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Foxes in the Deserts.

A. G. Saunders, B.A.

IT is not a pleasant thing to be called a fox. When our Lord referred to Herod as "that fox," he paid him no compliment. You would not like to be called a fox. If you were an evangelist, how would you like to be dubbed a fox in the desert? Yet, if you will turn up Ezekiel 13: 2-4, you will find that prophet so referring to certain other prophets of his day, although a Jewish translation substitutes the word "ruins" for "deserts." Here is what Ezekiel says: ". . . Prophecy against them that *prophesy out of their own hearts*, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts." No, we do not want to be called foxes in the deserts. Yet, in what we believe and in what we say, how much is divine truth, and how much is out of our own hearts?

It is certain that we have those in our day who prophesy out of their own hearts, and who rather fancy themselves for so doing. Some of them are in Christian pulpits or in professorial chairs in theological seminaries. Others edit religious papers. They teach that the final basis of authority in matters of the soul is an enlightened man's own conscience. "The final basis of religious authority for you is yourself, your mind working on all that has come down in the religious tradition of Christianity, and selecting and making your own those things which satisfy the requirements of your intelligence, of your moral judgment, of your spiritual hunger. . . . The basis of religious authority is shifting from the Bible to the individual." This may sound like Ingersoll or Voltaire, but it is the statement of a man called to preach the gospel. He is prophesying out of his own heart. He is a fox in the desert.

A certain professor has said that western civilisation is doomed unless humanity can take its religion out of quotation marks. That is, when the Bible says, "God spake all these words," it gives us religion in quotation marks. When these quotation marks are gone, one prophesies out of his own heart. He is like a fox in the desert.

Here is another instance: "The new psychology takes its most radical step in dealing with religion . . . and asserts that the beliefs which appear to hold so large a place in religion are a large scale example of the power of the wish. Religion is not a revelation of God. It is a revelation of man. For in religion man projects against the vast dark screen of the Unknown his own unfulfilled desires. The goodness of God is but the projection of man's unfulfilled ideals. The Divine Lover is our compensation for the inadequacies of human affection. The heavens we anticipate are works of phantasy, dream castles, fictitious fulfilment to impulses

frustrated by the facts of life. God's gracious regard for us is but a subjective device for the restoration of our own wounded self-regard." That means the rejection of God and his word. It is the fox in the desert again.

This is the thought which has woven itself into modernism. That word is usually applied to attempts to solve intellectual difficulties concerning the gospel from the point of view of modern thought and in harmony with the modern spirit. But in all such statements as those quoted there is lurking unbelief. Modernism is really ancientism. "New Thought" is the same old lie. Through these things, men prophesying out of their own hearts only repeat the unbelief expressed through other terminology of all past ages.

A Japanese scholar and statesman of the ninth century, named Michizane, said,

"If in the secret heart
We follow the hallowed way,
Surely the gods will guard,
Though never a prayer we say."

Heathenism, which is a result of men's prophesying out of their own hearts, can do no more than Michizane says. What he said is what hosts of people want to believe today. The philosophies of Greece and Rome compel the respect of the modern mind. But with all their depth, they are still men's prophesying out of their own hearts. And they leave men's hearts in a tangled web of thought with no outlet but despair. And two thousand five hundred years ago Ezekiel gives us this text, that reveals the presence of men in holy station, turning from the "It is written" position of soul impregnability held by our Lord, to prophesy out of their own blind and dark hearts. All such men are like foxes in the deserts.

But heathenism is not the only result. Give the human heart its own way and it runs away from God. Sincerity is not able

THE NARROW STREETS OF NAZARETH.

Oh, long ago, when Jesus walked
The narrow streets of Nazareth,
Did he not love that little town
Whose hills he climbed with quickened breath?
Its houses and its streets he knew,
He knew the home he loved the best;
He proved with every Jewish child
The blessings of the day of rest.
And was it by the quiet hearth,
The mother took her child apart
To tell how Simeon prophesied
"A sword should pierce the Mather's heart"?
Was it upon the breezy hill
She told how angels came to sing
Above the hills of Bethlehem,
The glory of the coming King?
I cannot reach that distant land
To travel in the paths he trod;
But I can crown him in my heart
Both Son of man and Son of God.
—Edith E. Trusted, in "The Christian."

to deliver the uncontrolled heart from atheism. America has now its keenly organised Association for the Advancement of Atheism. A recent powerful article in the "Christian Standard" says that colleges and high schools have their Societies of the Godless. They meet under such names as "God's Black Sheep" and "The Damned Souls." It will startle our Christian Endeavorers to know that the secretary of the Junior Atheist League is a young woman who three years ago was secretary of a C.E. Society. On the front page of one of their pamphlets they printed—

DON'T LET THE BIBLE FOOL YOU!

Keep this Jew Scrap-book out of our Public Schools.

They have a doxology of sorts—

Praise God from whom all cyclones blow,
Praise him when rivers overflow;
Praise him who whirls down house and steeple,
Who sinks the ship and drowns the people.

All such phenomena go to show that the terrible statement of our Lord is terribly true: "From within, out of the heart of men, evil thoughts proceed, fornication, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness" (Mark 7: 21.) Genesis 6: 5 gives another fearful but true picture:—"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." As weeds smother a neglected garden evil spreads over our hearts. As lead drops into clear water evil falls into our yielding hearts.

But, if there is a negative, there is also a positive. The heart can be righteous as well as evil. Well says Proverbs 4: 23: "Keep thy heart with all diligence: for out of it are the issues of life." The Apostle Paul says: "With the heart man believeth unto righteousness." Blessed and saved was the dear old lady who said, "My heart is a little garden, and God is planting flowers there." Let Jesus come into your heart. He says: "Give me thy heart." Repentance, confession and immersion will be easy if you let him possess your heart. You will want to obey. And you will do more. Born anew, you will go on to life-long sanctification and service.

"Dear Lord, the withered garden of my heart
Lies parched and dead, cursed by the subtlety
Of this beguiling world's prosperity
Strike inward till my quickened life shall show
The fruit of grace divine; Oh, wake my field!"

The way to go through difficulties is the same as when we walk home through a fog. When we enter, all seems dark and mist before us, and as we advance we are completely enveloped by the hazy, cheerless cloud. But if there be a little space around us, which is clear enough to show the path a few yards before, it is enough. On we go straight through, and we have our reward in the end. So it is with the Christian.—G. S. Bowes.

The Two Lakes.

Somewhere or other I have read that Galilee and the Dead Sea have their counterparts in human life; certainly there are resemblances worth noting. Galilee is a pear-shaped lake, and is fresh-water. The Dead Sea, which is considerably longer, is salt; indeed, it is about four times as salt as ordinary sea water. Galilee to-day is somewhat desolate, but in the time of Jesus many thriving towns were on its shores, and it was the centre of fisheries and boat-building. It has been left abandoned because of racial troubles, but there is no reason why it should not come again. For the Dead Sea, however, there is no such hope. It has never supported life and never will. It has no past and no future.

Yet the same waters feed both these lakes. From a cavern on the slope of Hermon the Jordan pours forth, clear and full-bodied. It races south in foaming rapids to Galilee, and emerges clear and broad from that lake to flow sixty miles further south to the Dead Sea. There it has its inglorious end. One lake makes beauty of the streams of Lebanon; the other changes them into barrenness. Shoals of fish still trouble Galilee; only some low forms of life survive the excessive salinity of the Dead Sea. Each receives the same waters from the hills of God, but one uses them for life, the other turns them into death. This is parallel in human life. The love poured forth by parents flows into blessing in one child; in another it calls down curses. One son may answer it with fruitfulness; another shows for its harvest only dead sea apples. The greater love of God, which does not withhold gifts from any, meets with the same broken response: its bounty enriches some, so that they are as life-giving as was Galilee in days of old, but in others it comes to naught. The desolate fact of geography is the tragedy of man's life. What is the reason of it all? To so many of life's bewilderments there can only be one admission of defeat: the rest is silence. Yet surely it is not fanciful to note these two truths. The first is that life's beauty and goodness depend on our nearness to God. Galilee keeps fresh and wholesome because it is ever near the springs of Hermon. This is very noticeable in the Swiss lakes; always near to the snows, they are never unwholesome or sterile. Yet the Dead Sea is not so very far from Hermon, the mountain's white summit may be glimpsed from its shores. But that does not save it from unfruitfulness. Nor does the fact that its waters come through Galilee. The secret of the healthy life is direct access to that which nourishes it. Cancer is on the increase to-day because we eat so much artificially prepared food. We shall have to return to Nature. In the spiritual realm the same law operates. Not through others, but direct from God, is our true health of

soul. So much of religion to-day is second-hand; people live on the faith of others. The multitudes who have ceased to go to church get their religion at one or two removes. By the grace of God we may win to him through another; but for most it means degeneration. Galilee cannot save the Dead Sea from its barrenness.

The second truth is that Galilee has an outlet, the Dead Sea has not. One gets so much that it must give, the other gets much but does not give. And the lesson for man is that we can't keep what we get. Without the spending of ourselves, death comes. The Dead Sea sends off in unhealthy steam what it might have given in life-giving streams. Self-contained, it has become salty and foul. When men did live near it, instead of the sunny villages that Galilee supported were Sodom and Gomorrah, with their pestilential sins. Likewise, the human Galilees radiate health because they think little of self; they are surrounded by life because they give. But those who are always thinking of themselves become invalids, sickly, and debilitated as the Dead Sea.

The Man of Galilee, whose life reflected the truth of its waters, lived close to God. Because he lived closer to God than any other he has been the most fruitful of mankind. And from his life flow the waters which are health to men and women. Which is your life? The living streams or the dead waters? Galilee or the Dead Sea?—G. H. Wright, M.A., Litt.D., in "A.C. World."

THREE QUERIES.

I wonder why, when love and life and light
Are freely offered, that men turn away
And grope on blindly into blacker night,
Or toil, great price for worthless things to pay?

We often read how God the world so loved,
He gave his only Son, lest sinners die;
Yet, self-condemned, of pitying Grace unmoved
The story learn. I've often wondered why?

I wonder why, that sometimes those who share
The joys and hopes that ransomed ones may
know—

For whom all heaven abounds—should seem to
care

For aught this world has power to bestow?

Or else, while he whom angels serve proclaims
In heaven's court the wanderer henceforth his,
On earth that wanderer blushes as he names
His Sovereign Lord. I wonder why it is?

I wonder why, that we who may not see
To-morrow's page—who do not understand
All things to-day—should ever restless be
Beneath the touch of God's strong, guiding
hand?

We claim he works our good, and gladly give
Into his care the soul that can not die—
Yet will not trust to him that which may live
A few short years at best. I wonder why?

—Sally Neill Roach.

Studies in Ambiguous Texts.

3. THE QUESTION PETER WOULD NOT ANSWER (John 21: 15).

The character of Simon Peter ever attracts us. His numerous faults, his blundering impetuosity and his impulsive love make him wondrously human, and appeal greatly to men. We feel that he is one of ourselves. That Jesus could turn Simon into Peter, the weak denier of his Name into the strong Rock Apostle, that is one of the wonders of divine grace, and a most encouraging thing to any disciple who is painfully conscious of his weakness.

Few passages of Scripture are more familiar or more dear than that in which "the disciple whom Jesus loved" tells the story of the rehabilitation of his friend who had in an agony of tears repented of his denial of the Master. It is with one sentence of the story recorded in John 21 that we now deal. Jesus asked: "Simon, son of John, lovest thou me more than these?"

This question of our Lord is one of the best examples of an ambiguous text. With the Greek text there is precisely the same ambiguity as with the English. So far as grammar is concerned, the meaning might be either "Lovest thou me more than these other disciples love me?" or "Lovest thou me more than thou lovest these?"—"these" in this case referring to the boat and nets and the old fisherman's life generally. We must grant to interpreters the right to stand by either construction, so far as the verse by itself is concerned. There is, of course, no need to suppose that there would be doubt as to the reference when Jesus used the words; here is a case where tone or gesture would make the meaning clear and remove possible ambiguity.

More than you love these?

With preachers, much more than with commentators, we find it common to make the question mean, "Lovest thou me more than thou lovest these?" The best of such interpreters link up the words with Peter's sudden abandonment of the boat and fishing gear. They also declare (as does Dr. Marcus Dods) that if Christ had meant "Lovest thou me more than these love me?" then "the second personal would almost necessarily be expressed; but as the words stand, the contrast is not between 'you' and 'these,' but between 'me' and 'these.'" This cannot be so decisive as it sounds, for the overwhelming majority of commentators accept the view which Dods criticises. Moffatt's rendering in his New Translation is, "Do you love me more than the others do?" and Weymouth similarly translates the passage.

