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Witnessing for Truth, or Against Error?

THE need of presenting a positive message to the world has often been insisted upon. Experience proves that the presentation of truth is much more effective than the denunciation of error. No permanent satisfaction in human life can be found in a merely critical or destructive attitude. Least of all can the Christian life be nourished on a negation.

A personal experience.

Some days ago we heard a remarkable statement illustrative of the old familiar truth. A gentleman was speaking of a body of Christians well known for the strictness of their views and conduct, and whose influence declined and who became split up into a number of factions, some of them rather quarrelsome. Quoting the words of another, he assigned this reason for the loss of status and influence: "They ceased to witness for the truth, and instead devoted themselves to witnessing against error." The positive witness was a source of never-failing strength; the merely negative one conducted to weakness and disintegration.

In the course of conversation, the same gentleman made an application of the principle to a very different theme. He is a staunch believer in the inspiration and authority of the Word of God, and deplored departures from the faith. He had read a very great deal of literature directed against those who had departed from the Book. He found that an overdose of this polemical style of literature—even when it was written in support of the orthodox views in which he rejoiced and in defence of the Scriptures—was not good for his own spiritual nature. The confession, coming from the source it did, greatly impressed us. It suggests the "more excellent way."

It is common when we compare the Dispensations to present as one chief point of difference between the Law and the Gospel the contrast between the negative commands of the Decalogue and the positive precepts

and principles of the religion of Christ. "Thou shalt not" is repellent; "Do this" is attractive.

Affirmation, not negation.

The Lord Jesus, when he planned the world's evangelisation, sent men to "preach the glad tidings." The proclamation of the facts, it is evident, was supposed to do the work. Not laborious argument, not tireless denunciation of sin, but preaching, was the Master's method. He who made man knew the requirements of the human heart and in the gospel made adequate provision for meeting its need. The gospel was and is God's power. When its message is proclaimed in simplicity and truth, and especially when it is supported by the godly living of Spirit-filled Christians, it will do its work and win its way.

In the presentation of the distinctive position occupied by Churches of Christ, it

is well to remember the lesson. We believe that that position is impregnable. It is Scriptural, and can therefore be expected to commend itself to Bible-loving people. There is continued need for a clear, strong and positive statement of the faith and order of the Apostolic church, and of the plan of salvation. But, we think, the less argumentative the method of presentation the better. It is wiser in a positive way to present the New Testament plan and plea for union than it is to single out a modern sect for denunciation. We yield to none in our belief in the need of doctrinal preaching, but that does not involve the substitution of argumentative discourse for simple proclamation. Bro. Kelles in his lectures on Evangelism wisely dealt with the danger of seeming to expect opposition to our views, of adopting an attitude of defence and offence, as if we assumed that people would not be likely to accept our message. There is a manner of approach which arouses antagonism, and which is little likely to win. We may gain a victory in debate, but the heat engendered may not be conducive to the development of the Christian virtues in ourselves or in others. Constructive preaching is nearly always better in its results than destructive. Truth will itself rebuke error, goodness itself opposes evil. If the Town Clerk at Ephesus spoke truly, Paul did not blaspheme the goddess Diana. That cannot mean that Paul in any way condoned idolatry, but it does suggest that he chose the positive method rather than the negative. He certainly preached the one God and Father, and the one Lord Jesus. By doing this, and not by direct attack on Diana, he won his victories. Noah "condemned the world"—the Scripture does not say he did it by scolding, but by his preaching of righteousness and particularly by his building the ark. Every tree felled, every plank fitted, manifested his faith and inferentially rebuked the unbelief of the world. One of the most effective ways of fighting any evil is to exalt the opposite good.

The House.

*I'm building me a wonder-house,
Apart from busy ways;
And there I mean to shelter me
In gladness all my days.*

*The fabric is the love-of-friends,
Cemented strong and stout,
With four-square walls of loyalty
To keep unkindness out.*

*The porch is broad, the threshold wide;
I'll have no bolt nor bar;
And for a hospitable sign
The door shall stand ajar.*

*The light of trust and sympathy
In every nook will shine;
And laughter like a breeze shall blow
Through all this house of mine.*

*The house will never be complete;
But adding one by one
The soaring gables builded firm,
I'll rear it toward the sun,*

*Until the turrets pierce the clouds
And starry cressets wear;
When angels walk upon the roof,
And God comes down the stair.*
—Abbie Farwell Brown.

"Nagging the world."

A few weeks ago we read an interesting article from the pen of one of England's greatest preachers and theologians. The writer referred to the danger of "nagging the world." He believed, of course, that sin must be rebuked. His point, however, was that we Christians in our dealings with men make the mistake that a nagging wife makes when by persistent and reiterated blame and rasping she endeavors to reform her husband. Merely to find fault, constantly to blame, raises a spirit of antagonism, and also leads the sufferer to harbor the suspicion that the nagging one would lose one of the great pleasures of life were the occasion of fault-finding completely removed. We must preach the full gospel, including the command to repent and turn from sin. But that may be faithfully done without continuous or petty fault-finding. The attractiveness of the uplifted Christ, the power of the cross with its manifestation of divine love to woo from sin, must not be forgotten. God commended his love to men, and not merely his anger at man's sin.

We are not of those who believe that error need never be directly attacked. Evil cannot be allowed to flaunt itself unrebuked. God's prophets of old were bold to rebuke the people for their sins—they did

not even content themselves with denunciations framed in general terms, but charged the people with specific offences which would bring upon them divine judgment. That modern prophet was right who, in answer to the remonstrance of one who reminded him that without noise of axe or hammer the gorgeous temple was erected, replied: "I'm not building temples; I'm blasting rocks." To cast down imaginations was apostolic work as truly as was to build up the church. There are times when polemics are justified. There have been debates and arguments which did much good, and such will be needed again.

As a rule, however, constructive work is the supreme essential. To build is a much better work than to destroy. The apostle gave much more time to building up (or edifying) than he did to "casting down." The Apostle Peter gave far different advice to women possessing poor specimens of husbands than to nag at them; he said they should endeavor by their Christian behaviour to win them to Christ—"that, even if any obey not the word, they may without the word be gained by the behavior of their wives." An improved method, surely! And the principle underlying the apostle's advice is capable of an application to an indefinite number of things.

The Position of Christ.

"His Son."—Hebrews 1: 1.

Stuart Stevens.

For the next few months many of the churches will be reading each Lord's day morning the "Epistle to the Hebrews," it being the portion suggested by the "Service Plan." This epistle is a remarkable one inasmuch as it sets forth the Son of God as being superior to Judaism and the distinguished personages associated with the religion of the Old Testament.

The position of Christ in the Hebrew epistle.

"The Hebrews" were in danger of renouncing Christianity and returning to the Law. The primary object of the writer was to establish in the hearts of the Jewish believers faith in Christ as fulfiller and finisher of Judaism as a system. The doctrine of the Hebrews is that the sacrifice of Christ "took away" the Levitical sacrifices by fulfilment and substitution, and that the entire Mosaic economy came to an end by fulfilment. The method of the writer is to take up one after another the good and precious things of the Old Testament religion and to leave Christ in their place and stead. Those were good, but Christ was better. "Better," therefore, is the keyword of the "Hebrews." It is a series of contrasts between good and better, between shadow and substance, between type and anti-type. Christ is better than the angels, chapters 1 and 2; than Moses, chapter 3;

than Joshua, chapter 4; than Aaron, chapters 5 to 7; than the Mosaic covenant, chapter 8; than the Levitical sacrifices, chapters 9 and 10. This contrast, also the superiority of Christ to the angels, is distinctly emphasised as we set them forth their relative positions as declared in chapters 1 and 2.

Christ is superior to the angels in five particulars:

- (a) They have the name of angels; he the name of Son (1: 4, 5);
- (b) They are worshippers; he is the worshipped (1: 6);
- (c) They are creatures; he the Creator (1: 7-12);
- (d) They are ministers of salvation; he is its Author (1: 13, 14);
- (e) They are the subjects of the ages to come; he its Ruler (2: 5-9).

While in chapters 1 and 2 the comparison is chiefly between Christ and the angels, yet they open with an important contrast between Christ and the prophets (1: 1-3) in which his superiority is seen in seven particulars:

- He is God's Son;
- He is heir of all things;
- He made the worlds;
- He is the express image of God;
- He himself purged our sins;
- He upholds all things;

He is sat down at the right hand of God.

His unrivalled position in revelation is matched by that which he is accorded among men.

It is his rightful place. Yet it is but natural to inquire why a carpenter-peasant of an upland Jewish village should have taken such a place in history. Why should he be loved and honored as no other man has ever been? How can we account for the spell he has cast over the minds of men—a spell which compels them to think of him with awe, and bow before him in worship. It is useless to insist that Jesus was "simply a man among men." The facts are all to the contrary. He is a phenomenon. He eludes our analysis. He interrogates our conscience. His goodness is absolute. Like the sun in the heavens, Jesus is separate, solitary, supreme.

We to-day have not to determine the place of Jesus among men. An American tourist who was shown through the art galleries of Florence asked his guide, "And are these the famous masterpieces of the world?" "Yes," answered the attendant. "Well, I don't think much of them," replied the tourist. "No, perhaps not," was the guide's naive reply, "but these pictures are not on their trial." History has decided the position of Jesus among men. There will never be another Jesus. Renan said, "Whatever surprises there may be in store for the world, Jesus will never be surpassed." He is the perfection of all character. His power over nature fills us with surprise. One word from his lips and the seething sea settles down into the serenest sleep. His kingship over the lives of men is the most fruitful power for good the world knows.

Christ's position in our lives.

Shall he not have an unrivalled place in our lives! Which shall we give him—place, prominence, pre-eminence? The only position that he will accept is the place of pre-eminence. The place we give him in our lives determines the position he gives us in time and eternity.

