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Experts and Innocents.

THE apostle Paul in his Roman epistle expressed a wish for his fellow Christians: "I would have you wise unto that which is good, and simple unto that which is evil." Wise and simple—we are familiar with this classification; but seldom do we think it desirable that the same person should be both. We may allow that the wisest person has his moments of simple-mindedness; but we consider this a lapse, his true self is for the time "off duty," and we look for the return of wisdom. But Paul thinks the Christian ought at once to be wise and simple. He is in a world in which both good and evil are to be found: in relation to the one, he is wise; as regards the other, he is simple-minded.

Moffatt's translation of Romans 16: 19 is arresting: "I want you to be experts in good, and innocents in evil." The Christian should be an expert in good, because his thoughts are centred upon it, his heart is inclined to it, and he ceaselessly strives to do it, even though he may be conscious of coming short of his ideal. The Christian is an innocent in evil, because he is all the time endeavoring to fulfil the command to "depart from evil"; he will not harbor an evil thought or deliberately commit an evil deed.

Moral intelligence and integrity.

The apostle need not be open to a charge of confusing ignorance and innocence. To-day more than ever before it is being declared that there is a culpable ignorance, that many persons have been overtaken by evil and had their lives blighted because they did not receive due enlightenment regarding sin and its consequences. There is truth in the adage that to be forewarned is to be fore-armed. If virtue be not identifiable with knowledge, neither is ignorance the synonym of innocence. Paul's word for "simple" means unmixed, pure, fresh, guileless, innocent. Christians are urged to be "wise as serpents." In understanding they

should be as men, quick to discern the good from the counterfeit. But they are also to have "a holy simplicity, not to be able to contrive, or palliate or carry on, any evil design." "In malice be ye children." The request for the Roman Christians was that they might have "moral intelligence not impaired by any dealings with evil." "Integrity of the moral nature," as Denney says, "is the best security: the seductive teaching is instinctively repelled."

A legitimate ignorance.

Give your mind to the consideration of the good; turn it away from the evil. This is involved in Paul's desire: for it is in the thing to which you give your attention that you will become expert. The apostolic advice commends itself to us. There is a legitimate ignorance as well as a holy innocence. The reader of modern literature, and even more the person with a little knowledge of picture films, could wish silence and reticence concerning certain aspects of life. Some moderns manifestly differ from the view of Paul that there are some things concerning which it is shameful even to speak. A person need not be acquainted with all

heresy before he is rightly deemed orthodox; he may love and stand by the truth without being under the necessity of undertaking the contrasted study of error. Purity, truth, justice, and all the Christian virtues, may be cherished without a study or detailed knowledge of their opposites. So we may be experts in good, while innocents in evil.

Provide no place for evil in your mind or heart. It is astonishing through what experiences a truly pure-minded person may pass unscathed. The evil has nothing whereon to fasten. The doctrine of apperception, so dear to the modern educationist and psychologist, helps us to appreciate the position. Any new knowledge received by us must as it enters the mind be drafted off to make connection with what was in the mind before. If we think of the good and practise the good, there is an ever increasing "apperceiving mass," and so we learn to do the good more naturally and easily, and thus become expert. As we ignore the evil, we are making it more difficult for evil in the future to enter our minds and seduce us from our allegiance to Christ. We may have known men so true, and straight and guileless, that they have been unable to recognise the presence of guile or trickery or diplomacy in others. These are "innocents"; but surely theirs is a holy simplicity.

Power of a thought.

The thing you think of counts most with you, and looms large in your view. Let your mind dwell on a little slight, and how serious the evil becomes! Harbor a tiny grudge, and how the injury grows! You may hold a threepenny piece so close to the eye as to exclude sight of the sun. Yet the sun is really a bigger and better thing than a threepenny bit. To think of evil magnifies the importance of evil, and for us diminishes the influence of good.

The thought becomes operative. Students of the new psychology may, as does the

The Tongue.

Death in the power of the tongue. In the slandering word, in the lie,
In false witness, in flattering speech, in deceiving reply

Death doth lie.

Life in the power of the tongue. In the news of God's gift of his love
To the world, in bestowing his Son to reclaim
and to draw us above—

Wondrous love.

Life and Death in our power. Say shall not the choice be for life?

Of words that may help and uplift, and give strength in the strife—
Words of Life!

—B. M. Wills.

writer, dissent from its undue subordination of the will. We may decline to accept the view that, where the imagination and the will are in conflict, the former always wins. But yet we must recognise the tremendous power of the accepted idea. What you think determines what you are. "As a man thinketh in his heart, so is he." If we could tell what thoughts are being entertained by a person, we could tell his character and predict his action. We may not judge a boy or a girl by the thoughts which are presented to the mind, but we must all be judged by the thoughts for which we provide a harborage. It is good psychology and good religion to turn from the evil thought and entertain the good.

"Think on these things."

There lies before us all a field of truth and goodness unchallenged and unimpeachable. Instead of entering upon that, many people are willing to explore the realm of evil. Some Christian people, wishing to shun the ill, are yet unprepared to make a complete break with evil. They give much of their time to doubtful things, and ask, "Is it wrong" to do thus and thus?—to dance, to play, etc. Nobody asks if it is wrong to comfort the distressed, to heal the brokenhearted, to clothe the naked, to feed the poor, to minister to the needy. Let us give our minds to the indisputably good things, and become "experts in good."

The apostle Paul evidently was firmly convinced that the surest way to put evil out was to let good in. To fill the mind with beautiful thoughts is the best way to exclude ugly and defiling ones. Nature abhors a vacuum. Either good or ill will occupy the heart. Realising this, and knowing how the good thought leads to the good act, Paul wrote: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By giving heed to this exhortation we may become "experts in good and innocents in evil."

Perfect Through Suffering.

(Hebrews 2: 10.)

Would it be better that this desk's dead wood
Had grown, uncut, on some neglected hill?
Or that the violin which now subdued
Us, as a tree had roosted owls, until,

Storm's tangled mass, it fell? Or that the clay
Escaped the grinding of the potter's wheel?
Or iron strings, on which world whispers play,
A dumb and earless mass that did not feel,

Remained? They all had gone to Suffering's
school,

Submitted to her discipline, went through
This station on the road to higher things.

By this same way the blessed Lord went, too.
For sage Perfection binds all by this rule,
The humblest sinner and the King of kings.

—Alexander Louis Fraser.

"O Come, Let Us Worship."

A Lord's Day Meditation.

W. L. Johnston.

"O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the sheep of his pasture, and the sheep of his hand."—Psa. 95: 6, 7.

"O come, let us worship." Let that be the key to unlock for us the treasure house of spiritual thought.

The people of God are such because they have hearkened to a call which is heavenly. Christians are called to be saints, and are exhorted to walk worthy of the vocation wherewith they are called, to give diligence to make their calling and election sure, to be steadfast and to hold fast the profession of their faith to the end.

They are "holy brethren," not because of any lofty personal attainment in holiness, but because they are brethren in a holy belief and citizens of a heavenly kingdom. Such are we the professed followers of our Lord Jesus Christ. We are called to worship, called to remember that the Christian's God is a great God and a great King

Steep is the way and toilsome,

Long and hard and slow,

Yet a wider view, and a purer air

Are ours each step that we go.

—Priscilla Leonard.

above all gods. When met together for worship, we are invited to consider, to give careful attention to, to reflect, to meditate upon the Apostle and High Priest of our religion, the Lord Jesus.

They that worship God must do so in spirit and in truth.

We are here in the house of a great God, a great King—shall we say that we have journeyed to one of the delightful resting places in the world-wide garden of our Lord, the atmosphere of which is redolent with heavenly perfume, the surroundings being essentially congenial to the soul at rest in the Lord. Our senses are brightened, and our strength is renewed by the spiritual visions of green pastures, choice blooms—the rose of Sharon and the lily of the valley—and the cooling, silvery, rippling stream of living water. In this delightful spiritual setting the banqueting table of our Lord has been set for all who worship in spirit and in truth. It is heavily laden with rich things of the kingdom of heaven, and speaks eloquently to us of the loving care of the great Shepherd for his flock. Truly in the blessings of such an environment "our cup runneth over."

We are here because we are the sheep of his pasture. We realise that we are not our own, having been bought with a price;

hence it is our duty and pleasure to glorify God in our body and in our spirit which are God's. So in response to the call, "O come let us worship," we have assembled to offer up our devotions to the Almighty.

In such circumstances every possible care should be taken by those responsible for the preparations for such a gathering to eliminate all external influences which may mar the worship of even one soul. If we ponder for a few moments, we shall find that there are a few such detracting influences which could certainly be substantially lessened if not obliterated.

We have met for worship, not to be lectured or to be made to feel that we are but "miserable sinners." Imperfect we are; no one knows that fact better than the soul living closest to the Lord. But in gathering for worship our whole soul is lifted towards the object of our devotions, and there we see perfection, perfection made so by suffering. To describe such worshippers as "miserable sinners" is to seriously reflect upon the regenerating and sustaining powers of our Redeemer, our High Priest. Such are "holy brethren." The fact that we lose touch now and again does not make us "miserable sinners." The great Spirit of our Lord whose temple we are dwells not with sin.

It is more than possible, however, that some of our number have come to worship bearing a sorrowful heart. We say to such, "Be of good cheer." Remember your God is a great God, that you have received a heavenly calling, that you are a sheep of his pasture, that he cares very tenderly for his own whom he knows by name. Hence give yourself confidently to worship. Enter the garden where the dayspring is forever shedding forth the life-giving rays of the kingdom of grace. If hungry, let us draw to the banqueting table. If thirsty, bow down and drink freely from the living springs of pure water. All of us stand up straight in the presence of our God; go in for deep spiritual breathing exercises, and the strengthening atmosphere of this restful place in the garden of our Lord will cause the mantle of sorrow to fall away like the load of Bunyan's pilgrim when he came within the shadow of the cross. Our souls will be lifted above all temporary oppression, and filled with praise and thanksgiving. We shall run and not faint. Remember—stamp it upon our souls—when in the Lord's house for the purpose of worship we are verily amidst the rich pasture lands of Zion. The Good Shepherd tenderly leads us about. He is one who never changeth, but ever liveth to make intercession for those whom he has saved.

Twice Through the New Testament.

Graham Frank.

The one piece of serious work I laid out for myself during my vacation this summer was that of reading the New Testament through during the month of August. I became so interested in it that I went through it twice within the month. Hoping that some of the thoughts that came to me while I was engaged in this journey through the New Testament may be of some interest and encouragement to others, I am setting down some of them.

First, I thought, with fresh appreciation, of our indebtedness to the consecrated scholarship which has made it possible for us to have at our hands these English translations of the Scriptures. It is a long journey and a far cry from these translations back through versions, translations and manuscripts to the inspired originals. Only trained minds are capable of making this journey. When it is remembered that not so much as one letter of any of the original writings of the New Testament is in existence and that our present translations are the finished products of patient, reverent scholarship which has sought out and deciphered the fragments of ancient documents, versions and translations, until the present attractive Bibles and New Testaments are so universally available, we surely must have a new appreciation of our indebtedness to the scholars who, often in obscurity and loneliness, and sometimes under persecution and accusations of heresy, have made it possible for the miracle of Pentecost to be repeated so that even today, "we hear them speaking in our tongues the mighty works of God."