Sometimes, in order to make a point, speakers support their choice of readings by the suggestion that there was special reason for Christ's asking Simon if he loved him more than he loved his fishing gear and the old life. Probably many readers of this have literally "suffered" the words of exhorters who say that Simon's having been on a fishing expedition on the Sea of Galilee is proof that he had gone back to his old life, and that consequently there was need of the question, Will you put me before these things? This manner of speech is wholly unwarranted, and distorts the Scriptures. Every reader should know that the despair and doubt of the disciples at the crucifixion of the Saviour had been removed by his resurrection, and two appearances to groups of apostles, and one to Peter individually, prior to the appearance recorded in John 21, which is described as "the third time that Jesus manifested himself to the disciples [i.e., to a group of such], after that he was risen from the dead." The command not to depart from Jerusalem till they were endued with power from on high was given later to the apostles, and was obeyed by them. Moreover, the presence of Simon and the other apostles in Galilee, so far from being

evidence that they had lost their faith and gone back to the old life, was proof of their obedience to the word of Christ who had told them to depart into Galilee, where he would meet them (Matt. 28: 8, 10, 16; Mark 16: 17, cf. 14: 28). Gross ignorance may explain but cannot excuse the attempt to make a point with an audience at the expense of the good name of the apostles. They were in Galilee at Jesus' command; and there is not, in John 21 or elsewhere in the Gospels, a hint that they were doing an unworthy thing in going fishing. The thought that this indicated a renunciation of their apostolic work is ludicrous.

We are far from suggesting that all who read our Lord's question to mean "Lovest thou me more than thou lovest these?" are guilty of such an offence as the foregoing indicates. Some of them are reputed exegetes and draw excellent lessons from their reading.

To many a man to-day, to numbers of Christians who are in danger of allowing too great an encroachment of worldly cares, or too great an absorption in business, and possibly to some readers of this, the appropriate question of our Lord would be: Do you love me more than you love these? There was no more insistent demand made by Christ than that he be given first place. One must not love father or mother more than him. We must hold earthly possessions loosely, be prepared to renounce all, and turn the back on self; else we cannot be his disciples. "Seek ye first the kingdom of God and his righteousness." The familiar injunction summarises a great deal of our Master's teaching and finds the highest exemplification in his own life of consecration. This great demand may be indicated to us in the question, "Lovest thou me more than these?"

More than these love me?

The writer, however, has no doubt that the meaning of Christ's inquiry is, Do you love me more than these other disciples love me? There is one objection to this which some people apparently regard as insuperable. It is alleged that the Lord Jesus could not have instituted a comparison such as suggested. Dr. Marcus Dods, for example, asks, "Would the characteristic tact and delicacy of Jesus have allowed him to put a question involving a comparison of Peter with his fellow-disciples?" If the interpretation, which with the great majority of exegetes we accept, involved the view that it was our Lord who initiated such a comparison, the objection, we think, would be fatal. As it is, the words of Dr. Dods and those on his side seem to us singularly to miss the point. It was Peter himself who instituted the comparison. He had vaunted himself above the other disciples, and had declared, "If all shall be offended in thee, I will never be offended." He had, moreover, dared to contradict the Saviour when he foretold his sad denial, declaring, "Even if I must die with thee, yet will I not deny thee." Yet Peter's bold confidence and foolish boasting were speedily followed by a three-fold denial of Christ. His sad case forcibly illustrates the lesson of Paul's text, "Let him that thinketh he standeth take heed lest he fall." No wonder that the Lord Jesus had said: "Simon, Simon, behold Satan asked to have you [the word is plural and refers to the group of apostles], that he might sift you as wheat; but I made supplication for thee [the singular shows the special need of him who was most confident of his strength], that thy faith fail not."

Our Lord's inquiry, Lovest thou me more than these love me? would bring all this to Peter's mind. It is indicative of a changed viewpoint, of a new humility and self-distrust learnt by

bitter experience, that Simon did not answer Jesus' question. He did not say anything about loving Christ more than others; there could now be no vaunting of himself or depreciation of others. But with absolute sincerity Peter could declare, "Lord, thou knowest that I love thee." Thrice over, as if to offset the three denials, is this confession of love elicited. A three-fold charge to "feed my lambs," "tend my sheep," and "feed my sheep," proved how fully the Saviour forgave him his lapse and restored him to fellowship and service. It was the complete rehabilitation of Simon. He had "turned again" and so was able to keep the exhortation "stablish thy brethren" (Luke 22: 32).

Following this new charge, the Lord revealed to Peter that faithfulness to his renewed call would mean the literal fulfilment of the promise, once given unthinkingly, that he would be willing to die with Christ. "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." In his last message to his brethren, Peter wrote, "The putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." Tradition which need not be doubted tells of his being a faithful martyr and sealing his testimony with his blood.

"I lost the way to prayer—

It was not long ago that I could pray,

But I forgot to look to God, and so

I lost the way.

"I lost the way to prayer—

For long at his pierced feet my weak soul lay;

I know not what it was that came between:

I lost the way.

"I lost the way to prayer—

With drooping head and seeking eyes to-day,

I follow unfamiliar trails; O God

Show me the way."



Australians in England.

The picture shows what was described as "Australian beauty in an English garden." Included in the group are Mr. and Mrs. H. G. Harvard, Dr. A. C. Garnett, Mr. and Mrs. J. E. Austin and Miss Mavis Austin. The photograph was taken at the home of Mr. Birkett, Wigston Hall, Leicester.

The Battle-Ground of the Soul.

T. H. Scambler, B.A., Dip.Ed.

Rom. 7: 14-25.

(One of a series of Sunday evening sermons on "The Problems of the Soul in Great Literature.")

You noticed in our Scripture reading the constant repetition of one idea, that in the apostle two forces are struggling for the mastery. There is the power that makes for righteousness, and there is an actively evil force that would destroy him in sin. All too often, he confesses, the evil has the upper hand, but he insists "it is no more I that do it, but sin." His words sweep in cycles round this dread fact of his nature. "It is like a dirge—the most sorrowful elegy that ever proceeded from a human heart." It is as though he were two personalities: the real self which delighted in the law of God, and the lower self, given wholly to evil.

A Universal Experience.

Many people have testified to the same disturbing experience. Augustine, the man who went so very far in the paths of sin before he became a Christian, and who became so great a leader in Christian thought, tells in his confessions: "Still did my two wills, one new and the other old, one carnal and the other spiritual, struggle within me; and by their discord undid my soul." Lest it should be thought to be a Christian experience only, hear the noble Epictetus, slave and Stoic philosopher: "He who sins does not what he would, and does what he would not." Seneca, teacher of Nero, also a Stoic philosopher, asks: "What is it that, when we would go in one direction drags us in the other?" Long before the time of Paul, a Persian, Araspes, in order to excuse his treasonable designs, said: "Certainly I must have two souls; for plainly it is not one and the same that is both evil and good, and at the same time wishes to do a thing and not do it. Plainly then, there are two souls, and when the good one prevails, then it does good, and when the evil one predominates, then it does evil." Many will recall the well-known comparison of Plato, the greatest of Greek thinkers, which represents the human soul as like a chariot drawn by two horses, the one of which draws it upward, the other downward.

Modern writers have found this strange duality of human nature an attractive field for subtle analysis and artistic portrayal. You remember Victor Hugo's delineation of the grim struggle that went on in the heart of Jean Valjean, when as Father Madeleine, the wealthy and respected mayor of Montreuil, it was borne in upon him that he must reveal his identity as a convict, to save a man who was falsely accused of his crime. Let me recall to your minds also Nathaniel Hawthorne's portrayal of the terrible interecine struggle in the soul of Arthur Dimmesdale which brought him to an early death.

Dr. Jekyll and Mr. Hyde.

In order the more fully to illustrate our theme, I wish to review at greater length the work of R. L. Stevenson known as "The Strange Case of Dr. Jekyll and Mr. Hyde." I need not take time to speak any elaborate word concerning R.L.S. and his work. Anyone with an acquaintance with literature at all knows and loves him. Young childhood ecstatically revels in the "Child's Garden of Verses." Boys are thrilled by "Treasure Island" and "Kidnapped." Sir James Barrie confessed that over "Treasure Island" he let the fire die out in the depth of a Scottish winter, without knowing that he was freezing. But among all Stevenson's books, none is better known than "The Strange Case of Dr. Jekyll and Mr. Hyde."

It is quite impossible in a brief review to give an adequate idea of the literary skill and artistic cunning of its author. I cannot hope to reveal "the extraordinary subtlety of analysis, and the grim eerie uncanniness" of this work.

In the form of an allegory or fable the writer sets forth

The Duality of Man's Nature.

Dr. Jekyll was an eminent and wealthy physician. He became conscious that two natures contended within him. Man, he became convinced, was not truly one, but truly two. There came to him the thought of a possible separation between these two elements. "If each," he told himself, "could but be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go his way, delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of this extraneous evil."

With this thought in mind he goes to work in his laboratory, seeking a drug which would

THE GLORIOUS COMPANY OF TREES.

The kindest thing God ever made,
His hand of very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.

Green temples, closed against the heat
Of noontime's blinding glare and heat,
Open to any pilgrim's feet.

The white road blisters in the sun;
Now, half the weary journey done,
Enter and rest, O weary one!

And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality,
And whose rests beneath a tree
Hath cause to thank him gratefully.

—Theodosia Garrison.

in some way resolve the lower self into a separate entity. He hesitates long. He knows well that he risks death, for any drug potent enough to shake the very fortress of identity might easily be destructive of life. But the temptation is too strong. He perseveres with his experiments, and at last, one accursed night, he compounds the elements, watches them boil and smoke in the glass, and when the chullition has subsided, with a strong glow of courage he drinks off the potion.

Describing his experience he said: "The most racking pangs succeeded: a grinding in the bones, deadly nausea, and a horror of the spirit that cannot be exceeded at the hour of birth or death. Then these agonies began quickly to subside, and I came to myself as if out of a great sickness. There was something strange in my sensations, something indescribably new, and from its very novelty, incredibly sweet. I felt younger, lighter, happier in body."

He found that he had separated the evil self within him from his better self. As he now stood, he was a creature of wickedness, and, strange to say, his physical appearance had also changed—he had become smaller in stature, his face had lost all the elements of good that belonged to Dr. Jekyll, and only evil was written on his countenance. Hideous as the deformity

was, he was conscious of no repugnance at the sight of himself in the mirror, but rather of a thrill of joy, because the baser part of him, which had so often craved for license, now stood personified and free, unrecognisable by the friends of the good Dr. Jekyll, and at liberty therefore without restraint to indulge its evil propensities. He gave this second self a new name, Edward Hyde. "All human beings, as we meet them, are commingled out of good and evil; and Edward Hyde, alone, in the ranks of mankind, was pure evil."

But the experiment was only half done. Had he lost his identity beyond redemption? Once more he prepared and drank the cup, once more suffered the pangs of dissolution, and came to himself once more with the character, the stature, and the face of Henry Jekyll.

His discovery then, was wholly effective. He could at will separate his lower self from the good and respected Dr. Jekyll, at any time, and give free rein to the evil propensities of his lower nature as personified by Edward Hyde, and whenever that evil form became inconvenient, he could restore his better self, and become again Dr. Jekyll. Thus

He came to the Cross Roads,

and he took the wrong turning. Many crimes were committed by this incarnation of evil, Mr. Hyde. But when the criminal was sought for, he could not be found, for he had but to escape into his laboratory door, mix and swallow the draught, and Edward Hyde would pass away, and there in his stead, quietly at home, trimming the midnight lamp in his study, a man who could afford to laugh at suspicion, would be Henry Jekyll.

Time went on, and one morning Dr. Jekyll awoke with some strange sensations. In trying to account for them his gaze fell upon his hand, but instead of that hand being firm, white and comely, it was lean, corded, knuckly, of a dusky pallor—it was the hand of Edward Hyde.

Terror, as sudden and startling as a clash of cymbals, woke up in his breast. He bounded from his bed, and rushed to the mirror, and at the sight which met his eyes his blood was changed to something exquisitely thin and icy. He had gone to bed Henry Jekyll and, without the influence of the drug, had awakened Edward Hyde. Well might terror hold him. He felt it was the finger on the wall, spelling out the letters of his judgment. He could see that there was a danger of his nature being permanently overthrown, and the character of Hyde becoming irrevocably his.

That was a contingency he could not anticipate with calmness. He determined to surrender this power of changing his nature, and to bid a resolute farewell to the secret pleasures he had enjoyed in the disguise of Hyde. For two months he kept his resolution, and then he began to be tortured by longings that led him once more to mix and drink the transforming draught. Again his evil self raged out and perpetrated a violent and wicked crime, and he realised that after this to be seen as Mr. Hyde would raise the hand of all men against him. Once more he resolved that never again would he transform himself into Mr. Hyde, and the resolution was buttressed and guarded by the terrors of the scaffold. Dr. Jekyll would in future seek to redeem the evil past of Mr. Hyde.

