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The Christian "Enthusiasm of Humanity."

THE perfect humanity of our Lord makes its appeal to many people who as yet have not reached the Christian recognition of his deity. We should remember that it is as real a heresy to deny his humanity as it is to discount his divinity. Doubtless many a Christian who gives a ready assent to the claim of Christ's Godhead would have a richer experience if in addition he lived more in the thought and imitation of "the man Christ Jesus."

Christ as a man among men furnishes the noblest model of living. When the Son of God became incarnate, he entered fully into the experience of men. He shared their bodily toil, their troubles, their everyday temptations. The only thing wherein we can be sure his temptation differed from that which assailed us this last week is that he never yielded to an allurements to sin. Apart from the extent to which the force of our temptation is due to our past or present acquiescence in evil, our Master had as sore a trial as we. Thus he was not only our model, but (what is much more valuable) was able to become our helper.

Christ among men.

Christ spent his life among men, mixing freely with them, sharing their innocent joys and sympathising with them in all their sorrows. Others, good men as we count them, have assumed a different attitude, but we cannot doubt that Jesus' way was best. Dr. Stalker has written as follows of the oft-noted contrast between our Lord and his forerunner, John the Baptist: "John shunned society, living in the desert far from the abodes of men. His clothing was unsuited for the house or the town, and he confined himself to the ascetic fare of a hermit. The Saviour, on the contrary, descended among his fellowmen. Instead of waiting, like the Baptist, till people went out to him, he came to them. In village and city, in street and market-place, in synagogue and temple—wherever two or three were gathered together, there was he in the

midst of them. He entered beneath men's roofs, to rejoice with them when they were rejoicing and to weep with them when they wept. It is astonishing how often we read of his being at feasts. He began his ministry by attending a wedding. Matthew made him a feast, and he went and sat down among the publican's motley guests. He invited himself to the house of Zacchæus, another publican. Indeed, his eating with this class of persons came to be notorious. But, when people from the other end of the social scale invited him, he accepted their hospitality with equal readiness and sat down as frankly with scribes and Pharisees as among publicans and sinners. Luke mentions at least three occasions when he dined with Pharisees. Thus 'the Son of man came eating and drinking.' Indeed, so free was his conduct in this respect, that sour and narrow-souled critics were able to call him a gluttonous man and a wine-bibber. False as these nicknames were, they derived a color of truth from his way of living; none would ever have dreamed of applying them to the Baptist."

In the early centuries of the church many Christians seeking to escape the cares of the world, saddened by the evils everywhere manifest, and hoping to avoid the temptations of life, retired to the desert for communion and peace. They erred in at least two ways—they forgot that temptations are found everywhere, and they also forgot the Maker's prayer for his disciples,

NEARNESS TO GOD.

The parish priest of Austerlitz
Climbed up in a high church steeple,
To be near to God that he might hand
God's word unto the people.

And in sermon script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's heads
Two times each day in seven.

In his time God said: "Come down and die,"
And he cried from out his steeple:
"Where art thou, Lord?" and the Lord replied:
"Down here among the people."

not that they should be taken out of the world, but while in the world kept from the evil. The story of the hermits discourages the thought that a man can live a holier life in isolation than in a life of helpfulness in the busy haunts of his fellowmen. Had Anthony and company been diligent in service, like their Master going about doing good, they would have been free from many temptations which were aggravated by their solitary life of introspection. The undue asceticism of Simeon Stylites and other pillar saints who spent years of self torture on high pillars exposed to all weathers profited nobody. The Christian life is a life of service among men. He who holds himself aloof from the sons of men is not a worthy follower of him who loved to call himself "the Son of man." The familiar verses quoted on this page help to teach a lesson which was learnt from Christ.

For souls and for men.

Evidently Jesus Christ was interested in men as men. Dr. Glover quotes the severe remark made regarding a college head, that "if he would leave off caring for his students' souls and care for them, he would do better." Christ certainly cared for the souls of people, but he loved folk themselves.

In that great, if one-sided, book, "Ecce Homo," Prof. Seeley has a noble chapter on "The Enthusiasm of Humanity," in which he eulogises the principles and practices of the Saviour, and describes how he "raised the feeling of humanity into an enthusiasm." A few sentences may profitably be quoted. "If it be answered that there was in his nature something exceptional and peculiar, that humanity must not be measured by the stature of Christ, let us remember that it was precisely thus that he wished it to be measured, delighting to call himself the Son of man, delighting to call the meanest of mankind his brothers. If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great a height as

Christ? Are we likely to be more pained by their faults and deficiencies than he was? Is our standard higher than his? And yet he associated by preference with these meanest of the race; no contempt for them did he ever express, no suspicion that they might be less dear than the best and wisest to the common Father, no doubt that they were naturally capable of rising to a moral elevation like our own. There is nothing of which a man may be prouder than of this; it is the most hopeful and redeeming fact in history; it is precisely what was wanting to raise the love of man as man to enthusiasm. An eternal glory has been shed upon the human race by the love Christ bore to it."

The disciple must be as his Lord. The Gospel is shorn of its power when its advocates divorce regard for the salvation of the soul from consideration for the whole man, spirit and soul and body. The Christian who mingles in a spirit of helpfulness with his fellows, who goes about doing good, is the best exponent of Christianity. The most potent thing behind the religious and moral teaching of Christ was the gracious life of the teacher.

"Good news."

In his "Jesus of History" Dr. T. R. Glover has well pointed out that Jesus, "when he was challenged as to his credentials, pointed to misery relieved; and the culmination of everything, the crowning feature of his work, he found in his 'good news for the poor.'" The phrase he borrowed from Isaiah (61: 1), but he made it his own—the splendid promises in Isaiah for 'the poor, the broken-hearted, captives, blind and bruised,' appealed to him. Time has laid its hand upon his word, and dulled its freshness. "Gospel" and 'evangelical' are no longer words of sheer happiness like Jesus' 'good news'—they are technical terms, used in handbooks and in controversy; while for Jesus the 'good news for the poor' was a new word of delight and inspiration."

Our thoughts in these recent days have been turned more to social service. Our Victorian churches have made an advance in their work amongst the poor and the needy, and are planning for greater helpfulness. Anything we can do in this direction is warranted both by our Master's example and by his precept. His test of our religion is that of practice, and not of mere profession. The Judge's severest words of doom are these: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." On the other hand, amongst the sweetest words of commendation which any of us shall ever hear are these: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

"Raca."

The following question and answer recently appeared in Prof. David Smith's Correspondence Column of the "British Weekly":—

D.F.W.—"I take the liberty of writing to ask your explanation of the last clause of Matt. 5: 22. If we take it as it stands, the Christian who is saved by faith from hell is in danger of hell fire if he uses the word."

Our Lord is defining his attitude toward the ancient Law, so sacred and dear to his Jewish hearers. He has just assured them that he had not come to destroy it but to fulfil it, investing with a wider obligation and revealing in it a hitherto undreamed of significance. And now by way of illustration he cites commandment after command-

ENOUGH.

Out of the wood I come,
Into the wood I go,
And for a space I wander here
Where grasses grow.

Dark is the wood behind,
The birds in breathless sleep,
Among enchanted boughs bestilled,
Its secret keep.

In front dark cypress plumes,
Heavy with dream and fear,
Cast pointing shadows which I watch
Steal slowly near.

Yet in this space between
Comes One who brings to me
A Rose, a Ring, a little Lamp
Wherewith to see.

—G. E. Darlaston.

ment and indicates the difference which he has made in each instance. Here he takes as his first example the sixth commandment of the Decalogue (Exod. 20: 13), and the judicial procedure which, according to the ancient ordinance (cf. Deut. 17: 8, 9), followed upon its violation. And how does he enlarge it? By including within its censure not merely the act but the spirit which prompts it. When St. John writes in his First Epistle (3: 15) that "whosoever hateth his brother is a murderer," he puts plainly what our Lord here expresses in a picturesque and arresting fashion. Hatred is the motive of murder, but he goes farther back and traces the rise and progress of the evil passion.

(1) It begins with anger: "whosoever is angry with his brother." There are indeed occasions when anger is justified (cf. St. Mark 3: 5; Eph. 4: 26), and so our received text adds "without a cause"; but anger is generally an evil thing, and, according to the best authorities, our Lord here after his wont states the general truth without staying to indicate its obvious limitation: "Ye have heard that it was said to them of old time, Thou shalt not kill; but I say unto

you, that everyone who is angry with his brother shall be in danger of the judgment." Of mere anger the law took no account, and only when it issued in violence was the offender "in danger of the judgment," or rather "in the grip of judicial procedure"; but, says our Lord, "everyone who is angry with his brother," though he never lift his hand, "shall be in the grip of judicial procedure," meaning that he was, in God's sight, on a par with one arraigned for assault before the Rulers of the Synagogue in their local court.

(2) "Whosoever shall say to his brother, Raca." Here is a long-standing puzzle. Somewhat precariously *raca* has been taken etymologically in the sense of "vain fellow" (cf. 2 Sam. 6: 20; Ja. 2: 20); but St. Augustine tells us on the authority of "a certain Hebrew" whom he had consulted, that it was nothing but a scornful expletive "with no precise significance, but merely expressing the stirring of a disdainful mind." And that was indeed its use among the Jews. It is told, for example, in the Talmud that "a Gentile said to an Israelite: 'Most fitting food is prepared for you at my house. 'What sort is it?' asked the Jew. 'Swine's flesh,' was the reply. 'Faugh (*raca*)!' said the Jew." It was an exclamation of disgust—a clearing of the throat to spit; and thus our Lord's meaning appears. "Whosoever"—passing from anger to contempt—"shall say to his brother 'Faugh!' shall be in the grip of the Council," rather "the Sanhedrin," the supreme Jewish court at Jerusalem which, like the court of the Areopagus at Athens, took cognisance of religious questions, especially the capital crime of blasphemy. And thus our Lord here declares that, however lightly it may be esteemed among men, contempt toward a fellow-creature made in God's image is nothing short of blasphemy (cf. Ja. 3: 9).

And (3) what if one pass from contempt to vituperation? "Whosoever shall say Thou fool, shall be in the grip of"—not "hell fire" (an horrible perversion of our Lord's language) but—"the Gehenna of fire." And what does this mean? Gehenna is the Hebrew of "the Valley of Hinnom," that once pleasant valley to the South-east of Jerusalem, which ever since its judicial desecration by King Josiah as the scene of apostate Israel's idolatry (cf. 2 Kings 23: 10) had served as the refuse-depot of the city. It was a loathsome den, choked with putrefaction and stench, being the depository of the bodies of those wretches who suffered the ignominious doom of crucifixion. They were cast out there to rot or be devoured by carrion birds and beasts; and fires were kept continually burning to purify the pestilential atmosphere (cf. Isa. 66: 24; St. Mark 9: 48). And thus our Lord's affirmation here is that one who assails a fellow-man with coarse abuse, ranks in God's judgment with the vilest of criminals."

Eyes On the Hills.

Alan Price, B.A.

Psalm 121: 1.

The skyline of experience is by no means uniformly straight. It is serrated with many hills—difficulties that have been faced and overcome; points when we must decide: ridges from which we command distant visions of the past or the future; mountain-tops of exhilaration; valleys of gloom.

The hill of condemnation.

The people of Israel had their Sinai from which God spoke. Their conscience was stirred. They asked that he should speak to them no more, for they realised they were guilty before God. The inquirer now meets the same hill when he stands self-condemned in the light of God's truth. No matter where he turns this forbidding peak casts its shadow across his life, until he emerges into the light.

The hill of decision.

In seeking relief from the gloom of guilt he must climb another hill. He must decide once for all whether to seek relief in forgetfulness or in serving God. When Israel wandered into idolatry, Elijah took them up Carmel. He asked how long they intended to try the impossible task of serving Jehovah and Baal at once. "If Jehovah be God follow him, but if Baal then follow him." He threw out his challenge and gave an ocular demonstration of the power of his God. The Sunday scholar graduating through his classes, the youth and maiden stepping out into the fulness of their lives must climb the hill of decision. Which shall it be? God or the world? Sin or salvation? The teacher or the preacher may point the way up Carmel, but he can choose for no man.

The hill of instruction.

Jesus gathered the people on the mountain side to tell them about God. He taught them with authority. He led them up to the higher peaks of divine wisdom and showed them the inner meaning of religion. He revealed a perfection of righteousness to which he alone had attained and set it up as a standard towards which all might strive. Out of the multitude he selected a few whom he saturated with this divine wisdom, and sent them out to be the instructors of more. As we open our Bible, he speaks through them, and we gain instruction from the great Teacher. To some it is as a voice in the wilderness losing itself in fruitless echoes in the hardened cavities of the soul, to others it is the voice of him who spoke as never man spoke, the word of a Saviour and friend.

