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On Joining the Church.

ONE of the evil results of denominationalism is that it spoils men's appreciation of the church which Jesus loved and for which he gave himself. The glory of the church, as the body of Christ, and as the one divine institution on the earth, is appreciated by comparatively few. The fault lies with ourselves; members of the church—or professed members—have so imperfectly represented Christ that "Christianity" and "Churchianity" are often used as opposing terms. A lofty regard for the person and ethical teaching of Jesus is frequently associated with a contempt for the church. This opinion of the man outside is bad enough, but it is more painful to reflect on the hopelessly low and inadequate view of the church held by many professed Christians.

Church membership or affiliation is lightly treated. In many cases caprice seems to determine it. Most fantastic views are taken on the question of "joining the church," or (what is equally likely) of "joining a church." He who thinks of the church as something to join; of membership in it as something left to his decision, so that he has a free choice, that he may join or not join and still in either case be a reputable Christian—he who holds this opinion badly needs to make a study of the New Testament.

We of the twentieth century have many advantages over first century Christians. One thing, however, the Christian of apostolic days was saved from, and that was the thought that he could make a choice between a number of rival denominations, differing in policy, creed and ordinance—sometimes hopelessly discordant in faith and practice—and that whichever selection he made to suit his temperament made no real difference in his religious status. The Christian of apostolic days was taught that the church was the Lord's, that there was "one body," and that it was the Lord himself who added to the church those that

were being saved. The New Testament knows nothing of the Christian who will hold himself aloof from the church. It knows nothing at all of churches of different names and creeds each making an appeal to the disciples. A believer in Christ was baptised "into Christ" and into the "one body." He never thought of himself as having an option; he never spoke of himself as "joining a church." The Lord who saved him added him to the Christian community or the church.

A "Country Parson's" experiences.

The current number of "The Cornhill Magazine" contains a long article entitled "Some Reflections of a Country Parson." The author—an Anglican minister—writes in a most interesting manner concerning a variety of subjects, and includes some extraordinary and even amusing instances of changes in church affiliation, which illustrate well the caprice which moves uninstructed believers to join a church. Two or three of the numerous cases given may be summarised. The unfortunate "parson" was in danger of losing members. Mr. Brown was furious at the sermon on "The Sabbath"—it was "too childish for words."

Yet that same sermon had won a prize in an essay competition conducted by "Great Thoughts." Another took umbrage at a sermon on Baptism. A lady thought the preacher had had a personal and pointed message for her: he had, she supposed, said that "if she wants meat she must go to the butcher for it." In another case in a periodic distribution of charity an old woman who usually received half-a-crown was inadvertently overlooked; whereupon the daughter called and spoke as follows: "We've always been strong Church people, and never anything else—never gone to chapel. But if you omit Mrs. Blue's name from the next list, I and my family shall no longer come to church—we shall go to chapel. I thought I had better tell you beforehand."

The "Cornhill" writer is just as candid as to the foolish reasons operating in the case of people who joined his flock from Nonconformist churches. He says: "At first I used to take the credit to myself, or I attributed it to a change of heart, or to a readjustment of their doctrinal belief; but the cumulative effect of a constant succession of indisputable incidents forced me unwillingly into a more rational view of the matter. . . . In a long and varied experience I can recall but one case where conscience was at the bottom of it." Alas! that one was the following. A chartered accountant transferred from "dissent" to "the church," and delivered himself to this effect: "Yes, I've cut the painter. I've given up my sitting in the chapel for good—told the minister so, straight to his face; gave him five pounds to relieve his feelings. I've come over to your Church for always." "Would it be impertinent to ask why?" "With pleasure," he replied, "You clergy have got the Apostolic Succession, and the Dissenting ministers haven't. You clergy are M.A.'s of Oxford or Cambridge, and they are nothing of the sort. A place of worship without the Apostolic Succession won't do for me. I want the real

Buried Treasure.

Buried treasure! How the thought
Flies to far-off places,
Where upon the coral strand
Wrecks have left their traces,
And the feathery palm-trees stand
Guardians of that distant land.
Or we think of royal tombs
Which the sands have buried,
Where Egyptians laid their dead
O'er the river ferried,
Placing round the kingly bed
Wealth of treasure for the dead.
Treasure of a different sort
Tries for our finding,
Hidden in the Book of books
Oft we need reminding.
Grant us, Lord, by faith and prayer
To unfold the treasure there.
—Edith Ellen Trusted.

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need to heed the commission—

thing. I put it point-blank to the minister, who is not a bad sort of fellow. I said, 'Produce your M.A. hood, and I'll stay on.'

The propinquity of a church building often determines the choice of a church home. "Keeping my eye open, I had been struck with the fact that when Wesleyans, for instance, went to live near a Congregational chapel they became Congregationalists, and that when Primitive Methodists took a house in the close neighborhood of a Baptist chapel, they sooner or later became Baptists. It was just the same with church-people: when some of my flock took one of the new villas a long way off from us but quite near an undenominational place of worship, they settled down there and embraced that faith."

How do we stand?

Churches of Christ share in the difficulties experienced by others. We too have gains that are casual, due to a variety of trivial causes rather than conviction. We too suffer from losses for ludicrously inadequate reasons. Some come to us because they like the preacher—and leave as readily when the preacher is not to their taste, or when a neighboring denominational church has a specially attractive minister. Some members move to places near other church buildings, and at some distance from our own places of worship. It would take some effort and a little sacrifice to be constant in attendance, and so they make other associations. We have gained in numbers at times because of strife in near-by churches. The denominations have welcomed some who left us because of some personal differences.

Thank God for the faithful and steadfast ones. Not all members are of the kind described. Those we honor most in every congregation are the loyal souls who, sincerely converted to Christ, have been taught the things he commanded and are moulding their lives after his pattern. They are where they are because of sincere conviction. For them there is a glory, a privilege and a responsibility in church membership. They would join in worship and in service whether there was a good preacher, a poor preacher, or no preacher at all. They were converted to Christ and not to any man. They recognise the church as Christ's, and not as a human institution to be lightly regarded. They are fixed and true, not "wandering stars." Many if not most of the churches have had humble beginnings; earnest disciples have set up the Lord's table in their homes or have met in halls with a few brethren of like mind, instead of linking up with denominational churches. They have let the light shine instead of keeping back their witness. It would be well if all were disciples by conviction. A converted and thoroughly instructed church membership would be greatly used of God. We cannot be content with less. To attain the desired end, we must have faithful gospel

preaching, education in evangelism, diligent Bible school teaching, and, above all, careful instruction of young disciples and new

converts. In short we need to heed the two great commands of the commission—preaching and teaching.

"Loosing-Time."

A correspondent asked Prof. David Smith the following question: "Should the word 'depart' in Phil. 5: 23 read 'return'? Two Bible laymen tell me it should, but I cannot think this is so."

In his column of the "British Weekly" Prof. Smith gave the following reply:—

"A little knowledge is a dangerous thing," and nowhere more than in handling the Scriptures. The verb in question occurs in only one other New Testament passage (Luke 12: 36); and there it is, legitimately enough, rendered "return": "Be like unto men looking for their lord, when he shall *return* from the marriage feast; that, when he cometh and knocketh, they may straightway open to him." Evidently your friends have got hold of this, and in view of some fancy about the Second Advent have concluded that "return" is the proper rendering in both passages. The proper rendering is "depart," literally "unloose," "break up;" and in that saying of our Lord it is the word of the servants sitting up for their master and impatient of his tarrying so late: "When will the party break up, and the master depart for home?"

This is one of those picturesque words which abound in the Greek Testament. And which, unfortunately for the mere English reader, are stripped in translation of much of their beauty and significance. It was used of "departing this life;" and just as Paul employs it in this sense in the letter which he wrote to the Philippians during his first Roman imprisonment, so again, writing to Timothy during his second imprisonment on the eve of his martyrdom, he uses the cognate noun (2 Tim. 4: 6): "the time of my *departure* is at hand." Let me try now to show what his language meant for himself and his Greek readers, and how it teaches us to view the solemn experience of death.

As I have already observed, the word signifies literally "unloose." Appropriate as the idea would have been in the apostle's circumstances, it does not refer to the unloosing of a prisoner's bonds. For then he would have written "having the desire to be *unloosed*," and not, as he does, "the desire to *unloose*." The verb is not passive but active; and it was so used in at least four familiar connections which would be present to the minds of the apostle and his readers.