"Thou, O Christ, art all I want,
More than all in thee I find."

Class Distinction in Hueili.

W. Waterman.

Australians know little of class distinctions. Of course, there are such in our native land, but they are not so prominent as to make life unbearable, except to those of "red rag" tendencies. Yesterday I met an *ex-Englishman* who told me that our happy lack is the Englishman's unhappy superabundance. If the rest of the working class felt as he did about it, I wonder that England still has a working class. I know that Hueili, our field in West China, has enough class pride to make up for the lack in Australia. It has an extreme of pride and arrogance on the one hand, and of servility on the other.

But, you say, China is one of the great republics of the world, and, therefore, democratic; how can democracy agree with class-distinction? It cannot, of course. Then, do I take back my words? No. I contend that China is no true democracy.

The government of China does not actively concern any but those who use the country as a preying ground. It hardly concerns those who suffer under it, for they are the lower classes and have no true conception of the source of all their troubles. I heard an experienced missionary say that the bulk of the people are still monarchical in sympathy. I believe it. Almost all the lower class who know how to compare the monarchy with the republic will openly sigh for the "old days." The Chinese people do not want ideals so much as peace. They are not concerned with "the universal brotherhood of man" for its own sake.

As a matter of fact, the "Great Chinese Republic" is more a great chance for anything higher to take advantage of anything lower, than anything else. It is the grand opportunity for corruption and oppression, on the one hand, and for being robbed and oppressed on the other. Officialdom has an unparalleled chance to "get rich quick." The populace has a great chance, too—that of being spoiled without warning or hope of redress; and it is beyond compare. The military forces of the country are divided into armies as small as the ambitious leaders dare—for their own safety sake. No man is faithful to another, if he dare stand alone. Each one works his hardest to advance himself, without regard for the sufferings of others. Can you imagine a system that so well encourages arrogance in the powerful and servility in the weak?

For a high-spirited Westerner, one of the greatest trials of life in China is the cruel arrogance of those who consider themselves "upper" in the land. The two classes that particularly offend are the military and the younger student classes. The soldiers who trouble foreigners are the very poorly trained and equipped rank and file. Those who count never offend foreigners; they realise that strong foreign dislike would ruin their personal hopes. But officers join with privates in oppressing their fellow-countrymen who do not wear martial regalia. As for the lads who are attending schools which are supposed to be inculcating the doctrines of true democracy, one would judge from the attitude of many in the larger cities that they thought democracy meant the abolition of courtesy and little else. They grow up with a strong class prejudice and "lord it over" those whom they consider below them. And those "below" them consent to be "lorded over."

Now, you will see from this that this kind of class-distinction is peculiar. But its peculiarity does not rob it of its evil. It is all the more harmful because of its unusual characteristics. It does not replace that kind of which we know a little.

The one we know grows up side by side with its extraordinary neighbor, and, far from being hindered by the proximity, is rather helped by it.

In Hueili we have more of the time-honored type, such as we know, than of the new type. But this kind sufficiently strong is a severe hindrance to the extension of the kingdom of God. It challenges us on every hand. It is almost "Choose ye this

day which class ye will serve." The upper class will have nothing to do with a "coolie church." And since there is only one chapel in most Chinese towns, they have not the escape—as in Australia one has it—to another and more select Christian community. We do not like choosing, but if we must, how can we do other than follow the example of the Master and go to the humbler and more easily won lower classes?

"God Bless my Soul" and "Full Steam Ahead."

A. R. Benn.

It is some years ago, how many I dare not say; but, if memory serves me right, it was on an Easter Sunday night, when, having finished the day in the city, I was seated in a train bound for my temporary suburban home. Remarkable to relate of a city train, it was in no hurry to be off. It waited—why I cannot guess. Was it giving that passenger who is always rushing at the last minute, a chance to be decently in time, was the line not clear, or was it simply that the hands of the clock had not quite reached the place they ought to be when the signal must be given; or was it for our sakes (I who write and ye who read)? Anyhow, we waited.

There were many people on the platform, and among them two men who specially claimed my attention, probably business or professional men. As they passed my carriage they seemed in earnest conversation. The one who "had the floor" just as they passed me said, "God bless my soul." That was all. They walked on, and what else they said was lost in the noises of the place.

I did not take this utterance to prove that the utterer was a believer in the God whose name he had spoken, nor did I necessarily take it to be a prayer. It may have been all its face value suggested, or it may have been just a form of words spoken by someone who lived and died as though God were not, and as though the speaker himself had no soul to be blessed. But this I did think: there is no more needed prayer, and no more comprehensive prayer has been offered up in this city of churches on this great day of prayer opportunity than this, "God bless my soul." My soul, that part of me for which Jesus died, that part of my make-up that will live on when my body has turned to dust, and when the sun has been darkened and when the moon no longer gives her light. To pray that prayer aright is the calling on the Lord which will ensure salvation, and make me to be the Christian I want more than anything else to be. That prayer answered will mean the glory of God and the blessing of all with whom I contact. I may pray with an almost awful fervor of desire for a blessing on the body of some afflicted loved one, but blessing of the soul is as much above this as heaven is above earth.

I do not undervalue the blessing of good men. The blessing of the church may mean much to me; but to be blessed of God is the blessing of blessings. With it, I can afford to be without all other blessings; without it, all other blessings are "less than vanity." I want it more than Esau wanted his father's benediction, and if I have it I am as rich as Israel was when he had obtained what he wrestled for so earnestly one never-to-be-forgotten night in his life. Yes, "God bless my soul."

But those two earnest men, having walked the length of the platform, have turned and on their return walk pass my carriage. Once more I catch a single short sentence. One of them said, "Full steam ahead."

I did not hear all that intervened between the two short sayings, but I linked them together, and, thought I, Of course we will go full steam ahead if God blesses our souls. Are they not cause and effect? In "God blessing my soul" we have the seed sowing; and in "full steam ahead" we have the harvest. Friends may fail us; business may go wrong; losses, hard to understand and harder still to bear, may eventuate; but in spite of it all with God's blessing nothing can avail to prevent my progress heavenwards. The inspired writer says, "Let us run." This is the day of the steam engine, and perhaps a modern rendering might phrase it, "Let us go full steam ahead;" and so we will, and so we must, with the blessing of God on our souls. Full steam ahead towards greater love to God and men, greater power in resistance of temptation, and towards home and heaven. Our train had had a long wait, the thing that had to be before we started has been, the signal is given and we go, as far as earthly-journey-progress is concerned, "Full steam ahead."

When I Pass Out.

When I pass out, say, shall a sadness fall
On those I've helped upon life's path below?
Or, shall it be I'll not be missed at all,

When from these busy scenes of life I go,
When I pass out?

When I pass out, oh, may some word of mine,
Though I have gone, to hearts be speaking still!
And grant some soul may feel the touch divine,
Because I sought to do God's blessed will,

When I pass out?

—W. G. Wilshire.

South Australian Conference Report.

Ira A. Paternoster.

The first meeting of Conference was held in the historic old chapel at Grote Street. Over 200 men from the city and suburban churches, together with a fair number from country churches, were present. The conference president, E. J. Paternoster, occupied the chair and called for brief reports from the different district groups of men. The speaker was Will Beiler, who in a happy manner dealt with the subject "Adventuring for God." Four things were essential to our adventure for God: There must be an increased zeal, a greater loyalty to the Scriptural plea we offer, a deeper appreciation of the meaning of stewardship, and a rekindled evangelistic fervor. This meant life, loyalty, love and labor. Bro. Beiler suggested three practical issues as a conclusion to the meeting: a full surrender of life to the Lord, some men to pledge their lives to the preaching of the gospel, and the providing a tent for evangelistic work.

Bro. C. H. Hunt, of Berri, brought a greeting on the eve of his departure for Western Australia.

Saturday is usually the preachers' day. At 10.30 a.m. a devotional service was conducted by Bro. McKie, and words of welcome to the country preachers were voiced by Ira A. Paternoster, and to the interstate and overseas visitors by G. T. Walden. An address by Jas. E. Thomas on "Making the Most of Life" was deeply appreciated. It was heart-searching to all. An appeal was made to preachers to stay by their work. The temptation was coming to many to resign and seek secular employment. If men did not feel compelled to preach, it was best to leave the ministry, but to the man who had once given himself to the preaching of the Word, it was dangerous to quit. Bro. Thomas made an appeal to the preachers from the physical, social and spiritual standpoint. No preacher had a right to work seven days a week and many hours each day all the year round without taking suitable exercise. He urged them to use their social standing on the lives of the people for the honor and glory of God, and to be careful not to allow the duties of office to crowd out the spiritual side of their lives. At the close of this splendid meeting the preachers adjourned to lunch, and were guests of Bro. Robt. Lyall, of Melbourne.

The faith of the Christian Endeavorers was fully repaid in the great audience assembled in the Town Hall for their fine meeting on Saturday night. For the first time the C.E. rally was held in the Town Hall. Bro. C. M. Hogben, the president, occupied the chair, and during the evening he introduced the incoming president, Bro. L. Walters.

Interesting items were given by groups of juniors, intermediates and Y.P. societies. During the course of the last item Bro. J. E. Thomas spoke on "Life's Greatest Endeavor." He said there is nothing bigger a man can do with his life than to give it to Jesus Christ. Jesus came to serve, to give his life a ransom for many, and this is the example for us to follow. A great many people count pleasure the greatest purpose of life. But happiness is only the result of a life well spent. Happiness will never be found by seeking happiness, but in service.

During the evening honor banners were presented to the Hindmarsh junior and intermediate societies, Railwaytown (Broken Hill) juniors, Wallaroo intermediates, Cottonville Y.P. and Kadina Y.P. societies.