He was still cursed by his

Duality of Purpose,

and while true to his resolve never to use the drug to unchain his evil self, he still indulged himself in evil longings, in secret enjoyment of the thoughts of sin.

One fine clear winter's day, cloudless and bright after the frost had melted, Dr. Jekyll was in Regent Park, enjoying its winter chirrupings and sweet odours. He sat on a bench in the sun, the animal within him licking the chops of memory, the spiritual side a little

drowsed, promising subsequent repentance, but not yet moved to begin. Suddenly a qualm came over him, a most deadly shuddering. He became aware of a change in the temper of his thoughts. He looked down and saw that his clothes hung formlessly on his shrunken limbs. He was once more Edward Hyde. A moment before he had been safe of all men's respect, wealthy, beloved, now he was the common quarry of mankind, hunted, houseless, a known murderer, thrall to the gallows.

We need not follow in detail the horror of the succeeding days. The evil self had now become predominant. No longer was it necessary to drink the drug to create Edward Hyde in spite of himself, and without warning, the dreaded change would come.

The terrible drug had now only one use—whenever the fearful lapse took place, to restore Dr. Jekyll to his original self. "I was stepping leisurely across the court after breakfast," he said, "drinking the chill of the air with pleasure, when I was seized again with those indescribable sensations that heralded the change; and I had but the time to gain the shelter of my cabinet, before I was once again raging and freezing with the passions of Hyde. It took on this occasion a double dose to recall me to myself; and alas, six hours after, the pangs returned, and the drug had to be readministered. In short, from that day forth it seemed only by a great effort as of gymnastics, and only under the immediate stimulation of the drug, that I was able to wear the countenance of Jekyll. At all hours of the day and night I would be taken with the premonitory shudder; above all, if I slept, or even dozed for a moment in my chair, it was always as Hyde that I awakened."

If we do not follow the narrative to its dread conclusion, it may still have some vital interest for those who have yet to read it for the first time.

The chief value in such a story is in its witness to that great internal strife, as George Jackson says, that

War of Sense with Soul,

of which every man's life is the arena. "I am not eager," he continues, "to claim Stevenson as a novelist turned preacher, yet what more tremendous, unforgettable sermon on the consequences of sin, the folly of yielding to evil impulse, the certainty with which sin enslaves its victims, was ever preached than is to be found within the covers of this little volume? When has a man's helplessness in the grasp of the evil of his own heart been pictured with more terrible truth than in the words which tell how Jekyll woke to the full horror of his position when Hyde, that hateful other self which he had himself called into being, was no more to be shaken off?"

Who shall Deliver Me?

There is no gospel here. We read the book and understand better the struggle in our own heart, and we appreciate afresh Paul's experience as outlined in the seventh chapter of Romans. And having read it, we shall cry the more intensely with the great apostle, "Oh, more wretched man that I am! Who shall deliver me from the body of this death?" But there is no answer in Dr. Jekyll and Mr. Hyde. We turn again to the apostle for our gospel. "I thank God, through Jesus Christ our Lord." Why? Because he can deliver. We shall not soon forget the lesson in the exceeding sinfulness of sin, and well may every reader take it to heart, for it is the story of the way many souls have gone to their ruin, but we turn with gladness to the good news of salvation through Jesus Christ. Who shall deliver me? Thanks be to God, he will, if I commit my soul to him.

"Tis the grandest theme through the ages rung,
"Tis the grandest theme for a mortal tongue,
"Tis the grandest theme that the world e'er sung,
"Our God is able to deliver thee!"

Jubilee Services at Balaclava, SOUTH AUSTRALIA.

At three o'clock on Saturday afternoon, Aug. 27, Humphrey-st., Balaklava, was lined with motor-cars. Bro. W. L. Ewers presided over the open-air gathering, and a representative audience watched the opening ceremony of the new hall. The preacher of the church, Bro. B. W. Manning, gave a full statement of the quarry work, carting operations, building and cleaning up. He thanked both contractors and voluntary workers, mentioning the wonderful spirit of liberality that had been shown throughout. Past preachers, past members and present members spoke a few words. Bro. S. T. Barr then presented to Mrs. Haldane, the oldest active member of the church, a nicely inscribed key. Mrs. Haldane, after a few well-chosen remarks, opened the door of the hall. The audience admired the spacious building as compared with the little wood and iron structure which previously stood there.

The ladies were soon ready with tea, of which nearly 400 people partook. It proved a great social reunion.

Over 60 people motored from Mile End either Saturday or Sunday morning. Many others came from Snowtown, Crystal Brook, Saddleworth and other northern towns. By actual count 325 people met around the Lord's table. The service was most impressive. The present preacher presided, and three past preachers took part, Bro. E. T. Ball reading the New Testament lesson, Bro. W. Beiler leading in the church prayer, and Bro. W. L. Ewers giving a splendid exhortation.

In the afternoon and evening the building and new platform were packed, when 450 people were in the building and porch. Bro. Hugh Gray gave an excellent message.

At night Bro. W. L. Ewers gave a forceful message in restating the plea of the Churches of Christ. These services were wonderful in spirit and atmosphere.

At the close of the morning service Bro. Doley received from the church a neatly framed address, and Mrs. Doley a silver cake-dish and tea-spoons as a mark of esteem of love. Bro. Doley had served the church in almost every capacity possible during a faithful membership of over twenty years.

On Monday evening the chapel was almost full, when the special singing of Sunday was repeated, and Bro. Hugh Gray and W. L. Ewers gave most suitable and helpful messages. Tuesday evening brought the gathering to a successful close. The members gathered for tea, and afterwards letters of congratulation were read and messages from old members given. Mrs. Willis sang a message, and family worship was led by Bro. Beiler and Gray. Many gave personal experiences, and a delightful time was spent. Bro. Manning concluded by thanking all who had helped.

The full amount of offerings received for the week-end was just a few shillings over £100. Beside this the contractor, Bro. M. H. Roberts, made a presentation of the new platform valued at £30. So that the full amount in cash and promises in connection with the new hall and jubilee is over £1,000. The officers of the church met and decided to send £20 as a special gift toward the £700 appeal for Home Missions.

FAITH IN LIFE.

I knew that trees would bud again this spring;
That grass would grow and birds would sing;
That winter's bleakness could not last.
I knew that hope would come again this spring;
That faith in hearts once more would sing;
That sorrow would be of the past.

—Ruth Boes in "Richmond Times-Dispatch."

Prayer Meeting Topic.

September 14.

THE MEANING OF GOD'S DELAYS.

(Isaiah 30: 18.)

F. J. SIVVER, B.A.

"Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him." Assyria was threatening to invade and overwhelm Judah because that kingdom had refused to pay a heavy tribute. The leaders at Jerusalem had great faith in the swift chariots of Egypt and had sent deputations to Pharaoh asking for help against their common enemy. Isaiah several times pointed out the futility of such a course, contending that their only hope was in Jehovah—"In returning and rest shall ye be saved." But when all his efforts to dissuade them failed, he broke out in the eloquent words of our text, "Therefore will the Lord wait," etc.

One of the greatest authorities on this book of the Bible says that this represents Isaiah's grandest oracle. Its message to Israel can be summed in the words "not alliances but reliance." The text teaches us much concerning the meaning of God's delays.

Delays not Denials.

When men delay at fulfilling promises or meeting obligations, it is often a sign that they are failing us. But it is not so with God. His delays are not necessarily denials. "If ye are faithless, he remains faithful—for he cannot be untrue to himself." God never leaves a man to face his trials and sorrows alone. Even his denials, Isaiah would have us believe, are blessings in disguise.

A God of Judgment.

Why then does God delay answering our petitions? Why does he not come immediately to our aid? The prophet answers, because "the Lord is a God of judgment." By "judgment" here is meant not a sudden deed of doom, but a long process of law—manner, method, design, system. God is not a doer but a God of discernment and prudence. "It is a great truth," says Dr. G. Adam Smith, "that the All-mighty and All-merciful is the All-methodical too; and no religion is complete in its creed or healthy in its influence that does not insist equally on all these. It was just the want of this third article of faith which perverted the souls of the Jews in Isaiah's day, which allowed them to make their worship so mechanical and material—for how could they have been satisfied with mere forms, if they had but once conceived of God as having even ordinary intelligence? He never acts precipitately. He never has to undo what he has done. He waits, and his delays are the outcome of his unerring judgment.

Grace and Mercy.

Isaiah further tells us that grace and mercy are lack of all God's delays. Sometimes a father waits until his son has suffered by taking his own way, and when at last the son flinks home, the father meets him with a heartless, "I-told-you-so" attitude. But God does not deal thus with us. Sometimes he has to wait until we have experienced the bitterness and folly of going our own way, and when at last in desperate need we turn to him, he never rubs into the wound the sting of our own foolishness, but binds up the hurt, pouring in the balm of his own great love.

Waiting for God.

With daring faith Isaiah concludes—"blessed are all they that wait for him." If we patiently wait for God, not merely for his gifts, and while we wait search our hearts and are ready to receive him, we will not have long to wait.

TOPIC FOR SEPT. 21.—TAKE UP THY CROSS.
—Matt. 10: 38.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE WOMAN WHO WORRIED.

Let me sing you a song of a woman I knew,
Who always was flurried and hurried;
Don't ask me her name, if it's all the same,
Just call her "the woman who worried."

There was ever the battle with rust and moth,
For moths were slyer than foxes;
And so, poor thing, she spent all the spring
Putting things into bundles and boxes.

She worried at morn and she worried at noon,
And worried when night descended.
For without some hurry and without some worry
The day hadn't been well ended.

And she'd carry her burden of household cares
Till sleep put an end to her labors;
And the dog ran away, and he went to stay,
And the cat went to live at a neighbor's.

And the children stayed out of doors when they
could,
For mother was always hurried,
And noise and dirt were the things that hurt
The woman who worried and worried.

—Scl.

FINISH WHAT YOU BEGIN.

My old grandmother had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house, they must not leave it until it was done, and nothing of work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short, much too short to risk having a long string of unfinished tasks to account for when we make our final settlement. Stop beginning forty things, and go back and finish four.—"Christian Observer."

TRY AND LIVE LIKE THIS.

Live so that you will be pleased that you do live. Make your life a satisfaction and a joy to yourself. With the vast majority around you, life is a very different thing from this. The secret feeling of numbers is regret that they were ever born. But your past has been forgiven, God dwells in your heart, and heaven is your home; life is good to you. Still you must watch and pray, resist temptation, keep the witness clear, and do your duty to God and man.

Live so that other people will be pleased that you live, and will thank God that ever you were born—not merely because you amuse them, but because you bless them. Oh, what withering, blighting curses the lives of some people around us are! How they draw their friends and neighbors away from God and goodness, and pollute them with all sorts of abominations, and finish up by luring them to their everlasting doom. But if your life is to be a blessing to them, you must entice them to God, encourage them in holiness, and lead them upward to the very gates of heaven.

Live so that you will be pleased and proud to have lived when your days on earth are done. Many about us are so busy that they have no time to reckon up their lives as they appear in relation to God, and duty, and eternity, and the souls of men. But this time of reckoning will come to all. It will come to you, my comrade. Sooner or later you will have to make this honest survey of your life.

If not before, you will certainly have to make the survey in the light of the Great White Throne, and, with abundance of time for the transaction, you will certainly have to look your life over from the hills of eternity.

Live—oh, live in such a way that God will be satisfied with your life when you have yourself to hand a report of it to him! You will certainly have to do this.

How will he feel towards you on that day? How would he feel towards you if that hour were to come to-day? Would he welcome you with the words:

"Well done, thou good and faithful servant: enter thou into the joy of thy Lord!" Will you more than ever try to live that it may be so?—Scl.

AN OLD VASE.

The brain that planned its color thinks no more;
The hand that wrought its shape has long been dead.

Yet, here it is as lovely as of yore,
Deathless across the ages that have sped.

If its creator any wrong conceived,
Ugliness wrought or teardrops caused to flow;
If anything of error he believed—
The years have lost the record long ago.

The world forgets its wrongs and weariness,
Covers the traces of its woes and tears;
But he who brings a gift of loveliness,
His work is treasured through the endless years.

—Clarence E. Flynn.

NO CHANCE.

"Would you—er—advise me to—er—marry a beautiful girl or a sensible girl?"

"I'm afraid you'll never be able to marry either, old man."

"Why not?"

"Well, a beautiful girl could do better, and a sensible girl would know better."

THE VICAR'S STORY.

The vicar of a small village is fond of telling this story against himself. While going to the church one Sunday, he met a shepherd.

"Where are you going, John?" he asked.

"To church in the next parish," came the unexpected reply.

"I don't like that. What would you say if your sheep strayed to someone else's property?"

"Well, s'far as that goes, I wouldn't say nothing if the pasturage was better!"

DOCTOR'S ORDERS.

An old colored man was found by the American preacher prowling in his barnyard one night.

