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The Philosophy of Trouble.

P. C. Bennett.

PAUL'S reminder that Christ is "able to succor them that are tempted" reveals the fact that in nothing does he enter more fully into the fellowship of human lives than in his perfect understanding of the greatest conscious need of every man and in his power of succor.

Christ's ability is that of inherent power coupled with supreme knowledge. "Unto him that is able," says Jude, and Peter states, "The Lord knoweth how to deliver the godly out of temptation." Well for us, his disciples, that he, the Lord of life and glory, has infinite power and knowledge, and is able to command the resources of omnipotency on our behalf.

We learn, moreover, that Christ possesses ability because of his personal work. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25). Small wonder that the writer of this epistle should dwell on the "better" nature of the new covenant, for neither prophet, priest nor angel could compare with our great High Priest in the ability to intercede. Christ is able, because he himself has shed his blood, and enters into the sanctuary with holy confidence. Surely we should rejoice in him, realising that he is indeed better than any that we in our day could have.

Furthermore, Christ is able to succor us because of the power of sympathy acquired through personal experience. Whether it be in our sometimes monotonous and sometimes vicissitudinous circumstances with their chronic temptations, or in our crises with their acute temptations, he has trod the path before, and knoweth the way that we take. Ability to sympathise demands a like experience, and all our trials were known to, and shared by, him.

This truth helps us to comprehend the philosophy of suffering and trial as it re-

lates to the human nature of Christ, for temptation is the common experience of men. Each, according to his temperament, history and environment is tempted to depart from his allegiances, and the words, "able to succor them that are tempted," constitute one of the great declarations concerning Christ which clearly proclaim his universality.

The temptations of Christ assisted in his perfection. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2: 10). Jesus Christ is a perfect Saviour. We cannot speak of a point of contact between him and ourselves, for our whole relationship is full of points of contact, making us aware that in whatsoever sphere we feel our need of him, there will he be, a true friend and helper, a perfect sympathiser and deliverer. Without his temptations then, he could not have been perfect, and we must be almost glad that he suffered as we think of his ability now to sympathise.

And are not our trials often for our benefit? A soldier of quality is not made simply by drillings and marchings, but by hardships and fights. All worthy accomplishments lie at the other end of the road paved with difficulties and obstacles—made to be overcome. Surely the problem of suf-

fering has its solution in the formation of moral strength and character. "Lest I should be exalted overmuch," says Paul, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." For this thing I besought the Lord thrice that it might depart from me, and he said unto me, "My grace is sufficient for thee, for my strength is made perfect in weakness." Let us be thankful for the restraining purposes of suffering, and be glad for the constant reminder of our utter dependence upon the grace of God.

When speaking of temptation, it is as well to bear in mind that sin is not its inevitable sequel. We can have no greater confirmatory evidence of this than that which Christ's life offers. And Paul says: "There hath no temptation taken you but such as is common (or, moderate) to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13). Our part in temptation is to watch and pray, to come with holy boldness and confidence, praying with Jeremiah, "Do not abhor us for thy name's sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us" (Jeremiah 14: 21). And having done our part, Christ on his part covenants to communicate to every part of our nature his own triumphant life. The outcome of temptation is not inevitable sin, but, by co-operation—conquest.

Thank God for a sympathising Saviour—one who appreciates every psychological emotion and every envioning appeal. He has the power and knowledge to guide us safely through every valley. May we then trust in him fully to work our deliverance, co-operating at all times with him who is "able to succor them that are tempted."

A Prayer of Gifts.

Give us no other art
Than knowing to be kind;
Give us the thankful heart,
Light where we walk so blind.

Give us to think no ill—
Forgive as we're forgiven,
With earth and thy dear will
Sweet as a dream of heaven.
—Frank L. Stanton.

By What Are We Known?

One of my favorite books is "Dream-thorp," by Alexander Smith. There is an unforgettable chapter in this book entitled "On the Importance of a Man to Himself." Many things in this chapter live with me, but this sentence especially: "It is well that a man should be known by something else than his name." The inference is that if a man is simply known by his name he has failed in the business of life. It is not enough merely to have a label, an identity mark. There should be some quality of character, some achievement of mind or some positive service associated inseparably with his name. This demand opens up wide vistas of truth.

Some names are immortal. A name can be a history, a biography, an autobiography. The very mention of a name can bring up years of service and the vision of a radiant personality.

Think of the connotations of some names! The mention of Luther's name is the remembrance of the Reformation. It is impossible to realise all that the Reformation has meant in the life of the world. It was not only a religious revolution but a social and intellectual revolution. James Anthony Froude declared that it was "the hinge on which all modern history turns."

The thought of John Wesley is the vision of Methodism, the greatest evangelical church in the world. The name is the movement; this widespread community is in the man.

Thinking of Richard Cobden we think at once of Free Trade. Similarly the thought of Lloyd Garrison recalls the struggle for negro freedom and the triumph of the holy cause.

Whenever I go to Surrey chapel I have a study in names. First of all I pass the Stockwell Orphanage and then the Metropolitan Tabernacle, and I think of Charles Haddon Spurgeon. What a man he was! What a preacher he must have been to have made so deep an impression and left so fragrant an influence! The sound of his name is the ringing of the gospel. Then I pass the Peabody Buildings and I recall George Peabody and his generous and wise provision of homes for the poor. It was his distinct purpose that his gift would abide for ever. It was to be "progressive in its usefulness." That has certainly been the result, and his name lives on in the gratitude and veneration of thousands. Every Tuesday afternoon at Surrey chapel there is a meeting of the Indigent Blind Society, and I recall the noble figure of Lord Shaftesbury, the founder of this beneficent scheme. These men were known by something else than their names.

Some names are political history. We think of Gladstone and at once a vast period of the life of our land and of the world comes to view. Some names are epitomes

of the world of letters. John Morley's name was such. Some names are music. As soon as we hear them we think of choirs and orchestras and we hear the sound of the organ. Handel's name is more than the name of a musician. It is a world of music in its creative wonder and executive developments. Some names are founts of inspiration. The blood tingles, the heart beats faster whenever they are spoken. The orators find their perorations in them. We think of John Knox, Garibaldi and Abraham Lincoln. Some names are greatly and tenderly beloved. Something softens in the heart the moment we hear them breathed. The name of Josephine Butler has this effect, and so also has the name of Catherine Booth. Something coiled up in the soul leaps to life and purity in the recollections of these brave women. Some names are strength. They are pillars and

What is the foulest thing on earth?