The Endeavorers are to be congratulated on their programme. The report presented by Miss G. Spurr showed there were now in the Union 33 Young People's, 5 Intermediates, and 24 Junior Societies—an increase of 7 for the year. 147 Endeavorers had united with the church, while 172 had become Bible school teachers. 413 new members had been gained during the year and £148/6/- had been contributed to Home and

Foreign Missions. Altogether £266 had been raised. A special word of thanks was accorded Miss Spurr for her work as secretary of the Union.

Conference Sermon.

The Town Hall was crowded on Sunday afternoon for the Conference sermon. The service was brightened by the singing of the Kellems-Richards choir under the leadership of Bro. Alf. Gard. After a song service of fifteen minutes, the Conference President, E. J. Paternoster, took the chair. The "atmosphere" was right for just such a service as followed. Prayers, Scripture reading, singing of hymns, and solo beautifully rendered by Miss Eileen Smelt, all prepared the way for the message of Bro. Kingsbury on "The Promised Presence."

Bro. Kingsbury said he wished to show in every dispensation the divine presence was available and that when people used it they succeeded. When our forefathers obeyed they had the divine presence, but when they wilfully dis-

Meditation.

*The noises of the day are hushed,
The evening shadows fall;
I turn my thoughts once more to thee,
O Lord, who knowest all.*

*Once more I take thy word of life
To feed my fainting soul;
Shut out the day's distracting thoughts
And take thou full control.*

*The trivial cares, the foolish fears,
O banish for this hour,
And let thy Spirit fill my soul
With its uplifted power.*

*Dear Lord, in thee my heart would rest
Whate'er my lot or place;
Till cleansed at length from sin and self
I shall behold thy face.*

obeyed they were driven out. The message to Israel ("Fear thou not, for I am with thee; be not dismayed for I am thy God") was the guarantee of successful accomplishment. The Great Commission brings the same message. Just so long as God's people love him sincerely, and obey him, they will have the divine presence.

We must be a missionary people; we cannot be otherwise. The church of the Lord Jesus Christ must go to the lost, or go to oblivion. We are to make disciples of all the nations. At our own door there is work to be done for Jesus. A plea was made for the preaching of the gospel by every one who loves the Lord Jesus Christ. It is not enough to leave it to the men whom we call evangelists. A consistent Christian life is a sermon sixty years long. Many people wish the divine presence without the willingness to obey. Our growth is due to our evangelistic aggressiveness and our loyalty to the programme as laid down by our Lord in his book.

Business Sessions.

The general business session of Conference opened on Monday morning, Bro. G. Tease leading the devotional service. After the appointment of special committees, greetings were read from Bro. T. E. Rofe, Federal Treasurer; the missionaries on the various fields; G. T. Walden, Federal Foreign Mission Secretary; J. Whelan, Federal Secretary; W. R. Hibbert, Secretary W.A. Home Mission Committee; A. J. Fisher, Secretary Queensland Home Mission Committee; H. Kingsbury, on behalf of Victorian Home Mis-

sion Committee; J. E. Allan, Victorian Foreign Mission Committee; Bro. Hardie, College of the Bible; J. E. Shipway, J. Wiltshire, H. R. Coventry, and Bro. Richards, of the Kellems-Richards party.

Two churches (Cheltenham and Brooklyn Park) were welcomed into the Union.

The president, in his address, said there was need to-day for development of the spiritual side and spiritual need, and if we neglect the spiritual we must suffer. This is true both in the spiritual life and in the life of the individual, in the church of the nation and in inter-national affairs. We must come to believe that God must govern every sense of right and wrong in our lives. When men lose the sense of God, they lose the sense of sacrifice. We need more sacrifice to-day for Christ and his church. The great need is for men and women to live the gospel, and preach it. We do not need a new gospel, for the old gospel faithfully preached will mean a rediscovery of the old power which has been lost by so many churches.

A hearty welcome was extended by the president to interstate visitors, and to those men who had come to labor in the state since last Conference. Replies were made by Bro. Lyall and Bro. L. W. Morgan for visitors, and A. C. Rankine for the preachers.

A motion submitted by the Home Mission Committee, "That Conference take over the Girls' Collegiate School, Incorporated, provided satisfactory financial arrangements can be made," was carried.

During the afternoon Bro. J. E. Thomas gave a timely address on "The Value of Christian Endeavor to the Church." Bro. Thomas said the Christian Endeavor provided a social centre where young people made friends of spirits akin to their own; it stood for loyalty to the church; it provided a training ground for service and was the place for encouraging the spiritual growth of the young lives.

Bren. Lyall and Kingsbury spoke on behalf of the College of the Bible—our College in a very real sense.

BIBLE SCHOOL.

The Bible school session which followed took the form of a parliament with F. Collins as leader, B. W. Manning assisting. The report of the Sunday school department stated that during the year schools had been opened at Brooklyn Park and Cheltenham. Scripture examinations had been held, and a training class was being conducted by Bren. Garnett, Rankine and Walden. A complimentary social had been given Bren. Wm. and T. H. Brooker at Hindmarsh, who had been engaged in Sunday school work for 60 years.

Statistics showed that the schools had increased by 225 scholars and 48 teachers. The future was bright, especially as we looked forward to the return of Bro. Wiltshire to take up the organizing work among our young people.

The evening meeting in the Town Hall was crowded in every department. It was glorious. A helpful song service was led by B. W. Manning. Bro. J. E. Webb, retiring president, introduced the incoming president, Bro. R. E. Mossop, who said he believed the future to be bright with promise. Bro. Webb also presented the prizes won in the recent Scripture examinations, after which he related to the kindergarten children (we were all in that class for the time being) the story of the rose garden and fairy queen.

It was thought wise this year to ask Bro. Forbes to speak to the tiny children, and Ira A. Paternoster to those older, and the experiment worked very well. Bro. Paternoster spoke on the value of the Bible school to the young people. He said a great many young people did not realize how critical the Bible school period of life was, and because they did not, many of them dropped out at the ages of 13 to 18. By dropping out of the Bible school they lost tremendously in their future life, for the Bible school was a wonderful asset to young men and young women. To-day the faith of young men and young women was being shaken by the destructive critic who

The Home Circle.

Conducted by J. C. F. PITTMAN

"One Holy Land."

We cannot stand by Galilee,
And hear the Master's voice,
But we can urge our fellow-men
To make his will their choice.

We cannot at the manger leave
Our gifts, or worship there,
But we can sing the angels' song
To all men everywhere.

We cannot in the Holy Land
Spread garments in his way,
But we can win men to his cause,
And teach them all to pray.

We cannot pour our ointment rare
Upon his feet and head,
But we can tell all famished souls
That he will give them bread.

We cannot by his side recline,
And with our Saviour sup,
But when we serve a thirsty soul,
We pass to him the cup.

Dear Master, may we live and toil,
To set the whole world free,
And make our land and every land
One Holy Land for Thee.

—Charles L. White.

The Little Thief.

Emily had a flower garden down in the corner of the shrubbery yard, which was all her very own. She could take her little scissors and snip off the flowers any time she pleased, and she could give them to anybody she liked. She loved this little garden and spent much of her spare time weeding it and digging about the roots of the flowers.

One morning Emily went singing into her garden, her spade and shovel in hand, and the first thing that greeted her as she entered was a ruined pansy-bed. Not a flower was left, and whoever had taken them had been so greedy, and so frightened, and so hurried, that not only had many of the plants been bruised, but many had also been pulled up by the roots and flung aside. It was all that Emily could do to keep back the tears; but she passed on. She soon found that three of her prettiest rosebushes had been torn to pieces, and the lilies which grew by the rosebushes, and had not bloomed yet, were all trampled down and ruined. That was too much; Emily sat down by the bruised rosebushes and the broken lilies and cried—not knowing what else to do.

Presently Emily dried her tears and began to think about who could have been so naughty as to ruin her garden.

"Yes, I know exactly who it was!" she said. "It was that May Murry who lives up there in that little, dirty house on the hill. I saw her sneaking around here yesterday, but I never thought she would steal. She's always so dirty and ragged, I can't see what she wants with flowers. I'd think she'd want soap and water first. The hateful thing! I know what I'll do. I'll hide behind the lilac bushes and watch for the little thief every day till she comes again, and when she finds out that I know she took my flowers she'll be so ashamed and afraid she won't do it any more. Didn't even take time to cut them—just wooled them off like a puppy and ruined what was left! Guess she didn't have any scissors—she hasn't anything else."

Emily hid behind the lilacs several days watching for "the little thief" before she came.

Sure enough, it was May Murry, and Emily was too frightened to speak as she watched her slip into the garden.

May would pull off a flower and then look all about her and listen; then she would pull another. She was very ragged and dirty, and her long hair was all tousled and had not ribbon, but she looked so eager for the flowers that it was several minutes before Emily could have the heart to come out from behind the lilacs and make herself known.

"What are you doing in my garden? I did not tell you to come here and ruin my flowers. Why do you want to steal?" stormed Emily.

"I did not want to steal," said May—her hands full of Emily's flowers and her eyes full of tears—"but there's nothing in the world I love like pretty flowers, and I've asked several and no one would give me any, and we haven't a one. It's so dirty up at my house that you don't know how it brightens things up when I set a flower-pot in the window; and you have so many pretty things, I didn't think you'd miss the flowers."

She would have said more, but Emily's kind heart got to working real fast, and she took her scissors out of her dress pocket and said: "Come over here and I'll get you some more."

Snip, snip, went Emily's scissors until May had a sample of every flower in Emily's garden. Then Emily and May sat down under the lilacs to arrange them into a pretty bouquet, and as they fixed them Emily said: "Do you go to anybody's Sunday school?"

"No; I ain't got any clothes; but I'd like to."

The next Sunday Emily took a new scholar to her own Sunday school, and the new scholar had such a clean face, and such a new dress, and such a bright bow of ribbon in her hair, that you would never have known it was "the little thief."—"Sunshine."

