

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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## "In Good Standing and Fellowship."

EVERY reader of this is familiar with the phrase "in good standing and fellowship," which occurs in nearly every church letter commending members of one congregation to the fellowship of another.

"Letters of commendation" are referred to in the New Testament. Apollos received such on his departure from Ephesus, and so his successful work at Corinth was inaugurated. The passage in which Paul alludes to the Corinthians as themselves being his epistle suggests a well-known custom. The wisdom of church letters is obvious and needs no argument. By them Christians are helped, and are ensured a welcome and introduction to congenial service in a new place. By them also churches are strengthened and safeguarded, and sometimes escape the wiles of the spoiler. Very frequently in the course of church history have men of the type described by Jude crept into churches and wrought much mischief. Our own movement has suffered. Churches have at times been too credulous and have accepted glib talkers and self-commended preachers. It is no reflection on any person to ask that he produce a "letter of recommendation." Until he does this, he ought not to be surprised if he has to make his way and prove himself before he has an opportunity of publicly representing the brethren.

Care in the sending of church letters is desirable. Possibly a little more instruction to the members as to the great desirability of immediately linking up with a sister church should they be removing from a district would help to reduce our apparent losses by "removal and revision of rolls." All members who travel ought—as most do—to carry with them letters attesting their Christian standing and church membership.

### Stereotyped letters.

As a rule our churches use the same form of church letter. The body of the epistle is printed, and only the names and date have

to be written. There are some advantages in this procedure. Probably the letter reads better than would the production of some church secretaries. Again, the common form seems to harmonise with the spirit of democracy which exists in the Church of Christ. The letter witnesses to the glorious privilege which Christians of all degrees and attainments share in common. That we are privileged to be members of the church which is Christ's body is the big thing. We are not all equal in ability or in faithfulness; but our different attainments are not so important as is the thing in which we are agreed. The distinction between one who has been translated into the kingdom of God's Son and one who remains in the kingdom of darkness is so great that it dwarfs all differences which exist in God's people. The uniform church letter proclaims the best thing of all.

On the other hand the stereotyped letter often comes short of perfect justice. It is used to describe the status of the most Christlike saint grown old in the service of the Master, one whom his brethren delight to honor. It is also used of the very ordinary Christian who has made no special contribution to the work whether by his spirituality or by his labors. It is, alas, further used of the "member" who has only escaped discipline because of a

certain laxity in modern church government. The departure of the saint may be lamented by the church—the going of another (the bumptious brother, the constant critic, the man of very dubious character) may be an occasion for rejoicing. Yet each is passed on to a sister church in precisely the same terms. It is not quite fair either to the subjects of the letters or to the churches receiving them. If we would give due thought to the careful statements of Paul, and the discriminating words of praise he uses in the salutations of Romans 16, we might learn how an apostle would wish the thing to be done.

### "GOOD" standing?

What does it mean for a member of the church to be "in good standing and fellowship"? The tribute is a noble one, provided the words are employed with a true sense of their value. It ought to mean more than that a person is counted to be a member, to be "in fellowship."

Here is Bro. A. Once upon a time he was regular in attendance at worship, his zeal was apparent, and his help was great. But for the past twelve months his love has declined, and his zeal has flagged. He has been absent for weeks. If A. remove, dare we say that he is "in good standing"? The sad fact is that many churches have not on an average much more than half the membership present at the breaking of bread on Lord's day morning. Some members with a plea for weekly communion have a practice of spasmodic or only occasional attendance. Can these truthfully be said to be "in good fellowship"?

B. is a chronic grumbler. He is very bad tempered and exceedingly difficult to live with. He is narrow and intolerant. The razor's edge is broad in comparison with the illiberality of his character, and the nether millstone is soft as compared with the hardness of his heart. But we have not seen it wise or necessary to discipline him. B. will probably be transferred

### Whose Parish is the World.

*Never—once—since the world began  
Has the sun ever once stopped shining.  
His face very often we could not see,  
And we grumbled at his inconstancy;  
But the clouds were really to blame, not he.  
For, behind them, he was shining.*

*And so—behind life's darkest clouds,  
God's love is always shining.  
We veil it at times with our faithless fears,  
And darken our sight with our foolish tears,  
But in time the atmosphere always clears,  
For his love is always shining.*

John Oxenham.

# "Ye Are Not Your Own."

G. J. Andrews.

to some unsuspecting church as "in good standing." But the statement does not make him so.

C. has sundry most objectionable characteristics. He is nearly a loafer. He smells of dirty tobacco, and produces a pipe in the porch. He is by no means a teetotaler. His conversation is rarely "of grace," though frequently "seasoned with salt." How is he to be described in our letter?

D. once was a good fellow. But the cancer which eventually led Judas to betray his Master for the price of a slave's ransom is manifestly at work within him. The love of money has seized him; he to our mind is an example of the "covetous man who is an idolater." Rich in this world's goods as he is; it would pain him to give to the Lord's work. For manifest reasons, his favorite hymn is "I'm glad salvation's free." Can we truthfully use the stereotyped letter as a means of saddling another church with a new responsibility?

E. is indecorous and indiscreet. He is a backbiter, and a whisperer. His reputation is a shady one. He does not pay his debts. Why should E. be transferred with the same declaration as is made of a brother beloved for his work's sake, a saint grown Christlike with the passing years? We know not why.

In one of her stories Beatrice Grimshaw describes a character thus: She "was selfish as a cat, as greedy as a fowl; she talked scandal like a hospital sister; was not above small, safe acts of dishonesty, and she had never in her thirty-odd years of life done a disinterested kindness to any human being. But she was good." Will the satire be lost on us? Shall we be content to say that a person may be a nominal Christian, or one merely by accident or hairsbreadth escaping discipline and yet be declared to be "in good standing and fellowship"?

A closing word. Suppose we apply it to ourselves—in what standing are we? It is more profitable to examine ourselves than to decide regarding others. Let us be as charitable as we can with our brethren and as strict as possible with ourselves.

## Myself and I.

I have to live with myself, and so  
I want to be fit for myself to know;  
I want to be able as the days go by  
Always to look myself straight in the eye.  
I don't want to stand, with the setting sun,  
And hate myself for the things I've done.  
I want to go out with my head erect,  
I want to deserve all men's respect,  
But here in the struggle for fame and pelf  
I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.  
I can never hide myself from me;  
I see what others may never see;  
I know what others may never know;  
I never can fool myself and so,  
Whatever happens I want to be  
Self-respecting and conscience-free.

—Selected.

## I.

When Livingstone had returned to England from his first journey in Africa, a friend asked for his autograph. "I know what I'll write," he said; "I'll just write out the text that I call my own special text." Here is what he wrote: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The text, of course, is from Paul's letter to the Corinthians. The apostle has written of the awfulness of sin, but he seeks to draw them from the allurements of evil by a wonderfully constraining truth. "Your bodies are the members of Christ!"

"What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?"

"And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 20).

## II.

"Ye are bought with a price!" and it is the manner and circumstance of this purchase that is the mightiest fact for Christians.

In his new book, "Twelve Tests of Character," Dr. Fosdick has a chapter entitled, "A High Opinion of One's Self." We are told, "Ex-President Eliot, of Harvard, says that the strongest appeal that he was ever able to bring to bear on wayward boys, consisted in making clear to them how much they had been sacrificed for, and how much their failure would mean to those who cared." . . . "When anything is sacrificed for, from a battle-flag to a boy, it gains sacredness."

On one occasion as David and his men were resting near Bethlehem which was in the hands of the enemy, the King, half aloud, gave expression to a longing of body and heart, "O that one would give me to drink of the water of the well of Bethlehem, which is by the gate!" The utterance was overheard by a couple of his bearers, and after a daring adventure they brought from the well some refreshing water. To David the water was sacred. Though thirsty, he stood bowed before God and poured it out a holy offering, saying, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" But our lives are infinitely more sacred, by reason of still greater cost. It is that same apostle who reminds us "Ye are bought with a price," who exclaims: "God forbid that I should glory save in the Cross of Christ." Paul knows that Calvary is the greatest wound on our God who bought us for himself. "To have been the object of such love is to become too valuable to waste."

## III.

We are bought for God's habitation.

"One of the distinctive marks of Christianity at its best," says Dr. Fosdick, "is that it teaches men to hold a very lofty opinion of themselves. They are children of God, made in his image, destined for his character. Not an outward temple, but the inward shrine of man's personality with all its possibilities and powers is seen to be infinitely sacred."

Scripture addresses Christians thus: "spiritual houses," "temples of God," "the body of Christ." Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And again, "Abide in me and I in you." The realisation of Paul was, "I live, yet not I, Christ liveth in me." And so he labored for others, "That Christ may dwell in your hearts by faith."

The ermine, a beautiful little animal found in the frozen regions of the north, is remarkable for its snow-white fur. If frightened by a shot from the hunter's gun, it makes for its den in the earth, only to find that the artful hunter has besmeared the entrance with mud. On observing this the ermine stands still facing the peril rather than cause the defilement of its pure white fur.

Greater to be cherished by a man or woman is the indwelling presence of our Lord.

