sept. 7 well attended, especially the gospel service. Bro. Schwab preached a forceful address on "God's Regret." One lad made the confession.

Ascot Vale had a splendid meeting last Sunday night. The chapel was full. Bro. Patterson's subject was "Playing to Win." There were two confessions. Bible school attendance is keeping up well. A very live C.E. Society is doing a great work.

Splendid meetings at Chelsea last Sunday; good attendances at both services. The opening of the new chapel is planned for Sept. 20 and 21. Visiting brethren are assured of a hearty welcome. All departments of church and Sunday school are working well.

Visitors at Gardiner on Sunday included Bro. and Sister Steer and family from Enmore. Bro. Kingsbury spoke at each service, and at the evening meeting took the confession of three of the senior scholars of the Bible school. The women's mission band collected 33 pots of seedless jam for hospital distribution.

At Prahran Bro. L. C. McCallum spoke at both the morning and evening services on Sunday. There was a fine attendance of K.S.P. members in the evening. On Saturday evening the K.S.P. football club held its wind-up social.

R. Campbell Edwards reports a tent mission was opened on Sept. 7 at Lower Hawthorn, the missionary being Jos. Plummer from Sydney. Good attention was accorded him as he preached on "A Great Man." W. Quirk is visiting the district in the interest of the work.

Last Lord's day at Swanston St. there were good meetings. At the beginning of the morning service one young lady was baptised, and along with another who brought a letter was received into the membership of the church. Bro. Shipway delivered good sermons morning and evening, the latter being specially addressed to young men.

At Cheltenham on Sunday the meetings were good. In the evening Bro. G. P. Pittman preached well on "The Iron Gate." The J.C.E. now meets on Sunday mornings at 10, and afterwards in chapel; Miss Martin, supt. This splendid C.E. Society has had a good anniversary rally, and has paid many visits to other societies. This week Bro. H. V. Barnett will take steps to start a K.S.P. Club.

At South Melbourne on Aug. 28 Bro. McCallum had charge of both meetings, and gave helpful messages. Bro. Nicholls has the scholars well in hand for anniversary singing. Bro. Sutherland spoke at morning meeting, and Bro. Martin, from College of Bible, at gospel meeting, on Sept. 7, Bro. McCallum being indisposed. Preparations are well in hand for a fortnight's mission with Bro. A. T. Eaton as evangelist.

Box Hill had inspiring meetings on Sept. 7. Five were added to the fellowship, one, Sister Tilley, by faith and obedience, and four by letters of transfer, viz., Bro. and Sister Hilford, from Claremont, W.A.; Bro. Stokes, from Bayswater; and Sister Miss Pearce, from Newmarket. At the gospel service Bro. Allan gave a faithful exposition of baptism, and a young man was baptised. Sister Miss Haywood, of Balwyn, and Bro. and Sister Earl, helped with song.

At Parkdale since Bro. Earle has been helping, the church has benefited greatly. Thirteen new scholars have been added to the Bible school. Splendid services on Sunday. One sister was received into fellowship. Sunday night's address was on "Christ Crowded Out." A very enjoyable social evening was held last Thursday to welcome Mr. Earle. The Phi Beta Pi club has been formed for the young ladies, also the Kappa Sigma Pi for young men.

The church at Burnley received a great uplift as a result of the Hinrichsen-Brooker mission, and appreciates the fine work of the mission party in the district. Thirteen have been received into fellowship from the mission. The attendance at all meetings is improving. On Sept. 7 Bro. Stephenson earnestly presented the gospel, and two young women took their stand for Christ, and one young woman who confessed Christ at the mission was immersed.

Wedderburn had good meetings on Sunday, 7th. Bro. Bird's splendid address on "The Unpardonable Sin" was listened to by an attentive congregation. Bro. Bird is having to take three months' rest. Recent operations to his throat make this necessary. The preacher's residence is now in position on church property. Church members have given as free gifts £101/13/- to the building fund. The church is looking forward to its diamond jubilee and Bible school anniversary.

At Brunswick on Aug. 17 and 24 Mr. Way spoke at both services. On Aug. 31 Mr. J. G. Shain spoke in the morning. On Sept. 7 Mr. W. Gale spoke in the morning and Mr. Way at W. Gale spoke on Saturday, Sept. 6, an enjoyable social night. On Saturday, Sept. 7, this was the first function evening was held. This was controlled by the of the social club, and the aim of 50 increase deacons and deaconesses. The kindergarten is growing each week, and the aim of 50 increase is almost reached. Mrs. E. Clark, who has been ill for a long time, is a little improved. A number of members are away through sickness, while

a few families have left the district; otherwise the work is progressing favorably.

Preston reports continued progress and interest. Bren. Graham and Clay have ably exhorted during the past two weeks. The evening services are successful, the winter series of services having aroused interest in the district. Last Lord's day evening a special lily service was held; the chapel filled profusely and tastefully decorated with this favorite flower. Feeling reference was made to the death of Mr. T. Harford, a former scholar and member of the boys' club, who lost his life to save others a few years ago. Two girls were immersed during the service. All were pleased to have assistance of Bren. A. and L. Morffew at the organ.