Raggy-Dog.

I have a wuzzy, fuzzy dog,
As cunning as can be,
With little nose as soft and flat
As ever you could see.

He loves me well, that little dog,
And follows me about,
Then stands tiptoe upon his feet
And begs me to go out.

For when I go, my Raggy-dog
Must go along with me;
He walks politely at my side
And never climbs a tree.

—Selected.

Has Quiet Hour.

Passenger—"Say, does this car always make this noise?"

Driver—"No, only when it's running."

His Misfortune.

Tramp (as reported by the London "Mail")—"Would you please 'elp a pore man whose wife is out o' work?"

A Good Word for Him.

Hans Schmidt was reputed to be the meanest man in the neighborhood. He died. His body was placed in the grave, and according to an old Pennsylvania German custom the people stood around the open grave, waiting for some one to fill the grave. After a long wait, Gustave Schulze said: "Well, I can say joost one goot thing about Hans; he wasn't always as mean as he was sometimes."

The Family Altar.

J. C. F. P.

SUNDAY.

I can do all things through Christ who strengtheneth me.—Philippians 4: 13.
"Responsibility may be read as 'response God's ability.'—'I can do all things through Christ who strengtheneth me.'"
Reading—Philippians 4: 8-13.

MONDAY.

Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. And this, knowing the season, that already it is time for you to awake out of sleep.—Romans 13: 11.

"However full the world
There is room for an earnest man;
It had need of me, or I would not be,
I am here to strength the plan."
Reading—Romans 13: 8-14.

TUESDAY.

And he called unto him his twelve disciples.—Matthew 10: 1.

"There is a blessedness which comes from the daily vigorous exercise of the power of body and mind involved in work. The Bible puts the stamp of nobility upon labor. When God wanted some one to do an important service, he did not go to the street corner, or the gate of the city and find some idler to do it; he called a shepherd or a busy fisherman, and sent them on the mission."
Reading—Matthew 10: 1-14.

WEDNESDAY.

Commit thy works unto Jehovah, and thy purposes shall be established.—Proverbs 16: 3.

J. Stewart Holden, dealing with "Position, privileges, and perils of Christian missions," remarked, "As there are only 12 hours in the day there must be no indolence; but as there are fully 12 hours, there need be no strained anxiety. The life of our Lord combined consecration and calmness. Though often interrupted, he was never disturbed or distracted. Holiness and hurry are in no way necessarily connected, and hurry is responsible for much deterioration both of work and of mental powers. There should be time for worship as well as for work, and if men neglect the former they are seeking to be busier in the latter than God ever meant they should be. The sanctuary and the study must come first, then the street and the slum. It is by abiding in the presence of God that we are fitted to move in the presence of men. The quality of our work must never be overlooked in the question of quantity."
Reading—Proverbs 16: 1-7.

THURSDAY.

Speak unto the children of Israel, that they go forward.—Exodus 14: 15.

"Here's a bit of homely counsel,
Well worth while for you and me,
In the ups and downs of living,
Just to take and hold and see;
When the road is rough and stony,
Seek not aid from sordid self;
Set your teeth, and fight on bravely
In your troubles, help yourself."
Reading—Exodus 14: 10-20.

FRIDAY.

Walk in wisdom toward them that are without, redeeming the time.—Colossians 4: 5.
"Lost somewhere between sunrise and sunset—two golden hours, each set with sixty diamond minutes! No reward is offered, because they are gone for ever."
Reading—Colossians 4: 1-6.

SATURDAY.

Commit thy way unto Jehovah; trust also in him, and he will bring it to pass.—Psalm 37: 5.

"Is thy work still uncompleted?
Trust and wait.
Are thy cherished hopes defeated?
Trust and wait.
Fret not at thy poor endeavor,
All to God commit forever;
He will disappoint thee never;
Trust and wait."
Reading—Psalm 37: 1-9.

Prayer Meeting Topic

October 15.

Things to Think About.

(Philippians 4: 8, 9.)

Horace Kingsbury.

"We are not what we think we are, but what we think—we are."

"Almost everything in life depends on the thoughts, as the forest lies in the acorn, and Scripture itself lays stress upon this." The wise man says: "Keep thy heart with all diligence; for out of it are the issues of life;" and, again, we have it: "As a man thinketh in his heart so he is." Paul writes about "bringing into captivity every thought to the obedience of Christ." He weeps over those who "mind earthly things;" and he urges those who were raised together with Christ to set their mind on the things that are above, not on the things that are upon the earth.

F. B. Meyer writes: "If a man is perpetually cherishing unholy, impure, and untrue thoughts, he will become an unholy, impure, and untrue man. Our character takes on the complexion and hue of our inward thinking. If a man is ever cherishing noble thoughts, he cannot help becoming noble."

"Whatsoever things are true . . . think on these things." "Falseness of any kind is the one intolerable vice." "Truth as used in the New Testament is correspondence with God." Think truth, speak truth, live truth! Straight thinking and straight living are related as cause and effect.

"Whatsoever things are honorable . . . think on these things." The word translated "honorable" means also "reverend" or "worthy of honor." Paul is endeavoring to safeguard the Philippians against filling their minds with little and mean things. He would have them contemplate the big, worthwhile things of life, well knowing the uplifting effect this would have upon their characters.

"Whatsoever things are just . . . think on these things." J. H. Jowett wrote: "Justice can be very cold and steely, like the justice of a Shylock. It may mean only superficial exactitude as between man and man. But to be really just is to be right with God. No man is really just until he is adjusted to his Maker."

"Whatsoever things are pure . . . think on these things." Blessed are the pure in mind; for they shall be pure in heart. "Blessed are the pure in heart: for they shall see God." Evil thoughts may and do come unbidden, but they can be made very unwelcome. An old proverb says, "You can't keep the birds from flying over your head, but you can keep them from nesting in your hair."

"Whatsoever things are lovely . . . think on these things." Surely this is a needed word in a sordid world. Have an eye for the beautiful. Appreciate the lovable. Noble living results from high thinking. Enter, if you can, into the experience of him who said, "I think my heart is whiter for its parley with a star."

"Whatsoever things are of good report . . . think on these things." "The word translated 'of good report' is a rare one. It means, whatever is high-toned, has a good sound. Paul knew the value of the truths and causes and things that have a good, clear ring—in other words, that 'ring true.'" He would have the Philippians avoid, even in their thinking, the unsavoury and the questionable.

THINGS TO THINK ABOUT:

- Whatsoever things are true.
- Whatsoever things are honorable.
- Whatsoever things are just.
- Whatsoever things are pure.
- Whatsoever things are lovely.
- Whatsoever things are of good report.

THINK ON THESE THINGS!

Suggested Hymns: 134, 582, 698, 91.

Our Young People.

Conducted by W. CALE

Fremantle Bible Class.

There are some very bright features about our work in the far western State. From time to time we have read of a vacation camp for young men, an instructional camp for boy leaders, and other very new and helpful ideas. It is good to see such a Bible class as this. All the members are not present, but it is a fair representation of an average session. At times the class has had forty-five in attendance. It is easy to pick out Mr. S. H. Mudge, the genial leader of the class and preacher of the church.

Victorian Bible School Exhibition.

On Sept. 23 and 24, in the Collins St. Baptist School Hall, an Exhibition of Bible school work was held. It speaks well for the Bible school work that it was crowded out. The exhibits were of a very high order, illustrating work done in all grades of the school, from the kindergarten to the adult classes. The crowd was so great that it was impossible to carry out all that was on the programme. The K.S.P. and P.B.P. organisations were well represented—the tasteful and effective display reflected great credit upon the State Scribe. In the grand Bible school pageant that closed the first evening's programme, the pennant of K.S.P. was carried by Mr. Hector Campbell, and that of the P.B.P. by Miss F. Haines.

Australasian C.E. Convention.

From Oct. 9-16 in Adelaide will be held the 15th Australasian Christian Endeavor Convention. Mr. Gale (Victorian Vice-President) was in the South Australian capital last week, and reports intense interest in the coming convention. They are delighted with the response to the invitation to "come to Adelaide." So far it seems assured that over 900 delegates will attend from outside South Australia. Melbourne is making special arrangements for the entertainment of the Queensland and N.S.W. delegates (300 expected) whilst in the city. Victoria expects to send 300 delegates. Two special trains will leave Melbourne on Oct. 8, conveying the delegates from the Eastern States and Tasmania. The great junior, intermediate, citizenship, missionary, and consecration rallies will be held in the Exhibition Building. Monster open air meetings have been arranged by the different States to be held in the principal streets of Adelaide. The convention theme is "Thy Kingdom Come." The principal

features are: Thursday, Oct. 9, Great Praise Service; Friday, 10th, Open Air Campaign at city centres; Saturday, 11th, morning, "Hill-side Muster at Morialta"; afternoon, Great Junior Rally; evening, Intermediate Rally; Sunday, C.E. day in the churches; Monday, 13th, Citizenship Rally; Tuesday, 14th, Missionary Rally; Wednesday, 15th, Excursion to Victor Harbor and Seaside Rally; Thursday, 16th, Consecration day. Reports from the various religious bodies all seem to agree that Christian Endeavor is again on the increase; this is particularly true of Victoria, where the Intermediate Society is much in favor. There is no doubt that a properly conducted C.E. Society is one of the greatest spiritual forces in the church.

Cricket.

A correspondent writes urging that our schools should encourage the formation of cricket clubs, and affiliation with our association where possible. "Practically every school has boys of the right age who will simply jump for joy at the thought of a cricket team. They will become the church team of the future with less need to seek outside players than at present. It is a strong link in binding boys to the school and church through the 'drifting' period. Imaginary difficulties are the shortage of grounds and distance to travel. Both these may be difficulties with senior teams, but practically never with juniors." Write to the various State Bible school secretaries for particulars. Victorian schools should write Mr. Gale or the secretary of the Churches of Christ Cricket Association.