Dr. Harrington C. Lees tells that a friend of his years ago was tempted by a poor sinful woman on Plymouth Hoe. "There is one thing that has always kept me clean," he said to her: "the thought that my body is the temple of the Holy Ghost." "How dare you talk to me like that!" she fiercely rejoined, but soon there broke a storm of passionate tears. Repentance had come when she felt the force of so tremendous a truth.

## IV.

We are bought for God's purposes.

(1) Think of the fact in regard to life's most sacred relationship. A man should know very early that he is to be God's husband for some wife; and a woman that she is to be God's wife for some husband. There are many ways in which such a realisation should preserve one; but I would remind you of one matter. E. S. Woods in "Everyday Religion," says, "Influenced by the presentment of life which they see at many theatres and cinemas, and in a certain type of novel, they learn to think of love as something easy, exciting, pleasurable, irresponsible, unfettered by ordinary restraints, something to be gazed at, feasted on, directed, toyed with; and so they come to play with love in their own experience, and thus work both grievous hurt on other

lives, and for themselves, fritter away in little bits, cheaply and unthinkingly, that which is the very highest thing in all the capacity and heritage of their manhood. This is the real harm in flirtation—flirtation that is something more than merely 'innocent.' It takes without giving, or it gives that which it has no right to give." That flirtation that is "playing at being in love," Dr. Gray calls, "a silly and unworthy occupation which saps the real love power in men and women."

In a story of last century called, "The Heavenly Twins," the writer tells of a young man who had spent his younger days in a veritable Sodom. He tries in vain to win the woman who could and would have loved him had he been the pure man she had believed he was:

"You would have loved me, then, if I had lived a different life?" he said.

"Yes," she answered, "I should have loved you. You were born for me. Why, Oh why, did you not live for me?"

"I wish to God I had," he answered.

"You meant to marry always," she said. "You treasured in your heart your ideal of a woman. Why could you not have lived so that you would have been her ideal too, when at last you met?"

"I wish to God I had," he repeated.

"Ye are not your own: ye are bought with a price"—for the one to whom God would join you in his appointed time.

(2) Think of the fact, briefly, in relation to the privilege of parentage—of being fellow-creators with God. On private sacred occasions, young men and young women should remember that they are not their own, God has bought them to be the parents of little children unborn. Surely they would see a grand reason for the assertion of ownership by God.

(3) Lastly let us remember *a matter suggested by Paul*: "Ye are bought with a price; be not ye the servants of men."

No Christian should ever be guilty of slovenly, niggardly work, no matter how unappreciative the employer, for our service ought to be done not unto men but unto God. And surely we can understand why God has bought our labor? Robert Louis Stevenson describes the voyage of a schooner, the "Norah Creina," through a storm. She fought against wind and waves and won. What helped her through the storm? She was very strongly built. Stevenson says, "God bless every man that swung a mallet on that tiny and strong hull! It was not for wages only that he labored, but to save men's lives."

"Ye are not your own: ye are bought with a price"—to do work that enables God to save others from poverty and disease, from sin and death.

V.

At an English hospital, the doctors had decided that a poor man's arm must suffer amputation, when the late Sister Dora persuaded them to try and save it; by dint of the most careful nursing the man recovered

and the limb was saved. When the sister was in her last sickness, the man used to call to inquire about her, and he would leave the message: "Tell Sister Dora that her

arm rang the bell." Are not these hands, these eyes, these feet, all these faculties, powers and members of our personality, his who loved us and gave himself for us?

## Losing the Scriptures.

We read that at times in past ages there was a dearth of the Word of God. "The Word was precious in those days; there was no frequent vision." That is, God did not speak often—why should he and how could he? There were few listeners. A dearth of the Word of God—it is the most terrible of all dearths. But God cannot speak to people who will not hear.

Then we read also of the *last word*. The word had been spoken to men, heard, loved, written down, studied, but as time went on it was neglected and even the written word was lost. It was so once in the days of Josiah, the ancient Hebrew king. When the temple, which had almost fallen into ruins, was being repaired a copy of the book of the law was found and lo, a great revival resulted. Revivals always spring out of the Word—whether read in Josiah's time, in Luther's or in Campbells. If the Word of God be lost man can neither hear nor speak the highest things.

Is it possible to lose the written Word now? Think how it pours from the press. Day and night always the printers are at work on the Bible. It is the "greatest seller" among books and whatever else one may possess he feels that he must have a Bible also. His library is not complete without it, his office is bleak if a copy is not there. One is like a crippled man who has lost his staff if he owns not a copy of the Book. And yet for many people the Bible is a dead letter, it is a book inaccessible—it is a lost book. How? Why?

The Bible is lost to those who have not enough love for it to read it. In this way it is certainly lost to them as if buried in the debris of a forgotten house, or chained with iron ring to the stone wall of a monastery.

People also may lose the Bible by the substitution of other books for it. Books about the Bible may be read instead of the Bible itself. This is a very easy and specious way to lose the great Book. There are those, even in preaching or teaching the Sunday school lesson, who study themes and select proof texts from the Scriptures to prove their points instead of drawing themes and ideals from the Bible to guide their lives. Thus the Book is crowded out except as a kind of "pony" or witness dragged in to substantiate a statement made by some one who speaks "out of his own head." Kept up long, that results in the use of some popular topic in place of the Bible itself.

The Bible may be lost by institutionalism. This happens when decrees and deliverances of convocations and councils become the

rule and authority of life instead of the word itself. In such a way creeds have crowded out the Book and interpretations have kept people from the original sources. We must give all due weight to interpretations whether they be in the form of the historic creeds or whether the utterances of scholars, but we must never forget to read the Bible itself as the very Word of God to our own souls. For the Bible is lost to us unless we read, study, and inwardly digest it for our own spiritual guidance and upbuilding. Each man has his own problems of life and therefore each man must seek God's will and God's light upon his own life. That is what gives the Bible to him and what vitalises it into living reality as the Word of God.

The Bible does not mean as much to some Protestants as it once did. We have been deluged with so many doubts about the books of the Bible, about the right of certain books to a place in the Divine Library that many have lost their enthusiasm for the Bible. This must be remedied.

The Disciples have a special mission to enthrone the Bible in the preaching and thinking of the people. It is their aim to take the Bible, especially the New Testament, as their only guide to Jesus Christ and to right conduct. To do this truly is to render one of the greatest services possible in this age of the world. The brilliant achievements of modern learning have tempted some to put them above the Bible. There must be somebody to give warning and prevent this. Who is better prepared to do so than the Disciples?—"Christian Evangelist."

### "Behold, I Stand at the Door and Knock."

I heard a still, small voice. One sought my door  
Giving a gentle tap one far-off day:  
I opened not, nor cared to listen more,  
Although the Stranger might have turned away.

I filled with mirth and music my poor room,  
For knocking was persistent, low, then loud.  
Now I am lonely, in the haunted gloom,  
For joys and hopes have fled, a faithless crowd!

The twilight shadows fall. I hear him yet.  
He must be weary waiting there for me!  
Shame-faced I open. How can I forget  
The sullen years of my discourtesy?

"Fain as an honored guest would I thee win!  
Welcome art thou at last. Come in, come in!"

—M. Buchanan.

# A Sweet Tooth and Sweets.

W. R. Hibburt.

"Granny" she was called by all as a title of age, endearment and honor. Granny had weathered 80 winters or more. The dear old soul had one failing, though even this did not detract from her saintliness. Her one besetting sin was that she had a "sweet tooth." In the days of my youth, Granny filled me with wonderment when she talked about her "sweet tooth." I used to speculate which was the "sweet tooth" of the six teeth that still remained to do her service. I have since learnt that had Granny lost all her teeth, there would still have been a "sweet tooth" in her head—with the roots of that tooth reaching deep, deep down to the world of desire. Since understanding a little about this world of desire within, I seem to love Granny all the more because she desired sweet things, and since it is natural to desire, let us follow Granny's example and desire the sweet things.

## A sweet heart.

The confectioners throughout Australia recently combined in appealing to our desire for sweets by arranging a "sweet week." Windows were emblazoned with the motto "Eat more sweets." Why not attempt something bigger and better, and unite not for a week but for life with the daily motto "Live more sweetly"? Sweet living will issue from a sweet heart. We have not written sweet heart as a compound word—yet we do not deny the close relationship, and that the sweetness of heart attracts a sweetheart. Out of a sweet heart will issue sweet thoughts, sweet speech, sweet songs, and sweet living. John Oxenham finds in a little bird a heart of sweetness, and we may allow some of the lines of the "Little Brown Sister" to suggest what will be the result of our own life, if we are "all athrob with high desire."

Little spirit of silvery fire,  
All athrob with high desire,  
Ever higher, higher, higher,  
To the gates of heaven aspire,  
Heart and wings that never tire,  
Throat of rippling silvery fire,  
Sweet—sweet—sweet . . . sweet . . . sweet . . .  
sweet . . . sweet.

How they all in you conspire  
To lift you higher, higher,  
Ever nigher, nigher,  
To the heart of your desire!  
Sweet—sweet—sweet . . . sweet . . . sweet . . .  
sweet . . . sweet.