Again, I thought of how the entire New Testament is dominated by two personalities, or, might I not more accurately say by one? Christ and Paul are the men who fill these pages. The Gospels and Acts are records of Christ's teaching and deeds; the epistles are interpretations of what Christ said and of what he is, and the book of Revelation is a sublime assurance, in highly figurative language, of the final victory of Christ and his kingdom. Take Christ out of the New Testament and it would be like a deserted city. Without Christ, Paul would never have been known beyond the century which gave him birth and his great mind and heart would never have given us those deathless interpretations of the life and teachings of our Lord. And, as one reads the New Testament, it is not only the Christ who was but the Christ who is and is to be who meets him. He is presented as the one who, as Professor Mackintosh recently said, possesses "a sovereign transcendence of time and space," so that, as we read these pages we do not think of "a dead fact stranded on the shore of the oblivious years," but of one who "is alive forevermore." So completely does Christ fill these

pages that we may say, with F. W. H. Myers,

Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

And then, I thought of how far above our daily living the New Testament is. Have we outgrown the Bible? Hardly. We have yet many weary but rewarding miles to ascend before we have reached its upper

Messages to the Churches.

(Rev. 1, 2, 3.)

Alan Price, B.A.

On Patmos isle the seer lies
And sees prophetic dreams;
He reads the future in the skies
And writes on sacred themes.

Around him is the sea of glass
The starry sky above,
Angelic hosts before him pass,
The messengers of love.

The King of kings and Lord of lords,
Enthroned on clouds, he sees,
As thund'ring waters are his words,
Before him darkness flees.

Jesus the Christ, Jehovah, King,
The first, the last, is he,
Loud in his praises angels sing,
Who evermore shall be.

"Write to the churches, prophet write,
Send messages from me.
Let angels bear them in their flight
To lands across the sea.

"To Ephesus beloved send,
Her love recall and say:
'Return, reform, your ways amend,
And own my sovereign sway.'

"To Smyrna too, my message bear,
'I know thy fearless fight.
He that prevails a crown shall wear
And dwell with me in light.'

"To every church in Asia go
And warn, rebuke and cheer;
For he that stands against the foe
Need never, never, fear.

"Behold, I knock at every door;
Admit and let me stay;
Abide with me for evermore,
Oh, turn me not away.

"To him with hearing ears I say,
Give heed to what you hear,
The Spirit's messenger obey,
Behold the time is near."

levels. I was in the Rocky Mountains while reading the New Testament this summer. The mountain heights were around me and the mountain heights were around me and above me as I read. I saw in their heights tokens of the heights that lie yet above and beyond mankind in these New Testament writings. For the individual, there is this call, "Ye, therefore, shall be perfect, as your heavenly Father is perfect." For the church, there is this as yet unrealised ideal, "that he might present the church unto him-

self a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." And for the world, there is this Alpine call, "And I saw the holy city, new Jerusalem, coming down out of heaven from God. . . . And the nations shall walk amidst the light thereof, and the kings of the earth bring their glory into it, and there shall in no wise enter into it anything unclean, or he that maketh an abomination or a lie, but only they that are written in the Lamb's book of life." How immeasurably enriched would the lives of individuals, and the church and the world be, if there were a closer approximation to these divine ideals! It is not a new revelation that is needed, but a new ambition in human hearts to incarnate in human life everywhere the ideals set forth in the New Testament.—"The Christian Evangelist."

Transformed.

"He knoweth the way that I take, and when I am tried, I shall come forth as gold."

Suppose we leave our lives unreservedly in the hands of the divine moulder, just as we see plasticine in the child's hands; do you think he would form us by some very ungainly pattern? Ah, no. He would mould our character just like his own dear Son's. He would delight to make us into something that will shine through eternity. It would be the Moulder's pleasure to honor the one who was willing to be moulded. Our ease would not always be considered; we would be often in the fire, and we would have to pass through many deep waters; our reputation would often suffer. But—look at the finished one. Can you see a clear reflection of the Master's face in that radiant countenance? Came out of great tribulation, and is now pure and white, washed in the blood of the Lamb, and fit to stand in the very presence of the King of kings. An intimate friend of the blessed Jesus, who so willingly gave his life that we should have the opportunity of living with him through eternity. "Humble yourselves therefore under the mighty hand of God."

—S. Herbert.

The Lord's Servant.

Who is Death? Nobody but the Lord's liveried servant, standing in silence at the door to swing it open. There is no more reason why we should pay any attention to him than to his prototype at the door of a mansion to which one is invited. We do not think of him. We see the light in the broad windows, forms behind the lace curtains, and catch a strain of music, a whiff of the flowers, and hear the buzz of voices—and we feel by anticipation the clasp of our hand and see smiling faces of welcome. What has the black-plumed porter to do with us, only to open the door?—W. C. Gray.

Religious Notes and News.

"Pussyfoot" off to Turkey.

Mr. "Pussyfoot" Johnson, after spending but a few days in England, is off again to the Near East. He crossed to Paris recently, from whence he goes on to Lausanne and Metz. In the latter city he is planned to attend and take part in a congress of Catholic abstainers for France. Where total abstinence is concerned, Mr. Johnson is ready to co-operate with Catholics or Protestants, Hindus or Moslems. Indeed, from Metz he goes direct to Constantinople.

A Remarkable Oath.

The following is the oath taken by doctors of medicine of the University of Berlin, says the American "Christian Evangelist":

"I promise and swear that as a business man I will not manage the affairs over which I have charge for my own good but to show forth the glory of God and for the more abundant life of humanity; that I will follow the principles of the Good Shepherd and practise the Golden Rule; that I will progressively organise my industry on the co-operative principle, especially as applied to ownership, internal government and labor relations; that I will be honest in all my dealings and considerate and just in the use of power; that I will endeavor to earn what I spend upon myself and family and live simply in order that all may have opportunity and none be tempted by my luxuries."

Dr. R. G. Moulton.

A great loss is sustained by Biblical scholarship and general culture by the death at Tunbridge Wells of Dr. Richard Green Moulton (75), Professor Emeritus of the University of Chicago (says the "Christian World"). He was the son of Rev. James Egan Moulton, and the brother of Dr. W. T. Moulton, first headmaster of the Leys School, and of Lord Moulton, the lawyer and chemist. He was educated successively at Kingswood School, Clevedon College (Northampton), and Christ's College, Cambridge. He was University Extension Lecturer in Literature at Cambridge from 1874 to 1890, when he went to America as lecturer for the American Society for the Extension of University Teaching. In 1892 he was appointed Professor of Literature at Chicago University. He published many books, several on Shakespeare and the ancient classical drama. He was best known in the religious world for his invaluable "Modern Reader's Bible" and his book on "The Literary Study of the Bible." Nobody did more to open the eyes of readers to the literary charm of the Bible, which he set out in literary form and in the chronological order of the writings. The Moulton family, between them, have written their name large in religious and literary history.

Psycho-Analysis and Religion.

Dr. Carlile, preaching recently to a crowded congregation at Folkestone, England, on "Faith, a Way of Understanding," said that the churches were warned of a coming conflict between religion and the new psychology. An eminent psychologist, speaking at Oxford, had declared that "the question had arisen whether prayer was anything but auto-suggestion, whether God was the product of a father complex, whether religion itself was not a neurosis, and whether the belief in the after life was simply held by people who were not sufficiently competent to meet the responsibilities of this life." They need not be alarmed, said Dr. Carlile. There was no conflict between religion and psychology, though it was unfortunately true that some exponents of the new psychology were

devoting their time to a tilt against the churches. They would be better employed in perfecting their own science. Up to the present they were not agreed as to what they meant by the terms they used. They were without clear separation of objective and subjective evidence. Indeed, Sir Clifford Allbut, some two years ago, declared that psycho-analysis was an eminent instance of false science and of the mischief of borrowing the terms of science to talk about notions which did not correspond to the requirements of science. There need be no fear that attacks from that quarter would be "each a little tinkling bell that signifies some faith's about to die."

John McNeill and John Wesley.

At a gathering held at the rooms of the Evangelical Alliance, London, to bid farewell to Mr. McNeill on his return to America, the evangelist, referring to the broadcasting of the evening service at the Metropolitan Tabernacle the previous Sunday, said: "What wonderful days we're living in! What would John Wesley have thought—John Wesley, who traversed the land from John o' Groat's to Land's End on horseback—if he could have stood in the pulpit at City-road and known that he could be heard by people from Penzance to Aberdeen!"

Dr. F. B. Meyer, voicing the feeling of those present, said: "As to John McNeill, just as you don't need to paint his native heather, its own essential sweetness and beauty being enough, so it is with our friend. When God fashioned him, he broke the mould; there never has been, and never could be, another John McNeill!" "John" can always go one better; and referring to the same point later when he rose to reply, he ventured to say: "There's another side to that question of God breaking the mould. It may be he said, 'I'll never make another from that; it will never do to risk another John McNeill!' He poured scorn on those who spoke of being 'too old at 70;' and declared that he felt just the same as he did at 35. Another 'Neillism' may be mentioned: 'To-day we have the scientists and the modernists raising all sorts of questions. The fact is, nobody knows what matter really is, and Sir Oliver Lodge says no one knows what time is. It is all speculation, and when it comes to speculation, I can do my own, thank'ee.'"

What is Northfield?

Writing in the London "Christian World," Dr. J. D. Jones asks the question, "What is Northfield?" and answers as follows:—

Well, Northfield itself is a charming New England town in the Connecticut valley. The town itself, with its tree-lined main street, is attractive and it is beautifully situated. Lying on the side of a hill, it looks down upon the Connecticut river and away to some beautifully wooded hills on the other side, and the mountains in the distance. It is really one of the prettiest places I have ever seen in America. But it is not its natural beauty that has made Northfield world-famous, but the fact that it was the home of D. L. Moody. Here he was born, here he lived, here he lies buried. And here the abiding results of his work are most clearly seen. For D. L. Moody was more than a mighty evangelist—he was a sagacious, far-seeing Christian statesman and philanthropist. Northfield to-day is the home of a girls' school, or college, with over five hundred students. Mr. Moody "got a concern," as our Quaker friends would say, for the education of the daughters of the farmers round about Northfield, who could not afford to send their girls to college. He started a scheme in which the girls themselves should contribute to the cost of their education by tak-

ing their share of the necessary service. The beginning he made was small enough. The speakers of the conference foregathered each day in school. It is the size of an average room" of the room. But the school grew by leaps and bounds. Originally designed specially for the girls of the neighborhood, applications began to pour in from all quarters of the States, until now practically every State in the Union has its representatives in the school. As the pupils multiplied, the school buildings were correspondingly increased. Dotted about over the campus are recitation-rooms (or, as we should say, "lecture-rooms"), science halls, library, gymnasium, music hall, dormitories, and the lovely Sage Chapel, where each morning the girls gather for prayers. I know of no girls' school in England that is equipped like Northfield. But though it has thus grown, it is still run on the original lines. There are no servants at Northfield; the girls do their own work. It adheres to Mr. Moody's purpose of providing a first-class education, on definite Christian lines, for girls who would find the cost of the average college prohibitive. The Northfield Seminary for Girls was soon followed by a similar school for boys at Mount Hermon, six miles away. Mr. Moody started this latter work with a capital of £5,000. So vastly has the work of the two schools grown that now it requires £30,000 a year to keep them going.