The mount of transfiguration.

To a still more silent few Jesus gave a glorified vision of himself. They saw him as he now is, the radiant Son of God. Too much we picture to ourselves a man of sor-

rows, with pierced hands and blood-stained brow. Artists have vied with each other to catch the glance of sorrowful pity and of pain, but no painter yet has successfully pictured the glorified Jesus, for no pigment on earth would suffice and no artist could handle it if there were. It was the same Jesus that Stephen saw, and the very same that spoke in radiant splendor to the stricken soul.

To some, even now, it is given to visualise with faith's eye, the glory of the only begotten Son, and gain a rapturous gaze of the divine. Like Peter we would say, "It is good to be here."

The hill of sacrifice.

Yet it is true that he was marred more than the sons of men. The chastisement of our peace was upon him and by his stripes we are healed. Those arms outstretched on Calvary's hill would fain embrace the world.

To each there comes his Calvary. Unless we take our cross and carry it we are not worthy of him who bore it first of all. Let friends deride and enemies smite our backs, it is only what he suffered too. The loss of comfort, wealth and even life itself in his service only compare in a small degree with what he bore for us.

The hill of farewells.

When Jesus had made an end of commanding his disciples, he took them to the hill top and vanished from their sight. He bade farewell to them until that day when he should be revealed to his waiting people. It was a time of parting from a friend, one whom they would fain have detained as an ocular proof of his own resurrection. In every life there are hills of partings—times when friends go from us till the end of time. Then only remain as memories the last long look, the pale white face, the silent grave. To all will come the time when friends will gather round our bed to say farewell. Whether we gather to say farewell or are farewelled, may the hill of parting be a vantage ground from which to see the Beulah land, and the glories of the great beyond.

The hill of Zion.

The old Jerusalem was planted on the hill of Zion. Around it clustered the hopes and aspirations of Israel. Of Zion he sang, for Zion he prayed. It was the summit of all his patriotism and religion. The city of God, the temple of God, adorned the hill tops, and God himself had favored it with his presence.

The new Jerusalem will be planted in figure on the glorified Zion. The Lamb stands upon Mount Zion to rally his people to himself. The city is portrayed in the Great Vision as standing four square with

apostles for its foundations, gates of pearl, streets of gold. The Lamb its light, no sin, sorrow or sickness—gorgeous language figuratively setting forth what no human tongue can actually describe.

"Who shall ascend into the hill of the Lord?
Who shall stand in his holy place?

He that hath clean hands and a pure heart
And hath not lifted up his soul to vanity."

"They that have washed their robes and made them white in the blood of the Lamb."

My Kind of Evangelist.

There are different kinds of evangelists. Where there is variety there is preference. My kind of evangelist has some striking characteristics. He is a Christian gentleman. (That's a short sentence, but it's big with meaning.) He is not a bargain-driver, nor a nose-counter, nor a self-advertiser. In private he spends much time with Jesus alone; in public he hides himself behind his Saviour's cross. He takes little time in detailing personal experiences and accomplishments and much time in exalting Jesus as the world's Redeemer. Christ is in him as well as in his message. He has the divine passion for souls and goes after men in a manly way. He preaches for souls and not for a living, and he feels called of God to his holy work. Woe is unto him if he preaches not the gospel. Jesus is his all in all. He believes in him with all his heart. He accepts the old Book and the whole Book as God's inspired word, and proclaims its truth with no uncertain sound. He does not fling out his message in an obnoxious way and cut off the ears of his auditors, but he is not afraid to preach the truth in love and he shrinks not from declaring the whole counsel of God.

God blesses my kind of evangelist and his labors don't go unrewarded. He gets souls for his hire now, and shall shine as the stars for ever and ever. He leaves the church stronger than he finds it, more united in the bonds of Christian love, yearning for a closer walk with Christ, and desiring to do more in his service. May his tribe increase.—Horace Kingsbury in "Christian Evangelist."

THE UNFAILING ONE.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He liveth always, faileth never;
So rest on him, to-day, for ever.

There trust him for to-day
As thine unfailing Friend,
And let him lead thee all the way,
Who loveth to the end,
And let the morrow rest
In his beloved hand;
His good is better than our best,
As we shall understand
If, trusting him who faileth never,
We rest on him to-day, forever.

—F. R. Havergal.

Religious Notes and News.

ENDEAVOR CONVENTION.

By August 20, more than 1,000 interstate and country delegates had been registered by the Victorian Christian Endeavor Union for the 16th Australasian Convention, which will be held from October 6 to 13, at Wirth's Olympia, Melbourne. The 1,000 delegates registered to date include 400 from South Australia, 250 from New South Wales, and 200 from Queensland. Accommodation has already been arranged for 500 delegates, and it is fully anticipated that the required number of homes—about 1,000 in all—will have been made available when the Convention opens. Delegates desiring hospitality are required to register before September 15.

The Convention programme is now practically complete, and should assure a splendid series of meetings. An outstanding feature will be the Junior Demonstration on October 9, when the "Christian Endeavor Bridge" will be built by 2,000 juniors.

In preparation for the Convention, rallies of prospective delegates have been arranged recently in Sydney and in Adelaide, when addresses were given by officers of the Victorian Union.

BEGIN WITH THE CHILDREN.

The following words of Mr. Sydney Walton, C.B.E., in "New Health Bulletin," have an obvious application to moral and spiritual welfare as well as to physical health:—

"If we desire joy and good will upon the whole wide earth, with the children we must begin. The Citizens of To-morrow are the mightiest community for good or ill. The race marches forward (or backward) on the feet of little children.

"The health of the nation dwells in the cradle, the nursery, the school. The first ten years are the destiny years.' Let us be kings of springtime! Let us drive ignorance, disease and shadow away from the realms of childhood!"

AN ANCIENT PRAYER.

A new life of Wesley has recently been published, in which an ancient prayer is used as the preface. This prayer is also used in some of the Presbyterian churches here as a "vesper." The prayer goes back to at least 1558. The prayer, which is as follows, consists of five lines—

God be in my head and in my understanding;
God be in my eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at my end and at my departing.

THE OLDEST CITY IN THE WORLD.

The archeologists have decided that it was Kish, and that it was a representative of the lost Sumerian civilisation which appears to have been responsible for so much of the dawning culture of the world. Modern expeditions are now working on the site of this ancient city, and it is anticipated that some very interesting finds will be made. For one thing, it seems perfectly clear that there was a very high degree of civilised life in the crowded streets of Kish at least a thousand years before Archbishop Usher located the creation of the world. Both in Babylonia and in Egypt the archeological discoveries have shoved back the dates of known historical events until five thousand B.C. is recognised as a comparatively moderate figure in the chronology of the Eastern world. It seems quite likely that the ancient Sumerian civilisations stretched far back of the fifth or sixth millennium B.C. Moreover, there is nothing to prove that the Sumerians were the earliest people to inhabit the earth. Through a fortunate combination of circumstances their historical

records have been preserved to an extent not true of many other peoples. Now that men have turned their attention to scientific investigation and have, temporarily at least, forgotten to destroy each other through the so-called art of war, we may expect to unearth more and more of the facts concerning the early history of human development.—"Christian Evangelist."

MOVEMENT IN PERSIA.

There is a remarkable movement going on at Isfahan, in the Persia Mission of the Church Missionary Society to-day. The Bishop in Persia says that it is only a "movement" at present—a mere ripple on the surface as compared with the mass movements in other countries—but that he cannot remain blind to its significance. He asks: "What means the sale of thousands of portions of Scripture in this land? Over 20,000 portions are sold every year. Why is it that when I called on a mullah recently he produced a Bible from under the cushion on which he was reclining? Why does the driver of a post waggon, when I asked to have prayer every morning before starting the journey, produce from his satchel a portion of the Scriptures? Why does a sayyid come and confess his faith to me in private, and say that it is because he has hundreds of relatives among the Ulama that he cannot confess it publicly? Why can we, with hardly any effort, get 1,000 Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?"

World Christian Endeavor Convention

LONDON - - - - 1926

"The "British Weekly" of July 22 contains a report of the World C.E. Convention, from which we cull the following.]

The Queen's Hall, Regent-st., London, was filled to overflowing on July 6 at the Welcome Meeting to the Seventh World Convention of the Young People's Society of Christian Endeavor. Five hundred American representatives were there, a hundred Germans, and friends from upwards of thirty countries, including every part of the British Isles.

True to the central feature of Christian Endeavor—the prayer meeting—the Convention opened with a series of prayer services.

The Archbishop of Canterbury and Dr. Francis E. Clark.

Professor T. W. Chance, M.A., Chairman of the British Council, conducted the Welcome Meeting. The Archbishop of Canterbury (Dr. H. T. Davidson) said that he is in his seventy-ninth year, but he is as alert and quick in sympathy with true progress and youth as the youngest leader who came to welcome these hosts. Francis E. Clark, D.D., LL.D., President of the World C.E. Union, is seventy-five. The scene was beautifully impressive when the Archbishop rose to speak. By his side were other veteran leaders, like Dr. F. B. Meyer and Lord Radstock. Entering into the topic of the Convention, "The Call of Christ to the Youth of the World," the Archbishop welcomed them not merely as Endeavorers, nor as endeavorers after good, but as Christians, pledged to Christ, his words and his will. The old truth must be set forth afresh by the churches, and youth must give the setting.

Dr. Clark is often called Father Endeavor Clark. Forty-five years ago he formed the first society in his church. With Mrs. Clark, to whom a tiny Junior Endeavorer (Miss Codd), three years old, presented a bouquet of flowers, Dr. Clark has toured the world to build this inter-church, inter-national organisation. It has now four million members. Dr. Clark re-cited greetings in Japanese, Chinese, Indian, and other languages, and besought them to be true to their motto, "For Christ and the Church."

While the subsequent proceedings went forward, a loyal and dutiful message to Her Majesties, the King and Queen, which had been agreed to with great enthusiasm, had been conveyed. The reply was received and read. The audience stood to receive it. Lord Stamfordham's message conveyed the thanks of their Majesties for the loyal greetings sent. The reply said that the King and Queen trusted that the efforts of the Union "to enlist the youth of the world in service for God and their fellow men will be blessed with success."

The Albert Hall was needed on Saturday for the vast gatherings. Mr. Carey Bonner conducted a praise service in the evening. There was a choir of eight hundred voices. The audience numbered about eight thousand.

Thirty nations.

Monday saw the spacious courts of the Crystal Palace thronged with Endeavorers. Dr. Clark stated the subject of the day's proceedings. This was the Call of Christ to the Youth of the World—"Come!" Dr. F. B. Meyer led the opening hour of prayer, meditation, song and silence. Representatives of thirty nations then proceeded in turn to the platform and placed their flags round the C.E. badge. Mr. Joseph Ward, J.P., Foreign Missionary Treasurer, of the United Methodist Church, an ardent Christian Endeavorer, presented through the Secretary an ivory gavel for use by Dr. Clark in international conferences. Other impressive scenes were when several of the members of the first C.E. Society, formed by Dr. Clark in Maine, U.S.A., appeared on the platform, and when a young man, Mr. Schwarzzyi, was set apart for missionary work.

A great welcome was given to Mr. Fred B. Smith, of New York, Chairman of the World Alliance for International Friendship through the Churches. Mr. Smith was brought to Christian decision in a C.E. meeting. He pleaded for a warless world, secured by the churches through youth, prayer and the creation of popular sentiment. President Coolidge had asked him to say that the United States will co-operate with Britain for the peace of the world.

The Bishop of London said that the invincible sword is the Gospel of Jesus Christ. Never had the Gospel such an opportunity as in our age. With great power Dr. R. C. Gillie presented Christ's call, "Come unto me." Christ is found in his word, in his influence in the world, in the church which is his body.

Mr. D. Lloyd George's call.

A vast audience assembled on Tuesday. Canon T. W. H. Copner (Liverpool), President-elect of the British C.E. Union, presided. The Right Hon. David Lloyd George, M.P., O.M., called the youth of the world to bring in peace and good will. His speech was broadcasted. It was a mighty stroke, by the best known of international Christian statesmen, on behalf of international justice, arbitration and disarmament. As young as the youngest of his audience, Mr. Lloyd George enraptured and enthused everyone. He called all to this new crusade. "Age may be soured and rely upon the sword. Youth has got hope and faith. Youth believes in the bright future. Let them make it."

At noon, Dr. John A. Hutton, editor of "The British Weekly," preached the Convention sermon to the same vast audience. This sermon was also broadcasted. The Right Hon. Ramsay MacDonald, M.P., addressed the Convention on Christ's world commission.

