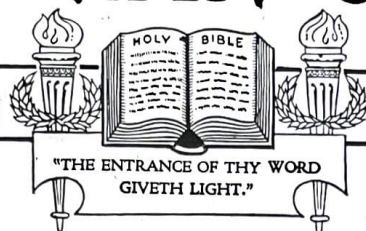


W. Robertson

# The AUSTRALIAN CHRISTIAN

A Journal Representing



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## The Danger of a Mechanical Conception of Salvation.

A PRIVATE letter recently received furnishes a subject and a title. Writing in praise of the work of an esteemed brother, a correspondent says: "It is a good corrective for the mechanical conception of salvation, which is all too prominent in our midst."

How widespread such a conception of salvation may be is a debatable matter. What religious bodies are most affected by it need not be discussed. We are quite sure that in some the thought of an intrinsic efficacy of rites and ceremonies has obscured the teaching of our Lord and kept many devout souls from realising that salvation is of grace, and that the free gift of God is eternal life. But "all too prevalent in our midst"! How many of us are in danger of a mechanical conception of salvation, we know not. Surely not any large proportion; else our condition is lamentable. If there is one, it is "too many."

### Saved by grace.

A foundation principle of our Christian religion is that we are saved by grace. The law had as part of its value this, that it showed that men as sinners—for no one perfectly kept the law—were shut up to a salvation which is of grace and through faith. There is no such thing as a man who is justified by works of law. The Apostle Paul in one memorable passage has with blessed reiteration made this truth unmistakably plain: "By grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory."

Salvation is of the Lord! There is no merit in us or in our acts so that by these we are commended to God. A man does not receive salvation as a quid pro quo, or as payment for work done. A legalistic spirit is utterly opposed to the spirit of Christianity. A man cannot be both under law and under grace. If he is trusting to his acts as meritorious, he repudiates the necessity of saving grace and abandons Christ. If he sees Christ as Saviour and rightly appreciates his grace and saving power, then he gives up all thought of self-sufficiency and all thought of merit or saving power in anything that he is or can do,

and throws himself upon God's mercy in Christ Jesus.

It cannot be too much emphasised that man can do nothing in order to procure salvation. All ground of human hope lies in the work and merit of our Lord and Saviour who is the propitiation for our sins, and not for ours only, but also for the sins of the world. God's love thus manifested in the gift of his Son evokes also a response of love in the hearts of men, who then are led to a confident faith in Christ and a determination to live no longer unto themselves, but unto him who for their sakes died and rose again. Gladly, therefore, when they hear the Gospel of Christ proclaimed, they are willing to express in word and act their allegiance to the Lord Jesus.

### Two opposing errors.

There are two grave errors which have to be avoided. Some forget that, though Jesus Christ is the propitiation for the sin of the world, yet the salvation which he alone could procure is not enjoyed by all. There must be appropriation. The offer of salvation is made, but that offer is not unconditional, though no part of the acceptance of it indicates merit in the receiver.

All that God asks the sinner to do in order to be saved is but the divinely appointed means of accepting the salvation. Salvation remains a gift, but it is given to him who receives, not to him who refuses or neglects to comply with the overtures of divine grace. It will never do to put forward a plea for grace in such a way as to set aside the plain statements of the New Testament regarding either faith or the obedience of faith. The Son of God "learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Let us not dare to discount the value or the necessity of this obedience.

On the other hand, it would be an equally serious mistake to turn the Gospel requirements into bare legalistic enactments. Let us not be guilty of either error. There is no merit in our acceptance of Christ and his salvation. Above all, no external compliance with a few specified requirements, the mere taking of some "steps of pardon," can possibly be of avail, where there is not a true faith, a surrendered heart, and an obedient will.

### "Doing" or "Done."

In one of his letters, written in 1920, Dr. J. H. Jowett wrote as follows: "Of one thing I am sure . . . we are far too much concerned about 'doing,' and far too little concerned to 'let God do.' Isn't that the difference between law and grace? Law says 'do'; grace says 'done' (I am going to preach on that some day)."

The fact is that both "done" and "do" are in the New Testament. We speak of "the finished work" of Christ, rightly wishing to exalt his atoning death and sacrifice for sin. Its merit is abundant and sufficient, and can receive no addition from anything which man can do. Yet God does ask man to do something in the way of acceptance of the salvation which he has provided. The hymn frequently sung which speaks of doing "nothing, either great or small; nothing, sinner, no," and which declares that "doing is a deadly thing," while it was doubtless intended to emphasise Christ's finished work and to deny meritorious

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works of men, is yet very apt to mislead. There is a "doing" which is obligatory, which is Christ-honoring, and which has the divine promise attached to it.

That some are in danger of taking a legalistic and mechanical view of salvation is no reason why we should go to an opposite extreme and neglect the definite requirements of our Lord. We dare not let talk against "doing" or "legalism" lead us to ignore Acts 16: 31, 2: 38 or 22: 16. The commission, with both its offer of God's salvation and its call to obedience, still stands. But our faith, our repentance and our baptism, do not have within any or all of them an efficacy apart from the merits of him who alone is our Saviour. Our faith is in him; our repentance preludes a turning from sin to his service; our baptism is in his name, into him and symbolises the entrance upon a new life of consecrated service to him. Were we to put the means in the place of Christ we should dishonor our Lord; but when we obey the Saviour's word in loving obedience to him, and accept for ourselves and pass on to others the promises which he has made, we cannot but be doing the right thing. We honor the Lord when we honor his institutions.

### The Principles Constituting the Plea.

The plea of Disciples of Christ as set forth in "The Disciples: an Interpretation," by B. A. Abbott, consists of seven elemental "principles of life and union, in addition to the great fundamentals manifestly held by all Christians."

1. A universal church. The pioneers said, and their successors to-day declare, that "the church of Christ is intentionally and constitutionally one and all divisions which break this unity are contrary to the will of God."

2. A universal book as the only rule of faith and practice, the only authoritative and complete repository of all that is necessary to faith, practice and expectation in this world and in that which is to come. That book is the Bible, which can support claims of universality and of special revelation.

3. The universal confession of faith, that Jesus is the Christ, the Son of the Living God. (Matt. 16: 15, 16.)

4. The universal Scripture names, "believer," "Christian," "disciple," "saint," "brethren" and the other great words that describe the people of God.

5. The universally accepted ordinances, baptism and the Lord's Supper, in form, administration, and purpose as they were given and practised by Christ and his apostles.

6. The universal life, such as that set forth by Christ and his apostles in the New Testament.

7. The universal aim, which is to establish the kingdom of God on earth as it is in heaven.

Other statements of the plea differ from the one herein quoted; but not in essential detail, says Barclay Meador. No one person, nor yet any group of persons has authority to declare the same in set form of speech, or to bind the same on any people.

The abundant life for the world was the objective of Jesus. Let us also make it ours.—From the New York "Christian Herald."

## Hard Times.

A. G. Saunders, B.A.

They do come back. They are here now. The whole world is worried. France seems to be one of few exceptions. Even test heroes, yea, "the ponies" themselves, are receiving less attention than the depression. We are all getting a smattering of the jargon of high finance. The call is for economy. Economy is becoming something of a fetish with us. It is nearly time, too. Private life, and at long last, public affairs also, must cease from extravagance. We have less of everything. And in many cases it is not altogether an evil.

We shall come through all right. The tide is sure to turn. Discipline is good. The danger is that we may forget the lesson. Some politicians say things that show they want the crisis over so that they may *again* "go on the loan market!" Cannot these politicians, whose ramshackle statesmanship is chiefly responsible for our dilemma, think of something besides a loan? Even so, we shall be better. We will do better. The lesson will not be lost on all.

We sing, "So by my woes I'd be nearer, my God, to thee." To thousands of Australians that has graduated from a pretty sentiment into a pathetic reality. These are times to turn our thoughts toward the eternal, from the passing to the permanent.

The Bible, above all else, is the result of divine inspiration. It is also largely inspired by hard times. This applies to its most beautiful revelations. There is no contradiction here. God often enriches a man's heart by stripping his body—let unbelief wax furious at the idea, if it must. Job

is a book born of hard times; without it we should be incalculably poorer. Again and again, through hard times, God got a fresh grip on the allegiance of a people whom the Word calls "wayward and disobedient." Hard times moved Elijah so that he struck music from the strings of prophecy. Hard times gave birth to many of the sweet psalms of Israel. Hard times hung on the prophets' skirts. Hard times became tracks the apostles trod. One knew what hard times were, who could of himself declare: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Hard times so affected the disciples that they went everywhere preaching the Word. Christ's call is a call to a cross. At the heart of our hope stands the cross. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." Prosperity is a perilous atmosphere for the spiritual. The Boxers looked as if they were wrecking Christianity thirty years ago in China. But when the cruel storm stilled down the Chinese church emerged to experience triumphs beyond any in its past. Thus does history ever show how the church advances amid adversity to greater victories. The happy heart of faith has no fear of hard times. Not that we do not feel the pain and the need. We suffer as sorely as do others. But we each can say, "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

## Prayer Corner.

Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us.—Psalm 62: 8.

○

Behind all true Christian service—service, that is, springing from a sense of divine vocation and sustained by a supernatural motive—lies the interior life of prayer. And if that prayer-life, and therefore the service that springs from it, is feeble and ineffective, it is largely because it lacks the background of genuine, honest thinking. "To think well," says Thomas Traherne, "is to serve God in the interior court." To pray well presupposes patient and systematic meditation; for meditation is nothing else than the art of thinking well and thoroughly upon the truths upon which prayer is based.—E. Herman, "Creative Prayer."

○

"O Master of the modern day,  
Our hearts are kindled as we know,  
Thou walkest still along life's way  
As in the ages long ago.  
We thank thee that thou rulest still

This goodly orb on which we dwell—  
And that thou dost reveal thy will  
To those who would the dark dispel.  
... God of the present age and hour,  
Thrill us anew with holy power."

○

Holy Father, whose chosen way of manifesting thyself to thy children is by the discipline of trial and pain, we rejoice that we can turn to thee in the midst of great anxiety, and commit all our troubles to thy sure help. As thou art with us in the sunlight, oh, be thou with us in the cloud. In the path by which thou guidest us, though it be through desert and stormy sea, suffer not our faith to fail, but sustain us by thy near presence, and let the comforts which are in Jesus Christ fill our hearts with peace. And, O God, grant that the fiery trial which trieth us may not be in vain, but may lead us to a cheerful courage, and a holy patience; and let patience have her perfect work, that we may be perfect and entire, wanting nothing, wholly consecrate to thee, through Jesus Christ our Lord. Amen.—Henry W. Foote.



# What Christians Have Found in Christ.

"For of his fulness have all we received."—  
John 1: 16.

The remembrance of innumerable blessings sweeps over us as we seek to say what we have found in Jesus. A vast continent of experience, enchantingly beautiful, spreads itself before us. Now let us explore this alluring continent and enumerate a few of those priceless things which we have discovered in Christ Jesus.

## Liberty.

Recently I visited the St. Louis zoo and saw a great eagle a captive in its cage. As I watched it turned an eye upward toward God's blue heaven and then spread its mighty wings, but it beat in vain against the steel bar. I was sorry for that eagle. A line by Dryden came into my mind, "The love of liberty with life is given." More do I pity humankind enslaved by dark powers within and without.

Our liberties political, religious, social, moral, intellectual, and spiritual have all been bought at a fabulous price. Service and sacrifice and suffering have been paid in the currency of heaven that men might be free. All of our liberties should therefore be highly prized. The Christian feels that all of them either directly or indirectly have been bought for us by Christ. The beloved Apostle John tells us "if the Son therefore shall make you free, ye shall be free indeed. Paul also speaks "of the glorious liberty of the sons of God." This freedom that Christ gives is from the bondage of evil powers both within us and without us.

## Reconciliation.

The strains of a familiar old hymn of the church often run hauntingly through my mind: "Oh, be ye reconciled, thus saith your Lord and King; oh, be ye reconciled to God." We should remember, however, we cannot be on good terms with God and be at odds with our fellows. Christ has made this very plain: "If thou bring thy gift to the altar and there rememberest thy brother have aught against thee, leave thy gift before the altar and go and be reconciled to thy brother and then come and offer thy gift." It is a distinct and most profitable achievement to be able to get on well with people. If one practise Christ's teachings, he will be on satisfactory terms with good men and also reconciled to his God. Jesus assures us of this reconciliation to God, and it brings a sense of certainty and ease.

## Security.

Wherein does real security lie? Can a nation boast of security in money and credit and man power and armies and navies, "all valiant dust that builds on dust," as Kipling tells us? A nation's security as also an individual's is in righteousness. God alone can give security to a people. Christ alone gives security to his own.

