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On a Certain Insincerity and Incongruity.

IF it were true that none should criticise a fault of which he himself is guilty, then sinners would often go unrebuked.

Who of the sons of men is wholly sincere and consistent? A negative answer ought not to keep us from extolling the virtue of sincerity and pleading for a life in perfect congruity with our profession.

The incongruity between profession and practice is the one which is most frequently remarked, as it is the most culpable.

In its extreme form our subject brings to mind the hypocrisy against which our Master's most severe denunciation was launched. Pharisaic pretence to sanctity while the heart is corrupt, the placing of duties upon others while oneself will not touch the burden with a finger—that is forever branded as hateful. The folly of setting up in business as an extractor of notes from others' eyes while logs of wood are in our own has been described in language which has passed into the proverbial utterances of every-day life. We need not dwell upon such familiar illustrations.

There is an incongruity of manner or habit which discounts the force of our words. A writer in the London "Christian World" tells the parable of "The Froek Coat" and illustrates one aspect of the lesson we are trying to enforce. Here is the little parable, whose meaning he who runs may read:

"And he spoke of the beauty of the kingdom of heaven and I looked at the soup on his froek coat, and he spoke of the purity of God, and I saw the egg upon his waistcoat. And it was wrong of me but it was natural, and I found that the soup was like a moat between me and the kingdom of heaven, and the stain of egg grew as large as a mountain.

"And I realised that the prophet, who regards an interest in large issues as an excuse for neglecting smaller ones, makes his hearers wonder whether he contains chocolates right to the bottom, or one layer and then shredded tissue paper.

"For I could have loved him, if his coat had been old and brushed, but I distrusted him and his message when I saw the soup and the egg, not of yesterday, but of last month."

A certain insincerity at times invades our public speech. So many speakers doubtless must plead guilty that none will identify the particular individual we have in mind. A preacher, whose addresses are in a double sense flowery, loves to describe the beauty of the flowers and the glory of the garden. The manner of utterance suggests that he would have inward pain if deprived of the pleasure of gardening. Yet Kipling perfectly describes him and his when he writes that "some are hardly fit to trust with anything that grows." How many of us need the poet's lesson that

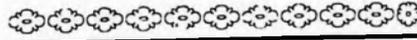
"The glory of the garden lies in more than meets the eye"
and that

"Except when seeds are planted and we shout to scare the birds,

The glory of the garden it abideth not in words?"

Adam Lindsay Gordon is famous in Australian literature. He wrote the following lines, which have been described as "a philosophy of life in a nutshell:

"Life is mostly froth and bubble:
Two things stand like stone:
Kindness in another's trouble,
Courage in your own."



Wisdom.

*Come to the quiet woods to-day,
And all thy learning shall fall away
Before the life of a growing shoot,
Before the strength of a spreading root.*

*There thou shalt learn humility
From the small brown seed of a mighty tree,
Thy pride, like a fading dream, shall die
Before the birth of a butterfly.*

*What canst thou know of the hidden power
Of life, unfolding in tree and flower,
The ancient secret that brings to birth
Mysterious beauty o'er all the earth?*

*Nought canst thou know, but thou shalt feel
The joy of earth o'er thy spirit steal,
And silent wisdom shall come to thee,
Out of the heart of flower and tree.*

G. D. Reeves.

But the writer scarcely lived up to the teaching of the verse, as instead of courageously holding on in the face of trouble, he sought to escape the trial by committing suicide.

It is easy for us to be carried away, and say the conventional or expected word, whether or not it expresses our sincere conviction or harmonises with our practice. We praise extravagantly what others admire, even if it arouse no high emotion within us. We may agree with both parties to a dispute regarding which one at least must be wrong. Macaulay described the Jesuitical confessor as "strict or lax, according to the temper of the penitent." We may blame the Jesuit even while we imitate his practice.

An exhorter may greatly enliven the Scriptures and dilate upon the joy of Bible study who by his blundering attempts at quotation and interpretation reveals that he has worked little at the business. One who has a doubtful reputation for his neglect of Bible principles will unwisely choose as his text, "Rivers of waters run down mine eyes, because they keep not thy law."

The worst form in which insincerity of public speech manifests itself is when a parade is made of spirituality. A "spiritual" address from a devout Christian uplifts us all; but mouthings about spirituality from men of shady character are objectionable in the extreme. We are forbidden to have a harshly censorious spirit, and yet we are encouraged to tell a tree by its fruit. Every reader of this probably knows someone who in his judgment adopts a sanctimonious manner and with oily voice speaks of sacred themes, evidently thinking that thereby deficiencies in his practice of Christian virtues will be overlooked. Some of us, doubtless, can think of a man who very frequently speaks about the Holy Spirit, and the need of his indwelling and of experiencing his power, who, to our knowledge, has made no serious attempt to pay his just debts and so walk honestly in the sight of

his fellowmen. How impressive his pious platitudes are to us!

Your extoller of patience may prove on closer acquaintance to be a most irascible man. The talker of "love" may be most unloving, unlovely and unlovable. Is he therefore a hypocrite? Is his attitude a pose? Possibly; but the pose may be unconscious. The would-be deceiver may be himself first deceived.

It must be remembered that it would be

Redeemer.

A. M. Ludbrook.

Some Bible words are, in their meaning and in their various settings, very interesting studies. Perhaps this applies in special measure to the names and titles of our Lord. To refer for a moment to the well-known Matt. 1: 21: "Thou shalt call his name *Jesus*"—the translators supply in the margin, "that is, Saviour"—"for he shall save his people from their sins." The name *Jesus* was a somewhat common one among the Jews. It was borne, in its Hebrew form, Joshua or Jeshua, by two notable Old Testament personalities; and in the New Testament it occurs several times with other reference than to the Man of Nazareth. The term saviour, too, is a very general one. An individual can qualify for that description without cost or risk. It may take only an outstretched hand, or even a word, to constitute one, in some sense or degree, a saviour.

But there is another title of our Lord, almost as commonly used as Saviour, which is the subject of this writing, namely *Redeemer*. The latter term has a more restricted and specific meaning than the former. It, too, connotes the deliverance or preservation of another from harm, but further—that a price has been paid.

In the study of our theme we noted three interesting and somewhat remarkable facts. First to be mentioned, but of least importance, and only incidental—in a fairly wide range of religious reading I do not remember ever to have seen any reference to the other two facts now to follow. This is stated to explain my inability to quote any opinions or authorities on the points raised, though of course they cannot have been altogether lacking.

Next, in looking up the word "redeemer" in Cruden's concordance, I was greatly surprised to learn that the word, either as a common noun or as a title of our Lord, occurs in the New Testament—not once! In the Old Testament it appears a number of times, generally with reference, or rather allusion, to the office of *gael*, or kinsman-redeemer, which occupied so prominent a place in the social life of ancient Israel. In the book of Psalms, and especially in Isaiah, *Jehovah* is referred to as being the

easy to find inconsistency in the life of any of us. The Scripture declares that "in many things we offend all." "Happy is he that condemneth not himself" in the thing which he speaks. Let us not merely warn others, but be ourselves on guard against insincerity. Let us beware of the self-deception which blinds us to error. Above all, let us never consciously pose, or make hypocritical pretensions; for this would bring us under the severest condemnation of our Lord.

Redeemer of his people. But in the New Covenant Scriptures, where we should most have expected it, and expected it to occur oftenest, the word appears—not once! Scarcely less frequently than Saviour is the title Redeemer upon our lips, especially in our service of praise:

"I will sing of my Redeemer,"
"Thou dear Redeemer, dying Lamb,"
"To our Redeemer's glorious name,"
"Praise him! praise him! Jesus our blessed Redeemer,"

"I know that my Redeemer lives,"
"Our blest Redeemer, ere he breathed,"
and so on; while in other than first lines the instances are legion. Yet in the New Testament, the Christian's guide-book, not once!

"But," you say, "the idea is there, the truth that Jesus is our Redeemer, though the word is not." Yes, indeed; that, however, only increases, and is indeed the very occasion of, our surprise—the redemptive office of our Lord is indicated a multitude of times, and the title Saviour occurs now and again, but Redeemer not once. Why? Surely it was not chance, and just happened so!

The other interesting and curious fact is, that in the only Old Testament passage which both contains the word and is quoted in the New Testament, "redeemer" is in the latter case substituted by the more general term "deliverer." Compare Isa. 59: 20 and Rom. 11: 26. Who is responsible

for the change—the apostolic writer or his English interpreters? I placed the matter before a university professor, and found that the Septuagint, that pre-Christian translation of the Old Testament into Greek, employs a more general term in Isaiah than in Job, Psalms, and Proverbs, one expressive of rescuing rather than of ransoming. It would seem, then, that if the apostle, writing in Greek, is quoting in Rom. 11: 26 from that version of Isaiah, our translators correctly render "deliverer."

Three questions now follow. One is, why did those first translators of the Old Testament into Greek use a more general term for *gael* in the later Jewish scriptures than in the earlier? Could it be for a reason suggested by the customs or duties humanly and ordinarily associated with the office? One wonders whether the latter had fallen into utter disuse by that time, and if so whether that fact has any bearing upon the point. We seem to need someone versed in Hebrew lore to help us here, as also in what follows.

Again—and this is a question of wider interest—why do the writers of the New Testament, the Christian Scriptures, though well acquainted with the term, and so frequently dwelling upon the fact of the redemptive work of Christ, never accord him the title of Redeemer? I repeat, it surely cannot be mere chance. Could it be to avoid some possible confusion of thought? In the Old Testament use of the word there is, as we have said, an evident allusion to the office of the *gael*, whose prerogative it was, among other things, to avenge even the accidental slaying of his kinsman. So possibly certain historical associations of the term were responsible for its avoidance as a title of our Lord by the New Testament penmen.

But this suggested explanation is apparently open to sundry objections. Old Testament writers, as, for instance, the Psalmist, use the word in reference to Jehovah, and in fact God himself, as in Isaiah, adopts the title as descriptive of one of his offices; and if the term may be fittingly applied to the Father, why not also to the Son? Again, the apostles do frequently use the word in its verb-forms, "redeem" and its derivatives, so why not also the noun? Surely a full equivalent to the Old Testament word, and with all its implications, would not be necessary. In the very nature of things type and antitype do not correspond in every particular; and further, no translation does or can reproduce every shade of meaning contained in the original.

It would seem as if not only the New Testament writers but also their English interpreters avoided the use of the term, for in an exceptional instance (Acts 7: 35) where reference is made to Moses as a "deliverer," the revisers admit in the margin that the Greek word there really means "redeemer." Why then did they not give the latter a place in the text? Surely Moses qualified as a redeemer—he "paid

For Me.

"The Son of God, who loved me,
and gave himself for me."—Gal. 2: 20

"Under an eastern sky,
Amid a rabble cry,
A Man went forth to die—
For me.

"Thorn-crowned his blessed head,
Blood-stained his every tread,
Cross-laden, on he sped—
For me."

the price," even "the treasures of Egypt." However, I pass on, apologising for this excursion into foreign fields. Perhaps some reader can help to elucidate these points.