An Appeal to the S.A. Brotherhood.

A great calamity has overtaken the little cause among the soldier settlers at Barmera, River Murray, S.A. On October 15 a cyclone lasting only about one minute caused tremendous damage, our own chapel being completely wrecked, and is a splintered, crumpled heap. This is a severe blow to the little band of earnest and faithful disciples there. It is cause for thankfulness that there was no loss of life, for had it happened an hour later the Junior C.E. would have been holding their weekly meeting. Very little damage was done to the manse situated at the rear end of the chapel block, but Bro. and Sister Mudford received a severe shaking. It will cost £300 to erect the chapel. The local brethren are prepared to do all they can, to give money and voluntary labor to make the re-erection possible, but they are sorely in need of help, and make an appeal to the sympathetic brotherhood. The pictures of the chapel before and after the storm speak for themselves. Brethren, churches, will you help Send an offering as soon as possible to H. J. Horsell, organising secretary for S.A., Blandford St., West Croydon, S.A.



The Chapel at Barmera, S.A.,
Before the Storm.

Impressions of China.

Dr. Ray Killmier.

It is appropriate to divide impressions of China according to the channels by which they have been received. These are the five senses.

1. Of course the most important is the *visual*—what one sees. The most interesting of the appeals to the eyes are those concerning the people themselves. The men wear trousers, but these are covered by a long gown which reaches to the ankles, or split on each side from about the hips downwards. These gowns are usually blue, black or grey. They also wear a little round black skull cap as a rule, though now many wear foreign felt hats. They do not wear leather boots but cloth slippers. It is a picturesque and neat costume when clean, but the majority of people we see are not clean. The women wear trousers, usually half-mast, and a shorter gown reaching only to the hips. I was under the impression that footbinding hardly existed now in China, but in the streets of Yunnanfu the majority of women and girls to be seen have bound feet. The poorer people wear anything they can get. We often see country people in the streets with only a sheep skin on and straw sandals. We practically never see a pig-tail. These were abolished at the revolution. I expected to see a slant-eyed race, but found the Yunnanese have eyes very similar to my own. Their features are quite different from the Cantonese.

Nearly all the streets are very narrow, very crooked, very dirty and very rough. But three or four of the main ones are wider and straight. To pave these streets, big stones have been laid together with no shaping for the purpose. They are not even flat on top. This makes rough and difficult walking. Where there is a well just off the street, the stones get very wet and slippery, for the water spills as it is being carried in two buckets by a stick across the shoulder.

Yunnanfu has a population about the same as Adelaide, but so closely together are the people huddled that you can walk from any one side to the opposite in about 30 minutes. By the way, you have to walk or be carried in a chair; as the latter is so bumpy, walking is usually preferred. Just recently some rickshaws have been introduced, but most of the streets are too rough for them to travel. All transport of goods is on the back of coolies or ponies. Recently rough carts have been constructed with big solid wooden wheels, and these are occasionally seen pulled by bullocks or water buffaloes.

The streets are always crowded between 9.30 a.m. and 4.30 p.m. by a very slow walking, solemn, easy-going crowd. It is hard for a foreigner to thread his way through. The people go to bed late and get up late, about 9 a.m. You see them washing their faces, cleaning teeth and ears, and scraping their tongues at the public wash-stands on the street.

All the houses are roofed with Chinese tiles, which are cheap and serve the purpose well. When tiled on, the roof has the appearance of a series of parallel cylinders. When we had the snow re-

cently this conformation of the roofs was kept and presented a pretty sight. I saw some new buildings being erected. The uprights are round poles, not square as ours usually are, and the framework is built quite squarely, no oblique struts being put in at all. Thus as the years go by nearly all their walls get a little out of the perpendicular.

One of the strangest sights to me at first was presented when the cow was brought into our compound to be milked. I noticed a calf as well, and soon saw the use of it. They let it suck first to start the milk, then pull it away by the tail and commence to milk into a cup, which as it became filled was emptied into a bucket. At another place I noticed they had no calf, for it had died. So to make the cow give of its milk, the skin of the dead calf was stuffed and carried along with the cow, being placed in front of it when milk was required.

The country is very mountainous, the cities, such as Yunnanfu, being built on a plain only a few miles across. I expected China to be closely populated in the country parts, but in Yunnan a little village is found here and there, but for miles about between them no one lives—it is too hilly.

2. The next most important sense by which impressions are gained here is the *auditory*. As we learn the language we are coming to use this avenue more and more. But it conveys a lot, even though one does not understand the meaning of the sounds. On account of the tones in Chinese language we cannot use our old standards to judge by the person's voice whether he is surprised, pleased, angry, etc. Often on hearing voices raised in what seemed to be anger, we have looked around and found it was only a man or woman having a confidential chat to a friend.

The Chinese are fond of noise. They talk very loudly as a rule. They have drums and noise which is sometimes called music on every conceivable pretext, including weddings, funerals, theatricals, processions, etc. As a rule they are peaceable people. You never see one strike another. All quarrelling is done orally, but it lacks nothing in ferocity on this account. All through the night at various hours men are employed to go about and strike a gong or two sticks together to keep the devils away. In the morning well before day-break, the buglers of the Chinese army start in to enthusiastic practice. This bugling is a recent innovation, and as the Chinese have no ear for the notes of music, and the buglers are nearly all little boys, and as the bugles were made locally and are not all alike in key, some idea of the and are not all alike in key, some idea of the hideousness of it all may be imagined. I will draw a curtain over these auditory atrocities by just stating briefly that a parade ground exists about 100 yards from our place.

3. The *tactile* sense does not convey much to us, as we don't touch more than we can help, for everything and nearly everybody is so dirty. The common custom is to blow the nose without a

handkerchief and then wipe it with the palm of the hand and rub it (the hand not the nose) on the nearest wall or under the seat. So wisdom says, "Don't use the sense of touch more than is necessary."

4. But what we lose by not being able to use the sense of touch is more than compensated by the increased use of the *olfactory* sense. We are hoping that the usual physiological law will not hold good here, namely that increased usage causes hypertrophy. For, if it does, we will come home with noses very much larger than they were—I have never met such a variety of smells before—in fact I did not know they all existed. Every few yards you walk in the streets adds a new aroma to your immediate atmosphere. There are good ones and bad ones—particularly the latter—of every description imaginable. I cannot enumerate them all if I would, for I think there is not a sufficient variety of words in our language to make clear the many fine distinctions. You do not have to look far to find just cause for many of the olfactory insults, and the olfactory compliments are mostly appetising smells derived from the street kitchens and eating houses, of which there are many.

5. Lastly, there remains the *gustatory* sense. We may not like everything Chinese, but it is a fact that we all find Chinese meals appeal to our sense of taste very pleasingly. Particularly is this so when cooked at home by our own cook, for then we know something of the origin of it. We are getting quite expert with chopsticks, and look forward to a Chinese meal once or twice a week. Everyone has a basin of rice and chopsticks, and the food is brought in basins and set in the centre of the table. Each one helps himself with his chopsticks, and places a little on his own rice just as he requires it. There are 10 or 12 different varieties of food as a rule—meat balls of beef and pork in very appetising gravy, bamboo shoots and many other kinds of vegetables, peanuts, chestnuts, cheese in flakes, chopped up bones in gravy. We went to a real Chinese feast on Christmas Day, prepared by Chinese alone. We enjoyed much of it, but there were some dishes we thought twice about, as sharks' fins, fish's stomach, sea-slugs, etc. But if you can for time being forget the name and origin, the taste is not so bad.

Gambling.

It is said that gambling is sport. I wish it were. I am no "kill-joy." On the contrary, I have been headmaster for over twenty-five years in schools in Central London, and even more Central Manchester, and all my efforts have been to make possible for town boys the pure playing of those games which I learnt whilst I was a boy. There is no better game than football, if it is played for its own sake; but whenever money comes into the game it degrades it. The number of people who gamble is infinitely greater at present than it was. I would like to see the Labor Party and the working man deal with the Capitalist bookmakers. What is the good of a law which does not affect the evil? What is the good of a law which acts only occasionally, and which allows millions of sheets to be circulated through the post appertaining to sweepstakes and other forms of gambling?—J. L. Paton, M.A.

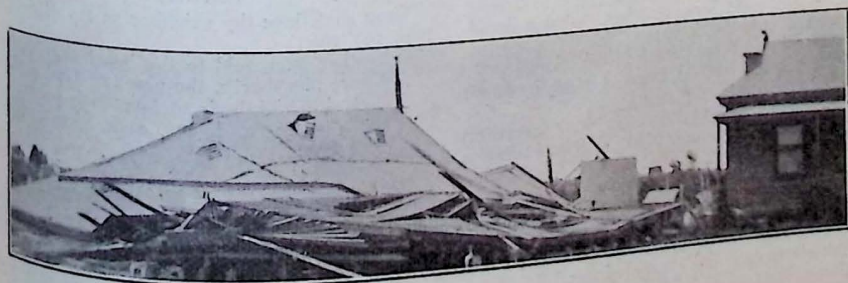
Past—Present—Future.

(1 Thess. 1: 9, 10.)

Conversion.—"Turn to God from idols."

Consecration.—"To serve the living and true God."

Contemplation.—"To wait for his Son from heaven."



The Chapel at Barmera, S.A., After the Storm.

The Home Circle.

Conducted by J. C. F. PITTMAN

Gladstone's Favorite Hymn.

Many stories are told of Mr. Gladstone, but none prettier than this: that every Sunday he repeated Sir Robert Grant's well-known "Hymn for the Aged."

"Thy mercy heard my infant prayer;
Thy love with all a mother's care,
Sustained my childish days;
Thy goodness watched my ripening youth
And formed my heart to love Thy truth,
And filled my lips with praise.

"And now in age and grief, Thy name
Doth still my languid heart inflame,
And bow my faltering knee.
Oh; yet this bosom feels the fire,
This drooping heart and trembling lyre
Have yet a strain for Thee.

"Yes, broken, tuneless, still, O Lord
This voice transported, shall record
Thy goodness, tried so long.
Till sinking slow in calm decay
Its feeble murmurs melt away
Into a seraph song."

Her First Bouquet.

She was a very old colored woman and she was attired in a suit of rusty black.

Her dingy hat was ornamented by a spray of faded flowers and the old hands, knotted and twisted with rheumatism, grasped a shabby handbag.

A white handkerchief was folded high about her neck to hide an enormous growth.

Ethel, sitting just behind her, had come from a visit to Mrs. Gordon. She had insisted on presenting her with a bouquet of flowers from her conservatory. Ethel was thinking as she sat there with them in her lap how beautiful and fragrant they were. They would look so pretty in the centre table of her living room at home. No one had such lovely flowers as Mrs. Gordon.