The golfer looks with carefully measured concern upon the hazards of his course. He knows they must be reckoned with. Not all hazards are on the golf course. With the help of Jesus the moral hazards of life have been safely passed. Even the ultimate and inevitable hazard of death is overcome because we have found that eternal life which begins now and here and goes forever forward unbroken. We feel assured,

"There is no death; what seems so is transition.  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call death."

## THE DIVINE ORATOR.

His rushing thoughts took wing,  
And did like chiming temple bells loud ring  
Across the green hillside. His mighty form  
Towered like a steadfast lighthouse in a storm  
Above that sea of faces. His great eyes  
Gathered within their deeps the glow of skies  
Long quenched, and many, gazing on him there,  
Rose from the greedy hollows of despair,  
Redeemed and happy souls. Some laughed, some  
wept,

Close to his feet. Some flung away their knives—  
Friendly old blades—and vowed their tattered  
lives

To him, for at the latter end his speech  
Had risen to a cry, while he did reach  
His marvellous hands towards the multitude,  
Pleading, yet noble, meek, yet Godlike stood:  
"Come, ye burdened and oppressed,  
Come to me, and find your rest.  
Meek, of lowly heart am I,  
Learn of me, let my yoke lie  
Full upon you till you find  
Rest for weary heart and mind;  
My yoke is easy wear,  
My burden light to bear."

With that he ended. Ere his vast tones ceased  
Upon the wondering air evening had crept  
Along the quiet hillside; shadows leapt  
Ghostlike from rock to rock; the spellbound folk  
Lingered the while a myriad white stars broke  
Silently into bloom athwart dark skies.

—Edith Anne Robertson  
in "British Weekly."

## Peace.

Heaven's own angel choir proclaimed his coming to men with the sacred symphony of "peace on earth." Was this not an indication of his divine mission? There are two ways in which Jesus meant men to have peace. First, it was to be among men an attitude, an outward ethical relationship. The world daily and hourly approaches this sublime estate. All peace assemblages, all peace pacts, all treaties, all alliances tend toward this realisation.

The other way is to be a personal spiritual attainment. It is the peace of the quiet heart and the chastened spirit and the subdued passion. After all within each breast is the world's greatest battle-ground. Here will come the greatest victory when man shall be able individually to say, "Not my will but thy will be done." Here the worldly, lasting peace will be won. When Jesus said, "Peace I leave with you, my peace"

I give unto you, not as the world gives give I unto you," are woven into the warp and woof of man's whole being, then will

"The war drums throb no longer and the battle-flag be furled

"In the parliament of man, the federation of the world."

## Communion.

Communion is perhaps best defined as sympathetic fellowship. It carries with it the idea of having much in common either between man and man or religiously speaking between man and his God. We as a people lay much emphasis upon the observance of the Lord's Supper. We "neglect not the assembling of ourselves together and the breaking of bread on the first day of the week." And why? It is communion with that mystery which is at the heart of things, the most real, and yet most unrealisable, our God. It is a renewing and revitalising interlude with that holy Companion whose glory lights up our darkness and whose purity condemns our uncleanness. As we enter more into communion with him we come to possess more completely the spiritual presence and power which he bequeathed.

## Life.

In James, the eminently practical epistle, we encounter this pointed and personal question: "What is your Life?" To Holmes it was a "great bundle of little things." Browning relates, "I count life a kind of stuff to try the soul's strength on." Young holds "that life is long which answers life's great end." The beloved Apostle John tells us "in him was life; and the life was the light of men." Christ himself informs us, "I am the way, and the truth, and the life." Christians the world over will testify with Paul "to live is Christ." They have found that in him life is purified, transformed, heightened, sanctified, and glorified. He gives life the golden touch as beautiful as sunshine upon the petals of the rose. He came that we might have life that is more joyous, more purposeful, more abundant, and eternal. It is the life that is lived in obedience to Christ, in trusting response to Christ, in surrender to Christ. It is cargoed with the conviction that thus and thus only shall men's souls achieve their destiny. —A. C. MacKinney in the "Christian Evangelist."

On February 7, 1851, Dr. Barclay, the missionary of the Churches of Christ, reached his field of labor—Jerusalem.

The first of our brethren to die and be buried on heathen soil was Alexander Cross. He went to Liberia, where within two months of reaching the field he exposed himself to the tropical sun and died from the effect.

To-day the American Churches of Christ have workers in China, Japan, India, Philippine Islands, Cuba, Africa, South America, Honolulu and Tibet, and carry on a most successful work in each of these fields.

## Three Great Men.

At least three names are known and beloved because of the inspiration and help they have brought to the churches under the Southern Cross.

(Continued on page 618.)



# Northern Queensland: The Sunshine Route.

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

Some of the delegates to the Queensland Federal Conference were specially favored. By the courtesy of the Queensland Premier, a representative from each State was given a pass, with sleeper accommodation, for twenty-one days over the Queensland railways. Grateful sightseers, with enquiring minds, set out in various directions on August 22, to see the wonders of the great north State. Four of the number travelled directly to the north on "The Sunshine Route." The spirit of enquiry led us along various lines of investigation. We sought to learn all we could of the natural resources of the country, to see and revel in the beauties of the golden north, and to come into contact with the spiritual forces, particularly as they are represented by our own people, in the widely separated towns of Queensland. Good use was made of the ticket—in our case it was used over 2,400 miles of railway—in eager appreciation of the opportunity presented of meeting people and of becoming acquainted with conditions unfamiliar in the south.

## Rich Profusion of Nature.

We saw too much of wonder and beauty to attempt any adequate description, but we crave the privilege of expressing something of our appreciation of what we saw. Our camera would help a little, but only a little, for the most remarkable thing in the scenery of North Queensland is the wealth of color everywhere to be found. Many of the railway stations are miniature botanical gardens; some of the spacious and beautiful streets are adorned with gardens down the centre, containing palms, acalyphas and crotons in magnificent variety. Many of the houses blaze with large areas of bougainvillea, of which there are scores of varieties in bewildering gorgeous hues, while in the forests are flowers and ferns and tropical foliage in luxuriant abundance. "It's just like walking through a garden," remarked one of our party, as we strolled along the railway line between stations above the Barron Gorge. Flowers which are carefully nurtured in the gardens of the south, grow in wild profusion here. One writer noted clematis, convolvulus, flowering bignonias, acacias, white lilies, orchids, coral-tree blossom and yellow cassia clusters growing in these forests. High on the forest trees, 50, 60, 70 feet up, are beautiful ferns—staghorns, elkhorns, and other varieties. That is why private ferneries and railway stations can be made so attractive. Kuranda railway station, near the Barron Falls, said to be the most beautiful station in the Commonwealth, is filled with ferns, flowers and shrubs from the surrounding hills. Victorian tree-ferns, the pride of our gullies, are not exceeded in size or beauty, but there is in addition here such a wealth of tropical growth, that the bush presents a picture quite unique. Here are banana, banyan, papaw, and mango trees growing wild as they were given and practised by Christ and his apostles.

6. The universal life, such as that set forth by Christ and his apostles in the New Testament.

7. The universal aim, which is to establish the kingdom of God on earth as it is in heaven.

Other statements of the plea differ from the one herein quoted; but not in essential detail, says Barclay Meador. No one person, nor yet any group of persons has authority to declare the same in set form of speech, or to bind the same on any people.

The abundant life for the world was the objective of Jesus. Let us also make it ours.—From the New York "Christian Herald."

dizzy depths, among whose rocks creeks ripple on their way to join the Barron, or emerges from a tunnel along an embankment overlooking sheer precipices falling hundreds of feet into that winding abyss, the Barron Gorge."

## Magnetic Island.

All the beauty, however, is not to be found in the far north, though it is much more concentrated there. Along the somewhat tedious train route there are many splendid rivers, creeks and ponds covered with water lilies, picturesque mountain ranges, and a variety of scenery to interest the traveller. Each centre has its beauty spots. Out from Townsville is Magnetic Island, reached by a delightful launch trip of a few miles over the placid waters inside the Barrier Reef. The little island has as many attractive features—gorges and ravines, coconut-palms and orchids, pine clad granite mountains and secluded picnic retreats—as nature could well crowd into this few miles of country, which the traveller enjoys as he wonders about the mysterious force said to affect ships' compasses, which gives the island its name.

## Queensland's Resources.

Long as our journey was, it was but a small portion of what was possible on the railways of this vast State, and we were not able to investigate all the natural resources of Queensland. The characteristic features, as we saw them, were the sugar and cotton plantations, the cattle industry, and the production of tropical fruits. There are in the different parts of the State the means of producing practically everything that Australia can produce. We gathered all the information we could on the subjects of growing and milling sugar cane, the cotton industry, the meat works and the like. We were everywhere courteously received, and were piloted round some of the larger centres of industry by guides who delighted to explain as they went, and answer all the questions, wise and otherwise, we put to them. In a general way we were impressed by the immensity of the State and its potential wealth, by the fact that depression seemed less marked than further south, by huge stretches of country that look as if they will never be available for productive purposes, and by the seasonal nature of great industries (as the cane milling and the meat works) which close down for months of the year and put thousands of workers on the unemployed list. In some cases the wages are high. The manager of one large industry told us the men were paid thirty-three and a third per cent. above the basic wage, but that would hardly compensate for the periods of unemployment, even if men were all careful to lay aside the extra money for idle days.

## Varia.

The State is fringed with mountains on the eastern side. Copious rains fall at certain seasons. At Innisfail 134 inches had already fallen for the year. The average is 145, but as there were yet four months to run, and two of them in the wet season, some weather records should be broken this year. Splendid rivers are crossed all along the way north. Streams of life they are, bearing prosperity upon their banks. Yet there were dreary reaches of country where the houses were poor, and where the indications were that people knew much of the grim struggle for life's necessities. Regarding em-pargoes and subsidies—interesting topics to people down south as to people up north—we shall not speak, just because they are interesting. A word about mosquitoes instead. They, too, are plentiful. We slept under nets at every place north of Brisbane. The mosquitoes are of huge size, very musical and very formidable. Scots greys, they call one particular species, partly

because of their size and color, and partly because of the paralyzing nature of their attacks. Sometimes they ride in under the net with the patient, in which case the net becomes for them a special privilege, in the nature of a subsidy so to speak, and an embargo so far as other mosquitoes are concerned. "They don't worry me so much as they used to, and I never use a net now," said a former Victorian, which makes it appear that the mosquitoes have the power of inoculating their victims, so that they ply their trade the more conveniently.

## Religion in the North.

The religious life of the northern cities appears to be at a low ebb, as compared with the cities of the south. Little regard is paid to the Lord's day. Considerable buying and selling on Sunday seems to be done in ways that are not seen in the south. Sunday is the recognised day for big sport, and little too, for that matter. Hotels are many, are open till 8 o'clock, and fairly well open at any time. In one of the fine northern towns we visited, there are, so we were told, 26 hotels in one street. The churches have to contend with very adverse conditions, and perhaps don't always contend well. One Sunday evening, in a town where we have no meeting of our own, members of our party attended another. A comment on the warm weather brought from the church organist the remark, "Yes, it was hot playing cricket this afternoon." Before the service the local minister and visiting preacher (not one of our party) were strolling around smoking cigarettes. All of which is probably exceptional, and only shows that in our ignorance we may not have chosen wisely our place of worship.

## Our Churches.

Our own people have some good churches up this northern line. It was our privilege to visit three. We preached morning and evening at Bundaberg, where Bro. A. A. Hinrichsen ministers. The attendance at the Lord's table for the day was 149. A congregation of 250 heard the gospel message. The attendances were about the usual. We came away with the impression of a fine, healthy church, strong in numbers and influence, happy in its preacher, and capable of bearing splendid witness in this important town. The delegation reached Rockhampton, the commercial centre of Central Queensland, on Monday evening, though one of our number, Bro. H. G. Payne, had been with them over the Lord's day. About two years ago Bro. E. C. Hinrichsen conducted a mission in this town. It was a new work—we had no congregation there when he began. The mission was very successful, a strong congregation was formed, a building erected, and a self-supporting work established. Bro. S. Vanham is the preacher. A meeting was called for the evening of our arrival to welcome and hear the delegates. A drenching thunderstorm interfered with the success of the meeting, but we saw enough to know that here is a strong virile body of people, deeply in earnest in their work for God.