## A sweet fragrance.

With his characteristic spiritual purpose J. R. Miller tells of a young woman, who while rambling with friends picked a branch of sweet brier and put it in her bosom. She became forgetful that there was only sweet brier on her person, and wondered concerning the sweet fragrance that seemed to presence itself throughout the ramble. On every woodland path, bare field, rocky knoll, and in the deep gorges she smelt the odour of the sweet brier. Late at night when undressing she found it, and remembered putting it in her bosom. "How lovely it would be," she said, "if I could carry such a sweet spirit in my breast, that every one whom I met should seem lovely." The sweet fragrant life is realised by the one who implants the Christ within. The world needs more of the sweet fragrance of Christlikeness. Lives that know the sweet necessity of sacrifice, and peace, sweet peace, the gift of God's love become "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

## A sweet reasonableness.

Following the desire for a sweet heart and a sweet fragrance, it would be a worthy prayer for all to pray for a sweet reasonableness. There has been many a church business meeting spoiled,

and a harsh and hard word spoken, because a good brother has never thought to desire that one sweet thing—a sweet reasonableness. Then there is that otherwise inestimable sister, who will persist in getting feverish and exhausted and voicing her excited opinion because she will not allow her mind to be controlled by a sweet reasonableness until it is too late. We had almost forgotten the good brother, who for argument's sake finds pleasure in debating the difference between sugar and sweetness.

Don't tell me that the sugar-lumps  
When dropt in water clear,  
That they may make the water sweet  
Themselves must disappear;  
For common sense, sir, such as mine  
The lumps themselves must see;  
Sweetness instead of sugar, sir,  
You'll not palm off on me.

More painful is the experience of the one who has run riot on some speculative doctrinal theory, or some special revelation, and given it such an undue emphasis that it has warped his religion. Friends have tried to apply a little reason, but have had to kindly retire until the mind gained its equipoise, and calmed down into a sweet reasonableness. Amongst all our desires let us make certain that we desire for ourselves a sweet reasonableness in all things at all times.

The bitter has a habit of coming in the midst of the sweet, and woe unto that person in that moment who is not able to keep sweet. Fortify yourself ever praying, "Dear Lord, help me to keep sweet."

When petty annoyances hedge me about,  
And snares are thick set for my feet;  
The tempter hard tries to put me to rout,  
Dear Lord, help me then to keep sweet.  
When heavy and grievous the load that is mine,  
When troubles, thick set, I shall meet;  
Then give me that matchless strength which is  
thine,  
Dear Lord, help me then to keep sweet.

## A sweet tooth.

"A sweet tooth" in the head is after all a monument that declares there is within a vast world of desire. And the "sweet tooth" has revealed some of the secrets of that world. It has taught me, that if I yield to it and supply it with a sweet, it will soon come desiring another and another, and reinforced by its last indulgence, it will persist with all the accumulated power of its earlier success. A desire will return to attack a will that has been weakened by every case of yielding. Desire therefore is a world in which we must learn to have dominion. We must determine whether our desires are to be a world of good or evil. There is for most a long conflict of desires—but one day that conflict will cease, because we are mastered by one absorbing desire. The heart will concentrate on one mastering desire, and though this may be hindered by other desires, our strength will be given only to one. What that one desire is, will determine the usefulness of our life to our fellowmen and God.

It was one of the world's great lives that was lived according to the rule "One thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus." The psalmist too, had learnt that desire had a great deal to do with a correct attitude toward God. "One thing have I desired of the Lord, that will I seek after," George Stevens in the "Warp and the Woof," makes the suggestive statement that "Success in religious work is success in directing the desires of men on God, and that in practice means the presenting of God to men in such a way that they will find him attractive, will see him to be 'a good.'" The supreme business of getting men "to seek first the kingdom of God,"

is largely a matter of creating, directing and focussing of desires. In young people, we find desire in all its strength and glory.

It is the business of the church to capture the desires of the young. Most people lapse from right by yielding to unworthy desires. "There is something finer than the recovery of the lapsed, viz., the securing from the start of those who have never lapsed. Why should we not capture the desires of our young people in their earliest years, and lay up in their memories happy associations and presuppositions that will keep the way open to God?"

To follow the injunction that is so often offered in these days "To keep sweet" one has to learn to be sweet, and before one can be sweet there must be a desiring of the sweet.

## Our Book Table.

### "EVANGELISM: THE MAN, THE METHOD, THE MESSAGE."

The Standard Publishing Co., Cincinnati, Ohio, U.S.A., has published many text books which have been found helpful in study circles. The last of these to reach our table is entitled "Evangelism: The Man, The Method The Message," by Traverce Harrison and Cecil James Sharp. The authors are well known to readers of the "Standard." They have made a special study of evangelistic methods, and out of their experience they produce a volume of interest and importance to all who would seek to help in the greatest work in the world. This excellently arranged and well-printed volume of 382 pages contains 28 chapters dealing with different phases of the great subject, Mr. Sharp contributing 16 chapters and Mr. Harrison 12. The following selection of chapter titles shows the wide interest of the book: "The Evangelism of Jesus," "Evangelism in the Bible School," "Group Evangelism," "Training Gospel Teams and Personal Workers," "Opening Closed Churches," "How to Plant and Organise New Testament Churches," "How to Preach to Reach," "How to Perform a New Testament Baptism," "How to Use Tracts," "The Song Evangelist and Evangelism," "The Organisation and Preparation of the Church for Evangelism," "Conserving the Results," "Financing the Meeting." It will be seen that the subtitle is justified: this is "a 'How' text-book of Evangelistic Methods." Some of our Bible or training classes might receive much profit if this book were used as a text-book. In the absence of study circles, we would recommend individual Christians who desire to do the will of Christ, and who are willing to profit by the experience of others, to secure and study this interesting volume. The first sentence in the book bears a true witness: "Evangelism is the first task of the church." This justifies the efforts of our authors. The Austral Co. can now fill orders. The price is 7/-; posted, 7/6.

## The Cross and the Tree.

A tree is such a sacred thing;  
I never knew the why  
Until I saw the Saviour, Christ,  
Stretched on its form to die;  
And heard him lift his pleading voice  
In one great, tender cry!

A tree shall seem a holy place  
Forever and for aye,  
Since Jesus chose its slender grace  
And gave him up to die!  
Sequoia, oak and hickory,  
Ye gnarled cedars in the storm,  
Somehow, upon your rugged reach  
We see his sacred form.

And now I know why poets sing  
About a common tree  
As if it were a mighty thing  
Of godlike victory;  
As if each stalwart oak had roots  
That reached to Calvary!

—William L. Stidger.

# Sisters' Conference, South Australia.

The 19th Annual Conference was held in Grote St. chapel on Sept. 12. Mrs. Cherry conducted the devotional session, and struck the keynote of the day—service.

Mrs. T. B. Fischer presided at the business session. The secretary read greetings. The attendance was good, and there was a splendid re-attendance to roll-call of delegates. Mrs. Bond read sponse to roll-call of delegates. Mrs. Bond read sponse to roll-call of delegates. Mrs. Bond read sponse to roll-call of delegates.

Mrs. Moseley read the prayer meeting report, which showed that during the year meetings had been held at Nailsworth, Glenelg, Maylands, York, Prospect, Hindmarsh and Croydon, as well as two cottage prayer meetings at the home of Sister Yarrow.

Mrs. Cant reported that all the 18 Dorcas Societies with which she had been in touch had done splendid work in sewing for the needy ones, as well as in helping Children's Hospital, "Minda"—Home for Incurables, Walkerville Boys' Home and Babies' Home, Adelaide Benevolent Society. Some had sent parcels of clothing to the foreign fields. Two country churches sent reports of their work in this line. Moonta and Balaklava sisters had been very active.

Mrs. Young reported during the year faithful work has been carried out by the hospital committee, and no fewer than 1,300 visits have been paid to the various hospitals and homes. The sick were helped by Scripture reading and prayers, and cheered by gifts of fruit, flowers, sick comforts and literature.

Miss Tonkin read Mrs. Prisk's literature report, which stated that several hundreds of magazines and books had been sent to the men on the East-West Railway and Barmera, and that the supply of literature during the year had been quite equal to the requirement.

Mrs. Messent reported concerning the good work of the F.M. Committee in arousing interest in the churches by visits and letters. Miss Tonkin had been a great help; besides speaking at meetings, she has helped the S.A. Foreign Committee in propaganda work, prior to the annual collection. The money collected is but a small portion of the work of the sisters for Foreign Missions. In some churches there are women who work and give all the year round, sending their comforts, garments and money to various fields. Hindmarsh and Maylands are doing splendid work on these lines. The committee visited North Adelaide, Henley Beach, Norwood, Cottonville, Unley and Glenelg, and were well received. During the illness of the superintendent Mrs. Downs took her place for four months. This year we have nearly doubled the amount collected last year. The amount aimed at was exceeded by £2. Mrs. Messent handed to the F.M. Secretary, Bro. Collins, a cheque for £82. Bro. Collins heartily thanked Mrs. Messent and her committee.