Bethink thee now, and tell:

It is a soul by sin defiled,

'Tis only fit for hell.

It is the loathsome earthly den

Where evil spirits dwell.

And what's the purest thing on earth?

Come tell me, if thou know:

'Tis that same soul by Jesus cleansed,

Washed whiter far than snow.

There's naught more pure above the sky,

And naught else pure below.

fortresses and sheltering-places. So we feel in regard to John Bright, of whose life it is said "the total achievement has never been exceeded."

Now for what should a man be known in addition to his name?

(1) It is imperative that he should be known for High Thinking. The curse of life is low thinking. The so-called thinking of much in our day is coarse and brutish. But a Man is a Thinker, and he should be true to his divine destiny. Ruskin preached this vehemently: "The great difficulty," he said, "is always to open people's eyes; to touch their feelings and break their hearts is easy; the difficult thing is to break their heads." Emerson means the same thing when he says: "When private men begin to act with original views, the lustre will be transferred from that of kings to those of gentlemen." James Smetham was a fine illustration of this. His name is known for high and pure thinking. There are few names more precious than his. It was remarkable that no one ever destroyed a letter they received from him. His correspondents knew that the letters were literature. We see his soul in this confession: "I want not fame, but

life, the soul's calm sunshine; life in the eye of God." When we remember all the glorious things we have to think about we certainly ought to be known for our love of the truth and our quest of it. We have God, life, duty, nature, science, literature and all the spheres of the kingdom of God. How can a Christian man ever have a dull moment?

(2) We should be known for genuine service. There are infinite ways by which we can serve the people and the King in the kingdom. Civic and municipal service is greatly needed. Christian men are needed to serve on public bodies, and plenty of men are honorably known by their devotion in these ways. Social and redemptive service need men and women of vision and courage. It is the glory of our land that such have always been active and their names are treasured and revered. The Temperance cause has always enlisted some of the bravest and most gifted spirits. Sir Wilfrid Lawson will never be forgotten. And in all the churches of the land there are men whose names are identified with the most sacrificial movements. Our lives can so be lived that by and by our names will be packed with holy memories, and while we live we can be known for the causes we espouse and the battles we fight and win.

(3) We should be known for character. Godliness is the greatest thing in the world. Henry Drummond is known for many things, but most and best of all for his character. It was said by those who knew him best—and men like George Adam Smith could not be deceived—that he was the "most perfect Christian" they had known. To be lovingly and abidingly known for what we are in ourselves through the grace of God is the highest of all honors and the richest of all boons.

It is wonderful how precious a man's name can become. Even common names can be sublimated. Peculiar names can be glorified. Russell Lowell sings of J. R. Giddings:

Giddings, far rougher names than thine have
grown

Smoother than honey on the lips of men.

Our names may be forgotten but we may be remembered. One of the most pathetic incidents in Emerson's life was his forgetfulness at Longfellow's graveside. As one of the poet's lifelong friends he was present at the funeral. He was an old man. He himself died within two months. Standing by the open grave he was heard to murmur: "The gentleman who lies here was a very beautiful soul, but I have forgotten his name." Momentarily he had lost the name of his lifelong companion and friend, but he had not lost the impression of his character. That was incorporated in his own consciousness.

This is a saving worth pondering, and we repeat it: "It is well that a man should be known by something else than his name."
—J. G. Bowran in "Christian World."

"Let Go" and "Lay Hold."

Chas. Hale.

1 Tim. 6: 12.

"Lay hold on eternal life."

Possibly our first parents might have been translated instead of seeing death, had they not by disobedience let go of life, and death laid hold of them. Be that as it may, we have the Scriptural assurance that those who lay hold on Christ by faithful obedience will at his re-appearing not die, but "be changed and caught up to meet him, and so be for ever with the Lord." It is worth while to live as if in his re-appearing, and be among those who are hastening to and looking for his coming again; and surely the signs of the times point to its nearness. The limpet clinging to the rock ceases to live by reason of no correspondence with the life-giving ocean. Mankind fails eternal spiritual life if no correspondence with the source of life as it is in Christ Jesus. "As in Adam all die, so (in Christ) shall all be made alive." There are many things not wise to lay hold on, we had better

Let them go.

We can't successfully play fast and loose at the same time, having a kind of "hold fast, let go" principle. Our reading in 1 Tim. 6 is full of good advice regarding the things to let go. We can't say that young Timothy had a strong hold on them. Yet he was told others had, and Paul warned him to flee these soul-destroying things. We believe, with Paul, that he had better let go the habit of putting the love of money before the love of God, for this is a root that bears many other evils. We must prove that godliness with contentment is the greatest gain. We also must not be lovers of pleasure more than lovers of God, nor have a form of godliness and deny the power thereof. We must not be ever learning anything and everything and yet not coming to the knowledge of the truth as it is in Christ. We should avoid backbiting and profane babbling. These, or any other that would bring death and not life, we must let go their own way back to the author of them. We need to be warned lest we become like the vulture who

Could not let go.

This creature was seen clinging to a carcass floating down the Niagara River, when suddenly it seemed instinctively to see the danger of being dashed to death over the great falls, and made a big effort to relax its hold; but in vain, because its talons and beak were so deeply imbedded in the carcass; so that it proved a death-grip. No, it could not let go. Surely this is illustrative of the unregenerated heart until it tastes that the Lord is good, and has no relish or appetite for the death-like grip of the things that destroy body and soul, and which the worldling calls life, but in real-

ity means death if not let go. The young man that came running to Christ, asking what he must do to obtain life eternal, was told to let go of his sinful love of money and lay hold on eternal life by faith in Jesus Christ as the Son of God. We don't read that he did let go, but that he went away sorrowful. We expect that he, like many others, would yet be very much more sorrowful, unless a change of mind and heart took place. Let us be glad that, although heaven and earth shall pass away, there are still eternal things that

We can lay hold.

A dying infidel sent for his mate (who, by the way, was no good to him) and said, "Well, mate, I am passing out, and it is a

The Brook in the Way.