Then the old colored woman got on. Ethel looked at her with a quick rush of sympathy. She did not think of changing her seat, she was too fine for that.

"Poor thing," she thought, as she looked down and saw the growth on her neck that even the white handkerchief could not conceal, "Poor thing!"

A sudden resolution took hold of her—one that was so insistent she could not thrust it aside.

She rose quickly and laid the bouquet from Mrs. Gordon's conservatory in the old colored woman's lap.

The old colored woman started, then she stared up into Ethel's sweet young face lighted by its warm, bright smile.

"Lan' sakes, chile," she cried. "You don't mean dese heah flowers foh me, does you?"

Ethel nodded.

"Yes, for you," she replied.

The old colored woman looked from her down to the flowers.

"I'se past seventy," she replied almost solemnly, "and dis am de very firstest time dat anybody ever give me a bouquet."

A moment later the car stopped and the old colored woman, carrying very carefully the beautiful bouquet, started to get off.

"Careful aunty," warned the conductor, as he took hold of her arm.

The old colored woman looked at him with a certain dignity.

"Mister conductor man," she replied, "I'se gwine to walk the bestest I hab yet. Dat pretty sweet young lady back in de car done gib me my firs' bouquet."

The car moved on. Ethel in her seat looked down at her empty lap.

The flowers had been beautiful, but she was not regretting them. Instead she was seeing again the sudden radiance on a thin worn old black face.—Susan Hubbard Martin.

Never Do It.

Never make yourself the hero of your own story.

Never present a gift, saying that it is of no use to yourself.

Never fail, if a gentleman, to be civil and polite to ladies.

Never read a letter belonging to some one else, unless they ask you to do so.

Never associate with bad company. Have good company or none.

Never call attention to others' looks.

Never look over the shoulder of another who is writing or reading.

Never interrupt another in the midst of a sentence. Wait patiently until he has finished.

Never refer to a gift you have made or a favor you have rendered.

Never appear to notice a scar or deformity of anyone present.

Never answer questions that have been put to another.

Absent Ones.

Absent ones, dear absent ones,
Who seem to dwell on earth no more;
Since Death's hand closed that fateful door
So fast, not all our prayers prevail
To overcome that thwarting veil
That dulls your eager fond replies,
Responding to our passionate cries.
Absent ones, oh! absent ones.

Absent ones, dear absent ones,
Could we but find a certain way
Our tender message to convey,
Could we be given one bright smile,
To stay this yearning grief awhile!
It would assuage our dull distress
By love's soft ministry to bless.
Absent ones, oh! absent ones.

—Lenore McDowell.

Natural.

Ethel—"Please, can you tell me the time?"
Willie—"I don't know exactly, but I know it isn't 4 o'clock yet."
"Are you sure?"
"Quite, 'cause I have to be home at 4, and I'm not home yet."

Someone Else's.

When, one Saturday night, Millie delivered the week's washing, she had a black eye.

"Oh, Millie," said Mrs. Hawkes, "what a dreadful bruise! How did it happen?"

"A man hit me," explained Millie, simply.

"Oh, that's terrible! I hope—I hope it wasn't your husband that struck you?"

"No, ma'am, 'twasn't him. He don't never hit me. He treats me more like a friend than a husband."

A Witty Poet.

Editor: "We can't accept his poem. It isn't verse at all: merely an escape of gas."

Aspiring Poet: "Ah! I see; something wrong with the meter."

The Family Altar.

J. C. F. P.

SUNDAY.

How amiable are thy tabernacles, O Jehovah of hosts! My soul longeth, yea, even fainteth for the courts of Jehovah.—Psalm 84: 1, 2.

"Of good Archbishop Leighton it is said that the Sunday was his delight, and no slight hindrance could detain him from the house of prayer. Upon one occasion, when he was indisposed and the weather was stormy, his friends urged him on account of his health not to venture to church. 'Were the weather fair,' was the reply, 'I would stay at home; but since it is otherwise I must go, lest I be thought to countenance, by my example, the irreligious practice of allowing trivial hindrances to keep me back from public worship.'"

Reading—Psalm 84: 1-4.

MONDAY.

The first day of the week.—Acts 20: 7.

"Blest day of God, most calm, most bright."

"Sweet day, whose blessed interludes of praise
Make life's dim pathway bright;

Blest day, the earnest of those endless days,
Not closed by death or night."

Reading—Psalm 84: 9-11.

TUESDAY.

Not forsaking our own assembling together, as the custom of some is.—Hebrews 10: 25.

Church Bromides.—In the church pharmacy there are at least four bromides that infallibly induce a quiescent conscience, and gently put the patient to sleep:—

1. "The fact is, I work so hard all the week that, when Sunday morning comes—" (Vary to suit the age of the patient.)

2. "When I was a boy, I was made to go to church three times a day, so now—" (useful also for a woman patient.)

3. "Company came just as we were about ready—" (Never fails.)

4. "I came twice, and not a soul spoke to me." (Succeeds every time.)—"Living Church."

Reading—Hebrews 10: 19-25.

WEDNESDAY.

I was in the Spirit on the Lord's day.—Revelation 1: 10.

On a recent Sunday evening at Bournemouth, England, Dr. J. D. Jones spoke upon the Sunday question, and especially commended the example of the famous runner, E. H. Liddell, who refused to run on a Sunday in the Olympic Games. "I like E. H. Liddell for that," exclaimed the preacher.

Reading—Psalm 116: 12-19.

THURSDAY.

There Jehovah will be with us in majesty, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.—Isaiah 33: 21.

"The Lord refreshes his people: he satisfies them; he beautifies them, and defends them."

Reading—Isaiah 33: 17-22.

FRIDAY.

Thou shalt love thy neighbor as thyself.—Matthew 19: 19.

"O brother man, fold to thy heart thy brother.

Where pity dwells, the peace of God is there:
To worship rightly is to love each other.

Each smile a hymn, each kindly deed a prayer."

—Whittier.

Reading—Luke 10: 25-37.

SATURDAY.

Always abounding in the work of the Lord.—1 Corinthians 15: 58.

"There are too many people who are only pious when things go well."

Reading—Isaiah 40: 27-31.

Prayer Meeting Topic

November 26.

Daniel's Prayer for Restoration.

(Daniel 9: 1-19.)

Horace Kingsbury.

When Nebuchadnezzar carried the Jewish people away from their own land into Babylon, Daniel was a youth among the captives. Because of peculiar fitness he was selected and trained for service in the palace of the foreign king. He acquitted himself well, proving faithful to his trust, and faithful to his God.

"Daniel at the court of Babylon resembles Joseph at the court of Pharaoh. Both were involuntary exiles from their country and people; both were great statesmen; both maintained the purity of their religion and their personal character, though surrounded by idolatry and corruption; both rose by their wisdom and integrity from slavery to the highest dignity in a heathen empire; both are shining examples of loyalty to God and to virtue."

In writing on "The Message of Daniel," Dr. G. Campbell Morgan says: "In Daniel we have the revelation of the power and wisdom of the Lord God in the government of the world to the end of the days." Looking through the visions of this book at the government of God, Dr. Morgan says there are two things impressed upon the mind: "The first is that God is guiding evil to full development, in order to final destruction. The second is that he is overruling good to full development, in order to ultimate victory."

In the ninth chapter Daniel, burdened with the failure of his own people, makes confession of their sins, and pleads for a return of God's favor. "We have sinned," he says, "and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land." He admits all the way through the prayer that his people have sinned against light, and are suffering in consequence, and it is only because mercies and forgivenesses belong to God that he makes his approach to the throne.

There is no murmuring against the divine government. That had come to pass which was foretold in the event of disobedience. "As it is written in the law of Moses, all this evil is come upon us." "The Lord our God is righteous in all his works which he doeth, and we have not obeyed his voice." Surely Daniel knew, "The Lord is high unto them that are of a broken heart, and saveth such as be of a contrite spirit," and he was emboldened to pray even more urgently.

"O Lord, according to all thy righteousness, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name."

It is recorded that Daniel prospered in the reign of Cyrus the Persian, and we know that Cyrus was an instrument employed by Jehovah in the execution of his designs of mercy toward the Jews.

Suggested Hymns—Sankey's Collection.

754, 235, 647, 707.

Our Young People.

Conducted by W. CALE

Dream True.

You build your dreams, your dreams build you.
Dream, little girl, dream true.

For all your dreams come drifting home,
Like ships across the silver foam
With cargoes new:

Each dream that sails from out your mind,
A harbor in your heart will find;
Forgotten, drifting, though it be,
No dream is ever lost at sea;

The dreams you launch come back to you.
Dream, little girl, dream true.

Where'er you be, whate'er you do,
Dream, little girl, dream true.

Dream of the sun behind the rain,
Of hope and cheer and joy again,
Of blessings new.

Think well before a dream you make—
That dream your life may bless or break;
For what we wish and plan and will
We win at last, for good or ill.

The dreams you launch come back to you.
Dream, little girl, dream true.

—Mary Carolyn Davies.

A Bible Story for Juniors.

Here is an excellent travel-story. It is from "A Travel Book for Juniors." Hardly a better method could be imagined as a line of approach to the Scriptures for the modern junior boy. Dick is with his uncle and aunt on a journey from America to Palestine to meet his father at Jaffa.

Dick Meets his Father.

When Dick opened his eyes next morning he could hear the splash, splash of the water as the crew washed off the decks. He knew it was early, but there was to be no lying in bed for him this morning; this was the day he was to see his father. Carefully he dressed in his new tweed suit with his best blouse and necktie, and slipped off on to the deck.

Off to the east he could see the coast of Palestine as the steamer chug-chugged steadily along toward Jaffa.

"See, we have just passed Gaza," said a friendly steward, pointing out a spot that looked faintly like a town a distance back from the shore. "They say that is the place where that strong man in the Bible named Samson pulled up the big stone gate to the town and carried it off on his shoulders."

"But what is that blue ridge over there?" asked Dick, pointing further north.

"Oh, those are the hills of Judaea," responded another voice. It was Uncle Jack, who had just come on deck. "Those hills are back many miles from the sea. That first yellow, sandy shore line you see is the beginning of a plain that extends along the coast almost the length of Palestine. But we can see the location of these plains and mountains more clearly on a map. Let's see just where we are." By the time breakfast was over and baggage ready, Dick felt he could draw from memory an outline map of Palestine. He took a piece of paper and tried it. This was the result: "See how easy that is, Uncle Jack? That point with Mount Carmel on it is about half-way down the coast. Then the Sea of Galilee is just west of it. The Jordan river runs down to the Red Sea almost directly south. Jerusalem is about on a line with the north end of the Dead Sea. And Jaffa is almost west of Jerusalem."

"Jaffa! there it is." Sure enough, they were at last reaching the city. "Tell me about Jaffa," said Dick, excitedly. Quickly Uncle Jack gave him some facts. It is one of the oldest cities in the world. It dates back hundreds of years before Christ. They say it was from this town

that Jonah sailed to get away from God's command. It was through Jaffa, or "Joppa," as the Greeks called it, that timber was brought for Solomon's temple at Jerusalem.