Miss Garland presented the Home Mission report. Throughout the year an effort was made to keep in touch with sisters in country churches and with isolated sisters. Many letters were written, and some cheering answers received. The mite boxes had been kept to the fore, and by them £5 had been raised. Thanks were expressed to the sisters who had faithfully and regularly collected. The committee raised the sum of £105, £5 over the aim. Thirteen country and 19 city churches and 7 isolated sisters had contributed. Mr. Horsell received the cheque from Miss Garland and heartily thanked her and her committee for their untiring efforts.

## Election of Officers.

President, Mrs. F. Collins. Vice-President, Miss Norman. Secretary, Miss Thompson. Assistant Secretary, Miss Grant. Pianistes, Mesdames Downs and Hart. Treasurer, Mrs. Bond. Home Mission Superintendent, Mrs. Cherry. Committee: Mrs. Gard, Mrs. Bond, Mrs. Riches, Mrs. Lyle, Miss Garland, Mrs. E. J. Paternoster,

Mrs. Horsell and Mrs. McNicoll. Foreign Mission Superintendent, Mrs. Messent. Committee: Mrs. Corbett, Mrs. Ira Paternoster, Miss Tonkin, Mrs. Fischer, Mrs. Gard, Mrs. Downs, Mrs. Caldicott.

Temperance Superintendent, Mrs. Green. Committee: Mrs. Mauger, Mrs. McNicoll, Mrs. Hart, Mrs. Riches, Mrs. Lewis, Mrs. Haldane, Mrs. Webb, Mrs. Kempster.

Prayer Meeting Superintendent, Mrs. Moseley. Committee: Mrs. Morphet, Mrs. Greenfield, Mrs. House, Mrs. Rankine, Mrs. Wilton, Mrs. Barr. Mrs. Selway, Mrs. Norton.

Dorcas Superintendent, Mrs. Cant. Committee: Mrs. Dalwood, Mrs. Selway, Mrs. Morgan, Mrs. Rich, Mrs. Storer, Mrs. Blight.

Hospital Superintendent, Mrs. Young. Committee: Mrs. Scanlon, Mrs. Rich, Mrs. Thomas, Mrs. Butcher, Mrs. Allen, Mrs. Burford, Mrs. Best, Mrs. C. Parsons, Mrs. Brown, Mrs. Bond, Mrs. Selway, Mrs. Uncle, Miss West, Mrs. Spottswood.

Literary Superintendent, Mrs. Sargent. Committee: Mrs. Barr, Mrs. Jackson, Mrs. Batchelor, and Mrs. Smith.

Obituary Superintendent, Mrs. Blight.

## Afternoon Session.

The devotional service was conducted by Miss Norman, who spoke of service.

Mrs. Fischer presided over the next session. The secretary called the roll of churches. A good number responded and gave a greeting. Mrs. Gard read the executive report. This report dealt in a comprehensive manner with the work in general and revealed that much faithful and effective service is being rendered. Reference was made to the benefits of the Kellems-Richards mission, also to the return home of Miss Norman. Miss Birchmore, A.L.C.M., favored with a solo; Mrs. Edquist was accompanist.

Mrs. Cherry accorded a hearty welcome to interstate and country visitors. Mrs. Lyall, Swanston St., Melbourne; Mrs. H. Kingsbury, Gardiner, Vic.; and Mrs. McGregor, from Perth, responded on behalf of interstate visitors, and Mrs. Blackburn, from Broken Hill.

The president followed with a very able and helpful address, based on Christ's words: "I am come that they might have life and that they might have it more abundantly." Around that text she skilfully wove a web of possibility. If we would only allow Christ to reign supreme in our hearts and lives, and sink self entirely, then we should know by happy experience what it was to have the life Christ promised more abundantly. It was an incentive to us all for fuller and better service throughout the year.

Interesting reports were read from Stirling East, Berri (River Murray), Milang, Owen, Wollfram St., Broken Hill, Williamstown, Cottonville, and Wallaroo.

Mr. Horace Kingsbury, of Victoria, gave a most helpful address upon "The Needlewoman of Joppa"—Dorcas—and from her life and death deduced many valuable lessons which we shall do well to imitate.

Miss Doris Battersby rendered a beautiful solo, "Whatever is, is Best," and then Mrs. Black gave us "A Peep Through Her Telescope," con- gaving us "A Peep Through Her Telescope," con- grating her missionary life in the New Hebrides trasting her late labors on the transcontinental rail- way between Port Augusta and Cook, where vege- tation is conspicuous by its absence.

## Financial Statement.

The report of the treasurer, Mrs. Bond, contained the following:

Home Mission Fund.—Receipts: Balance last year, £90; received, £106/3/-. Expenditure: H.M. Treasurer, £100; balance in hand, £96/3/-. Foreign Mission Fund.—Balance last year, £31/5/5; received, £76/7/1/-; handed to F.M. Treas- urer, £32; balance in hand, £76/2/5.

General Fund.—Balance from last year, £10/4/2; receipts, £37/4/2. Sundry expenditure, £40/5/8; balance in hand, £7/2/8.

General Conference Luncheon Fund.—Balance last year, £10/16/2; receipts, £2/0/4. Donations: Hospital Committee, £5; Grote St. for crockery, £2. Balance in hand, £7/17/2.

## Resolutions.

Mrs. Ira Paternoster introduced the following motions which were carried:

1. That this Conference of the women of the Churches of Christ re-affirm its conviction that absolute prohibition of the liquor traffic is the only solution to the drink question, and we again pledge ourselves to do all in our power when called upon to work to that end.

2. That we express our deep regret at the reply of the Hon. the Premier, Mr. John Gunn, to the recent deputation asking for a referendum on the liquor question, and that we as women of the Churches of Christ in South Australia pledge ourselves to vote only for those candidates at the next election, irrespective of party, who are pledged in writing to grant a referendum on the liquor question.

3. That, realising the great increase in crime among juveniles, we urge upon the Government a closer censorship of films shown in the picture theatres.

4. That this Conference enters its emphatic protest against the increasing number of boxing contests held in our city, believing such exhibi- tions to be detrimental to the best moral and spiritual welfare of the community. Especially do we protest against the teaching of boxing in our schools and colleges.

5. Believing the Bible to be the Word of God, and its own interpreter, we hereby place ourselves on record as favoring its being read in our State schools.

6. Believing the Spirit of the Lord Jesus Christ to be a Spirit of peace and not war, and that the building of armies and navies only tends to foment war, we heartily commend the work of the League of Nations, and urge all the women of the churches here represented to study the progress of the League, and as far as possible become affiliated with its objects.

Mrs. Cherry proposed a vote of thanks to Mrs. Gard and that her faithful and efficient services as Assist. Secretary be placed on record. This was carried. The meeting closed with hymn and prayer.

## Temperance Meeting.

The evening session commenced with a bright song service led by Bro. G. Tease. Mrs. Fischer presided over the meeting, which was devoted to temperance.

Mrs. Green gave a very spirited address, in which she emphasised the need of prohibition as the only means of combating with and overcom- ing the evils resulting from the drink traffic, and earnestly pleaded for the women to take a keener interest in the matter, and so save the rising generation from the curse of drink, and to pledge themselves in future elections only to vote for those men who were on the side of temperance to legislate for us.

Miss Phyllis Redman followed with a solo, and Mrs. Kempster gave her temperance report. This stated that our most important work for the year has been to write to the churches, and ask them to get their young people to write an essay on temperance, and if they would give them specific temperance teaching in all their schools on the world's temperance Sunday, and urge them to sign pledge cards. Regret was expressed at cigarette smoking. Unfortunately girls as well as boys are indulging in it. A temper- ance rally had been held in Grote St. at which the essay prizes were awarded. Satisfactory meet- ings have also been held at Glenelg and Nailsworth. Personal work has been done and boys and girls enlisted as enemies to drink.

Mr. A. E. Forbes followed with a most em- phatic denunciation of all the evils following in the trail of the drink traffic, and declared that

(Continued on page 627.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Empty Nest.

No bird at home in nest to-day,  
No one to sing the lovely lay,  
No one to bring the bit of food,  
No one to watch above the brood!

All empty is that nest to-day,  
December's come and past is May,  
With flow'r and bloom and leafy bower  
And springtime sun and gentle shower.

Poor empty nest, your barren walls,  
Must wait in vain, for no one calls  
To bring the life of other days  
And sing again the lovely lays.

O, empty nest, you grip my heart;  
You stir my soul, the teardrops start.  
I see a home, once filled with joy,  
The joy of youth without alloy.

But empty is that home to-day;  
The children all are far away,  
And parents watch by empty hearth;  
No shout of joy, no childish mirth!

But Hope can see a brighter day,  
The children all return to stay;  
'Tis heaven now—no parting there—  
And life is freed from every care.

—J. T. Ogle.

## Gretchen's Kindness.

Gretchen was so busy watching the rain trickle down the windows of the schoolroom that she misspelled two words. The fact was she had an umbrella, and was so anxious to begin a plunge homeward, safely housed beneath it, that she had no mind for lessons.

To be sure, one of its sides drooped miserably and its handle was broken, but it was an umbrella and it was hers.