"Sambo," said the preacher sternly, "it can't be good for your rheumatism to be prowling around here in the rain and cold."

"Doctor's orders, sah," the old man answered.

"Doctor's orders?" said the preacher. "Did he tell you to go prowling around all night?"

"No, sah, not 'sactly, sah," said Sambo, "but he ordered chicken broth."

MEDITATION.

"No day so drear but even-song

Shall wake the stars.

No cell so locked but time ere long

Shall break the bars.

No loss so large but leaveth soil

Its waste to mend.

No task so great but plodding toil

Shall see its end."

The Family Altar.

— J.C.F.P. —

Monday.

There is a friend that sticketh closer than a brother.—Prov. 18: 24.

"Without a friend thou canst not well live; and if Jesus be not above all friends to thee, thou shalt be indeed sad and desolate."—Thomas a Kempis.

Reading—Prov. 18.

Tuesday.

The spirit of man is the lamp of Jehovah.—Prov. 20: 27.

Phillips Brooks preached from this text at Westminster Abbey on July 4, 1879. He remarked, "The nations are the golden candlesticks which hold aloft the glory of the Lord. No candlestick can be so rich or venerable that men shall honor it if it holds no candle. 'Show us your man,' land cries to land."

Reading—Prov. 20.

Wednesday.

Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22: 6.

"Come, Father, Son and Holy Ghost,
To whom we for our children cry;

The good desired and wanted most

Out of thy richest grace supply;

The sacred discipline be given,

To train and bring them up for heaven."

Reading—Prov. 22.

Thursday.

If thou sayest, Behold, we knew not this; dost not he that weigheth the hearts consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his work?—Prov. 24: 12.

Writing to his friend Mr. James Young, in 1872, Dr. Livingstone, after expressing the wish that at the close of work nobly done his friend might have a long spell of play, he adds, "I am differently situated; I shall never be able to play. To me it seems to be said (then he quotes Prov. 24: 11, 12), and remarks, 'I have been led, unwillingly, into the slaving field of the Banians and Arabs in Central Africa. I have seen the woes inflicted, and I must still work and do all I can to expose and mitigate the evils.'"

Reading—Prov. 24.

Friday.

For lack of wood the fire goeth out; and where there is no whisper, contention ceaseth.—Prov. 26: 20.

"The tale-receiver and the tale-bearer are the agents of discord. If none received the slander in the first instance, it could not be propagated. Hence our proverb, 'The receiver is as bad as the thief.'"

Reading—Prov. 26.

Saturday.

Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit; but the perfect shall inherit good.—Prov. 28: 10.

Dr. John Duncan wrote: "A very usual way for God to bring down the lofty, whether in church or State, is to allow them to dig a pit and then to fall therein."

Reading—Prov. 28.

Sunday.

Give me neither poverty nor riches.—Prov. 30: 8.

"Most of us have cause to be thankful for that which is bestowed; but we have all, probably, reason to be still more grateful for that which is withheld, and more especially for our being denied the sudden possession of riches. In the Litany, indeed, we call upon the Lord to deliver us 'in all time of our wealth,' but how few of us are sincere in deprecating such a calamity?"—Charles Lamb.

Reading—Prov. 30.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

YOUNG CONVERTS' CLASS.

During the past year the Bible School at Carnegie, Vic., has made steady progress under the leadership of Mr. W. Smith and his faithful staff of workers. One of the pleasing features of the work has been the number from the school who have been added to the church, some thirty in all. Some of these were boys and girls ten and eleven years of age. In order to conserve them all for the church, and to see that they were well grounded in the faith, the preacher of the church, Bro. Shipway, has formed a young converts' class, which meets on Sunday mornings prior to the worship service. The topics discussed in the class are such as will help those who attend to understand the step they have taken. Here are some of the subjects that are being dealt with: "Jesus the Son of God," "The Church," "Faith," "Repentance," "Confession," "Baptism," "The Lord's Supper," "Stewardship," "Missions," and so on. The interest of the class is well sustained, and the average attendance on a Lord's day morning is twenty-five. Such a class should do much towards confirming the faith of the young people who attend it.

AUTOGRAPH QUILT.

Already some schools have sent in their list of names for the quilt, and the money received. If the returns which have come to hand can be taken as an indication of the way in which the appeal is going to work out in general a very substantial sum of money should be the result. It is hoped that the effort made by the young people to collect this money will deepen their interest in the work of Foreign Missions. Those interested are reminded that all cards and moneys should be returned to the Organiser, 40 Kyarra-rod., East Malvern, immediately after Sept. 11.

WORLD'S SUNDAY SCHOOL CONVENTION.

Los Angeles, 1928.

Arrangements for the World's Sunday School Convention, which is to be held at Los Angeles from July 11 to 18 next year, are now well in hand. The convention is held every four years, and was last held at Glasgow, when about fifty nations were represented by the four thousand delegates who attended. We hope that Churches of Christ in Australia will be well represented at Los Angeles.

Reduced passage tickets will be available from Sydney to Vancouver or San Francisco and return, subject to a party of 25 persons travelling together. First class, £104/17/-, second class, £72/18/-. Reduced rail fares will also be available from Vancouver and San Francisco to Los Angeles and return. Hotel rates in Los Angeles will range between 8/4 to 12/6 per day for room only.

The sailing of the s.s. "Tahiti" from Sydney on June 15 makes the best connection for those wishing to attend the convention. The matter of steamship accommodation is very important. In order to secure the reduced rate it is necessary that a party of 25 or more persons travel together, otherwise the ordinary return fare charged. In order to be sure of accommodation and to obtain priority of location early reservation should be made.

Delegates may make their own arrangements through their own young people's department. As it is necessary that all delegates should be authorised, it is advisable that they make their transport arrangements through their young people's department.

VISIT OF DR. W. C. POOLE.

Dr. W. C. Poole, President of the World's Sunday School Association, expects to visit Australia on his way to the Los Angeles Convention early next year. Dr. Poole will leave London in March and is due to arrive at Fremantle on April 24. He will remain in Australia until about June 1, when he leaves for New Zealand en route for Los Angeles. Arrangements are now being made for Dr. Poole to address great meetings of Sunday School workers throughout Australia. Dr. Poole is an Australian, and will receive a hearty welcome in our midst.

QUEENSLAND SCRIPTURE EXAMINATION.

Results of the Scripture Examination held on July 10. 238 scholars sat for the examination and 213 passed. The best paper in each division is sent to Victoria to compete for Federal prize. Prizes are not awarded unless the following marks are obtained: First prize, 90; second, 85; third, 80.

Division 1.

First prize, Lloyd Martin, Ipswich, 95.
Second prize, Neville Cooke, Roma, 94.
Third prize, Winton Nielsen, Gympie, 93.

Honor Certificates.—Sylvia Hull, Maryborough; Ronald Kieseker, Roma; Mary Valler, Sixteen Mile; Meyrick Roberts, Wallan Creek.

Pass Certificates.—Jack Duval, Charters Towers; Cliff Fifoot, Gympie; Edgar Mayer, Maryborough.

Division 2.

First prize, Sylvia Payne, Albion, 98.
Second prize, Cyril Coward, Ipswich, 97.
Third prize, Lorna O'Connor, Pelican, 96.

Honor Certificates.—Elma Jobling, Jean Wilson, Albion; Lowell Reeves, Joyce Taylor, Royston Webber, Annerley; Lily Tait, Doreen O'Connell, Brisbane; Maisie Fraser, Burncluth; George Burgum, Jean Banks, Grace Wood, Leslie Walk, Bundaberg; Charles Tucker, William Hyteb, Hugh Giezendanner, Charters Towers; Ada Stainton, Edna Andress, Hawthorne; Violet Tremeer, Clive Kehl, Gympie; Hamilton Dillo, Ipswich; Nora Fleming, Vera Price, Maryborough; Ada Ferguson, Eric Pitman, Roma; Robert Christensen, Joyce Madsen, Rosevale; Ida Wolf, Sunnybank; Ruth Roberts, Wallan Creek; Arnold Hinrichsen, James Davidson, Percy Duke, Wynnum.

Pass Certificates.—Colin Jensen, Peg Dickason, Henry Wilson, Annerley; Stan McCulloch, Gladys Lassig, Douglas Williamson, Bundaberg; Violet King, Thomas Thompson, Gympie; David Wilson, Ipswich; Vera Stewart, Thelma Bonchill, Cecil Klein, Elsie Addison, Barbara Bray, Maryborough; James Saunders, Roma; Clara Valler, Frank Valler, Sixteen Mile.

Division 3.

First prize, Hilda Giezendanner, Charters Towers, 98.
Second prize, Nelly Payne, Albion, 96.
Third prize, Phyllis Tucker, Charters Towers, 95.

Honor Certificates.—Eunice Cane, Joseph Gager, Harry Hull, Albion; Evelyn Holmes, Burncluth; Dorothy Riley, Charters Towers; Joffre Davies, Ethel Barrett, Harold Spiller, Agnes Thompson, Una Nielsen, Gympie; Otto Speicker, Vernon Schumann, Harlaxton; Clifford Coward, Hugh Cumming, Ipswich; Guy Thrupp, Elsie Kieseker, Roma; Iris Madsen, Gladys Christensen, Rosevale; Edith Coleman, Connie Parsons, Toowoomba; Kenneth Roberts, Faith Roberts, Wallan Creek; Doris Thomas, Wynnum.

Pass Certificates.—Robert Wyeth, Rene Harris, Annerley; Sylvester Tait, Charlie Mills, Brisbane; William Prestwood, Enid Voss, Robert Walk, Bundaberg; Gladys Fraser, Burncluth; Harry Nutley, Myra Pronger, Gympie; David Kernke, Eunice Price, Eileen Bennett, Vera Bennett, J. Laing, Maryborough; Gwen O'Connor, Pelican; Eric Edgeworth, William Brooks, Gladys Melfvor, Rosewood; Jean Pascoe, Roma; Eva Valler, Sixteen Mile; Jean Sellars, Veda Henney, Toowoomba; Winnie Murrell, Henry Witte, George Duck, Wynnum; Edna Norris, Lillian Howes, Evelyn Mault, Zillmere.

Division 4.

First prize, Bonnie Wolf, Sunnybank, 95.
Second prize, Bessie M. Green, Bundaberg, 92.
Third prizes, Nelly Hull, Albion; Vivian Roberts, Wallan Creek; 90.

Honor Certificates.—Trixie Gager, Albion; Vera Bagley, Annerley; Kate Prestwood, Bert Lassig, Bundaberg; Roy Wilson, Avarill Barrett, Vera King, Gympie; Beryl Martin, Ipswich; Mary Kelly, Maryborough; Ida Walton, Daisy Thrupp, Roma; Percival Christensen, Rosevale; Gerly Judge, Sunnybank; Alex. Elliott, Gladys Bailey, Toowoomba; Hope Bassard, Robert Davidson, Earl Trautweiler, Norma O'Sullivan, Wynnum.

Pass Certificates.—Harold Ash, Albion; Jean O'Connell, Richard Preston, Esme Allman, Brisbane; Linda Deoberitz, Eileen Petersen, Bundaberg; David Davies, Roy Tremeer, Winnie Brooks, Gympie; Hazel Holmes, William Cooper, Arthur Fraser, Burncluth; Violet Nicholls, Hawthorne; Ernest Otto, Freda Speicker, Harlaxton; Meryn Feeny, Ipswich; Marjorie Price, William Kernke, Maryborough; Gordon O'Connor, Pelican; Ken Pascoe, Fred Ferguson, Roma; Ted Smith, Leslie Tribbick, Rosewood; Roy Christensen, Rosevale; Vera Hinrichsen, Wynnum; Madeline Bell, Caroline Brady, Zillmere.

Division 5.

First prize, Naomi Bassard, Wynnum, 96.
Second prizes, Agnes Thrupp, Roma; Dorothy Judge, Sunnybank; Linda Duck, Wynnum, 90.
Third prize, Edgar Boettcher, Marburg, 88.

Honor Certificates.—Cecil Roberts, Clarence Bagley, Annerley; Ellen Dick, Arthur Deoberitz, Fred Lassig, Bundaberg; Norma Holmes, Burncluth; Rose Spiller, Gympie; Ilma Schuman, Harlaxton; Thelma Kieckbusch, Marburg; Clifford Madsen, Rosevale; Elsie Judge, Sunnybank; Eric Trautweiler, Wynnum.

Pass Certificates.—Eric Walker, Albion; Ernest McIlhagger, Ivy Prestwood, Bundaberg; Albert Irving, Leslie Neilan, Brisbane; May Christensen, Rosevale; Ruby Gerhman, Maryborough; Nellie Blaik, Wynnum.

Division 6.

First prize, Elsie Schuman, Harlaxton, 91.
Third prize, Pearl Martin, Ipswich, 81.

Honor Certificate.—Percy Alcorn, Ipswich.