Dick had been watching; as they neared the shore he saw a great reef of rocks against which the waves dashed angrily. Inside this reef the water was more quiet, and the ship dropped anchor.

"Father, there's my father," cried Dick, as he saw his father coming in one of the little boats to meet his son. Each one had to scramble over the ship's side, balance on the end of the ship's ladder until the boat below was brought into position by a wave, and then jump. Then followed an exciting row to the shore. Dick saw old men squatting cross-legged on little platforms beside their wares. Huge turbans of bright colored cloth covered their heads. Their wares were spread out on baskets on the ground.

Finally, they came to a house on the seashore where they saw Simon the Tanner once lived. "Who was Simon the Tanner?" Dick's father brought out his pocket Bible and found in the Book of Acts, 9: 43-10: 48, the story about the apostle Peter, beginning, "And it came to pass that he abode many days in Joppa, with one Simon a tanner." It told of the vision that Peter had while he was resting on the housetop, a vision in which God made him understand that he wanted not only the Jews but all the world to know the wonderful story about Jesus. It was as if Jesus were saying over again, "Go ye into all the world and preach the gospel."

They read the story together and then went into the court in front of the little flat-roofed house and looked about. A man was going up a flight of stone steps on the outside of the house leading to the roof. Was he going up to rest, as Peter did? No, Dick saw him reverently kneel in prayer.

"Richard," said his father, "this queer old town, the starting point for your trip into the Holy Land, was in a way the starting point for the story of Jesus to go out of the Holy Land to the whole wide world. For Peter, after his vision, went down to Caesarea, a town which was largely Roman, and began preaching to the Gentiles. We are Gentiles, too, you know, and it was through those great Jewish missionaries like Peter and Paul, that the Christian message spread over the world to us."

They made their way to the railway station; there the train was ready to start. They stepped aboard, and were soon on their way to Jerusalem, fifty-four miles away.

Christian Endeavor Abroad.

In the country of Germany, where in many places people are actually suffering from starvation, the Societies of Christian Endeavor have more than doubled since the war-time and great conventions are being held, in spite of the poverty and terrible depreciation of German money.

In Hungary, Christian Endeavor has become a great evangelizing force and all sorts of relief work are taken up by the societies. Even in Poland, where the Protestants are comparatively few, Dr. Clark tells us of splendid conventions numbering 2,000 or more in attendance. From Esthonia and Jugo-Slavia, and from the new republics of Europe of which we seldom used to hear, letters coming to Dr. Francis E. Clark continually tell that Christian Endeavor is coming into the front rank of religious forces.

From South America and South Africa and Great Britain, good news has also come to this great leader of Christian Endeavor during the last few months.

Foreign Missions.

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

Shanghai.

Bro. Cameron writes:—

"The property at Quenming Road, Shanghai was purchased as from June 1, 1924. This we transferred to the Federal Committee on March 18, 1924. The local funds produced £200 to help the purchase. Of the 17 persons baptised at Easter 12 were men. Miss Voong, a Bible-woman, was one of the women. This step she took as her own earnest wish." In a later letter Bro. Cameron writes from the Hills district, Kanshou, where he was spending a few weeks' holiday. He says the evangelist reports:—

1. Each Sunday afternoon from five o'clock to 6.30 preaching is done at a place a little way from our building by our members (volunteers).

2. Then there is a helper who, every Sunday evening from 7 to 9, has preaching in another part.

3. Then we have our own direct work on Tuesdays and Fridays, when Mr. Ning-Sae-pao and helpers preach in an adjoining district. The above are in addition to our regular church and school work and prayer meetings, Christian Endeavor, etc.

Miss Voong, our Bible-woman, had to enter hospital for a couple of weeks owing to a bad leg. I hear she is out and was able to attend the services last week.

F.M. Calendars.

Do you want a Foreign Mission Calendar for 1925? We have a beauty to offer you. This has been designed by J. E. Allan, and contains pictures of F.M. work and workers, a calendar for each month, names and addresses of all our missionaries. It is beautifully printed by the Austral Coy. It will make a valuable and interesting Christmas gift. The cost is 9d.; post free, rod. Send orders to Austral Printing and Publishing Co., 528, 530 Elizabeth St., Melb., Victoria.

Baramati.

Miss Blake sends a very interesting letter telling of the good rains that have fallen in the Baramati district. She has managed to have a very nice patch 55 ft. x 27 ft., in which she has sown a crop for food for the bullocks. The sufferings among the people have been very great. Many are literally starving for the daily bread. Work has been very scarce, and it has been hard under these circumstances to interest them in the gospel message.

Sister Blake has managed to purchase a second-hand vehicle, and with her two bullocks is looking forward to good work in visiting the surrounding villages.

Sister Blake tells of one good Tasmanian brother, not rich in this world's goods, who has started a matchbox collection. He puts 2d. a week in his box for benevolent work in India (this is apart from his ordinary subscriptions). When he gets 12 pennies he changes them into a shilling, and puts the 1/- into another box, and begins again. That is 2d. a week. He says he would get match-boxes for all the boys and girls in his Sunday school if they will use them. He and his wife are a couple of dear old saints.

Some of the Bhampta women seem attentive, and Miss Blake visits them regularly every Thursday and Sunday mornings. Bro. Coventry too is hopeful about the mission. One of them, a convert of three years ago, is a good Christian, and has improved wonderfully and grown in grace.

One of the most interesting parts of Miss Blake's letter is what she tells of the husband of Esther, our first orphan girl to be married.

Esther's husband is a spiritually-minded Christian, who is employed in the Dunkard Brethren Mission. The Dunkards have their own peculiarities, such as feet washing, and the women wear wee caps for prayer time in the house; but they are truly Christ's people, and are out and out for the Bible. Miss Cameron reports that Esther is very happy in her new home.

Dispensary Work at Baramati.

Since writing the last news letter we have had a very busy time in the dispensary. Besides the usual treatments of all kinds a little lad about 14 years old was brought to us on June 11. He had fallen from a tree and sustained a very bad compound fracture of the femur. The boy's leg was set and put in splints while he was under an anæsthetic. He was then placed in our little sick room on a bed with his leg suspended from the roof. For a whole month he lay thus; we dressed his wound and fixed his splints daily. At the end of this time he begged to be allowed to return to his own village. His leg had quite knit together, and was almost strong enough for him to stand on. While in our midst this lad, his grandmother (who nursed him while he lay ill), and his other relatives learnt much about Jesus Christ, the true Saviour. The orphan boys often had a share with us, by singing hymns and telling Bible stories to these people. The treating of this case opened up several villages for us, so that when Dr. Kolhatker went again with one of our evangelists to that and surrounding villages, 45 patients asked for treatment from him, and the people were also very ready to hear the gospel. During July we were called to a serious mid-wifery case. A Brahmin doctor in the village being unable to manage the case himself called for our assistance, which we were very glad to give. After doing all in our power to relieve the patient by natural means, we were forced to resort to a craniotomy operation. I praise God that he gave me the strength to do it and so saved the mother's life. Her total recovery without even a sign of sepsis was wonderful. This we feel was in answer to prayer.

We feel God is still with us. May he be glorified through all our efforts.—E. M. Caldicott.

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.

WANTED.

Wanted by business man (active church member), position in warehouse or store, fancy goods, stationery, bookseller. Well recommended. Apply by letter, Austral.

BEREAVEMENT NOTICE.

Mrs. W. Potter and family, 139 Phillip St., Waterloo, wish to return sincere thanks to ministers of Church of Christ, also deacons of City Temple, and members, in sad loss of her beloved husband and father, William Potter. "Peace, perfect Peace."

A Successful Speakers' Plan.

In a recent article in the American "Christian Standard," under the heading "Flashes from the Southern Cross," Fred. T. Saunders has the following: "There are thirty-two churches in the fold around Sydney, of which ten have been established within the past five years. These thirty-two churches combine in the organisation of their morning meetings for worship on the Lord's day. That is to say, the available speakers are divided among all. Once in each six months representatives of the churches meet and arrange a combined 'Speakers' Plan.' The speakers number 116, and the train service which provides for the pleasure-seekers also provides means for the brethren to fulfil their appointments. While I was there, one of the churches issued a challenge to the others. Burwood church was not in existence five years ago. There are nine of its members who can exhort with acceptance. These nine men were planning for fifty gospel messages among them in thirteen Sundays. Has any church in the States a better record? May you will like to see the plan, so I am enclosing a copy. It may interest C. J. Sharp. This system has been in operation in Sydney for nearly twenty years. There is no doubt of its success, for every meeting is served, and every man who can speak is used." In an appreciative note the editor of the "Standard" thus comments on the plan: "It can not fail to succeed, for it is wholly in harmony with New Testament precedent. Everything is done decently and in order. It calls for the full development of all the talent of all the churches, and keeps each church in constant and vital touch with all the churches that co-operate under the plan. The plan is the very soul of simplicity, and how it could fail to work is far beyond our understanding. It adequately and systematically provides for services for every church and keeps the talent of the churches constantly employed. It makes 'closed doors' impossible. It keeps a deep interest in religious affairs constantly alive, and keeps all the congregations in close fellowship. It is thoroughly practical, and, what is much more attractive, it is in close accord with the apostolic method and spirit. We feel under lasting obligations to Mr. Saunders for his thoughtfulness in forwarding us a copy of this plan, and assure him positively that we will do all within our power to get those of 'the States' to put it into constant use."

COMING EVENTS.

NOVEMBER 15.—Boronia Sisters' Auxiliary. Sale of Work. Opened by Mrs. Gill, President Women's Conference, 3 o'clock. Christmas gifts. Home-made cakes and jams specialised. All cordially welcome.

NOVEMBER 20.—The Annual Demonstration of the College of the Bible will be held in Lygon St. chapel, on Thursday, Nov. 20, at 8 p.m. Diplomas and certificates will be presented. Students' programme. Collection for library fund. All are welcome.

NOVEMBER 21 and 22.—Friday, Nov. 21, 7-45 p.m.; Saturday afternoon and evening. Grand Bible School Extension Sale of Work will be held in the beautiful enlarged school hall, The Avenue, Surrey Hills, under the auspices of the ladies' guild. Various stalls, well stocked with superior goods, have been arranged. Mrs. E. W. Greenwood has kindly consented to open the function. Something for everybody and a welcome for you. —A. Ward, president, E. Wilson, hon. secretary.

NOVEMBER 24.—Annual Demonstration and Prize-giving, Victorian Bible School and Young People's Department. Lygon St. Chapel, Monday, Nov. 24.

DECEMBER 7.—Pahran 72nd Anniversary service, also commencement of 4th year of Bro. L. C. McCallum's ministry. Bright services and special singing. All past members and friends most cordially invited to attend. Help us to make a great meeting.

DECEMBER 7. — QUEENSLAND FOR CHRIST.—£500 Offering. Pray and prepare for a personal participation.

MORE THAN EVER BEFORE

Feng Yuhsiang, "the Christian General."

From a Lecture by A. M. Ludbrook.