Still another question, which we have had somewhat to anticipate—does this absence of the title Redeemer from the Christian Scriptures allow of any doubt as to the atoning and redemptive character of Christ's death? No indeed! for this is implied and stated and emphasised over and over again. John, the herald of our Lord, exclaims, "Behold the Lamb of God that taketh away the sin of the world." Jesus himself affirms, "I am the good shepherd, the good shepherd giveth his life for the sheep"; again, "The Son of Man is come . . . to give his life a ransom for many"; and again: "This is my blood of the new covenant, which is shed for many for the remission of sins." Peter, apostle to the Jews, testifies, "We have been redeemed . . . with the precious blood of Jesus"; Paul, apostle to the Gentiles, declares, "Christ has redeemed us from the curse of the law, being made a curse for us"; while John, the beloved, exults in that he "loveth us, and hath loosed us from our sins by his blood." Yes, he "paid the great price, and our souls he set free."

"Thine was the bitter price,
Ours is the free gift given;
Thine was the blood of sacrifice,
Ours is the wine of heaven."

Now for some *practical conclusions*. First, that without stressing any particular theory of the atonement, we should ever hold fast the redemptive character of Christ's work. He is our Redeemer; he "gave himself for us." In the United States a theological war has lately been waged between Fundamentalists and Modernists. "Oh, yes," say the latter, or many of them, "his was a glorious death, the death of a hero, one who sacrificed himself for truth's sake, and so set the world a noble example"—only that and nothing more; and they dare to assert that the atoning nature of Christ's sacrifice as generally understood to be set forth in the New Testament is "immoral." We say, away with such a lie! Away with the doctrine that would pluck the double diadem from our Saviour's brow—his crown as the Son of God, and his crown as the Redeemer of men!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."
Then, too, we should earnestly seek to be living "holily, righteously and godly," as those whose hearts have been "sprinkled from an evil conscience" by the blood of Jesus. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Being his purchased possession, purchased at so great a price, we should recognise that we are "not our own," and be living "not unto ourselves, but unto him who for our

sakes died and rose again." Like Zinzendorf we should hear the thorn-crowned Christ saying to us, "I did this for thee; what hast thou done for me?" And every heart should respond—

"Now my remnant of days will I live to his praise,
Who has died my poor soul to redeem;
Whether many or few all my years are his due,
They shall all be devoted to him."

The Truth of the Book of Acts.

[Under the striking letter "A Discovery that Proves the Truth of the Acts of the Apostles," "Public Opinion" republishes the following article from the "Manchester Guardian." The "Guardian" introduces its article with the following paragraph: "In the course of a journey made under the auspices of the American Society for Archaeological Research in Asia Minor, Professor W. M. Calder, of Manchester University, and Mr. W. H. Buckler, of Baltimore, U.S.A., have made a discovery of importance. The following account was sent by Professor Calder, and is published at once in view of its unusual interest."—Ed.]

The Valley of Lystra has at last given up its choicest secret. Our expedition has opened its season's work with the discovery that the gods Zeus and Hermes (the Jupiter and Mercurius of the fourteenth chapter of the Acts of the Apostles), with whom the Lycaonians of Lystra most unaccountably identified the Apostles Barnabas and Paul nineteen hundred years ago, were in fact the two gods to whom the Lycaonians of Lystra were accustomed to pray.

Once more does the writer of the Acts of the Apostles, confronted by independent witness to the events he describes, come triumphantly out of the test.

About the middle of the first century after Christ the Apostles Paul and Barnabas, in the course of the first mission to the Gentiles were threatened with violence in Iconium, "and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about."

Here Paul healed a man who had been a cripple from birth. "And when the multitudes saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia: The gods are come down to us in the likeness of men. And they called Barnabas, Zeus; and Paul, Hermes, because he was the chief speaker."

The writer of Acts, or some early reviser, has been at pains to explain why Paul was given the subordinate position; for to the Greeks and Romans Hermes was the messenger of Zeus. Paul was called Hermes "because he was the chief speaker." Not, observe, because he had just performed a miracle of healing; the obvious god with whom to identify him in that aspect would have been Asklepios, or, in Asia Minor, Apollo.

The puzzle why the character of Hermes, who was not a healing god, was given to Paul is only part of the larger puzzle—why did the natives of Lystra identify Paul and Barnabas with that particular pair of gods? This is a question of local religious history to which the literature of Greek religion can give no satisfying answer.

A "written stone."

On the morning of May 13, Buckler and I were invited to inspect a "written stone" in the court-yard of a house in Kavak. We were shown a limestone altar, 22 inches high, inscribed in Greek. The inscription was defaced and worn, and the altar was broken at the top; but a single glance sufficed to show that the altar was an *ex voto* dedication to a god.

While I got the camera ready, my companions had deciphered the concluding words, "and to Hermes, a vow." We scanned the remainder of the inscription in some excitement, and we secured the following text: "So and so and his brothers to the god who hearkens to prayer and to . . . and to Hermes, a vow." The name of the dedicator is lost, and so is the name of the second god. Either it was Zeus (whose name, in the dative, exactly fills the gap), or Zeus is to be understood in the "Epekoos," the god who listens to prayer.

So now we know that the Lycaonian inhabitants of the Lystra Valley itself associated Hermes with the supreme god in their local cult. Ovid's quaint story of Philemon and Baucis, in which Zeus and Hermes are made to appear in a Phrygian valley and found a temple for their joint worship, has been used, even in the twentieth century, to discredit the story in Acts.

For the anthropologists are always with us, and if an historical incident can be paralleled from mythology it must look to its credentials. Our inscription shows that the kernel of Ovid's story and the story related in Acts rest on the same solid basis of historical truth.

The last object shown us before we left Kavak for the site of Lystra provides a quaint foot-note to our first discovery. It was a small bronze figure of Hermes, bearing the caduceus over his left shoulder. Perched beside his right foot was an eagle, the bird of Zeus.

Victory.

To him that overcometh,
John the Beloved said,
Is given the hidden manna
To be his holy bread.
I drank thy burning honey,
Lord Jesus, long ago;
And still my heart goes hungry
For all I do not know.
But, O my Lord, I thank thee,
I kiss thy wounded feet;
To him that overcometh
The common day is sweet!
—Marguerite Wilkinson
in "Christian Century."

Religious Notes and News.

Preachers of St. Paul's.

Every preacher who occupies the pulpit at St. Paul's Church in London signs his name after the service in a book that is kept in the vestry. This book dates back to 1726, and contains the signatures of a great number of eminent churchmen for nearly two hundred years. The chirography of great men is most interesting, but it does not always indicate character.

Must be a Native Apostle.

The Anglican Bishop of Accra feels that the future of the church in Africa belongs to the natives.

In "The Golden Shore" he writes: "For us and for our generation this must necessarily be seed time. The church for the African must be an African church. As in the State, so in the church, Europeans are needed to-day, but you will do without them to-morrow. We are here for a time, you are here to stay. The apostle to the African must be a native apostle, and the harvest can only be reaped by sowers who are sons of the soil.

"The Greatness of the Opportunity! How often have these words rung in my ears to the tune of a rattling motor-car or a rumbling train, or in the silence of the great forest as I have tramped through the Bush."

Dame Clara Butt-Rumford.

Dame Clara Butt-Rumford, who was present when the children's church was opened in connection with the West Ham Baptist Central Mission, delighted her East End (London) friends by unveiling and dedicating the organ on the opening day. The dedication words, written by herself, and delivered with impressive power in her deep rich voice, were:—

"In the name of God, we dedicate this organ to minds that can soar, that can rise, and not be discouraged by obstacles or difficulties, to minds that can chance and dare for what they love and know to be right. To co-operation, perseverance, unselfishness, this building and its adjuncts are fearlessly dedicated for harmony, the good of mankind, and to hearts that can beat for others. I now solemnly, yet joyfully, declare this organ open to be used in the service of our loving Father."

The Incomparable Book.

The British and Foreign Bible Society had been in existence more than forty years before it could report that in a single year it had sent out over a million copies of Holy Scripture. Thereafter the number rose steadily. When the Society was a hundred years old it was circulating five million copies in the twelve months. The seven-million mark was passed before the war. Only once in its history has the Society been able to report a circulation exceeding eleven millions. That was in 1916, when hundreds of thousands of volumes were distributed among the soldiers of many nations. After the war the circulation dropped to eight and a half millions. In 1924 it rose to just over ten millions. The Society's issues now to be reported for last year reached the wonderful number of 10,452,733—a figure only surpassed in the abnormal year 1916. The total is made up of 1,152,321 Bibles, 1,161,803 New Testaments, and 8,138,609 smaller Portions, each being at least one complete book of Scripture. This means an increase of 412,158 for the year.

The Truth About Mexico.

The Roman Catholic church is in a somewhat unfortunate position in Mexico because, like the Greek Orthodox church before the revolution in Russia, it was identified with the old political regime, and it is difficult to separate Catholic

diplomacy from the Catholic faith in the minds of the new political leaders in Mexico. That these people are not averse to the Christian religion is shown by the fact that not long ago the government published and distributed 50,000 copies of the four gospels in order that the people might have an opportunity to read the Scriptures in their own tongue. The Republic has passed a law that regular ministers who attempt to serve congregations in Mexico must be citizens of the country. Foreigners may preach and give assistance in various ways, but are not to become responsible for fixed pastorates. This law is applied to all churches alike, although it was doubtless passed in order to keep the Jesuits and other foreign priests from exercising a dominating influence in the direction of Mexican public sentiment. Undoubtedly, Mexico had a right to pass such a law if she believed it to be necessary for the security and advancement of her national ideals.

It should never be forgotten that the Roman Catholic church had practically undisputed control of the religious situation of Mexico for nearly 300 years. At the end of this time approximately ninety-nine and a half per cent. of the people were illiterate. Many of them were pagan in their

moral and religious outlook although nominal adherents of the church. Most of them worked about 15 hours a day, and received about 15 cents a day as wages. The Calles government is trying to remedy these conditions.—F. D. Kershner in American "Christian Evangelist."

A Bad Play.

Dr. Hutton, in "The British Weekly," says: "For ourselves, we call that a bad play, or a bad book, or a bad poem, or a bad speech, which disposes us to laugh at life, or, in Conrad's phrase, to 'acquiesce in the insignificance of events.'" We should like to write down some of the conclusions we have reached about the matter. In the first place, if a person finds that a play or a book is bad for him, or if he has reason to expect that it will be bad for him, he should have nothing to do with it. Secondly, there are grossnesses in life which should never be prominent in literature or art. It is quite true, of course, that these things occur, that they are part of the human drama; but to give them anything like a central place in a work of art is, at any rate, bad art. Further, great art, whether in novels, pictures, statues or plays, is never prudish; but the grosser elements in life fall into place behind the conflicts of the spirit of man, or, in comedy, the play of that spirit. No worthy art will present a squalid or gross view of life, or will suggest a cynical estimate of it. Treason to life is treason also to art, and is under a double condemnation.—Presbyterian "Messenger."

The Young Man Changing Front.

A. G. Saunders, B.A.

During recent years much has been said in certain directions concerning the "revolt of youth" and "the rising tide of youth." Sometimes, when youth has been most extravagant and rebellious, it has been most applauded by writers and teachers of liberal attitudes. Preachers have had to endure a new taunt for not preaching a message the modern young man wants. No stress has been given to the message that that young man needs. The youth movement in Germany has been played up to us, with its antics of thought and performance. At an American Baptist university a "Society of Damned Souls" was formed. Such facts are snapped up avidly and heralded to the world. The fact that the awful, atheistic organization consists of just thirteen, out of a mighty multitude of students in the school, is not emphasised. One is given the impression that all youth is breaking bounds. The old-fashioned parent is in disgrace, along with the moss-back preacher, and the out-of-date teacher. A New York reverend put it deftly; there is estrangement between modern youth and its parents, "And," he said, "I am glad to think that the fault is much more on the parents' side than it is on the children's." But only heaven knows why any sane man would be glad at such a thing as that.