Pass Certificates.—Esther Buhse, Ruby Byrom, Annerley; Arthur Boettcher, Marburg; Norman Christensen, Rosevale; Phillis Hooper, Wynnum.

Division 7.

Honor Certificates.—T. Geraghty, Annerley; Annie Christensen, Rosevale; Olga Boettcher, Marburg.

Pass Certificate.—Jean Irwin, Ipswich.

Division 8 (Teachers).

Honor Certificate.—Len Wyeth, Annerley.

Division 9 (Teachers).

Third prize, Mrs. C. V. Roberts, Wallan Creek, 80.

Honor Certificates.—Mrs. G. Burgum, Mrs. E. Lindsay, Bundaberg.

Pass Certificates.—Olive Enchelmaier, Albion; Mrs. R. Hamann, Bundaberg; Harry Coward, Charters Towers; Mr. C. V. Roberts, Wallan Creek.

Division 10 (Teachers).

Previous prize takers: Honor Certificate.—Mrs. Daek, Ipswich.

Foreign Missions.

Conducted by J. E. ALLAN.

OPEN DOORS TO THE GOSPEL.

T. Escott.

The great awakening taking place in India to-day, and the rapid changes that are coming over that great country, constitute a clarion call to the church to enter the open doors of opportunity. One encouraging feature of the work on our Indian field is the changed attitude of the higher castes to the appeal of the gospel. In recent years, while the lower castes were open to our message and work amongst them, it was not so easy a matter to gain access to the higher castes.

It is most remarkable that to-day our work in the Indapur District, in which Diksal is situated, is carried on chiefly amongst the higher castes. Our first convert was from a high-caste Marathi family.

We have a promising work in which the village of Bori has been opened up to the gospel, through our being able to help the head-man of the village, who is of the high-caste people. At their request a preacher and his family have been stationed in the village. They now desire a school mistress to open a school for the education of the girls of the village.

By the latest mail from India comes a very interesting account of work being done by the Diksal Bible-women in the city of Phultan, the capital of the native state of Phultan, where our Bible-women are working till our return to India. They write that in their preaching and house-to-house visitation they are admitted into the homes of the high-caste, well-to-do, and influential class of people. They have even had access and been invited into the quarters of the highest ladies of the state. Not only so, but they write that many women of well-to-do high-caste families, living behind the purdah, come at night-time to the bungalow to hear the singing of hymns, and to listen to the messages. This indeed calls forth a note of praise, especially when one remembers that only a few years ago people shrunk from the touch of a Christian for fear of defilement, whose shadow falling on their food spelt pollution. The old order of things is rapidly changing. "The Sun of righteousness" is rising "with healing in his wings." All we ask is time, your prayers, and God's grace, and India shall be won for Christ.

Our Bible-women are with Miss Swain, who is a sister of Bro. Swain, of the Boonah church, Queensland. Their work in their important centre is intensely interesting, when one remembers that formerly, when efforts were made to open up work in the state, the missionaries were forcibly ejected from obtaining a footing.

I rejoice at the work that is being accomplished in Phultan; especially when I remember an occasion when travelling through that part of the country. My road led through the city. It was the monsoon season, and heavy rain coming on made travelling with a horse conveyance very difficult. Accompanying me was an orphan, and the driver of the conveyance. He was ill with malarial fever, and I too was in indifferent health, having undertaken the journey to go into hospital for treatment. Drenched with the rain, and tired out by the journey, having been on the road three days, we arrived at the city just before dark, glad to seek refuge for the night in a native rest-house adjacent to a large temple. Throwing ourselves on the hard floor to rest for the night, we endeavored to get some sleep, but with the noise of the singing and beating of drums of the worshippers of the temple, sleep was out of the question. It is a great joy therefore to know that our Bible-women are now witnessing for Christ in that city; that in place of the heathen songs of worship there rise songs of praise to the God of all grace.

LEAVING FOR INDIA.

Bro. and Sister T. Escott and their son, Edgar, resume their journey to India next Tuesday, 13th inst., by the "Moldavia," leaving Prince's Pier, Port Melbourne, at 10 a.m., not noon, the usual time of departure. Friends are cordially invited to assemble on the pier to wish our beloved workers bon voyage. After visiting S.A. and W.A., they leave Fremantle by the "Narkunda" on Oct. 31. During their brief visit to Victoria Bro. and Sister Escott have endeared themselves to everybody. Their beautiful story of the work in India has appealed to both the heart and mind, and we believe the pocket also. As they leave for another seven years' term of service, they may rest assured of the earnest prayers of a host of rope-holders in all the States.

THE HEATHEN'S ZEAL FOR HIS IDOL.

Dr. G. H. Oldfield.

Some time ago I saw, in Poona, six or seven thousand pilgrims who were going on a fourteen days' journey by road to a place called Pandarpur. This is supposed to be a very sacred place, and every year over two hundred thousand people go on pilgrimage there from all parts of India. All sorts of people were in the crowd—old, young and middle-aged; men, women and children; babes in arms, and people so old that they had to be carried, some lame and some blind. Many had their faces illuminated with religious zeal, and others were going just for the sake of an outing. Many of the maimed ones were going in the hope that they would be healed of their infirmities if only they could go and stand before the god at Pandarpur for a few seconds. Some of the men had rude instruments something like bagpipes, and were actually dancing as they went along, singing praises to their gods. Some of the Poona people were there to see them and to give them some rice, nuts, or other food, in order that they might get some merit from the action.

Imagine several thousands of people in one of our Australian cities starting to walk a fourteen days' journey in order to spend a few seconds before the altar in some church! Imagine further that many of these people are absolutely without money, and have to beg their way along from place to place, and that many of them have no clothes save a small loin-cloth. What a stir it would make! But here it is an everyday thing, and but few people take any notice of it. If we could get that same spirit manifested toward Christ in the home-lands, nothing could stop the onward march of Christianity.

I could not help thinking of the great disappointment that most of these people would have, for they were only going to look on an idol which is quite unable to help them, or heal their diseases. I have had several people come all the way from Pandharpur for treatment by us here at Wai. Their god could not help them. To realise what devotion these people expend in the service of idols is surely an incentive to us to give them the true knowledge so that their devotion may be diverted to the living Christ who alone can help them.

With deep regret we learn that Sister E. D. Vawser, our missionary at Shrigonda, India, has sustained the loss of her brother, Stirling, who died as a result of a motor accident last Sunday in Adelaide, S.A. The deepest sympathy of the Australian brotherhood is extended to our sister, her parents and members of the family.

IN MEMORIAM.

LUNN.—In memory of Samuel Lunn, M.B.E., who died at his home, Grange, S.A., on September 4, 1923, in his 59th year. "Lest we forget."

Death often comes to show
We love more than we know;
Love in death should make us see
What love in life should be.

—Inserted by his loving wife, Sarah, and all his loving family and grandchildren.

QUINSEE.—In loving memory of my dear husband, who passed away on Sept. 16, 1907; also my dear mother, who passed away on Sept. 20, 1902.

Far, far beyond the veil and shadow
Loved ones have passed;
We'll meet them in the many mansions,
All gathered home at last.

—Inserted by his loving wife and family.

BEREAVEMENT NOTICE.

Mrs. J. Kettle and family desire to thank all kind friends for floral wreaths, telegrams, letters and cards and personal expressions of sympathy during their recent sad bereavement.—72 Carlisle-st., Caulfield.

COMING EVENTS.

SEPTEMBER 12.—Annual Concert by students of the College of the Bible at Lygon-st. chapel, on Monday evening, Sept. 12, 8 o'clock. Good programme. Tickets, 1/-; children, 6d. All are invited.

SEPTEMBER 18, 20, 25, 27.—Collingwood Bible School Anniversary. Sunday, Sept. 18, afternoon and evening. Tuesday, Sept. 20, concert; Mr. Bell, magician. Sunday, Sept. 25, afternoon and evening. Tuesday, Sept. 27, Concert. Special singing by scholars, assisted by orchestra. Everybody welcome.

SEPTEMBER 18, 25 and 28.—Footscray Bible School Anniversary Services. Sunday, Sept. 18, 3 p.m., Bro. W. Gale; 7 p.m., Bro. A. E. Hurren. Sept. 25, 3 p.m., Bro. A. W. Connor; 7 p.m., Bro. W. Clay. Concert, Wednesday, Sept. 28.

SEPTEMBER 18-26.—Jubilee Celebrations, Port Pirie church, S.A., celebrated from Sept. 18-26. Speakers—W. Morrow, W. Beiler, R. Graham. All old members invited. Write for accommodation to A. E. Mudge, The Terrace; C. P. Hughes, The Terrace. Souvenirs, 1/-; posted, 1/2, obtainable from A. E. Mudge.

OCTOBER 7 and 8.—Hartwell church Sale of Gifts, October 7 and 8, to be opened at 7 p.m. on 7th. Will be glad to see visitors from sister churches.

OCTOBER 14 and 15.—Glenferrie Ladies' Church Aid Society will hold its annual sale of work in the lecture hall, Glenferrie. Goods will be sold at reasonable prices. Plan to be present.

DECEMBER 26 to JANUARY 1.—Young people's summer camp conference, Ballarat, under auspices of Victorian Bible School and Young People's Department. Conference open to all young people between the ages of 16 and 24 approved by their preacher or Sunday School superintendent. Combine vacation with training. All communications to L. C. McCallum, 46 Kyarra-rd., E. Malvern.

TO LET.

At Chelsea, for one month Christmas, modern house, 6 rooms, piano, wireless, electrically, accommodation for 6 persons; every convenience; close church, beach and station; £5 per week.—"Members." c/o Austral Office.

WANTED.

Wanted an evangelist for church at Wagga, N.S.W. Motor car for preacher's use. Reply, stating when able to commence duties. Wm. F. Wenk, "Westgarth," 107 Best-st., Wagga, N.S.W. Ringwood Church of Christ Cricket Club would be glad to hear from clubs willing to come to Ringwood for a good day's sport.—B. Cochaud, Hon. Sec., Main-rd., Ringwood.

Here and There.

There were splendid meetings and one confession at Canley Vale, N.S.W., on Sept. 4.

Port Pirie church, S.A., will hold jubilee services from Sept. 18 to 26. An interesting programme has been prepared. The work is in good heart.

Bro. T. F. Stubbin, of Boonah, Qld., sends the following telegram:—"Davis held short mission Boonah; fine interest; last two meetings building crowded out; nine decisions."

There was one confession at Bankstown, N.S.W., last Lord's day evening. Bro. P. C. Bennett preaching. This is the fifth Lord's day in succession that decisions have been made there.

We regret to report that the Bible School building at North Fitzroy, Vic., was severely damaged by the storm last Saturday afternoon. It is estimated that cost of repairs will be about £300.

News of the tent mission at Wangaratta is conveyed in the following telegram:—"Tent crowded on Sunday night, Hinrichsen-Brooker mission, Wangaratta. Two married men welcomed Sunday, first-fruits of mission; building commenced.—Jackel."

The following telegram from Bro. C. H. Hunt has reached us from Kalgoorlie, W.A.:—"Record meeting celebrating anniversary mission, despite carnival counter-attractions; two-fifty broke bread, three received fellowship, two further confessions, total seventy-seven for year."

Meetings at Horsham, Vic., maintain their standard; 112 broke bread last Lord's day. Special services were held at Pimpinio on Aug. 28 to mark the opening of the new chapel, Bro. Clay being the chief speaker. Bro. Payne recently underwent a minor operation, but is progressing satisfactorily. Choirs are practising for the church and school anniversaries.

There were splendid attendances at Rockdale, N.S.W., at all meetings on Sept. 4. Bro. Alcorn gave a fine exhortation on "The Christian Creed." Seven were received into fellowship. There were a record attendance and a record offering at the Bible School. Bro. Alcorn gave a powerful gospel message on "The Revelation Christ Made," before a large audience. An adult Bible Class has been formed under the leadership of Bro. Alcorn.

The effectiveness of the work of the College of the Bible can best be tabulated through the results of the evangelistic efforts of the graduates and students. How much of the growth of the past twenty-one years is due to the stimulating influence of the steady stream of trained men would be hard to estimate. There can be no doubt of its force. The College pays. All of which is behind the College plea to be out of debt at 21.

During September a special campaign will be carried on by most of our N.S.W. churches. Themes have been selected for both Lord's day morning and Lord's day evening services, and also for the mid-week prayer meetings. These themes are closely related to our plea. Thousands of folders advertising the subjects have been printed, and special advertisements will appear in the daily papers of Sydney. In connection with the mid-week services a booklet of studies has been published, entitled, "Things we should do."

Supplies of literature and envelopes for the annual offering for the College of the Bible have been posted to all church secretaries during the past week. If not received by the time this paragraph appears secretaries are asked to compare immediately with Fred. T. Saunders, 250 Tooronga-rd., E. Malvern. One secretary will not receive the parcel as the envelopes have been returned—minus wrapper—to Bro. Saunders. Will the brother who is disappointed please notify immediately, and the package will be sent a second time.