Townsville, 800 miles north of Brisbane, is northern Queensland's largest city, with a population of about 30,000. A few weeks before our visit Bro. E. C. Hinrichsen and his party entered this town and again began an entirely new work. The results were remarkable, and a church of 115 members was organised, a building erected, and a preacher, Bro. L. Bowes, called to the work. A few weeks ago these people were strangers to one another, now they are in fellowship in happy service, and are looking hopefully forward to the work of consolidation and progress. We were present at the welcome meeting to the new preacher.

In each of these towns the delegates were hospitably entertained by members of the churches. To these people, so far removed from other congregations of like faith, our visit was regarded as quite an event, and the heartiness of the welcome extended to us certainly added to the joy of the trip north.



# Missions in History.

(Concluded.)

Ira A. Paternoster.

We have already mentioned the name of Francis Xavier. He gave his life for the truth as he saw the truth. As he lay dying of fever off the forbidden coast of China, he said, "Oh, rock, when wilt thou open to my Lord?" Robert Morrison, 255 years after the death of Xavier, singlehanded made the successful attempt to open that rock. His success was doubtless due to the spirit in which he went forth. It was treated by many as a joke, missionaries going to China to evangelise the people. The captain of the ship on which he sailed, learning of Morrison's plans, was highly amused, and said, "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" The answer came back, "No, sir, but I expect God will." God did, as a close study of the last one hundred years will show.

Morrison's great contribution to Christian missions in China was his work of translation. By 1814, seven years after landing, he had translated into Chinese and printed the New Testament, and four years later the old Testament. In 1823 he published the Chinese dictionary in six volumes each as large as a family Bible. In the preparation for this he consulted 10,000 Chinese volumes. The publication cost £10,000, and was paid for by the East India Company. Morrison went on one occasion from Canton to Peking, and in the whole of that journey he met no missionary or Protestant Christian. He lived, however, to see missions established in many parts of the Far East.

## The Dark Continent.

Africa has always been a most fascinating land. Its diversity of peoples, diversity of scenery, diversity of climate, together with many other characteristics, make it a land of romance. In its northern extremity Christianity early found lodgment, only later to die out. "Looking down the early centuries we search vainly for further records of Africa than dim hints of futile attempts to cross her sealed threshold. The spent waves of past humanity seem but to have swept to her edge, and then to have broken and retreated with the tide."

One of the earliest names of later missionary endeavor for Africa is that of Prince Henry of Portugal. Not wholly unmindful of the great wealth which he saw going to other sources, Prince Henry was at least impelled by pure missionary zeal and a great eagerness for the conversion of the savage nations to Christianity. His passionate cry rings through the centuries, "Plant the Cross on some new headland! That is what I want."

Many explorers sought to open Africa for commercial purposes. Naturally we would expect the first of these to be a Scotchman. Two characteristics distinguished Mungo Park, raising him head and shoulders above the long line of African travellers who had preceded him. He was possessed of an unwavering Christian fortitude, and coupled with that was an extraordinary forbearance and consideration for the natives. These qualifications in Mungo Park doubtless did much to pave the way for future missionary work.

## Moffat and Livingstone.

Two names of pioneer missionaries must here be mentioned. Like Mungo Park, they both sailed from the land of the haggis and the kilt. Scotland has made a wonderful contribution to the evangelisation of the world.

Robert Moffat and David Livingstone opened Africa to the gospel. We are so familiar with the story of their work, one has but to mention their names. The tribute of "Punch" on the

death of Livingstone will fittingly serve to close this glimpse into darkest Africa:—

~~"Droop half-mast colors, bow, bareheaded,~~

The leader's success is to a large degree in proportion to the preparation made for his peculiar work. A growing boy sets a high standard for us and makes rigorous demands.

We owe it to ourselves and to those we lead to strive for that measure of health and strength which is the result of careful living. If we "keep fit," have our physical nature in control, and our nerves steady, there will be radiated from our personality such strength and power as will enable us to direct the abundant energies of

From agony of fever, blain and boil,  
'Twas but to crush it down and on again!  
'He knew not that the trumpet he had blown  
Out of the darkness of that dismal land,  
Had reached and roused an army of its own  
To strike the chains from the slave's fettered hands.

## MY JUNGLE SISTERS.

I can see the women trooping,  
Their weary shoulders drooping  
'Neath the burden of their heavy loads

Preparation should be systematic.

Time should be set apart each week, or better each day, sacred to the purpose we have in hand. By beginning early in the week one's mind can be fixed upon central themes, and they can be brooded over so that most essential facts will be ready for presentation when the group meets.

Preparation should be thorough.

One never knows in approaching a group of boys what questions they may ask or what problems they may raise. It is essential there-

"It is better to build a hospital at the bottom of the valley.  
Therefore look after specially the boy."

## VICTORIAN YOUNG PEOPLE'S SUMMER CAMP CONFERENCE.

Arrangements are almost complete for holding the Annual Summer Camp Conference at Cardmain, from December 26 to January 1. The new location will prove very attractive, as there are numerous places of interest close at hand. It is centrally situated and is easily accessible. When men's small prize while worthy work is known!

He lived and died for good—be that his fame;  
Let marble crumble: this is Living-stone."

## Samuel Marsden and New Zealand.

In 1814 the first missionary of the cross landed in New Zealand. His name was Samuel Marsden. Every ship going to New Zealand was warned of the cruel savagery of the Maori. They were cannibals of the worst type. Marsden preached his first sermon through an interpreter on Christmas morning, his subject being, "Unto you a Child is born."

I went to New Zealand in 1918, just over a century later, but what are a hundred years in the life of a nation? I saw Maoris in plenty, doctors, lawyers, members of Parliament, ministers of the gospel, but never a cannibal to be seen. Christianity has brought a wonderful

change to the peoples who inhabit the Islands of the Seas.

John Hunt, John Williams, John Coleridge Patteson and James Chalmers each in his own way wrote an additional chapter in the history of missions in relation to the South Seas.

## Leaders of Boys.

### ION LEADERS NEED.

that the leader who is to be successful should have such broad knowledge of the subject to be dealt with that no matter what question comes up he will quickly locate it in its right relation to the main body of truth, and when larger issues arise he will with open mind go with them in their search for reality.

### Preparation should be Purposeful.

Knowing boys intimately and the main objectives which they have set to work out together, the leader must see that each period contributes to that main purpose. The moments we have with our groups are exceedingly precious. It is the leader's business above all to keep discussions and activities on the main tracks that the goal which they have set may be reached.

the peoples of the New Hebrides are a dying race. If that be so, it is to a very large extent due to the unwholesome influence of a certain type of European, and is all the more reason for our endeavors to save the remnant. We have hundreds of brethren down there, growing into intelligent followers of the Son of God.

### What Missions Have Done.

But we must close. In doing so, let us remind ourselves of what missions have done for the world. There are three outstanding developments for which it may be confidently claimed the teachings of Christianity have been responsible.

First, the increased value set upon child-life. At the time when Jesus Christ was born the exposure of infants by parents who desired the death of their children was the ordinary practice of the day. Even as late as the sixth century it was the practice to place a marble vessel at the entrance of Christian churches for the reception of infants exposed by their parents. Christianity is the only faith which has ever inculcated a genuine sympathy for children.

The second development for which it may be claimed that Christianity was responsible, relates to the care of the sick and afflicted. When Christ was born the whole world did not contain one hospital. It was not until the fourth century that the first hospital was built in Rome by a Christian lady named Fabiola. To-day the mission without its hospital is only partly equipped for service.

### Our First Missionaries.

This paper would be incomplete without some reference to the contribution Churches of Christ have made during the past century to the evangelisation of the world.

On February 7, 1851, Dr. Barclay, the first missionary of the Churches of Christ, reached his field of labor—Jerusalem.

The first of our brethren to die and be buried on heathen soil was Alexander Cross. He went to Liberia, where within two months of reaching the field he exposed himself to the tropical sun and died from the effect.

To-day the American Churches of Christ have workers in China, Japan, India, Philippine Islands, Cuba, Africa, South America, Honolulu and Tibet, and carry on a most successful work in each of these fields.

### Three Great Men.

At least three names are known and beloved because of the inspiration and help they have brought to the churches under the Southern Cross.

(Continued on page 618.)



## The Home Circle.

Conducted by J. C. F. PITTMAN.

Some of the delegates to the Queensland Federal Conference were specially favored. By the courtesy of the Queensland Premier, a representative from each State was given a pass, with sleeper accommodation, for twenty-one days over the Queensland railways. Grateful sightseers, with enquiring minds, set out in various directions on August 22, to see the wonders of the great north State. Four of the number travelled directly to the north on "The Sunshine Route." The spirit of enquiry led us along various lines of investigation. We sought to learn all we could of the natural resources of the country, to see and revel in the beauties of the golden north, and to come into contact with the spiritual forces, particularly as they are represented by our own people, in the widely separated towns of Queensland. Good use was made of the ticket—in our case it was used over 2,400 miles of railway—in eager appreciation of the opportunity presented of meeting people and of becoming acquainted with conditions un-

### INLETS AND OUTLETS.

"What killed the Dead Sea?" some one inquired as a joke, but it might well be considered as a serious inquiry in regard to people. The Dead Sea had and still has inlets, where it gets water, but it has no outlets, and so it grew so stale that people started to speaking of it as being dead. And some folks get just about the same way.

Did you ever know a girl that wanted everything she could get for herself, but who never wanted to give or do anything in return, who was happy? You've probably known girls like that, for they are fairly common, both girls and boys, men and women, who are just naturally selfish. They think that the way for them to be happy is to get as much as possible and give as little in return. They are practically being misers.

It's a remarkably easy habit to get into, and it leads to sure disaster. In one family, the parents had found out how much fun it was to give, so they gave everything. There was plenty of work in the house for the girls to do, but at first they weren't asked to do it, and when they were asked, they had formed the habit of being selfish—and lazy—and they refused. And they "got away with it."

Probably they rather enjoyed it at the time, too. But later on they had homes of their own, and through being selfish they discovered that they didn't know how to do their own housework, or how to work at all. But it had to be done then, and they had to learn.

Doesn't it really disgust you, though, to see people making a dead sea of themselves, without any outlet? They are a regular wet blanket for everybody else, and about as welcome as ants in the picnic lunch. And what do they get out of it? Generally they are grouchy, and as much of a wet blanket for themselves as for others.

But there is something more to it, too, from a health standpoint. A lake gets sick and dies under the same circumstances, and so do folks. Just as a muscle becomes flabby and utterly useless after a time, if it is not used, so do all other parts of the body. Some people refuse to enjoy music, or good times, or anything—they take them in, all right, but keep on being a grouch and refuse to let them out for others to enjoy.

The result is like the woman who sewed buttonholes for most of her life. Finally she was taken out to see the mountains, some wonderful scenery. But she had utterly lost the capacity for enjoyment. That part of her was dead. Instead of seeing lakes and snow-clad slopes, she muttered, "Buttonholes."

After all, an inlet is mere selfishness without an outlet. And the result of it is a dead sea that finds no pleasure even in itself, and that is Magnetic Island.

All the beauty, however, is not to be found in the far north, though it is much more concentrated there. Along the somewhat tedious train route there are many splendid rivers, creeks and ponds covered with water lilies, picturesque mountain ranges, and a variety of scenery to interest the traveller. Each centre has its beauty spots. Out from Townsville is Magnetic Island, reached by a delightful launch trip of a few miles over the placid waters inside the Barrier Reef. The little island has as many

### A MOCKER CONVERTED.

"There was a man, while Messrs. Moody and Sankey were in London, who got out a little paper called 'The Moody and Sankey Humbug.' He used to have it to sell to the people coming into the meeting. After he had sold a good many thousand copies of that number he wanted to get out another number, so one evening he went into the meeting to get something he could turn into ridicule, to put into the paper; but the power of God was present, and the arrow of conviction went down deep into his heart. He went out, not to write a paper, but to destroy what he had written in the meeting, and to tell what Christ had done for him."

There are in the different parts of the State the means of producing practically everything that Australia can produce. We gathered all the information we could on the subjects of growing and milling sugar cane, the cotton industry, the meat works and the like. We were everywhere courteously received, and were piloted round some of the larger centres of industry by guides who delighted to explain as they went, and answer all the questions, wise and otherwise, we put to them. In a general way we were impressed by the immensity of the State and its potential wealth, by the fact that depression seemed less marked than further south, by huge stretches of country that look as if they will never be available for productive purposes, and by the seasonal nature of great industries (as the cane milling and the meat works) which close down for months of the year and put thousands of workers on the unemployed list. In some cases the wages are high. The manager of one large industry told us the men were paid thirty-three and a third per cent. above the basic wage, but that would hardly compensate for the periods of unemployment, even if men were all careful to lay aside the extra money for idle days.