However, by the time you quite comprehend the illuminating deliverance, you may find it hard to believe that this peculiar modern young man is not altogether what he is made out to be. It has to be conceded that there are currents stirring fretfully among modern young people. The young people of our day do put on airs and sense some degree of superiority in their twentieth century composition. But conceit is as ancient as it is modern. Although this youthful tendency is not the whole secret. There is a new slant vocabulary and a different technique. His sense of superiority has an unaccustomed basis. You ask, "Why?" It is for the same reason that the you shape of a brick is what it is—its mould allows no other form. It is an instance of the academic

Radical professors, holding before the world (that ought to gaze awe-stricken!) the anarchic spirit of modern youth, are themselves chiefly responsible for that spirit, if and when it does exist. They are the joyous admirers of their own handiwork. The process is likely to find its roots away back in the modern pedagogical principle of self-expression. Admittedly, that principle has a legitimate application. Nevertheless, that unbearable creature, a spoilt child, is but an example of thorough-going self-expression. Even if this result be disavowed, it still remains no more than free self-expression. In the first member of the hypenism, this term, "self-expression," carries on its face the sinister force lurking at its heart. All that your criminal wants is self-expression. And one who in plastic years has the benefit of the method is apt to miss the point that self-expression is sin when it intrudes upon the rights of other selves. On the broad fields of national life the self-expression of the classroom becomes anarchy. Self-expression is out of bounds, even in youth, when it goes beyond the limits of decency—and old-fashioned decency at that. Self-expression is more self than expression.

The pedagogue says, however, "Leave that problem to me; it is mine. In good time the learner will be directed into paths of moderation and restraint." Perhaps so. We shall hope for the best. But the juvenile riotousness of our hectic hour gives small encouragement.

We proceed. At college the youth studies things which would make his grandfather stare and his grandmother gasp. In all things he acquires the scientific method. He is an adept at the acid test. Every sham is stripped off. Stark reality stares him in the face unshocked. He discovers that sincerity is no excuse for the silly. His vanity waxes. It would be a miracle if it did not. Only, there are no miracles! God's method, if there be a God, is orderly and according to law. And the young man is on to what law there is. He is not to be bluffed by ancient dogma nor stamped into abandoned superstitions. His modern mind insists upon that which is rational.

Thus has the young man been played up to us. But is the picture true? Except as disciples of the teachers, often in "divinity schools," who have said so much about them, such young men are grandly few. The modern young man, both in and out of university circles, has been caricatured, if not libelled. He is not always a radical; neither does he always run to extremes. He will not always allow his mind to be dragged on by wild philosophies, which if tested have cataclysmic results. The radical young man is quite as "one-eyed" as any. There is protest against the new just as there is revolt against the old. As there is good to be discovered in the present so there is good to be conserved in the past.

As early as 1924, Robert P. Wilder, the well-known American secretary of the Student Volunteer Movement (a broad and beautiful modern enthusiasm organised around Christ's missionary teaching), declared that American students are swinging away from their loudly-announced interest in the social gospel and world problems. The students showed that their "interest in radical solutions for social ills has always been exaggerated, and that what there was of it is now rapidly dissolving." In student conferences during the summer of 1924, there were some significant phenomena. Open forums on peace and war, for instance, drew practically nobody. The explanation given was: "The boys are fed up on world problems; they realise that the one real problem is the human heart." When the theme was, "How shall I get victory over sin in my own life?" even a 6.15 a.m. meeting brought a crowd. Nevertheless, the same old parroting has gone on: The modern young man has no stomach for these things.

Hasn't he? Well, we venture to disagree. George Muntzschik is the first student-secretary placed in a German university for evangelistic purposes. His experience has been valuable, and at points, "surprisingly delightful." He has been laboring at Jena-Haeckel's university. The students are mostly engaged with medicine and the natural sciences. This is what Muntzschik says of the student as he finds him there: "He does not at all care to talk about Einstein or Spengler or 'the social question,' this student who is outside all Christianity, however much he may be interested in these things. He first begins to listen when one talks of God and the fear of God, of sin, forgiveness, and, above all, of the necessity of the new birth. I have, from many instances, come to the conviction that a student-secretary only then justifies his office and his existence when he dares earnestly and energetically to tackle these things."

Moreover, there has come into being in America during the past twelve months a League of Evangelical Students. It is made up of students out to battle for the Bible and its faith. It has grown fast and is represented in more than thirty institutions of higher learning all over the country. Its spirit is not truculent. It strikes no lofty pose. It is without the egotistic assurance that so often marks the liberal professor and his protegee. It avoids abuse. It values scholarship with humility. Its leaders are young men who disavow anything of the order of "a youth movement." It is "an effort to bring about a synthesis of truly evangelical theological students in order that they might hear a corporate testimony to their faith before the world." The following is included in its constitution: "Qualifications for membership in the League shall be by faith in the Bible as the infallible word of God, and acceptance of the fundamental truths of the Christian religion, such as: The Trinity, the Virgin Birth of Christ, His Divine and Human Nature, His Substitutionary Atonement, His Resurrection from the Dead, and His Coming Again."

Surely the time is ripe for such an organisation. Our own College of the Bible might, through its past and present students, lead out, to the advantage of all, in Australasia. It is a battle for the faith. Those who have occupied the field so largely and aggressively need to be answered and checked. The church can not take it lying

down when wolves in sheep clothing plunge in to raid the flock of its precious faith. We need more courage. When answered, those teachers and preachers who would insinuate disbelief, attenuate faith, soft-pedal their veiled scepticism, social-gospelise the gospel of repentance and the new birth, strike the pose of martyrdom and declare themselves misquoted and misunderstood. Jesus suffered for breaking down religious dogma. Their plea is that they have to suffer in the same way. But the trouble is that they have taken away our Lord; which is a very different matter. They have turned him into "The Master." If these people are misunderstood, it is no one's fault but their own. Their unusual ethics is keyed to easy adjustments, enabling them to stand in pulpits and occupy chairs with mental reservations lying athwart all that their honored places ever stood for. They call for a show of toleration and for freedom (self-expression!) to teach.

Yet experience shows that, once in power, they can be merciless. Their movement can be assassin, separating an opponent from his living, though the taking of the New Testament at its face value and as meaning what it says renders that opposition inevitable. It can be as intolerant as the inquisition. When it can safely smash away resistance it will smash. Its broad-gauge representatives urge us to watch the young man. We are watching. And this is what we see: Our young men, on the whole, can be trusted. As much as young men ever did they believe in the faith of the fathers as living still in spite of insidious infidelity. They are clear of eye, sincere of soul. They will catch up the torch relinquished by the stiff fingers of age. They will hold it high where it will shine on unquenchable, amid the mists and fogs of human speculations; unquenchable, indeed, because its light is God's clear truth that makes men free.

The Church as Mediator.

A. C. Garnett, M.A., Litt.D.

[Dr. Garnett wrote the following article as a leader for the Adelaide "News" of Saturday, Aug. 7. He kindly permits our using it.—Ed.]

What may yet prove one of the most significant signs in the present time of the early dawn of a better day is the attitude of the churches of Great Britain in the coal crisis. Instead of casting her weight on the side of authority and privilege or standing aloof, preaching only of another world while this one is torn in agony, the Christian church has boldly entered between the blows of the antagonists to essay the thankless but noble task of mediator.

The proposals of the church are a real mediation. They take careful cognisance of the hard realities of the situation, yet earnestly strive to secure justice for those unable to enforce it. That these proposals have a real value is shown by the fact that the miners, who hitherto have not moved from their original position, now give signs of a willingness to adopt them.

Bulwarks of conservatism.

In the modern social struggle the churches in general have been regarded by the radical parties as bulwarks of conservatism. State churches in particular and high church dignitaries are, in radical political literature, classed even as forces of reaction. Yet it was the Archbishop of Canterbury whose sermon and appeal in the recent crisis made a Conservative Government dubious, and it is the bishops of the established church who, supported by the leaders of the free churches, have put forth terms which the Government and the owners show themselves less ready to accept than do the miners.

Food for thought is here for those socialists who, like Robert Blatchford in his earlier days, declare that before the workers can secure their just due the Christian church must be shattered and destroyed.

Is the attitude of the church in the present crisis, then, merely due to a passing wave of sympathy with men whose lot in life is hard? Or is it due to an awakening Christian conscience on the social implications of the message of Jesus? Whether her mediation be on right lines or wrong, whether it be successful or unsuccessful, if the latter suggestion be the true one, then the present act of Christian intercession in England is a rainbow bright with promise for the future of mankind.

Social conscience.

There is no lack of evidence in support of the more hopeful view. There are movements on every side indicating the development of a social conscience in the church. The Copec movement has met with a response which indicates that it

gives a lead for which people were looking. The Student Christian movement has been for years deeply concerned with the study of social and international problems, and has supplied to the churches leaders imbued with its earnest and daring spirit.

Pulpits have been opened to men on both sides of the great social and political questions to state their position in the light of Christian principles. For years we have had in our own cathedral in Adelaide a series of addresses each winter containing many frank and fearless statements. The Christian conscience may be slow in moving, but it is awaking. It is gradually bringing into focus social problems and moral principles, and it is beginning to demand that its governments and public bodies and its industrial organisations on both sides shall bring their conduct more definitely into line with the ethical teaching of Jesus.

Industrial warfare.

This application of ethics to economics and international politics is becoming more tragically necessary with each decade that passes, for the world's problems are becoming more vital as the contending forces which create them grow more powerful and capable of deadly and widespread harm. The clash of arms to-day is apt to involve millions in tragedy instead of a few thousands only.

Similarly industrial warfare is growing increasingly serious. Because the first general strike—a half-hearted affair any way—has been a failure we must not expect that the experiment will never be repeated, and with more grim determination, passionate uncontrol, and deadly thoroughness than before if the grievances which create the mentality necessary for such outbursts are allowed to continue.

We are slow to learn the lesson that no problem is solved or quarrel settled until it is solved or settled aright. The forcing of a weaker party to agree unwillingly to an unjust compromise settles nothing. If society is not to be committed to a series of convulsions ending in its devastation it must learn to settle its problems by driving ethical principles right through contending interests.

Intervention of church.

That is the significance of the intervention of the church in the present British crisis. It matters comparatively little whether it succeeds in persuading the miners to make concessions, the owners to be more liberal, or the Government to grant a subsidy. Whether it secures a resumption of work a month earlier than would otherwise be the case is also relatively a question of small account. What is of vital importance is

(Continued on page 543.)

Prayer Meeting Topic.

September 1.

The Persecuted.

(Matt. 5: 10-12.)

F. J. SIVYER, B.A.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." The atmosphere into which this eighth beatitude introduces us is very different from that surrounding the other seven. Here we catch a vision of prison cells, and judgment halls, while the crackling of fagots, the surge of the sea, and the roar of wild beasts strikes the ear.

PRESENT PERSECUTION.

It is a far cry from those wild semi-civilised days of Christian martyrdom to the freedom and protection enjoyed in our own land, but there is still persecution for the faithful Christian. "If any man will come after me, let him deny himself, and take up his cross and follow me"; "Beware when all men speak well of you"; "All that will live godly in Christ Jesus shall suffer persecution"; these Scriptures make it clear that persecution in some form is the normal condition for the Christian.