At Bambra-rd., Caulfield, Vic., since Bro. Tease commenced his ministry with the church, attendances at all services have increased. Bro. and Sister Tease have entered whole-heartedly into the work. The church has set itself aims for the coming three months. The mid-week meeting on Aug. 31 was helped by a visit from Bro. and Sister Escott. On Lord's day morning, Sept. 4, Bro. and Sister Washfold were welcomed into membership.

Owing to the continued illness of his youngest son, Bro. H. Stitt intimated to Wagga church, N.S.W., that it was impossible for him to accept an extension of his engagement. The members deeply sympathise with Bro. and Sister Stitt and with great reluctance accepted his intimation. Bro. Brown preached at both services last Sunday, Bro. Stitt being at Rand for that day. Bro. Stitt, we understand, is open for engagement in a more suitable locality.

At a happy business meeting on Aug. 31, Enmore church decided to hold a tent mission. On morning of Sept. 4 Bro. Paternoster spoke on "The Christian Creed." Rene Pearce was welcomed into fellowship, and Jean Day was baptised. After school Dorothy Waldheim was baptised, and at night, after an address on "The Revelation Christ Made," Winnie Falconer confessed Christ. There have been seventeen confessions the past five Sundays. There were five new scholars on Sunday.

Mr. Jesse M. Bader had excellent farewell meetings in Melbourne on Monday and Tuesday. He left for Sydney on Tuesday afternoon. On Monday the United States Consul-General (Hon. A. Garrels) and his wife were amongst the guests to meet Mr. Bader at the home of Dr. and Mrs. John L. Brandt. There was a fine luncheon gathering at Anzac House on Tuesday, when Bro. Bader addressed a large company of business and professional men, who were the guests of the Victorian Prohibition League.

The great enthusiasm of the Western Australian Brotherhood in Bren. Bader and Anderson was shown by full attendance at a Bible School workers' rally on Saturday afternoon, Aug. 27. The Aberdeen-st. hall was filled for the tea, and another discussion demonstrated to Bro. Bader the people's vital interest in the affairs of the kingdom. The chapel was packed at the great public welcome meeting in the evening, and again on Sunday afternoon, when a young woman responded to the gospel invitation. At the evening meeting the Phi Betas were responsible for a most successful service.

At the morning meeting at Moreland, Vic., on Sept. 4 Bro. Robbins was president and welcomed Bro. and Sister J. E. Webb into fellowship. Bro. Webb gave a powerful address on "The Transfiguration." The attendance of members was splendid. The building was filled at night, when Bro. Webb spoke on "The Power of the Cross." Bro. Robbins led the singing, and sang the solo, "I Wonder if Jesus is Near." Visitors included Bro. and Sister Smith (Sister Webb's father and mother). Whilst rejoicing that Bro. and Sister Webb and family have come, the church regret the going of Bro. Robbins, who has done a fine work in his eight months' ministry at Moreland.

Maylands church, S.A., has had a season of thankfulness and praise connected with the opening of the new building. On Sunday, Aug. 14, a valedictory service was held in the old building at 10.15 a.m., conducted by Bro. G. D. Wright. At 10.45 Bro. Read declared the new building open and presided at the Lord's table. Bro. Collins made the dedicatory prayer. Bro. Jesse Bader addressed the large assembly, taking as his theme "The Glory of God's House." In the evening Bro. Collins preached to a crowded audience, taking as his subject, "To the Glory of God." Two senior Bible School scholars

(brother and sister) took their stand for Christ. On Tuesday evening a tea-meeting preceded the public meeting, at which Bro. W. Morrow presided. The Mayor of St. Peters, the Conference President, the contractors, and many representative brethren were present. Presentations were made to Bro. C. Jenner, hon. architect, and Bro. G. D. Wright, hon. supervisor, Wednesday evening, at an evangelistic service, Bro. B. W. Manning, of Balaklava, spoke to a large audience. At the close an elderly lady confessed Christ. Thursday evening took the form of a young people's auxiliary evangelistic service. Each auxiliary of the church provided a sacred item, and Bro. W. Graham, of Fullarton, spoke. During the invitation a senior Bible Class scholar and a young lad gave themselves to the Master. On Sunday, Aug. 28, Bro. H. R. Taylor, the former preacher, spoke in the morning to a large audience. The afternoon was taken up by a meeting for men, at which 300 men attended. Mr. W. Symonds, a prominent Norwood footballer, addressed the gathering. The Grote-st. male quartette rendered selections. The evening service was conducted by Bro. Wiltshire (Grote-st. church). Two Bible School scholars took their stand for Christ. Wednesday evening terminated the special services, and took the form of a choral service, under the direction of Bro. Langlois, ably assisted by Sister E. White as accompanist. The services rendered by the choir, with the assistance by Miss Rendell, under the leadership of Bro. F. P. Langlois, with Miss E. White as organist, were much valued during the services. On Sunday, Sept. 4, there were large gatherings. Bro. Warren spoke in the morning. Bro. Collins delivered a forceful address at night, when another lad from the Bible School confessed Christ. A duct from Bro. and Sister O. H. Finlayson was enjoyed.

SOCIAL SERVICE DEPARTMENT, N.S.W. Church of Christ Children's Home.

This is an ideal for years held by many brethren in New South Wales. The Social Questions Committee has been seized with the need. Bro. Carter and his wife have graciously opened their commodious home on Tempe Heights, and have offered to care for children till we can find our own building, the committee to pay for food, clothing, equipment, etc. In the home we have 15 beds, and three more are expected. To do this work means money and consecrated service. Who will endow a bed at a cost of £5, or support a child for a year? We will thankfully receive large or small donations, bequests by will, or perpetual endowments. The ready response of the brotherhood will be appreciated. We require a few hundred friends as annual subscribers of one guinea or more. The committee will be glad to hear from brethren or churches who know of children whom we can help in this way. Bro. W. J. Crossman, organiser of the Social Service Department, Rawson Chambers, Sydney, will gladly supply all information.

FOR SALE.

Genuine Home-made Cake Business for sale; suitable mother and two daughters; busy thoroughfare, lease. Ill-health sole reason selling.—Apply Austral. Co.

D.F. Tiled Hardwood Villa, built 5 years; 4 rooms, with kitchenette and sleep-out, P.E. bath and heater, concrete cellar, all conveniences, sewerage, land 56 ft. x 132 ft., garden, large fowl-pens. House is 2 mins. from shopping and electric tram direct to city (fare 6d.). Price, £950. Apply W. Don, Myrning-st., Burwood.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Banquet. Secretaries are asked to forward proceeds of sales of tickets as soon as possible. Employment.—Typists, handy-men, caretakers, many young men waiting.

Benevolent Depot, Burnley.

Church representatives are invited to call at the depot, Tuesdays and Thursdays, 2 till 4. All kinds of clothing on hand. Send parcels to Churches of Christ Mission, Burnley-st., Burnley. Rail free.—Will H. Clay, Sec., 49 Elizabeth-st.

Religious Notes and News.

GAMBLING AND CHARACTER.

The British National Anti-Gambling League continues to issue pamphlets dealing with this wide-spread and growing evil. One of these, from the pen of Dr. Garvie, deals with the effects of gambling on character. Such words as these are most timely and should be broadcast: "The Christian graces as well as the pagan virtues are opposed to gambling and betting. It is folly, because the consequences of it generally are ruin in property and person. It is vice, because it involves injury to a man's own character, and to the character of others. It is crime, because it in manifold ways disturbs the order of human society, and disregards the claims of fellow-citizens, on one another. It is sin, because it is destructive of the attitude of the soul to God which alone has his approbation, a humble dependence on, a loyal submission to, and a loving communion with the heavenly Father."

DR. JAMES MOFFATT.

Dr. Moffatt, upon whom Oxford University just conferred a D.D. degree, explains that he decided to go from Glasgow to New York because he needs time to make use of the great mass of material he has accumulated, and thus make as full a contribution as he can to theological scholarship.

DR. CAMPBELL MORGAN AND AUSTRALIA.

Mr. C. J. Tinsley, writing to the "Australian Baptist" regarding his tour in U.S.A., and a sermon he heard Dr. Campbell Morgan deliver, adds: "I stayed for a few minutes to speak with him, and asked him when he was coming to Australia. He replied, 'In 1929.' I said, 'Is that definite, and may I write and say so?' 'Yes,' he said, 'I am making plans to be in Australia in 1929, and you may say so.'"

AN UNENVIABLE NOTORIETY.

Water tends to seek its level, says the "Christian Evangelist," U.S.A. It cannot rise higher than its source. Neither can public morals. As a prophet said of idols: "They that make them are like them." So those who make laws are like them. "The American Issue" says:

"Nevada has amended her divorce law, reducing the residence requirement for qualifications for divorce from six to three months. This bill was slipped through in the early hours of the legislature and was signed by Governor Balzar before breakfast time. Nevada is running true to form. She is the only state that petitioned congress to call a constitutional convention for the purpose of repealing the Eighteenth Amendment. She has no prohibition enforcement law, and has sanctioned gambling, booze, gambling and divorce—Nevada is certainly making a bid for the riff-raff of the country."

OUR FIRST C.E. SOCIETY.

Recently we printed from the American "Christian Evangelist" an account of what was supposed to be the beginning of C.E. work amongst American Churches of Christ. The following paragraph from the pen of our venerable brother, J. H. Garrison, Editor Emeritus of the "Evangelist," will be of interest:—

I notice in "The Christian Evangelist" of July 7, in Bro. Kershner's department, an article from Bro. G. Wilton Lewis, of Malden, Mass., concerning the formation of the first Christian Endeavor Society among the Disciples. In this he says: "The Y.P.S.C.E. of South End Tabernacle, Boston, under Bro. E. W. Darst, was the first society among the Disciples of Christ and sent a delegate to the St. Louis Christian

Endeavor Convention—I think in 1887 or 1888—and I was the delegate full of enthusiasm." Bro. Lewis is no doubt writing from memory, and is slightly off his dates. Looking over my diary while I was pastor in Boston in 1885, I find that on the evening of October 13, 1885, our young people had a meeting, and the diary states: "In the evening our young people's meeting convened. There were 17 present, despite the storm."

Later I find, in my diary, Tuesday, November 3, 1885, this statement: "In the evening our young people's meeting met, Bro. Willis leading. We organised by electing Bro. Willis president, Bro. Potter vice-president, Miss Ida Marquis secretary, and Mrs. Garrison treasurer." That was the first Christian Endeavor Society among the Disciples of Christ, and occurred during my pastorate in Boston at the above date in 1885.

MR. W. M. HUGHES ON MISSIONARIES.

At the recent annual meeting of the L.M.S. Auxiliary in Sydney, Mr. W. M. Hughes, M.P., expressed appreciation of the self-sacrifice involved in the life of the missionaries seated around him on the platform. He is reported in the "Australian Christian World" to have spoken as follows:—

"In their presence I feel abashed," he said. "They come among us after a life-time of devoted service. In these days, said Mr. Hughes, there are many who deny Christ, and who speak of the world as decadent. But such men and women are proofs that there is yet in man a passionate desire to save men. It is said that every man has his price, and that men bow down and worship the god of mammon. People say, 'What is that man worth?' Judged by this standard the men on the platform are not worth much. But they have chosen the better way. Mr. Hughes related his experience once at a dinner where one of the guests, an Indian potentate, was wearing pearls worth £2,000,000 sterling. He asked Mr. Shastri, who was sitting next to him, what the prince had done to win such wealth, and found that he had done nothing except be born! Mr. Shastri himself, who had devoted himself to the service of his fellows, was getting £80 a year. Which of these was the better man?"

Continuing, Mr. Hughes said that he had to confess that on one occasion he had said something that was not altogether in favor of missionaries. At the Peace Conference, the delegates were discussing the fate of New Guinea. He was a man who, when he believed in a thing, held strong opinions, and was inclined to express himself forcibly without telling those opposed to him that they were imbeciles or of

weak intellect. He had put the case for Australia very forcibly when President Wilson asked, "Is this an ultimatum?" "No, sir," interposed President Clemenceau, "it is not an ultimatum, but it is the minimum Mr. Hughes can accept on behalf of Australia, and it is his way of putting it." Mr. Hughes added that he has expressed himself as opposed to allowing the importation of arms or intoxicating liquors into New Guinea for the use of the natives. When Mr. Lloyd George asked whether he would allow the natives to have access to the missionaries, "I would, indeed, sir," replied Mr. Hughes, "for I can assure you there are often days when these poor natives have not enough missionaries to eat."

Jesse M. Bader in Kalgoorlie.