I. It was used of unloosing a weary beast from the traces; and when Paul spoke of "the time of his unloosing" he was employing a common phrase which a ploughman, at all events a Scottish ploughman, uses to

this day. "Lowsin'-time" is the welcome evening-hour when the long day's work is done and the weary team is unyoked and led home to the stable. This is death for the toiler. It is his "loosing-time," and his satisfaction lies not merely in his unloosing but, as the apostle recognises in the next verse, in the accomplishment of the long day's faithful service—"the good fight foughten well, and closed right valiantly." It is well for us in the hour of death if, humbly and reverently in our lesser degree, we can say with our Lord: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

2. It was also a soldier's term; and in this connection it denoted the breaking up of the camp, the striking of the tents, the unloosing of their cords and stakes, for the continuance of the march, "on to the bound of the waste, on to the City of God." And this is death—a marching onward into the unseen, not the end of life, but a new beginning, a larger adventure. This world is not our home. We are like soldiers on the march, and our dwellings here are but shifting tents.

3. It was a sailor's term—the loosing of the ship's moorings that she may put out to sea on her homeward voyage to the Eternal Haven, the "happy harbor of the saints." And however rough and painful the passage, what need we fear if Christ be our Pilot?

4. It was a philosopher's term. The "unloosing" of a problem meant its solution. In this dimly lighted world what problems confront us!—intellectual questions which baffle reason and, more importunate still, those cruel dispensations which seem to mock our faith in the gracious providence of a Heavenly Father all-wise and all-loving. Paul had felt the pressure of life's painful mysteries, and he had recognised that they were born of his present ignorance, and their solution would by and by appear. "Now I know in part; but then shall I know even as also I am known." In the light of Eternity every dark thing would be luminous. And now on the verge of Eternity he exclaims with solemn exultation: "My solving-time is at hand!" Death is the rending of the veil; and the child who died yesterday knows more than a living philosopher. As Mrs. Browning puts it in her poem "Little Mattie":

"She has seen the mystery hid
Under Egypt's pyramid:
By those eyelids pale and close
Now she knows what Rhamses knows."

—David Smith.

The Most Wonderful Book in the World.

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

Millenniums before the invention of printing a wise man said: "of making many books there is no end." How would Solomon express himself to-day, in view of the tremendous output of books the world over? No one man could read a thousandth part of the books the world contains. Who then is qualified to make a claim concerning any book, and say it is *the most wonderful book in the world*?

But before anyone has read thus far, he has named the book in his heart. People of the most divergent literary tastes, and people of the most varied scientific, philosophical, theological and practical interests have said within themselves, the Bible—the most wonderful book in the world.

I.

"In one hundred years," said Voltaire, "the Bible will be a forgotten book," Voltaire was one of the "free-thinkers" of the eighteenth century, and enemy-in-chief of the Word of God. But he was not a good prophet, despite his freethinking. The Bible did not die, and is not forgotten. Singularly, the very house in which Voltaire lived was afterwards used as a depot of the Geneva Bible Society.

All the fires of raging persecution, all the poison of human hate, all the sharpness of bitter scorn, all the subtleties of refined criticism have been turned against the Bible, but it lives, and increases in power—the *most wonderful book in the world*.

II.

An American bookseller said: "You may talk as you will of your multitudinous editions of popular novels, but the Bible leads them all, year in and year out." Few books run into a second edition. Few still are translated into different languages. Some great books live through the centuries and are written in many languages. Charles Dickens is the most popular author in the modern world. It is estimated that twenty-five million copies of his books have been circulated. In five years one Bible Society alone—the British and Foreign Bible Society—circulated forty-three million copies of the Scriptures. Shakespeare has been translated into forty tongues; Tolstoi into fifty; Bunyan's "Pilgrim's Progress" into one hundred and eighteen. But seven hundred different languages and dialects are enriched by translations of *the most wonderful book in the world*.

III.

"My mother forced me, by steady daily toil, to learn long chapters of the Bible by heart, as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year; and to that discipline—patient, accurate, and resolute—I owe . . . much of my general power of taking pains, and the best part of my taste in literature." So

said John Ruskin—a master of choicest English prose. Shakespeare too, prodigy though he was, "would not have been Shakespeare but for the Bible. His works contain more than five hundred Bible quotations and sentiments. He quotes from or refers to fifty-four of its sixty-six books; and in everyone of his thirty-seven plays there are Scriptural references." (M. M. Davis.) The masters of literature provide in their works a constant memorial to the literary power of *the most wonderful book in the world*.

In all the reaches of human genius the story is the same. We may go to the great libraries and galleries and study the masterpieces of the ages. We shall find many of the greatest have Biblical subjects as their theme, such as Holman Hunt's *Light of the World*, Murillo's *Birth of Jesus*, Ruben's *Descent from the Cross*, Raphael's *The Transfiguration*, Da Vinci's *The Last Supper*, and Angelo's sculptured *Moses*—all testifying to the effect of the Bible in the realm of art.

The sweetest melodies and richest harmonies in the world of music find their inspiration in the Bible. Live again the thrills experienced when you first heard Mendelssohn's *Elijah*, Haydn's *Creation*, or that sublimest of musical compositions, Handel's "Messiah." What triumphs of harmony, what marvels of joy, are told in "I know that my Redeemer liveth!"

IV.

H. L. Hastings, speaking of the inspiration of the Bible, says: "I conclude that this book has in it the very breath of God, from the effect it produces upon men. There are men who study philosophy, astronomy, geology, geography and mathematics; but did you ever hear a man say, 'I was an outcast, a wretched inebriate, a disgrace to my race and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that day I have been as happy as the day is long; I feel like singing all the time; my soul is filled with triumph and peace; and health and blessing have come to my home once more?' But I can bring you, not one man, or two, or ten, but men by the thousand, and who will tell you, 'I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book!' And he will tell you the very word which fastened on his soul. It may be it was, Come unto me, all ye that labor

and are heavy laden, and I will give you rest. Perhaps it was, Behold the Lamb of God which taketh away the sin of the world. It may have been, God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. And since that word entered his heart, he will tell you that hope has dawned upon his vision, that joy has inspired his heart, and that his mouth is filled with grateful song. He will tell you that . . . there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has wrought the change."

V.

"In the Bible is more that finds me than in all other books put together." So Coleridge once wrote to a friend. More wonderful than the marvel of its victory over malignant opposition, more wonderful than the story of its translation and publication in every part of the world, more wonderful than the record of its influence on literature and art is the story of this book in its contact with human life.

Wonderful! But we lose the faculty of wonder. Too many surprising things happen every day to permit of the astonishing record of facts concerning the Bible affecting us deeply. Many of the facts recorded above are of absorbing mental interest, but none of them, nor all of them together, is the most wonderful thing about the Bible. Only when we become conscious of its value for the eternal concerns of the soul are we likely to realise its wonder and power. And that can be discovered only in the laboratory of experience. Give this book a chance to do what it claims to do, and you will need no assistance in becoming an enthusiastic proclaimer of the fact that the Bible is *the most wonderful book in the world*.

It claims to be a lamp to the feet and a light to the path. Try it! In the exploration of life there are many cross-roads. The way is often dark, and it is easy to take a wrong turning. Let this book light the way for you.

It claims to reveal the hidden springs of conscience. "The Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Put it to the test. You will not be long in doubt as to whether the claim is true.

It claims to be profitable for teaching. There are many things you would like to know. There are problems you sometimes feel you would give the world to solve—problems concerning God and the future and yourself. Thousands of people have said that the Bible throws shafts of revealing light upon these subjects. That may be your experience. Study it!

It claims to be the defensive sword you need when assailed by temptation. You at

(Continued on page 675.)

On the Fitness of Things.

"X.X."

In the early days of American history, we are told, it was considered "unsafe" to lay the body of any man, woman, or child to rest in the grave without a funeral sermon to follow at some future time. To these funeral services great numbers of people thronged. The motives of some, alas! were rather mixed. On one occasion an old preacher, who had walked a long distance through dust and heat, was invited to a seat in the pulpit, and asked to "open meetin'." He wore red, cow-hide shoes and home-spun clothes, and his face was all covered with dust, and streaked with great drops of perspiration. He arose, hymn-book in hand, looked over the vast audience, and said: "Brethering, as bein' as I'm here, I'll open the meetin' fur brother Buncomb, an' then he'll preach the funeral sarmint accordin' to previous ap'intment. But while I'm before you, I want to say as how my main business over here is a-huntin' of some seed peas, an' if anybody here has got any to spar', I'd like to know it after meetin'."