### aria.

The State is fringed with mountains on the

### THE WRONG QUARRY.

With a wild sweep the wind tore round a sudden corner and removed the hat from the head of a respectable and near-sighted citizen who chanced to be passing.

Peering wildly round, the man thought he saw his hat in a yard, behind a high fence. Hastily climbing over, he started to chase it, but each time he thought he had caught it, it got yet another move on.

"Then a woman's angry voice broke on his ears.

"What are you doing there?" she demanded shrilly.

He explained mildly that he was only trying to retrieve his hat. Whereupon the woman said, in wonder:—

"Your hat? Well, I don't know where it is, but that's our little black hen you're chasing!"

## The Family Altar.

J.C.F.P.

Monday.

For where a testament is, there must also of necessity be the death of the testator.—Heb. 9: 16.

In like manner it was necessary, in order that the promise of an "eternal inheritance" might be fulfilled, that Jesus should die. It was re-cognised even under the Old Covenant that ere a will could come into effect there must first be the death of the testator. That covenant, like the new one, was ratified by death, and the blood of the slain victim sprinkled upon the tabernacle and its furniture. So Jesus died, whose blood cleanses us from all sin and procures for us every blessing of the new covenant.

Reading—Hebrews 9.

Tuesday.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Heb. 10: 10.

By the sacrifice of Christ's body, offered "once for all," we are "sanctified," made fit to approach the Father. Such fitness could never have been secured by human merit.

Reading—Hebrews 10.

Wednesday.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—Heb. 11: 3.

This does not signify that worlds were made out of nothing, but that the visible is the expression or outcome of the invisible power that brought everything into being.

Reading—Heb. 11: 1-19.

Thursday.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.—Heb. 11: 33.

Here are a few of the fruits of faith. The chapter contains striking instances of brave achievements and nobly-borne sufferings. Faith manifests itself not only in aggressive deeds but in the spirit of submission.

Reading—Heb. 11: 20-40.

Friday.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12: 1.

"In the knowledge that so great a multitude have witnessed to the truth of God's promises, Christians are encouraged to make for their goal, throwing aside all worldly interests and sinful desires, as runners in a race divest themselves of encumbering garments."

Reading—Hebrews 12.

Saturday.

Jesus Christ, the same yesterday, and to-day, and for ever.—Heb. 13: 8.

Those to whom the apostle wrote are exhorted to cherish the memory of those who had led them to Christ, and instructed them in the truth. Now they are reminded that Jesus Christ, who was their strength and support, remains unchanged, and is able and willing to help and bless them also.

Reading—Hebrews 13.

Sunday.

Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 27.

The Spirit of God in the soul of man produces fruits such as these. Men thus become lovers of God and their fellowmen. The religion which cannot stand such tests as these is not of God.

Reading—James 1.



## Prayer Meeting Topic.

October 8.

THE DAY OF ATONEMENT.  
(Leviticus 16.)

W. Waterman.

"The ritual of the Day of Atonement was the culminating point of the Levitical system." There was no other day like it: "it dealt with all the sins of the whole nation for the full year."

The ceremonies for the day were (to borrow Dummelow's brief) as follows: "[a] The first act of the high priest is to choose the sacrificial victims, to bathe himself, to exchange his official vestments for a garment of white linen, the garment of the ordinary priest. [b] He then presents the sin offering for himself and for his house, and casts lots between the two goats of the sin offering for the people, one of which is to be slain and the other let loose. He then sacrifices his own sin offering. [c] The high priest next enters the Holy of Holies with incense and the blood of his sin offering, which he sprinkles once upon the mercy seat and seven times in the space before it, thus making atonement for himself and his house. [d] He then goes out into the court and sacrifices the goat on which the lot fell 'for Jehovah,' and brings its blood as before into the Holy of Holies to make atonement for the sanctuary and its parts, and to cleanse from them the sins which mingle even with the best service man can offer God. [e] He now takes the goat destined 'for Azazel,' and laying his hands on its head confesses over it the sins of the people, after which a man standing in readiness leads the goat away into the wilderness and releases it. [f] He finally bathes and resumes his distinctive vestments and offers two rams for burnt offerings, one for himself and the priesthood and one for the people, in token of entire consecration to the service of God. At the same time he burns the fat of the two sin offerings, the flesh of which is taken outside the camp and burnt away."

We can see in this striking ritual "a foreshadowing of the atonement wrought by Christ." (See Heb. 9: 12, 24-28.) Notice a few points. (See Milligan's "Scheme of Redemption.")

1. This annual offering proved the insufficiency of all the daily, weekly, and monthly sacrifices offered during the year. "For it is not possible that the blood of bulls and of goats should take away sins. . . . We are sanctified through the offering of the body of Jesus Christ once for all."

2. Aaron's offering for himself and his house was intended to show the imperfection of the Levitical priesthood. "Hence Aaron was required to lay aside his golden garments, and to enter the Most Holy Place" as an ordinary priest. But "we have such an high priest, who needed not, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's."

3. The two goats for the sin-offering of the people illustrates the two aspects of the sacrifice of Christ, which meets both God's requirements of justice and men's need of mercy—both "covers" our sins, and consigns them to oblivion." In virtue of Calvary God says of us, "Their sins and iniquities will I remember no more."

4. The solitariness of Aaron in the offices of the day sets forth the alone sufficiency of Christ for our salvation. "And there shall be no man in the tabernacle when he goeth in to make an atonement in the holy place. . . ." Of Christ we read, "Neither is there salvation in any other."

5. The part of the people was self-humiliation, fasting, and prayer. "It is a sabbath of rest unto you, and ye shall afflict your souls."

"Alas! and did my Saviour bleed  
For such a worm as I?"

TOPIC FOR OCTOBER 15.—THREE DAYS OF FEASTS.—Lev. 23: 1-14.

## Our Young People.

Conducted by WM. GALE.

### Successful Leaders of Boys.

THE PREPARATION LEADERS NEED.

The leader's success is to a large degree in proportion to the preparation made for his peculiar work. A growing boy sets a high standard for us and makes rigorous demands.

We owe it to ourselves and to those we lead to strive for that measure of health and strength which is the result of careful living. If we "keep fit," have our physical nature in control, and our nerves steady, there will be radiated from our personality such strength and power as will enable us to direct the abundant energies of youth.

Time also is needed and effort is required for the cultivation of our devotional attitudes. Unless we can come forward from the secret place where we have enjoyed moments of reflection, meditation and prayer, the experience we desire to share with others simply will not happen. We cannot be conductors of spiritual energy unless we have been in touch with the sources of that power ourselves.

When it comes to teaching, direct preparation also is needed. So supremely important is this task that we should at any cost secure the time necessary for preparation, and go to our appointments with material well mastered.

Preparation should be Systematic.

Time should be set apart each week, or better each day, sacred to the purpose we have in hand. By beginning early in the week one's mind can be fixed upon central themes, and they can be brooded over so that most essential facts will be ready for presentation when the group meets.

Preparation should be Thorough.

One never knows in approaching a group of boys what questions they may ask or what problems they may raise. It is essential therefore

that the leader who is to be successful should have such broad knowledge of the subject to be dealt with that no matter what question comes up he will quickly locate it in its right relation to the main body of truth, and when larger issues arise he will with open mind go with them in their search for reality.

Preparation should be Purposeful.

Knowing boys intimately and the main objectives which they have set to work out together, the leader must see that each period contributes to that main purpose. The moments we have with our groups are exceedingly precious. It is the leader's business above all to keep discussions and activities on the main tracks that the goal which they have set may be reached.

Preparation should be Practical.

In the last analysis the values we desire to attain will be impossible unless everything is fitted in to the actual experience of the members of the group. It is their lives we desire to develop. It is their problems we seek to help them solve.

A leader should face his group Sunday or week-day with his plan well in hand. In the first few moments the attention is won or lost, gained or scattered. He needs to have a general outline of the task to be undertaken, but leaving plenty of room for spontaneity and for the introduction of new angles which members of the group may present. The successful leader will see to it that the closing moments of the group are well ordered. However far the discussions may wander, he will be prepared to bring them to the main point of issue, and to see that no half-baked impressions are carried away.—"Creative Leadership."

"It is better to build a fence at the top of a cliff than a hospital at the bottom of it."

Therefore look after the Bible School scholar—and especially the boy.

### VICTORIAN YOUNG PEOPLE'S SUMMER CAMP CONFERENCE.

Arrangements are almost complete for holding the Annual Summer Camp Conference at Castle-maine, from December 26 to January 1. The new location will prove very attractive, as there are numerous places of interest close at hand. It is centrally situated and is easily accessible. Young people's leaders and those interested in young people's work should at once make plans

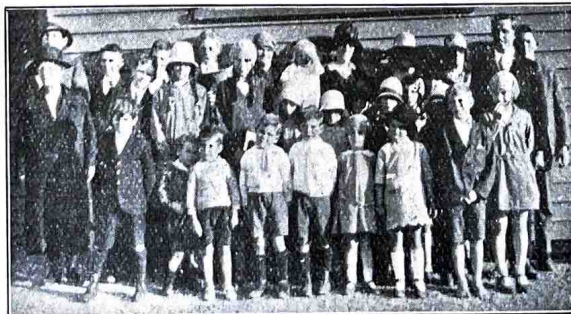
to attend. Further particulars will be issued at an early date.

### NEW TENNIS COURT AT ROMA, QLD.

The new tennis court for the Roma church was opened on Aug. 30 by the Mayor, Ald. Brock. The court was constructed by voluntary labor by some of the men of the church. This should prove a valuable asset in the work amongst the young people.

### BIBLE SCHOOL, BOY CREEK, Vic.

We are pleased to print a picture of the Bible School at Boy Creek, Vic. Helpers from Merbein, including Mr. Geo. Chislett (on right of picture), assist in conducting the school. Bro. and Sister Henderson, who were pioneer members of Merbein, are residing at Boy Creek. Mrs. Henderson is on left of picture.





## Foreign Missions.

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

### MISS ELSIE CALDICOTT RETURNS THANKS FOR LETTERS OF SYMPATHY.

In a letter just received from Miss Elsie Caldicott, she expresses her appreciation of the many letters received from all over Australia, and asks that the following intimation be made in the "Christian." She finds it impossible to answer each kind letter individually.

"Herewith I wish to sincerely thank all members of Federal and State Foreign Mission Committees, also all brethren and sisters, who so kindly sent me letters of sympathy and remembered us in prayer during our time of sorrow and bereavement of our dear, loving mother. The manifold expressions of Christian love, comfort and appreciation of my sweet mother's life have made me realise, as never before, how wonderful is the bond of fellowship in Christ Jesus. His love makes all possible. Gratefully yours in his service,—E. M. Caldicott."

### ANN SIMMONS' BUNGALOW.

All will be interested to have some particulars of the Ann Simmons' Bungalow as supplied by Miss Edna Vawser. She writes:

"You will see by the address that Miss Foreman is actually living in the new bungalow, and is already entertaining a visitor. I consider myself highly honored to have the privilege of being the first guest. I came over on Friday, the day Miss Foreman had her furniture and other personal belongings sent across. Although I did not do much to help, it was rather thrilling to have a little part in the fixing of a brand-new bungalow.

"Yesterday the men finished their work in the diningroom; in fact one young carpenter stayed until 7.45 p.m. fixing the curtain rods. You should have a peep at the home. There are pretty blue net curtains on the glass doors and windows. The built-in cupboards are filled with crockery and glassware. All the woodwork is varnished. The dining and small tables are very well made, and when they are polished will look handsome. The dining-room chairs are waiting to be caned, but for the present three others have been sent from the Magarey Bungalow. Miss Foreman has two rugs on the floor which give the room a homey appearance. The kitchen and store-room look inviting. All the utensils are new, and the stores were unpacked on Friday evening. Altogether the place is charming, and reflects great credit on Mr. Hughes, who has thought of and built in so very many little extras, but which make a house more like a home. Probably these comforts have not cost anything extra in actual cash, but certainly a lot of thought and planning. Mr. Hughes has been untiring in his efforts to make it a success, and I am sure all who live in this bungalow will thank him.

"Most of the work in connection with the bungalow has been done by our own Christian tradesmen and orphans and settlement boys.

"Last evening we planned a little surprise for Miss Foreman. Mr. and Mrs. Hughes unfortunately were not able to come, but Mr. and Mrs. Bolduan came along and brought a few very useful tins and cans which they banged at the door on their arrival. Miss Foreman had quite a start, but when she saw who it was she was quite pleased. She had said two or three times to me, 'Do hurry up, and we will go across and see Mrs. Hughes,' but I nearly exasperated her in my dilatoriness. However, when I hadn't another excuse left Mr. and Mrs. Bolduan appeared. We spent a very pleasant evening together at this almost dedication of the single ladies' bungalow."