When school was out she carried it proudly over Grace Dawson, the little lame girl, till one of Grace's black curls caught on a button of her coat. Gretchen was helping undo the tangle when suddenly a gust of wind swept around the corner, and, snatching the umbrella out of her hands, carried it, rolling and tumbling, down the muddy street.

"Oh, my umbrella! My umbrella!" she shrieked, and darted after it, catching it just as it was starting to roll down the steep bank to the railroad.

It was too late, for another of its bows was broken, making it unfit for even Gretchen to carry.

She could not keep back her tears, for she had loved it so, and now it was little better than a wreck.

That night Gretchen's mother was late in coming home from work, but the little girl was not alone, for when she got home an old woman was crouching on the narrow porch, waiting for the rain to cease.

"I've been very sick, and dare not get wet," she explained to Gretchen, who politely invited her to come into the little house, and pretended not to notice the threadbare coat and frayed dress.

At last the woman decided that she must wait no longer.

"If I only had an umbrella," she said, "I might at least keep my shoulders dry, and maybe I could keep from being sick again."

"Is mine too awfully broken?" asked Gretchen, and the tears streamed over her cheeks as she tenderly opened it.

The woman took it gladly. "I don't mind its being broken, and I'll return it in as good shape as it is now," she promised, and limped away down the street, out of sight.

For days there was a real sad weight on Gretchen's heart, but one morning a strange boy came to the door and thrust in Gretchen's umbrella and a note that had been sent along.

Gretchen seized the umbrella and hugged it before she noticed that it was not the old, wrapped handle, but a new, whole one. She opened it cautiously, but the side refused to droop. She shook it easily, then harder, but each triangle remained stretched to its fullest size.

"Oh, mother! Mother! Just look!" she exclaimed.

Mother finished reading the note, then looked up. "It was the umbrella-mender's mother that you loaned it to," she explained. "He says that mending an umbrella was a very little thing compared with the kindness you showed a poor old woman."

Gretchen stared. "Why, lots of people wouldn't have carried it at all," she stammered.

"It wasn't the umbrella, dear, that she appreciated," said mother, "it was the kindness you showed in offering a stranger your poor, crippled treasure."

Gretchen was thoughtful. "I guess nobody can tell, then, by looking at a thing, whether there's a kindness in it or not, but it paid my umbrella to carry one that time, and it may do it again," she said shyly.—*Junior Herald.*

## The Daisies of the Sky.

At evening, when I go to bed,  
I see the stars shine overhead;  
They are the little daisies white  
That dot the meadow of the night.

And often, when I'm thinking so,  
Across the sky the moon will go;  
It is a lady, sweet and fair,  
Who comes to gather daisies there.

For when, at morning, I arise  
There's not a star left in the skies;  
She's picked them all, and dropped them down  
Into the meadows of a town.

—Selected.

## Storm and Shine.

A man stood in an art gallery and looked at a picture. It was a storm-cloud. It was as black as night. He came closer, and viewed it from another angle, and he could see the light shimmering through it. He came still closer, and there appeared the forms of angels looking down upon him. They were there all the time, but to see them the right position must be secured. Trials come upon us, and at first they resemble the storm-cloud. All is dark and hopeless; but after a time we find that the sun is shining on the other side of the cloud, and soon will break through, and when it does we shall behold blessings that have come to us in disguise.

Patient Parent: "What on earth is the matter now?"

Young Hopeful (who has been bathing with his bigger brother): "Willie dropped the towel in the water and he's dried me wetter than I was before."

Two friends were discussing the wedding of a lady acquaintance. "I was invited to her wedding," commented one, "but I shan't go!" "Well," said the other; "do you think you can afford to have your absence noticed?" "Yes—better than I can afford to have my presents noticed!"

A small boy was scrubbing the front porch of his house the other day when a lady called.

"Is your mother in?" she inquired.

"Do you think I'd be scrubbing the porch if she wasn't?" was the rather curt reply.—O. E. R. Bulletin.

## The Family Altar.

J. C. F. P.

### SUNDAY.

We know that to them that love God all things work together for good.—Romans 8: 28.

"For thou canst turn dark spots to halls,  
And make hills blossom like the vales,  
Decking their untilled heads with flowers,  
And fresh delights for all dark hours,  
Till from them, like a laden bee,  
I may fly home, and live with thee."

Reading—Romans 8: 26-30.

### MONDAY.

As for God, his way is perfect.—2 Samuel 22: 31.

"God's way is perfect,  
But not ours.  
We surely cannot tell  
What most we need of thorns or flowers,  
But he doeth all things well."

Reading—2 Samuel 22: 29-33.

### TUESDAY.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby.—Hebrews 12: 11.

Jane T. Stoddart reminds us that "amid all his misfortunes, when he actually contemplated taking refuge in the Isle of Man or in the sanctuary of Holyrood to escape relentless creditors," Sir Walter Scott wrote in his diary in 1827: "But I will not let this unman me. Our hopes heavenly and earthly, is poorly anchored if the cable parts upon the stream. I believe in God, who can change evil into good, and I am confident that what befalls us is always ultimately for the best."

Reading—Hebrews 12: 5-13.

### WEDNESDAY.

Jehovah will send forth the rod of thy strength out of Zion; rule thou in the midst of thine enemies.—Psalm 110: 2.

"As to the autumn breeze's bugle sound,  
Various and vague the dry leaves dance their round;

Or, from the garner-door on ether borne,  
The chaff flies devious from the winnowed corn;

So vague, so devious, at the breath of heaven,  
From their fix'd aim are mortal counsels driven."

Reading—Psalm 110.

### THURSDAY.

Before I was afflicted I went astray; but now I observe thy word.—Psalm 119: 67.

Reading—Psalm 119: 65-72.

### FRIDAY.

These things saith he that is holy, he that is true, he that hath the key of David.—Revelation 3: 7.

"A French artisan questioned much the dispensations of providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels of thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. "The master has the key," was the reply. Here was the answer to all his perplexed thoughts. Yes; the Master has the key. He governs and directs it. It is enough."

Reading—Revelation 3: 7-12.

### SATURDAY.

Be still, and know that I am God.—Psalm 46: 10.

"Let nothing make thee sad or fretful, or too regretful;

Be still,  
What God hath ordered must be right,  
Then find in that thine own delight.  
His will."

Reading—Psalm 46.



## Foreign Missions.

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

### Glorious News From China.

A letter just received from Bro. Anderson gives us the news of a very successful conference and camp meeting held in an old Chinese temple a few miles from Hweilichow. Some of the Christians and many others not Christians, but who have been attending our services, gathered for a week's Bible study and social intercourse. Bro. Anderson and Dr. Killmier gave daily Bible readings and addresses. The Sunday following their return to Hweilichow there was a magnificent service. Thirty-three sat down together at the Lord's table. At the evangelistic part of the day's service when the invitation was given, 21 (nearly all men) publicly accepted Jesus as their Saviour. Arrangements were made for their baptism in the mill pond two miles from the city, and on the Sunday afternoon a large number, including some women, went to the baptising place and these 21 were immersed on the confession of their faith. It is interesting to know that many women formed part of the audience at the baptising place, and when we remember that with their bound feet walking is an ordeal to the Chinese women, it shows their interest when they walk two miles out and two miles back. Bro. Anderson says that several women are almost ready for baptism. They are putting a baptistery into the meeting house and hope to report some more baptisms shortly. We are sure that this news will give great joy to our Australian brotherhood, and it is part of the seal that God is placing on our work in great China. When the news was announced at the sisters' conference in Adelaide there was great rejoicing, and we are sure that this will be the experience wherever the news is read.

### Famine in India.

From letters just received our missionaries in India tell us that the rain has not fallen and the people are now in want of food. They are doing as much as they can locally. One sister in Western Australia promises £5 to help provide food for the hungry. If any others of our readers can spare a little to this special work we shall be glad to receive it, and what we do in this matter is to be done quickly. We learn that thousands are living on one meal a day, and some, we are afraid, are living on half a meal a day. Jesus said, When I was hungry ye gave me food. We want to represent him to these hungry Indians.

### Children's Day.

Children's day this year will be held on Sunday, November 2, or any day that suits the local conditions. We hope that as many schools as possible will observe it on November 2. The collecting boxes and "Order of Service" will be sent out in a few days. The service is very simple, and will take less than an hour to give in its entirety. There will be prizes of buttons, coins and stamps for all gathering more than 5/-, buttons and stamps for those gathering 2/6, and a button and some stamps for all who gather 1/-. To the premier schools in Australia we have two Chinese scholls prepared by the boys in the high school at Hweilichow, and two individual prizes for the boy and girl under 12 years who bring the largest offering, and for every child who collects any amount in the box less than 1/- will be given a post-card Foreign Mission or other foreign picture. To the three schools in each of the States that gather in most money, a life-size enlargement of one of our missionaries will be presented, one to the school of less than 100, another to the school of more than 100 and less than 200, and another to the school of more than

200. We hope to repeat these prizes until all of our missionaries' photographs will adorn the walls of our school rooms in Australia. We might explain that these prizes are costing the committee little or nothing. They are gifts from brothers and sisters who are interested in encouraging the children to gather money for the benevolent side of our work in foreign lands. We are particularly anxious to have a large offering this year as the conditions in India are very bad, and we are finding it necessary to anticipate some of our Children's Day offering in giving food to the starving people. Thousands in our district, in India, are now living on one meal a day.