What was wrong with this good brother? Like the other preacher, who on a similar occasion seized the opportunity to "say a few words on the Single Tax," and like the dear Duchess who during the war sang to the old men of the workhouse, "We think you ought to go," he appears to have been lacking in that sixth and most desirable of all the senses; the sense of the fitness of things.

On searching the best Book of all, one is amazed at the array of texts bearing on this very subject. Men should not plough with an ox and an ass together; a woman was forbidden to wear that which pertained to a man, neither was a man to put on a woman's garment: all who did so were an abomination unto the Lord; a fair woman who was without discretion—to what should she be likened? She was like a jewel of gold in a swine's snout; could anything be more unseemly? "the Preacher" was shocked almost beyond expression when he saw servants upon horses, and princes walking as servants upon the earth: it all seemed so incongruous to him; it was not fitting that the apostles should forsake the word of God, and serve tables; it was grieving to a New Testament writer to find that blessing and cursing were proceeding from the same mouth, that of a Christian believer; it was appropriate to rejoice with those who rejoiced, and to weep with those in sorrow; it was very inappropriate to sing songs to a heavy heart; filthiness, foolish talking, and jesting were to be avoided by believers as not befitting; believers and unbelievers must not be unequally yoked together; the apostle Paul forfeited all hope of popularity among the "new women" of his day by teaching that the subjection of the wife to the husband was "fitting in the Lord." (Herein some differ from Paul even to-day.)

Not by precept alone, but by example also, does the Bible condemn the things that are inharmonious, and commend those that are congruous. David's three mighty men, with a fine sense of what was fitting, broke through the ranks of the Philistines, and drew water from Bethlehem's well for their great leader; David, with an equally keen appreciation, poured out the water as an offering to the Lord. Was it appropriate that he should drink the blood of the men that went in jeopardy of their lives? David, while his sick child lived, fasted and wept; when it was dead, he washed and anointed himself, and came into God's house, and worshipped; of what avail was fasting then? After the heathen Naaman had confessed Jehovah, the God of Israel, the covetous Gehazi accepted great gifts from him. But the time was not appropriate for such conduct. Might not Naaman think he had purchased his cure

after all? Was it a time, Elisha sternly demanded, for receiving money and other precious gifts? Therefore Naaman's leprosy cleaved to Gehazi and his seed forever. Ezra would accept of no armed guard from Artaxerxes to protect him on the way to Jerusalem; had he not proclaimed that the protecting hand of God was on him? Nehemiah, on the other hand, accepted a military escort; this he could do without inconsistency, for he had made no claim like that of Ezra.

Surely the prayer of Burns is in order for all of us:

"O wad some power the giftie gie us,
To see ourselfs as ithers see us!"

For so often things which are perfectly becoming in certain circumstances are most incongruous in others. To study botany is an innocent enough pursuit; it may be even praiseworthy; but who would "peep and botanise upon his mother's grave?" Should there not be a time to every purpose under the heaven?



Bro. S. P. Weir,
Newly-elected President of our S.A. Conference.

A moderately-developed sense of the ludicrous would save men time and again from the derision of the scornful. How often our heavy artillery has been directed against the official and capitalised designation "Reverend" as a title of a preacher of the Word! We have objected to it because it is applied in Scripture only to the Almighty: "Holy and reverend is his Name." (To be consistent, should we not likewise deny the word "holy" to the sons of men?) But surely a sense of the fitness of things would keep any mere fledgeling, just hatched in some theological incubator, from calling himself by a name so foolishly inappropriate!! Let us reserve it, and use it without capitalising, as a term of honor for those aged saints who are worthy of our highest esteem.

"I have seen servants upon horses, and princes walking as servants upon the earth," said The Preacher, and he felt that "the time was out of joint." Sir, during the past twenty years I have seen not a few things quite as much out of harmony with the eternal fitness of things. May I set down some of them here?

Our church buildings have no intrinsic sacredness? True! Still, I maintain that they are full of holy associations. The place where first we confessed our Lord, where we were buried with him in the baptismal waters, where he has continually broken to our souls the bread of life, and is there nothing holy in the associations that cling to such a place as this? Yet I have seen—men stalking around the church building with their hats on their heads! women taking the communion bejewelled hands! empty-headed and richly-professing Christians who titter and giggle in the presence of the emblems of the body and blood of the Lord!! Further, I have seen, from time to time, advertisements and reports of "mock marriages" conducted in our church buildings. Why not mock funeral-services, mock baptisms, and mock celebrations of the Lord's Supper? I plead for consistency!

Then, I have seen some strangely-conducted meetings for worship. They have certainly been "primitive"—as primitive, almost, as the primitive earth itself: "without form," and almost "void." They have been lacking in unity and in continuity; in a word, in coherence. The reading, the hymns, the prayers, the leader's remarks, the address given—all have been excellent, but there has been scarcely any relation between them, and I have come away, not edified, but distracted. Samuel Taylor Coleridge said that he never appreciated the heavenly beauty of the Anglican liturgy until he attended services where the whole expression of worship was extemporaneous. What, I wonder, would the immortal S.T.C. have to endure, if he attended one of our services for which little or no preparation has been made?

Concerning our reverence for God's word, a little may be said. A "purely Australian" publication recently printed a wretched paraphrase of the 23rd psalm, altering the initial letter of "Lord," and using this precious passage of Holy Writ for advertising purposes. For this, Christian people are not altogether without blame. Have we not often thoughtlessly made light of the sacred writings? In a less blameworthy manner we have sometimes failed to honor the Word. Why, for example, should a brother notoriously weak on his aspirates be planned to read the sixth chapter of Isaiah in a meeting for public worship?

I have suffered, too, at the hands of some "presiding brethren." I have no objection to this extra-Scriptural office. But surely he who fills it has as great need of preparation of heart as he who proclaims the word to those who are without. I have felt at times, Sir, as though a without set of harrows had been drawn over me, so loud and harsh and unsympathetic has been the voice that should have led my soul into the holiest of all. I do not plead for any clerical caste to "ad-minister" the Lord's Supper. The more nearly the "presiding brother" resembles the "peasant saint" of Carlyle, the better pleased will I be. "Such a one will take thee back to Nazareth itself"—and, one may add, forward from Nazareth to Gethsemane and Calvary. Whoever the leader may be, let him be a man of real Christian culture, with a heart in keeping with the holy work in which he is engaged. It is surely far from fitting that one's voice at the table of the Lord should remind a worshipper of an auction sale.

I have sometimes noticed this same lack of harmony in public prayers, and seeing that these were offered to express my feelings in common with those of others, I feel free to criticise them. Having a Sunday free during a holiday, I once attended the church services of two denominations in the one day. In the morning, one minister prayed somewhat as follows: "Lord, the skein of our lives has become entangled, and here in thy house we would disentangle the knotted threads." In the evening the other minister prayed: "We have erred and strayed from thy ways like lost sheep . . . but thou, O Lord,

The tendency to strive after large congregations, and to pay any price to attract them, is among the most unfortunate endeavors of our time. Is it not better to have a few impressed and converted souls than a thousand entertainment-seekers? And what warrant have these Australian ministers for assuming that "the old story about Moses and the singing of a few Sankey and Moody hymns" are not more potent than their cinema and tavern "stunts"? Have they tried the Bible and the simple gospel hymns? Moreover, have they ever considered, in its deepest implicates, the fact that the Lord whom they profess to serve would have saved the iniquitous Cities of the Plain if even so few as ten righteous ones had been found therein?—London "Christian,"

The Home Circle.

Conducted by J. C. F. PITTMAN

Trust.

When nothing whereon to lean remains,
When strongholds crumble to dust,
When nothing is sure but that God still reigns,
That is just the time to trust.

'Tis better to walk by faith than sight,
In this path of yours and mine,
And the pitch-black night when there's no outer
light,
Is the time for our faith to shine.

—Anon.

The Little Study Club.

"Oh," sobbed Minnie, as she crawled under the bed after her slate pencil, "the school bell is ringing and I haven't my sums ready! I just hate 'rithmetic, anyhow!" and the little girl dried her eyes with the towel and slipped into her clean apron.

On her way to school she met Maggie Hunt, who also wore a dejected look upon her face.