*Across the bridge the footway hurries on,
A short-cut trail between one laboring town
And one where wheels are seldom still—
But yet, between the two, the brook flows down,
And he may see—who will—
Still pools, the steadfast, bordering trees,
Feel the hushed quiet of eternities.*

*So hurrying paths of life may sometimes cast
Their heedless way or careless little span
Across clear spaces, where reflected lie
Beauties unwrought of man—
Glimpses perchance of unattempted sky,
Or sudden solitudes whence still voices rise,
Yearning unceasingly for earth replies.*

—Frances Kirkland.

leap in the dark." "Oh, don't say that, my boy. Hold on to your faith. Don't be a coward. Don't give in. Hold on, do!" said his friend. "Bah!" he replied, "I have got nothing to hold on to. You helped to destroy what hope I had, and now I can't hold on. Thank you for nothing." And so it is there is no hope of eternal life out of Christ, and he holds out his bleeding, loving hands for us to lay hold; and he said, "If the Son make you free, ye are free indeed." Yes, he can free us from the dead carcase of sin, and make us

Free indeed.

A converted slave-owner determined to give up the business, and took his young woman slave to the market, but bid the highest price above all others and bought her back, and also freed others by paying the amount for their freedom, then let them go their own way. The young woman ran after her late master, who was returning home, and said, "Do, massa, let me go back home with you, and I will be your slave for life." "Yes," he replied, "you may go back home and live with us, not as a slave, but as a free woman, and you shall

enjoy our home as one of ourselves." What a change the love of God in the heart makes! This girl's life was brightened, and she would often repeat, "I am free. I am free. I am redeemed. My massa redeemed me, and made me free, and he paid a big price for me." This is like God, and like his Son, who paid the highest price possible for our freedom, and we are free indeed. Freed from the consequence of sin. Free to appear before God, and be called his purchased possession. "To whom shall we go?" asked Peter in reply to Christ's question, asking if the twelve would follow the bad example of others who turned back. "To whom shall we go, Lord? Thou hast the words of

Eternal life."

Yes, that's it. For Christ said, "The words that I speak, they are spirit, and they are life," and again, "I am the way" (of life), "I am the truth" (of life), "I am the life," and "no man cometh to the Father, but by me." Little wonder that Mary of old delighted to sit at the feet of her Lord and drink in the sweet words that fell from his lips. Her sister, Martha, good and kind as she was, would have been all the better had she not been overburdened about many other things, along with much serving, and made just a little, or perhaps a lot more time listening to the words of life. No doubt we all could do with a greater share of "listening in." Mary had chosen that better part, and the Master said it would never be taken away from her. Yes! yes! words of eternal life. It is worth while to let go many mundane things, to lay hold of eternal realities. Mary listened, yes *listened*—drank in, meditated, fed upon the words of life. How often the best things worth listening to just go in one ear and out of the other! Not so with Mary.

Now, sir, what am I to understand by life eternal? What is it? Well, in answer to your question, I frankly admit that I don't know what it fully is, neither can I fully explain what physical life is, but I am told how I may lay hold of eternal life, and I hardly need telling how I can maintain my physical being. Let me remind you of the "Life-giver's" own words when he said, "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom he hath sent." I emphasise the word *know*—*know* God, *know* Christ. How do we get to know a person? We can know them by repute, by correspondence and by close intimacy. And this is exactly how we can know God and Christ. For without correspondence with the source of eternal life, we are left without it. We do well to take Paul's advice to let go the things that hinder, and lay hold on those that make for eternal life which is in Christ Jesus.

Let go of self, lay hold of Christ.
Eternal life to find:
Trust and obey, that is the way
To joy and peace of mind.

Religious Notes and News.

The Testimony of a Postage Stamp.

When the Panama Scheme was mooted, the country of Nicaragua appealed for the canal to be cut through it, pleading that their chain of lakes made already a great natural waterway with which the canal could be linked up. Representatives of another country objected, on the ground that Nicaragua consisted largely of volcanic rocks, and that earthquakes and subsidences were sure to ensue. This was denied. Thereupon the objectors produced a Nicaraguan postage stamp, showing a picture of a volcano in full blast; and denial was no longer possible.

When the Roman Church calls to Protestant England that she wishes to make friends, and states that there are no essential difficulties, the Protestant points to the unmistakable evidence of her doings and writings, and asks if they have changed. He asks whether the unscriptural and even wicked teachings of Alfonso Liguori, which the reigning Pope authorised, have been annulled. He asks whether Protestants, once consigned to perdition, are now regarded as Christians. He asks whether all the pernicious doctrines, some of them of quite recent years, are now withdrawn. He asks if the Inquisition is to cease as a weapon of a dominant church? He asks if Indulgences, Penance, Masses, Purgatory, and all the man-made articles of faith, not to be found in, and utterly hostile to, the teachings of the Son of God, are now to go by the board? In short, he points to the volcano on the stamp.—"Christian."

State Lotteries—Western Australia Threatened.

W.A. is being threatened with the legalising of State lotteries. A bill is before Parliament introducing a Government State lottery for the purpose of raising the necessary money for hospitals and charitable institutions. A strong protest is being made by the religious forces and others to defeat this method. A statement issued by the churches puts the matter thus:—

"The Christian churches, while truly sympathetic with those who control hospitals and charitable institutions in the difficulties which they encounter in raising sufficient revenue, are convinced that any attempt to raise the necessary funds by means of legalised lotteries will not be in the best interests of the community.

"The method of the lottery has been fully explored in the history of Great Britain, both for public and private purposes. Lotteries were made illegal a century ago because of the social and moral harm resulting from them. The parliamentary committee which examined the whole question pronounced emphatically against the lottery system. The committee said:—'No mode of raising money appears to the committee so burdensome, so pernicious, and so unproductive; no species of adventure is known where the chances are so great against the adventure; none where the infatuation is more powerful, lasting, and destructive. . . . The foundation of the lottery system is so radically vicious that your committee feel convinced that under no system of regulations which can be devised will it be possible for Parliament to adopt it as an efficacious source of revenue, and, at the same time, divest it of all the evils of which it has hitherto proved so baneful a source.'

"The appeal of the lottery is directly opposed to the appeal of charity. Charity means Christian love for our fellows and the support of charitable objects for their own sake, springing as it does from a desire to help those in need, has an ennobling influence. On the other hand, the appeal of the lottery is an appeal to self-interest—to the possibility of gain for self. To the degree that

this method is adopted, to that degree is the direct appeal to unselfish regard for others impaired. It will become increasingly difficult to secure a response to the appeals of charity unless the inducement of big prizes is offered. This means a loss of tone and spirit in the community which outweighs the immediate gain of funds, and ultimately may go far to destroy the foundations upon which our charitable institutions rest. The fact that the object is a worthy one does not alter either the nature or the effect of the methods adopted to raise funds for that purpose.