Several thousands of visitors came to Kalgoorlie from all over the Commonwealth to share in a great "Back to the Goldfields" carnival of fifteen days' duration. It is safe to say that not one of the visitors received a more wholehearted reception than Jesse M. Bader received from Kalgoorlie church. The hospitality committee, headed by Bro. Jas. Maloney, took possession of Bro. Bader at the station. At the city hall "the freedom" of the city was extended to the visitor. A visit was made to the principal points of interest in Kalgoorlie and Boulder, before the express departed with Bro. A. Anderson, of China, who also shared this part of the programme. At 6 elaborate preparation had been made in the chapel for the welcome tea. Bro. Geo. Banks presided. Bro. Bader gave a stirring message on Bible School evangelism.

A full chapel greeted Bro. Bader at the public meeting which followed on. The writer presided, words of welcome were made by Bro. Garland for the local brethren and sisters, and by Bro. H. F. Dawson, of Perth. Bro. Bader gave another wonderful message on "The Divine Quest." It has undoubtedly made "personal evangelism" a living thing for some who heard that message. The following morning Bro. Bader met several ministers of other bodies in conjunction with Commissioner Whatmore, of the Salvation Army. The messages of these two great men made us take a fresh hold of our evangelism job. Sixty women met in the chapel in the afternoon under the leadership of Sister C. H. Hunt, to hear Bro. Bader's final message on "Home Evangelism." We feel that we owe our Bro. Bader, and the brethren who made it possible for him to come here, a great debt of gratitude. It has made this isolated church feel again the great tie of brotherhood, and already our imagination begins to formulate plans for another wonderful mission as part of our "Three year programme for the 1900th anniversary of Pentecost."—Chas. H. Hunt.

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DEATH OF W. S. HOUCHINS.

The American "Christian Standard" of July 18 records the death of Bro. W. S. Houchins, well known to many of our readers. Roy L. Porter writes as follows in the "Standard":—

William Samuel Houchins was born at Burgin, Ky., Aug. 16, 1854, and died at the hospital of the Christian Woman's Benevolent Association, St. Louis, Mo., Sept. 21, 1926. His body was buried at West Lebanon, Ind. He left, to mourn his going, a devoted son (Stanley V. Houchins, of Commerce, Okla.), three brothers (James T. and John C., of Harrodsburg, Ky., and George W., of Frankfort, Ky.), two sisters (Mrs. Addie J. Gregory, of Van Arsdell, Ky., and Mrs. James S. Cook, of Rolling Fork, Miss.), and a host of friends in the various fields of his ministry.

His ministry among churches of Christ was begun in Louisiana in 1880. He then returned to the College of the Bible, Lexington, Ky., to finish his work there. He graduated in 1882. Following this, he served two years as missionary to Jamaica under the C.W.B.M. He then preached two years in Dunedin, New Zealand, and thirteen years in Australia. In these two fields he baptised 550 people.

In 1892 he married Miss Laura Kelly, of Peel, Isle of Man. This union was blessed with two children—Stanley V., born at Charters Towers, Queensland, Aus., who survives his father, and Fenella (Ella), born at Melbourne, Aus., who went to her heavenly home (where she joined her mother, who had preceded her) in January, 1919.

Bro. Houchins returned to the United States in 1902. After two years' ministry at Cheneyville, Morrow and Bunkie, La., he served a three and one-half years' ministry at Montreal, Can., under the A.C.M.S. Later he had ministries at West Lebanon, Ind. (from which place his wife went to her heavenly home); Wilmington, O., and Alexandria, La. He retired from the active ministry in 1925. In his last years he made his home with his son. He became ill in the spring of 1926 with diabetes and heart complications. About three weeks prior to his death a pension was granted him by the board of Ministerial Relief. About eight weeks before his death he went to the Christian Hospital, St. Louis, for treatment, but failed to rally.

He was a true and honorable friend, a loyal citizen, a considerate Christian gentleman, a fond and indulgent husband and father, a loving, yet bold and courageous, servant of God, and a great preacher, loyal to God's word.

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—W. J. Crossman, Organiser.

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News of the Churches.

New Zealand.

Gisborne.—The work is going on well. The messages of Bro. F. A. Daws are helpful and inspiring. There was one confession in May. The Sunday School is progressing. On a recent Sunday there were 150 present. The "get together" meetings (held throughout N.Z. on Aug. 7) were a great success. About the largest Sunday morning service yet held resulted, there being 110 present. Bro. Daws gave an uplifting address on "Victories of the Faith." There was also a good meeting in the evening.

Tasmania.

Launceston.—A fine Christian Endeavor gospel service was conducted by eleven on Aug. 14. Bro. N. G. Noble delivered a special address on "Simon, when thou wast young." Memorial reference was recently made to the passing of Bro. Ed. Best at Beulah. A very happy church social on Aug. 26 presented to Bro. and Sister Vere Lyne and family a set of cutlery, and best wishes for success at Loira. Bro. and Sister Lyne are much missed. They are commencing a small Bible School in their new home district. Preparations are well advanced for the mission by Bro. A. W. Connor for consecration and evangelisation. The severe illness of Sisters Mrs. Weymouth and Mrs. Miller is regretted. Sister Thelma Tiffen is in the public hospital, and is improving. Sister Beryl Jolly left on Sept 5 to reside in Sydney. Good averages during September. Young people's auxiliaries are exceptionally good.

Western Australia.

Harvey.—The Y.P.C.E. Society is proving a training ground for young people. Interesting essays are given. Splendid addresses are delivered by Bro. A. Johnston, while Bro. MacMillan is visiting Collic. The Bible School is flourishing. The half-yearly business meeting of the church was held on Aug. 11. Good reports were received. Confession of faith was made by one young woman on Sunday, Aug. 21.

Kalgoorlie.—A fine midweek gospel service was held on Aug. 25, the chapel being almost full. Two persons were baptised. On Thursday, 26th, a welcome tea was given to Bro. Jesse Bader, about 200 sitting down, and at 8 p.m. Bro. Bader gave an inspiring address to a large audience. On Friday afternoon, prior to leaving for Perth, Bro. Bader gave an interesting talk to the sisters. Sunday, 28th, fine meetings all day; 250 persons broke bread, Bro. Hunt exhorted, and gave a great message at night. Three young ladies made the good confession. A large number of visitors from the coast were present during the day. Bro. and Sister Stone were welcomed after absence. Bro. Stone, who went for a complete rest, is much better. Bible School attendances were well up to average.

Queensland.

New Veteran.—On Sunday, Aug. 28, attendances were good. Bro. E. Trudgian conducted the gospel service, his theme being "Once I was blind, but now I see." On Thursday, 25th, Bro. C. S. Trudgian gave a lantern lecture on "Gympie's Early Days." A collection was taken for the organ fund. The building was crowded.

Kingaroy.—The church enjoyed recent addresses by Bro. C. S. Trudgian, of Gympie. On Aug. 14 Bro. H. G. Payne, of Albion, visited Kingaroy and Boobie. He had good meetings and delivered splendid addresses. Mr. and Mrs. H. Keever, from Bangalow, N.S.W., were recent visitors, and Mrs. Keever favored with a beautiful solo.

Annerley.—There were large meetings at both services on Aug. 23. Bro. C. Young's messages were much appreciated. The Lord's day attendances are keeping up well; 116 were present.

Two new scholars have been enrolled. A Band of Hope has been inaugurated with Bro. Quirk as president. On Aug. 29 the President (Bro. Young) entertained the young people at a social evening, 40 being present. Aggressive plans of work were outlined.

Zillmere.—Sunday School anniversary services were held on Aug. 28. Bro. Bennett, of Albion, spoke on clocks. The children sang better than ever. Bro. Bennett gave two silver medals for the boy and girl who had attended the whole year, and the school gave three more, as there were five scholars present the whole year and also almost gained the possible amount of marks. The winners were B. Howe, K. McAlpine, D. McAlpine, G. Cooper and Miss P. Cooper. Bro. Willis conducted the service at night. Five scholars passed the Scripture examination.

Albion.—Meetings generally are good. A Sunday School social was held on Aug. 19. The anniversary of the Boys' Square Club, on Aug. 25, was very successful, a fine programme being rendered entirely by males. Albion and Annerley are asking all members to read one chapter of Acts per day. Mr. Clark, of the B. & F.B. Society, addressed the Sunday School on Aug. 28, and the children are now raising funds for this society. At the recent Sunday School examinations, the twelve sitting received one first prize, one second, one third, six honors, and three passes.

South Australia.

Queenstown.—On Sunday, Sept. 4, all were pleased to have Bro. Brooker back and to listen to his exhortation. Attendance at school was very good. In the evening the chapel was filled, when Mr. Mossop preached on Luke 24: 17.

Milang.—The Bible Institute held at Milang from Aug. 9 to 11, conducted by Bren. Wiltshire and McKie, was most helpful and inspiring. Sister Minnie Leedham gave a message in song at each meeting, which was much appreciated. The meetings grew in attendance from forty to eighty. Church meetings are keeping up, and Bro. Durdin faithfully keeps his appointments.

Croydon.—On Sept. 4 a series of meetings was commenced to celebrate the 17th anniversary of the church. Bro. Ewers, from Mile End, delivered an encouraging address to the church. In the evening the cantata, "Cloud and Sunshine," was rendered by the choir under the leadership of Bro. Graham. Miss Follett, from York church, officiated at the organ.

Strathalbyn.—A visit from Mrs. W. E. Black to the sisters' auxiliary on Aug. 10 was enjoyed by a representative gathering. Mrs. Black recounted experiences on the islands. On Aug. 16, the church officers visited the C.E. Society, taking charge of the meeting. Sickness has been prevalent. The esteemed Bro. E. S. Bartlett passed to his reward on Aug. 23. Deepest sympathy is extended to the wife and family.

Adelaide (Grote-st.).—On Sept. 4, Bro. Wiltshire exhorted the church. Bro. and Sister Bader were present for the latter part of the evening service, and Bro. Bader gave the message. Bro. W. Morrow spoke a few words of farewell, and Bro. Langlois (President of Conference) presented Bro. and Sister Bader with a fur rug as a token of the esteem of the S.A. Churches of Christ. Bro. and Sister Bader responded.

Fullarton.—Services are bright, and deeply interesting and instructive. Fine meeting arranged by Bro. Furniss to visit Home for Incarables. Bro. Steve Wiels gave a great chalk talk on Holman Hunt's "Light of the World." The picture was beautiful, and was presented to the home. The M.T.C. class joined in this meeting. The church tennis team has joined the association. Bro. J. Spry, who has been dan-

gerously ill, is recovering. On Sept. 4, six young folk obeyed their Lord in baptism, and one was received by letter.

Colonel Light Gardens.—Bro. Warren's engagement with the church terminated on Aug. 31. On the previous Thursday the sisters of the Doreas Society made a presentation to Sister Warren, who inaugurated the society and had filled the position of president. On Monday, 29th, the C.E. Society gave Bro. and Sister Warren a farewell social at which a presentation was made. On 31st there was a large gathering of members at a farewell social arranged by the church officers. During the evening Bro. Levy, on behalf of friends, presented Bro. and Sister Warren with a handsome palm-stand and palm. Sunday's farewell services were well attended. On Sept. 4 Bro. Walter Bartlett gave a splendid address to the church. Bro. Horsell, H. M. secretary, preached a splendid sermon.

Berri, Winkie, Barmora.—The work is in good heart. At the annual business meeting of Berri church, which for the past ten years has been subsidised by the H.M. Committee, it was unanimously decided to become self-supporting from Aug. 1. This step was made possible by a special effort to wipe off arrears and by use of duplex envelopes. Bren. E. Cotton, F. J. Tucker, and J. N. Grigg were added to the diaconate. Bren. T. Inglis and R. T. Burnell retired after having served faithfully as deacons, now being removed from the district. Bren. A. W. Magarey (treasurer), H. Clark (Bible School superintendent of Berri), L. A. Chapple (Winkie Bible School) and W. A. Hunt (secretary) were re-elected to the respective offices. Sisters Magarey and Loader were re-elected organists. Bro. E. H. Randall has agreed to continue his work until February next. His living messages are always helpful. The Bible Schools at Berri and Winkie are preparing for anniversary services.

Unley.—A farewell social was tendered Bro. and Sister J. E. Webb on the eve of their departure for Moreland, Vic. Bro. G. Garnell, chairman, referred to the splendid work done by our brother during his four and half years' labors. Bro. F. P. Langlois (Conference President) referred to his work as a past president, and Bren. J. W. Cosh, G. A. Jessop, and W. Graham (Fullarton church) spoke on behalf of the numerous organisations associated with church work. A welcome was extended to Bro. H. R. Taylor, who is taking up the work at Unley. The choir rendered two anthems under the leadership of F. A. Messent, Mrs. Webb contributed a song, and Doreen and Joyce Webb gave a dialogue. Refreshments were handed around, and an enjoyable social time was spent. Bro. J. E. Webb preached his farewell sermon on Aug. 28 to a crowded congregation. At the morning service there was a large attendance of members. Bro. H. R. Taylor will take up his duties with the church on Sept. 25.