"We Will Not Go Back from Thee."

Psalm 80: 18.

Dr. John A. Hutton.

[Following is the text of Dr. Hutton's address at the recent World Christian Endeavor Convention in London.]

"We will not go back." The human race and all of us one by one might take these words as a motto and make of them what is called today a "slogan." Undoubtedly there is value in plugging down our soul to some high activity such as seems imperative to us in an exalted hour. For the tendency of the soul is to fall away from its own high moments; and the task of a man, in which God co-operates, is that he shall not fall away. The danger of all mottoes and slogans is that they threaten to become merely rhetorical, so that we may deceive ourselves, supposing with the late M. Coue that we are and must be what we say we are. There is need therefore for us to recall the wisdom of a shrewd American who observed that there are many people who are prepared to shed their last drop of blood over this or that who are not prepared to shed their first drop. Now the only proof that we are ready to shed our last drop is that we are shedding our blood now. Otherwise, if at the last we do shed our blood, it will not be our last drop but our first drop, and the truth about us will be that we did not shed a single drop until for shame's sake or for terror's sake we could no longer withstand some appeal.

And now for some reflections, some guiding lights and voices, some everlasting principles which seem to lie like flame in flint within a saying like this. For in such a vow as "We will not go back" we do feel that we are entering with a firm foot upon the narrow way.

I.

In the long run the only security against going back is to go forward; and that man is wise who, so far as he knows how, safeguards himself from a retreat. For the tendency to go back is one which threatens us all, alike in the details of our personal character and in the large and final principles by which we would regulate all life.

There is a Psalm in which a good man in the judgment of God is declared to be the man who will not go back on his word: "Though he sweareth to his own hurt he changeth not." Whatever be our own personal bent, that is the kind of man who will always have the approval of our conscience. We see at a glance how, if it was to become common for men to go back on their word, civilisation would cease. And so Dante, that most profound of moralists, places those who were unfaithful to their word in the very lowest pit of hell, far below those who had sinned some hot sin of the blood.

Now that which is true of individuals is true also of nations, and of communities and of all aggregates of people who have acquired through history a unity such as justifies us in speaking of them as entities with a corporate responsibility. A nation may go back on its word. It may balk or withstand the deepest and highest expression of itself. It may have said something under the stress of hardship and under the illumination of God in one century, and later, when the clouds have cleared and it has waxed fat, may repudiate its earlier insight and dignity. In a day of great darkness a nation may see how certain things must never again occur, and how the conditions which led to such things must not be suffered to endure. In a day of darkness a nation may see how something had been lacking from its final spirit, something which therefore must now be invoked and cherished and built into the very fabric of its constitution. And a nation is simply doomed which trifles with such insights, or goes back upon those secret vows which it passionately assumed when the clouds were

black overhead and the air was still, and the worst seemed to be about to come. This temptation, to fall away from our own higher insights and contacts, besets not only human beings one by one in the details of their own moral practice; and it besets men not only thus and in their social and political arrangements. This temptation to go back, to fall away from some high and long-accepted view of the meaning of life, besets continually the entire human race, and never more obviously than now.

Indeed, the real and only temptation that haunts man and lies in wait for him is precisely this—the temptation to go back. And it would be an immense first step towards a general security and heartiness, face to face with life, if we could work it into the constitution of our minds that whatever God's way for men may be, the way back is not the way.

The danger which threatens man for ever is the danger of his past overtaking the future and neutralising it: the danger of his sensual life—because of some obstruction or difficulty

THE TIMID SOUL.

A Vignette.

I shrink from the scathing laughter, the cutting looks and speech
Of those whose souls are not attune with mine.
The thoughts, as precious to me as a babe to other women,
I fear to have them trampled on by gross and carping jest.
But, dear Lord, when this timid soul of mine,
Stripped bare of outward wrappings, returns to thee,
Thou wilt know how I have striven to keep it sweet and pure,
And thou wilt understand.

—Elizabeth Kenworthy.

in front, which the over-indulgence of that sensual life has let loose, overwhelming his spirit. Therefore, the Bible, in one of its reiterated pledges of the mercy of God towards man in his failures and entanglements, makes use of some words which on reflection are strange: "there is forgiveness with God that he may be feared." There is forgiveness with God, there is an eternal willingness and disposition in God to forgive us, and this not simply to make life easy for us but rather to make it impossible for us who have sinned to give up the good fight of faith on the ground that we had spoiled our first chance or our hundred and first chance. Thus forgiveness is described as God's contrivance, not in order that men who have sinned may get off, but in order that men who have sinned may get on! There is also a saying of St. John to the effect that the whole energy of God is concentrated upon one thing, and that God is concentrated upon one thing, and that God is to believe in his holy meaning, every-thing notwithstanding. It is a contingency which only now in the western world is beginning to be even conceivable, though much of the ancient wisdom and of the ancient faith was denuded for no other purpose than to deal with it, that one day the whole human race, or the human race in its most exercised and most sensitive peoples, might become afraid of the very task to which its own sensitiveness and idealism was urging it, and might one day go down under a wave of moral confusion and impotence.

It is only another way of saying the same thing to say that the human race might lose its conviction concerning God, and be left with, at best, the soreness and torment of a haunting idealism. For without conviction concerning God, man will always lie open to that low and disintegrating commentary upon life—that since it will be all the same for a man when a hundred years are gone or fewer, why should he hurl himself upon what seem to be the bars of fate!

II.

The delicate but not easily suppressed sense of something always higher to be pursued, of a lower course which is always to be refused, is a sense which in headlong or discouraged hours we might wish to silence, and might try to silence. We might argue with ourselves, disparaging its authority because of its delicacy, because of the gentleness of its voice amidst the cruder noises of the world. That is an intense and solitary region where every man must deal with himself, knowing, and he only, how things are with his soul before Christ! But every true man knows that it is nothing against a voice within the soul that it speaks gently: the gentleness does not obscure the directness of its thrust or its power to touch us on the quick. And to say of such a secret and remonstrating voice that it comes to us like a whisper, what may not that mean except that it is a voice which is reaching us from afar!

That is a deep saying in the Epistle to the Hebrews where the anchor which alone can hold man to his proper destiny is described as having been cast within the veil! And, indeed, the only thing which can hold man in some prospect which has its warrant in some great faith and hope and love, though the day of its fulfillment be indefinitely postponed. Other anchors have been tried, and they have failed. For they have been cast behind us. Had these anchors cast behind us been able to hold us, it would have meant that man's career had closed. But the only anchor which can hold the soul of man must be something cast in front of him which leaves him responsible for his own loyalty: something like a love betwixt two hearts which, so long as it is present, need no other constraint. Something like the ether which pervades all space, elastic, unseemly, resilient; yet, for its own purposes of holding and securing, it binds the sun and the other stars with an inviolable control.

III.

Finally, there are two chief safeguards against all going back.

First, there is, or ought to be, the sense of shame. That life tried us and we failed! That an offer was made to us and we set it aside! That, in consequence of some low refusal or some low assent we are now shut out from something fine. Or, in the warm language of Christian faith, that Jesus Christ put his trust in us, and we abused that trust. That in some high moment which we can recall we said "Yes, Lord!" and have not kept our word. That in a world in which he declared that no honorable thinking man could go on living for himself we continue to go on patching up a miserable peace each day between the two voices which are debating our destiny! All these things or any one of them as we ponder it might let loose within us a cleansing wave of shame.

The other safeguard is in its final spirit not very different from the sense of shame. It is the sense of Christ! That is to say, it is Christ himself.

As Marius lay dying, in Pater's story, he was still trying to make clear to himself what was the true force and meaning of Christ's appearance amongst men. And Marius or Pater arrived at this—which has always seemed to me to take us all the way: in Jesus Christ there had been a permanent protest established in the world, a plea a perpetual afterthought, which humanity would ever henceforth possess in reserve, against any wholly mechanical theory of itself and its conditions.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE ONE WHO KNOWS.

When I'm tired as tired can be,
My mother takes me on her knee,
And holds me there, so soft and strong,
She knows where all my aches belong!

And when I'm just so full of play,
I want to run and romp all day,
She laughs and dances round with me,
Because she understands, you see!

When I'm so hungry I could cry
And dinner-time is nowhere nigh,
She gives me bread and currant-jam:
She sees exactly how I am!

I don't see what a boy would do
Without his mother, all day through,
For mothers understand things so,
They don't have to be told—they know!
—“Youth's Companion.”

WASHDAY AT THE HILTONS'.

It was washday at the Hiltons'.
Out in the kitchen Aunt Mandy had the boiler
of white clothes already on. She came every
Monday morning to wash, and white and snowy
indeed were the lines of clothes she hung out.
She was growing old, though, now, and wash-
ing was harder work than it used to be.

There was a big washing to-day.
Mrs. Hilton had had company through the
week, and there were a good many extra pieces
because of it.

Aunt Mandy sighed a little.
She had risen early, and, while it was only
eight o'clock, it would be a long while until noon.
As she plunged the clothes-stick into the
boiler, she said ruefully, “Pears lak I done got
rheumatics in dat lef' hand. My haid aches
too.”

Just at that moment the door opened, and
Rufus came in.

Rufus was tall and straight, with frank eyes
and a winning way.

He went up to Aunt Mandy and handed her
a package.

“Good morning, Aunt Mandy,” he said: “I
had a birthday yesterday, and I saved you two
or three slices of my birthday cake. I knew if
I didn't it would all be eaten up and you wouldn't
have any.”

Aunt Mandy was beaming.
“You done brung me a piece of your birfday
cake, Marse Rufus?” she said. “I didn't ex-
pect it.”

Rufus laid a hand on her shoulder.
“Didn't expect it? Do you think I'd ever
forget you, Aunt Mandy? I still remember the
ginger cookies you made me when I was a little
fellow, as well as the saucer pies. And the
time you came over and helped mother when
I had scarlet fever.”

He paused.
“I might forget others, but I never will you.”
He gave her a smile and a pat and went on
his way.

Left alone, Aunt Mandy looked down at the
little package in her black hand. Rufus had
remembered to save her a piece of his birthday
cake.

The conditions had not changed, but Aunt
Mandy had forgotten her headache, her rheuma-
tism, and the big washing that confronted her.

In the hot kitchen she broke into song in her
old voice that was melodious still.

“Swing low, sweet chariot, comin' for to
carry me home;

Swing low, sweet chariot, comin' for to
carry me home.”

The mother of Rufus smiled too.
“I'm sorry we have such a big washing to-

day,” she thought, “but Aunt Mandy doesn't
seem to mind it.”

She didn't, for as she sang on her old black
face was wreathed in smiles.

Rufus had not forgotten to save her a piece
of his birthday cake.—S.H.M. in “Christian Ad-
vocate.”

THE CHILDREN'S GUEST.

A pretty story is told of two children, who were
left at home alone for the day. When dinner-
time came, and they set the cloth, the little lad
said, “I wonder if Jesus would come if we set
a knife and fork for him. Mother says that he
hears us, and loves to come and bless us when
we ask him.” “Let us try,” said his sister,
eagerly. So they put a third chair, and a third
knife and fork and a third plate; and for their
blessing they folded their hands and asked Jesus
to come to dinner with them. Then they sat
and listened. Presently there came a gentle
knock at the door. They hastened to open it,
and peeped out, expecting to see the Lord Jesus,
with a golden crown upon his head. But there
was only a poor little ragged boy, blue with cold.
They turned away, disappointed. Then a
bright thought struck them. Perhaps Jesus
couldn't come himself, and he had sent this
little boy instead. So they brought him in,
and set him in the chair, and gave him of their
dinner. And as they watched him eating, one
said, “I think that Jesus knows about it, and
he is taking it as if we had done it to him, and
he is making us glad because we did it.” “Yes,
I think so,” cried the other, with bright eyes
and happy face. In the same way let us all
try to make other hearts glad, and to help those
about us, and blessing will result in our own
lives.—Selected.

“I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For all she had to say.”

“I walked a mile with Sorrow,
But ne'er a word spake she;
But oh, the things I learned from her
When Sorrow walked with me.”

—Robert Hamilton.

An old derelict who had drifted into a ser-
vice, after listening intently to the reading of
the story of the Prodigal Son, heaved a great
sigh and audibly said, “Aye! but you was a grand
old man!” “A God who can rejoice is a won-
derful thought,” said A. Maclaren. “A God who
does rejoice when wanderers are brought back
is more wonderful still.”

SMILES.

Cook (on the day after her arrival)—“Please,
mum, I'm a bit flery at times, and when I'm flery
I'm apt to be a bit rough spoken, but you needn't
let that put you about—with a little present you
can allus bring me round again.”