"The Christian is a moving conscience, to excuse or condemn the children of the world," declared Tholuck. "Instead of the sword, Satan now takes the sneer. Instead of fire and fagot, he takes keen word, cold look, sharp innuendo. Instead of bonds and imprisonments, he takes ill-natured doubts, whispered suspicions. Instead of spoiling of goods, he takes spoiling of characters."

The extreme sections of society, the top and the bottom, frequently have little time for anything which is genuinely Christian. In every grade of society "the friendship of the world is enmity with God." As Dr. H. Fosdick has aptly put it, the life of the disciple is the attempt to live "an ideal life in an unideal world," and a clash is sooner or later inevitable.

REASONS FOR GLADNESS.

"Blessed are they . . . for theirs is the kingdom of heaven." The man who is persecuted for righteousness' sake has clear evidence that he is allied to the spiritual forces which make for the redemption of the world. If a man is hated and reviled, he knows that the truth for which he stands is being felt and understood. This fact brings satisfaction and joy.

A still higher joy is experienced when he realises that he is accounted worthy to suffer something for Christ. Two members of the C.I.M., who had been stoned and cast out of a Chinese village during the Boxer rising, testified that, as the blood streamed down their faces from wounds received on their heads, they never before experienced such a sense of Christ's nearness and such joy because they had been permitted to suffer for him.

Jesus in the words, "For so persecuted they the prophets which were before you," adds another lure to the experience of the persecuted. They join the glorious company of prophets and martyrs, who, because they stood up bravely for truth and right, have forever made their names illustrious. Of each it might be written: "He loved his race; he tried to teach and help and save it; and he suffered for it."

Finally there is the promise for the future: "Rejoice and be exceeding glad: for great is your reward in heaven." Christ saw fit to constantly set before his followers the hope of future reward, and it is idle, to say the least, for us to attempt to try and banish the idea.

Those who served him best gloried in it. "If we suffer with him, we shall also reign with him," declared the great apostle, and there is nothing sordid and selfish in such an outlook. To reign with Christ means to be with him: to see his blessed face and to dwell in the presence of the Most High and the Most Gracious."

TOPIC FOR SEPT. 8.—JESUS SEEKING THE LOST.—Luke 15: 1-24.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Notes and News.

From the Ormond Bible School, Vic., comes word that three boys in one family have between them an unbroken attendance at Bible School of seventeen years. Reynold and Robert Ring have both attended Bible School for six years without missing a single Sunday, while their younger brother, Bruce, has just completed his fifth year of unbroken attendance. An older sister also has a very fine attendance record. Sometimes boys are looked upon as rather unstable creatures, but the above surely shows that there are some boys who can be counted on to do the correct thing. Have we among us three brothers who can show a better record than the above?

Less than a year ago a Bible School was formed in Yarrowonga, Vic. Its growth for a country school has been remarkable, for to-day it has an enrolment of about one hundred scholars. Quite a number who attended the school in Yarrowonga came from the New South Wales side of the river. A short while ago the opportunity came of opening a Bible School in Mulwala, which stands on the New South Wales side of the Murray. The church decided to avail itself of the opening, and so to-day we have a branch Bible School at Mulwala. So far the work is progressing well. More scholars are attending the two schools than previously went to the one school in Yarrowonga. The effort has also provided fresh avenues of service for some of the good folk in the church, for the new school has its own officers. The picture in our column this week gives some idea of the strength of the new school at Mulwala. In the right hand bottom corner of the picture appears a well-known metropolitan preacher, who was visiting Yarrowonga when the photo. was taken. We wish the church at Yarrowonga every success as she seeks to push out the frontiers of the kingdom.

At a recent workers' conference the loss of scholars that sometimes occurs through families removing from one suburb to another was mentioned. The difficulty is a real one, especially where the parents of the children are not connected with the church. Much could be done if the teacher who has care of the children who are about to move is careful to obtain the address to which the child expects to go. This should be possible in all the older classes of the school. Once the teacher has secured the new address, let him give it to the secretary of the school, who should then immediately forward it to the secretary of the churches of Christ Bible School nearest to the new address. Recently a scholar from one of our inner suburban schools moved into a suburb further out. The secretary of the first school at once sent word to the authorities in the suburb further out. The superintendent went

along, with the result that the child was induced to attend the new school. Nor was this all. From the folk who had recently moved in the superintendent found that there were four children next door who did not go to Sunday School. An invitation was extended to them, with the result that next Sunday five new scholars were all present at school. This incident shows that it is business-like and worthwhile to look after the children who move on to other districts. It is a matter that should receive the careful consideration of teachers and officers.

The Primacy of the Pupil.

When we think of the work of the Sunday School, there are five chief factors which claim attention. These factors are: the pupil, for whom the school was instituted and exists; the institution itself, the Sunday School, the school of the church; the teachers, through whom and by whom the work of the school is chiefly done; the lessons, the materials of religious education; and the principles and methods used by the teacher in making the lessons effective in the religious education of the pupil.

Of these chief factors the pupil must ever be considered the first. He is the chief factor. Everything else is for the sake of the pupil. For him the Sunday School exists. For him the teacher spends and is spent. For him lessons are framed, and studied and taught. For him principles and methods are conceived and put into practice.

It is exceedingly important that this truth be realised and tenaciously held, both in theory and practice. Our interest should centre in the religious life of the pupil. All our effort should be directed toward the development of his spiritual life. If any other interest than this is placed first, we are occupied with things secondary and subordinate. We have to do with life, its nurture and direction. If we turn aside from this to anything else, it is to that which is external and mechanical.

Nothing is more clearly recognised to-day in all education than that the child must be made central in the educational process. It is impossible to do anything for the child if our interest is centred upon something external to him which, because of its excellence or intrinsic value, we want to bring into relation with him. We cannot arbitrarily choose things which to us appear valuable, and impose them upon the child's being or insert them into it, and thus make them a part of him. The child's mind is neither a blank tablet upon which we may write, nor is it an empty receptacle into which we may thrust our treasures at will. If we would aid the child in his develop-

ment, we must take our stand with him, realising that he is a living, self-acting being, and bring within his reach what his life needs, what it will take within itself, assimilate, and grow upon.—Wade C. Barclay.



Recently Formed Bible School at Mulwala, N.S.W.

Just over the Murray River.

Foreign Missions.

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

Indian News.

Bro. Escott writes: "We have had some good rains, which have filled our well to overflowing, thereby insuring our year's water supply. The people are sowing, and the year's prospects are good. Some local newspapers have been publishing articles relating to the Diksal riot. In one article they say the military were called. There was no military used, only armed police. In fact, there is hardly a line of truth in the whole article.

"One man, a patool (a head man of a village), visited me recently. I used to go to his village; it entailed a long journey of 12 miles over rough hilly country. We generally left early in the morning, and did not reach home till some time after dark. He has visited me several times, and we had good talks on the all-important theme, and he seemed deeply interested. He had no scruples of caste, and had meals with our Christians. This man wants to have a preacher stationed at his village, and promised a piece of land and help in building a chapel.

"The schools at Diksal have three teachers with 45 scholars. We had 341 treatments at our dispensary during the month. Sold 14 Scriptures, and gave away free tracts and Scriptures, 151. Our Sunday Schools have 4 teachers with 60 scholars."

Miss Elsie Caldicott had her vacation in the beautiful hill district of Conoor, on the Nilgery Mountains, South India. She writes: "I left Baramati on my vacation here in this beautiful hill district. I was very run down, and in fact really sick when I came up here. The lovely fresh air, vegetables, fruit, and sweet Christian fellowship of many other of God's children, have helped me wonderfully. After a month of such blessings I am feeling very much more myself. I hope to return to the plains feeling fit for the work once more. How often I wish our brethren and sisters home could meet and mingle with the numbers of missionaries, all God's dear children, from different missions and countries, so united in thought and one in spirit. We have much fellowship with them in this missionary rest home. It makes one feel it must be a foretaste of heaven. There are about seventy to eighty missionaries living in beautiful fellowship together in this lovely home. To us tired ones these beautiful surroundings constantly speak forth their praises of God's handiwork. This has been a real holiday, a tonic for body, soul and spirit. The surrounding hills are covered with tea plantations, silver oak trees having been planted among the tea bushes for shade. The big high mountains in the distance are covered with gum trees, wattles and other Australian and English trees. All remind us of dear old Aussie."

Miss Caldicott writes in another letter: "Since returning from our holiday at Conoor the medical workers have been very busy. The much-needed rains had a had effect on some poor weak malarious people. Many poor people who had to go and live in poor little grass shacks, while they prepared their land for sowing, caught severe chills and pneumonia; thus we have had some serious cases to treat.

"During my holiday Dr. Kolhatkar and Jankibai, the Bible-woman, kept the work going nicely in the dispensary. They have both done faithful work during my absence. Jankibai every morning gave regularly the gospel message to the poor, pain-ridden sufferers, then in the afternoons she would go out regularly with the Bible-women to the homes with the same message of love. This month she is taking a well-deserved holiday."

Mr. Coventry, Secretary of the Field Council, reports that they have arranged for Miss Redman to go to Diksal on her return from furlough

to hold the fort during Bro. and Sister Escott's furlough. They are desirous of some suitable lady missionary to co-operate with Miss Redman, but the difficulty is the expense. It will mean £50 for her salary till the end of 1926. They would greatly appreciate special contributions towards this amount.

"The United Free Church of Scotland Mission have intimated to us that their Edinburgh Committee has sanctioned the handing over to us free of charge their Indapur property. This gift is a very considerable one, as the splendid two-storied building in Indapur is included. It alone is worth some thousands of rupees.

"Splendid rains have fallen, and the prospects are good. Little Vera is not very well; her tonsils are troubling her, and we may have to go to Poona to have them attended to.

"Christian greetings to all the brethren. We are glad to say that we received over Rs. 90 on July 4 (£6/15/-). We are hoping to make it up to Rs. 100 (£7/10/-) for the offering. Hope the returns from Australia are good.

"The branch settlement at Malegaon has been closed. The Marathi farmers living near the factory requested that the school be continued. I have sent them a good master.

"The gospel has been faithfully preached in many villages; we ask your prayers for the hearers and preachers alike that the seed may be faithfully sown, and that the hearts may be receptive to the Word."

Miss Vawser is having trouble to get a language teacher. Few good teachers care to leave the cities and give themselves altogether to one pupil. Miss Vawser has had seven teachers during her stay in India. Most of them only remained for a little time. The one at present at Shrigonda is proving very satisfactory, but they had to pay him an additional salary to induce him to do the work.

A Kingsbury Memorial.

In our issue of Aug. 5 we announced that a brother of the Bordertown District had agreed to furnish the £100 for Miss Cameron's teachers' room at the Lyall Memorial Orphanage, Shrigonda. Shortly after the receipt of this £100 a letter was received from New South Wales stating that the family of the late Bro. and Sister John Kingsbury were desirous of erecting this building as a memorial. We wrote to the brother who had furnished the £100, asking if he would be willing that his money should be used for something else in connection with Miss Cameron's work. To this he has agreed, and the members of the Kingsbury family have written to us that they will furnish the £100 free of exchange, which will make the amount £112/10/-. Affixed to the building will be a brass plate with the following words: "Kingsbury Memorial," and is to be a memorial of the late John and Harriett Kingsbury. We are grateful to the members of our brother and sister's family, and we are sure Miss Cameron greatly rejoices in the kindness of our South Australian brother and the Kingsbury family for their help in the work of the Lyall Orphanage.