Victoria.

Wedderburn.—Preparations are well in hand for the Bible School anniversary celebrations. The church is indebted to the church at East Kew for releasing Bro. Youens to help, and to conduct a fortnight's mission.

Boort.—Meetings are bright and attendances good. Last Lord's day Bro. J. Methven, of the College, took both services, and gave very helpful messages. The sisters of the church are preparing a mission Christmas box.

Warrnambool.—The ladies' church aid society met on Wednesday, when a presentation was made to Mrs. R. Shields, retiring secretary, who has held office for five years. An anonymous member has given the church new matting for the Y.P. hall.

Warragul.—Fellowship was enjoyed with Bro. Turner, of the College of the Bible and preacher at Berwick church. Bro. Wigney went to Berwick in Bro. Turner's place. Splendid attendances. Bro. Turner exhorted on "Judge Not" and at night gave a powerful address on "Meeting with the King."

Melbourne (Swanston-st.).—Very nice meetings last Lord's day. Dr. Brandt delivered two splendid sermons. A number were away on account of school vacation, but many visitors were present.

Ringwood.—Bro. J. English, of the College of the Bible, commenced his ministry with the church on September 4. His messages were much appreciated. Two new scholars were enrolled in the Bible School.

Brighton.—Splendid morning meeting on Sunday. Bro. Forbes asked the church for help in the tent mission to start on the last Sunday in the month. Good meeting at night. Bro. Middlin, who has taken the leadership of the choir, led the song service.

Glenferrie.—An address was given by Bro. Bolduan (College of Bible) on Sunday morning. Bro. T. H. Scambler commenced in the evening a series of six sermons on "The Great Themes of Jesus," the first being "Love." Mrs. Gedling contributed a beautiful solo.

Oakleigh.—The members have been favored with excellent addresses from Bren. McCallum, Wakeley, Shipway and Mudge at recent worship meetings. Bro. Mudge is encouraged by sustained interest at gospel meetings. Bible School department and Junior Endeavor Society are making steady progress.

Hartwell.—Bro. L. Beaumont, after fifteen months of faithful service, has accepted a call from Coburg. The church wishes him every success. Bro. C. Robinson spoke morning and evening, giving fine addresses. Two young men made the good confession. The ladies aid are working hard for a sale of gifts.

Castlemaine.—On Sunday, Sept. 4, Bro. Clipstone spoke to a fair congregation on "Lovers of Pleasure." The wife of Bro. A. S. Collings made the good confession. On Thursday, Sept. 1, the ladies' help assembly held a successful American afternoon to raise funds for the "Lilac Fair," and also packed a mission box for India.

Doncaster.—On Sunday evening, Aug. 28, after Bro. Lang's address, a married woman and two young women from the Bible School made the good confession. They were baptised, and welcomed into fellowship with the church. Sunday, Aug. 28, was the 64th anniversary of the church in this district. Bro. John Tully spoke at the morning service, and referred to the history of the church.

Colac.—On the morning of Sept. 4 Bro. Bird gave an interesting talk on "Isaiah's Vision." At night a fine audience listened to his discourse on "Where art Thou?" A lady made the good confession. The sunshine club has been re-organised by Bro. Bird. The club gave the first of a series of concerts last Wednesday evening to a packed house, and the receipts amounted to almost £13.

Preston.—On Sunday, Aug. 21, Bro. C. Banks ably exhorted, and Bro. McCallum preached at night, Bro. Dawson being at Hamilton. Bro. Dawson's messages are much appreciated. The Bible School is doing well. A young men's Bible Class has its sessions in the Bradford Hall. The K.S.P. are doing a good work. Ladies' Guild hold meetings at members' homes, and are preparing for a sale of work.

Gardiner.—A greatly appreciated visit from Bro. Scott was paid recently, both church and school enjoying his messages. On Wednesday evening Mr. T. Grogan gave a splendid lantern lecture on the Melbourne City Mission work; about 80 were present to hear it. Exhortations to the church from Bren. A. G. Saunders and A. B. Main have been most helpful. Bro. Gebbie is preaching at his best; his evening subject was "Prayer."

Cheltenham.—Meetings on Sunday were all large and inspiring. Bro. D. Wakeley spoke at the morning service; one was received in. In the school, activities are going on to have more children at the evening service. Much good has been received by the teachers in the training class held on Friday evenings. Before a splendid meeting at night Bro. D. Wakeley preached a splendid sermon on "The Good Confession." Good singing by the choir.

Fairfield.—Since last report seven have been received into fellowship; five by letter of transfer, and two by faith and obedience. All meetings are well attended. During September a series of special lectures is being given. On Saturday evenings Bro. J. B. Denison is giving his lantern lectures on "The Rise and Fall of World Empires and the Coming Kingdom." On Sunday evenings special addresses are being given on "The Second Coming of Christ."

South Melbourne.—Helpful meetings last Sunday. Many visitors were welcomed. At the gospel service, Bro. Waterman delivered an interesting address. Sister Miss Olsen rendered an enjoyable solo. The Bible School maintains an attendance of over 200. The children are learning anniversary hymns. The Women's Mission Band continues with helpful talks. The kindergarten reports good attendance and interest. Clubs and auxiliaries are enjoying excellent programmes. K.S.P. footballers have won their way into semi-finals.

Ascot Vale.—Bro. H. J. Patterson is presenting the gospel earnestly to good gatherings, and giving home-truths at the morning meetings. An attendance campaign has been conducted since the beginning of August. Attendance for breaking of bread on Sundays has averaged well over 100. The young people's clubs are arranging socials and concerts in aid of the Bible School building. Bro. T. Scott's visit was enjoyed. Mrs. Scott and their son were also present. Bro. Geo. Gardiner and the teachers and officers of the Bible School, 33 in all, are doing good work, but feel the need of the new school-hall.

Brunswick.—On Aug. 30 the visiting Unity Male Choir, conductor Mr. D. Youl, pianist Mr. E. Youl, held a concert under the auspices of the Women's Mission Band. There was a good attendance. Proceeds will go to liquidate the debt on the hall. On Sept. 4 Mrs. A. Austin was welcomed back after her trip to Brisbane. Bro. W. H. Clay spoke on "The Rich Man and Lazarus." His promise slips received responses. Bro. A. Mann gave an impressive gospel address on "What Think Ye of Christ?" The J.E. Society helped. Meetings are keeping up, and show an increased attendance at night. The renovations have much improved the chapel and fixtures, and the working bee deserves praise.

Bendigo.—Bro. Alf Hinrichsen has resigned as preacher in order to enter business. Week-end preachers are carrying on the work. During the past four weeks Bren. Christensen, W. Gale, J. Mudford and E. Miles have assisted. The meetings are keeping up well, and great interest continues. The annual meeting was held on Aug. 21. There was a large attendance. The following officers were appointed: Deacons, Bren. A. E. Streader, D. A. Kenley, J. Ellis, F. W. Collins, E. Duns, E. Gunnow and H. Sims. The following were re-elected: Secretary, Bro. A. E. Streader; treasurer, Bro. D. A. Kenley; organist, Sister A. Pollock; asst. organist, Sister B. Weppner; choir-master, Bro. A. E. Streader; church auditor, Bro. H. Sims; deacon for Derby, Bro. Alex. Pollock. A vote of thanks was passed to the secretary and treasurer for their faithfulness in the work during the year. Reports showed all departments to be healthy, and the new year is entered with great expectations and confidence.

Middle Park.—"Back to Middle Park" meetings were held last Sunday, when many past members of the church spent a happy day renewing old friendships and associations. In the morning Bro. W. Ennis delivered an inspiring address from the text, "Come unto Me." In the afternoon Bro. L. C. McCallum had a delightful talk for the Sunday School. Miss Marjorie Friend sang a solo, and Miss G. Anear recited the Scripture lesson. At the conclusion of Bro. P. T. Saunders' powerful gospel message on "The Changeless Church," one lady made the confession. Bro. Alex. Mitchell sang a very beautiful solo, and the choir rendered an anthem. Lunch and tea were provided for the visitors by the ladies of the church. All meetings were splendidly attended, and the day was one of the happiest in the life of the church.

Balwyn.—Sunday School fifth anniversary services were held on Aug. 28 and Sept. 4. There were splendid gatherings. Reg. P. Clark spoke in the Balwyn Hall on the first afternoon on "Life Savers," and in the evening the address of Jas. E. Thomas was on "Child Conversion." A young man confessed Christ. Last Lord's day W. Gale gave a most encouraging address at the morning service. Mr. Donald McNicol, of Northcote Baptist church, gave a very fine talk in the afternoon on "Drudgery," and at the evening service Jas. E. Thomas was the speaker. It was a fine meeting. Wednesday, 31st, there was a full meeting in the chapel, when L. C. McCallum addressed parents and scholars, and the prizes were distributed. The scholars under Wilfred Dimond sang most creditably at all services. Quite a gloom was cast over the gatherings through the death of one of the first teachers of the school, Miss Ena Mahony, a most earnest and beautiful Christian. Great sympathy is felt for the sorrowing parents (who only returned from America on Sunday last), and for their family.

Surrey Hills.—An impressive service was held on Aug. 31, when Bro. B. J. Combridge was welcomed by a large and representative congregation. Bro. A. L. Gibson presided. Helpful addresses were given by the Conference President (Bro. A. W. Connor) and Dr. Brandt. Bro. Combridge made a feeling response. The choir rendered the "Te Deum." Afterwards a combined welcome social to Mr. and Mrs. Combridge and a farewell to Mr. A. L. Gibson (who has acted as interim preacher) was held in the school-room, where the ladies provided a delightful supper. Numerous speakers expressed good wishes to the new preacher. Bro. Walter Lawson, on behalf of the church, presented Mrs. Gibson with a crystal vase and bowl, and Mr. Gibson with a travelling case and a revolving hook-case. Suitable responses were made. On Sept. 4 Bro. Combridge delivered fine addresses to large audiences. After his stirring evening message on "The Cross of Christ," four lads from Bro. Fricke's Bible Class confessed Christ. Mrs. Vernon Walker contributed a beautiful solo. Bro. Gibson presided at the morning service.

New South Wales.

Paddington.—On Aug. 28 Bro. Illingworth in the morning gave a splendid address on "The Limitations of Christian Liberty." In the evening Bro. Chapple's message on "The First Gospel Sermon" resulted in one young lady confessing Christ.

Sydney.—Bro. Illingworth addressed the church at both services on Sept. 4. His gospel address on "The Revelation Christ Made," and a solo rendered by Mrs. S. Morris, were greatly appreciated. Mrs. Edwards, who was recently appointed Bible School visitor, is doing good work.

Petersham.—On Sept. 4 many donations of flowers, fruit, eggs, etc., were received for the Children's Hospital at Camperdown. A good school assembled in the afternoon; four new scholars. There was a large evening congregation. After Bro. Arnot's address, one young man made the good confession.

Hurstville.—Bro. Hinrichsen is giving fine addresses. On Aug. 29 Bro. Miller, of Erskineville, addressed the church. After Bro. Hinrichsen's evening address one young lady confessed Christ. On Sept. 4 Bro. Hinrichsen spoke at both services. Another young lady confessed Christ. A Sunday School scholar was baptised. It is hoped in the near future to have a new building.

Chatswood.—On Sept. 1 G. Kirk was baptised. On Sept. 4 he and Sister E. Bailey were received into membership. Visitors included Miss Edna Bagley and Bro. Hayward, from Melbourne; they helped in song at the gospel meeting. Bro. Whelan's subjects were "The Christian's Creed," and "The Revelation Christ Made." Splendid attendance at both services; extra seating provided.

OBITUARY.

POTTS.—On the morning of Aug. 6, our Brother J. Y. Potts, widely known and highly esteemed in our Victorian churches, answered the call of God to "come up higher." Less than a fortnight before, he was in the streets of the city of Melbourne, in which he was born 70 years before. Ill but a very short while, his peaceful end came unexpected by his many friends. But he was well prepared, for a long life of service bears testimony to an abiding faith in Christ his Saviour. A member of the Swanston-st. church in the earlier days, at the time of his marriage to his loved wife, who predeceased him by about 18 months, he settled in Ascot Vale. He was a foundation member of the Ascot Vale church, and within about twelve months of the opening meetings became a deacon. Since that time many offices have been held by him. In the interests of the children he wrought a splendid work. His work as teacher will not soon be forgotten, while the brotherhood will evermore be indebted to him for ten years (1904-1914) splendid service rendered as secretary of the Sunday School Union. A large assemblage of men by their presence at the graveside paid a tribute to his life and character. The sympathy of all goes out to the bereaved, and especially to his sister, Miss Potts, and to his daughter, Mrs. White.—H.J.P.

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