Of the Christian army, and of camp life, perhaps enough has been said. So I pass on to speak of the hero of our story, Feng Yuhsiang.

He was born of humble parentage in central China some 44 years ago, and grew up a boisterous, fun-loving youth. He enlisted in the army at 18, and two years later witnessed some of the horrors of the Boxer outbreak, in fact, like Saul of Tarsus, actually assisted in the persecution and slaughter of Christians. But he was deeply moved by their calmness and constancy in the face of death, says Mr. Broomhall in his biography. He began to make enquiry into this strange faith; and when John R. Mott in 1913 visited Peking, Major Feng publicly accepted Christ, and henceforth showed himself an ardent Christian and reformer. And this is the man, now a general, who, with his army, largely Christian, is holding, in a military sense, the great capital of that great country, with its wealth, its railways and its arsenals, in the hollow of his hand. May not such a fact be fraught with destiny for China, and even for the world?

"Six feet of splendid manhood" well describes him; yes, he is good measure, physically, intellectually, morally and spiritually. A kindly smile often illumines his features, his teeth showing at times under his bushy moustache. His voice is ordinarily soft and easy, and with no touch of harshness such as one might expect of a military leader. He urges his men to study the Bible and really repent before they are baptised. He constantly visits the sick ones in hospital, and prays for them in the presence of his troops. And though a strict disciplinarian, his soldiers love him!

He is a man of simple tastes and temperate habits. He has a strong sense of humor. Not long ago on the occasion of Marshal Wu's birthday, he sent him, suggestively, a wine jar full of distilled water, with a little homily urging him to inaugurate a temperance campaign among his soldiers. This is the leader against whom Feng has now turned. When the latter was told that some people thought him changeable, he laughed and said, "Tell anybody that I, Feng Yuhsiang, will help any party that convinces me it is out for the country and the people, and I will oppose any party that I am convinced puts its own interests first and those of the nation second. I have not been, am not, and never will be, committed to any party under a pledge to support it right or wrong." There speaks the true man, the Christian patriot. "Consistency is a jewel" generally speaking, but sometimes (of a sort) it is wicked.

Another incident. A few years ago Gen. Feng was appointed Governor of Honan. Six months later the President removed him from the position. No reason given. As Governor his success and popularity had been unparalleled. At last it came out that he was removed from his high office because he would not fleece the people by crushing taxation to provide funds for his overlord.

A correspondent of the "North China Herald" relates that entering a large drill ground at the camp, he noticed a short distance ahead a uniformed soldier riding a bicycle. Arriving first the man alighted and turned to open the door of the visitor's car. "You are Mr. —?" The General has been expecting you," he said, with a twinkle in his eyes. "Will you please follow me?" The man was dressed in a simple, grey cloth uniform, with no sign of rank. Chatting cheerily he led the way into the guest room. Except for a table and some chairs, made in the camp furniture factory, there was nothing either for use or adornment, only that on the walls were some Bible pictures and texts. "Please take a seat there," said the soldier, indicating the "big-seat" of honor. He

then took the host's seat opposite and said, "I am Feng Yuhsiang."

He told how he became a Christian, and stated with fervency and conviction that while China needed education, and roads and other forms of communications, "her greatest need is the Gospel of Jesus Christ." "How can Christianity save China?" queried the visitor. "Through the opening up of more Christian schools, and the propagation of education on Christian lines. Through personal and Christian character first."

On the table at mess, to which the visitor was invited, there was nothing but steamed bread and a kind of very rough rice. "This is our regular meal," said the General; "we are too poor to buy good rice. We get no funds from the government, and what little we receive is only enough to buy what you have eaten. My soldiers are well controlled. They do not steal or take shop-keepers' wares, like some others do. My soldiers do not loot, nor do they rob." That was no vain boast, for when the cables two or three weeks ago reported that Feng's army had occupied Peking, it was added that not a shot was fired, there was no violence, no looting. "But do your soldiers never feel like mutinying because you receive no funds from the central government?" said the guest. And (with slight transposition of a phrase) there came the reply, "No, they will never mutiny without my consent. I will never allow them to mutiny. I control them properly. And my soldiers love me."

That this affectionate regard is mutual, the following incident shows. A writer says: "He is like a father to them. He calls them his 'boys.' They would die for him. A little thing revealed the secret. We landed with the General from a boat at Taoyuan, 30 miles up the river. The 3,000 men were there, facing the southern army. As we passed through a narrow covered way, soldiers stood at intervals like statues with fixed bayonets. The General gently touched each soldier's arm as he passed!"—a friendly touch, a brotherly touch, yea, I would even add, a Christly touch! For do we not read, "And Jesus, moved with compassion, put forth his hand, and touched him."

And this is the man whom an Australian scribe has recently characterised as "the treacherous Feng." "It was not an enemy" that did so, "then I could have borne it." "Treacherous?" It instantly brought to my mind Michal's cruel jibe at David's dancing before the Ark. What, in effect, was the king's reply? "It was before the Lord; and if this be vileness, then will I be yet more vile." And if it be "treacherous" to follow after truth, temperance and righteousness, rather than their opposites, and to seek the highest good of one's people rather than continue to support selfish and unprincipled leaders who are playing their country false, then I pray God to strengthen the heart and arm of Feng Yuhsiang to be more

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"treacherous" still, and, I would devoutly add, of me his humble servant, too.

Now I have hitherto referred to our hero, as has the press (usually so up-to-date) as General Feng. By a kind of accident, I might almost term it providential, there has quite recently come into my hands a Sydney religious weekly, with a paragraph, quoted from the "Missionary Review" for August, containing the following interesting items. General Feng has been promoted to the highest military rank in the Chinese army, as in that of France, the rank of Marshal. So that, in more respects than one, he now stands higher than ever in the councils of China, and of the Christian community in "the land of Sinim." May he be divinely helped to be true to his great trust!

But according to the story-books what is a hero without a heroine? Some time ago Feng Yuhsiang lost his wife, she dying in the Peking Hospital. A fine woman, and one that greatly helped her husband in his Christian activities. He was left with five children to train for China and for God. But he has recently married again. And Marshal Feng's bride is not only a highly educated lady, a graduate of the Goodrich school for girls and of Yenching College; she is also a zealous worker for Christ, and secretary of the young Women's Christian Association of Peking. Oh, I think if ever "marriages are made in heaven," that one must have been.

And now, this lecture shall not close without a tribute of praise and thanksgiving to the Almighty that he has raised up this great man—this greater Cromwell, in respect to his vaster opportunities and possibilities of service to God and to humanity—to make wider and yet more wide the bounds of freedom in China, and to advance the kingdom of Christ in that great land. And should not our prayers, and the supplications of all Christendom, ascend to the throne of the heavenly grace, that God may grant unto Feng Yuhsiang, and his comrades, and all Christian workers in China, strength and wisdom and guidance; that this immensest population, this oldest existing civilisation, this greatest centre of heathenism amongst human-kind, may become the choicest jewel, the greatest and brightest gem, in the crown of the Redeemer.

Victorian Women's Executive.

The usual monthly meeting was held on Nov. 7. President, Mrs. Gill, presiding. Mrs. F. Lee led the devotions, giving some beautiful thoughts on "Self Denial." Mr. J. E. Shipway received the thanks of the meeting for his very interesting address on Home Missions, "Winning Souls for Christ in the Home Land."

Miss Darnley conveyed greeting from our old friend Mrs. D. A. Ewers. Apologies were received from Sisters Lyall, Ludbrook, Shipway, Mitchell, Stevens, Ellis.

The collection for Mrs. Wedd amounted to £5/10/-.

Additions from Bible schools: North Richmond, 1; Fairfield, 4; Boronia, 1; Gardiner, 8; North Fitzroy, 2; Ivanhoe, 1; Ascot Vale, 1.

Home Missions Committee have visited South Yarra and Gardiner churches. The committee conducted the South Yarra mid-week service; at the former place all enjoyed the excellent essay on "Co-workers," by Mrs. S. Wilson. These meetings in the interest of Home Missions are pleasant and profitable.—V. Main, Supt.

Members of the Moreland church visited the benevolent home. A number of wards were visited, and gifts of cheer distributed. Mr. Gale conducted a service in the hall which was very helpful to the old folks. North Fitzroy will visit the home this month.—E. Tuck, Supt.

Twenty-nine visits paid to the various hospitals. Books, papers and gifts of cheer distributed to the inmates.—S. Meyer, Supt.

Prayer Committee visited Coburg, several taking part in the meeting.—E. Stevens, Supt.

Girls' Mission Circles.—Ascot Vale held combined meetings with the Phi Beta Pi which are

very interesting. A splendid parcel of 112 articles sent to India. Hawthorn circle has forwarded a large parcel to India, and are now working for the Mission to Lepers.—J. Smith, Supt.

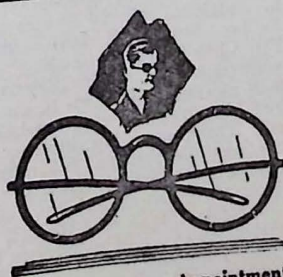
Isolated Sisters.—36 letters have been written—13 replies. 10/- received for Jubilee offering.—P. Ellis, Supt.

Women's Mission Band.—Receipts for quarter ending Oct. 31: Carnegie, £1/5/-; E. Camberwell, £2/12/-; Lygon St., £4/6/-; Hawthorn, £5/4/6; Balwyn, £1/9/-; Middle Park, 17/-; Gardiner, £3; Emerald, 15/-; Bamba Rd., £1; South Yarra, £1/16/-; Malvern, £1/17/-; Swanston St., £3/18/-; Total, £27/19/6. Expenditure: Mr. Bagley for Home Missions, £13/19/9; Mr. R. Lyall for Foreign Missions, £11/3/9; Mr. Enniss for Bible College, £2/16/-.—J. E. Huntsman, Treasurer.

Next meeting of Executive, Dec. 5. Miss Ellis leads devotions. Speaker, the Matron of Eye and Ear Hospital. Gifts will be received for distribution amongst inmates of the institution. Afternoon tea will be served in the usual way. Opportunity will be taken to say *au revoir* to Mrs. P. D. McCallum who is leaving for America.

Churches who have not sent in their Diamond Jubilee offering are kindly reminded to do so as soon as possible.—Secretary, Miss Rometch. 240 Graham St., Port Melbourne.

"Let us be kind, for life is short,
The longest life flies fast away,
Let us not say the angry word,
But patient be, while yet we may.
Let us be bright, for life is hard,
And disappointments mark the track;
There's not one person that we meet,
But has some burden on his back.
Let us have hope, for 'God is love,'
His love unchanging lasts for aye;
Oh, may we fix our hopes in him,
For all of earth shall pass away."



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News of the Churches.

Queensland.

Gympie midweek prayer meetings are good. Services on Sunday, Nov. 2, were well attended, and were conducted by Bro. C. Trudgian. Bro. E. Flynn, of New Zealand, Bro. E. J. Kingston, of Burringbar, N.S.W., Sister Williams of Annerley, Qld., were visitors. At night a young lady made the good confession. Attendance at Bible school (Gympie only), 56. Wet weather has hindered progress with the cutting out of the Enterprise building, but it was expected that all would be in readiness for the erection on the 8th.