### WOMEN'S EVANGELISTIC WORK AT BARAMATI.

Mrs. Nellie Hughes sends the following interesting report:

"During the past twelve months the women's evangelistic work has been going on steadily in Baramati and the nearby villages and wasties. Owing to the plague being in the town, and the consequent necessity for the people to live outside the town in huts, we have been able to reach women whom before we could not even meet. The high-caste women gathered around the Bible-women daily, and listened eagerly to the gospel story.

"Until about four months ago our Bible-women had never been allowed to enter a high-caste home; but one day recently they went into the home of a Lingayet in the town, and found a large number of women gathered there. No one attempted to turn the Bible-women out, and the Hindu women were very interested in asking questions and listening to the story of Christ. When about to leave the women were pressed to stay and take tea with the Hindu women, which they did, and were urged to come back again and tell more about Jesus Christ.

"On all sides we hear the same story, that the Hindu people, who were formerly so unapproachable, are daily growing more anxious to hear about Christ and his teaching, and look eagerly for the visits of the Bible-women. We feel convinced that there are many secret believers, like Nicodemus, even amongst the high-caste people.

"One elderly Lingayet woman attends the church services almost every Sunday. We hope that the coming year will see some of these people come right out on the side of Christ.

"For many years the Bible-women have been conducting a Bible class in the Settlement for the women there on Sunday mornings. From time to time we have seen results of this work. During the last six months thirteen women from the Settlement have confessed Christ and been baptised into his name. These new converts are very earnest and faithful and regular in their attendance at the church services.

"In April last, at the suggestion of one of the women of the church, I gave to each member of the women's class four annas (about five-pence) with which to trade. About twenty-five women made articles of food or clothing, or traded with other things during the hot weather, and when I returned from the hills I collected from them Rs. 24 (£1/16/-). This money was handed into the church last Sunday in the special offering for Home Mission work. In addition to those who traded, five or six of the new converts, Bestar women, brought along one or two annas each. We are so pleased with this result that we intend to do the same thing next year."

### BIRTH OF DAUGHTER TO DR. AND MRS. OLDFIELD.

We are very pleased to announce that on Thursday last, Sept. 25, a daughter was born to Dr. and Mrs. Oldfield, Dhond, India. Both mother and baby are doing well. We extend our sincere congratulations to the doctor and his good wife on the coming of this daughter.

### FOR SALE.

Mallee Roots (trimmed), well loaded, £3/5/- per truck.—H. Perkins, Danyo, Vic.

PIANOS AND ORGANS by best makers at very low prices; terms arranged. Ward Bros., Smith-st., Collingwood, opp. Ackmans', and Errol-st., North Melbourne. J 3566.

### COMING EVENTS.

OCTOBER 5 (Sunday).—Camberwell Church Anniversary. 11 a.m., Dr. G. E. Moore; 7 p.m., Mr. J. I. Mudford. Soloist, Mr. E. D. Bickford. Old and new friends very cordially invited.

OCTOBER 5.—Swanston-st. evening service will be broadcasted from station 3DB, the "Herald" will broadcast station. The cantata, "Gallia," will be rendered. The sermon theme will be "Immortality."

OCTOBER 5, 12 & 15.—Sunshine Bible School Anniversary Services in Masonic Hall. First Sunday speakers: afternoon, Wm. Gale; evening, Dr. W. A. Kemp. Second Sunday: afternoon, H. J. Patterson; evening, W. H. Clay. Tea available for visitors. Bright singing by the children. All welcome. Concert, Wednesday, Oct. 15.

OCTOBER 5, 12 and 15.—Carnegie Church of Christ Bible School Anniversary. Sunday, Oct. 5, 3 p.m., Mr. Ivor Burge, of Y.M.C.A.; 7 p.m., Mr. Reg. Enniss. Sunday, Oct. 12, 3 p.m., Programme by kindergarten; 7 p.m., Mr. J. E. Shipway. Special singing by scholars under leadership of Mr. J. Tinkler. Wednesday, Oct. 15, 8 p.m., Concert and Demonstration by scholars. Admission, adults 1/-, children 6d.

OCTOBER 6 and 10.—Hampton Bible School Anniversary. Sunday speakers—A. E. Gray, Dr. G. E. Moore and K. A. Jones. Thursday—Demonstration and Prize-giving. All welcome.

OCTOBER 8 (Saturday).—The ladies of Camberwell Church of Christ are holding a Rainbow Fair, to be opened at 3 p.m. by Mrs. Mahony, and continued for the evening. Wattle Park tram to Derby-st. Hearty welcome to all.

OCTOBER 12 and 15.—Ringwood Church of Christ Ninth Anniversary Services. Sunday, Oct. 12, speakers, 11 a.m., Mr. T. H. Scambler, B.A., Dip.Ed.; 7 p.m., Mr. W. T. Atkin. Wednesday, Oct. 15, 8 p.m., Public Meeting. Speakers, Dr. W. A. Kemp, Mr. A. R. Benn. Musical programme. Supper. Offering.

OCTOBER 12, 15 and 19.—Cheltenham Bible School Anniversary. Special speakers for Oct. 12.—11, W. G. Graham; 3, J. E. Webb; 7, Jos. Plummer. Conductor, Val. Woff. Wednesday, Oct. 15, 8 p.m., the cantata, "Mary of Bethany," and interesting items by the juniors. Oct. 19, 11 and 7, Robt. Raikes' commemoration. 3, Prize-giving. Old and new friends cordially invited.

OCTOBER 12, 15 19.—Footscray Bible School Anniversary services. Speakers, Sunday, Oct. 12: morning, 11, Dr. Hinrichsen; afternoon, 3, Trevor Morris, from station 3LO; evening, 7, Dr. Kemp (Conference President). Wednesday, 15th, annual concert in St. John's Hall. Sunday, Oct. 19: morning, 11, D. D. Stewart; afternoon, 3, G. E. Moore, Swanston-st. church; evening, 7, D. D. Stewart, evangelist. Tea provided for visitors.

OCTOBER 12, 19 and 22.—Lygon-st. Anniversary Services. Oct. 12 and 19, special services and singing by scholars under leadership of Mr. W. J. Davidson. Oct. 12, 3 p.m., Mr. A. J. Fisher; 7 p.m., Mr. A. E. Forbes. Oct. 19, 3 p.m., Mr. A. E. Forbes; 7 p.m., Mr. Reg. Enniss, Cantata, "The Life of Christ," composed and written by our musical director, Mr. Davidson, harmonised by Mr. E. Pittman, presented by our scholars. This is something special. Come. Everybody welcome. Wed., Oct. 22, 8 p.m., Great Annual Demonstration by scholars. Good programme assured. All past pupils and friends invited to rally round the old school. Show your interest by your presence. Do not forget the dates; mark them down in your diaries now.

OCTOBER 13.—Middle Park Phi Beta Pi Reunion Social in the church at 8 o'clock. All past members please regard this notice as a personal invitation.

OCTOBER 15.—Glenferrie Church of Christ Hall, Oxley-rd. Wednesday, Oct. 15, Recital (Dramatic and Humorous), Violet Howgate, L.L.C.M., and Will Fielding, assisted by Etta Bernard and Ben Moy Ling. Admission, 1/6. Proceeds for Ladies' Aid.



## Here and There.

A final reminder: Annual Offering for the College of the Bible, October 5.

Burwood (N.S.W.) reports one confession on Sept. 28. Last Saturday evening a social was held in honor of the successful candidates at the recent Sunday School examinations.

The urgency in the appeal for the College of the Bible has been intensified by the receipt of a request for the repayment of £300 which was loaned to the Board of Management at call. The Board is grateful for the help received in this way, and appeals to the brotherhood for a liberal offering on Sunday.

During recent weeks groups of College students have conducted the week-night services of a number of our Melbourne churches. Middle Park, Cheltenham, Moreland, Northcote, Brighton and Ascot Vale have been visited, the services being much appreciated. The lady students have visited various mission bands and spoken or conducted meetings.

On Sept. 28, at the young people's meeting, Queenstown, S.A., Sister Mrs. Stacy gave her farewell address before leaving for missionary work in Central Australia. At the morning service two young ladies were immersed and received into fellowship, together with Mrs. Burford by transfer from Mile End. At Bible School certificates gained by scholars in the Scripture examination were distributed. Bro. Brooker preached at night.

At a recent demonstration Kaniva (Vic.) girls' mission band made a display of approximately 500 articles made during their winter session. This magnificent effort reflected very great credit on the superintendent, Sister Methven, and her band. Splendid interest has been manifest at evening services, and Bro. Methven's replies to questions have been greatly appreciated. A wonderful spirit of enthusiasm prevails in all departments.

During the school holiday week 22 of the boys of the Burwood Boys' Home, Vic., were received into the homes of church members at Echuca, Kyneon, Warracknabeal and suburbs of Melbourne. They were both well cared for and happily entertained. On Sept. 14 four of the boys were baptised at Surrey Hills by Bro. L. E. Stevens (who acts as chaplain). Dr. Kemp was the speaker on that occasion. Bro. Stevens has a staff of six willing helpers to assist him with the Sunday School.

At Caulfield (Bambra-rd.), Vic., the church and auxiliaries are united for service. 34 of the Y.P.C.E. went to the City Mission on Sept. 14 to help with free breakfasts. The ladies' social circle paid an appreciated visit to the Cheltenham Home last week. On Sept. 21 five were welcomed by letter, two by faith and obedience. The chapel was full morning and evening on the 28th; 157 broke bread; two were immersed. The address by Bro. Youens on "Where is the Church Christ Built?" was listened to with great attention.

On Wednesday evening, Sept. 24, nearly thirty brethren—University graduates and undergraduates—met at Victoria Coffee Palace, Melbourne, in response to an invitation sent out by Dr. W. A. Kemp (Conference President) and Dr. C. C. Sharp. A happy time of fellowship was enjoyed around the dinner table. Dr. C. C. Sharp presided, and numerous speeches were made. The suggestion that a permanent association of University men be arranged was approved, and a small committee was appointed to consider details. It is felt that a closer fellowship of the men throughout the State would be helpful to them and could contribute to the welfare of the churches.

At Mosman, N.S.W., on Sept. 14, a memorial service to the late Mrs. Button was well attended. The J.C.E. society is collecting one mile of halfpennies towards reduction of building debt; the church treasurer has received 1,680 (£3/10/-) out of total 63,360 (£132) as first instalment. Y.P.S.C.E. birthday club has contributed £2/2/- to same object. H. G. Harward exhorted on "Personal Evangelism" on 28th.

Considerable progress is being made in the preparation of the new hymn book. The committee has decided to call it simply "Churches of Christ Hymn Book." The Austral Co. was able to send the first batch of pages to be stereotyped this week. Churches who are contemplating securing fresh supplies of hymn books would be well advised, if at all possible, to wait for the new book, which is designed for use at all services. It is early yet to suggest prices, but due announcement will be made.

Annerley church, Q., enjoyed a recent message from Bro. Payne on "The Only Way." Sept. 14 was observed as Youth Sunday, when the young men conducted morning meeting. At night Bro. Young conducted a baptismal service. At the close of his gospel address five young people confessed Christ. Two fine meetings were held on Sept. 21. Bro. Young spoke at both services on "The Bible." Sister Munro's daughter Jean was received into fellowship. At night another young woman made the good confession.

Bro. S. J. Southgate spoke at Enmore, N.S.W., on morning of Sept. 21. Bro. Paternoster's evening subject was "The Lord's Day." The meeting was large. From 5.30 to 6.15 the choir sang from 2BL, and at night sang well. Miss Masie Clark rendered a solo. There was a good school with several new scholars. In the recent examinations the school received one first prize, three thirds, one highly commended, eighteen honors and twelve passes out of about forty who sat. This was due to the careful training of Dr. Verco and Mrs. Paternoster.

At Semaphore, S.A., Bro. and Sister R. Stacy (missionaries elect to the aborigines) gave farewell messages at a combined J.C.E. and I.C.E. meeting and morning service on Sept. 14. E. H. Randell, of Port Pirie, preached on evening of Sept. 21. Sept. 28 was Bible School anniversary day. In the morning Bro. B. W. Manning gave a very interesting talk on "When God Speaks." One was received into fellowship. In the afternoon the school rendered the service of song, "True Bravery," compiled by the preacher. At night, to a crowded audience, Bro. Beiler gave an illustrated talk on "Youth Voyaging." The singing throughout the day, under the baton of Bro. McKenzie, with Miss Bowen at the organ and an orchestra, was splendid and greatly enjoyed.