"The attraction of a lottery is of the same character as the attraction of all forms of gambling, viz: gain by chance at the expense of others. The association of gambling with works of charity will be taken by many to be a sanction for gambling in general, thereby strengthening and encouraging gambling practices. The charity lottery thus makes the work of combating the widespread inducements to gambling more difficult, particularly in the case of young people, notwithstanding the assurance of the Government that under their proposal all other lotteries will be suppressed."

Council of Churches in Victoria.

The following resolution was carried at the last meeting of the Council of Churches in Victoria:—

That this meeting of the Council of Churches in Victoria—

(1) Expresses its appreciation of the faithful and persistent efforts being made by ministers, members and adherents of the respective denominations to further the kingdom of God and promote social and national righteousness.

(2) Solicits still closer consultation and co-operation between the churches on all questions affecting the moral and religious interests of the community.

Piecing Out.

A large part of the service of good people one to another consists of piecing out what is lacking in some other's thought, or faith, or zeal, or knowledge. None of us think all around any subject, no one of us matches a really great situation with an adequate amount of emotional reaction, none turn out absolutely perfect jobs, whether it be in carpentry, painting, or musical performance.

This has been true from the very first dawnings of civilisation. Primitive men are compelled to hunt in groups for game that is too big for any one man to snare, or bring down with a spear. The South Sea Islanders must man their big canoes with many rowers, if they are to venture far upon the expanses of the not always peaceful Pacific. In the old days on the plains the prairie-schooners slowly progressed in long caravans, able to rally, on occasion, to one another's assistance. Civilised society has increased rather than lessened these interdependencies of man on men. All kinds of services and demands and utilities are intricately interlocked, from ocean to ocean, so that a woman can hardly drop a stitch in Halifax but that something will ravel out in Vancouver, or a child have a cold in Montreal but that another may sneeze in San Francisco. As for the possible ravages of tropical diseases, all quarantine officials from Mexico to Canada or Newfoundland must co-operate for their prevention.

So also in social life there must be much of this eking one another out. Here this sort of service

(3) Requests one and all of the ministers and churches to unite their forces.

(a) For the conservation of the privileges and blessings of the Lord's day as a day for rest and worship;

(b) For the right of the people to determine for or against the abolition of the liquor traffic;

(c) For the suppression of gambling, vice and crime;

(d) For the amelioration of poverty and distress;

(e) For the equitable adjustment of industrial disputes;

(f) For the promotion of national and international peace and good will.

(4) Deplores the insatiable craving for excessive amusements and pleasure amongst church members and adherents, especially the craze for dancing, which is regarded as a distinct menace to the spiritual life, influence and power of the Christian church.

(5) Urges ministers and church members to cultivate a greater love for the sanctuary and to discourage all attempts to introduce these things into the courts of the house of the Lord. It beseeches all Christians to maintain the highest possible standards of piety and virtue. To this end to observe regularly in their homes the privileges of family worship.

(6) Entreats Christians everywhere to strive for a revival of true godliness and holy living by a closer walk with God. It urges ministers to organise meetings for the deepening of the spiritual life of the people and by penitence and prayer plead with the Giver of all grace for a bountiful outpouring of his Holy Spirit to aid us in our witness for the truth as it is in Jesus Christ our Lord.

(7) Suggests that preparations be made in all districts for united evangelistic efforts. The proclamation of the evangel of divine love being necessary to save us from the materialistic doctrines and practice of these days which threaten to destroy our domestic, social and religious life.

is not perhaps so evidently needed, and hence too often fails to register. Yet many a heart there is that craves just that cheer, by word or kindly deed, which neighbors may give; many a discouraged worker waits to be spurred to new efforts by the timely counsel which will substitute a good method for a poor one; many a writer, inexperienced and unsuccessful, needs the expert aid of some one to organise his ideas; many a student, bewildered by overdetail, requires an instructor's wisdom to tell him what to avoid, and what to search out to the very core. We all have our failings, and all such mean a chance for somebody else, strong where we are weak, to interlock their wisdom with our partial ignorance, so rounding out the complete circle, all of us taken together, of a social usefulness and religious influence.

It is not that we are to fall into the habit of dependence, consciously allowing lacks for others to fill, but it may be the part of prudence to offer and receive, until a more perfect manner be acquired, little services which go to piece out the growing tapestry of life. Many lives, as the case is, are too fragmentary, broken, and irregular in outline. The aim for each one should be a "whole" person. Are we now but fractional persons, with a social discount running against us? Let us get the help of others—especially of the great Master Builder of character—to piece us out, and in turn, when we are thus converted into a noble personality, strengthen our brethren! —"Zion's Herald."

The Bible: The Word of God.

G. P. Pittman.

The Bible is the best-loved and the best-hated book in the world, and both facts bear witness to its supernatural origin. Dying men do not pillow their heads on Aristotle or Shakespeare. Plato and Virgil are not detested and torn to pieces. The Bible condemns our pet vices, and evil men abhor it. It incites to righteousness and empowers for its attainment, and saints adore it. The writers of the Bible have done an unprecedented thing—they have everywhere condemned themselves and their own people. Jews record faithfully the criminal obstinacy of Jews. Disciples write the story of their own stupidity. The whole Book is the ally of conscience and of God, and it is no wonder that Satan and the unregenerate heart would reduce it, if possible, to the level of a merely human production. But the fiercer the storms that beat upon it, the more tenaciously its roots grasp the rocks, and the stronger it grows.

I.

It cannot too often be re-affirmed that the most convincing proof of the divine origin of the Bible is its subject-matter. I have read somewhere of a poor old woman who kept a fruit-stall, and in the intervals of custom she was in the habit of reading her Bible. One day a superior person asked her what she was reading, and she replied, "The Word of God." Then he said, "But how do you know it is the Word of God?" This was a poser for the old dame, but she thought a moment and then asked, "How do you know, Sir, that there is a sun in the sky?" He answered, "Why, I see its light and feel its warmth." Then the old saint smiled sweetly up at him and said, "In the same way I know that the Bible is the Word of God, because it gives me light and warms my soul." And she was right. The light of the Bible is not like that of any other book. The profound problems of the nature of God, of reconciliation to him, of victory over temptation, and of man's eternal destiny, and many others of a similar character, are dealt with authoritatively in this Book alone. It dispels the gloom of sorrow and suffering, and sends a powerful search-light across the grave into the eternal state. It reveals the spiritual world. It is the Columbus among books, discovering the better land for mortals. No other book announces the unimaginable fact that God is love, and that he gave his Son. Divine love burns in every page of it, and millions have warmed themselves at that fire, and millions more will do so, and they can afford to smile when the critics affirm that it cannot be proven that it is a fire, or that it has warmth.