Tasmania sends a further progress report for Annual Offering.—Invermay church, £3/4/1 (last year, £1/14/3). Over 85 per cent. of churches in Tasmania have contributed far more this year through annual appeal than last. Bible Schools have already started to work for Children's Day appeal, and also are making up parcels to forward to India per Miss Laurel Redman.—James C. D. Green, Sec. Tas. F.M.C.

BIRTHS.

HIBBURT (nee E. C. Niven).—On Aug. 7, at "Aroha," 27 Albert-st., North Perth, to Mr. and Mrs. W. R. Hibburt—a son (David William).
STEPHENSON (nee Ella Winch).—On May 2, 1926, at Kotimana private hospital, Christchurch, N.Z., to Mr. and Mrs. A. W. Stephenson—a daughter (Glenda Grace).

IN MEMORIAM.

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

Just a memory, fond and true,
To show, dear ones, I think of you.
—Agnes, Devonport, Tasmania.

FOR SALE.

Trucks of Mallee Roots, 27/6 per ton, delivered Melbourne. Proceeds in aid of Church Building Fund. Write Bro. S. H. Sutton, Box 62, Ultima, Vic.

TO LET.

Two five-roomed furnished cottages, near beach and shops; one vacant now, other September; good accommodation, low rent. Apply C. Field, Dromana, Vic.

COMING EVENTS.

AUGUST 31.—At Blackburn on Tuesday, Aug. 31, a farewell will be given to Sister L. Redman, who is returning to India. Bro. D. E. Pittman will preside over the meeting, and other members of the F.M. Committee will speak. Come and spend an evening with us.

SEPTEMBER 2.—Bro. Jas. E. Thomas will deliver his famous lantern lecture, "My Travels in the Holy Land, the Land of our Lord," on Thursday, Sept. 2, at 8 o'clock, in the church at Hartwell (Highfield-rd.). The lecture will be beautifully illustrated, and interspersed with musical items. For a pleasant, profitable and helpful evening reserve this date and come along. Admission, 1/-, Children, 3d. Proceeds in aid of New Building Fund. Take Burwood car from Princes Bridge, or electric train to Burwood. Building adjoins State school in Highfield-rd.

SEPTEMBER 5.—North Richmond Church of Christ. Bro. A. Cameron will commence his ministry on Sunday, Sept. 5. Special meetings will be held throughout the day. A hearty welcome extended to all. Come and encourage our brother in his new field of labor.

SEPTEMBER 11.—East Camberwell Church of Christ will hold a Sale of Work on Saturday, Sept. 11. It will be opened at 3 p.m. by Mrs. Hayward, President of Sisters' Conference. Come and bring your friends.

SEPTEMBER 12, 14, 19.—Malvern-Caulfield. Sundays, Sept. 12 and 19, Farewell Addresses of A. E. Illingworth. Tuesday, Sept. 14, Public Meeting. Visitors welcome.

SEPTEMBER 13.—Annual Concert by Students of the College of the Bible, Lygon-st. Chapel, Monday, Sept. 13, at 8 p.m. Mr. R. Lyall will preside. Good, varied programme of elocutionary and musical items. Tickets, 1/-.

Missionary Farewell Meeting

To SISTER L. I. REDMAN
(returning to India),

also to Sisters Mrs. H. C. and Miss P. Ludbrook (leaving for a visit to Yunnanfu, West China).

LYGON STREET LECTURE HALL,
TUESDAY, SEPTEMBER 7, 6 to 7.45 p.m.

Tickets, 1/-, on Sale Church Secretaries until August 31.

J. E. Allan, Vic. F.M. Sec., 51 Watt-st., Box Hill.

Here and There.

After Bro. A. E. Illingworth's address at Malvern-Caulfield, Vic., on Sunday evening, a man made the good confession.

Church secretaries and all our church leaders are asked to give prominence throughout September to the Annual Offering for the College of the Bible to be taken on October 3.

Bro. H. Le Page returned to Victoria from Queensland greatly pleased with the warm reception given himself and daughter. He would like to thank churches and brethren for their kindness.

The following telegram from Gympie, Qld., reached us on Monday afternoon:—"Thirty-ninth anniversary services splendid; crowded meetings; Bro. Young, Annerley, preached; one confession, married lady.—Trudgian."

Victorian churches, societies, etc., preparing goods for our Indian mission fields are reminded that packets should be sent to the Austral, 530 Elizabeth-st., Melbourne, by Friday, October 8. A list of contents and statement of wholesale value should be sent with each parcel.

Victorian brethren are notified that the trustees of the Springvale Cemetery have, at the request of the Home Missionary Committee, allotted a portion of land at Springvale to Churches of Christ. Full particulars may be obtained at any time at the office of the trustees, 80 Swanston-st., Melbourne.

Splendid work is being done in Victorian Home Mission fields. The following average evening attendances for the month of July are very satisfactory in the various fields—Ballarat, Peel-st., 58; Bendigo, 120; Drumcondra, 36; East Kew, 105; Hartwell, 41; St. Arnaud, 45; Stawell, 56; Warracknabeal, 94. Eight Home Mission churches reported record morning attendances for the same month.

Students of the College of the Bible are now on vacation. Some are busily engaged in conducting special missions with churches; others are working in secular employment to earn money for their support for the third term, while some are enjoying a much-needed rest. Some applications are already in hand for 1927. The Principal would be glad soon to hear from candidates for admission in 1927.

The August "World Call" reports that the total number of baptisms on the Foreign Mission fields served by the Disciples of Christ through the United Christian Missionary Society last year was 4,827 as compared with 4,050 the year before, or a gain of 18 per cent. This substantial increase in baptisms shows the splendid progress that is being made in spite of anti-Christian agitation in many sections of the Orient.

We have received the following telegram from Western Australia:—"Wonderful revival continues Hinrichsen-Brooker mission Kalgoorlie; both tents crowded; thirty-six received in Sunday morning; duststorm in afternoon destroyed one tent; evening meeting town hall, thirteen confessions; total, hundred thirty-three, four weeks.—Hunt." As we closed for press an additional message came:—"Another wonderful meeting Monday: fourteen further confessions.—Hunt."

At Balwyn (Vic.) Sunday School anniversary last Sunday afternoon a fire was discovered underneath the wooden hall in which 500 people were assembled, just as the kindergarten were having their prizes given to them. The audience was quietly dismissed, and there was no panic. The fire was extinguished by some of the brethren before the fire brigade arrived. The police discovered on Monday morning that the incendiary was a small boy eight years old, who said he lit the fire to see if the rubbish he set alight would burn. Bro. Thomas concluded the distribution of prizes in the street.

The Victorian Home Mission Committee is arranging for Bro. W. A. Wigney to take up full-time work with the church at Warragul in November, on completion of his studies at the College of the Bible. The church is making a very special effort financially, and the Committee will arrange for a mission next year. It is hoped that a strong cause will be built up at Warragul.

On Aug. 16, in Glenferrie chapel (Vic.), a successful combined Women's Mission Band rally was held. Mrs. Dines (supt.) presided over a well-attended meeting, which began with a bright song service led by Bro. V. Griffin. Greetings were conveyed by Mrs. Hayward, Women's Conference President; Miss Redman, who is shortly returning to India; Mr. Enniss, H.M. Committee; Mr. Allan, F.M. Committee; Mr. F. T. Saunders, College of the Bible. A fine musical and elocutionary programme was presented by Miss and Mr. Hayward, Miss Elsie Allan, Mr. I. Paternoster and Mr. V. Griffin. Mr. Scambler, B.A., Dip.Ed., gave an inspirational address, basing his

"Light of the World."

"Light of the World,"
Shine through the gloom and darkness,
Lead us thy way
To truths unknown before
Bright through the mists that follow pain and sorrow
Thy clear radiance pour.
We grope our way
Amid the tumult, blindly,
And in our fear
We miss thy guiding light,
And weary, lost, our inward vision clouded,
We pray for clearer sight.
So still we seek,
And fain would follow gladly,
O'er the rough roads,
Thy Beacon night and day,
Until we see with eyes undimmed the beauty
And glory of thy way.

—Elizabeth Kenworthy.

remarks on the text, "The Lord gave the word; the women that published it abroad were a great host." Mrs. Bennett and Miss Scambler were the accompanists for the evening.

The Mosman "Daily" of Aug. 4 contained a full report of the farewell meeting to Mr. and Mrs. E. Davis. Numerous speakers—the Conference President (Mr. W. H. Hall), Messrs. J. Whelan, L. Harbutt, and L. Gilmour, also representatives of the Baptist church, and of North Sydney, Naremburn and Chatswood churches—spoke appreciative words and expressed good wishes. Mr. L. Harbutt, on behalf of Mosman church, presented Mr. Davis with a travelling case and rug and Companion Bible, and Mrs. Davis with a handbag and useful memento for baby Heather. Mr. Davis suitably responded. Musical items by Mrs. Mitchellhill and Messrs. Hoosey and Tingate (duet), Turk and Gilmore, and a recitation by Mr. Park, added to the evening's enjoyment. As announced, Mr. Davis is filling the platform at City Temple pending the arrival of Mr. A. E. Illingworth.

Bro. W. H. Hall, President of our N.S.W. Conference, writes:—"The New South Wales Conference Executive and Home Mission Committee announce with much regret the resignation of Bro. H. G. Harward as State Organiser and financial secretary. Bro. Harward has held that position for the past four years, and has rendered magnificent service to the brotherhood. The members of the committee in accepting the resignation placed on record their very high appreciation of his splendid service. His tactful manner, wise counsel

and great ability have been a great blessing to the churches in this State. His loss will be keenly felt. It is the present intention of Bro. and Sister Harward to leave Sydney about the middle of December for England, where he will serve with the churches under the direction of the General Evangelistic Conference Committee. We wish them every happiness in the work, and pray that God will bless them as they seek to extend his kingdom."

On Monday last Dr. J. D. Jones gave the first of a series of five weekly lectures on "Preaching" at the Independent church, Collins-st., Melbourne. The lectures are under the auspices of the Collins-st. Congregational church and the Congregational college, and are open to the public. Those who have the next four Monday evenings free may obtain the benefit of the experience of one of the world's famous preachers. In his introductory lecture Dr. Jones disclaimed any idea of being a master-preacher. He was a preacher in the making—still learning his job. Sometimes, when listening to the "giants" of the pulpit, like Joseph Parker or J. H. Jowett, he had felt that he was the clumsiest beginner at the business, and that he had scarcely mastered the elements of the preacher's craft. He did not intend to instruct in the art of making a sermon, but to speak about his own ideals for the preacher, and to share with those present some of the lessons which a pastorate experience of more than 37 years had taught him.

The banquet conducted under the auspices of the Victorian Churches of Christ Social Service Department, held last Monday night in the Swanston-st. lecture hall, was a pronounced success in every way. One hundred and ninety men sat down to the tables. The catering was in the hands of the Women's Executive Council, in co-operation with their representatives to the Department and the wives of the members of the committee. All the provisions, with which the tables were lavishly spread, were the gifts of a generous brotherhood. Bro. R. W. Hardwell, president of the department, presided. Bro. Shipway, Clay, Clark, A. G. Saunders, Burdeu, Thomas, Patterson and McClean spoke to the following resolutions, which were all carried unanimously:—"1. That this representative meeting of men of our metropolitan and suburban churches records its high appreciation of the splendid work that has been done during recent years by the Department of Social Service. That it gratefully acknowledges the very capable and self-sacrificing services of the recently retired honorary secretary to the Department, Bro. C. R. Burdeu, and the splendid, difficult work of the Superintendent of Benevolence, Bro. J. W. Nichols." "2. That it heartily endorses the forward step taken by the Department of Social Service by the securing of a part-time organiser, and the establishing of a central office, and commends the Department to the Victorian Brotherhood." "3. And that it is of the opinion that the time has arrived for the Churches of Christ in Victoria to take steps to secure a property with a view to providing a home for the aged, particularly those of our own churches, who, through force of circumstances, financial or physical, are dependent upon others for this comfort." As a result of an appeal made by Bro. Clay, following on the adoption of the final resolution, the sum of £375 was received in cash and promises, sufficient to make the home an assured thing. Subscribers are invited towards this object. These should be sent to Will H. Clay, 49 Elizabeth-st., Melbourne. Opportunity was taken during the evening to make a presentation of a gold wristlet watch by members of the Department to Mr. C. R. Burdeu as a mark of esteem and appreciation. Bro. Burdeu feelingly responded. Some fine elocutionary and vocal items were rendered.