"We'll have to run or we'll be late," said Maggie. "I had an awful time trying to get my spelling lesson this morning," she panted, as they flew down the sidewalk. "I just hate spelling. I don't mind arithmetic and reading, but—"

The school bell was beginning to ring for the last time, and they both made another mad scramble over the steps and into the door to keep from getting an awful tardy mark.

As they passed in at the door, Minnie whispered, "Say, Maggie, I'll help you get your spelling lesson at recess if you will help me with my 'rithmetic," and Maggie nodded her head as she slipped into her seat in the school-room.

At recess the two busy little heads bobbed together in the sunshine behind the high board fence that separated the girls' playground from that of the boys. "It is easy to get your sums when you have some one to show you how, isn't it," asked Minnie.

"Yes," replied Maggie, "and it is easy to get your spelling when you have some one to help you pronounce the words."

"Do you know," said Minnie, "I think it would be nice if we could have a little study club. Let all the girls in our class who live close by meet every evening for about an hour, or even a half hour, and help each other with the hard part of our lessons."

And so the girls formed their little study club. Each evening they would meet at the home of one of the girls, and work out their sums, and get over the hard part of their lessons for the next day. Then they would go out in the yard and romp awhile, as all healthy children should do. And such fun as they had! They enjoyed it so much that they called a special meeting Saturday afternoon. Maggie was the one who planned and called the Saturday afternoon meeting. When the girls arrived they asked her what had induced her to call a special meeting of the study club.

"Oh, to get our Sunday school lessons, of course," laughed Maggie, and on the next Sunday morning, sure enough, the girls knew their lessons almost perfectly.—"Buds of Hope."

Peter's Fairy Story.

You must pick some berries before noon," said Peter's mamma one bright summer morning.

"It's always pick berries!" said the boy, as he went to find his hat. "It's work, work. An' nobody has to work but me!"

As he walked down the narrow lane, his face was not a pleasant sight.

It was a pretty place, this berry pasture back of the house, where the birds sang as they got their babies' breakfast, and the big, yellow bumblebees buzzed cheerfully as they hurried from flower to flower.

The ants were busy, too, running back and forth, laying up food in the sandy anthills, and a great berry-spider was spinning his web as ever he could.

Peter noticed all these things as he walked along, and it made him think a great deal.

"I wonder if beetles and birds and ants have to work," he thought, as he looked at his bright tin pail.

It didn't seem nearly so large now, and he saw the blackberries peeping out from beneath their green leaves everywhere as the sun shone on them.

Peter knew away down in his heart that he could pick two quarts of berries in a half-hour, if he tried.

"I wonder if everything has to work," he said soberly, as he commenced to pick the berries with a will.

Tumety-tum they went faster and faster into his pail. The shining bottom was covered in a hurry.

Very soon the pail was half-full, and then it was full to overflowing almost before Peter realised that he had been picking at all.

Back he trudged to the house.

"I'm going to tell you a fairy story, mamma," he said.

"Once upon a time there was a boy who was lazy. He believed that nobody had to work, only just himself. One day he went to pick some berries; he didn't want to one little bit.

"When he got to the field he saw the birds were working, and the ants were working, and the spiders were spinning, and he was so s'prised that he forgot all about being lazy, and picked his berries just ever so fast."

Peter stopped and looked up into his mamma's face with his big, brown eyes.

"And he's never going to be lazy again," he said solemnly. "Do you know who that lazy boy was in my fairy story?" he asked eagerly.

"I shouldn't wonder if his name was Peter," answered mamma, smiling.—"Youth's Companion."

A Good Girl.

Here is a little Sunday school story. Ethel used to play a good deal during lesson, but one day she had been so good that her teacher said in praise: "Ethel, my dear, you have been a very good girl to-day." "Yes, ma'am," said Ethel. "I couldn't help it, I've got a stiff neck."

Enough Said.

Mrs. Brown—"There is not a boy in this town who is as clever as our Tom."

Mrs. Black—"How is that?"

Mrs. Brown—"Look at these two chairs. Tom made them out of his own head, and he has enough wood left to make an armchair."

Irreverent Pride.

A parish church was being beautified with a stained-glass window. The old sexton was watching the work. The rector, seeing him thus intent, remarked, "Well, John, and what is your opinion of the window?"

"Weel," was the reply, "in ma opeenion they micht hae been content wi' the glass as God made it."—"London Town Topics."

The Family Altar.

J. C. F. P.

SUNDAY.

Walk in wisdom toward them that are without, redeeming the time.—Colossians 4: 5.
Inscription upon a sun-dial at Oxford, Eng.—land—

A moment—mark how small a space
The Dial shows upon its face.
Yet waste but one—and you will see
Of how great moment it can be.
Reading—Colossians 4: 1-6.

MONDAY.

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain, whereas ye know not what shall be on the morrow.—James 4: 13-14.
"To-morrow," said the boy. "I mean To start life's better way"—

The sun went down; it rose again
And ushered in To-day!
To-morrow, grown a man, he vowed
Should end his long delay—
That morrow came, but when it came
It bore the name To-day. —David Hall.

Reading—James 4: 13-17.

TUESDAY.

Be ye kind one to another.—Ephesians 4: 32.
"I spoke a kind word, almost thoughtlessly, and a long time afterward one thanked me for it with tears in his eyes. Then I thought, since kindness cost so little, and helps so much, why am I not always kind?"—W. E. Barton.

Reading—Ephesians 4: 25-32.

WEDNESDAY.

What doth it profit a man, to gain the whole world, and forfeit his life?—Mark 8: 36.

"When the tomb of Charlemagne was opened two centuries ago the corpse was clothed in robe of purple, holding a sceptre in his bony hand, seated on a marble slab, a New Testament on his knee, and finger pointing to Mark's record: "What shall it profit a man," etc. Few get the whole world. For little many barter away their souls."

Reading—Mark 8: 34-38.

THURSDAY.

Comfort ye, comfort ye my people, said the Lord.—Isaiah 40: 1.

"Ask God to give thee skill

For comfort's art,

That thou may'st consecrate be,

And set apart

Unto a life of sympathy."

Reading—Isaiah 40: 1-8.

FRIDAY.

Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word.—Psalm 103: 20.

"Speak ye who best can tell, ye sons of light,
Angels: for ye behold him, and with songs
And choral symphonies, day without night
Circle his throne rejoicing: ye in heaven
On earth join all ye creatures to extol
Him first, him last, him midst, and without
end." —Milton.

Reading—Psalm 103: 13-22.

SATURDAY.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matthew 18: 10.

"Melancthon wrote to the young son of a printer, George Rhaw, in sending him the gift of a Latin grammar: 'When you are sitting at school, remember that you are not only seated among your companions, but that the most holy angels are present as watchers of your studies and guardians of your bodies. . . . It is fitting that you should reverence these companions who take a wondrous pleasure in the diligence of learning and in holy studies and language. They praise your diligence to God and commend you to him. Therefore beware lest your sloth or bad behaviour should offend and drive away these most watchful guardians.'"

Reading—Matthew 18: 10-14.

Prayer Meeting Topic

October 29.

Watchfulness and Sobriety.

(1 Thessalonians 5: 1-11.)

Horace Kingsbury.

The First Epistle of Paul to the Thessalonians is bristling with references to the second coming of our Lord. In the portion selected for consideration the uncertainty of the time of the event is emphasised, as elsewhere in the New Testament. Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." He is coming, but when? No man knows! What the Thessalonians did know, and know perfectly, was that the day of the Lord so cometh as a thief in the night.

It will be a tragic moment for the unprepared when Jesus comes again, and they shall in no wise escape; but it will be a triumphant moment for all that love the Lord's appearing, and they shall receive crowns of righteousness. The doctrine of the Saviour's return is not the crack of a whip to drive reluctant persons against their wills, but the plan of our Heavenly Father to reward his faithful children according to his will.

"We are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." Now watchfulness in this connection does not mean idleness. There is no warrant here for ceasing toil, and rolling eyes, and uplifting hands. There is no incongruity between this word of Paul to the Thessalonians and that other word of his to the Romans: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality."

Holding the doctrine of the Second Coming should cut no nerve of worthy effort. Surely no child of God would wish to be sitting idly by when Jesus comes again. I want to be doing what he will approve when he comes, don't you? The watchfulness Paul enjoins is not merely gazing heavenward, but rather ridding one's self of all known sin by the application of the blood of Jesus, and plunging one's self with abandon into the work of God by the aid of his Spirit. Personal holiness and evangelistic aggressiveness are the hand-maidens of patient and persistent watchfulness.