II.

A tree is known by its fruit, and the Bible-tree alone throughout the centuries has produced saints and martyrs. If a stream should rise above its source, it would be by some power not its own. The teaching of the Bible is everywhere superhuman and contra-human. There is a force behind it which is not of this world. Life can only come from life, and the new, spiritual life of the child of God, begotten in him by this Book, is of God. We do not hear men speaking of the peace and joy and power and divine life that come to them from reading Horace and Cicero. But these are common experiences of the readers of the Bible. All that is admirable in our Christian civilisation, all that distinguishes the kindly cultured man from the savage, has sprung from this Book. There are heights in it which have never yet been attained, and it is always above and beyond us. He who willeth to do his will shall know of the doctrine, for in these radiant pages we meet the living God.

III.

Ordinary books do not claim a divine origin. There are a few outstanding books which do, but when compared with the Bible their failure is apparent. The Koran, all except those parts which are stolen from the Bible, is a wearisome production. The Vedas, Brahmanas, Puranas and other religious books of Hinduism, are composed in the main of childish superstition and much obscenity. The Bible, with its lofty code and pure aim, claims definitely to be the Word of God. Its writers had everything to lose and nothing to gain by this claim, and their transparent sincerity is evident. Hundreds of times throughout its pages occur the tremendous words, "Thus saith the Lord," "The Lord spake and said," "The Word of the Lord came." Inspired by the Holy Spirit, who was given to them to guide them into all truth, the Apostles call the Scriptures "Oracles of God," and assert that "All Scripture is given by inspiration of God," that "God spake by the prophets," and that "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." Above all, our Lord endorses the Old Testament as "The Scripture," and for him "It is written" was finality in all things. He asserted

*"We search the world for truth; we cull
The pure, the good, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."*

that "the Scripture cannot be broken," and that "if men hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Had they believed Moses they would have believed him, for he wrote of him. The Scriptures are they which testify of him, and he interpreted to his disciples in all the Scriptures the things concerning himself. It is sometimes asserted that the Bible is only inspired as other books are. But other books do not make claims like these.

IV.

The sacred books of other religions do not rest their claims on miracle and prophecy. The Bible alone dares to do this. All the desperate attempts of our time to remove the supernatural element from the Bible are doomed to failure, because the miraculous is so interwoven with the warp and woof of it that if it is taken away very little is left. Most of its contents are history, and that history is one long record of the miraculous. The crown of all is the miracle-filled life and the resurrection of Jesus. The evidence for these signs and wonders has been before the world now for many centuries, and although subjected to the severest scrutiny it has never been shaken. The miracles were wrought in attestation of the divine origin of the recorded messages, and the teaching and the evidential works stand or fall together.

Prophecy, in the sense of foretelling, is in bad odour with the critics, who prefer to dwell on the moral element to the exclusion of the predictive, but the latter cannot be eliminated or discredited. These predictions cover the rise, progress, and fall of empires, the fortunes of the kingdom of God, with its conquests, corruptions,

vicissitudes, and final triumph, besides innumerable particular prophecies, and typical persons, things, and events, all minutely fulfilled on the pages of history, for all to read. These can only have come from God, for mortals "know not what a day may bring forth."

V.

The inner unity of the books of the Bible is another evidence of its divine origin. When a great building, with the utmost elaboration of design, can slowly rise through many centuries under the labors of builders having no connection with each other, and knowing nothing as to what kind of a building it is intended to be, and when it can come to completion in symmetry and unity of design without a plan or architect or superintendent, then we may believe that these sixty-six books, whose writers were separated by centuries, but whose theme and aim from beginning to end display the most marvellous unity of purpose, were written without divine suggestion or overruling.

But Jesus himself is the strongest proof that the Bible is the Word of God. I have read somewhere of a diamond in which a little fly was discovered to be embedded. Under a magnifying glass you could see its body, wings, and eyes, in a perfect state of preservation. How it came there no one knows, but no human skill can take it out. In the Bible we see Jesus indestructibly enshrined in type and prophecy, in the four marvellous biographies, in the heart of his disciples, and in his church and kingdom. In the Bible Christ is all in all. No human writers could create that matchless character, that divine personality, that wonderful "heir of all the ages," that white ideal of humanity, that perfect God-man. If the Bible is not the Word of God, then how do you account for Jesus?

Athirst for God.

All over the world men and women are to be found athirst for divine love and truth. A dervish entered a Bible Society depot in Persia and asked for a copy of St. John. After reading a little he spoke as follows: "It is twelve years since I became a dervish. I left my home and property in the Bakhtiari country because my heart was restless. I saw all around me on the part of the great, and also of the leaders of religion, injustice, lying and greed, and when I read the life of the prophet (Muhammad) he did not seem to me to be a worthy messenger of God. I have wandered to Egypt, Turkey, Arabia, Palestine and India, and now have come back to Persia. Yet I am still without rest of heart. I came to Julfa to-day determined to find out about Jesus Christ, so I asked an Armenian priest to talk with me, but he said he had no time, so I came here." Our agent asked him to read certain passages, and one of them was the Great Invitation; another the fourteenth chapter of St. John. "These are good words," he said, and then he prayed: "O Isa Messih (O Jesus Christ), receive me and give me heart-rest in this restless world." The record telleth not, but can we doubt the answer to the prayer? Surely he was one of whom it is written: "They shall praise the Lord that seek after him: for they that seek shall find: and finding they shall praise him."—"The Bible in the World."

Through midnight gloom from Macedon
The cry of myriads as of one,
The voiceless silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry—
"Come o'er and help us, ere we die!"

How mournfully it echoes on!
For our fair land is Macedon.
The dark men to their brethren call;
And by the love that lived in all,
And by the whole world's life, they cry—
"O ye that live, behold, we die!"

The Home Circle.

Conducted by J. C. F. PITTMAN

Mothers—and Others.

Others weary of the noise,
Mothers play with girls and boys.
Others work with patient will,
Mothers labor later still.
Others' love is more or less,
Mothers love with steadiness.
Others pardon, hating yet;
Mothers pardon and forget.
Others keep the ancient score,
Mothers never shut the door.
Others grow incredulous,
Mothers still believe in us.
Others throw their faith away,
Mothers pray, and pray, and pray.

—Amos R. Wells.

What the Spider Told.

I was spinning a web on a rosevine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted, and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried; 'I can't! I can't!'