### N.S.W. Annual F.M. Offering.

Churches.—Ashfield, £8; Auburn, £4/7/3; Bangalow, £4/6/6; Bankstown, £4/10/6; Belmore, £7/10/9; Blackheath, 10/-; Burwood, £33/2/9; Canley Vale, £4; Canterbury, £2/7/6; Chatswood, £101/13/1; City Temple, £94/12/3; Dumbleton, £1/7/6; Enmore, £66/12/9; Epping, £5/3/6; Erskineville, £8/6/7; Fairfield, £1; Gilgandra, £26/12/9; Granville, 15/-; Hornsby, £5/1/-; Hurstville, £10/10/6; Inverell, £2/17/10; Lidcombe, £4/7/9; Loftus Park, £1/6/-; Longueville, £4; Marrickville, £12/9/-; Merewether, £1/13/3; Mosman, £4/10/1; North Auburn, 13/6; North Dorrigo, £2/10/-; North Sydney, £6; Paddington, £5/17/6; Rockdale, £16/18/4; Seven Hills, £1/8/7; South Kensington, £1/7/6; St. Peters, 10/-; Taree, £11/6/-; Yalgum, £3/15/-; Wagga, £20; Wahroonga, £40; Wingham, £3/14/4; total, £535/14/10.

Individual contributions.—Sister Mrs. Kitto, £1; Bro. and Sister P. Winter, £50; Bro. and Sister Plowman, £6/6/-; Bro. A. Winter, £5; Bro. S. B. Hibbard, £5; Mrs. G. Butler, £5; Bro. W. Macindoe, £1; Bro. and Sister J. Wilson, £1/4/-; Bro. R. Latimore, £1; Sisters' Conference, £5/5/-; J. F. Roberts, £1/0/6; Bro. R. B. Butler, £10; Sister Miss Kingston, 10/-; Sister Mrs. Bredin, 10/-; Bro. F. McGrath, 10/-; Sister Mrs. Atkinson, 3/-; total, £93/8/6.

We have still to hear from the churches at Hamilton, Lismore and Petersham, and the Sydney Chinese, who up to date have not sent their amounts, while from Enmore we have yet to receive the sum of £50, and £35/10/- from Chatswood. With these amounts our offering will stand at £735/2/4, or an increase of £148/18/7 to date over last year's offering.

The Foreign Mission Committee are deeply grateful for the response to their annual appeal. The amount received is a record, and will inspire the missionaries and the committee to go into the work of the future with a zeal that will accomplish great things for our Master. Thanks are due to officers and evangelists of churches who have pushed the appeal, and also to treasurers who have been prompt in sending amounts along. The work that is planned for the future will make big demands on us as a committee, and we pray and trust that the brotherhood will stand behind us with their offerings, not only on F.M. day, but all the year round.—Geo. Morton, Treas.

### State Foreign Mission Secretaries.

Please send offerings to the following:—  
Victoria—J. E. Allan, 51 Watts-st., Box Hill.  
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.  
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.  
W.A.—W. Clay, 393 Bagot-rd., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

### REVISED BIBLES.

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### BIRTHS.

CHAPPELL.—On Sept. 20, at Miss Lawrence's private hospital, Adelaide, to Mr. and Mrs. A. B. Chappell—a daughter.

HOLMES (nee Gladys Clark).—On Sept. 13, at their residence, "Gladhome," Red Hill, Vic., to Mr. and Mrs. Victor Holmes—a son (Ronald Victor).

### DEATH.

JACKSON.—On Sept. 17, at his residence, Darriwell Farm, Wedderburn, John, the dearly beloved husband of Ann, and loving father of Lily May, aged 64 years. A patient sufferer. At rest.

### IN MEMORIAM.

JUDD.—In loving memory of our beloved son, Private Cyril Egbert Judd. "Gone but not forgotten." He left us for "the sweet fields of Eden, where the tree of life is blooming" on Sept. 25, 1915. "And so shall we ever be with the Lord" (1 Thess. 4: 17).

"For ever with the Lord!" Amen, so let it be. Life from the dead is in that word, 'tis immortality.

Here in the body pent, absent from him I roam,

Yet nightly pitch my moving tent a day's march nearer home."

—Inserted by his loving parents, Wm. and E. Judd, and his brothers and sisters.

KEMP—BURDEU.—In loving memory of our dear daughter, Eva Acteson Kemp, who passed to higher life on Sept. 22, 1920; also our dear son Cyril Burdeu, killed at Gallipoli, May 9, 1924. Rest, sweet rest.

KEMP.—In loving memory of Eva Acteson, who passed to higher service, Sept. 20, 1920. In thy presence is fulness of joy.

At thy right hand are pleasures for evermore.—Inserted by W. A. Kemp.

KINSEY.—In loving memory of our dear loved son and brother, Private George W. Kinsey, who was killed in action in France, Sept. 29, 1918.

A tender chord of memory Is softly touched to-day.

—Inserted by his loving parents and family.

MORRISON.—In loving memory of Richard Morrison, who passed away on Sept. 30, 1908.

—Inserted by his ever-sorrowing family, Lindfield, Sydney, N.S.W.

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**N.S.W. Sisters' Executive.**

The monthly meeting was held at City Temple on Sept 5; 32 delegates present. President occupied the chair at devotional and business sessions. Mrs. Bull led the devotional, and gave a very fine talk on the "Ministry of Women." A sweet solo was sung by Mrs. E. Davis. Devotional leader for October, Mrs. Whelan.

Business session opened with hymn and prayer by Mrs. Whelan. Auburn sisters invited committee to a prayer service, Oct. 2 (Thursday). The Federal President asked that conference sisters cater for the two luncheons for Federal Conference. It was decided to do so. A prayer meeting was arranged for Rockdale on Sept. 16, at 2.30 p.m. An all-day prayer service was planned for City Temple on Sept. 18, in connection with the Women's Prayer Union. Next meeting will be Friday, Oct. 3, at 2.30 p.m. Delegates are specially urged to be present. The executive is very anxious that numbers increase.—Mrs. E. Morris, Asst. Secretary.

**S.A. Sisters' Auxiliary.**

On Sept. 4 Mrs. Mauger conducted the devotional session, and Mrs. Fischer presided over the business session. Thirty-one delegates responded to the roll call. Additions from Sunday schools: Croydon 1, and Unley 1.

Mrs. Bond reported having received for Home Missions during Aug. £50/5/4; in hand, £41/15/4½; total, £95/0/8½. For Foreign Missions for August, £37/12/-; in hand, £37/8/2; total, £75/0/2. General Fund—Collection, £1/10/8; in hand, £3/7/7; total, £4/18/3. From Temperance Superintendent, 17/8; in hand, £1/11/5; total, £2/9/1; paid in connection with prizes, 4/7½; balance, £2/4/5½. A collection taken up realised £1/12/10½.

Mrs. Garland reported that though her Home Mission books were closed at £96/2/9, since then the objective of £100 has been reached.

Foreign Mission report by Mrs. Messent stated that the £21/10/3 received during the month will enable us to reach our objective, £80. Mrs. Moseley reported a prayer meeting held at Croydon: 17 present. Mrs. Young reported 87 visits to the various hospitals. Mrs. Blight reported the following sisters had been called home: Mrs. Beck, Unley; Mrs. Niely, Berri; Mrs. Skurr, Henley Beach; Mrs. Bennett, York; Miss Binney, N. Adelaide; Mrs. Angel, Milang. Appointments for conference were made. Mrs. Mauger referred to the splendid manner Mrs. Fischer had carried out her duties as president, and proposed that a hearty vote of thanks be tendered her. Miss Tonkin and Mrs. Collins also spoke appreciatively of Mrs. Fischer. The motion was tendered standing. Mrs. Fischer feelingly replied.—V. B. Thompson, 12 Kintore St., Mile End.

**Queensland Sisters' Auxiliary.**

The Executive met in Ann St. chapel on Sept. 11. Devotional session was led by Mrs. Wendorf. The president presided over the business session. The minutes of previous meeting were confirmed. Treasurer's report was received. The meeting was unanimous for the general fund to be handed to the Home Mission Committee.

Mrs. Larsen reported good meeting held at Annerley. A duet was nicely rendered by Mrs. Barry and Andrews; the meeting was helpful and uplifting.

Mrs. Feuerriegel reported having written seven letters of sympathy to relatives of loved ones called home.

Mrs. Fisher gave a good report of Annerley of the penny per week, and of the newly-formed Dorcas class, which will prove a great blessing to the needy.

Mrs. Hardcastle reported having written 42 letters to isolated sisters. Several answers showed that the letters were appreciated.

Miss Wendorf gave a good report of recent

Scripture examinations. The Bible School Union is holding a three months' increase attendance and membership campaign. Some isolated members have started schools and are doing a splendid pioneering work.

Mrs. Hermann reported regarding Foreign Missions £1/3/- had been received for orphan fund. Bro. Waters hopes to join his wife on Norfolk Island in December. Mrs. Waters is much improved in health. News was also received from Bro. and Sister Waterman.