Evidently drunkenness was a common vice in the days of Paul—a thing of the night and of darkness—and he was concerned lest it should manifest itself among "sons of light, and sons of the day." One is reminded of his words to the Ephesians: "Look therefore carefully how ye walk, not as unwise, but as wise. . . . And be not drunken with wine, wherein is riot, but be filled with the Spirit." A doddering disciple would be a pathetic sight at any time, but never more so than at the return of Jesus. A husband tries to "kill" the odour of liquor on his breath, and stays out late to "sober up" before he meets his wife, how much more should one be ready to meet his Lord with steady step, unclouded mind, and unsullied heart! "Let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."

The real satisfactions of life are not found in the temporary exhilarations of liquor. They get the most and best out of this life, in the truest sense, who are ever ready for Christ's return; and in the life to come, only those will be happy who live together with him. So, let us exhort one another, and build each other up, even as also we do.

Suggested Hymns—Sankey's Collection.
823, 617, 171, 506.

Our Young People.

Conducted by W. CALE

C.E. Convention Notes.

By Wm. Gale.

The "C.E. special" has just left—decorated with streamers, banners and emblems. We are now about to depart. The first train journeying via Geelong and Ballarat carries the Queensland and N.S.W. delegates—some coming from as far as Rockhampton—a contingent of about 420; our train carries the Victorian and Tasmanian delegation—about 350. Choruses are being sung as the train hurries along; evening devotions are being held at 10 p.m., simultaneous in every compartment throughout the train. Singing dies away, and the travellers endeavor, mostly in vain, to sleep. Morning brings us to Murray Bridge—here advance agents from Adelaide board the train and explain the details of reception, and introductions, leaving a printed greeting of "Welcome to the Convention State" in every compartment. Adelaide is reached, and all the organisation and arrangements work like clock-work. Special trams convey visitors to the exhibition, and lorries carry the baggage thither. Here hosts meet guests, and all hurry off to dinner. Tonight is the great welcome tea. But the mail closes, and the story must be "continued in our next."

Parkdale Senior Girls.

Mrs. Kenner is the teacher of this class of Senior girls of the Parkdale (Vic.) Bible school. A very creditable work is being done in this growing district, in school and church; Mr. H. Earl, a student at the College of the Bible, is the



Parkdale (Vic.) Senior Girls.

preacher. The school has now reached the average attendance of 85, with a teaching staff of 10. A chapter of the Phi Beta Pi was recently formed under the direction of Mrs. Illingworth. It would thus appear that the work is being organised to cater for all sides of young life.

West Hobart Anniversary.

West Hobart Bible school anniversary (Sept. 14 and 17) was an unqualified success. The scholars were trained under the able baton of Mr. Norman Farrer, with Mrs. Park at the piano and Mrs. Waterworth at the organ. Mr. W. H. Nighin-gale spoke at Sunday services. On Wednesday evening the building was crowded. An excellent programme of recitations, solos, action songs, choruses and instrumental items was given by the children. The singing of the anniversary hymns was full of power and vigor, with every attention to tone effect and expression. One novel and pleasing feature was the rendition of

a hymn written for the occasion by the superintendent, Mr. J. Park, called "Adoration." Prizes were distributed by Mr. Prior. Special presentations were made of a handsome hand-bag to Miss Eaton, Bible school organist and kindergarten teacher, and to the conductor a silver-mounted inscribed blackwood baton.

Queensland Young People's Rally.

Under the auspices of the Queensland Bible School and Y.P. Union a most successful Y.P. rally was held at Hawthorne, Qld., on Sept. 30. The entire programme was contributed by members from the suburban Y.P. Societies, who gave a most varied selection, including recitations, dialogues, action pieces, character recital and gymnastic displays. Members of the Christian workers' class debated the subject, "State Prohibition v. Local Option," and brief addresses were given by Bren. L. Larsen, C. Young and E. Adernan. The President of the Union, Bro. F. E. Alcorn, occupied the chair. The first of the newly-prepared honor certificates for long attendance were given to Edith Burnham, of Sunnybank; Lily Horn and Geoffrey Hermann, of Zillmere. Greetings were also received from several country societies. As illustrating the activity of the Y.P. Societies, it is interesting to note the varied nature of the organisations connected with the Union:—Christian Endeavor Societies, sports clubs, gymnastic clubs, tennis clubs, Y.P. institutes, boys' clubs, etc. Four delegates from the Ann St. C.E. Society are attending the C.E. convention in Adelaide.—A. J. Fisher.

World's Temperance Sunday.

How to make the Sunday school lesson easy, interesting and effective.—According to long-established usage, the second Sunday in November will be observed in Australian Sunday schools as Temperance Sunday. In order to provide superintendents and other Sunday school workers with useful and up-to-date material for use on that day, the superintendent of the Young Australia Temperance League has drawn up a complete or self-contained order of service comprising Scripture readings, recitations (2), address to be delivered by superintendent or other leader, and representative sentences by junior and senior scholars. The whole object in view is to make the giving of the temperance lesson interesting, easy and effective. Sunday school officers desiring to use same are invited to communicate with R. Ambrose Roberts, Superintendent Y.A.T.L., Clyde House, 182 Collins St., Melbourne, when a supply will be freely sent.

The Marquis' Story.

When the famous Orpheus choir almost electrified the Sunday School Convention delegates at Glasgow, the Marquis of Aberdeen, with great gusto, told a story which delighted everybody. I know it is not new, but it will bear repetition. There was once a village concert, his lordship said, at which a baritone from town was to perform. The singer arrived, and was waited upon by a big, strong fellow who wanted to beg a favor. "Yes, what can I do you?" he asked politely. "Well, sir," said the big man rather nervously, "I see you're down to sing about the Village Blacksmith. I came to tell you, sir, that I has the honor of being the village blacksmith, and to ask you if you could manage somewhere to put a word or two in the song to say I also repairs bicycles."

Foreign Missions.

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

Western Australian brethren to date (Sept. 30) have raised £577/3/9 towards their £1,000 for 1924-5. Sept. 30, 1923, the amount raised was £504/19/10. So they are £72/3/11 ahead of last year.

It will come as a surprise to know that Miss Adelaide Masters has resigned her position as missionary owing to her engagement to marry Mr. George Saunders, of Manila. They expect to be married early in 1925 and return to Australia to labor with the Lygon St. brethren. The Federal Committee very much regret that Miss Masters has had to relinquish her position, but they willingly released her for the reason that she gave, and join with all our brethren in wishing her and Bro. Saunders much happiness in their future life. We are sure they will do great work for God in Australia. Miss Masters is refunding to the Federal Committee the amount of money expended in sending her out to the field, and the committee is taking steps to use this money in sending another nurse to Hueilichow.

We have to report that another medical helper has taken unto himself a wife. Miss Elsie Caldicott writes:—"Dr. Kolhatker, my helper, was married on Sept. 8 to a very nice young Indian Christian bride. We pray God's blessing upon them, and hope their united lives will be used to the glory of God in our midst."

Three large boxes have been packed at the Austral Company's office, Melbourne, ready for despatch to our missionaries in India. The contents, which will be most acceptable to the workers on the field, have been contributed by city and country churches and societies in Victoria, and some Tasmanian gifts are also enclosed.

Glorious News from India.

Bro. Coventry writes (12/9/24): "On August 31, after a series of special meetings by Mr. Deth, the children's special service missionary made an appeal for those who wished to confess their faith in Christ to come forward. We were delighted to see about 26 boys from the orphanage make the good confession. Some were rather young, but a number of these will be baptised after some more instruction."

"There was a large fair held at Karanje, about 20 miles from here, which the three preachers attended and had a splendid time preaching and selling gospels and tracts. Bambhaji, one of our Christian men from the settlement, is at present living in his old home in this village, and he was a great help to our preachers. He made all arrangements for their food and lodgings, and left his work to go and help them preaching among the crowd. He is a splendid witness for Christ among his own people. We hope to make Karanje a centre of work later. A school can be started there without much trouble. There is now a motor service from Baramati to Nira station which passes within a mile of Karanje. This will make it possible to visit the village easily."