At Brighton on Sunday morning Mrs. J. Rhodes, of W.A., was amongst the visitors. Bro. J. H. McKean gave an interesting address on "Walking as Children of the Light." He also spoke to the Endeavor Society. To a splendid congregation in the evening, Bro. B. W. Huntsman preached on "God's Second Best." It has been decided to have a song service preceding the evening meeting, led by the choir leader, Bro. D. McCance. At the mid-week service the Epistle to the Hebrews is being studied. The first-aid class having completed its lessons has formed another class on "home nursing." A prominent physician of Brighton is the instructor. The Sunday school is preparing for its anniversary. The two asphalt tennis courts are nearing completion.

New South Wales.

At Lismore on evening of Aug. 31, Bren. S. McDonald, E. Taber, A. Stratford, H. Irvine and H. Taber, members of the training class, spoke respectively on hearing, believing, repenting, confessing Christ, and being baptised. Their messages were ably delivered. Bro. P. J. Pond has growing classes for religious instruction at the public schools in Lismore, and an average of a class a day for the school year is taught.

Visitors to Sydney City Temple on Lord's day the 7th inst. included Bro. Summers, from Collie, W.A.; Bro. Thompson, of Dunedin, N.Z.; and Bro. and Sister Holmes, of Malvern, Vic. Bro. Stitt spoke at the morning service. Bro. Southgate presented the gospel message at night; subject, "Three Mighty Voices." Both were excellent meetings. A tennis club has been organised among the members, with membership of about 30.

Wagga reports good meetings. One confession, also one restored since last report. On morning of 17th, excellent service. Bro. and Sister Campbell were present from June. The church regrets the loss of Sister Mrs. Murphy and family who are removing to June. A farewell social, with presentation, was given them on the eve of their departure. The church is also to lose Sister Miss Turnbull, who was married on 26th and will not be making her home at Wagga. Bro. Wink has taken up the training of the children for the anniversary.

A special spring service was held at Rockdale last Sunday afternoon, when Bro. Clydesdale addressed the scholars, parents and friends. Suitable items were rendered, and the chapel was tastefully decorated. Bro. Clydesdale exhorted in the morning. A gospel address on "The Three Gardens" was delivered to a fair gathering. A pretty wedding was celebrated in the chapel by Bro. Clydesdale, Miss E. Gibbs being united to Mr. A. Keats. Miss Gibbs was organist for a number of years. The church wishes her every blessing in her new life.

Chatswood church on Sept. 7 received into membership by letter Bro. and Sister Leggo, from Western Aus. Baptist church; also Sister V. Leggo by baptism. Sister Miss Smith, from China, was present. B.S. results showed that of 32 examined, 31 passed. Three prizes were secured: Lalla Robertson, 1st prize, senior division; Cecil Graham, 1st prize, 3rd division; Winnie Graham, 3rd prize, 2nd division. Fine attendance at prayer, song and gospel services, special for boys' week, some taking active part. Bro. Whelan's theme was "One of God's Heroes." A young girl confessed Christ.

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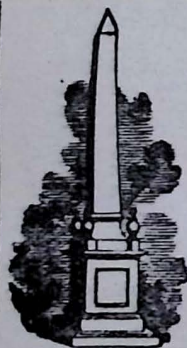
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OBITUARY.

SPURR.—Great grief was felt at the passing of our beloved Sister Spurr, who, on Aug. 17, was called suddenly to her reward. At the hands of the officers of the little church at Henley Beach she was borne and laid to rest beside her husband, who predeceased her in December last. Upon his death she, with her daughter Gertie, removed to Henley Beach, and with the church moved to Henley Beach, and with the church there a very happy association had begun, but one very quickly to end. About 34 years ago our sister was transferred from the Baptist church, Kapunda, and with her husband, who was at that time baptised by Bro. M. Wood Green, joined with the church at Grote St., Adelaide. During the intervening years she served in many noble ways. Hers was a grand and noble life, ever loving, benevolent and kind. The sincerest sympathy is extended to all her loved ones, particularly her daughter, who is now so actively engaged in the Master's work.—Ross Graham.

WEDD.—Bro. Allan J. Wedd at the early age of 36 years and 9 months passed away at the residence of his father in Maylands, Western Australia, on Aug. 23. He came into the church at Narrogin, W.A., when a young fellow, and subsequently entered the College of the Bible, Glen Iris, from which he graduated in 1914. He then entered the Melbourne University, from which institution he received his M.A. degree. During his student days he preached the Word in connection with several Victorian churches, and labored fully as evangelist with several churches in that State and in South Australia. Just a few months ago he became senior English master at Scotch College, Adelaide. When he broke down in health he returned to the West in the hope that he might get back to normal, but it was not to be. The funeral at Karrakatta Cemetery, on Aug. 25, was largely attended, among those present being Bro. and Sister J. W. Baker, of Melbourne. The services at the house and at the grave were participated in by most of the preachers of the Churches of Christ in the metropolitan area, Bro. S. H. Mudge delivering a very beautiful eulogy at the graveside. Bro. Wedd has left a wife who came from the church at St. Arnaud, Vic., and four little children, the eldest of whom is only nine years old, and the youngest is a babe of five months. Deep sympathy is felt for the widow, the children, and the parents (Bro. and Sister Peter Wedd), and the Western brethren lovingly commend them to the care of the great Father above.—F.H., Perth, W.A.

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