An Echo of Bygone Years.

A song comes back from the bygone years
Whose melody never grows old,
And I listen again, through my smile and tears,
Though the singer lay dead and cold.
'Tis a song so sweet, by a voice so rare,
Far purer than any other,
And I hear it again, though troubled by care,
The lullaby sung me by mother.

There are times, it seems, when all alone,
The singer is by my side,
And I hear her voice in a monotone,
Like the rise and fall of the tide,
While the days go by, till the end of time,
And the struggle of life is ended,
May the singer never forget her rhyme
Till her bliss and mine are blended.

—Foster Coates.



Bible Class, Fremantle, W.A. S. H. Mudge, Leader.

Foreign Missions.

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

Parcels and Goods for Hweilichow, China.

Mr. C. W. Mylne, who attends to all forwarding of parcels and goods to our missionaries in Hweilichow, has sent me the following. It will be of great advantage to any individuals or State Committees who are sending goods to our missionaries at Hweilichow:—

It may be useful to you and to the friends of your missionaries if I give a little information regarding the sending of parcels or goods.

1. Parcels sent by post should be addressed—

Mr. _____,
Hueili,
Szechuan, China,
C/o Missionary Agency,
Yunnanfu, Yunnan,
China.

The reason for this is that no matter how much postage is paid at your end it carries the parcel only as far as Yunnanfu. Someone here must pay the Customs and the inland postages, but to add the agency address means that as soon as the parcel arrives I am notified and can get it forwarded without delay.

2. Goods sent by freight should be addressed—

Mr. _____,
C/o Central Missionary Agency,
Yunnanfu,
Per M. Busar, Transport Agent,
Boulevard, Paul Bert,
Haiphong, Tongking,
China.

Duplicate invoices should be sent to M. Busar (who is my agent) and to me. As goods have to pass both French and Chinese Customs, this matter of invoices is very important. It is also a good thing if when friends are sending parcels out here a card be sent to me advising me of the contents, as the labels attached to parcels by the senders are often lost before the parcels reach here.

Any parcels containing medicines or drugs should be very carefully labelled, as the Chinese Maritime Customs have orders to very strictly search all parcels for opium or any of its derivatives. If attention is paid to these things it means that your workers get their goods sooner and with less trouble and expense.

A Veteran Honored.

On Saturday afternoon, Sept. 13, members of the Victorian F.M. Committee visited the home of Bro. J. Pittman, at Hampton, to honor him in a practical manner after his faithful superintendency of the Queensberry St. Chinese Mission for over 13 years. Owing to his recent illness and advanced age of 82 years, Bro. Pittman felt compelled to relinquish a work which was dear to his heart. The F.M. Committee decided that such valued service should be recognised in a fitting way while our aged brother was still with us. The Federal F.M. Committee, Chinese church, teachers and scholars of the Chinese Mission school were invited to co-operate, which they did most willingly and generously.

Bro. C. Schwab, Vic. F.M. President, in beautifully chosen words referred to the long, honored and saintly ministry of our beloved Bro. and Sister J. Pittman, and thanked them for the years of unselfish self-sacrificing service amongst the Chinese of Melbourne. He then handed Bro. Pittman a roll of notes as a token of Christian love and esteem from the Chinese church and Mission school and the Federal and State F.M. Committees. The President's remarks were supported by the F.M. Secretary, Bro. J. E. Allan and Bro. B. W. Huntsman.

Bro. Pittman made a touching and beautiful response. He accepted the gift as a token of love from men and women, English and Chinese, he had learned to love very dearly. Words failed to express his deep sense of thanks and gratitude for such thoughtfulness in the eventide of his life.

A delightful hour was brought to a close by the partaking of afternoon tea served by Sister Miss Pittman.—J.E.A.

South Australian Annual F.M. Offering.

Alma, £22; Avon, £10/13/-; Balaklava, £81/14/7; Barmera, £2/3/-; Berri and Winkie, £17/10/-; Blackwood, £25; Bordertown, £74/9/-; Broken Hill, £3/10/6; Brooklyn Park, £2/2/10½; Cottonville, £33/16/7; Cowandilla, £5/8/6; Croydon, £22/1/9; Dulwich, £34/19/10; Forestville, £22/4/6; Gawler, £10/18/4; Glenelg, £37/17/8; Goolwa, £11/12/6; Grote Street, £188/3/5; Henley, £15/10/-; Hindmarsh, £78/5/-; Kadina, £5/2/3; Kersbrook, £9/18/6; Lochiel, £3/0/3; Long Plains, £98/9/6; Mallala, £3; Maylands, £103; Milang, £23/14/9; Mile End, £82/9/3½; Moonta, £20/14/6; Mt. Compass, £4/16/-; Mundulla, £68/12/-; Murray Bridge, £13/4/4; Nails-worth, £19/0/9; Naracoorte, £13/7/9; North Adelaide, £48/6/4; Norwood, £66/3/4; Owen, £64; Point Sturt, £28/1/6; Port Pirie, £34/9/4; Prospect, £44/6/3; Queenstown, £15/16/7; Railwaytown, £3/9/-; St. Morris, £15/10/6; Semaphore, £31/6/-; Stirling E. and Aldgate V., £23; Strathalbyn, £18/14/2; Tumby Bay, £12/6/-; Unley, £187/5/3; Wallaroo, £16; Wampoon, £12/10/6; Williamstown, £6/10/-; York, £21/9/2; Individuals, £110/15/6; Total, £1,928/10/4.

At the recent Conference the sisters handed over £82 collected during the year. This is very fine.

Sister Watson, of Shrigonda, desires to express her thanks to the kind donors who sent 6 doz. tins of preserved fruit by Miss Blake to be divided among the mission stations. They were very acceptable gifts to our missionaries.

The Fed. Committee gratefully acknowledge the receipt of £30 from Bro. T. E. Rofe, the interest on 1,000 natalite shares, to be spent in Foreign Missionary work.

Alderman James Hull, a member of the Enmore church, Sydney, is arriving home by the Commonwealth liner "Esperance Bay," which is due in Sydney early in October. He has very kindly interested himself in our Children's Day prizes, and has sent us 500 foreign stamps, and has written to us that he is bringing 10,000 more foreign stamps with him, so the children will have no fears about being kept waiting for their stamp prizes. We are very grateful to Bro. Hull for his kindness.

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.

COMING EVENTS.

OCTOBER 5 and 7.—Box Hill Bible School Anniversary Services. Sunday afternoon, 3 p.m., speaker, Mr. J. E. Shipway; 7 p.m., Mr. J. E. Allan. Special singing by scholars. Collections, Tuesday, 7th, 8 p.m., Demonstration of Recitations, Dialogues, etc., by scholars. Admission, silver coin. All meetings in Recreation Hall, White Horse Rd. Come!

OCTOBER 5, 12 and 15.—Carnegie Bible School Anniversary. Sunday, Oct. 5, afternoon, T. H. Scambler, B.A.; evening, A. Brooke. Sunday, Oct. 12, afternoon, Kinder Display; evening, P. A. Dickson. Wednesday, Oct. 15, Tea Meeting, Demonstration, Distribution of Prizes.

OCTOBER 11.—East Camberwell sisters are holding their Sale of Work on Saturday, Oct. 11, in the school hall, Aird St., to be opened by Mrs. C. Gill, Pres. of Women's Conference, at 3 o'clock, and will continue during the evening, Wattle Park tram passes chapel door. Get off corner Riversdale Rd. and Aird St. Call and see us on above date.

OCTOBER 12, 13 and 15.—Wedderburn church Diamond Jubilee. Sunday, Oct. 12, speaker, Bro. Stuart Stevens. Monday, 8 p.m., children's demonstration. Wednesday, Tea and Public Meeting. All welcome.

OCTOBER 12.—Malvern-Caulfield S.S. Anniversary. 11, L. C. McCallum, M.A.; 3, H. B. Robbins; 7, A. E. Illingworth. Scholars' Demonstration Tuesday evening. Everybody welcome all meetings.

OCTOBER 17 and 18.—Note well the date. Essendon Church of Christ, Buckley St. East. Monster Sale of Work, Oct. 17 and 18. Down-right honest value given. Admission Free.

NOVEMBER 21 and 22.—Friday and Saturday. Grand Bible School Extension Sale of Work, under the auspices of the Surrey Hills Ladies' Guild, in the School Hall, Surrey Hills. Members everywhere are asked to reserve these dates and plan to be present.—E. Wilson, hon. sec.

"Granthaven," Healesville West.

A Home among the Hills.

Cream, tennis, garage, mountain views. Terms on application.

Come to us for your next holiday.

Sisters Morrow and Chapman (R.V.T.N.A.).

'Phone: 96 X.

MARRIAGE.

DUNN-LINES.—On Aug. 30 at Lygon St. Church of Christ, by Mr. J. E. Thomas, George, younger son Mr. and Mrs. Dunn, of South Yarra, to Amy, youngest daughter of Mrs. Lines, of 191 Drummond St., Carlton. Present address, 191 Drummond St., Carlton.

DEATH.

GARTSIDE.—On Sept. 22, at Castlemaine, Abram Edward, beloved husband of Mary Jane, and loving father of James, Ann, William, Fanny, Margaret, Walter and Abram. Aged 57 years. At rest.

Churches of Christ Collegiate School for Girls.

"Elerslie," Magill Rd., Corryton, South Australia.

DAY AND BOARDING SCHOOL.

Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in Boarding Fees.

Full boarders under 12	£17	12	0	per term
Full boarders over 12	£19	4	0	"
Weekly boarders under 12	£15	4	0	"
Weekly boarders over 12	£16	16	0	"

Scholars taken at any time and charged accordingly.
Prospectus on application to Principal.

Here and There.