"Work in the settlement goes on as usual. Just at present work is scarce, and some have gone away for employment. We have almost completed the re-erection of the old weaving shed on the settlement as a workshop. In spite of many keen disappointments, the gospel is being preached. We ask your continual prayers, for we are very weak ourselves."

"During the month we have had a general rain, which has put the people into good heart again. The fields are all sown with the late crop."

The news in Bro. Coventry's letter is very encouraging, but we should like to point out that although the rains have now come the people are still in much need of our help for food for many weeks. We hear of £5 being sent direct for famine purposes from Bro. Butters, Tasmania. The Federal Committee have received only £7 so far. We shall be glad to hear from other brethren.

Victorian F.M. Acknowledgments.

July 9 to Sept. 30, 1924.

Annual Offering.—Previously acknowledged, £2,109/8/8½; Haven, £2/5/7; Ballarat East (add.), 15/-; Ringwood (add.), 11/6; North Carlton, £25; Carnegie, £22; Bambra Rd. (add.), £11/4; Northcote (add.), £4/0/3; Merbein C.E., 6/6; Brunswick, £9/4/2; a Few Isolated Members, Brim Church (add.), £2; Drummond Church, £4; Mr. and Mrs. H. Perkins, £1/1/-; Croydon Church (add.), £1/8/6; Two Members, Ouyen, £1/0/6. Grand Total, £2,183/3/0½.

Orphans.—Mrs. Kefford's Class, Prahran, £1/10/-; Box Hill B.S., £6; Bendigo B.S., £2; B. Class, Bet Bet, £4; Mr. T. Collis, £6; Brighton Kindergarten, £1/8/5; Gratitude, £6; Women's Mission Band, Brighton, £3.

Churches.—South Yarra, 1d. per week, per Miss Graham, £3/0/6; Gardiner, 1d. per week, £4/7/4; French Island, 1d. per week, £1/7/0; Swanston St., Dup. Env., £5/3/11; Footscray, £1/15/-.

General.—Kaniva Church, native teach., £10/16/-; Women's Mission Band, per. Miss Huntsman, £10/10/5; Vic. Sisters, per Mrs. Zelius, for Bible women, £47; Students, College of Bible, 1d. per week, per C. A. Bowen, £1/0/8; Doncaster Mission Band, for native teacher, £3; Collingwood B.S., £5/4/-; Ballarat E. B.S., 5/9; "John Smith," 2/6; Northcote J.C.E., £1.

Medical Appeal.—Mrs. Schneider, 2/-; Miss E. E. Daff, £8; Mrs. Hammond, 4/6; Mr. J. E. Shipway, 5/-; Mr. and Mrs. H. Parker, 6/-; Mr. and Mrs. J. H. Killey, 10/-; Miss G. Richards, 2/6; Footscray J.C.E., 9/-; Mr. and Mrs. T. R. Morris, £2; Miss E. Fenderson, 6/-; Mr. and Mrs. P. D. McCallum, £1/10/-; Miss E. Bowry, 5/-.

Acknowledged with thanks.

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

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.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

IN MEMORIAM.

HALL.—In loving memory of our dear mother, Marion Hall, who departed this life at Petersham, October 22, 1921; also our dear father died March 14, 1901.

—Inserted by their affectionate family.

HOVEY.—In ever loving memory of my dear husband and our dear father, Matthew Hovey, who passed away at Brim, Oct. 13, 1915.

"Blessed hope in the word God has spoken,
All our peace by that word we obtain;
And as sure as God's word ne'er was broken,
We shall meet with our loved one again."

—Inserted by his loving wife and children.

ORGAN.—In loving memory of our dear son, Lieut. Studley Organ, killed in action in France, Oct. 9, 1917; also our dear daughter, Ethel, passed away at Cheltenham, July 15, 1919.

A tender chord of memory

Is softly touched to-day;

Deep in our hearts there's memories

Of two loved ones gone to rest.

—Inserted by loving parents, sisters and brothers.

COMING EVENTS.

OCTOBER 19 and 22.—Sunday School Anniversary services, Lygon St. Sunday, 3 p.m., H. Swain, senr.; 7 p.m., E. Bagley. Special orchestral music and singing by school. Wednesday, 22nd, Tea 6.15; Grand Demonstration and Distribution of Prizes, 7.45.

OCTOBER 26 and 29.—"Back to Coppin St." Sunday. Church anniversary. 11 a.m., Reg. Ennis; 3 p.m., Distribution of Prizes; 7 p.m., R. W. Payne. Wednesday, 29th, Church Social. Speaker, President of Conference, A. E. Illingworth. Past and present members are earnestly requested to meet at Coppin St. on above dates.

OCTOBER 28.—Back to Brunswick, Glenyon Rd. Will all old members accept this announcement as a personal invitation to meet with us for all or any of the services? Special services all day Sunday. Dinner and tea provided free. All we ask you to do is forward your name to A. S. Crowley, 18 Albert St., W. Brunswick.

NOVEMBER 7 and 8.—A Spring Fair and Sale of Goods will be held by the Balwyn Church Ladies' Aid in the school-room on Friday, Nov. 7, at 7.30 p.m., when Mr. E. W. Greenwood, M.L.A., will open the fair; and Saturday, Nov. 8, at 2 p.m. and 7 p.m. Goods of all descriptions at reasonable prices—clothing, boots, shoes, groceries, manchester goods, cakes, vegetables. Admission free. All are invited to come.—Mrs. A. Moodie, Hon. Sec.

NOVEMBER 16.—Nailsworth Gospel Tent Mission. Starts November 16. Brother, sister, will you help us? Missioner, Ira A. Paternoster.

NOVEMBER 20.—The Annual Demonstration of the College of the Bible will be held in Lygon St. Chapel on Thursday, Nov. 20, at 8 p.m.

NOVEMBER 22-29.—Church of Christ, Naracoorte, S.A., invites past members to return to "Back to Naracoorte" celebrations. Special services. Arrangements for accommodation apply V. A. Beard, Railway Terrace, Naracoorte, S.A.

Great
Gospel Tent Mission
Evangelist, Bro. P. R. Baker (S.A.)

Commencing NOV. 9

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Golden Rule Sunday.

Many centuries ago a golden precept was given to the world. "Whatsoever ye would that men should do unto you, do ye even so unto them." That precept, the heart of the Sermon on the Mount, is a summary of the teachings of Jesus. That precept, obeyed, would have brought, and will bring, peace and prosperity to all mankind.

The Golden Rule is the common denominator of all religious and social welfare organisations. We all accept the Golden Rule as the ideal standard of living. Do we practise what we preach? Do our deeds keep step with our creed?

Here is a proposal to make a test of our religion—of our sincerity. A day for personal stocktaking, for measuring our lives by this universally accepted standard of life. The proposal is for a day of plain living and high thinking.

On this day, those who believe in the Golden Rule are asked to eat for their Sunday dinner approximately the same simple menu provided at the relief kitchens to the refugee children in Greece. It is not a "fast," nor a "starvation meal"; it is a fare on which 50,000 children are living every day, and attaining to health and strength.

But the dinner is not an end in itself. It is an occasion for bringing to the minds of those who are prosperous the charitable requirements of those who are in adversity. It is suggested that the difference between the cost of this special meal and an ordinary meal should be sent to the relief funds. (The Lord Mayor of Melbourne, Town Hall, is Hon. Treasurer.) That is optional, the great object being educational. The observance of the day will give to all, adults and children, a keener appreciation of the value of citizenship, and of the privileges and advantages of their own homes. It will show how many luxuries we take each day as a matter of course.

Another object is to stress the international application of the Golden Rule in our day as a preventive of world conflict in the next generation. Education now in preference to battleships later.

The proposal requires no elaborate organisation, no special meetings, no collections, no drive—just a "communion of the Golden Rule," celebrated at your home table, with and for the thousands of little children who will live because you practised one of the most sacred principles of human relationship.

Golden Rule Sunday in Victoria will be observed on November 9—Armistice Sunday, and it will be a fitting memorial of the coming of peace. The Save the Children Fund and Armenian Relief Fund is the organisation responsible for the proposal, and the Secretary, 14 Queen St., Melbourne, will supply information gladly.

Victorian Women's Executive.