ADDRESSES.

- J. H. Adams (secretary Granville church).—46 Prospect-st., Granville, N.S.W.
- L. Larsen (evangelist Ipswich church).—Booval-st., Booval, Qld.

Our Sisters' Work.

S.A. Sisters' Auxiliary.

The monthly meeting was held on August 5. Mrs. Mauger led the devotional session, and gave a helpful talk on "I am the Vine, ye are the branches."

Miss Norman presided over the business session. 46 delegates and 6 superintendents responded to the roll call.

Additions from schools:—Grote-st., 6; Croydon, 3; Col. Light Gardens, 24; Glenelg, 1; Maylands, 1; York, 7; total, 42.

Mrs. Bond, treasurer, reported receipts for Home Missions, £2/18/2; For Foreign Missions, £7/7/1; General fund collection, £1/5/6. Temperance fund—Collection at Glenelg, 16/6. The collection realised £1/8/8½.

Mrs. Blight reported the following sisters had received the home call:—Mrs. Booker, Hindmarsh; Miss Prentice, Grote-st.; Mrs. Maley, Stirling East; Mrs. John Thonn, Prospect; Mrs. Pettman and Mrs. Carmen, Mile End; Mrs. Gready, Prospect; and Mrs. Creer, Unley.

Home Mission.—Mrs. Collins reported having received following amounts:—Stirling, 15/4; Misses Jones, 9/6; Mrs. Worden, 4/2; Unley, £2/13/5; Mrs. Bond's class, £1/10/-; Hindmarsh, £1/10/-; Mrs. Wilson, £1/14/-; Mrs. Horsell, 4/-; Mile End, 8/6; Mrs. Lyle, 4/2; Mrs. Redman, 10/-; Mite Box, 5/3; Mrs. Mauger, 4/-; Dulwich, £1/0/6; Plants sold, 14/-; Mrs. E. Roberts, £1; Mrs. Lunn, 18/-; Mrs. Caldicott, 10/-; Nails-worth, 3/-; Mrs. Blyth, 2/-.

Foreign Mission.—Mrs. Messert praised the interest of country sisters, and reported that during the month some very successful teas had been held in the homes of various sisters.

Receipts.—2 Mite Boxes, 7/2; Long Plains Sisters, £5; Collection at Mrs. Garnett's Tea, £1/11/-; Mrs. Horn, 4/-; Mrs. McIntyre, 3/-; Collection at Mrs. Fischer's tea, £1/19/9; at Mrs. Burns' tea, £1/15/-; at Mesdames Morrow and Storer's tea, £3/7/6; teas at Prospect, 14/-; two Unley sisters, 7/-; Mrs. Cull, £1; Norwood, 17/6; Mite Box, 4/-; Mrs. Wilson, 5/-; Mrs. Caldicott, 10/-; Dulwich, £1, per Miss Grant 1d. per week; Mrs. Johnson's flowers, 13/-; Mrs. Roberts, £1; Miss E. A. Harris, £1/2/6; Glenelg teas, 5/-; Mrs. Redman, 15/-; Cottonville tea, 6/-; Semaphore sisters, £1; Unley, 8/3.

Mrs. Moseley reported that two prayer meetings had been held during July; one at the home of a Grote-st. sister, and the other was at Glenelg.

Mrs. Young reported 214 visits had been paid to various hospitals, and several letters written. Croydon sisters made 22 garments for Children's Hospital.

Mrs. Cant reported that the Dorcas committee visited Glenelg and Unley.

Mrs. Sargent reported two parcels of books had been sent, one to the lighthouse, and the other to Mr. Randle, Berri.

Mrs. Rootes was appointed leader for next devotional session.—V. B. Thompson, 12 Kintore-st., Mile End.

Victorian Women's Executive.

Monthly meeting was held on Aug. 6, 1926, in presence. Mrs. Hayward occupied the chair. Devotions were led by Mrs. Trehearne, "Living Epistles for Jesus Christ" being her theme. A fine address on "Young People's Department" was given by Mr. L. C. McCallum. A donation of £5 was granted the Bible School Department. Sympathy was extended Mrs. Knight and Mrs. Ray in their illness.

Additions from Bible Schools—Bambra-rd., 7; Balwyn, 1; Ascot Vale, 2; Hawthorn, 3; Essendon, 1; Blackburn, 1; Moreland, 1; E. Camberwell, 1.

During the month the Home Mission Committee visited Lygon-st. and Box Hill churches. The special appeal for Home Mission tent was stressed,

and all are asked to take part in this great offering.—G. Lee, Supt.

Prayer Meeting Committee visited Coburg, Moreland, South Melbourne. Attendances were encouraging.—Mrs. Edwards, Supt.

There was a good attendance at the meeting of the General Dorcas. Garments were prepared for Foreign Mission box. We gratefully acknowledge parcels from Sisters Brice, Martin and Alfred, and from unknown sympathisers, and donations of £1. Sth. Yarra, and 10/- from Middle Park. Parcels containing 90 garments were sent to Burnley Mission, Sister Grace and private cases.—E. Hunter, Supt.

The interest in Mission Band work continues. Bordertown, S.A., has linked up with Victorian sisters. Committee visited several churches and organised new work. 43 bands up to date.—M. Dines, Supt.

The Benevolent Home was visited by members of Bambra-rd. church. Gifts were brought and distributed amongst the inmates. Mr. Schwab gave a helpful address. Oakleigh church will visit this month.—E. M. Tuck, Supt.

Girls' Mission Circles.—Ascot Vale members are making good preparations for boxes for India. Blackburn Phi Beta Pi arranged a lantern lecture by Miss Redman; there was a fine audience.—M. Smith, Supt.

Hospital Visitation.—62 visits have been paid by the committee; papers, magazines, home comforts, warm clothing have been distributed amongst the inmates of the various institutions. We desire to thank the following: Hawthorn ladies' guild, Footscray Phi Beta Pi, South Yarra guild, General Dorcas, Mrs. Smedley, Miss Perry, North Richmond Phi Beta Pi and Endeavor Society.—S. Meyer, Supt.

Next meeting of Executive, Sept. 3. Mrs. Siver leads devotions. Speaker, Mrs. Williams, of W.C.T.U.—Miss Rometch, secretary, 17 Bowen-st., Kew.

VICTORIAN WOMEN'S MISSION BAND.

Receipts, March to July.—Balwyn, £2/3/-; Bambra-rd., 10/6; Boronia, £2/1/3; Brunswick, 14/6; Lygon-st., £2/14/6; Cheltenham, £1/9/3; Collingwood, 7/-; East Camberwell, £1/2/-; Emerald East, £1/10/-; Footscray, £1/12/-; Gardiner, £1/19/6; Hawthorn, £1/8/-; Ivanhoe, 10/6; Malvern-Caulfield, £3/4/-; Swanston-st., £2/4/-; Middle Park, 17/6; Montrose, 19/6; Nth. Fitzroy, £1/8/6; Oakleigh, £1/3/-; Ormond, 11/-; Preston, £2/11/10; Shepparton, £1/18/-; Sth. Melbourne, £1/10/-; Sth. Yarra, £4/3/-; Total, £48/12/4.

Expenditure.—To Mr. R. Ennis, for Home Missions, £24/6/2.—Mr. R. Lyall, for Foreign Missions, £19/9/-.—Mr. P. T. Saunders, for College of the Bible, £4/17/2; Total, £48/12/4.—J. E. Huntsman, Treasurer.

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CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Two brethren write with reference to "the end of the age."

Bro. Peter Orr sends a long extract from the writings of Dr. M. S. Terry. The position of Dr. Terry is sufficiently indicated in the following brief quotations:—"What was the end of the age of which Jesus spoke? The age itself was the pre-Messianic, for the New Testament writers never represent themselves as in the first days, or the beginning of the age, but in its last days." "The ruin of the temple and its cultus [at the destruction of Jerusalem] was the great sign which marked the end of the pre-Messianic age."

Mr. H. R. Elvery sends a personal contribution from which we quote the following sentences which make clear his conclusion: "The reply of Jesus in Matt. 24 covers all that was embodied in a three-fold question, bearing on the destruction of the temple; the signs preceding the coming of Jesus; and existing world conditions at the end of the age. The explanation of Jesus, taken in conjunction with many other passages of Scripture, indicates that the age referred to is the church age, terminating with the removal of the church at the coming of the Lord in the air (1 Thess. 4: 15-18). When Jesus was replying to the question to which reference has been made he spoke of certain signs which would indicate his coming, and said, 'So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand,' and surely these words were not addressed exclusively to those who were associated with Jesus during his life on earth."

Bro. S. B. Hibbard writes a long letter, containing what is ostensibly a criticism of our recent article on "A Hoary Tradition," but what is chiefly a supplement to it. With most that our brother writes we are in cordial agreement. For us to urge that the facts of history must not be forgotten, and that there is no benefit in unduly extolling the former generation in order to belittle the present, was quite compatible with our pleading for the "old paths" and for the need of revival. We have stressed this plea and this need over and over again, and hope yet to do so. Our recent article was not out of harmony with what we have formerly written. We quote one paragraph of our kindly critic's epistle, which will show his position:

"It may be frankly admitted that the standards of civilisation are higher to-day than formerly, but is that any guarantee that they will continue so? Do not secular writers as well as religious warn us that our civilisation is in danger? Are there not disintegrating forces at work that would reduce everything to ruins? Shall we take alarm or remain quiet? But can we preach if we do not recognise men's peril, and does not the condition of society in general force upon us the condition of the individual in particular? To believe that a few are without the fold may not move us, while the knowledge that the many are ought to. Do not disparage one's own

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generation may be good advice, but alarm at its condition is good also. Let us cry and lament yet not despairingly. They are the pangs of a new birth. Correct me, if I am wrong, but I venture to say that revivals come because of the alarm of some soul or souls, rather than that is God's plan that there should be ebb and flow."

The Church as Mediator.

(Continued from page 537.)

it can be achieved is that such a tremendously important crisis should be settled not by the relative strength of the contending interests, but by reference to principles of right and wrong.

If this should come about as a result of the intervention of the church so much the better, for it will direct attention to the highest code of moral principles which the race possesses, and will encourage the church as the custodian of that code to urge still further its application to our social and international ills.

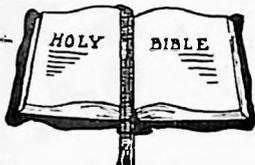
[It has been announced that the church leaders' suggestions were not accepted.—Ed.]

OBITUARY.