Sunday, Oct. 5 is College Annual Offering day.

We are glad to learn that Bro. H. L. Pang, after an operation in private hospital, is home again and progressing favorably.

Last week Bro. F. T. Saunders was elected Grand Chaplain for the State of Victoria of the Independent Order of Oddfellows.

We learn that Bro. Les. Clay has accepted the invitation of our N.S.W. Home Mission Committee to assist Bro. A. Baker in State evangelistic work. With Bro. Baker as preacher, and Bro. Clay as song leader, the prospects of the venture are bright.

Bro. and Sister John Sheriff, who for many years have rendered excellent missionary service in South Africa, are at present in New Zealand. We hear that they are expected to arrive in Victoria in a few weeks' time. They will receive a warm welcome from friends of bygone days.

The College of the Bible is now training those who will be preaching the gospel at home and abroad after many who read these words have ceased from their labors. Money given in next Sunday's Annual College Offering will, in the processes of God, be changed into precious souls brought home to the Father.

At Malvern-Caulfield, Vic., on Sunday last, there were good meetings. Bro. James McGregor presided. It was the 60th anniversary of his spiritual birthday. He was received into fellowship on the last Sunday in Sept., 1864. Another veteran, Bro. James Judd, was also on the platform, and took part in the service. The favorite hymns of these brethren were sung. Two were received into fellowship. At both services Bro. Illingworth was the speaker.

Bro. Wiltshire was expected to arrive in Adelaide on Sept. 30. He will receive a royal welcome from his many friends in South Australia. Bro. Wiltshire did a great work in Australia, and has been greatly blessed by God in his work in the old country. He will be remembered as acting Federal F.M. Secretary for many months, and was greatly esteemed for his interest in Foreign Mission work. He is to take the leadership of our young people's Sunday school legion in South Australia.

On Saturday next, 4th inst., the Melbourne City Mission is arranging for a united invitation tea to be given in Wirth's Olympia at 6 o'clock. It is estimated that 1,500 poor people will be entertained at tea, free tickets for which are obtainable from the City Mission staff. A two hours' concert programme will follow the tea. The sisters of our Victorian Women's Executive are catering for 200 of the guests, while Endeavorers of the metropolitan area are helping to prepare and serve the tea. The mission committee greatly appreciates this help.

The closing week of the mission at Ivanhoe, Vic., commenced on Sunday. There have been thirteen confessions to date. The effort will be concluded next Tuesday (Oct. 7) with a special service, to which brethren are cordially invited. Many will be glad of the opportunity of meeting Bro. Hinrichsen and Brooker together, as Bro. Brooker is leaving the evangelistic team for the present. Bro. Hinrichsen and his helpers will not be in Melbourne again till next Conference, and all are invited to join the Ivanhoe brethren in bidding them farewell.

Ira A. Paternoster asks the special attention of our South Australian readers. He writes: "The official opening of the Federated Protestant Homes at Norton's Summit, Adelaide, takes place on Oct. 11, when the Governor-General will perform the opening ceremony. As Conference will perform the opening ceremony, we would appeal to our members for help. Should any desire to go to the opening, tickets may be obtained from the secretary, No. 3 Mis-

sion Buildings, Franklin St., Adelaide, or from Ira A. Paternoster, St. Peter's, 'phone N 2582. An appeal for funds will be made during the day, and it is desired that Church of Christ members contributing will mark their gifts as from the Church of Christ. The contribution will then be placed toward our quota."

Our Federal F.M. Secretary (Bro. G. T. Walden) writes:—"We are hoping for a good delegation from our States for the Federal Conference, Sydney, Oct. 18 to 23. We hear of a large number from Western Australia who will travel nearly 5,000 miles to attend the Conference. They will be disappointed if they do not see a large delegation from the nearer States. They are sending five for each thousand members (some say ten for each thousand). If other states send the same proportion, we shall have 35 from South Australia, Victoria will have 55, Tasmania will have 6, and Queensland 10, making a total of 116 apart from New South Wales."

Special mission services have been conducted at Redcliffs, Vic., by Bro. J. C. F. Pittman, assisted by Bro. P. C. Bennett as song leader. Bro. Wakeley rendered valued assistance in bringing Mildura choir to help. One of his party decided for Christ, and two others made the good confession. Bro. Pittman's experience as chaplain during the war enabled him to get a good hearing with many soldier block-holders that he visited, and all are confident of good results. Powerful addresses were given during the fourteen days' mission. The messages provided food for those who believe, and thought for the unbeliever. Bro. Pittman's visit has been a means of strengthening the church.

A correspondent writes: "It has come to my knowledge that some of the churches of Christ in the suburbs are taking up collections in the gospel services, and these collections go to make up the preacher's salary. If such is the case, have we any right to do so?" We have answered similar inquiries very frequently. That church expenses, including preacher's salary, should be met by the contribution of members, is, in our judgment, only the right and satisfactory position. We have no knowledge of any of our churches doing as our brother states. We believe that evening collections for benevolent work are taken up, in some cases regularly and in others occasionally. The church's right to do this we cannot challenge.

Not all the anti-liquor sentiment among friendly benefit societies is contained in the distinctively temperance societies and orders. Last week was notable for the reiteration of the emphasis with notable the Independent Order of Oddfellows excludes alcohol from its meetings and functions. The Order for years has held a law forbidding alcohol at any function under its auspices. Lads joining the juvenile lodges have to sign a pledge

to abstain from alcohol, cigarettes, or tobacco in any form, until 16 years of age. At the annual sessions of the Grand Lodge of Victoria two motions were submitted on notice asking that the question of amending the law against alcohol be submitted to a referendum of the members of the Order. An interesting debate took place, in which the sentiment was shown clearly to be against alcohol, and when the vote was taken every voice was against the referendum. Unanimously the Grand Lodge thus affirmed its "dry" law. Some of the most emphatic speeches against any change were from men who declared themselves not to be total abstainers.

From the "Morning Post": A lecturer at a college of theology concluded a recent discourse with: "If you wish to enter the ministry you must be prepared to suffer privation and hardship during the first forty years of your life." "And then—?" came an eager voice. "And then you will be used to it," came the reply.

Speaking on the President's address, before the South Australian Baptist Union, Mr. F. G. Benskin, M.A., said that one of the cruxes of the situation in respect of church interest was the diaconates. No church would ever rise in its spiritual life beyond the level of its diaconate. Those men should set an example to the church, for unless there was a glow in the diaconate, there was no hope of a glow in the church. It was enough to chill a Boanerges to the bone to encounter some of the apathy that had to be faced. If deacons were prepared to show self-sacrifice, there would be a chance for the people. Every deacon should be present at the week night prayer meeting, unless prevented from being so by illness. He would remind them that where there was warmth there was magnetism, and that gave converting power. There was no such opportunity to lead and revive the hearts of the people, as that presented to consecrated Christian laymen.

28,730 children and 15,500 adults are being fed by the British representatives of the Save the Children Fund, the children out of funds provided by the Save the Children Fund itself, the adults out of funds provided by the Imperial War Relief Fund. Of these, 6,500 are fed in kitchens maintained by Australian gifts. Kitchens have been established at Athens, Piræus and Phileron, in the islands of Aegina, Poros and Hydra, at Volo and Larissa in Thessaly and at Salonica and other places in Macedonia. If more funds are forthcoming, this work can be greatly expanded. Arrangements have been made for distribution of gifts of clothing, etc., by the Save the Children Fund representatives in co-operation with the representatives of the League of Nations in Athens. Victorian helpers are asked to send donations to the Lord Mayor of Melbourne, Hon. Treasurer, Save the Children Fund and Armenian Relief Fund, Town Hall, Melbourne.

ADDRESSES.

B. J. Combridge (preacher Ararat church, Vic.).
—Palmerston-st., Ararat.
W. G. Oram (preacher of church at Dulwich, S.A.).—Sturt-ave., Monreith, Adelaide.

COLLEGE ANNUAL OFFERING

OCT. 5, 1924

**GIVE!—NOT WHAT YOU CAN SPARE, BUT
WHAT COSTS YOU SOMETHING.**

North-West District Conference, Vic.

The Third Annual Conference of Churches of Christ in the North-West District of Victoria was held in Horsham on Sept. 3 and 4. The meetings opened with a devotional service on the Wednesday evening. Bro. Stuart Stevens was the speaker. The meeting formed a fitting introduction to a very fine conference. The business sessions were held on the morning and afternoon of Thursday. The President, Bro. A. J. Ingham, was in the chair. Delegates were present from Ararat church, Brim circuit, Horsham circuit, Kaniya circuit, and Stawell church. The attendance of delegates was the largest yet. In the afternoon a scheme to open up unevangelised centres was presented by the president in his address. After an enthusiastic discussion it was unanimously decided to adopt the scheme as outlined, and a committee of management was appointed with Bro. Ingham as chairman. It was decided to concentrate on Murtoa during the ensuing year and to open up a cause there. Dimboola and Nhill were suggested for subsequent years. Bro. B. J. Combridge gave a helpful address on "How We can Strengthen Our Work Among the Young." A general discussion followed. The election of officers for the ensuing year resulted as follows:—President, Bro. J. Skurrie, of Ararat; Vice-President, Bro. F. Cornelius, of Brim; Secretary and Treasurer, Bro. A. J. Ingham, of Horsham. Brief devotional services were led by Bren. A. H. Pratt, of Stawell, and F. Cornelius. An expression of thanks was conveyed to Bro. A. R. Benn for his work as secretary for the past two years. The evening service took the form of an inaugural meeting in connection with a united spiritual mission arranged by the Horsham Ministers' Fraternal. Ministers from other religious bodies were present and took part. The president of the Fraternal conveyed the greetings of the sister churches. The meeting was a magnificent one, forming a great climax to the conference, and a splendid opening to the spiritual mission. Extra seating had to be provided to accommodate the crowd. During the evening Bro. Ingham introduced the incoming president, who gave a brief stirring message. Bro. Stevens was again the special speaker, and spoke well on "The Church a Necessity." Bren. Pratt and Combridge rendered a fine duet, and the Methodist male quartette were exceptionally good in their item. The sisters of the Horsham circuit provided meals throughout the day, and were accorded a special vote of thanks.