The usual monthly meeting was held on Oct. 3. President Mrs. Gill occupied the chair; attendance 86. Mrs. Dines led the devotions and gave a nice paper on "Prayer." Mrs. A. R. Main gave a splendid talk on women's mission bands, giving a resume of the work during the past nine years. Minutes of previous meeting read and received. Correspondence included a belated letter from Mr. G. T. Walden, and apologies from Mrs. B. J. Kemp and Miss Tuck. An appeal was made on behalf of Mrs. Wedd. A special offering will be taken at next executive meeting. Additions from Bible schools: Footscray, 2; Ivanhoe, 4; Ascot Vale, 3; Gardiner, 6; Malvern, 1; South Richmond, 4; Middle Park, 3; Brighton, 4; Williamstown, 1; St. Kilda, 1.

Home Mission Committee visited Box Hill last month. We were pleased to have Mrs. S. Wilson with us again. Very interesting items were given. The importance of regular collections of the one penny per week was stressed. Prayers were asked for on behalf of our Home Mission preachers.

chers. A very happy and profitable afternoon was spent.—V. R. Main, Supt.

Hospital Visitation.—26 visits have been paid during the month. Books, magazines, 1 shawl, bed socks and 52 pots of jam have been distributed amongst the inmates. Box Hill £1.—S. Meyer, Supt.

Benevolent Home.—A most enjoyable visit was paid by 15 members of Gardiner church. Several wards were visited, and gifts of cheer distributed. Mr. Kingsbury conducted a service in the hall, and gave a very helpful address to the old folk. Musical and elocutionary items were given by several visitors. A very happy time was spent by all. Members of Moreland church will visit the Home this month.—E. M. Tuck, Supt.

Girls' Mission Circles.—Brighton reports that combined meetings are held with the Phi Beta Pi club. Members are sewing for the South Sea Islands, and the Mission to Lepers. An Indian orphan is supported by the circle. Carnegie girls have forwarded a large parcel for India, and are now working for the hospitals.—L. Smith, Supt.

Isolated Sisters.—During the month 39 letters have been written, 13 replies received; also 14/- for jubilee offering.—P. Ellis, Supt.

The superintendent of hospital visitation would be grateful if delegates will bring eggs for distribution amongst the inmates of our institutions at the next executive meeting. Next meeting of executive, Nov. 7, will be devoted to Home Missions. Speaker, Mr. J. E. Shipway. All sisters cordially invited.—Secretary, Miss Rometch, 240 Graham St., Port Melbourne.

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S.A. Sisters' Auxiliary.

The meeting of the auxiliary was held on Oct. 2. The newly-elected president, Mrs. Collins, presided, and gave as the motto for the year the word "upward." Thirty-three delegates responded to roll call.

Treasurer's Report.—Mrs. Bond reported having received Sept. 4 for H.M., £523; on the 10th, 11/2; and 12th, £345. In hand, £96. Total, £105/0/10. Paid H.M. Treasurer, £105. Balance, 10d. For F.M., received following sums: £3/17/6½; £2/0/-; in hand, £76/2/5½; total, £82/0/-. Paid F.M. Treasurer, £82. Balance, 9/- General Fund, Sept. 4, Collection, £1/12/10½; 12th, £7/0/8½; in hand, £4/18/3; total, £13/11/10. Temperance Fund, in hand, £2/4/5; collection taken up, 19/11.

Home Mission Report.—Mrs. Cherry suggested as the motto for the new year "Pray and Work," and asked the sisters collecting from the churches to start work at once, and use their influence widely in the interest of Home Missions as the need was greater, and it was the desire of the brethren to place a missionary and singing evangelist in the field. The following amounts have been received: From Mile End, 10/-; York, 4/-; Mrs. P. Brooker, 5/-.

Hospital Report.—Mrs. Young reported 73 visits had been paid to the various hospitals, and sick comforts dispensed. The sisters from the churches at the Semaphore, Henley Beach and Dulwich had made garments for Children's Hospital.

Foreign Mission Report.—Mrs. Messent reported the needs for this year are even greater than those of last, so let our aim be to raise £100, and endeavors be accentuated by prayer. We hope to be able to visit the 18 city and suburban churches during the year, and enthruse them in the work. Received from Owen, 17/6; Wallaroo, 12/-; Mite Boxes from Henley Beach, 9/1½; Total, £1/18/7½. Paid to make up £82, £1/0/6; Balance, 18/7½. York Sister, 1/-.

Temperance.—Mrs. Green reported no meetings had been held, but letters had been written to various churches asking for an appointment to be made. Mrs. Rootes was appointed to lead next devotional session, and the meeting closed with the benediction.—V. B. Thompson, Sec., 12 Kintore St., Mile End.

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(Continued from page 667.)

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of making men good, though they might help a man of noble nature towards his ideal. "They have no power," he said, "to persuade the multitude to what is virtuous and honorable." A modern writer on moral pathology says: "It is no use disguising the fact, there is no remedy for a bad heart." Well, this book says there is, and it can be put to the test.

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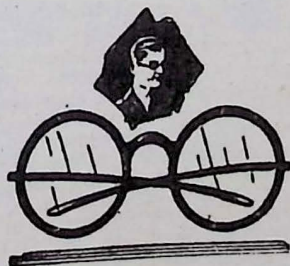
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News of the Churches.

New Zealand.

At Hawera, Bro. F. W. Greenwood has accepted an invitation to labor with the church for a further twelve months. He has already preached there for six months. The church held another welcome social, as Mrs. Greenwood has now joined her husband in the work. The church is thoroughly united and working heartily for the Lord.

At Nelson on Sept. 21, Bro. Fitzgerald preached on "A Man who made his Mark." One of the Bible school scholars confessed Christ. Two sisters have been recently received into fellowship by faith and obedience. Bro. Bolton gave a fine exhortation on Sept. 28. Bro. Fitzgerald delivered a convincing message at night on "Was Christ Divine?" Tuesday evening prayer meetings are very well attended. A movement is on foot to increase attendances at gospel meetings. The Bible school is practising for the anniversary.

New South Wales.

Hornsby Bible school picnic on Saturday, Oct. 11, was very successful. On 12th a lad who was baptised a week ago was received into fellowship.

The first picnic of the Canterbury Bible school was held on Eight Hours' Day, and was a great success. Every kindergarten scholar received a toy, and prizes were given to winners in the racing competitions.

Paddington church rejoices over the confession of Christ by Bro. McCamley and his daughter Lily on Oct. 5; Bro. Chapple preaching. They were baptised the following Lord's day evening. Sister Nellie Carter, daughter of Sister Mrs. Carter, also confessed Christ. Both girls were Bible school scholars.

On morning of Oct. 12 Bro. Fretwell, of Auburn, exhorted at Lidcombe. Bro. A. E. Foulkes delivered the gospel message. Topic, "Just Forgetting." On Oct. 5 Bro. A. Allen exhorted; and Bro. Foulkes preached on "Reflections, A.D. 28 and 1918." The Bible school held its annual outing at Parramatta Park on Monday, Oct. 6. It was a most enjoyable time.

Elder W. Atkin was in charge at Lismore City Temple on Oct. 5. Amongst visitors were Sister Mrs. Meredith (Burwood), Bro. W. Bull (Dubbo), and Sister Mrs. Taylor (Grafton). At night Bro. P. J. Pond preached on "Consecrated Soul Winning," and a young girl made the good confession. Bro. J. Jensen, of Rosevale, Qld., and Sisters Mrs. Miller and Miss Hinrichsen, of Mt. Walker, were also visitors.

On Oct. 5 Sisters Miss Pearce, Mrs. Wescott, Edith and Chrissie Wescott were received into fellowship at Chatswood. Bro. J. Whelan spoke morning and evening. On Oct. 12 Bro. R. Verco addressed the church. Several were baptised at the gospel service. Bro. J. Whelan's address on "A Dominant Purpose" was greatly appreciated. The young people's choir, soloist Miss B. Hall, rendered three items. Splendid attendance.

Longueville church is indebted to Bro. F. G. Gilmore who has preached for the past two months both freely and acceptably. The Junior C.E. Society, organised by Miss Thomas, has now merged into the morning Bible school which is conducted by Bro. Rush. Bro. Gilmore finishes up with next Lord's day services. The church is anxious to hear of others who are willing to preach the gospel gratuitously in this promising district.

On Sept. 27 Rockdale Bible school held its annual flower frolic. The flowers were afterwards taken to the district hospital. The ladies' sewing class provided afternoon tea. On Sept. 28 Bro. Southgate's exhortation was most helpful. At night Bro. Clydesdale preached. The

ladies' sewing class have contributed their gift to the mission box, 49 articles being made and forwarded. On Oct. 5 Bro. Clydesdale spoke both morning and evening; both messages were enjoyed. Egg Sunday was held in the Bible school, 13½ doz. eggs being taken to the St. George district hospital.