"Then the mother came, and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and bore it away. This happened several times, but at last I made one that did not break, and fastened it, and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.
"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rosevine, and a square of beautiful patchwork on the doorstep."—Young Evangelist."

New Friends.

When Grace and Helen got to school on Monday they were met in the hall by Miss Armitage. Both little girls loved her dearly, and thought her quite the nicest teacher they had ever had.

"Girls," said Miss Armitage, with one of her winning smiles, "I wonder if you would be willing to help me out. I know you can, and it would be, oh, so nice, if you would."

"We'd love to help you in any way we can, Miss Armitage," said both little girls.

"I knew you would. You see, I have two new pupils this morning—Mary and Nan Brownlee. If you would only show the others what dear little girls they are I would be so grateful. They both are shy, so I thought if you would sit with Mary, Grace—"

"But Helen sits with me, now," faltered Grace.
"Yes, dear, I know, but I want Helen to sit with Nan. It seems hard now, perhaps, but think of the nice new friends you will have. After they get better acquainted I'll move you back again."

Both little girls cried when they moved their books to new desks. It was the first time since they started school together they had been separated. Out of the corner of her eye Grace saw that her new seat-mate's dress was very shabby, and Helen had noticed the same thing.

When dismissal time came Grace found she would have to stay behind on account of mispelled words, and, as this was Monday, she knew Helen would have to go to her music lesson, and she must go home alone. But when her work was perfect, and she was allowed to go at last, there, patiently waiting for her, was Mary Brownlee.

After supper Helen and Grace met as usual before going to bed.

"Just think," beamed Helen all at once. "Miss Armitage was right, after all. Nan helped me with my sums for ever so long, an' she's real nice, Grace. I've invited her to my party on Thursday, and I told her to bring Mary, too. What is she like?"

"Awfully nice," replied Grace, and she told Helen how Mary had waited for her so long after school, and what a jolly walk they had home together.

Helen's party on Thursday did much to make the girls better acquainted, and it was not long before every little girl in Miss Armitage's class forgot about the shabby dresses Mary and Nan wore, and were busy as they could be making friends.—"Child's Own."

Good-night.

The following lines were copied by Mr. W. T. Stead, who was lost in the "Titanic," April, 1912. Whilst staying at the residence of Mr. Andrew Carnegie, Mr. Stead saw these verses hung on his bedroom wall, and gave them to the world in the last article he wrote:

"Sleep sweetly
In this quiet room,
O thou
Who'er thou art;
And let
No mournful yesterday
Disturb thy peaceful heart.
Nor let to-morrow
Scare thy rest
With dreams of coming ill.
Thy Maker is thy
Changeless friend,
His love surrounds thee still.
Forget thyself
And all the world,
Put out each glaring light,
The stars are watching overhead,
Sleep sweetly then,
Good night."

Daren't Stop.

Mike was visiting Pat, and Pat sat in a rocker and rocked himself all over the room while they smoked and talked.

Now he was by the window, now he was behind the stove, now he was half-way out into the hall.

"What ails ye, Pat?" said Mike at last. "Why are ye rockin' yerself hither and yon and elsewhere all the time?"

"Ye know Tim Riordan?" said Pat, still rocking away. "Well, he sold me a watch cheap, and if I stop movin' it don't go."

All Alone.

A young man took his grandmother to an art exhibition. They wandered about looking at the paintings with interest. Finally they stopped before a portrait which showed a man sitting in a high-backed chair. Tacked to the frame was a small white card. "What does it say on the card?" asked the old lady. "A portrait of J. F. Jones, by himself," was the reply. The old lady went closer to the picture. "What fools these art people must be!" she muttered. "Anybody can see Jones is by himself. There's nobody else in the picture."

The Family Altar.

J. C. F. P.

SUNDAY.

Let them hear, and say, it is truth.—Isaiah 43: 9.
Manton wrote: "Truth is the same in all ages; not like an almanac, to be changed every year, or calculated peculiarly for one meridian." Another author writes thus upon the same theme: "All truths are reducible to an unity; like lines, they lovingly meet in one centre, the God of truth, and so far from jostling and clashing (as stones in an arch) they uphold one another."

Reading—Isaiah 43: 8-13.

MONDAY.

Now will I show thee the truth.—Daniel 11: 2.
"He that knows not, and knows it, is simple—teach him;

He that knows not, and knows it not, is a fool; wake him;

He that knows, and knows it, is a wise man—follow him."

—An Arabian proverb.

Reading—Daniel 1: 17-21.

TUESDAY.

Take heed to thyself, and to thy teaching.—1 Timothy 4: 16.

Professor Drummond expressed a much-needed lesson when he wrote: "Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see with."

Reading—1 Timothy 4: 13-16.

WEDNESDAY.

I am the way, the truth, and the life.—John 14: 6.

"It fortifies my soul to know
That, though I perish, truth is so;
That, howsoever I stray and range,
What'er I do, thou dost not change,
I steadier step when I recall
That, if I slip, thou dost not fall."

Reading—John 14: 1-11.

THURSDAY.

God is love.—1 John 4: 8.

An infidel knight determined to test God's power. Armed for combat he cast his glove on the ground, crying, "God, I defy thee here and now to mortal combat." As he spoke a piece of parchment fluttered to his feet. On it he read these words: "God is love." Overcome by the unexpected response, he broke his sword in surrender. Then, kneeling, he consecrated his life to God's service. This was the meaning of Christ's coming. To the cold defiance of man the answer was the gift of the Saviour, "on earth peace, goodwill to men."—J. R. Miller.

Reading—1 John 4: 7-11.

FRIDAY.

Ye are our epistle.—2 Corinthians 3: 2.
Goethe has placed on record the following incident: "A quiet scholar, returning home from a large party, was asked, 'How did you like your company?' He answered, 'If they were books, I should not read any.'"

Reading—2 Corinthians 3: 1-4.

SATURDAY.

All things are yours.—1 Corinthians 3: 21.
"A gentleman in Manchester told me the other day that he was brought up in Scotland, and that when he was a boy he dared not attempt to sing his joys and hymns on Sunday; if his friends had heard him he would probably have been chastened, and as he felt he must sing somewhere he went into the fields and hills to sing where the birds sang and the brook made music. The good people felt that anything like joy and gladness was foreign to the sacred day. This is a mistake we often make. Let us remember that in Christ 'life is ours'—all good things, all bright things, all glad things."—W. L. Watkinson.

Reading—1 Corinthians 3: 18-23.

Prayer Meeting Topic

November 5.

The Pharisee and the Publican.