The Show Day Conference, under the auspices of the Women's Mission Bands and Christian Men's Association of Victoria, was held in Lygon-st. chapel on Sept. 25. Bro. T. R. Morris presided at both afternoon and evening sessions. Addresses were given in the afternoon by Mrs. A. R. Main and Dr. W. A. Kemp on the subject, "The World in the Church." The discussion which followed was of a very helpful nature. Evening addresses were delivered by Mrs. T. H. Scambler and Mr. W. Graham on the theme, "The Church in the World." Discussion again followed. Bro. Alan Searle conducted the congregational singing, and solos were rendered by Misses Allison Murray and Edna Morley, and Messrs. A. Searle and R. Morris. About 100 sat down to tea, which was amply provided by Mrs. T. R. Morris and lady helpers.

There were large attendances on Sept. 28 at Lidcombe, N.S.W. Bro. H. Larcombe, of North Sydney, exhorted. Adult Bible Class is growing. At gospel service there was a good congregation. Three boys from the Dundas Home confessed Christ. Bro. Crossman's subject was "Baptism: Is it Sprinkling or Immersion?"

Bright singing and happy messages characterised Shepparton (Vic.) Bible School anniversary on Sept. 21. The visit of Bro. Gale was greatly appreciated. Bro. Andrews conducted the singing by the scholars. The morning meeting for worship was very fine, Bro. Funston, of Bendigo, presiding. The scholars' tea and concert on Monday were highly successful. Bro. Gale distributed the prizes, and an enjoyable programme of singing, recitations, dialogues and concerted pieces was rendered by the scholars. Good meetings on Sept. 28, when services at Cosgrove were resumed. Following a forceful message on "Pilate's Question," a young man decided for Christ.

The "Order of Service" prepared by Mr. R. Ambrose Roberts for use on Temperance Sunday, either in Sunday School or as the children's portion in the morning service, is proving very popular. Over 3,000 copies have already been despatched, and it is apparent that every State in the Commonwealth will participate in its use. Scripture reading, prayer and instructive dialogue are all combined in the "Order of Service," which makes a complete and self-contained service occupying about 25 minutes. The "Order," printed on a four-page folder, costing only 4d. per dozen (postage extra), may be obtained from the Publicity Department, Victorian Prohibition League, 174 Collins-st., Melbourne, C.I.

### BIRTH.

OLDFIELD.—On Sept. 25, at "Winterbourne," Dhond, India, to Dr. and Mrs. G. H. Oldfield—a daughter (Dorothy Zait).

### DEATH.

HOLMES.—On Sept. 13, at her residence, Williamstown, S.A., Margaret Harriet, beloved wife of Josiah Smith Holmes, and loving mother of Ron, Thelma and Marjorie. At rest.

### IN MEMORIAM.

BURROWS—THOMSON.—In loving memory of our dearly loved son, Pte. Keith Burrows, killed in France Sept. 29, 1918; also his dear comrade Horace (Curly) Thomson, died of wounds Oct. 4, 1918.

"They shall not grow old, as we who are left grow old.

Age shall not weary them, nor years condemn. At the going down of the sun, and in the morning,

We will remember them."

—W. and M. Burrows, Hampton.

PARKER.—In loving memory of Alban, who passed from this life on October 1, 1928.

"Time takes away the edge of grief,

But memory turns back many a leaf."

—Inserted by his mother, Beat, Harry and Melva.

WINSOR.—In ever loving memory of William Andrew, dearly loved husband of Clara Winsor, who passed away Sept. 29, 1913; also our loved Myrtle, who passed away Aug. 6, 1921. Ever remembered.

### WANTED.

Fairfield Church of Christ requires the services of a part-time evangelist. State salary and particulars in application. Applications close Oct. 31. Address J. Northeast, 32 Rayment-st., Alphington, Vic.

Brother, age 31, fifteen years' experience general office work; capable book-keeper; can handle correspondence, all clerical work; well educated, hard and energetic worker; well recommended; wants employment.—R.M., c/o Austral Office.



## South Australian Sisters' Conference.

The twenty-fifth annual conference of the sisters of the churches in South Australia was held on Friday, Sept. 19.

The President, Mrs. Win. Green, capably led each of the three sessions, all of which were well attended. The devotional portions of the meetings were in the hands of Sisters Burgess and W. Beiler.

All of the reports revealed that good work had been accomplished throughout the year. Several rallies had been held and emphasis placed on Home Mission, Foreign Mission and temperance work.

The financial statements, ably presented by Mrs. Bond, revealed the following:—Home Mission Fund: Commencing balance, £85/7/10, receipts, £110/4/-; expenditure £120; balance in hand, £75/11/10. Foreign Mission Fund: Commencing balance £64/9/5, receipts £139/7/-; expenditure £131; balance in hand £72/16/5. General Fund: Commencing balance £5/15/9, receipts £18/16; expenditure £18/18/6; balance in hand £5/13/3. Conference Luncheon Fund: Commencing balance £6/1/-, receipts £2/11/6, balance in hand £8/12/6. Temperance Fund: Balance to commence £3/8/5, receipts 12/-, balance in hand, £4/0/5.

Greetings were received from a wide area, including India, Miss F. Cameron, Matron Elsie Caldicott, Miss Edna Wawser; China, Mr. and Mrs. A. G. Nicholls (Yunnan); Tasmanian and New South Wales Sisters' Conferences; Federal Foreign Mission Board; College of the Bible; South Australian Home Mission Department; Minda Home; Sister Mrs. Palmer, of Valparaiso; and Wolfram-st., Broken Hill.

The President, Mrs. Green, in her presidential address, emphasised the fact that Christians were a royal priesthood, and as such should offer a sacrifice of praise acceptable unto God; a holy nation who should never lose identity as such; and a peculiar people, a purchased possession, possessed of the Spirit of the Lord Jesus Christ.

Mr. Roy Coventry, in opening his address, expressed appreciation of the grand work the sisters were doing for the work in India, and told that despite the unrest the gospel was still being sought after and great numbers were being added to the Christian church each month. The work amongst the criminal tribes was particularly pleasing in its results, and Christ was winning his way into the hearts of these tribes people.

Taking as his subject, "They that be For Us," Mr. J. A. Wilkie addressed the attentive evening audience, suggesting ways and means by which the country could be rid of the curse of the liquor traffic.

A deputation from the prohibition and social problems committee in the person of Bro. Jas. Gordon stressed the need of more earnest effort to overcome the evils with which we are faced at the present time.

The sessions were brightened by musical and vocal items. Mrs. A. Penrose and Miss H. E. Read rendered a duet; Mrs. L. V. Mathews, L.A.B., a solo; and Miss M. King, Mrs. A. Penrose, Messrs. Penrose and Langlois, a quartette.

The following officers were elected:—Mrs. James Gordon (president), Mrs. A. Downs (vice-president), Mrs. A. L. Read (secretary), Mrs. E. Bond (treasurer), Miss H. Grant (assistant secretary). Superintendents of Committees: Mrs. W. E. Black (Home Missions), Mrs. Theo. Edwards (Foreign Missions), Miss E. West (hospital), Mrs. F. Harding (prayer meeting), Miss E. Garland (obituary), Mrs. F. Burgess (temperance), Mrs. E. Cant (Dorcas), Mrs. E. J. Whitwell (literature).—S. E. Riches.

SEWING.—New machines from £9/5/-; used machines, any make, from 50/-, guaranteed. Ward Bros., Repairers, Errol-st., North Melbourne. Established 41 years. Phone, F 3985.

## North-Western District Conference, VICTORIA.

A very successful conference was held at Warracknabeal on Sept. 17 and 18. At a welcome meeting to delegates from the various churches Mr. C. Lang, president of the conference, tendered a welcome. Addresses were given by the president and Mr. J. E. Shipway; these were of a very high standard, and were greatly appreciated. Conference assembled at 11 a.m. on Thursday, when reports were given from the churches. Luncheon was prepared by the sisters of the Warracknabeal circuit (Brim, Warracknabeal and Minyip). At the afternoon session, all were delighted with the addresses given by the president for 1930, Mr. G. Hughes, of Warracknabeal, and Mr. J. E. Shipway, of Melbourne. It was resolved to hold the conference for 1931 at Horsham. The evening public meeting was very largely attended. Enjoyable items were rendered by the young people of Warracknabeal, under the leadership of the preacher. Mrs. Westerndoft also delighted with her solo, and Miss Lorna Pang by her elocutionary effort. Addresses were given by the secretary of the conference, Mr. R. W. Payne, of Horsham, and Mr. Shipway, and were greatly appreciated. The song service was led by Mr. E. Blair, of Horsham. An offering was taken for social service.

## Missions in History.

(Continued from page 613.)

The visit of G. L. Wharton to Australia was the signal for a forward move in Foreign Missions. What a giant he was! Those of us who were privileged to meet him either here or in America will never forget his saintly influence. I see him now, tall, thin, growing weak, as he stood before a gathering of ministerial students pleading for a Bible college for his India.

Dr. W. E. Macklin came to us with a breadth of vision and enthusiasm and inspiration which still abides in our work. When the true history of Christian missions in the Orient is written, the name of Dr. Macklin will be amongst those given pride of place. Not that he would wish it, for he was a very humble man, seeking only the glory of God and the extension of his kingdom.

Shelton of Tibet will some day come to have the same ring as Mackay of Uganda, or Livingstone of Africa. Though never visiting Australia,

his life and works are well known to us. We have frequently travelled with him the high mountain passes, or gone down into the valley to render help to some lone Tibetan. Standing, we have watched his skilful hand as he extracted the bullet from some poor unfortunate who had fallen victim to the brigands, little dreaming the time would come when he himself would pass, unattended, by one of those self-same bullets. We knew Shelton, we lovers of the missionary cause—yes, we may reverently say, "Whom having not seen, we loved."

The third great development has been the abolition of slavery. Ethelwalch, King of the South Saxons, moved by Wilfred, had 250 of his slaves baptised and set free, and thus early was seen that Christ Jesus had come to set free them that were bound.

We have been living in the past. We have tried in brief space to tell the story of the progress of Christianity from the time of the apostles to our own day. Naturally there have been great gaps. Important names have been left out, epoch-marking events have been passed over.

Now we must look again toward the future. We shall remember that Xavier is dead, Carey, Livingstone, Shelton and others have finished their work. But Coventry, Oldfield, Anderson, MacKie carry on. Shall we leave them and our dark-skinned brethren in the hour of their greatest triumph and say, "You must now walk alone"? Or shall we make it possible for them to receive the reinforcements they so badly need? This is the hour of challenge. God has led us hitherto, and shall lead. We shall not turn back. The work is his; we are but to go forward at his bidding. Let our motto for tomorrow be, "Into the future with God."

## Offerings for Foreign Missions

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## Obituary.

**ANDERSON.**—Mount Compass church, S.A., has been called upon to part with Sister Mrs. G. A. Anderson, wife of our esteemed deacon. She received the home-call as a result of a motor accident on the way home from the morning service on Sept. 14. Our sister was only 49, and was the mother of twelve children, five of whom are active members of the church. She was held in high esteem for her consistent living and faithfulness to the church. Her mortal remains were interred in the Methodist cemetery, Willunga. E. W. Pittman held a short service in the home, assisted by Mr. Durbin, of Strathalbyn, and at the grave Mr. Killmartin, the Methodist minister, took part in the service. To the husband and family we extend heartfelt sympathy and prayers that they may realise the abiding presence of the Comforter in their hour of sorrow.—E. W. Pittman.

**ANDERSON.**—Deciding for Christ thirty-three years ago at North Fitzroy, Vic., Mrs. Louis Anderson entered into her rest at Garfield on Sept. 12. Her faith was evidenced by a life of church activities in Bible School, as church organist, and in ladies' class, and other departments of service as occasion offered. The thoroughness of her grip of the eternal was revealed when disease invaded her life. For several years she suffered greatly; the last few years especially. Affliction revealed the fine gold of her trust in the patience and submission with which she faced the long weary months of exhaustion and anguish. Confidently she passed out into the eternal. Surrounded by the loving care of her husband, mother and sister and brothers, her last hours were made as bright and as comfortable as possible. She was laid to rest in Spring Vale cemetery.—J.W.B.