The work at Annerley is progressing favorably. Three confessions since last report. Splendid gospel services. Bro. Young is giving a series of special subjects which have been well received. Bible school anniversary was a great success. Bro. Rieck, superintendent, was presented with a handsome Bible as a token of esteem. Every scholar received a prize. Special mention was made of the faithful services of the teachers. The church celebrated the anniversary of the Hinrichsen-Brooker mission on Oct. 26. Bro. Fisher (organiser) presided, and Bro. Alcorn gave a very helpful address. The kindergarten is doing well, and at the anniversary concert rendered several items which were highly praised. Bro. Geraghty is progressing towards health.

Tasmania.

Three received by obedience to Christ, one by restoration, and three by letter, at Hobart. The annual sale of gifts realised over £53 clear of expenses. The State C.E. Union held a convention echo rally in Collins St. on Nov. 4. Miss L. Riley gave some very interesting impressions of the Adelaide Convention. The church is preparing for a tent mission with Bro. A. E. Forbes, of Adelaide.

Meetings are keeping up well at Margaret St. Launceston. On Oct. 26 Bro. Noble delivered splendid messages morning and evening, 128 breaking bread for the day. On Nov. 2 Bro. Hodgson delivered a fine gospel message, Bro. Noble taking the gospel service at Invermay. The annual picnic of the Bible school was held on Nov. 4. The Invermay school combined with the Margaret St. Young folks considerably helped in making the outing probably the most enjoyable yet held. About 350 children and friends journeyed by special train and motors to Rocherlea. Bro. Duff is now out of hospital after his illness.

Western Australia.

Subiaco had good services on Sunday, Nov. 2. Bro. W. H. Clay spoke at the evening meeting, and at the close of his address two came forward to confess Christ.

At Passendale Bro. Rodier is still preaching acceptably. There is a good deal of sickness in the district. Young men's Adelpian Society, young women's mission band and ladies' guild are doing good work. Bro. C. P. Hughes has accepted an engagement with the church and will commence his labors early in the new year. The church is trying to arrange for moving the chapel to a more convenient site. 186 brethren helped to erect the chapel in one day on January 4, 1913. Now 100 brethren are wanted to help pull it down and re-erect it again during ensuing Christmas holidays.

Kalgoorlie reports splendid meetings for the first month of Bro. Hunt's ministry. Several visitors called whilst passing through, including a party of C.E. Convention delegates. Bro. Les. Peacock exhorted on Oct. 5, and Bren. T. Marsden and C. Smith, of Claremont, read the lessons. A C.E. rally was held by the party at Boulder City. An increase campaign has been launched in the Bible school; present average attendance 71. The teaching staff extended a social

evening to the parents of the scholars on Oct. 28. Children's Day on Nov. 2 was well carried out. Bro. Hunt gave a short chalk talk on "Christ, the Lighthouse of God." Offering £3. One Bible school scholar confessed Christ on Oct. 26, a daughter of Bro. J. T. Stone. The church extends its Christian sympathy to Bro. Nelson, in the bereavement of his family through the death of his aged mother.

South Australia.

Bro. W. L. Johnston addressed the Mile End church on Sunday morning, and was much appreciated. At night John Smith delivered a forceful gospel message, at the close of which an elderly lady made the good confession.

The attendance at morning and evening services at Port Pirie continues to be good. Preparations are being made for a sale of work. Bro. Bowes has suffered a nervous break-down, and has been ordered a complete rest. The church sympathises deeply with Bro. and Sister Bowes in their trouble. Bro. McKie, from Cottonville, was a visitor on the 9th inst., and preached the gospel in the evening.

At Unley the girls' gymnasium club with Mrs. Webb as president, Miss Jean Verco as secretary, and Mr. Noel Hubble as physical director, has had a most successful year. On Monday evening the members of the club, assisted by Miss Ada Wordie, A.M.U.M., and Master Val. Anderson, gave a splendid demonstration before a large audience. Last Lord's day there were large meetings. At the gospel service the solo of Mr. Norman Morphet was much appreciated. Bro. Webb spoke on "Christian Union—Why?" and one of the Sunday school boys confessed Christ.

Prospect church is having special meetings during October and November. Helpful cottage prayer meetings have been held. The Sunday evening meetings during November are being held in the district hall, and special evangelistic meetings are held in the chapel building every Wednesday. Splendid morning meeting on Nov. 9. Bro. McQueen was received into fellowship. On Nov. 7 the church members surprised Bro. and Sister Greedy by giving them a wedding breakfast to celebrate their golden wedding. Presentations from the church were made, and an enjoyable evening was spent.

At York a farewell social was given to Bro. Davie on Oct. 29. Representatives from every department of the church spoke of the good work of our brother. A presentation of a travelling rug and silver watch was made on behalf of church and auxiliaries. Bro. Killmier has taken up the work of full-time evangelist. At the Children's Day services a large number attended. Items were given by members of the Bible school, and an offering was taken. Bro. J. Dowling has been bereaved during last week through the passing away of his daughter. Splendid services were held last Lord's day. Bro. Rodda spoke in the morning and Bro. Clive Caldicott at night.

At Hindmarsh on Oct. 25 Bro. Paternoster addressed both meetings. On Oct. 26 the meeting of the Port Line group of men was held in the lecture hall. There was a fine attendance. Bro. Paternoster was the speaker, and refreshments were provided. On Sunday, Nov. 2, Bro. A. Moysie addressed the church, and Bro. Paternoster preached at night. On Nov. 8 the first meeting of the Sunday school's 70th anniversary took the form of an inspirational service. Bro. Wiltshire spoke to teachers and friends. On Nov. 9 special singing was rendered by scholars, teachers and choir at all services. The orchestra led by Mr. Hooker assisted. Bro. Wiltshire addressed morning and evening services, and Bro. Manning in the afternoon spoke to the children. Bro. K. Coudle, one of the C.E. boys, is in hospital.

Meetings at Balaklava continue to be well attended, and interest is growing. Bro. Ewers spoke morning and evening on Oct. 19 to splendid gatherings. Boys' and girls' clubs gave a demonstration on Oct. 21 in the Institute before a demonstration, and supplied the whole of a crowded audience. Great credit is due to Bro. J. Sinclair for the splendid display of gymnastics, etc., and also to Bro. Doley for the chorus singing. Proceeds were peated most successfully at Owen, and also at Avon. Bro. Ewers spoke on "The Tabernacle" on Sunday morning, Oct. 26, and also conducted the evening meeting, when there were two confessions (Bible school girls). Fine attendances. On Nov. 2 Bro. Ball spoke acceptably in the morning, and Bro. Ewers continued his series of talks on "The Future Life" in the evening; topic, "What Happens at the Resurrection." Two more confessions—the son and daughter of Bro. Barr. Week-night prayer meetings are growing in interest and attendance. Sister Miss Ethel Lange was married on Oct. 11 to Mr. Bebee.

Victoria.

Splendid meetings at Chelsea last Lord's day. Bro. Thompson spoke well at both services. All departments of the church are growing rapidly.

Oakleigh Sunday school concert proved a great success, every item being well rendered. Good meetings on Lord's day morning and evening. Bro. Brooke being the speaker.

A happy day of fellowship was spent at Maryborough on Sunday. All meetings were well attended, and Bro. Baker delivered good addresses. Offerings throughout the day were good.

Swan Hill Bible school had an enjoyable time at the annual picnic on the Murray frontage last Wednesday. Good meetings all day on Sunday. Bro. Cameron was back after illness. He gave an inspiring message in morning, and delivered a powerful address at gospel service to a good audience.

The church at Geelong was delighted to welcome Bro. Stevens after his holiday in South Australia. Meetings were fairly well attended. Good address by Bro. Stevens at both services. Children's day was successfully celebrated at the Sunday school, over £5 being collected by the children for Foreign Missions.

Brim Sunday school anniversary took place on Oct. 26. Good gatherings both afternoon and evening. Bro. Pratt in the afternoon gave a helpful address on the Bible. Bro. Cornelius in the evening gave an inspiring message. The children rendered special pieces. Miss M. Hovey and committee are commended for training the children.

Hampton S.S. anniversary concert was held on Wednesday, Nov. 5. The superintendent, Bro. R. Pittman, distributed the prizes. There was a good attendance. Bren. R. Pittman and J. Tinkler were the speakers on Sunday. In the afternoon the Bible schools of the district united in a temperance service at the Hampton picture theatre.

Since the diamond jubilee, the church at Wodderburn has been delighted with the fellowship and ministry of Bro. Wallace Jackel. Good meetings each Lord's day. Bro. Jackel's subjects for the last four Sunday nights have been powerful gospel messages, listened to by good and attentive congregations. His exhortations to the church were also helpful. Bro. Bird is again well and able to take up his labors with the church.

The work at Coburg is being carried on steadily, and the word faithfully proclaimed. Members of the Chinese mission band took charge of a 'midweek meeting.' On Oct. 16, the combined choirs of Moreland and Coburg gave a capital rendering of the sacred cantata, "Faith Triumphant" at the Town Hall. Sympathy is extended to Sister Mrs. White who recently lost her husband.

Very enjoyable services were held at Dandenong on Sunday, Nov. 2, and Wednesday, Nov. 5, on the occasion of the combined church and S.S. anniversary. The S.S. rally closed with 47 additions to the school. The special singing of the

scholars was much appreciated, and the tea meeting and concert were enjoyed by all. The building was taxed to the utmost on Sunday evening, and again on Wednesday.

A most enjoyable picnic was held at Elwood on Nov. 4 by the Gardiner Bible school. The Sisters' Conference Executive visited the women's mission band on the 5th. Bro. Horsell, of S.A., exhorted the church on Sunday morning, when an extra offering was taken in response to the Alan Wedd appeal, £25/10/- being raised. Bro. Kingsbury has accepted an extended engagement with the church dating from April 1 next.

At Cheltenham on Sunday morning Bro. Payne, of the College of the Bible, was the speaker. Children's Day in the school was well attended. Mr. and Mrs. Pittman had arranged the exercises, and the sum of £6/10/- was collected with the boxes, and the usual school offering for Foreign Mission work. In the evening G. P. Pittman preached a good sermon on "An Unfinished Miracle." Mrs. R. Judd rendered a solo.

At Williamstown on Nov. 2 a girl from the Bible school was baptised; she received the hand of fellowship on Nov. 9. On Sunday evening Bro. Johnston gave a splendid address on "Other Lords Holding Sway," after which a young lady confessed Christ. The Bible school journeyed to Heidelberg for the annual picnic, which was very successful. Bro. Saunders gave a lantern lecture on Nov. 5 in connection with the "Save the Children" Fund.

Splendid meetings at Middle Park on Nov. 2. A young man, baptised Sunday previous, was received in at morning service. Bible school anniversary was very successful. Bro. Reg. Clark spoke to the children in the afternoon on "Life Savers," with a working model, which was most interesting. A crowded building at the evening service; Bro. Sivyer gave a fine address. The children's singing under the leadership of Bro. Alex. Mitchell was a marked success.