The sisters received with great regret the resignation of the Foreign Mission superintendent, Mrs. Hermann. The sisters asked her if possible to retain her present position, which she has excellently filled for a number of years.

The treasurer, Mrs. Coward, sen., asked to be relieved, as she intends going to North Queensland on an extended holiday. Several sisters intend visiting Sydney for Federal Conference Prayer meeting in Albion church, Oct. 2. Topic, Foreign Missions.—M. Morton, Sunnybank, Brisbane.

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## Sisters' Conference, South Australia.

(Continued from page 621.)

nothing short of prohibition would suffice. Another solo and a vocal item from the Unley male quartette brought the programme to a close.

Miss Tonkin proposed a comprehensive vote of thanks to all who had in any way assisted in making the 19th Conference such a success. This was carried with acclamation.

Mr. Rankine closed the meeting with prayer and the benediction.—V. B. Thompson, 12 Kintore St., Mile End.

## Victorian Women's Executive.

The meeting was held in the hall, Swanston St., Sept. 5; President, Mrs. Gill, occupied the chair, Attendance, 96. Devotions were led by Mrs. Shipway, who gave a very fine paper, "Using the Talents." Mr. H. Patterson, through illness, was unable to give the address. Mrs. Steer, N.S.W., and Mrs. Michael, W.A., were welcomed. Sympathy was expressed for Mrs. Chown in her illness, and to Sisters Martin, Lee and Hagger, who have been called upon to part with loved ones. Additions from Bible schools: Boronia 1, Balwyn 3, South Richmond 2, North Richmond 5, Thornbury 1, Middle Park 1, Carnegie 1, North Melbourne 1, Moreland 2.

We have decided to take part in helping to provide tea for 1,200 men and women of the Melbourne City Mission to be held in the Olympia early in October.

Members from the Hawthorn church visited the benevolent home. Several wards were visited and gifts of cheer distributed. Mr. Scambler conducted a service in the hall, at which a good number of inmates were present. Gardiner church will visit this month.—E. Tuck, Supt.

Home Mission Committee paid a visit to the Coburg church. There was a good attendance of sisters. Miss Jerrems, Mrs. B. J. Kemp and Mrs. Blakemore gave helpful talks. The one penny-per-week collection was emphasised, also the appeal for the women's jubilee offering. Home Mission interests were stressed throughout the meeting.—V. R. Main, Supt.

General Dorcas Committee has done good work. Some fine parcels of clothing, material and monetary help have been sent to the poor and needy. Letters of thanks received show how much our work is appreciated.—A. M. Moysey, Supt.

Hospital Visitation.—The committee has paid 32 visits to the various institutions. Home comforts have been distributed amongst the inmates, also bed jackets and bed socks.—S. Meyer, Supt.

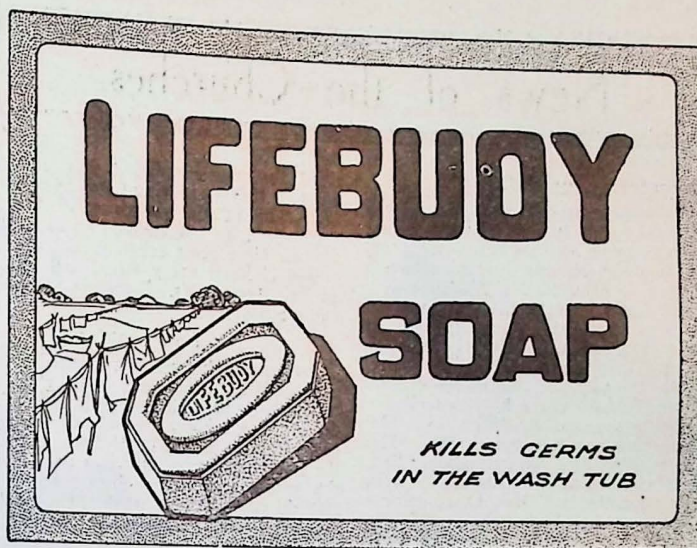
Prayer committee visited Surrey Hills. Several sisters took part in the meeting. A very profitable time was spent by all.—E. Stevens, Supt.

A visit was paid to the young ladies' circle, Ascot Vale. They have arranged to hold its monthly meeting in connection with the Phi Beta club. The attendance was very good, and the spirit manifested excellent. This is an example which might be adopted by other circles with profit.—M. Smith, Supt.

During the month 50 letters have been written to isolated sisters. Eight replies, and 10/- received for diamond jubilee offering.—P. Ellis, Supt.

Women's Mission Bands have been visited during the month. At Carnegie a very fine meeting was held, it being their ninth anniversary. Oakleigh formed a new band, with a membership of 22. Shepparton reports six additions. A combined rally was held in Hawthorn church; over 100 present. Boronia band was visited, when a happy and profitable time was spent. It is pleasing to note that every sister in the church at Boronia is a member of the Women's Mission Band.

Next meeting of executive, Oct. 3. Mrs. Dines leads the devotions. An address will be given by Mrs. Main.—L. R.



## OBITUARY.

**STRAHL.**—Years of long uninterrupted service in her cause is the pride and inspiration of the church and Lygon St., in recording the call to higher service on Aug. 27, at the age of 54, of Miss Josephine Strahl, praises God that numbered among her saints was one who followed Christ so long and so faithfully. Her life impressed one as being led "beside still waters," and exemplified her quiet and confident trust and lovely disposition which a possession of the peace of God affords. Miss Strahl was baptised by the late J. J. Haley, in 1884, and her membership with the church, with which her parents had been connected years before, dated from that step in which she proclaimed that risen in Christ she would live for him. She was held in closest love and regard in the home of her sister, Mrs. W. H. Preston. The funeral took place at the Melbourne General Cemetery on Aug. 28, when Jas. E. Thomas, who had known her so well, conducted the service.—J. McColl.

**HOSKING (nee White).**—After four years' patient suffering born with Christian fortitude, Sister J. Hosking passed peacefully to her reward at the home of her mother, Mrs. White, of Nundah. At the early age of 16 she gave her life to Christ; and for the remaining 11 years of her life served him. She joined the Ann St. church during the ministry of Bro. Nightingale, and later removed to the Albion. For a number of years she was in isolation in the west of Queensland. Our sister was only 27 when the Lord called her to himself. A young wife and mother, she leaves her husband, two little boys, mother and father, four brothers and three sisters to mourn her loss. Her body was laid to rest in

the Nundah cemetery on August 16 before a large number of relatives and friends. The dear sorrowing ones we commend to the God of all comfort.—F. E. Alcorn, Brisbane, Qld.

**BEST.**—In the passing of Sister Hannah Best the church at Ann St. has lost a member of long standing. Our sister was born in Petham, England, on July 12, 1841. Fifty years ago she came with her husband and young family to this State, where she has resided ever since. Some 30 years ago she gave herself to Christ under the preaching of Bro. P. A. Dickson, and for all those years she was a faithful member of the body. She was seldom absent from the Lord's Supper, and in her younger days took an active part in the sisters' work. She was predeceased by two sons and her husband. For 23 years she has made her own way in the world, and her testimony at the last was "God has been good to me all these years, and given me strength for every duty and grace for every trial." It was the writer's privilege to minister to her at the time of her illness. Her faith and absolute confidence in the goodness of God were delightful to note. Like a tired child she rested in the strong arms of the loving Father. On the morning of Aug. 28, at the ripe age of 83 years, the Lord took her. The writer laid her body to rest in the Toowong cemetery to await the resurrection morn.—F. E. Alcorn, Brisbane, Qld.

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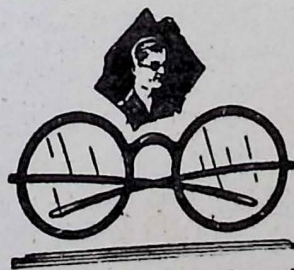
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## News of the Churches.

### Western Australia.

On Sept. 11 the deacons of Lake St. tendered Bro. D. M. Wilson a tea and social to celebrate his 50 years as a member of the Church of Christ. The Endeavorers took the opportunity of making a presentation to Mrs. D. M. Wilson. Excellent attendances and interest all day Sept. 14.

There were three confessions at Maylands on Aug. 31, at the close of a masterly gospel address by Bro. J. W. Baker, of North Fitzroy, Victoria, making 17 additions since conference. The membership is 120. Average attendance at Lord's Supper, 85; gospel meetings, 100. The Foreign Mission offering amounted to £35. The Sunday school is growing—130 attending. Bro. Les. Peacock is conducting the singing in preparation for the anniversary. Mrs. Olsen, superintendent of primary department, and staff organised a concert by the little ones with such success as to raise £9 for S.S. funds. All departments of the work are well maintained. The preacher is Bro. D. R. Stirling.

### Queensland.

Two fine young men confessed Christ at Bundaberg on 7th inst., and a young girl (the daughter of Sister Lassig) made the good confession on the 14th. The sisters' guild has a fine collection of goods in readiness for its sale of work.