Housewife—“Charlie, this maid has given
notice because of the rude way you spoke to her
over the 'phone yesterday.” Her Husband—
“My dear, I'm so sorry. I thought I was speak-
ing to you.”

A recruiting sergeant, with an eye to business,
approached a smart-looking lad, delivering milk
in the neighborhood of Buckingham Palace.
“Well, my lad,” he said, “and how would you like
to serve the King?” The lad had also an eye
to business, and promptly replied, “Fine, sir.
How much does he take a day?”

The Family Altar.

J. C. F. P.

Monday.

And there came a poor widow, and she cast
in two mites, which make a farthing.—Mark
12: 42.

“Two mites, two drops, yet all her house and
land

Falls from a steady heart though trembling
hand:

The others' wanton wealth foams high and
brave;

The other cast away, she only gave.”

Reading—Mark 12: 28-44.

Tuesday.

For it is not ye that speak, but the Holy
Spirit.—Mark 13: 11.

In a sense this can be said of every faithful
preacher. As one said, dealing with this text:
“The whole Trinity is at work in the true
preacher.”

Reading—Mark 13: 1-20.

Wednesday.

Take ye heed, watch and pray: for ye know
not when the time is.—Mark 13: 33.

“Watch, as if on that alone

Hung the issue of the day;

Pray, that help may be sent down;

Watch and pray.”

Reading—Mark 13: 21-37.

Thursday.

She hath done what she could.—Mark 14: 8.
Upon receiving an address from 1,800 work-
men at Newcastle-on-Tyne Florence Nightingale
wrote, “My dear friends, the things that are
deepest in our hearts are perhaps what it is
most difficult to express. ‘She hath done what
she could.’ These words I inscribed on the
tomb of one of my best helpers when I left
Scutari. It has been my endeavor, in the sight
of God, to do as she has done.”

Reading—Mark 14: 1-26.

Friday.

And they come unto a place which was called
Gethsemane.—Mark 14: 32.

“Go to dark Gethsemane,

Ye that feel the tempter's power;

Your Redeemer's conflict see;

Watch with him one bitter hour;

Turn not from his griefs away:

Learn of Jesus how to pray.”

Reading—Mark 14: 27-50.

Saturday.

But he (Peter) denied, saying, I neither know,
nor understand what thou sayest; and he went
out into the porch; and the cock crew.—Mark
14: 68.

Writing upon the death of Cranmer, Freude
noted that “the worth of a man must be mea-
sured by his life, not by his failure under a
single and peculiar trial.” Peter denied his
Lord, though warned that he should do so, yet
was chosen to hold and use the keys of the
kingdom and privileged to preach the first
gospel sermon.

Reading—Mark 14: 51-72.

Sunday.

And they offered him wine mingled with
myrrh; but he received it not.—Mark 15: 23.

“The drink was vinegar or wine, rendered
bitter by the infusion of wormwood, or some
other very bitter substance. The effect of this
it is said, was to stupefy the senses. It was
often given to those crucified, to render them
insensible to the pains of death. Our Lord,
knowing this, when he had tasted it, refused to
drink. He was unwilling to blunt the pains
of dying.”

Reading—Mark 15: 1-25.

Prayer Meeting Topic.

September 8.

JESUS SEEKING THE LOST.

(Luke 15: 1-24.)

F. J. SIVYER, B.A.

The Sadducees and the Herodians, for the most part, treated Jesus with undisguised disdain; but not so the Pharisees and scribes. They were forever on his track, ever criticising, ever seeking to disparage him in the eyes of the populace. When they saw in his audience certain tax-gatherers and other despised outcasts, they tauntingly mumbled, "This fellow welcomes and even dines with sinners."

Christ's consummate reply took the form of these three inimitable parables, the point and climax of which is found in his assertion, "There is joy in the presence of the angels of God over one sinner that repenteth." We can imagine better than describe the warmth and the protest, the tenderness and the entreaty with which Jesus spoke these words.

Missed.

Men do not now doubt the existence of God as they once did, but they do ridicule the idea that a God sufficient to account for such a universe as this should interest himself in and be concerned about the petty affairs of the individual. Modern science has placed our generation under the tyranny of the bulk of the material universe to such an extent, that it would, according to the opinion of some, do violence to the sense of proportions to expect the Maker of such a world to care for the individual in any specific way. Such a view, however, makes God not too great but too small. Jesus has given us the only satisfying portrayal of God when he represents him not only as Creator but as Friend and Father also. With Browning we can say:

"So the All-great were the All-loving too,
And through the thunder comes a human voice.

Saying, O Heart I made! a heart beats here."

Ian Maclaren in "The Bonnie Briar Bush" makes the crisis of the story the occasion when Flora Campbell hears the sermon on "The Prodigal Son," and realises for the first time she is missed. It was this fact which ultimately brought her back not only to her father, and to her home, but also to God.

Searching for the Lost.

The woman in the parable who lost the coin searched and searched until she found it. The shepherd missed the sheep and searched up hill and down dale until he found it. But what of the father who lost the son? With that delicacy of reserve which marks the master artist, Jesus said very little concerning the father's grief, but there is an eloquent suggestiveness in the fact that, while the prodigal was yet afar off, his father saw him. When everything that could be done to find the lost boy and induce him back to home and rectitude had failed, all that the father could do was to sit by the window and watch and wait until the prodigal "came to himself."

The Father's Welcome.

The kiss of welcome, the robe, the ring, the shoes mentioned in the parable may have separate significance, but they at least assure us that God's welcome will be real, for his joy over the repentant is as real as is his grief over the sinner. "It is a wonderful and almost terrible thought that God's grief and joy are in our hands. We may turn his grief to joy in the simplest way; for "there is joy in the presence of the angels of God over one sinner that repenteth." We have brought him much grief. Shall we not now bring him joy?

TOPIC FOR SEPT 15.—THE MESSAGE OF ZEPHANIAH.—Zeph. 1: 1-18.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

LEARNING.

Is it wisdom we gain as we go through life,
As the bright days dawn and die,
And the years bring rest or the years bring strife,

And youth's rainbow dreams pass by?

Some follow the marshlights of pleasure afar
Or the bubbles of wealth drifting past;
The secrets of Nature some seek to unbar—
Explorers of truth's ocean vast.

Life's purpose is lost and its lessons are vain,
And vain falls the light from above,
And hopes fade away at the end of the lane,
If we have not learned to love.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower

And the sun, and the Father's will."

—Clyde Edwin Tuck.

PREPARING THE LESSON.

How do I prepare my Sunday School lesson? After the gospel service on Sunday evening, we read the lesson that is allotted for next Sunday afternoon. While opening our Bible we breathe the prayer, "Open thou my eyes, that I may behold wondrous things out of thy law." Next day we read it again, using a reference Bible and comparing Scripture with Scripture, making a clear outline for our lesson and planning a very definite aim. Every lesson, whether taken from the first chapter of Genesis, or the last of Revelation, should exalt Jesus Christ as Lord of all. As we go about our daily task, and when travelling by train or tram, our mind often dwells upon our lesson for the week. Conversing with Christian friends upon our theme in mind, we often find some bright illustration, and a note is sometimes struck by them that otherwise we would not have heard. We always have much more matter ready than we are likely to teach. Towards the end of the week, and not till then, we read all we can on the subject, from good authors, our commentary, and the Austral Graded Lesson notes. By leaving this source of information till the last, we feel cheered to see that with God's help and our own searching we have discovered some of the gems that our great thinkers have written for our help. On the Lord's day our mind is free from anxiety caused by a state of unpreparedness. We have prayed for every member of our class and for God's blessing upon ourselves, that we may be used of him to deliver his message. We never take any lesson helps into our class-room, and if possible do not use any notes, finding that either has a tendency to distract our scholars. Memories of bygone days, and teachers who had not the opportunities for training that we have had, come to mind. How they sat and read from a book all the afternoon, till we wished we could get a book like that, and stay beside the fire when it was cold, or sit under a tree if warm, and read it for ourselves and not go to Sunday School at

all. Having the lesson and ourselves well prepared, realising that we are dealing with living souls, that we are sowing for eternity, and not merely entertaining for an hour, we need not fear if the superintendent or a visitor comes into the room; for close beside us stands the Unseen Guest, our Helper and our Friend.—Mrs. Fleming McDonald.

THE SUNDAY SCHOOL AND THE HOME.

Sunday School teachers have a right to expect the earnest co-operation of Christian parents in their great task of guiding the spiritual development of their children. The fact that the children are sent to Sunday School indicates that, generally speaking, religious education is counted by the parents to be of great value. Is it too much, then, to ask that the instruction and leadership of the teachers should be confirmed and endorsed in the home—that in every Christian home there should be a family altar? If "righteousness exalteth a nation," then all that makes for righteousness is a patriotic duty. At a service held in London in memory of Sir Alfred Pearce Gould, the great surgeon, Mr. F. G. Spurr referred to the loss sustained by the nation in the decline of family worship. The great scientist had been reared in a Christian home, and fortified by family worship in the home. It was not a cause of wonder, then, that he became an earnest church worker, and a faithful witness to Christ in the pursuit of his profession. Mr. Spurr said: "At a time when the old-fashioned Christian household is passing away, being replaced by an establishment in which neither praise nor prayer resounds, it is pertinent to ask whether the youth of to-day, soul-starved and pagan, will yield to-morrow a sterling manhood, capable of meeting the stern demands of a rapidly-changing world. I do not believe it is possible. Out of the rags and the ribbons of a frivolous age we cannot weave the glories of a worthy manhood. Christian homes have begotten the great men of the past; to similar homes we must look for the great men of the future."—"Commonwealth Banner."

THE THIRD ADJECTIVE.

In describing the ideal teacher, the first adjective in use, of course, is "consecrated." The second is "trained." The third, in our opinion, is "enthusiastic."

A springtime freshet of letters has been pouring across the editor's desk, signed by young people from all over the United States, and answering the question, "What kind of a teacher do you want?" If the teachers could only see those letters! They are almost unanimous in saying that "enthusiasm" is a requirement.

Enthusiasm is not a mere superficial outburst of emotion. It is not "pep." A better synonym is "zeal," although even that descriptive word does not convey the perseverance, the determined ardor and thorough devotion that go to make up enthusiasm.

No effort can be successful without enthusiasm. No great achievement can result without an overflowing abundance of this vital element.

Enthusiasm can not be bought with money. Neither can it be received as a gift. No magic can be employed to win it. Like true happiness, it must be earned.

To become enthusiastic over a cause or a task one must work for it. The harder we work for a purpose, the more enthusiastic we become.

Jesus and Paul are among the world's outstanding enthusiasts. Christianity has advanced through enthusiasm. It will continue its march through time, fed by the same fuel.—"Lookout."

THE REWARD.

Be diligent, be careful,
Be wise, be true, be kind,
Be helpful, thoughtful, loving,
And thou shalt surely find
Bright flowers on life's pathway
Thy golden deeds have lined.

—M. Lingo.

Foreign Missions.

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

NOTES AND NEWS.

Through the influence of Bro. Harry Pang, the Home and Territories Department has agreed to allow Bro. and Sister Anderson to bring their adopted daughter into the Commonwealth for a period of twelve months. We are all glad to welcome Bro. Pang home again. His visit has been a great blessing to our Chinese work in Shanghai and Hong Kong, but we need him in Australia.

The superintendent of one of our Bible Schools wrote me recently:—"Our Bible School has quite a few old boxes, and those can be made do for this year quite well." Possibly what is true of this school is true of other Australian schools. If so, it will save money if these boxes are used for 1926. If the school superintendent or secretary will kindly notify the State F.M. Secretary of any boxes that they have that have not been used, it may save a considerable amount, as these boxes cost a fraction over a penny each.

Bro. and Sister Stan. Riches were farewelled at Grote-st., Adelaide, on Aug. 18. There was a very representative gathering of members of the Adelaide churches, and farewell messages were delivered by representative brethren. Bro. and Sister Riches both spoke, Bro. Riches telling something of the New Zealand brethren's mission work in South Africa. They started there in 1906, with Bro. Hadfield and wife as missionaries. The district to which Bro. and Sister Riches are going is 50 miles by 9 miles in extent, and has a population from 10 to 15,000 South African natives. This reserve is exclusively for the workers of our New Zealand mission. No other missionary organisation can enter their district. The Government of South Africa makes an educational grant based on the success of the teaching work done. There will be four missionaries for these thousands of natives, Bro. and Sister Bowen and Bro. and Sister Riches. They have 19 native evangelists to assist them in the work.

Miss Cameron writes on July 4:—"Another of my girls is to be married to-morrow, and still another is being considered in that connection. If they turn out good wives and lead faithful Christian lives, they will continue to serve the cause."