Colac is enjoying well attended meetings. On Nov. 2, the Bible school anniversary was celebrated. The scholars, under the baton of Bro. Hargreaves, gave well-rendered items. Bro. Hargreaves presided at all the anniversary services. On Nov. 3 the tea was held. Afterwards a very good programme was given. Every scholar received a prize, these being presented by the two superintendents. Certificates and seals were also awarded. One scholar had seven years' unbroken attendance.

Berwick held anniversary services on Nov. 10. Bro. Riches spoke in the morning. In the afternoon Bro. Chandler addressed the children on "Nails." The children and helpers sang selections conducted by Bro. N. Meyer and Miss Hillbrick, organist. Bro. Riches' subject at night, "The Gospel Bells," was listened to most attentively. Nov. 11, Bro. Scambler addressed the children and large audience. A fine programme was presented. Bro. and Sister Sutton presented the prizes, and supper was served.

At Pahrnan, on Oct. 31 and Nov. 1, an American tea was held in the school-room, when the objective of £100 was reached. Bro. McCallum spoke at both meetings on Nov. 2, and after the evening service a baptismal service was held. On Nov. 4 the Sunday school held their annual picnic at Ashburton Park. On Nov. 9 Bro. Robbins spoke in the morning. Bro. R. Geyer presided and welcomed into the church five young ladies, three by letter from Windsor, one by faith and baptism, and one by restoration. In the evening Bro. McCallum preached a very fine sermon.

There were splendid meetings at Balwyn on Nov. 2. Thos. Hagger, of W.A., gave a fine address at the morning service, and spoke most interestingly to the school in the afternoon. Bro. Thomas commenced a series of addresses on "The Life of Jacob." At the close of his discourse three fine lads from the school confessed Christ. On Nov. 7 and 8 the ladies' aid conducted a sale of goods opened by Mr. E. W. Greenwood, M.L.A. Over £100 was realised. Fine services on Nov. 9. Jas. E. Thomas spoke morning and evening.

In the evening there were four baptisms and four confessions. Record Sunday school, 188 being present.

At Box Hill on Nov. 2 Sister Miss Saunders was received by letter. Bro. Allan gave "Echoes from the Federal Conference." On Nov. 9 a fine gathering broke bread. Bro. Ward gave a helpful exhortation. In the evening Bro. Allan's subject, "The Clutching Hand," was given in observance of World's Temperance Sunday. Sister Miss Cole, of the College of the Bible, sang a beautiful solo. As it was this sister's last visit to the church prior to departure for her home in New Zealand, from whence she hopes to enter the mission field, Bro. Allan spoke words of farewell. On Nov. 3 a very successful picnic of the Bible school was held at Montrose.

Bren. J. Northeast, McKean, H. Saunders and Way have recently addressed the church at Fairfield. On Oct. 19, Mr. Coomb, of Palmer St., Fitzroy, gospel mission, spoke to a large meeting on "Daniel's Image" (chart). Five were baptised. Anniversary services were held on Oct. 26 and Nov. 2, Bren. Fitzgerald and J. W. Baker giving gospel addresses, and Bro. Les. Brooker speaking at the afternoon meeting on Nov. 2. The singing delighted all, 57 teachers and scholars taking part. A good concert on Oct. 28. Building crowded out. Five by faith and baptism and one by letter were received into the church on Oct. 26. Fine muster of teachers. Bible class had a picnic along the river on Nov. 4.

On November 2 Bro. B. W. Huntsman visited Shepparton, his fellowship and addresses being enjoyed. On the 9th, the Bible school conducted Children's Day services, and an offering of well over £2 was taken. With Bro. Stewart as song-leader, Bro. R. G. Cameron conducted a fortnight's mission at Cosgrove. The district being very thinly populated, large meetings were not expected, but the effort resulted in one decision for Christ, members were strengthened in the faith, and others definitely interested in the plea for New Testament Christianity. Shepparton folk to the number of about 35 travelled out by motorbus on two occasions and helped by their presence and singing.

At Brighton on Saturday afternoon the new asphalt tennis courts were formally opened in the presence of a large number of friends. Bro. T. R. Morris in a happy speech declared the courts open, and Mrs. Morris served the first ball. The club has 47 members, and several on the waiting list. The members of the girls' physical culture class, under the instruction of Miss Cheeseman, gave their first annual display on Monday evening. It was a pronounced success. Bro. B. W. ing. Huntsman on Sunday morning exchanged with Bro. Hattwell, of South Richmond. On the previous Sunday Bro. Huntsman visited Shepparton and preached at both services. There were large attendances. The church is happy and enthusiastic in its work.

At Brunswick on Oct. 28 home-coming meetings were commenced. Tuesday was young people's night. Items were given by the kinders and ple's night. Mr. A. Millis told of the work 58 older scholars. Mr. J. H. Roberts gave the address. years ago. Mr. J. H. Roberts gave the address. Wednesday, Oct. 29, was clubs' night. The first half of meeting was given by P.B.P. club, Mrs. H. Jackson being the speaker. The rest of the meeting was given by the K.S.P. club, with W. J. Way as speaker. Mr. Alf. Bray spoke for both clubs. Thursday, 30th, was choir night, Mr. C. F. Peters being the speaker. On Nov. 1, at the union service, the speakers were Bren. J. C. F. Pittman, W. Hunter, Brown, C. Lovell, McCance, J. G. Shain, W. Hardie and W. J. Way. On Nov. 2 at morning service H. Swain spoke. Bro. A. J.C.F. Pittman gave the address. He also spoke at night.

Last Lord's day at Swanston St., the fifty-ninth anniversary of the church was celebrated as a home-coming day. A large attendance of former members and visitors gathered, and a beautiful time of fellowship was enjoyed. Bro. Marsden,

W.A., was present and read the Old Testament lesson. Bro. Kingsbury delivered a great message from Psalm 103. In the afternoon a social session was held, and short greetings were made by former members now linked with other congregations. This was followed by an interesting lantern lecture by Bro. J. Sherriff on his work amongst the natives of Rhodesia, South Africa, during his twenty-eight years' absence from Victoria. Bro. Shipway preached at the evening service, and the choir rendered special music, assisted by Mr. Grainger and Mrs. Vernon Walker, with Mr. E. Tippet as conductor. All enjoyed the beautiful fellowship and reunion.

New South Wales.

The Bible school anniversary at Dumbleton, held on Nov. 2 and 3, was a great success. Bro. T. E. Roife gave a helpful address to the children. Bro. Walden gave a powerful gospel address at night. On Monday evening Bro. Clydesdale gave a message of encouragement.

Among recent visitors at Paddington were Bro. and Sister Harkness, Bro. and Sister Gard, Sisters Mrs. Collins, Miss Dewar, Mrs. Lang and Miss Mason, from South Australia. On Nov. 9 Bro. R. K. Whately exhorted. At the evening service, Bro. Chapple preaching, Sister Mrs. McCamley, wife of Bro. McCamley, made the good confession.

Good meetings at Sydney City Temple on 2nd inst. Bro. Southgate presented a fine morning message, whilst Bro. W. Fox delivered the gospel address at night. Excellent meetings were also enjoyed on 9th inst. In the morning a most helpful talk was given by Bro. D. R. Hall. Bro. Southgate spoke to a appreciative congregation at night.

Canley Vale had good meetings on Sunday. Bro. D. Wakeley exhorted, and all were pleased to renew acquaintance with one of the old Bible school boys. Bro. J. Crawford gave the gospel address. He is faithfully preaching till Bro. Hinrichsen takes up the work. For the home coming on Nov. 29 and 30 old members will be specially welcomed.

At Wagga on Nov. 2 and 4 the Bible school celebrated its anniversary. On the Sunday the scholars rendered special singing, which was greatly enjoyed. Bro. Haddon spoke at all meetings on the Sunday, and his addresses were greatly enjoyed. On Tuesday night a successful tea and public meeting were held. The scholars provided the programme, and prizes were distributed. Bro. Haddon addressed the gathering.

At Lismore City Temple on Nov. 2, Bro. C. Byrnes delivered an acceptable exhortation at morning worship. At night Bro. P. J. Pond preached on "Why I am a Christian Simply." At the monthly missionary meeting, Sister Newton, vice-president, in the chair, Sister Bytheway read an interesting paper on "Missionary Activities of the Moravian Church." Sister Jordon led the devotional. Sister Hancock, secretary, reported a box despatched to India.

St. Peter's school anniversary was successfully celebrated. Bro. A. L. Haddon's addresses on morning and afternoon of Oct. 26 and on 28th were much appreciated. At the Tuesday night meeting the scholars gave a creditable display, and prizes were distributed. Bro. Crossman, of Taree, preached on Oct. 26 and Nov. 2. His messages were bright and interesting. Bro. Mackenzie addressed a good congregation on Nov. 9; the church rejoices with him on the safe return of his mother from a holiday trip abroad.

North Sydney Bible school anniversary services on Nov. 9 were most successful. The singing of the scholars, under the baton of Bro. Cyril Lawrence, was grand. All appreciated, too, the singing of the kinders, under the leadership of Miss Jean Simpson. Each kinder received a prize. Bro. C. Rush was at his best in addressing both the audience and the children. In the evening service 100 were present when the scholars again sang. Bro. Rush delivered a powerful and interesting address on the "Prodigal." One of the scholars read the Scriptures.

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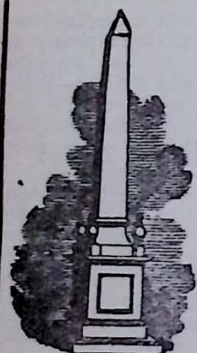
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OBITUARY.

SPRY.—On Oct. 30, in a private hospital at Dulwich, S.A., Bro. Lawrence Spry passed away after several months' illness, at the age of 45. He was baptised some 17 years ago at Naracoorte by Bro. Lang, then lived for awhile near Murray Bridge and married from there, but for the past several years was in fellowship at North Adelaide. He was of a quiet, kindly disposition, and was always willing and glad to serve the church in any way he could. Our hearts go out to our bereaved sister, and we pray that the Lord may comfort, guide and keep her. To the aged parents also, and to the sister and brothers—all members of sister churches—we extend sincere sympathy. —A. M. Ludbrook.

WHITING.—On Oct. 4 there passed away at Terang, Vic., an old disciple in the person of Bro. E. Whiting, who was called home at the age of 83 years. He had been a faithful member of the Church of Christ for over 60 years. He was in the early days an active worker at Auburn and Millicent, S.A. Over 40 years ago he was one who helped build the chapel at Millicent. For many years he was in fellowship with the church at Warrnambool. About six years ago he removed to Terang. To the last, although in isolation, our brother retained his interest in the Master's work, and kept in touch through the medium of the "Australian Christian." Bro. Whiting suffered much during the last two years, but endured all with Christian patience. His was a beautiful Christian character. He longed to go home, and was glad to obey the call. He passed peacefully away on Oct. 4, leaving a widow, and six children—five daughters and a son—to mourn their loss. His remains were laid to rest in Warrnambool cemetery.

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