At Toowoomba on Sept. 14 visitors were Bro. and Sister Jenner, Albion; H. Coleman, Brisbane. A helpful exhortation was given by Bro. R. J. Browning. The gospel service was conducted by Mr. N. Cossart, who is visiting the church in the interests of the prohibition league. An interesting message was delivered. One woman made the great confession.

On 13th inst. Gympie improvement class had a splendid meeting; the class is proving beneficial to the church. On 14th Bro. Stalley exhorted. At night Bro. C. S. Trudgian preached on "One Thing Thou Lackest." The children's serial talk was continued. Bible school rally closes on Oct. 11. Enterprise building fund stands now at £37/17/- A working bee meets each Thursday evening for the purpose of making seats, etc., for the new building, which is to be erected on Nov. 8.

At Brisbane on morning of Sept. 7, Bro. W. Rothery gave a most helpful address. At night Bro. A. J. Fisher preached on "God's Plan of Salvation." Bro. Alcorn was absent in Toowoomba. On Sept. 14 Bro. Alcorn spoke at both services. The evening meeting took the form of a memorial service to our late aged Sister Best, who joined the church during the ministry of Bro. P. A. Dickson. Miss Amy Moffat rendered a solo very nicely. The son of Sister Clague made the good confession.

### Tasmania.

The meetings at Devonport on the 14th inst. were fairly well attended. A large number gathered at the C.E. concert and social on 15th, when a good programme of character sketches, musical, vocal and elocutionary items was enjoyed.

At Hobart Bro. W. Hind and J. Green delivered helpful messages morning and night on 14th inst. One young man was welcomed by letter. Bro. Nightingale spoke at Collinsvale and at West Hobart anniversary, and on Wednesday night held the first gospel service at Montrose, a new suburb. Sisters Nurse Hay and Mrs. Dunstan, with Bro. Reg Dunstan, have gone to Sydney to live.

The first business meeting of the church in Dromedary was held on Sept. 13. Bro. R. Hale was appointed secretary and Bro. Conlan treasurer; the same two brethren were also elected as deacons. Seven were present at the Lord's table on Sunday. Two sisters have left the district. This district has been without religious services for some time. The State school was ap-

plied for and permission was granted to hold services there—the result has been very gratifying. The faithful preaching of the gospel has resulted in 13 confessions; 9 baptisms to date. Mr. C. Hale gives religious instruction to State school children every week, and has distributed 40 New Testaments. There are 19 children on the Bible school roll.

### New Zealand.

Invercargill has not yet secured a preacher to succeed Bro. Fitzgerald. All church meetings continue to be well attended, different members doing the speaking, the bulk of which, however, has fallen to Bren. E. Holmes and Pryde. In the mid-week prayer services use is made of all the young men, and others who do not as a rule do any platform work. The result is proving very satisfactory. Deep regret is felt at the death of one of the oldest members in the person of Sister Mrs. Penny, sen., widow of the late Bro. James S. Penny. Sister Penny and her husband and family were connected with the Church of Christ for over 40 years. She was buried at Maitauro on Sept. 2. Bro. W. Pryde, of N.E. Valley, and formerly of Maitauro, conducted the burial service.

### Victoria.

At Hampton on Wednesday, Sept. 17, the J.C.E. anniversary demonstration was a success. Bro. W. Shean presided. The juniors presented a fine programme, and prizes were distributed.

At Prahran Bro. L. C. McCallum spoke on Hebrews 5 at the morning service. In the evening he conducted a fine hymn service. A number of hymns were sung, and their history explained.

At Hawthorn two new members were received into fellowship, having been baptised last week. Bro. Scambler spoke at both services, the evening subject being "Confession." There was a large attendance.

Weather conditions over the last two weekends have affected attendances at Boort. On Sunday evening last a married lady was baptised in the presence of a moderate gathering. Three were also received in by letter.

Splendid attendances at Gardiner on Sunday. Bro. T. W. Smith at the morning meeting made a strong appeal for the Bible school. In the evening Bro. Kingsbury preached, and two Bible school scholars made the good confession.

Good meetings at Swanston St. last Lord's day. Several visitors present. Bro. Gibson addressed church acceptably at morning service, and Bro. Shipway's sermon in the evening was very interesting and attentively received.

The Ballarat East Christian Endeavorers visited Mt. Clear on Sept. 15 and held a successful meeting with a full house. On Sunday evening Bro. Edwards delivered a beautiful message, and a Sunday school girl confessed her faith in Jesus.

Meetings continue good at North Williams-town. Record number at the cottage prayer meeting last Wednesday night. On Sunday, Sept. 14, a young man confessed Christ, and was baptised on Sunday night, Sept. 21. Bro. Geyer spoke last Sunday morning, and Bro. Johnston's subject in the evening was "Baptism."

Good attendances at all services at Geelong on Sunday. Two young men, baptised the previous week, were received into fellowship in the morning. In the evening Bro. Stevens delivered a fine address on "The Church of Christ." This was the second of a series, and proved very instructive. A solo was rendered by Sister Mrs. Jones.

Meetings have been keeping fair at Taradale although sickness has prevented some attending. At the close of the gospel address on Aug. 31, an elderly lady made the confession. On Sept. 14 a young man who had made the confession at Drummond the previous Lord's day was immersed. The sympathy of the church goes out to Sister Miss

Sargent, whose father passed away at Castle-

maine recently. At Brunswick on Sept. 14 a lily service was held. The building was tastefully decorated, and the attendance was good. Bro. Way spoke at both services. On Sept. 21 Bro. Way spoke at a good congregation in the morning. At night he delivered a splendid address on "Satan Bound." The choir is in good form, and other departments are progressing favorably.

Meetings at Cheltenham on Sunday were splendid. In the morning G. P. Pittman gave the message to the church. Miss Clarice Judd was home for the show holidays. Bro. and Sister Horace Brough are being transferred from Brighton to Cheltenham. At the evening service Mrs. Chas. Chapman rendered an enjoyable solo, and Bro. Pittman preached a good sermon on "A Secret Message."

Essendon reports good attendance at breaking of bread. Visitors included Bro. J. Ferguson, of City Temple, Sydney. Bro. and Sister Stewart were received into fellowship. Bro. Sivyver gave a fine exhortation. At the gospel service there was a full attendance. The meeting was conducted by the young men of the church, who ably formed the choir and rendered a duet and quartette. Bro. Sivyver gave a stirring address on "Gianthood and Gentleness."

Meetings at North Richmond continue to be bright and inspiring. On Sept. 10 the annual business meeting was held, and reports were most encouraging. The most pleasing report was that the debt on all properties belonging to the church had been paid off, and are freehold, and there is a credit balance in the bank. Lord's day, Sept. 21, Bro. R. G. Cameron exhorted. Bro. R. Payne occupied the platform at night, and was assisted by the junior choir.

There was a fine meeting at Lygon St. on Sunday morning. It was a great pleasure to have the fellowship of Bro. and Sister E. Bagley, who have returned after an absence of 10 years in America. Mrs. Tippet, senr., at the ripe age of 77 years, has been called home. Expressions of sympathy were made by the presiding brother to the family, who have lost a good mother and the husband a faithful wife. Bro. Andrew Mel-drum spoke morning and evening, delivering interesting addresses.

Balwyn had good meetings on Sept. 14. W. J. Eddy, of the Leper Mission, spoke in the morning, and Hon. W. H. Edgar, M.L.C., gave a fine address at night. Last Sunday Jas. E. Thomas, who has been on a visit to Adelaide Conference, spoke at both services. One was welcomed by letter. The choir, under Stanley Wilson, is doing good work. Misses Leedham and G. Smartt rendered a beautiful duet at night. There were 185 present at Sunday school, which is the highest that has ever attended.

At Burnley on Sept. 21 the morning service was well attended. Bro. A. Purdon, of the College, gave a helpful address. At the gospel service Bro. Stephenson preached on "Love Divine," and one young man took a stand for Christ. At the close of the meeting two young women and a boy were baptised. On Wednesday evening, 17th inst., a successful social was held to welcome new members. The regular help of Bren. J. Martin, O. Potter and L. R. Beaumont, of the College of the Bible, is much esteemed.

At North Fitzroy during the past five weeks T. Saunders has preached the gospel. His addresses have been of a high standard, and the church has enjoyed his fellowship in the week. Bro. and Sister Baker returned on Saturday last after five weeks in Western Australia. Bro. Baker has been greatly benefited by his holiday. Sister Mrs. Dingfelder passed away during the month, also the aged Bro. Coles, father of Mrs. Tinkler, of Hampton, and Mrs. W. Bagley. He passed to rest at the ripe age of 89. The Bible school commenced anniversary services on Lord's day last. Bren. Alex. Wilson, Reg. Clark and W. Gale were the speakers during the day.

Brighton had excellent services on Sunday with a number of visitors present. Bro. B. W. Huntsman preached in the evening on "A Heart in Disguise." On the previous Sunday evening four girls from the Bible school made the good

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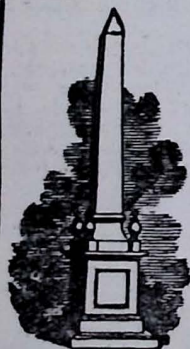
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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in Western Australia: D. M. Wilson, 308 Bulwer-st., Perth.

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