Miss Vera Blake reports herself as being fairly well in health, and trying gradually to get into harness again. She writes: "Our new master at the boys' orphanage has taken his duties. His name is Dongre, one of Mr. Coventry's school teachers. He was at the Sugar Factory Branch Settlement school as house-master. I think he will be a big help with the boys, and later on of great assistance to Mr. Hughes. He moved in yesterday. I have received ten new sons since my return. One other came before I returned."

Bro. A. T. Waters, our ex-missionary of Oba, is in Sydney visiting many friends. He reports Mrs. Waters continuing in good health and living on Norfolk Island. He expects to return very soon.

VICTORIAN F.M. ANNUAL OFFERING, 1926.

(Churches, Auxiliaries, Duplex Envelopes and 1d. per week.)

Ascot Vale, £20/11/-; Ballarat (Dawson-st.), £63; Ballarat (Peel-st.), £3/9/3; Ballarat (York-st.), £5/3/8; Balwyn, £70/6/-; Bamra-rd., Caulfield, £9/5/9; Bayswater (church), £10/5/6; Bible School, 15/-; £11/0/6; Bendigo and Derby (offering, £1/12/1, dup. env. 1/1/4), £5/3/5; Berwick, £30/4/6; Bet Bet, £3/11/6; Blackburn, £2/18/3; Boort, £6/16/4; Boronia, £11/12/-; Box Hill (church), £28/0/6; J.C.E. and I.C.E., £2), £30/0/6; Brighton, £42; Brim, £23/10/-; Brunswick (offer-

ing, £9/0/2, 1d. per week, £1/1/-), £10/1/2; Burnley, £5/15/-; Carlton, Lygon-st., £81/10/3; Carlton, Chinese, Queensberry-st. (offering, £52/9/-, 1d. per week, £2/3/1), £54/12/1; Carnegie, £12/11/5; Castlemaine (offering, £36/4/3, dup. env., £7/1/4), £43/5/7; Chelsea, £4/0/3; Cheltenham, £11/16/8; Coburg (church), £20, J.C.E., £1/10/-; £21/10/-; Colac, £11; Collingwood, £27; Croydon, £2/10/-; Dandenong, £10/14/7; Doncaster, £42; Doncaster East, 17/9; Drumcondra (Nth. Geelong), £6/7/-; Drummond, £4; Dunolly, £2; East Camberwell, £11/6/-; East Kew, £6/12/9; Echuca, £5; Emerald (township), £2/3/6; Emerald East, £1; Essendon (church), £26/14/-; Bible School and Kindergarten, £12), £38/14/-; Fairfield, £9/17/7; Fitzroy (church), £2/6/9, Bible School, 6/11, J.C.E., 5/-; £2/18/8; Footscray (church), £20, Bible School, £2, J.C.E., £3), £25; French Island, £3/10/-; Gardenvale, £3/10/-; Gardiner (offering, £213/17/8, 1d. per week, £1/15/4), £218/13/-; Hampton, £23/8/11; Harcourt (church), £4/6/9, Bible School, £5/5/3), £9/12/-; Hartwell, £1/7/-; Haven, £4/18/-; Hawthorn, £76/6/3; Horsham, £21/1/-; Ivanhoe, £9/2/-; Kaniva, £78/7/-; Kyneton, £1/15/-; Lillimur, £3; Malvern-Caulfield (offering, £33/14/11, 1d. per week, £2/12/11), £36/7/10; Maryborough, £4/7/-; Melbourne, Swanston-st. (offering, £167/2/3, dup. env., £17/11/-), £184/13/3; Merbein, £1/15/-; Meredith, £1/10/6; Middle Park, £1/2/6; Minyip, £12/0/3; Montrose, £6/10/-; Moreland (offering, £30/6/-, 1d. per week, £2), £32/6/-; Newmarket (offering, £26/13/2, 1d. per week, £1/19/6), £28/12/8; Northcote (offering, £11/7/-, 1d. per week, £2/19/6), £14/6/6; North Fitzroy, £70; North Melbourne, £5/1/-; North Richmond, £13; North Williamstown, £6/16/-; Oakleigh, £9/7/-; Ormond, £5; Parkdale, £6/18/6; Pimpinio, £8/17/11; Port Fairy, £1/13/-; Prahran, £11/15/9; Preston, £5/17/-; Pyramid Hill, £1/11/-; Ravenswood Bible School, 6/-; Redcliffs, £3/12/-; Red Hill, £8/3/1; Ringwood, £7; Rochester, £2/14/-; Shepparton and Cosgrove (church), £8/1/5, Bible School, 8/1), £8/9/6; South Melbourne, £8/16/6; South Richmond, £2/10/3; St. Yarra (offering, £14/7/6, 1d. per week, £5/10/8), £19/18/2; St. Arnaud, £1; Stawell, £5/4/-; St. Kilda, £3/0/6; Surrey Hills, £32; Sutton Grange, £3/10/-; Swan Hill, £8/17/6; Taradale, £1/17/6; Thomas-st., Hawthorn, £10/11/-; Thornbury, £26; Ulima, £1/1/6; Wangaratta, £3; Warracknabeal, £5/1/3; Warragul, £6/8/9; Warrambool, £10; Wedderburn, £6/2/6; Windsor, £3/7/1; Woorinen, £2/10/-; W. Tree, £1/10/6; Yarrowonga, £35/3/3; Total, £1,983/1/7. Individuals, £69/14/-; Grand total to date, £2,052/15/7.

Individuals.—Mrs. R. Lowne, 10/-; Mr. J. Robertson, 10/-; Anonymous, Portland, 10/6; Mr. R. Cooté, 10/-; Mr. and Mrs. E. Eastlake, £1; Mrs. F. Gleghorn, £1/10/-; Mrs. E. Ryland and Mrs. F. E. Coad, £4; Mrs. C. J. Ross, 10/-; Anonymous, Euroa, 2/6; Mrs. M. A. Brace, £1; Mr. R. East, £1; Mr. and Mrs. McClure, £1; Anonymous, 2/-; Anonymous, Culgola, £1; Mr. and Mrs. E. J. Fisher, £2; Mrs. E. A. Whiting, 10/-; Mrs. M. Harman, 5/-; Mrs. Gray, 5/-; Mr. and Mrs. J. J. Mudge, £1/1/-; Mrs. M. Gray, 2/6; "A Co-worker with Him," £20; Mr. C. Hacon, £1; Mrs. M. E. Hayes, 10/-; Mrs. L. Matthews, 5/-; Mrs. E. Hider, 10/-; Mr. R. Judd, 10/-; Mrs. S. Freeman, 10/-; G. and A. Smith, 10/-; Mrs. I. Tampling, 5/-; Mr. and Mrs. J. Skinner, £1/10/-; Mr. J. Scott, £3; Mrs. W. Brewster, 2/6; Mrs. E. McNaught, £1; Mr. and Mrs. E. Evans, £1; Mrs. J. Wright, £1; Mr. and Mrs. H. Perkins, £2; Mr. and Mrs. M. A. Stevenson, £1; Mr. and Mrs. E. A. Hill, £1; Mr. W. T. Stacey, £1; Mr. J. H. Gray, £3; Mr. W. R. Morton, 10/-; Mrs. M. Lockwood, 10/-; "A Sister," per Bro. R. Ennis, £5; Mr. and Mrs. C. J. Robinson, £1; Mr. and Mrs. W. Waterman, 10/-; Mrs. K. McDonald, 5/-; Mr. R. J. Rampton, £1; Mrs. A. E. Thompson, 10/-; Mr. J. E. Schulz, £2; Mrs.

C. J. Fisher, 5/-; Mrs. Brebant, £1; Mr. E. T. King, 3/-; Total, £69/14/-.

The Victorian Committee is very grateful to the churches, societies, and individuals for such a generous response to the appeal.

R. Lyall, Treasurer. J. E. Allan, Secretary.

Missionary Farewell Tea

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/-.

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

COMING EVENTS.

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 5 and 9.—Doncaster Anniversary Services, Sept. 5. Sept. 9, Anniversary Services continued. Tea and Public Meeting. Tea at 6 p.m., Public Meeting 7.30. Bro. Gebbie, of Gardiner, will be present. Good programme of anthems, solos, recitations and musical items.

SEPTEMBER 7 and 12.—Collingwood Church of Christ, next Collingwood station. Bible School Anniversary Celebration. Sept. 7, 3 p.m. and 7 p.m. Sept. 12, 3 p.m. and 7 p.m. Decorations a feature. Orchestra assisting. Wonderful part singing by Children's Choir, 170 voices. Come early to get a seat.

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 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/-.

WANTED.

Young lady, to share room. Apply Mrs. C. Burden, 19 Goe-st., Caulfield.

Young man, situated night work in city, wants board and lodging, handy to city, members of church preferred. Particulars to A.M.M., c/o Austral.

Rooms wanted for lady and son (adult). Glen Iris, Gardiner, or situation handy to Glen Iris by tram or rail, church members preferred. Canterbury or Balwyn would suit. Apply, stating terms, etc., W. Hendry, 24 Donne-st., Coburg.

Secondhand cricket matting; also teams to play cricket with Church of Christ, Ringwood. Apply, Mr. G. Martin, Wonga-rd., Ringwood.

Situation for girl 14 years old, strong, capable, needs training and Christian influence; country home preferred. Apply "Uphill," Austral office.

TO LET.

Widow, alone, will let comfortable furnished bedroom or bedroom and sittingroom to refined lady; good position, near tram and train, quiet home; middle aged preferred. Appointment by letter. H.W., 59 McPherson-st., Moonee Ponds, Vic.

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

The treasurer of Balwyn church, Vic., announces that the following Debentures have been drawn by ballot:—

At £10—No. 2, 4, 25, 26, 45, 59, 60, 65, 81, 83, 94, 121, 124, 137, 140.

At £5—No. 3, 15, 18, 22, 29, 43, 66, 68, 102, 103, 104, 106, 114, 122, 130.

Here and There.

Mr. and Mrs. Jos. Whelan, of Chatswood church, N.S.W., are spending a holiday in Melbourne.

The following telegram reached us on Wednesday morning:—"Forbes mission Berri splendid meetings, twenty-four confessions, baptising thirteen Tuesday.—Randall."

Every church should plan to have a part in the annual offering for the College of the Bible. One shilling from every member will make the sum of £1,500 an accomplished fact. At least 25 per cent. more should be the ambition of every church concerning the College offering on Oct. 3.

The Hobart Y.P.S.C.E. has sent 25/- to pay for a power-point for the electric radiators for the students at the College of the Bible. Hobart may have a cold climate, but the people have warm hearts, and are anxious to help warm up the young men who are giving their lives to the gospel.

Bro. P. R. Baker has accepted an engagement with the church at Norwood, S.A., and will commence his labors immediately. Bro. Paternoster leaves. On Sunday last Bro. Ira Paternoster and Allan Garland, students of the College of the Bible home for vacation, conducted the morning service.

The Victorian Home Mission Organiser has just visited the Mildura district. Good work is being done at Merbein, Mildura and Redcliffs by Bro. Orford, Bird and R. G. Cameron respectively. The brethren in these districts have suffered severely owing to the state of the market for dried fruits. The soldier brethren at Redcliffs are loyal to the church, and are making considerable sacrifices for its advancement.

One of our preachers writes to warn brethren against a man, aged from 30 to 40, about 5 ft. 6 in. in height, who is posing as a member of a Melbourne suburban church. He mentions several well-known city preachers and members, and finishes up with an appeal for money. He says he was married by one of our preachers about 1917, and that he is a returned soldier. He approaches the church secretary and other members, in addition to the preacher.

There were splendid meetings at the continuation of the Sunday School anniversary services at Balwyn, Vic. Rowland Morris, of Brighton, gave his interesting talk on "Treasure Island" at a full meeting in the afternoon. Jas. E. Thomas spoke morning and evening. At the close of a wonderful service in the evening seven confessed Christ, five being lads from the Sunday School. The scholars again sang beautifully under the superintendent, J. E. Austin. Hon. W. Morrow, of Adelaide, took part in the evening service.

Bro. B. W. Huntsman will conclude his service with the church at Brighton, Vic., next Lord's day. He expects to leave shortly for Adrian, U.S. American, where he was preacher for a number of years. He went there straight from college, and was the first full-time preacher for the church, which has on different occasions asked him to go back. Bro. Huntsman says he has greatly enjoyed his work in Melbourne, and hopes to return some day. His many friends will wish him much blessing in his future work.