**BUCKINGHAM.**—On Aug. 30 we laid to rest the remains of our young Bro. Mervyn Buckingham, the only son of Bro. F. E. Buckingham, evangelist of Bassendean church, W.A. Our young brother gave his heart to the Lord as a child of 11½ years, at Northam, and was baptised by his father. He was always active in the Lord's work, and at the time of his death, at the early age of sixteen years, was secretary of Bassendean C.E. Society. An impressive service in the chapel was conducted by Mr. Hunt, assisted by Messrs. Wakefield, K. Robinson, Hutson and Dundas (Methodist minister), the building being crowded with sympathetic brethren and friends. At the graveside another large crowd gathered, when Mr. Hunt, assisted by Messrs. Dean, Saunders and Stirling, conducted another impressive service. On Sunday, Sept. 14, a memorial service was held in Bassendean chapel, when Bro. Hunt preached to a large congregation. The sympathy of the brethren goes out to our Bro. and Sister Buckingham in their sad loss.—H.B.

**HARMER.**—On Sept. 12 Mrs. W. Harmer fell asleep at the age of 59 years, after some months of illness. She had not enjoyed good health for some years, so consequently was not able to meet with the church as much as she desired. Our sister by her quiet and kindly nature won the love of all who knew her. Her body was laid to rest in the Horsham cemetery, Vic., in the certain hope of those who die in the Lord. Deepest Christian sympathy is tendered to all who mourn her loss.—R.W.P.

**PROBYN.**—On morning of Sept. 11 Bro. Arthur Probyn, of Wedderburn, Vic., entered into his rest, after a brief illness. Our brother was held in high esteem by all. He was a Christian gentleman, one who strove to follow the example of the Master he loved. We commit his dear ones, especially his wife, children and mother, to the care of our great Comforter, our Lord Jesus Christ.—T.G.H.W.

**SALTER.**—On Sept. 9 Mrs. J. D. Salter, who was Miss E. M. Beasy before her marriage, daughter of Mrs. J. E. Beasy, of Dunolly, passed away

at the district hospital, Dunolly, Vic. Sister Salter came from a fine pioneering family of the church there. Her whole life was spent in service for the Lord. The memories of our sister are highly esteemed not only in the church but the whole district of Dunolly. She was aged 29 years, and left four children and a devoted husband. The deepest sympathy of the church is expressed to the many bereaved relatives and friends in their hour of sorrow.—D. C. Ritchie.

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## Christian Men's Association CHURCHES OF CHRIST IN VICTORIA.

"Fittingly joined together."—Eph. 4: 16.

Apart from the general aims of the Association, the following particular aims have been set as the objectives for 1930:—

1. Every male member of Churches of Christ in the metropolitan area to be a member of the Association.
2. Efforts to be made to more effectively use the talent of our membership.
3. Definite educational work to be undertaken in connection with the propagation of a greater knowledge of our plea.
4. Regular Quarterly Central and Monthly District or Group Meetings to be held.

The men of the churches are urged to co-operate with the Council of the C.M.A. in the efforts made to achieve the above aims.

President.—T. R. Morris, 20 Windermere-cres., Middle Brighton, S.5. 'Phone, X 2343.

Secretary.—J. L. Ward, 6 McPherson-ave., Carnegie, S.E.9. 'Phone, U 2612.

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## MESSAGES FROM THE WORD.

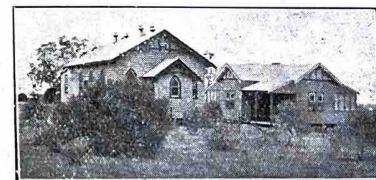
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## News of the Churches.

### Tasmania.

**Launceston.**—Bro. and Sister Collins have returned from holidays in Queensland refreshed in health. The church rejoices in the decision to hold Federal Conference at Launceston in 1932. During the absence of the evangelist the platform was acceptably filled by the following: Bren. H. Stevens, R. Edmunds, C. A. Thorneycroft, P. Duff and J. Foot. Church anniversary services on Sept. 21 were well attended, Bro. Collins delivering splendid messages. The church choir rendered acceptably special music at the gospel meeting. The half-yearly business meeting of the church was held on Sept. 24. Bro. P. Duff presided over a representative gathering. Church reports revealed that steady work had been accomplished. The meeting unanimously decided to extend to Bro. F. Collins an invitation to continue as evangelist for a further term. The church has had fellowship with Bro. C. Garland, of Perth, W.A., formerly one of the pioneers of the church at Launceston. A men's conference and tea on Sept. 21 was attended by nearly thirty brethren, and a happy and profitable time was spent. Good meetings on Sept. 28. At a well-attended gospel service many strangers were present. Bro. Collins delivered a powerful and convincing address on "Should Christians Keep the Seventh Day?"

### Western Australia.

**Kalgoorlie.**—Bro. Wilcox gave a helpful message at the breaking of bread on Sept. 21. At the gospel service Bro. Waterman continued his series of addresses on the Ten Commandments. On Sept. 24 the church held a successful sale of work.

**Harvey.**—The work is progressing favorably under the guidance of Bro. Larsen. One brother has been welcomed to fellowship after immersion. Teachers and scholars are enthusiastic in their work for the Bible School anniversary. All meetings are well attended, and a brotherly spirit prevails.

**Bunbury.**—Splendid meetings on Sept. 21. At the "Sea Service" at night Bren. Holmgren and Moignard gave personal experiences at sea, with spiritual applications. Solo by Sister Bouett and part-song by Sunny Circle were much enjoyed. At the conclusion of Bro. Thomson's message, "The Saviour on the Sea," one came forward to be restored to fellowship.

**Fremantle.**—On Aug. 31 two lads and a young woman decided for Christ, and three were received into fellowship on Sept. 14, after baptism during the preceding week. The "land fund" being extinguished, a "renovations fund" has been opened to redecorate interior of building. The sisters recently held a demonstration and displayed the gifts for Foreign Missions. They have made 32 quilts for India, and have a host of small articles, many being received at a successful gift evening. Bro. Clarrie Saggars was recently presented with a handsome leather bag by the Bible School, prior to his marriage.

**Subiaco.**—An excellent spirit continues. Splendid attendances at the Lord's table. Bible School and Bible Class are well attended. At gospel service the building is packed each evening. The gospel team continues its good work. Two teams went out on Sept. 21—to Redcliffe and Palmyra—encouraging reports being received from the churches where the teams have been working. Midweek prayer and Bible study meetings are well attended. The musical department gave the cantata "Joseph" on Sept. 17. On Sept. 19 a number of the young people held a social to bid farewell to one of the young men of the church, Bro. Eddie Samuels, who has gone to America.

### Queensland.

**Rockhampton.**—On Sept. 21 a young girl was immersed. In the morning Bro. Vanham spoke on "The Law of the King's Household," and at night on "What Can a Man Believe?" The Bible School enrolled five new scholars. An appeal for food and clothing, for families in need, was generously responded to by members and the ladies of the Dorcas Society. The ladies have prepared a large box of clothing for India.

**Zillmere.**—On Sept. 12 a lantern lecture was given by Bro. H. W. Hermann on China, an interesting and profitable evening being spent. Collection for F.M. amounted to £1/15/-. Meetings are fairly well attended. On Sept. 14 Bro. Willis exhorted, and Bro. Beckett preached the gospel. On Sept. 21 Bro. Beames exhorted, and Bro. Willis gave the evening address. Y.P. class and Sunday School are doing well.

**Townsville.**—On Sept. 21 there was a fairly large gathering at the Lord's table. Interest is maintained, and greatly encourages the preacher, Bro. Bowes, in his task. He addressed the church on "The Temple of God." Bible School is well attended, and excellent service is rendered by the teachers. Cases of distress have been brought under the notice of Bro. Bowes, and an appeal made by him was responded to in gifts of food and money. Midweek services are appreciated. Working bees have completed cleaning up, slight alterations, and erection of front fence. Bro. Morris will assist with the mission to commence in the near future.

### Victoria.

**Gardiner.**—Bro. Gebbie addressed two good meetings on Sunday last. There were two baptisms at evening service.

**Moreland.**—Good meetings on Sept. 28. Bren. A. J. Fisher and H. Rasmussen were the speakers. One lady received into fellowship, and four others immersed.

**Colac.**—On Sept. 25 the church held a pleasant social. Bro. Jackel is working very hard for the uplift of the church. The young people are planning to form a club.

**Kyneton.**—One young man confessed Christ on Sept. 14, Bro. Macnaughtan speaking. Messages were enjoyed from Bro. W. N. Bartlett, of the College, on Sept. 21. Enthusiasm is shown in the Bible School rally just commenced.

**Fitzroy.**—On morning of Sept. 28 Bro. Rough addressed a good meeting on "The Challenge of Christ." In the evening there was a large attendance. Bro. R. Sheppard led song service, and Bro. R. Rough spoke on "Exchanging Souls."

**St. Arnaud.**—During September helpful morning addresses were delivered by Bren. Hall and McDermott. On Sept. 10 Sister Bray was joined in marriage with Mr. Quainton. Previously a kitchen tea had been given them by members of the church. Attendances are well maintained.

**Ararat.**—On Sept. 14 there was a good attendance, when a "Favorite Hymn Night" was held, illustrations of the hymns being thrown on a screen by lantern. On Sept. 25, Mr. Lang gave a lantern lecture in the Town Hall in aid of the church.

**Geelong.**—Meetings on Sept. 28 were well attended. Bro. F. T. Saunders' message on the College of the Bible was much appreciated. Bro. Clipstone preached in the evening on "A Great Day Coming." A successful social was held on Sept. 24, to aid the renovation fund.

**Fairfield.**—A successful Sunday School anniversary was held on Sunday, Sept. 28. All meetings for the day were well attended. At the afternoon session Bro. T. R. Morris addressed the children on "Influence," and in the evening Bro. J. Plummer gave an interesting address on "Daniel."

**Doncaster East.**—At the evening meeting on Sept. 21 Mr. Lack, of China Inland Mission, was the speaker. On Sept. 28 Mr. Dow, of the College, spoke in the morning. Gospel meeting attendances are improving under the leadership of Mr. Thomson, whose messages are greatly appreciated.

**Melbourne (Swanston-st.).**—Very good attendances at both services on Sept. 28, and excellent sermons from Bro. Moore. Morning address was on Romans 16, and evening topic was "Why I Believe in God." Amongst visitors were Bro. John Ludbrook and Miss Ludbrook, from Dulwich, S.A.

**St. Kilda.**—Meetings for the past two weeks have been fair. Bro. Grundy addressed all meetings on Sept. 21. Three young Bible School scholars made the good confession, two of whom were baptised on Sept. 28. The Bible School is practising for anniversary under leadership of Mr. Musgrove.

**North Williamstown.**—On Sept. 28 Bro. Saunders was on holiday. Bro. Swallow, of Footscray, spoke in the morning, and Bro. Giles in the evening, both addresses being very helpful. The sisters held a very successful sale of work on Sept. 16. All departments of the church are working smoothly.

**Noble Park.**—On Sept. 28 Bro. Brooke spoke on Christ's need of every member at his table. Five were received into the church, two by faith and obedience and three by letter. There was a good attendance. One young lady confessed Christ. In the afternoon Bro. Brooke's subject was "Citizens in the Kingdom."

**Brighton.**—Much interest is shown in the Junior Christian Endeavor, a record meeting being held last Sunday morning. On that date 120 partook of the emblems, and Bro. Swain delivered an interesting address. In the evening two young people responded to Bro. Webb's appeal, and two were baptised.

**Wangaratta.**—All meetings were well attended last Lord's day. New scholars in school. Bro. Arnold's gospel subject was entitled "Peculiar People." A young man confessed Christ and was baptised, together with another who had previously taken the stand. The Bible School picnic on Saturday was enjoyable.

**Port Fairy.**—The vestries, recently remodelled, are a great improvement. The work was done as a labor of love by a young brother. On Sept. 6 members and friends gathered at the home of Bro. and Sister Kelly, the occasion being a farewell to the late secretary. A presentation was made to her in view of her approaching marriage.

**Cheltenham.**—An "in memoriam" service for Bro. J. Organ (one of the pioneer members) was held on the evening of Sept. 28. At the close of Bro. Wakeley's address two adults made the good confession. Four students from the College of the Bible conducted the prayer meeting on Sept. 24, and gave addresses on different phases of College life.

**North Richmond.**—Bright services have been held the last few Sundays. Attendances at Lord's table have increased. A scholar from the Bible School confessed Christ last Sunday night. Bro. Sparks has given inspiring addresses at the gospel meetings. The school is in a healthy condition. The efficiency campaign has a lot to do with the increase of numbers.

**South Yarra.**—An enthusiastic combined meeting of the diaconate and all leaders of church auxiliaries completed plans for the sale of work. Miss Cook, superintendent of C.E., has returned temporarily to Devonport, Tas. On Sept. 28 Bro. Ladbroke was the speaker. In the evening, addressing an extra large audience, he used a large scale map. An elderly woman confessed Christ.