(Luke 18: 9-14.)

Horace Kingsbury.

The Parable of the Pharisee and the Publican was spoken by Jesus "unto certain who trusted in themselves that they were righteous, and set all others at naught."

The Pharisee was typical: content and contemptuous. *The Pharisee stood—took up his position ostentatiously, struck an attitude—and prayed thus with himself—recited his excellencies—God, I thank thee—and here ends his reference to God—that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican—and "the rest of men," if they manifested the same Pharisaical spirit, might have been thankful they were not like him. "I fast twice in the week—and he did not forget to talk about it either; I give tithes of all that I get—and he wanted full credit too.*

Now God is not unrighteous to forget our work and the labor which we show toward his name, but he very soon wearies of the parade of our merits.

In a classification of Pharisees made by rabbinical writers, there is one called "The Pharisee who said, 'Would that I knew of a sin I had committed that I might make reparation by an act of virtue;'" and there is another called "The calculating Pharisee who said, 'My sins are more than counterbalanced by virtues.'" Rabbi Simeon ben Jochai said, "If there are only two righteous men in the world, I and my son are these, and if only one, it is I."

It is refreshing to turn to the sin-conscious publican and "listen-in" as he supplicates before the throne of God. *But the publican, standing afar off—"One nearer to God's altar trod: The other to the altar's God"—would not lift up so much as his eyes unto heaven—"God looked down from heaven upon him, and lifted up upon him the light of his countenance"—but smote "his breast—"Penitence is heaven's latch-key. The power to loathe one's self is candidacy for sainthood"—saying, God, be thou merciful to me a sinner—"A broken and a contrite heart, O God, thou wilt not despise."*

A human heart would shrink back from a self-glorifying Pharisee, and be drawn out to a broken-hearted publican, and so it was with the heart of God. The penitent publican went down to his house justified rather than the prideful Pharisee. "The dissatisfied sinner was preferred to the self-satisfied saint."

Then follows the application of the parable: "Every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." This lesson, so often taught in Scripture, is not easily nor quickly learned, and there is danger to-day of the out-cropping of a like spirit of boastfulness and pride. Unfortunately the most guilty are sometimes the least conscious, and it becomes everyone of us, who has named the name of the Lord, continuously to cultivate the Christian grace of humility. We would do well to take unto ourselves Peter's timely exhortation: "Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you."

Suggested Hymns—Sankey's Collection.

208—Praise Him! Praise Him!

599—O Blessed Life!

468—Jesus, I will Trust Thee.

868—Fully Trusting.

Our Young People.

Conducted by W. GALE

"Adelaide, 1924." C.E. Convention.

By unanimous consent the convention just concluded was the greatest in the history of Australasian Christian Endeavor. For the first time a delegation was present from every State in the Commonwealth. Enthusiasm ran high; not a single meeting dragged. A marked spiritual atmosphere pervaded the sessions, and each speaker was listened to with rapt attention. It was one of the greatest exhibitions of practical Christian union. The joy of fellowship of many bodies and many States, in which all barriers were absent, was a treat not soon to be forgotten.

Praise Service.—This opening meeting reached a very high level. Echoes of other Australasian Conventions were given by various speakers—Ballarat, 1918; Sydney, 1920; Brisbane, 1922; the latter being presented by A. J. Fisher. Songs of these conventions were sung, and hands were shown of the delegates present at each. Ballarat delegates sang "My Heart is Fixed;" Sydney, "Loyalty to Jesus;" Brisbane, "Australia for Christ," as being the favorite hymn of the convention. It was a wonderful night of praise, recalling the happiest of memories for those who had attended other conventions.

Conferences.—Most of the morning and afternoon meetings were devoted to sectional conferences, some being held simultaneously. These were amongst the most practical and keen of all sessions, being contributed to by many experts in Christian Endeavor. All these were crowded. The session usually concluded with a great mass meeting in the Flinders St. Baptist church, at which three-minute reports were presented by the leaders of the conferences. At most of these meetings the attendance was between eight or nine hundred; at times all could not get in.

Decision Day.—The Intermediate rally held on Saturday night completely taxed the capacity of the Exhibition. Only one address was given at this rally, entitled, "A Heart to Heart Talk to Intermediates" by the writer, at the close of which many came forward to register decision for Christ.

Rallies.—The special rallies held were Junior, Intermediate and Citizenship, the latter dealing with the great twin evils of drink and gambling, presided over by Mr. J. W. Kitto, Deputy Postmaster-General of S.A. Open-air evangelistic rallies were held on Friday night, and district Junior rallies on Sunday morning.

Consecration Service.—The convention was brought to a close on Thursday night with a great consecration service, at which no applause was permitted. This meeting was broadcasted, and doubtless shared by many thousands listening in.

Outings.—Liberal opportunity was given and excellent arrangements were made for visits to various scenic spots. Each noon-day there was a various hour tram-ride. One morning was spent lunch hour tram-ride. One morning was spent at Morialta, a beauty spot in the hills; and a whole day was spent at Victor Harbor, 65 miles distant, fifteen hundred being conveyed thither in three special trains.

Singing.—As might be expected, singing was an outstanding feature of all sessions. The magnificent C.E. choir, with its fine double quartette under the leadership of Mr. E. Derbyshire, proved a valuable and much appreciated help to the music of the convention. Efforts were made to restrain applause, but items by the choir often resulted in prolonged applause, "Sail On" being a great favorite. Many think that "Nearer, Still Nearer," was the favorite hymn of the convention. The singing of the children's choir of 700 at the Junior rally was also one of the treats of the convention.

Men.—One very satisfactory feature of the

meetings was the large number of young men. By actual count over one-third of the vast audiences were men. It is not true that Christian Endeavor does not appeal to young men. It is true that it does not appeal to those who merely seek to be amused, and who refuse to make any contribution in return. A discussion at the ministers' luncheon centred upon this. Endeavor demands participation, and refuses to lower its standard.

Said at the Convention.

"War to end war" is a delusion and a snare; war can no more end war than Satan destroy Satan."

"What the world wants is not legislation, but regeneration—not revelation from without, but revolution from within."

"You cannot get great character without emotion; you cannot get great character without reflection; a well rounded character needs both."

"Christian Endeavor need never apologise for its great delegations, as seen at the opening praise service—no sporting parson or club could produce the like."

"Christian Endeavor is out to train young Christians for Christ and the church, and refuses to lower its standards in an attempt to court popularity; its appeal is for quality and not quantity."