The church at Blackburn, Vic., held a public meeting on Tuesday evening to farewell Miss L. L. Redman as she returns to the work in India. The P.M. President was in the chair, and addresses were given by Mrs. Hayward, Mr. J. E. Allan, Mrs. Pittman, Miss Smith, Mrs. Dines, and Mrs. Luke. On behalf of the church and its auxiliaries Mr. Johnston presented Miss Redman with some helpful books. Responses were made by Miss Redman and her father. Musical themes and refreshments helped to make the evening enjoyable.

Prior to his departure, Alan Cobham, the aviator, sent the following letter to the Australian Band of Hope Union:—"I was delighted to hear about the good work of your Union. I believe that the modern youth will be a temperate person. Of course it is absolutely essential that a good aviator must be a temperate person, and any suggestion of one who lives an unruly sort of life is of no use whatever to the development of flying in Australia. I hope that your wonderful institution will turn out many fine boys and girls who will take to aviation as one of the finest developments for realising the greatness and beauty of the country in which they live."

W. H. Clay writes as follows:—"Another immigrant arrived by the 'Orama' in Melbourne on Monday last—a young man, immersed last January in the Empire-st., Liverpool, church of Christ. The Department of Social Service, having no applications from our own people, was compelled to seek the aid of the Immigration Bureau. As a result this young brother was despatched to Gippsland, and will be about 50 miles from our nearest church. A married couple, both strong, with two children, 5 and 14 years of age, a girl

HINRICHSSEN-BROOKER MISSION.

The following telegram reached us on Tuesday from Kalgoorlie, W.A.:—

"Another wonderful week Hinrichsen-Brooker mission Kalgoorlie; hundred eighty-four confessions five weeks; continuing extra week in consequence; two hundred ten broke bread Sunday; fifty-six received into fellowship, making hundred thirty-four during mission; anticipate wonderful climax.—Hunt."

and boy, desire to be nominated by the Social Service Department. To make the matter safe for the department, and the intending migrants, any brother or church, who would undertake the responsibility of placing them in their district, is invited to communicate with the organiser. The whole family is well recommended. The husband has had experience in gardening and road making. This is a good opportunity for a live church."

Melbourne newspapers announce that the Anglican Archbishop of Melbourne objected to the broadcasting of the 3LO "September bride's" wedding ceremony. Dr. Harrington Lees has published a statement of his position: "My contrast was not between broadcasting a sermon and a service; but between a service of ministry and a service of advertisement. What I said was this: 'There is every justification for broadcasting a service which may do good. There is no justification whatever for turning a sacred domestic ceremony into an advertisement.'" On account of the objection, the ceremony, it is announced, will not take place in an Anglican church, but at Wesley church, the officiating minister there being reported as saying that Wesley church services were broadcast every Sunday, and he saw no difference between broadcasting Sunday services and wedding ceremonies. The honors, if not the advertisement, remain with the archbishop.

ADDRESSES.

A. E. Cameron (secretary Red Cliffs church, Vic.)—Box 194, Red Cliffs.
S. E. Riches—Dadaya Mission, c/o Shabani P.O., via Bulawayo, Southern Rhodesia, South Africa.

THE MISSION IN SOUTH AFRICA.

From Dr. Jesse R. Kellems and Prof. H. E. Knott we received on Monday interesting reports of the progress of the Thomas Evangelistic Mission to South Africa. Dr. Kellems writes as follows:—

The great meeting at Johannesburg, South Africa, continues with unabated interest and enthusiasm. There has not been one service since the campaign started without confessions of faith and baptisms. The crowds have filled the hall night after night, and the mission is now beginning its tenth week. It is wonderful how these people of South Africa are accepting the plea for the restoration of New Testament Christianity. Up to the present time there have been 360 additions, giving the church a membership now of 380. Of this number 240 have already been baptised, and many are awaiting baptism.

Every effort now is being bent in the direction of organisation. Four elders, all of them men of many years experience, and fifteen deacons have been elected. A Sunday School has been organised which is now running around 150 each Lord's day. The women are being organised into a woman's council. They are to be divided into six divisions, and they now have a membership of more than a hundred. A minister has been called, Bro. Eugene Farrow, B.A., and he is now on the way. In the financial realm things are progressing wonderfully. More than twenty pounds per week have been raised by pledges, and the envelope system is being employed. So far there have been 180 pledges made on the weekly basis. This is surely a lesson to many of our churches far stronger than this great new South African Church of Christ, in the matter of the proper arrangement of the whole financial plan. We hope to raise this amount to £1,500 per year before the meeting closes. Everyone is now also interested in the purchase of a lot for the new building. It is all a demonstration of the power of New Testament evangelism.

On August 3 Prof. H. E. Knott left Johannesburg for Durban, where the next mission is to be held. Dr. Kellems and Mr. Richards were to continue at Johannesburg for about two weeks longer. Regarding Durban, Bro. Knott writes: "We should have a good meeting here in Durban, although we are going to work under great difficulties inasmuch as we do not have a single member in the town. We have taken a large hall, seating 1,100 people, for eight weeks, and are hopeful. Since all these large South African towns are different from each other, in interests and to some extent in nationality, results in one town are no guarantee of what is going to happen in the next. We are scheduled to begin here on September 17."

MARRIAGE.

HAGGER—DUDLEY (Silver Wedding).—On Sept. 5, 1901, at the home of the bride's mother, Shepparton, Vic., by F. W. Greenwood, Thomas, eldest son of Mrs. and the late A. J. Hagger, to Lucy L., youngest daughter of the late E. W. and Mrs. Dudley. Present address, Perth, W.A.

IN MEMORIAM.

LUNN.—In loving memory of my dear husband and father, who died at his residence, Esplanade Grange, S.A., on Sept. 4, 1923. Samuel Lunn, M.B.E.

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast
All our life-joy overcast?
Hush, be every murmur dumb,
It is only till he come.

—Inserted by his loving wife Sarah, and family.

FOR SALE.

Miller Organ, in good order, suitable church work, will sell cheap. Apply Mrs. Ellis, "Eldon," Frank-st., South Preston, Vic., near Bell station.

Those Empty Seats.

The last member of his small congregation had departed. The preacher alone remained in the stately old building, that for fifty years had been the home of a once influential church. There was a time in the history of that church when to secure a seat on a Sunday evening, one had to be there early. It is not so now. Row after row of seats are almost empty.

The tired and somewhat discouraged preacher did not notice me, as with a sigh he sat down for a few minutes before going to his home. I was lying on a seat in the porch at the time—had been there for several weeks. Several of my brethren were with me, having come in that day.

Of course, we were only church papers, but we took a keen interest in that church; consequently we were more than concerned for the faithful preacher, who had labored there for the past fifteen years.

The time was when it was a great joy to be associated with the crowds that came there to worship. Seldom were we allowed to remain unnoticed then. It was very rarely that I was more than one Lord's day at church then. The people who paid for me wanted me at home. However, that is past. The preacher is preparing to leave the sacred edifice. As he passes me, I hear him say in subdued voice, as if to himself: "I cannot understand why there should be so many empty seats. There are more people in the town than a few years ago, when this building would be filled on a Sunday evening. My sermons—well, I put my best into them. The few folk who come tell me how they help. There seems to be but one step for me to take. I must resign, and give another preacher the opportunity—maybe the church will then regain some of its lost vigor."

With these words he closed the door and I was left alone, save for the empty seats. Now, I have no more love for those empty seats than has the preacher.

More than once I have discussed the subject with my contemporaries. Many learned and unlearned have sought my help when seeking to give their views, or offering a solution of the problem. Very seldom, however, do we find agreement in the conclusion. We still have the empty seats. Perhaps if I were to preach a sermon for the special benefit of those bare, starved, silent, unresponsive, empty seats, it might cause them to thin out their ranks. I will try. I am anxious to help the preacher, rid the church of empty seats, during the hour of worship, and share again with him the fellowship and enthusiasm of the past.

Raising myself, I began:—

"Dear empty seats, you doubtless heard the words of the preacher to-night as he despondingly referred to your presence in such large numbers during the service. Your consistent and regular attendance deprives him of that inspiration which is so essential to a fruitful ministry, at the same time lessening the power of the message which he has so carefully prepared for the humans. That sermon you listened to to-night was not prepared for you. Not alone were you not responsive; you were a hindrance, a stumbling block; and we wish you would either improve your starved condition, or leave the building never to return.

"I know it is not pleasant for a church paper to speak thus to such regular attendants; but the position is desperate, and strong remedies must be applied. There is much that we admire about your behaviour during the worship. Even whilst your very presence is so hateful, your reverence for the worship of God is to be highly commended. It is not always so with the humans. Frequently we have spoken about it with sorrow. Then I notice you are always found in the front part of the Lord's house, never afraid to be near the preacher, whilst the

humans only go to the front when they cannot sit at the back, and indeed, sometimes refuse to enter rather than go to the front and encourage the preacher.

"I do not want to encourage you to stay; but I have noticed during the rainy season you nearly crowd the building. Neither extreme cold nor intense heat keeps you away from the House of God. From my resting place in the porch, I have seen the disappointment on our pastor's face as he removed his dripping coat and saw you all present, with nothing on but a coat of varnish or a dressing of paint, whilst the humans with their coats and furs were afraid to venture out. It has been my task to tell all my readers in Australia about those meetings. I have made the best of it; but only the preacher and myself know all. You never allow anything to interfere with your fellowship with each other. I wish it could thus be said of the human worshippers.

"You are frequently put out of your place, yet you never threaten to leave the church. The preacher never pays you a visit unless he wants to make use of you, yet you never complain that he goes to see the rich and not the poor. You are content to be used in any part of God's House for any purpose—it may be as a stepladder or a resting place for the humans; yet you never say an ill-word of your brethren, or resign your position, and be like some humans who, though they resign, do not intend anyone else to be appointed.

"However, despite all these admirable qualities you possess, which we commend to the humans, we hope never to see your face again, if once we can persuade you to leave the house of God. Why are you here? Nobody wants you. During all these years you have not understood a word. Your materialistic constitution has prevented the sermon being of the least benefit to you. In this you are not unlike many of the humans."

Then one of the seats, speaking for his brethren, said:—

"We thank you for the sermon. It is the first time that a sermon has been preached for our special benefit. As regards our hated presence during the worship, we have no desire to remain. Never have we denied the right to any human to turn us out. Never have we shown any desire to stay. We are fully aware that the preacher hates our presence. It is not his fault we are here.

"You ask why are we here. The answer is simple. We are here because the humans are not; as they enter, we leave. The more difficult question is, Why do they not enter? This is a problem for you and the church you represent to solve. We empty seats have our humble opinion. A hungry man will search for food; a thirsty soul will look for water. Where your appetite is there will be your desire also.

"We saw the look of disappointment on the preacher's face to-night. We have seen it be-

fore. We have also seen the discontent of the worshippers as they left the same building, hungry as they came, thirsty and not satisfied. We have also heard their sighs and quiet remarks. 'Why does not our pastor give us food we can eat and water we can drink? We came seeking the Bread of Life, but received nothing but a stone; seeking to draw from the "Wells of Salvation," and offered the waters of Marah.'

"It hurts me to say these things to a church paper, but there are two sides to the question. On the one hand, the appetite of the hearer, on the other side, the supply from the pulpit. The depraved, diseased condition of the former, and the studied yet impotent attempt of the latter to meet the demand, contribute much to our presence here."

As the empty seats again became silent, I lay back on my seat in the porch and fell asleep.
—Church Paper.

[The writer penned the above after reading that a well-known Adelaide preacher was resigning, for one reason because "his ministry had not been successful," and after visiting the church building.]

The Use of Words.

The importance of the right use of words cannot be over-estimated. Words are the vehicles of thought. We cannot think without them. Both thoughts and words are deeds. Whether we think or speak we are doing something. This kind of deed is absolutely original—it is all our own. Therefore, Jesus said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 37).

Nature has given to words a singular beauty. If a man says he sees no beauty in roses and violets, in lakes and streams, in butterflies and peacocks, we would rightly term him a fool. Likewise one who sees no beauty in a splendid collection of words is "dull of understanding."

Words are valuable and are not meant to be wasted. We waste words by speaking them when it would have been better to have thought them only. There are some people who seem unable to stop talking. Sometimes one finds one's self imprisoned in a railway carriage with two of them. The flow of words is bewildering. It seems to upset the mental balance of everyone within hearing. The talk is without any perception of values: there is no light and shade, no care for the right word; it does not take time to "smarten itself up in the looking-glass of thought": it is in a hurry all the way from Midland Junction to Fremantle and back again.