Some very interesting facts came to light in the reports presented to conference. Four evangelistic missions had been held during the year in the district, while Warracknabeal and Horsham all arrangements in hand for big tent missions. Warracknabeal were in course of erecting a fine building, Haven church building was ready for opening, and two churches had re-erected better buildings. Every church was able to report progress in some way. Stawell was especially applauded for its resolve to aim for self-support during the year.—Albert J. Ingham.

Queensland Home Missions.

Reports from H.M. fields indicate steady progress. At Hawthorne Bro. J. Larsen reports an increase in the Bible school and a splendid picnic. Bro. Young reports splendid attendances at Annerley, with five additions during the month. Sunnybank celebrated a successful Bible school anniversary, and is planning a big forward move for the near future. In the Zillmere-Boondall circuit, Bro. E. Aderman has attended 28 meetings in four weeks, visiting 68 homes, in addition to carrying on his University studies. There have been two more additions at Boondall since the mission. In the Ipswich-Bundamba circuit Bro. L. Larsen reports meetings as being slightly smaller through wet weather, but during the month a C.E. Society has been formed at Ipswich. Much sickness has also been present.

Reports from the Western District have been entirely relating to the special missions being conducted by Bro. Ball, assisted by Bren. Spratt

and Vanham. Extreme difficulties have been met with both at Roma and Wallumbilla, through wet weather, sickness of Bro. Ball, and organised opposition. The plan of the missions has been somewhat altered, so that Injune will be held over for the time being. On Sept. 21 the mission starts at Chinchilla, and as this is a new field, the prayers of the whole brotherhood are urgently needed. In spite of the difficulties there have been 17 confessions at Roma and 2 at Wallumbilla.

Plans have been prepared for a special evangelistic effort during November, with definite concerted action by the churches, schools and Y.P. Societies. Uniform topics on fundamental truths will be dealt with, and the aim for the month is 200 souls. By means of newspaper advertisements and the display of posters there will also be a special effort to draw attention to "our plea."

The organiser has visited Ma Ma Creek, Flagstone, Maryborough, Croydon, Ipswich and Albion churches, in addition to attending a host of committee and other meetings.

The treasurer reports the following receipts:—Fed. Comm. (3 months), £30. Loan Account, Alb. Hinrichsen, £25; Aug. Hinrichsen, £20; C. Risson, £25. Circuit Fund—Annerley, £11/5/6; Sunnybank, £5/12/6; Lantern Lectures, Ma Ma Creek, 16/11; Flagstone, 19/4. Refund Organiser's Fares, etc.—Ma Ma Creek, 16/6; Maryborough, £2/3/-; Boondall, 3/-; Boobie, 16/3; Coolabunna, 14/6; Wooroolin, 5/-; Kingaroy, £1/1/3; Wattle Camp, £1/10/-; Corndale, 5/6. Cost of Duplex Env. (half), Hawthorne, 16/8; Stationery, 5/6; Donations—G. Colvin, £6; Aug. Hinrichsen, £5; Stacey, £5; A.J.F., £2; L. Larsen, Ash and Black, £1 each; "Bro." 10/-; Gollagher, 10/-; Annerley Mission, 10/-; Maryborough, £7/17/-. The overdraft, which now stands at £202, has been reduced by £82, but only through the loan fund which has contributed £70.—A. J. Fisher.

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Hope for the Leper.

(Continued from page 637.)

happy, untainted and Christian. Throughout the world the mission has special homes for these children, and is now caring for over 700 of them. Hundreds who have thus been rescued are now the healthy heads of families whose children are untainted also.

In view of the evangelistic, philanthropic, preventive and eradivative work of the Mission to Lepers, is it to be wondered at that it has never closed a year in debt during the fifty years of its history? Its opportunities, and therefore its needs, were never greater than at the present moment. For there are probably two million lepers still uncared for!

Members of the Churches of Christ believe in implicit obedience to the commands of Jesus Christ, and "cleanse the lepers" is one of those commands. With appreciation we record that in proportion to their numbers throughout Australia no denomination has given a more generous response to appeals on behalf of the mission than the Churches of Christ, and we are confident that they will continue and increase their valued support, in the spirit of thankfulness for what has been done during the past fifty years, and of assurance that yet greater things are to be accomplished.

CORRESPONDENCE.

[The Editor is not responsible for the views of his correspondents.]

SOCIAL SERVICE.

To the Editor the "Australian Christian."

Dear Brother,—

The Department of Social Service is now a recognised factor in our church life presenting many opportunities of Christian service and making for the enrichment of the kingdom of God. Not only does it seek to help our own churches in this respect, but a stimulus has been given most social movements by its support. We most heartily thank those who have encouraged us by their whole-souled and liberal support, but we feel that not all are alive to the needs and possibilities of the Department.

We believe it is timely that we should ask the brotherhood for a little more consideration both in simple business dealings and in matters of importance. Early in July last we endeavored to obtain the appointment in every church of agents to the Department; and, although a stamped addressed postcard was enclosed for reply, only 24 out of all those written to deemed such a reply worth while. About the same time a questionnaire dealing with the proposed home for those in need was posted, and it has taken nearly three months to obtain only 18 replies. Early in August an appeal for funds was made to the churches, and £2 has come to hand.

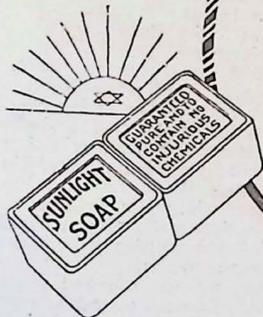
The attendances at the lectures arranged by the Department have been discouraging, but that indifference seems to be the experience of most social movements in these days. This attitude, no doubt, is the reason we lost local option.

The work we have in hand does not warrant at present the expenditure of a large sum of money, but there is an unlimited amount of work to be done with very limited funds. Our work is essential to the Christian church; therefore, Bro. Editor, we judge our efforts worthy of more consideration than has been shown them in the past.

Yours fraternally,
C. Burdeu, secretary.

May the divinity of Jesus Christ ever be the outstanding tenet of our plea to a benighted world. That going forth with it, we may in love constrain them to "seek the Lord, haply they might feel after him, and find him, though he be not far from every one of us."

**SUNLIGHT
BEST SOAP**



LESS WORRY

MORE COMFORT

S 91



OBITUARY.

BINNEY.—After a lengthy period of poor health, but suddenly at the last, Miss Susan Binney passed peacefully away at Gilberton on Aug. 31. She was the eldest daughter of the late Bro. and Sister Binney, formerly of Langhorne's Creek, where she was baptised just 51 years ago, and has held fast her confidence in Christ firm unto the end. An isolated member for considerable periods, our sister during the last four years greatly enjoyed the fellowship of the North Adelaide church when it was possible for her to be present. Her body was laid to rest in the Langhorne's Creek cemetery on Sept. 2, Bro. Mason conducting the service at the grave. Our sympathy goes out to the surviving members of the family, Miss Hilda, of Strathalbyn, and Mr. Henry, of Murray Bridge. But for the departed one the shadows have fled away, and the eternal glory is sure.—A. M. Ludbrook.

HAGGER.—After an illness extending over 12 months, Bro. Hagger, sen., of Preston, entered into his rest on August 9 last. Making the great decision under the preaching of the late Bro. Macallister at Williamstown in November, 1889, our brother preserved his faith without wavering throughout the changing years, as well as through a particularly trying illness right to the end. Always a strong champion for the "old paths," he manifested a great deal of activity in his association with the churches at Williamstown, South Yarra, Nth. Richmond, Nth. Fitzroy, Preston and Thornbury, in all of which he occupied various official positions. During his illness he gave emphatic testimony to his reliance on the atoning work of Jesus Christ as his one

hope for eternity. A large and representative company was present both at the home and at the Coburg Cemetery, where services were held by Bren. Johnston, Eaton and Baker. The sympathy of the brotherhood goes out to Sister Mrs. Hagger and family, one of whom is Bro. Thos. Hagger, evangelist, of Lake St., Perth, W.A.—J. W. B.

VARCOE.—Sister Varcoe was called to her eternal home on Sept. 13, at the ripe age of 93, and was laid to rest on Sept. 15. There were a large number of friends at the graveside; Bro. Mason conducted the service. Our sister was well known in the district, having joined the Church of Christ at Pt. Sturt in 1868. Thirty-four years later, in 1902, after Bro. Varcoe's death, her membership was transferred to Milang. Although not able to attend the meetings the last few years, her interest was unabated and she always had a smile and cheery word for those who visited her. She will be very much missed. She was able to call her loved ones by name and then passed peacefully away. The surviving children are Mr. W. J. Varcoe, and Mrs. Howard, of Milang, and there are two grandchildren.—S.H.G., Milang, S.A.

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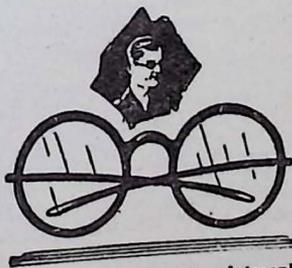
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News of the Churches.

New Zealand.

Nelson meetings on Sept. 7 were fairly well attended. Bro. T. Brough exhorted in the morning. Bro. Fitzgerald's gospel subject was "The Divine Love." On Sept. 14 Bro. and Sister Sheriff, from the mission station in Southern Rhodesia, were present. Bro. Sheriff gave a fine exhortation on "Service for Jesus." The topic at the gospel meeting, "A Christian Only," was ably and convincingly dealt with by Bro. Fitzgerald. Two young women confessed Christ. At the week night prayer meetings, Bro. Fitzgerald is conducting a series of studies on the "Life of Jesus," which are proving most interesting.