GRAY.—On July 8 our Sister Mrs. Ellen Gray passed onwards after several months of suffering and weakness, the ministrations of her loving daughters being a great comfort to her. Mrs. Gray settled in Ballarat with two of her daughters about three years ago, coming from the church in St. Arnaud, where she had been in membership since 1921. She was of a quiet and retiring disposition, but ever manifested a real interest in the Lord and his church. It must have been a joy to her declining years to see her family active in the service of the church, and a credit to her motherly influence. She was buried at St. Arnaud, when Bro. Turner, of the College of the Bible, conducted the service. The church at Dawson-st. sincerely sympathises with her daughters and other relatives.

GREADY.—Mrs. J. Gready, a faithful worker of Prospect church, S.A., was called home on Lord's Day morning, July 25, at the age of 69. While in a kneeling posture she was suddenly seized, and died instantly. Our sister was a member of the church over 50 years, and was beloved by all who knew her. The news of her sudden death cast a great gloom over the whole church, and we shall all miss her cheery nature and pleasant manner. She was ever ready to help; in Dorcas, social, visitation work she was never wanting. Our tender sympathies are extended to her husband and sister (Mrs. Jacobs), who are members of the church here, and also to all the relatives who mourn their great loss. —W.B.

Heav'n above is softer blue,
Earth around is sweeter green!
Something lives in every hue
Christless lives have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am his, and he is mine.



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News of the Churches.

Tasmania.

The officers of West Ulverstone church have commenced fortnightly services in the home of the aged Bro. and Sister Howard at South-rd. Bro. Nightingale continues to visit Preston and Sulphur Creek. A week of special meetings is planned for Sulphur Creek. The J.C.E. did well in the Ulverstone District Banner Competitions.

On July 22 Bro. Nightingale performed the first marriage in Devonport chapel, the parties being Miss Mary Radford and Mr. J. Cox. On Aug. 8 Bro. Nightingale gave a soul-stirring morning address. His gospel address on "Are You Fit to Live?" was also enjoyed by all. On Aug. 15 Bro. Price preached on "Naaman." Bro. and Sister Higgs have returned from a health trip. The Thursday evening Bible study meeting (held at Bro. Reynold's house) is helpful to all and is growing.

Western Australia.

There was a large congregation at Lake-st., Perth, on Aug. 15; 155 broke bread. Bro. D. R. Sterling ably exhorted on "The Church Triumphant." Bro. Hagger spoke at the men's class on "Why We Accept the Bible," and at the evening service addressed a packed audience on "The What and the Why of Protestantism." This address was voted one of the best on the subject yet delivered in Perth. Mid-week prayer services are well attended, and much interest is manifested in the seek-the-Scripture campaign.

Bassendean Junior Christian Endeavor held its postponed anniversary service on Aug. 16, when the chapel was filled to overflowing. The programme was well rendered. Bro. T. Hagger gave a bright, interesting talk. The mid-week prayer meeting was well attended. Bro. Peacock continuing his special course. All services were good on Aug. 15. Bro. Peacock speaking morning and evening. A solo was effectively rendered by Sister I. Smith. The Bible School continues to increase, and is now preparing for the anniversary.

Claremont had splendidly attended meetings on Sunday, Aug. 15. Bro. and Sister E. H. Eaton were present in the evening. They did yeoman service for the church years ago, in its struggling days, and endeared themselves to all. Bro. Eaton assisted by singing a solo. Midweek meetings are in a healthy condition. To help the S.S. teachers, the school lessons are being studied, but others also are showing keen interest. A young people's Bible Class has been commenced for Sunday afternoons. Attendances to date have been good. Since last report four have been added to the church by baptism.

During July North Perth meetings were affected by sickness and adverse weather. Good meetings the last three Sundays. On Aug. 8 a special young people's service was held. The newly-organised junior choir rendered two very fine pieces, and Bro. Ingham spoke on "A Four-square Life." It was a very fine meeting. Good meetings on 15th. The Y.P. club held a concert on Thursday, 12th, and received a substantial profit toward the Dhond Hospital fund. The church enjoyed visits from Bren. A. Bell and A. Lucraft, who took the services on 1st, while Bro. Ingham was at Armadale for the opening service of the new chapel in that place.

Queensland.

Services at Gympie are maintained. On Aug. 15 Bro. King exhorted, and at night Bro. C. S. Trudgian conducted a special young people's service, speaking on "Wanted by the World, a Girl and a Boy." Extensive preparations for the anniversary service on 22nd were made. Bible school "grape rally" was won by the "greens." At Ross Creek monthly services are maintained.

Fortnightly meetings continue, and Bible School every Lord's day, at New Veteran. One new scholar is reported.

Maryborough church rejoices over an ingathering of eleven souls. On Aug. 7, with Bro. V. Adcock speaking, four responded, and another seven on Aug. 14, when Bro. G. E. Burns conducted an in memoriam service to the late Mr. Haddow.

At Ipswich on Aug. 8, Bro. F. E. Alcorn, Conference President, delivered two addresses, which were instructive and enjoyed by all. The church raised £12 for Foreign Missions, and the Bible School £6 for the Orphan Fund. Bro. R. Campbell is now teacher at the adult Bible Class.

South Australia.

At North Adelaide on Aug. 15 one was received into fellowship by obedience. At night one previously baptised was restored. Aug. 22, three were received by transfer and one by obedience. A fine spirit prevails.

The church at Ungarra rejoices over recent victories for Christ. On July 31 two senior scholars, who previously made the good confession, were baptised by Bro. Russell in the creek. Another scholar was baptised on Aug. 15. Each time an interested gathering came to the open-air service. Sickness prevails amongst members, which affects the attendances slightly.

Maylands is having good meetings. Bible School attendances, over 280. Another senior Bible School scholar has confessed her faith and been immersed. Aug. 15, after usual Sunday evening service, the annual installation of officers for the K.S.P. Society took place, Mr. Higgins, State Chancellor, officiating. Aug. 22, Bro. Dr. A. C. Garnett addressed both morning and evening meetings, Bro. Collins being absent on British and Foreign Bible Society deputation work in the country districts.

At Cheltenham three have been received by faith and baptism. One brother was baptised, but owing to serious illness and in hospital is unable to be received into fellowship. Prayers are offered on his behalf. Splendid addresses have been given by Bren. Mossop, of York; Garrett, of Colonel Light Gardens; and Bro. H. J. Horsell. Bro. Conning's messages are instructive and helpful. The Sunday School is growing; four more new scholars since last report. Bro. Conning is doing good work in visitation.

Meetings at Strathalbyn are well attended, with increased interest in gospel services. Bren. Overall, Pearson and Jackling have given appreciated messages. Two young women were received into the church on Aug. 8. Bro. and Sister Mauger have been welcome visitors, also Bro. and Sister Treloar, and many others, from the city. The J.C.E., under the leadership of Miss Allen, is increasing in numbers and activity. The young men's preparation class is proving helpful. The Y.P.S.C.E. is also having good meetings.

At Kadina on Tuesday evening, Aug. 17, a missionary address from Bro. Graham McKie, preacher of Cottonville church, was enjoyed. His subject was "The Boxer Rising in China in 1900." Bro. and Sister McKie were there, and suffered much for the name of Christ. On Wednesday night a splendid musical evening and social were held. On Sunday morning Bro. N. Bartle presided over a good audience. School well attended; two new scholars. All regret that Bro. Williams, jr., has met with an accident, and lost portion of his left hand. At night Bro. E. G. Warren discoursed to a sympathetic audience on "The Leprosy of Sin."

At Grote-st. on Wednesday evening, Aug. 18, a representative gathering of the churches was held to bid farewell to Bro. and Sister Riches as they pass on to South Africa under the New

Zealand churches of Christ. Bro. A. C. Rankine presided; Bren. W. Morrow, J. Wiltshire, J. Webb, G. T. Walden and others spoke words of farewell and God-speed to the missionaries. On Sunday, Aug. 22, Bro. J. Wiltshire addressed both morning and evening meetings, and took as his theme at the gospel service, "Five were Wise." One confessed his Saviour. The choir rendered "Peace be Still" unaccompanied, which gave the meeting a beautiful atmosphere. Bro. W. Garrett conducted the meeting, which was well attended, and was preceded by community singing under Bro. Finlayson.

Croydon church is progressing in all departments. During the week the church anniversary services were continued, when Bro. Ira Paternoster and Bro. Morrow spoke on Sunday School and Foreign Mission work respectively. Mrs. Norman, secretary of the Women's Auxiliary of S.A., also delivered an address. A presentation was made to Bro. Flint, who has been connected with the work at Croydon for many years, and has now given up all office. There were bright singing by the choir and social entertainment at the close. On Sunday morning and evening Bro. Walden spoke to the church in the absence of Bro. Graham.

At Mount Compass on Saturday, Aug. 21, the chapel was crowded at the marriage of Miss Christie Jacobs, eldest daughter of Bro. and Sister Melpland Jacobs, to Mr. Albert Simons. E. W. Pittman officiated. Both are earnest workers, and the members rejoice that they are settling in the district. On Sunday there were good meetings. Miss Goodall, Bro. and Sister Parsons and daughter, from Hindmarsh, were present. Bro. Ernest Jacobs spoke beautifully on the New Testament lesson. E. W. Pittman preached at night, there being a fine attendance and good interest. The presiding brother wished Bro. and Sister E. W. Pittman a happy holiday as they visit their son, Mr. Roland Pittman, at Hart.

Balaklava church held its annual business meeting and social on Wednesday, Aug. 18. A very representative and well-attended meeting executed the business with expedition and good-will under the chairmanship of Bro. H. M. Tuck. The retiring deacons and elder were re-elected, and two new deacons appointed were Bren. J. G. Bridgeman and A. E. Shepherd. Bro. B. W. Manning was elected as elder. All other officers were re-elected, Mrs. Bruce Marriot being elected as deaconess in place of Mrs. Townsend, who has left the district. All reports were very encouraging. The budget system of 1924 was reviewed and brought up to date. The recommendations of the new hall committee were accepted, and the work of quarrying and carting the stone will soon be an accomplished fact. The hall will not be built until after harvest. Meetings on Sunday, Aug. 15, were well attended, and two girls from the Bible School responded to the gospel appeal.

At Queenstown on Monday, Aug. 16, the Band of Hope held its monthly meeting. A very enjoyable programme was given, and Mrs. Stacy spoke. On Wednesday, 18th, a social evening was held in honor of Bren. K. Johnson and L. Berry, from Lake-st., Perth. A splendid programme was given by members and friends, and a welcome extended to these two young brothers. Each responded to this welcome. Supper was handed round by the girls' wattle club. On Sunday, 22nd, at the morning service the chapel was crowded. The right hand of fellowship was extended to two young men from the Bible School who had previously been baptised. Sunday School attendance was good. In the evening the chapel was crowded, with chairs down both aisles. The subject of Bro. Brooker's address was "The Abundant Life." During the evening he made mention of the departure from this life of Sister Violet Arthur, who was suddenly called home during the week. Her life was a wonderful example. She was a member of the choir and Bible School, and was always a good worker. Two young ladies and one young man (members of the Bible School) came forward. During the week the aged Sister Mrs.

Clifton was called home. The members pray that God will comfort her sorrowing relatives and those of the late Sister Arthur.

Victoria.

At Glenferrie Bro. T. H. Scambler preached morning and evening. The subject at night was "Decision," and at the close of the address a young lady made the good confession. The choir contributed a beautiful quartette.