We should be above this idle neglect of the beauty and value of words. Jesus always paid high honor to words. He disliked hearing his disciples disputing or talking for the sake of talking. Again and again he told them to mind what they were saying. He even went so far as to say that men would be called to account for every idle word they used (Matt. 12: 36). By this he meant that the careless words which fall from our lips without due thought and con-

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sideration reflect our true inner character and pronounce judgment upon us (Luke 12: 3). It is not the mere use of words that shall be judged, but the motive or thought behind them. Words are framed in the heart. The "heart," in Scripture, means the whole inner nature of man. It demands adequate expression. Hence Jesus says, "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34). That which most fills the heart will most characterise the speech. A man might, for a time, conceal his true character, and speak insincere words, but in the end the real man will betray himself in his words (Luke 6: 45).

A Christian's heart is called the temple of the Holy Spirit. Therefore a Christian's speech should testify to the indwelling of the Spirit. How prone we are to forget the principles of true Christian social intercourse! We all profess to love Christ Jesus; He is our common Saviour; yet how little we talk about him! Even on his own day we fail to converse concerning the treasures of heaven. Apparently we carry nothing away from the services to add to our heart's treasures. Read again Luke 6: 45. Surely if Christ dwells within you there is some good thing which you can bring out of the treasure of your heart!

The power of speech is one of God's greatest gifts. It is meant for noble use. He who speaks only in frivolous and empty terms abuses this gift. Humor and pleasantry and praise are right and worthy things, but we have no right to allow them to become flippant or coarse or exaggerated. The wise man spoke truly when he said: "Words fitly spoken are like apples of gold in network of silver."—K. Robinson in W.A. "Christian Evangelist."

CONFERENCE AT BET BET, VIC.

A Conference of Maryborough, Bet Bet, Dunolly and St. Arnaud churches was held at Bet Bet on August 23 and 24. The Conference proper met on the morning of August 24, and was designed to secure the co-operation of these churches in extending the cause in these districts.

It was decided to make a combined effort to establish a cause at Timor, a town adjacent to Maryborough and Bet Bet. Plans were formed for holding a tent mission to follow the next Conference in six months' time, and suggestions were received for carrying on the work thus begun. The brethren manifested an earnest desire to make a real effort to promote the work of the gospel in the various promising fields near-by.

Bro. S. R. Baker was elected President, and R. A. Banks secretary and treasurer for the ensuing six months. Bren. Scambler, Williams, Stafford and Trezise were present, and contributed largely to the great success of the Conference.

A combined picnic was held in the Bet Bet Valley which was a great success, and the day was brought to a close by a crowded and enthusiastic meeting in the evening, Bren. S. R. Baker and Scambler being the speakers. The attendances at all meetings exceeded expectations. A short series of mission services is being conducted by Bro. T. H. Scambler, with Bro. R. L. Williams as song-leader.—R. Banks.

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News of the Churches.

Tasmania.

At Launceston sickness is abating, and finer weather permits good audiences. The young people's auxiliaries are particularly prosperous. Sister Leila Cope was married to Mr. Sydney Welch on Aug. 18. The American tea on 23rd was also an event of happy fellowship. Dr. D. C. Henry delivered an excellent Prohibition address to the C.E. Band of Hope on Aug. 24. The work at Prospect needs a new chapel, which may be realised before Christmas. Amongst recent visitors were Bro. Le Page and Sister Mrs. Peters, from Victoria.

Western Australia.

There were good congregations all day at Lake-st., Perth, on Aug. 22. Bro. S. H. Mudge, of Fremantle, gave a fine morning address from Exodus 15: 23-25. At the gospel service, which took the form of a "family night," Bro. Hagger delivered a grand message to a large congregation; subject, "When Jesus gets into the Home."

Bassendean meetings continue well attended. Keen interest is shown in Bible studies at the prayer meetings. On morning of Aug. 22, Bro. Rodea gave a helpful message. In the evening Bro. Peacock occupied the platform. Sister Peggy Robinson has had to undergo an operation. We are pleased to report that she is making good progress.

North Perth meetings were affected by weather and sickness on Aug. 22. On Aug. 25 the ladies' talent club held its first quarterly rally. Mrs. Elliott, president W.A. Women's Auxiliary, gave a very helpful address. Mrs. Ingham, president of the club, handed the church treasurer the proceeds of the first three months of work. In that time the eighteen members of the club had gathered over £12. This will reduce the debt on the church building. Bren. Bown, Hoskin and Ingham gave messages of encouragement to the sisters. On Saturday, Aug. 21, the Y.P. social club held its final social. The club will re-organise into K.S.P. and P.B.P. Societies. During the year of its existence the social club had given £10/5/- to the Dhond Hospital, £4/10/- to the Bible School Christmas-tree, £1 to Inglewood land fund, 25/- to the Canberra Crown fund, and had a balance of over £11 in hand when the final social was held. This will be used in starting a library for the young people of church and school. The membership of the club has averaged about 27.

Queensland.

On August 15, Mr. J. H. Smith was morning speaker at Ann-st., Brisbane. Mr. Alcorn preached in the evening. A woman was baptised, and was received in at the after meeting. Mr. Alcorn had charge of the services on 22nd. Four were received in by letter at the morning service.

The night meeting at Maryborough on August 22 was taken by Mr. V. E. Stanton, of the Queensland Prohibition League, and his visit to the city has strengthened the temperance cause. Bro. Alan Price spoke at Tinana in the morning, and Bro. G. E. Burns addressed the church at Maryborough. For the half-year which closes to date the actual church debt (on preacher's residence) was reduced by £4, while £25 with interest was paid off the chapel debt. A forward movement is planned by the brethren.

Gympie anniversary services (the 39th anniversary of the erection of the building) were most successful. At the Young People's Christian Union concert, on August 21, the building was crowded; extra seating accommodation having to be obtained. On morning of 22nd, Bro. C. Young, of Annerley church, spoke on "Just one of the Family." At the Sunday afternoon Bible School demonstration Bro. Young again ad-

ressed the assemblage. A beautiful banner was presented to the leader of the "green" team (Bro. King), in connection with the recent "bunch of grapes" rally, and other prizes were also presented to individual winners of the rally. A gold medal was presented in connection with the previous aeroplane rally. School is very healthy. At night the building again filled, and Bro. Young delivered a powerful address on the "Conquests of the Cross." A married lady made the good confession. The church is delighted with and thankful to Bro. Young for his help. Many greetings from old members were received.

South Australia.

On evening of Aug. 29 Madame Yasnovsky spoke at Croydon in the interests of the Russian Missionary Society. A large congregation listened with interest to her story. A collection taken for the society's work amounted to over £3. The Bible School is busily preparing for the anniversary.

The churches of the Murray district are having a great time at Berri. Bro. A. E. Forbes commenced a tent mission on the 8th inst.; it is now in the third week. The tent is prominently erected in the centre of the township, and numbers are attracted each night. There have been twelve confessions to date. Bro. Forbes is himself conducting the singing and fearlessly presenting the truth.

On afternoon of Aug. 28 a working bee was held in Queenstown chapel and classrooms, and much work was accomplished. At morning service on Aug. 29 Bro. Brooker exhorted. Sunday School attendance was interfered with by weather. In the evening the chapel was well filled, and Bro. Brooker spoke on "The Two Blind Men." His message was very inspiring. A young girl (a Sunday School scholar) came forward.

On Aug. 22 the annual combined services of the churches of Christ, Eyre's Peninsula, were held in Lipson Institute, with record attendances at both services. Each church represented gave a greeting at the meeting for worship. Bro. Nankivell gave a soul-stirring address on "It and Him." Bro. Russell had charge of the gospel service, and spoke on, "What must I do to be Saved?" Tea was kindly provided by the ladies. The meetings excelled all previous efforts.

On Saturday, Aug. 21, a large company assembled at Williamstown to witness the laying of the foundation stone of the new classroom in connection with the Bible School, which has outgrown the space in church and vestry. The four oldest sisters in the church took part in the ceremony. Addresses were given by Bren. Talbot (preacher), W. Bain (S.S. superintendent), and A. Bain (church secretary and treasurer). Between £21 and £22 were laid on the stone. Afternoon tea was provided by the sisters. The church misses Bro. Geo. Philp, who has gone to live in the city.

Bren. Doley and Killmier were the speakers at Gawler on Aug. 22. On 29th Mr. Arnold Boyd, M.A. (British and Foreign Bible Society's deputation) spoke in the morning, and Bro. Green, from Brooklyn Park, at night. Bro. Oram is still unable to take his work, though much improved. It is more than likely he will have to take an extended holiday. He is grateful for the many expressions of sympathy received. The church building was crowded on Tuesday, Aug. 24, to hear a lecture by Mr. Wm. Hawke, Congregational preacher at Henley Beach. The proceeds were in aid of the newly-formed tennis club, which will benefit by nearly £7. An orchestra played several items, and Miss Dorothy Pearce, of Croydon Park, sang two fine solos.

Prospect reports farewell services to the preacher, Bro. Beiler. Good attendance at the table on Aug. 29. Bro. Beiler giving a fine address. In the afternoon he addressed the Bible School. In the evening to a splendid house the choir rendered anthems, and Bro. Beiler spoke on "Christ's Challenge to Men." The church is thankful for our brother's unswerving loyalty to Christ's teaching, which he has ably presented. Sunday School work is going along well; six new scholars for August. The scholars gave a missionary dialogue on Aug. 25, which was much appreciated. Collection in aid of Dhond Hospital amounted to £1/18/7½. £5 was donated to Dhond Hospital from school funds.

Victoria.

South Melbourne meetings on Sunday were fair. In the morning one of the K.S.P. boys, Bro. H. Finny, gave a splendid address on "Peter's Denial." At the gospel service Bro. Waterman gave a stirring address on "Sin."

At the annual business meeting of Balwyn church, the following brethren were elected to office—secretary, Bro. J. G. Hare; treasurer, Bro. C. H. Frey. Deacons: Bren. Pope, Rosendale, Payne, Austin, Perry, Carter, Wright.

Glenferrie morning meeting was addressed by Bro. Methven (College of the Bible). Two new members were received by letter. Bro. F. T. Saunders preached at the evening service. The speaker gave a special tribute of appreciation to the singing of the choir.

Hampton church was addressed by Bro. Buckley. The J.C.E. conducted anniversary services in the afternoon and evening. The children's singing was enjoyed, and Bro. Irvin was the special speaker. A collection at night for benevolent work amounted to £2.

Very good meetings at Ringwood on Sunday. Bro. L. Westmore gave a very nice address to the church on "Happiness." Two new scholars at Bible School. At night between 60 and 70 listened to Bro. Lindsay Smith's address on "Is it Well?" One young lady made the good confession. Miss Vera Smith sang a nice solo.

Coburg is having good meetings. The church has enjoyed addresses from Bren. Hurren, Lennox and F. T. Saunders. There has been one confession. Aug. 29, splendid meetings. One baptism at close of gospel service. The church has been called upon to part with one of the members. Bro. Turrnidge passed away after a long illness.

Amongst visitors at Lygon-st. on Sunday, Aug. 29, were Miss Fisher, of Sydney, also Mrs. Peterson, Mrs. Langdon and daughter, from Invercargill, N.Z. Two splendid addresses were delivered by Bro. A. G. Saunders during the day. In the morning his topic was, "Man's Request—Christ's Bequest," and at night, "The Mistake of the Reformation."

Rochester church is greatly helped by the splendid work of Bro. Trezise. On Sunday afternoon a tea was provided by the teachers and parents for the children, and a very pleasant time was spent. Twelve new kindergarten chairs have been purchased. Bro. Trezise is spending the vacation amongst the people, visiting and holding special meetings.

Good meetings at Shepparton on Aug. 29. In the morning Mr. R. A. Roberts spoke on behalf of the Prohibition League. Members feel keenly the passing away of Bro. Samuel Mansell, a deacon of the church, who fell asleep on Aug. 25, after an illness of ten weeks. Bro. Stewart officiated at the graveside on Aug. 27, and the respect in which our brother was held was shown by the number of members and friends attending. On Aug. 29 a memorial service was held. Bro. Stewart conducting a beautiful meeting and speaking on "The Resurrection and the Life." During the week a kitchen tea was held in honor of Bro. Dan, Dryden and Sister Miss E. Bowie, whose wedding was solemnized by Bro. Stewart at Cosgrove on August 28.

Keilor-rd., North Essendon, Bible School was commenced on Aug. 29. At the gospel meeting Bro. Mathieson delivered a splendid address.

Good services were held last Lord's day at East Kew, Bro. Youens being the speaker. During the afternoon the new transept which has just been completed was officially opened by Bro. Lyall, accompanied by Bro. Morrow and Enniss. An enjoyable service was held, the children taking an active part. The hall was built for the use of the kindergarten.