Queensland.

Gympie midweek services are good; the Book of Acts is being studied. Services on 21st were bright. C. Trudgian speaking at both meetings. The school had three new scholars and an attendance of 52. Enterprise meetings were as usual; the foundation block of the new building was laid on Saturday, Sept. 20.

Toowoomba morning service on Sept. 21 was fairly well attended. Bro. V. R. Adcock exhorted helpfully from Matt. 7: 1-12. The gospel meeting was conducted by Bro. A. J. Fisher; subject, "Christ's Claim Upon us." Bro. G. Skerman helped in song. On Sept. 22 the church held a devotional service to commemorate the anniversary of the Chandler-Clay mission. It was greatly enjoyed.

Western Australia.

Prior to the morning service at Lake St. on Sept. 21, a brother who had confessed Christ some time previously put on his Lord in baptism. He was received into fellowship at the communion service following. Bro. Hunt, evangelist elect for Kalgoorlie, was the speaker. There was a very large attendance. At night Bro. Hagger conducted the service.

Bassendean during the past month has had good meetings. Bro. Rodier has been preaching good sermons, and two have made the good confession. Sept. 14 was the B.S. anniversary. Bro. Berry addressed the church in the morning. In the afternoon, with 150 children on the platform, and a chapel full of parents and friends, the children, well trained by Bro. Robinson, sang many lovely hymns. Cards were distributed to babies on cradle roll by Sister Liddle, and an interesting address was given by Bro. Youens. In the evening Bro. Rodier preached to a crowded house. The children again helped by their songs. On Tuesday, 16th, a children's tea and public meeting were held. The biggest audience ever in the chapel was delighted by the items rendered by the children. The kinders, under Sister Leightley, were particularly interesting. Bro. J. Smythe, secretary, submitted his 11th annual report which showed 166 scholars and 25 teachers on the roll, with an average attendance of 116. Five scholars had joined the church during the year. The school had lost during the year an earnest worker in the death of Sister S. Robinson. Bro. J. Butcher, senr., is conducting a school at Beechborough still with a membership of 14—this is 2½ miles from Bassendean. He is to be commended for his faithful work. Bro. T. Hagger, Conference President, gave an interesting address on "Grandmother's Advice—Don't Skim the Milk." Bro. J. Ewers distributed prizes.

Tasmania.

Reports submitted at the half-yearly business meeting at Ulverstone revealed a state of earnest activity. Numbers were not large in the auxiliaries, but the consecration of members is notable. The Y.P.S.C.E. showed the best position. The work of the sisters is also worthy of comment. The church accepted with regret the resignation

of the sec. Bro. E. E. Snooks, after six months' service. The financial position gave cause for serious thought, but the brethren faced it heroically, handing in a £15 promissory offering. Many removals during the six months brought about the stringency.

West Hobart anniversary was most successful. Heavy rain interfered with the attendance on Sunday, but on Wednesday the building was crowded to the street. The singing and actions reflected credit on teachers and trainers. Mr. Farrer was handed a mounted baton from the school. Mrs. Waterworth and Mrs. Park came and helped with the music. Miss Eaton was presented with a wallet from a member who had noticed her consistency as school organist and kindergarten teacher.

Sunday, Sept. 21, was Endeavor Day at Margaret St., Launceston, and a very happy time was spent. Fine morning meeting, Junior and Senior Endeavorers occupying the front seats. Bro. P. Orr presided, and Bro. Noble gave a fine exhortation on the C.E. covenant. Bro. Bristow, from Adelaide, and Sister Ellis, from Victoria, were visitors. The gospel meeting was largely attended. Several young men of the C.E. Society took part. Bro. Noble delivered a fine address on "Pitching Toward Sodom." The choir was in fine form, Bro. H. Stevens rendering an effective solo. 126 broke bread during the day. The Bible school is growing; it met in the new school hall for the first time on Sept. 21.

Victoria.

Ballarat East had good meetings on Sunday; four Bible school children decided for Christ at the gospel service.

Interest is maintained at Middle Park. Splendid meetings last Lord's day. Bro. and Sister Ray, of Surrey Hills, and a lad from the Bible school, were received in at the morning service.

Great interest is maintained at Chelsea. Good attendance at both services. One young man came forward to follow the Lord in baptism. The brethren held a social last week as a welcome to Bro. Thompson.

At Boronia there were nice meetings on Sept. 21. Last Lord's day evening, after a splendid address by Bro. Waterman on "Living for Eternity," a young girl from the Bible class made the good confession.

At Swanston St. last Lord's day morning there was an enjoyable meeting. Amongst visitors were Sister Miss Bell, from Lake St., Perth, W.A., and Bren. Allen and Fred Jones, from Unley, S.A. Good address from Bro. Shipway at both services.

Ascot Vale reports splendid meetings on Sept. 21. Bro. Hurren, from Footscray, gave a most helpful exhortation. Three young men were received into fellowship. In the evening Bro. Paterson gave a splendid address. One young man made the good confession.

Hawthorn morning meeting was addressed by Bro. W. Gale, and Bro. Scambler preached in the evening. Sister Miss R. Batch, and Bren. Greenhalgh and Purdon, of the College of the Bible, are much appreciated in their helpful service in the work of the church.

Ararat has recently had fellowship with Bro. Comer, from Melbourne, who presided at the Lord's table, also with a party from Swanston St. Sunday meetings were not quite as large as usual. Fine prayer meeting on Sept. 17. A number of members are away through sickness or on holidays.

At Hampton on Thursday last the cricket club held an enjoyable social, and medals were awarded. On Sunday morning Bro. Woolley was the speaker. At night Bro. E. Bagley preached on "The Patience of Jesus," and his niece, Miss Edna Bagley, sang a solo. The girl guides were present in uniform. There was an excellent attend-

At Cheltenham on Sunday morning the meeting was the largest for many weeks. Bro. B. W. Huntsman gave a splendid address on "Enoch walked with God." The school is preparing enthusiastically for its anniversary. At night Bro. Pittman preached on "Signs of the Coming." A solo was rendered by Miss A. Martin. Several visitors have been welcomed lately.

On Sept. 28 at East Kew Bro. Payne, from the College, gave the morning talk. Bro. A. Baker welcomed two into the church, almost all members being present. Bro. A. Baker's message was "Christ's Second Coming." Three young women confessed Christ. A duet by Bren. Elliott and Watt was much appreciated. There was a record, Sunday school.

Bro. Stevens recently visited Brim and gave inspiring addresses, and one young man made the good confession. Bro. Cornelius is doing a good work, and his meetings are well attended. Bro. and Sister Hand have been welcomed back after illness. A brother was received into the church at Warracknabeal last Sunday morning. All are now looking forward to the tent mission there.

Shepparton Bible school anniversary was begun on Sept. 28. Bro. W. H. Hinrichsen being present for the day. At the morning service, Dr. Hinrichsen gave a splendid message on "The Twofold Mission of the Church." Afternoon and evening, there was special singing by the Bible school. Bro. Hinrichsen giving fine messages on each occasion. At the close of his gospel message, two made the good confession.

Over 60 were present at Gardiner prayer meeting on Sept. 24, when three young people were baptised. On 28th these three were received into fellowship. Bro. Kingsbury addressed large gatherings morning and evening. The women's mission band spent a good afternoon at the Cheltenham Home during the week, distributing comforts to the inmates. Bren. R. L. Anderson, Hector Campbell and E. Griffiths have been added to the diaconate.

The church at Kyneton on Saturday last tendered a farewell social to Bro. and Sister Dowell and family, who are removing to Balwyn. They were presented with a travelling rug and jardiniere. There was a large attendance at the gospel meeting on Sunday night. Sister Rita Dowell rendered a solo. Bro. L. R. Beaumont, the weekend preacher, spoke on "Living Water." Sister Dowell, senr., of Echuca, and Sister McKay, of Moreland, have been visitors.

Box Hill had fine meetings all day on Sept. 21. Mrs. and Miss Smart were received into fellowship by letter. The service at night, which was largely attended, was particularly one for women. Bro. Allan spoke earnestly on an appropriate theme. The Phi Beta Pi club attended in a body. Several of its members taking part in the service. A quarterly united prayer meeting, in which almost all the religious bodies of the town cooperated, was held in turn in the chapel on Wednesday, Sept. 17.

Splendid meetings at Parkdale on Sept. 21. Mr. Earle's evening subject was "The Lord's Commission." The Bible school has a roll of more 93 scholars, and the need is urgent for more teachers. The young ladies of the church are working very industriously to make the forthcoming garden fete a success. Good meetings on Sept. 28. One was received by letter in the morning. One new scholar was enrolled in the Bible school. Last Tuesday night the club were paid a visit by the St. Kilda Phi Beta Pi girls. After an interesting debate, two recitations followed, and supper was served.

The ladies of Burwood church held their first sale of work and gifts on Sept. 27, and it was a great success. Mrs. Luke, of Surrey Hills, declared the sale open at 3 o'clock. Visitors were present from sister churches. The effort realised £25, which is very creditable, considering the small number of workers and members. On Sept. 28 was held the Bible school anniversary and prize giving; Bro. Plummer, of Sydney, addressed the school. The boys from the Burwood Boys' Home sang. In the evening Bro. Owen preached to a small meeting; subject, "Christ and Moses: Their Similarity and Difference."

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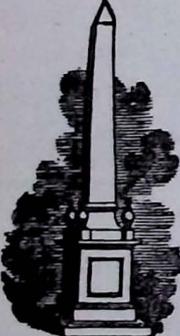
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If We Knew.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good:
Oh, we'd love each other better
If we only understood.

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