During the Diamond Jubilee celebrations of Enmore Bible school seven of the senior girls responded to the invitation passed on by Pastor Mallis, of the One by One Movement. These were recently baptised, and received into fellowship. The scholars in the recent Federal examination did very well—no failures being reported. Nina Schabel secured a first prize, and David Vercoe a third. A sum of about £70 resulted from the loyal daughters' club's sale of work, held on the last Saturday in September for funds for church additions.

Visitors at Sydney City Temple on 17th inst. included Bro. and Sister Thos. Mitchell, from Swanston St., and Bro. Rowan, from Cottonville, S.A. Bro. Southgate ably exhorted. At night his theme was "Consider the Lilies." This was an in memoriam service for the late deacon Bro. W. Potter who was suddenly called home on 7th Oct. The choir rendered a splendid anthem, and Bro. Southgate gave a solo. The large and representative attendance was a fitting tribute to the memory of the late brother, a great number of those present having been taught by him in the Bible school.

Western Australia.

Splendid attendances all day on Sept. 28 at Lake St. Six brethren, including Bro. and Sister Hagger, are attending Federal Conference in Sydney.

At Harvey on Sept. 14 and 15 the Bible school held a very happy anniversary. All meetings were largely attended, and on Monday night the chapel was crowded out. In addition to the entertainment and social, a presentation was made of medals for highest marks gained by scholars in the two divisions of the school. Gold medals were won by Lily and Lewis Fryer, and silver ones by Connie Wright and Ken. Stanford. A special medal was presented to little Connie Dagleish, who by her singing of "Jesus Loves Me" won the hearts of all.

Bible school anniversary services were celebrated at Subiaco on Oct. 5. The building was crowded both afternoon and evening. Bright singing was a special feature. The children greatly appreciated the messages given them by the speakers—Mr. F. Youens in the afternoon and Mr. Hibburt at the gospel meeting. The church regrets having to report the death of Bro. John Lander, who passed away last week, at the age of 84 years. He was faithful in his work, and in his attendance at the Lord's table, and his presence will be missed by all.

Maylands S.S. concluded most successful anniversary services on Sept. 30. There were great gatherings throughout, about 300 being present at the closing meeting. The items were excellent. On Oct. 2 the church and auxiliaries tendered a social to Bro. L. Peacock who leaves for Victoria—representing the Churches of Christ Endeavor Societies at the Adelaide Convention en route. Eulogistic speeches were given concerning the all round work done by our brother in the various church activities, and some presentations were made. Good meetings continue, the average for the month being 90 in the morning, 100 at night, 35 midweek. One confession and baptism since last report. The Y.P.S.C.E. is doing good work. Bro. D. R. Stirling, the preacher, and his family are taking a month's holiday. Bro. Frew will be the preacher in his absence.

South Australia.

York two weeks' mission services were concluded on Monday, Oct. 6, with a thanksgiving service. During the effort thirteen confessed Christ. Eleven have been baptised. A time of great blessing and uplift has been experienced. The Intermediate C.E. Society held its picnic on Eight Hours Day at Bridgewater. Bro. A. Black passed away on Friday, Oct. 10, after a short illness. Sympathy goes out to his wife and two children. There were 162 present at Bible school last Sunday.

Bro. W. G. Oram entered upon his work as preacher with Dulwich church on Oct. 5, when he spoke at both services. A social was held on Oct. 2 to welcome Bro. and Sister Oram to their new sphere of labor. The church has very recently suffered loss by the passing away of the esteemed and aged Bro. S. Tuckwell in his 81st year. He was a foundation member and was enabled to continue active in his Master's service right up to the end. Bro. G. T. Walden conducted an in memoriam service on Sept. 28.

At Mile End six have received the hand of welcome since last report. Bro. Wiltshire received a royal welcome back to the field of his happy and very fruitful service. A most enthusiastic meeting was held at Mile End the night of our brother's arrival, and the church was again privileged to hear his first exhortation on the Sunday morning. Another crowded chapel on Sunday morning, Oct. 12, when many interstate delegates were present. At night a lad confessed Christ at the close of a forceful address by Bro. P. R. Baker.

At Grote St. on Oct. 12 the morning service was presided over by Bro. A. C. Rankine, and Bro. W. Gale, of Melbourne, gave the address, making special reference to Christian Endeavorers. In the evening Bro. Thos. Hagger, of Perth, W.A., addressed the meeting, which was splendidly attended. His subject was "Who is on the Lord's Side?" A young woman and a young man confessed Jesus as Saviour. Bro. R. Madern led the choir in the absence of Bro. Finlayson, the choirmaster, and the anthem, "The Lord is my Shepherd," was given.

At Port Pirie Bro. Bowes has been laid aside by sickness. In his absence on 5th inst., Bro. Bottrall exhorted the church, and Bro. Roy Arnold preached the gospel. Sister Mrs. Johnson and Bro. and Sister Young, from Long Plains, were visitors. On 12th inst. Bro. Bowes preached morning and evening to good congregations. In the evening one young woman was baptised. Bro. Parham, from York, was a visitor. During the week the church sustained the loss of a young member, Bro. Morris Smith having fallen asleep in Jesus. Deepest sympathy goes out to the bereaved.

The annual business meeting of Norwood church was held on Thursday of last week. All the reports were very encouraging. There were over 80 additions for the year, and every department showed improvement. Financially the church is £30 better off than for the previous twelve months, the weekly average being £12/15. A spirit of unity prevails throughout the church. Four elders and twelve deacons were elected. Half for two years, and half for one year. On Sunday morning a dedication service was held, and in the evening a C.E. service, when Bro. J. Fisher, of Brisbane, was the speaker. About 40 Endeavorers held a very enjoyable picnic at "The Gorge" on Labor day.

At Maylands on Sept. 29 Bro. Forbes exchanged with Bro. Collins, who took the night service. One young woman made the good confession, and has been immersed. College of the Bible offering is planned for Oct. 10. The Bible school anniversary passed off with the usual large attendances. The speakers were Bro. E. Webb, A. E. Forbes and F. Collins. The musical items and the singing were ably conducted by Bro. Langlois; also the cantata on "Wings of Love" on Tuesday and Wednesday evenings. The picnic on the holiday was much enjoyed.

Box Hill Bible school anniversary celebrations held in the local Recreation Hall on Oct. 5 and 7 were a splendid success. Bro. J. F. Shipway captivated all with his interesting talk on the Sunday afternoon. Bro. Allan preached to a large congregation at night on "The Ladder of Success." The hall was crowded on the Tuesday, when an excellent programme was contributed by the scholars. The school under the superintendency of Bro. Stan. Buckmaster is making good progress. On Oct. 12 a special children's service was held in the chapel as a conclusion to the anniversary. About 60 of the older scholars sang the anniversary hymns throughout the service, Bro. Allan giving an appropriate address. Bro. Baines, of Bassendean, W.A., has fellowshiped with the church for the past two Lord's days. Bro. C. Tilley and Sister Ruby Morey were united in marriage in the chapel on Oct. 4. Bro. Allan officiating. A kitchen tea, under the direction of the Phi Beta Pi club, was tendered to the bride on Oct. 2.

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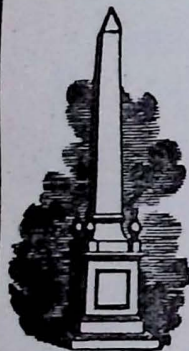
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OBITUARY.

McDONALD.—On Oct. 2, at Rosevale, Kerang, a faithful old sister, Mrs. Elizabeth McDonald, was called home. She was the sister of Mrs. R. Gerrard, of the Malvern-Caulfield church. She gave her heart to the Lord Jesus Christ about 45 years ago, and was baptised by Bro. Stephen Cheek. She became a respected member of the Drummond church. For many years past she had lived in isolation, but her love for Christ and his church was steadily maintained, and she gave regular contributions to both Home and Foreign Mission work. Her husband died about six years ago. She has left one son and three daughters to mourn her loss. Her last sickness was very painful, but her faith was strong, and she died in peace saying "I'm simply trusting Jesus." To all the friends in her family circle Christian sympathy is expressed.—A. E. I.

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