At Horsham on evening of Aug. 29 a "favorite hymn" service was held. Special solos were rendered. Bro. R. W. Payne gave short addresses with reference to each hymn. Bro. Hugh Ball and Sister Ball were present. The sisters have formed a Mission Band with Sister Payne as president. Benevolent offering amounted to £26 3. Half-yearly offering for building fund is being received.

Excellent meetings continue at Mildura. The evangelist extended the right hand of fellowship to one who recently made the good confession, also to a sister from the Baptists. Bro. Bird gave a fine address in the morning from Psalm 23. At night he spoke with much power on "We would See Jesus." One young woman came forward at the invitation, and two who came forward on the 22nd were immersed.

Good meetings at Carnegie last Lord's day. Bro. Shipway's newly-formed Bible Class is rapidly increasing in numbers. The Young People's Society held an excellent social evening on Saturday last, when over a hundred visitors from kindred church clubs attended. £15 was raised by the married ladies of the church at their recent concert. Bro. Shipway's gospel address on "The Pre-eminence of Jesus" was much appreciated.

At Surrey Hills the presence of Bro. and Sister J. Whelan, and a helpful address by the former, were greatly appreciated by old and new friends. A church parade recently conducted by the P.B.P. proved a great success. The Phi Betas celebrated their first birthday. Reports indicate a fine year of service, and a notable increase in membership. Representatives of a number of kindred organisations responded to the roll call at the annual social. Interest in all services is well maintained.

At Northcote on Wednesday night last the J.C.E. held its anniversary. The juniors, under the superintendence of Sister I. Parker, gave an excellent report of the year's work, and rendered splendid items of singing. Bro. Withers, of Ivanhoe, was the speaker. Responses were received from visiting societies. Splendid meeting on Sunday. Bro. Swain spoke in the morning, and Bro. Edwards, of Preston, presided. Dr. W. H. Hinrichsen gave the gospel message. Bro. Lang, of Preston, was soloist, and the J.C.E. rendered several items.

At Fairfield since last report five have been received from sister churches. Bro. Fitzgerald, J. Northeast and J. G. F. Pittman have exhorted the church. All departments are progressing well. A pleasing feature is the good attendance of young people at mid-week prayer and Bible study class. Bro. Fitzgerald continues to preach faithfully to well-attended meetings. On Aug. 21 Bro. Grogan, of Melbourne City Mission, gave an interesting lantern lecture on the work in the slums. The chapel was crowded. The church regrets the removal of Bro. and Sister Rasmussen and family to Moreland.

At a good morning meeting at Cheltenham on Sunday, visitors were present from Boronia and Rayswater. Bro. D. Wakeley was the speaker. Good school, Bible Class and kindergarten in the afternoon. At the evening service favorite hymns were considered, sung, and used in various ways by the choir and congregation. This made the service most interesting. There were two confessions. Last Saturday night a kitchen tea was arranged by the sisters of the church to Miss Doris Hutchinson in view of her approaching marriage. She has been a splendid worker in all church activities, and will be much missed.

Red Cliff's church had ideal weather for its anniversary services, conducted by Bro. Reg. Enniss on Aug. 22. Encouraging attendances, and addresses greatly appreciated. The building was well filled on Monday evening, and a large number of Mildura visitors, including the choir, under Bro. J. Barnden, contributed largely to the programme. Bro. R. G. Cameron presided over the meeting, and addresses were given by Bro. J. H. Bird and W. Quirk, from Mildura. The Sunday School children were given tea prior to the evening meeting, and arrangements for this were beautifully carried out by Misses Chandler, Martin and Clarey.

The first week of the mission held at Wedderburn by Bro. Arnold and Turner (song-leader) has been successful. The number of questions asked gives the missionary an opportunity to reveal the truth on important doctrinal matters. Meetings have been well attended. On Friday night, after a powerful address by Bro. Arnold, a husband of one of the sisters confessed his Lord and was baptised, and was received in on Sunday morning with another brother who wishes to again link up with the church. Sunday night's meeting was the best attended for some considerable time, the chapel being almost full. The mission should result in a spiritual uplift to the church.

Geelong City chapel building fund benefited as the result of a lantern lecture delivered by Mr. Tippet, who spoke on his Canadian visit. About 150 were present. Bro. Stuart Stevens' sermons continue to be helpful. At the annual combined Friendly Societies church parade on Aug. 22, the evangelist's theme was "Whom We Worship." The Young Worshipers' League has completed its first year's service, nine students being awarded long-attendance prizes. Last Lord's day gospel message was entitled, "Drift," preached to a large congregation. Much sympathy will be felt for Bro. and Sister H. Dunn and family, of Torquay, in their recent disastrous loss by fire. They were, a few years past, ardent helpers at Geelong. Bro. and Sister Stevens left on Tuesday for Sydney, where they will spend their annual vacation.

South Yarra services are well attended. The following exhorted during the month: V. Griffin, Dr. W. Hinrichsen, R. Enniss, Miles, and D. A. Lewis. The Phi Beta Pi held a successful concert. Bro. and Sister Clark were received by transfer from Paddington, N.S.W. J.C.E. is preparing for anniversary, and had a visit from Mr. S. H. Hudson, Dis. Pres. Endeavor Union, who gave a fine address. Midweek meetings are usually well attended. On Aug. 25 members of H.M. department of Sisters' Executive paid a visit, Sister Mrs. Lee presiding, and an earnest appeal was made for financing the new mission tent. The women's guild has promised to contribute £1 per week towards Bro. V. Griffin's support when taking up full-time preaching. Bro. Griffin is giving fine gospel addresses. All auxiliaries are in a healthy condition.

New South Wales.

At Enmore on morning of Aug. 29 Bro. H. Billington (Telugu Village Mission) gave a fine spiritual address on "The Burnt Offering." Bro. Haddon's subject at the gospel service was "The World Teacher." The church was pleased to have the presence of Bro. and Sister Bagley, of Melbourne.

At Lidcombe on the morning of Aug. 22, Bro. A. Allen, of Hornsby, gave a good exhortation. Bro. W. Youngusband, of Auburn, conducted the gospel service (Bro. Butler being on three weeks' holiday). On Aug. 29 Bro. Jones, of North Auburn, addressed the church and Y.W. league. In the evening Bro. Youngusband conducted song and gospel services.

Visitors at Chatswood on morning of Aug. 29 included Sister Fisher and Bro. Morris, of Melbourne. Bro. Lamb was received into fellowship by faith and baptism. Bro. A. H. Webber gave a fine spiritual talk on "Be Thou Faithful unto Death." In the evening Bro. Chapple preached from Matt. 22: 11, 12. Both messages were greatly appreciated by the splendid congregation.

Bro. W. Morris addressed City Temple church on morning of Aug. 22, and Bro. E. Davis preached in the evening. Both services were well attended. Two young ladies who previously confessed Christ were received into fellowship. There has been a marked increase in the attendance at the mid-week prayer services since Bro. Davis commenced his ministry, and addresses at these services are particularly helpful.

At Lismore on Aug. 15, Bro. F. Withers, of Melbourne, spoke in the morning, and Bro. P. J. Pond preached at night. A young lady confessed Christ. On Aug. 22, Bro. J. Greenhalgh, of Bellengen, spoke acceptably both morning and night. Sister J. Wetherspoon, sen., an aged and devoted member, passed away at the age of 73 years. She leaves a family, of whom a number are valued workers in the church. The funeral service was conducted in the Church of Christ Temple by Bro. P. J. Pond. There was a large attendance.

August 21 and 22 were red-letter days for the church at Auburn, when the new evangelist, Bro. E. P. Aderman, B.A., of Queensland, conducted his first services. A tea and public meeting was held on Aug. 21. A fine company sat down to tea. A representative public welcome was tendered, at which the Conference President, Bro. Hall, ably presided. Greetings were expressed by the Mayor of Auburn, also by Bro. A. L. Haddon, E. Davis, Arnold and Puffett (on behalf of the church and auxiliaries), Fretwell, Jones, Stow and Andrews (on behalf of sister churches), and by several representatives of local churches. The programme was interspersed with music, and the whole meeting was one of great inspiration. Bro. Aderman feelingly responded. Services on Aug. 22 were a record. In the morning 97 broke bread. Three were received into fellowship. Bro. Aderman's address on "Prosperous People" was a delight. The gospel service was also splendid. Officers and members of the L.O.L. were present, and the attendance was larger than usual, over 200 being present. The choir rendered very acceptably, "The Lord is Loving." A masterful address on "Victorious Faith" was delivered by Bro. Aderman, who has won the hearts of many already. A number of faithful workers, led by Bro. Holyoak, recently renovated the chapel.

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N.S.W. SISTERS' AUXILIARY.

The monthly meeting of Executive was held at the City Temple on Aug. 6. Devotional exercises were led by Mrs. Corbitt, who gave a review of Gipsy Smith's great mission.

The business session was presided over by the president. Minutes were read, and the roll called. Apologies received from Mrs. Ashwood, Mrs. Budgen, Mrs. E. Morris and Granville sisters. Mrs. Webster and Mrs. Shearston were elected to represent Conference on the Social and Temperance Questions Committee, Mrs. Cox as superintendent of Newington visitation.

Mrs. Steer offered to find helpers for the tea to Temperance and Social Questions Committee on Aug. 16. Dorcas superintendent and committee to visit Paddington on Aug. 19, Marrickville Aug. 25; prayer meeting at Rockdale church Aug. 11; F.M. drawingroom meeting at City Temple Sept. 17 at 2.30 p.m.; basket social.

Devotional leader for September, Sister Edgar, of Sydney City Mission. Promises of support to leaders Mrs. Hall and Mrs. Steer re prohibition fete were received from various churches. After the closing hymn, prayer was offered by Mrs. Whelan. Next meeting, Sept. 3, at 2.30 p.m.—Mrs. E. Morris, Recording Secretary.

WOMEN'S AUXILIARY, W.A.

The monthly meeting was held in Lake-st. hall on Tuesday, Aug. 3, when there was an attendance of 56 sisters and several visitors. We were pleased to welcome Sister Swanberry, from Robert-st., Hindmarsh, S.A. The devotional service was led by Mrs. Fieldus (supt. of Dorcas Com.), who spoke on "Opportunities for Doing

Good." Sisters Jefferies and Jones rendered sweet solos.

Mrs. Elliott introduced Mrs. S. Bennett (of the Prohibition League), who addressed the meeting on "The Great Need for Six o'Clock Closing of Hotels."

Financial statement was submitted by the treasurer.

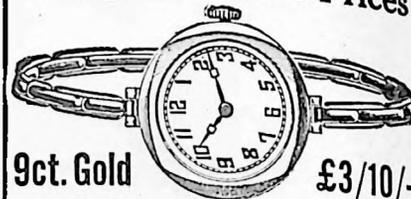
Arrangements for the forthcoming Foreign Mission sewing rally on August 17 were finalised

Arrangements for Federal Conference were then discussed. It was decided to arrange a sisters' reception to all interstate ladies, to be held on Friday, Oct. 15, at 3 p.m. Programme for same was submitted and agreed upon. Committees were appointed to arrange matters in connection with meals for forthcoming Federal Conference. Collection £1/4/4.—M. Wilson, Sec.

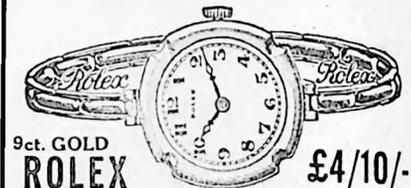
OBITUARY.

BRACE.—Sister M. A. Brace, of Fish Point, Vic., passed to higher service at her home on July 23, 1926, at the age of 77 years. She was baptised by Bro. Hagger some years ago. Although living almost isolated from church, she took advantage of services whenever opportunity offered, and for the last 15 years periodically came to Swan Hill and enjoyed the communion of saints and rarely missed the local annual conferences. On July 28 her remains were laid to rest in the Lake Boga cemetery, where a large number of friends and relatives paid the last tribute to a faithful servant of God. Bro. Cameron officiated at the graveside, and preached an "in memoriam" service in the chapel at Swan Hill on August 1.—C. McD.

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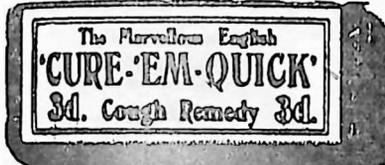
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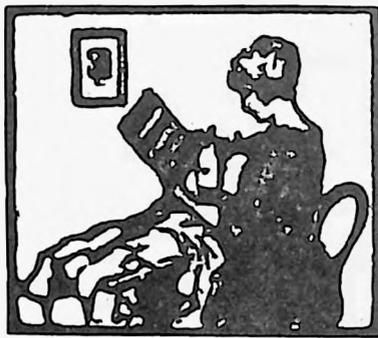
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