**South Melbourne.**—Bro. Waterman delivered excellent addresses on Sept. 28—"A Word to the Middle-aged," and "What a Chance." A session of song preceded the gospel service, at which a young man sang a delightful solo, and at the conclusion of the address a young girl of the Bible School decided for Christ. Attendances at morning services have been increasing, and midweek prayer sessions also are improving.



**arlton (Lygon-st.).**—Fine addresses were given by Bro. Alex. Wilson on Sept. 21, and Bro. R. Raisbeck on 28th. Bro. Fred. Saunders taken the gospel services during September. There was a much improved congregation on day evening. The choir rendered the anthem, "The Lord is My Shepherd"; Miss J. Lowe soloist. Bro. H. Watson is being well received in his pastoral visitation.

**lenferrie.**—Good meetings have been held during the last two weeks, with interesting addresses from Mr. Williams. On Sept. 18 the church choir, augmented by a number of visitors, gave a splendid rendering of the cantata, "The Haymakers," under the leadership of Mrs. Bennett. A very enjoyable picnic was held on Sept. 20 at Boronia by Endeavorers and friends. The Bible Class is going through a course of study on the "Life of Christ." The cricket club again at work.

**Sunshine.**—Meetings are well attended. On Sept. 14 Bro. Giles, of Williamstown, gave the morning address. Bro. Smith conducted the gospel service. Bro. Thomas is conducting the singing each Sunday evening, his services as song-leader and his fine solos being much enjoyed. On Sept. 21 Bro. Thompson exhorted, and Bro. E. preached at night. Miss Dickens, of Preston, sang a solo. On Sept. 28 Bro. Edwards spoke morning and evening. Bro. Thomas sang two solos. At night a young man and a young lady confessed Christ.

**Oakleigh.**—Meetings are well attended. On Sept. 21 Bro. Mudge spoke in the morning. Preparations are being made for the S.S. anniversary. Bro. Russell conducting singing. One young lady made the good confession at the close of the evening service. Bro. Mudge's subject being "Judge Not." Sept. 28, church anniversary Sunday. Bro. Mudge addressed both meetings. An offering for the building fund amounted to £43. The Rainbow Around the Throne was Bro. Mudge's theme at night, when one lady made the good confession.

**Castlemaine.**—All were pleased to see Bro. Fryor after illness. Bro. Earle recently asked the congregation for favorite texts, and found that John 3: 16 was the most favored. He preached from that verse on Sept. 21. At the half-yearly business meeting of the church arrangements were made for diamond jubilee celebrations to be held the first Sunday of December. At the fortnightly meeting of the Y.P.S., a "magazine evening" was enjoyed. The ladies' help assembly had an enjoyable meeting on Sept. 25, when the box was packed for the mission fields.

**Warrnambool.**—Sept. 21, good meetings. Bro. Gooday's morning address was on "The Disobedient Prophet." In the evening Bro. Norris gave a fine address on "Christian Baptism." Sept. 28, splendid meetings. In the morning Bro. Norris spoke on "The Church and Amusements." In the evening he gave a splendid address on "The Plea for Christian Unity." The Ladies' Aid are packing a box for the foreign fields, clubs and Sunday Schools contributing gifts. Sister Scott, recovered from illness, was welcomed back on Sunday. Attendances at mid-week meetings are increasing.

**Preston.**—Continued excellent meetings are reported. Morning speakers recently were Bren: J. D. Lang, Fisher and Rasmussen. On Sunday evening, Sept. 21, at the cricket club church service, Bro. Fisher preached an excellent sermon on "The Gospel of Sport"; a male choir assisted. On Sept. 8 there was a joint installation of new chaplains of K.S.P. (Bro. A. E. Ferris), and P.B.P. (Sister Mrs. Morgan). A training class for young men was started on Sept. 23. An excellent service was held on Sept. 14, Bible Sunday, and an offering taken for B. & F. Bible Society. The K.S.P. participated in Y.M.C.A. sports on Sept. 27, gaining third place in inter-club championship. Sister Norman has been welcomed back from her trip to England. Bro. Greenway, from Wagga, has also met with the church. Bro. and Sister C. Cockroft and family have been received into membership.

**Drummond.**—The church was pleased to welcome Bro. and Sister H. Saunders, from Williamstown North. Bro. Saunders' exhortation on 1 Cor. 1: 24 was splendid. Bro. Baker spoke in the evening, when a young lad from the Bible Class confessed Christ. The church has suffered a loss in the death of the aged Sister Mudford, who was called home on Sept. 17. The sympathy of the church is extended to all the bereaved.

**Pakenham.**—Anniversary services were held on Sept. 14, when Bro. R. Rough, of Fitzroy church, was the morning speaker. On Sept. 17, at the annual church business meeting, the following were elected to office: Bren. Ritchie, E. Iliff, Whitley, G. T. Brown and J. Smethurst, church officers; Bro. Ritchie, treasurer; Bro. E. A. Iliff, secretary; Bro. E. Smethurst, auditor; Sister Alice Counsel, organist. Sister J. Counsel, who for the past years held the office as treasurer, was thanked for her work. The church regrets the loss of Bren. Selby and Alan Lee, who have moved out of the district. Meetings on Sept. 21 were well attended. On the 28th meetings were fine, Bro. Boettcher speaking in the morning on "Running the Race," and in the evening on Luke 19: 1-10. A fine spirit prevails.

### South Australia.

**Port Pirie.**—On Sept. 21 there were good meetings. In the absence of Bro. Randall at Conference, Bren. McDonald and Bottrall were the speakers. Splendid meetings on Sept. 28. Bro. Randall was the speaker, his evening subject being "Returning to God." Choir rendered an anthem.

**Croydon.**—Work is progressing favorably. Meetings are well attended, and great interest is being taken in Bro. Brown's addresses. The Intermediate C.E. Society was again successful in winning the banner. At the close of Bro. Brown's address last Sunday evening a young man from the Bible School confessed Christ.

**Adelaide (Grote-st.).**—The past week has been fully taken up with the Conference, several meetings of which were held in Grote-st. In the morning of Sept. 28, Bro. G. T. Walden gave a very interesting address. In the evening Bro. J. Wiltshire preached. Meetings are well attended. Sunday School work is very encouraging.

**Williamstown.**—Attendances continue fair. On Sept. 14 Bro. A. Bain spoke in the morning and Bro. G. Philp at night. Bro. W. Bain spoke on the morning of Sept. 21. No meeting was held in the evening. Sister Holmes has passed away after a long illness. The sympathy of the church is extended to Bro. Holmes and family.

**Kadina.**—Meetings maintain an average attendance and interest. On Sept. 21 a helpful exhortation was given by Bro. J. Williams. At the gospel service Bro. H. J. Rose preached. On Sept. 28 Bro. F. Greig gave an uplifting message on "God is Love." Bro. S. R. Trenwith's message at night was appreciated. All auxiliaries are in a healthy condition.

**Cottonville.**—On Sept. 14 Bro. F. Evans gave an excellent message, and Bro. Riches preached the gospel. On Sept. 21 Bro. Riches gave an encouraging message to the church. After Bro. J. Warren's inspiring gospel message, a young married lady confessed Christ. The C.E. Society again won the shield for best work during the year. The juniors came second.

**Broadview.**—The first meeting of the church was held in Druids' Hall, N.E. Road, Walkerville, on Sept. 21. 31 were present at morning meeting, 26 partaking of supper. A good muster of children and teachers were present in the afternoon. There were 51 at gospel meeting. Bro. Howell gave a good address. The first work put in hand by this new cause was the promise to forward a weekly contribution to a sister studying for the F.M. field.

**Wallaroo.**—On Sept. 14 the Bible School held its anniversary. The chapel was packed for all services on Sunday, when Bro. W. Russell, from Prospect, delighted with his talk. On Sept. 16 a concert was held. Bro. L. Jackson conducted the singing. The anniversary was a great success. On Sept. 20 the S.S. picnic was held at the North Beach. Church work is progressing

well. There was a record attendance of 53 at prayer meeting on Sept. 25.

**North Adelaide.**—The work is progressing very well lately. This is partly owing to the formation of a Young Worshipers' League in connection with the gospel service. On Sept. 21 a young man confessed Christ. The Sunday School is growing, a capable secretary organising the work. The C.E. is greatly interested in missionary work. The Band of Hope is being reorganised. Two Bible School scholars gained prizes in the recent Scripture examinations. Bro. Gray's messages are greatly appreciated.

**Fullarton.**—Bro. Riches' messages are much appreciated. On Sunday, Sept. 7, Bro. Banks gave an uplifting morning address. At night Bro. Riches immersed two who had confessed their Lord. On Sept. 14 a young woman confessed Christ. On Sept. 21, two were received into fellowship. The sympathy of the church goes out to Bro. and Sister Harold Arthur, who were bereaved of their infant daughter. Junior C.E. meetings keep up—thirty present. The tennis club has commenced. On Sept. 28 Bro. Train spoke at night forcefully.

### New South Wales.

**Wagga.**—Good meeting on morning of Sept. 28. Bro. Methven exhorted on "Practical Thanksgiving." Bro. and Sister Potter, from Western Australia, returning from the Federal Conference, had fellowship with the church. At the annual business meeting on Sept. 25, all retiring officers were re-elected. Bro. Follett is in Junee Hospital as the result of an accident.

**Petersham.**—A flower service was held on Sept. 21. Flowers were sent to Children's Hospital, Camperdown. Gifts of provisions were received and given to the needy. The Bible School secured two first prizes and one other prize in recent Bible Schools' examination. There were good attendances at all services on Sept. 28. Bro. Arnott preached on "A Life Transformed by Jesus." There has been one addition by faith and baptism since last report. The sewing circle contributed some articles to the mission box for India.

**Broken Hill.**—On Sept. 21 the closing services of the Bible School anniversary were held. E. G. Warren gave a good morning message on "The Teacher and the Bible School." In the afternoon J. P. H. Tilbrook, M.A. (Methodist) delighted all with his address. At 7 p.m. E. Tregilgas, L.Th. (Methodist) gave a splendid address to parents. There were excellent congregations on the Thursday. A. Clark presided over another good congregation and distributed the prizes. W. Harris, secretary, gave a good report. The singing of the scholars was excellent, John Cremer being conductor. Mrs. R. Tishburn is now out of danger, though still in hospital. Les. Warren gave a good address at Railwaytown on morning of Sept. 21. Mrs. Gourlay is again ill. The mother of the evangelist is still dangerously ill.

### ADDRESSES.

L. A. Bowes (preacher Townsville church, Qld.).—Wills-st. West, Townsville.  
T. Emmanuel (secretary Townsville church, Qld.).—Aitkenvale, Townsville.  
E. A. Iliff (secretary Pakenham church, Vic.).—Nar-Nar-Goon, Warragul Line.

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Australia is now passing through a trying experience, and many of her people are suffering. There has been extravagance on the part of Governments and people, and now the time of reckoning has come. Business is not what it was, and so the profits and dividends of some have declined, although the balance sheets of some of the banks show very little decline in the profit made, and at least two companies have shown greater profits the past year than during the year before. Many are out of work, and some have lost, while others are in danger of losing their little homes. Selfish men are taking advantage of the difficulties some others are in. Salaries and wages are being reduced, taxation is increasing, and the cost of living has not yet come down to any appreciable extent. Instead of setting an example, the Federal Parliamentarians are hanging on to their large salaries and great privileges, and the City Council very wrongly proposed to increase the salary of one of its servants by £1,000 per year, while cutting down the wages of the lower paid men.

This is a time for the church to revive that feature of apostolic Christianity which provided for those in need in the church (see Acts 2: 45, 6: 1-4, 11: 29, 1 Corinthians 16: 12, et. al.).

And this is a time for stress to be laid upon the spiritual rather than the material, and on God rather than on sport. Men have been seeking the material to such an extent that God has been almost, if not entirely, forgotten. We need to be taught to "seek God's realm and his goodness," then necessary food and clothing will be ours, as such is the divine promise. (Matthew 6: 25-34.)

Our newspaper men and others have not a proper sense of values, and so sport occupies the premier position. Instead of being recreation, it has, to many, become the chief thing of life. It occupies the most prominent place in our daily papers, and often the church seems to place as much stress upon such as upon piety. This needs to be altered, and if the present experience enables us to do it, then it will have been good for us to have passed through it.—"The Christian Messenger," N.S.W.

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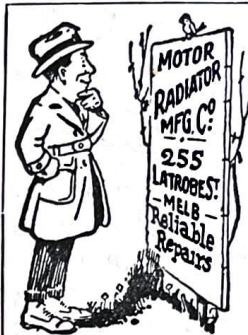
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