Enjoyable meetings at Swanston-st. last Lord's day. Bro. Gibson delivering very helpful and interesting sermons morning and evening. Bro. and Sister P. C. Williams were welcomed into fellowship by letter from City Temple, Sydney.

Middle Park meetings were well attended last Lord's day. After a powerful gospel address by Bro. Baker, entitled "The Challenge of Discipleship," one lady made the good confession. The Mutual Improvement Society arranged an enjoyable social on Thursday night.

Adverse weather affected attendances at Echuca for a couple of weeks. On Aug. 22 all meetings were very well attended. Bro. Woolnough has left Echuca and gone to Yarrowonga. He is greatly missed. The church is preparing a Christmas box for one of our Foreign Mission fields.

At Keilor-rd., North Essendon, on Aug. 22, Bro. Mathieson addressed an attentive audience on "Our Plea for the Bible"; the largest gathering at the gospel service to date. Several strangers were present. Additional children have been enrolled for the Bible School, which commences on Aug. 29.

Both services were well attended at Lygon-st. on Sunday, Aug. 22. Miss Leyshar, of Stawell, was received by letter. Bro. A. G. Saunders spoke in the morning and again at night, when he concluded the special series of addresses upon the proofs of the resurrection, his topic being, "What It Means to Us."

Cheltenham on Sunday morning had the largest meeting for many months. A splendid address from W. H. Clay. At school, preparations are well forward for anniversary celebrations; nine new scholars are coming. The evening service was well attended. Good attention was given to a fine sermon on "Three Answers to One Question." A deposit has been paid on land for the tennis club.

At Blackburn there has been one confession, a young man from the K.S.P. On Aug. 14 an American tea was held in aid of the church building fund. Mrs. Hayward, President of Sisters' Conference, opened the function. About £18 was raised. On Aug. 22 the P.B.P. club held a church parade, and the service was conducted by them. Sister L. Redman was the speaker, and the large gathering listened attentively to her message.

The greatly increased interest consequent on the commencement of the ministry of Bro. J. E. Shipway at Carnegie is exceptionally well maintained, and many strangers have been noticed at gospel services. Meetings have been splendidly attended. The choir under the conductorship of Bro. Reg Hayward is rendering very great service. Bro. Shipway's addresses have been both inspiring and interesting. The married ladies of the church gave an excellent concert on Aug. 19; the proceeds will exceed expectations.

Good meetings at Yarrowonga the last two Lord's days. On Aug. 15 Bren. Purton, Woolnough and Cantwell were visitors. At the gospel service Bro. Pratt gave a fine address on "Is Christian Union Possible?" Bro. Woolnough assisted at the gospel meeting last Lord's day, and Bro. Pratt gave a powerful address on "What Hinders Christian Union?" Great interest is shown in week-night meetings. The church sympathises with Sister Mrs. Goring in the death of her daughter, and Sister Miss Elsie Irwin in the death of her father.

Hampton had an address on "Vicarious Sacrifice" from Bro. Irvin on Sunday morning. In the afternoon the superintendent, Bro. Tinkler, conducted open school while the teachers undertook a Children's Year canvass of the district. At night he preached on "Christ and Young Life."

The ladies' guild conducted an "American tea" on Tuesday.

Bro. Youens was the speaker at both sessions at East Kew last Sunday; good attendances. Prayer meeting last Thursday well attended, and Bro. Youens continued his interesting talks on the Book of Revelation.

At Castlemaine on Sunday, Aug. 22, the J.C.E. held a flower day for the public hospital. A fine collection was handed to the patients. In the morning Bro. Clipstone gave a special address to the young people on "The Lessons and Blessings We get from the Flowers." In the evening he completed his series of addresses on the church to a good congregation.

Good meetings at Warracknabeal. A young man and a young woman made the good confession at the midweek service on the 12th inst., and were baptised on the 15th. The church is sorry to part with Bro. and Sister Randall, who have been splendid members for many years. They were farewelled by the church at a social, and each received tokens of esteem. Well attended meetings last Lord's day, especially at the gospel service, when Bro. B. J. Combridge preached a splendid sermon on "The New Birth."

Essendon had good attendances on Sunday, Aug. 22; 119 broke bread. One was received into fellowship. Bro. G. T. Black exhorted. At the gospel service Bro. Sivyver gave a fine address on "The Unpardonable Sin." Miss Redman addressed a large gathering of Essendon ladies' mission band on Aug. 12. 58 were present, including representatives from Ascot Vale and Newmarket. A splendid concert organised by Mr. J. Simpson in aid of the organ fund was held on Aug. 19, the building being filled.

Meetings at Merbein on Aug. 8 were well attended. Bro. Orford's address on "Saving Faith" was full of gospel truth. The Bible School is in good condition. The Bible Class of 17 is giving great encouragement. Week-night prayer and praise meeting is well attended and helpful. Aug. 23, good meetings. An address by the evangelist on "The Good Confession" closed a day of blessing and power. On Monday evening the brethren were to meet Bro. Enniss in conference on the work in the district.

Northcote meetings have been very good, with several visiting speakers and a number of visitors. At the annual business meeting held last Wednesday week, splendid reports were received. The following deacons were elected: Bren. T. Gracie, Watson, Carpenter, Bain, V. Austin, F. Swain and H. Johnson (secretary), and Jno. Collings (treasurer). Splendid meetings on Sunday, Dr. W. H. Hinrichsen gave the gospel message on "The Cure for Sleeplessness." One was received in faith and obedience. All auxiliaries, including the newly-formed tennis club, are doing good work.

Good meetings continue at Hartwell. Bren. Dickens, Williams and Beaumont have exhorted the church, and Bro. Beaumont has preached the gospel very faithfully. The work is very hopeful. Bro. and Sister Weaver were received into fellowship last week from Ascot Vale, and Bro. and Sister Hancock are being transferred from Newmarket. J.C.E. and Bible School attendances are increasing, and Sunday night meetings are very encouraging. Bro. Williams having left to preach at Drummond, Bro. Robinson, from the College of the Bible, was welcomed last Lord's day as a helper in the work.

At Camberwell on Lord's day, 15th inst., one of the young girls of the school was baptised at the close of the school, in the presence of all the scholars. It was a beautiful and impressive service, and bore fruit in that a married lady, who was present, and another young scholar made the good confession. Bro. Hall, senr., who was compelled to undergo a serious operation recently, is almost restored to health and to be able to resume his duties as sub-inspector in the police force. The church on Sunday was favored with a fine address by Bro. Fitzgerald, of Fairfield Park. J. C. F. Pittman is doing a considerable amount of visiting in the district.

Excellent meetings at Mildura on Sunday, 8th. Bro. Quirk, of South Yarra, spoke at both services. Splendid meetings on 15th, Bro. Bird speaking. At the close of the gospel address one lady was immersed. On Wednesday afternoon the ladies of the church held an "at home," when £5 was realised for the Sunday School building. Sunday, Aug. 22, Bro. Bird gave a fine address to the church on "Why I Believe the Bible to be God's Word." At night he preached to a large audience on "Am I Responsible to God for the Other Man?" The choir rendered a fine anthem. There were two confessions.

On Aug. 3 Shepparton church held its half-yearly business meeting, when records of steady progress were presented. Sisters were able to hand in to the church £12 and Phi Beta Pi £7 as the result of the half-year's work. The Bible School exhibition was held on Aug. 17, exhibits being good and a class prize being awarded. Since last report, members have been received both by letter and by obedience. On Aug. 22 Bro. Blackwood (on College vacation) addressed the church. Bro. Mansell is still seriously ill. Services at Cosgrove continue on alternate Lord's days, and on Aug. 22 a Bible School was commenced there.

Balwyn commenced Sunday School anniversary celebrations on Sunday. There were great meetings all day. In the morning Ralph Gebbie, of Gardiner, gave a most helpful address. W. H. Clay, Social Service Organiser, addressed about 500 scholars and adults in the Balwyn Hall in a very happy and interesting way in the afternoon. The hall was crowded at night, when Jas. E. Thomas preached, and seven came forward—five young men and two young ladies. Two were for restoration. Two were welcomed in the morning having been formerly with the Baptist church, and one formerly immersed. The scholars, led by the superintendent, J. E. Austin, rendered splendid singing both afternoon and evening.

New South Wales.

On Aug. 8 at Dumbleton, Bro. Acland gave a fine exhortation on Heb. 4: 1. At night he preached from Rom. 3: 23. On Aug. 15 Bro. A. Smith exhorted on Acts 2: 42. At night Bro. Acland preached faithfully from 1 Cor. 2: 2.

At Enmore the attendance at morning school for the young people is steadily increasing. At the worship service Bro. Clydesdale gave a fine spiritual address taken from John 10: 10. "What is a Christian?" was Bro. A. L. Haddon's subject at the gospel service. Sisters Mrs. Hughes and Mrs. Andrews were present with the church after serious illness.

The new pulpit at Lane Cove has been dedicated to God's service by Bro. Jacob Saxby, who also delivered the first address therefrom; subject "Be Strong." Lane Cove brethren have kept five speaking appointments in the last three weeks. The church is in a healthy state spiritually. Bro. Arthur Webber, of Chatswood, is helping splendidly in proclaiming the gospel, together with Bren. Harbutt, Rush and Saxby. The church has appointed Bren. Rush, Saxby, Ferguson and Goddard as deacons for ensuing year.

At Chatswood on Sunday morning Bro. George Saxby, of Lane Cove, gave a message to the church which was greatly appreciated. Bro. Whelan's theme, "The Christ of the Cross," was full of tenderness, and delivered to a splendid congregation, extra seating accommodation being provided. Sister J. Hunter was the soloist. Bro. Lamb put on Christ by baptism. Splendid interest is maintained in the mid-week prayer service. Bro. and Sister Billington, from the Indian mission field, have been welcomed, and Bro. Billington gave a beautiful greeting.

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Smartaleckism.

The word, smartaleckism, is by Lloyd C. Douglas, minister of the First Congregational Church, Akron, Ohio, and is introduced to its readers by "The Congregationalist." We have known part of the word for a long time. It seems to stand for a particular kind of snobbery. Dr. Douglas uses it to describe what he calls a "new cult." He has the following to say about it:

The only really new factor in the student problem is the rise of a new cult of *smartaleckism* which, in striving to imitate the base cynics of the hour, has had a depressing and baneful effect upon the thinking of the easily deceived.

Every college boasts a journal of opinion in which heady youngsters attempt to write like Mencken without Mencken's talents, mistaking impertinence for candor, insolence for courage, and ridicule for criticism. It is a new type.

Dr. Douglas seems to think that "smartaleckism" is a development of "student government," which seems to us quite likely. But whatever its source, it is a nuisance that ought to be abated for the happiness of school life as well as for its efficiency.

Humility is a strangely neglected word these days. The fact is, that while it is one of the chief words in the grammar of Christianity, but few of us ministers think it worth while to preach on it. Humility is the very antithesis of *smartaleckism*, for in humility one discovers his real power and possibilities and feels the urge to rise to the full height of them.—"Christian Evangelist."

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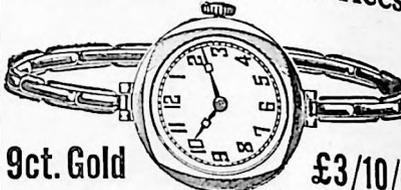
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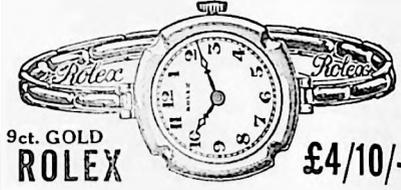
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