The Future.—Every leader feels that C.E. has come again. A great revival of real Christian Endeavor would be one of the greatest boons that could come to the churches. It occupies a place in Christian service that is not filled by any other organisation. Other organisations may exert a wide and good influence in the church, but C.E. seems indispensable. Plan for the next convention—Melbourne, 1926.—William Gale.

Miss Connie Ross, Castlemaine, Vic.



One of the brightest little scholars, in one of our brightest Victorian country schools, is Connie Ross, of Castlemaine. Starting Bible school at 2½ years, she has attended with but two Sundays' absence in all the 8½ years since. In a recent "Elocutionary Medal Contest," held in her own home town, arranged by the Women's Christian Temperance Union, in which seven Sunday schools competed, Connie secured the medal.

Mr H. Clipstone, the preacher at Castlemaine, writes of the keen interest that she takes in her Bible school work. The Victorian Bible School and Young People's Department rejoice with the school in the distinction it has gained, and heartily congratulates Miss Connie upon her success.

Cheltenham, Vic., S.S. increase campaign has ended. The aeroplane and airship representing the two sides, racing round the map of Australia, passed fifteen and sixteen towns respectively, showing an increase of 31 scholars. Keen interest has been shown. The winning side (airships) will be entertained by the aeroplane side at a social.—Allan Daff, Secretary.

Foreign Missions.

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

— THE — Australian Children's Day Offering on NOV. 2nd

is mainly to give Indian Children a Happy Christmas, to provide Medical Comforts, and to assist in Orphanage Work. In N.S.W. a sum is devoted to similar purposes in New Hebrides.

India.

Miss Elsie Caldicott reports: "During August we have been very busy with the medical work. A shower or two of rain in the early part of the month, although it brought relief and joy to the farmers and everybody else in this district, caused quite a lot of sickness. The most unusual thing was the number of tetanus cases we had brought to us. Of course we were unable to treat these cases here, because of lack of accommodation to nurse and attend to them, consequently we had to send them to hospitals in Poona. One or two other cases we have also had to send on for hospital treatment.

"During August we were called out to two distant villages to serious abnormal midwifery cases. One poor little woman died. We were called too late to give the necessary help. The other case we had to bring back to Baramati. We feel these opportunities to help the out-village people will open up these villages to evangelistic effort. One of our orphan boys is very low this month. We can only give God the praise for answers to prayer for the little lad's recovery."

New Hebrides.

Bro. Waters writes: "I once more visited the island of Maewo, staying one week. There is only one school there that is about holding its own, Gwatpan. From Burrundarn all but five have recruited, and at Moetarara only six boys attend school. On my way back I stopped off on the north end of Oba, and crossed over the Langhana, where nearly two weeks were spent with the two strong schools in that district. Fourteen were baptised there. This district has now begun to take a share of the annual offering to the committee. A week-end was next spent at Lolokarambooke, where ten more were added in his name to the church, and the baptism class has fourteen in it.

"A few days were spent in the district of the late Peter Pentecost, which I trust were profitable to them as they were pleasant to me. Sunday service had 62 present, and exactly half of them (31) remained for the communion service. The night school I find is better attended now. The teachers' Bible class keeps up well, and also the baptism class with fourteen in it. Isobel, one of our native women, has a class for the younger people. The medical work is not heavy at present."

Bro. McKie reports the condition of the missionary bungalow at Pentecost is fairly good except the iron of the roof and guttering, which are in a bad condition. The necessary iron and guttering have been sent to him to make this part good also. The church building was completely destroyed. "We have erected the frame-

work of another building nearer the bungalow and away from the direct influence of the sea. We are using the old iron for the roof, and will build the walls of bamboo and white cane. The launches are in a bad condition." (The Federal Committee have arranged for the large one to be put into a state of good repair at a cost of £40.)

"We are having some trouble with our Roman Catholic neighbors. Our coming here seems to have stirred them up, and they are telling the people that they must not listen to our teaching, for it is not true. Notwithstanding this opposition we are gaining ground. Some of the heathen people are attending our school. On June 5 I visited Salup and baptised nine people. Again on June 8 I had another baptismal service at Banmatmat, when twenty-two submitted themselves to the Lord. These all made the good confession publicly before the congregation.

"We held our first service at Banmatmat on Sunday, April 27. There was a fair attendance, and about twenty broke bread with us. Since then we have held a daily service at 7 a.m., except on Saturday, when every native goes to his plantation to bring home his weekly supply of food. I have two young men training for teachers, but there are many who wish to train for God's work, and will work on the station to pay for their training. The plantation sadly needs attention. Much undergrowth has sprung up, and tropical creepers are covering some of the smaller coconut trees and killing them. This will need to be cleared as soon as possible. Some of the trees are coming to full bearing, and with attention will prove of value to the committee. My plan is to train a number of young men for Christian service and for teachers, to hold a class in the mornings, and to employ the students on the plantation from noon till dark.

"On May 7 I visited Salup and broke bread with about 15 people. The men of this district had reverted to heathendom, but six men decided to come back to Jesus, and expressed their repentance. I have disciplined these men to see if they were sincere in their repentance, and am glad to say that all have submitted to discipline, and are now working on the station here at Banmatmat. Not only these men have decided for Christ, but all the heathen of that district have confessed Jesus as their Saviour and request baptism.

"There is a great deal of sickness on the island—mostly colds, bronchitis and malaria, but other complaints are prevalent too. I have treated a number with good results, so that many from the Catholic and Church of England missions are coming also for treatment. We have had a great deal of rain since my last report. We have had 40 inches of rain for the month. Three villages where the gospel had never been preached, and where there was not one Christian among them, have asked that preachers be sent to them, for they wish to know our God."

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.

BEREAVEMENT NOTICE.

Mrs. A. E. Gartside and family desire to sincerely thank the many kind friends for telegrams, letter-cards, floral tributes and personal expressions of sympathy in their recent sad bereavement. Will all please accept this as a personal acknowledgment of their sincere gratitude?—"Bancroft," Harcourt, Vic.

IN MEMORIAM.

HUNTER.—In loving memory of Henry Hunter, my beloved husband, who went home, Oct. 19, 1918. In life a loving companionship, in death a blessed memory.

We speak of the loved and lost,
Who have gone to the home above;
And the mist of the river of death is crossed
By the rainbow of their love.
Sad hearts are yearning the wide world o'er,
To pillow some dreamless head;
But I know the good and beautiful never change,
And my beloved is not dead,
And golden memories still remain of him until
we meet again.

WANTED.

A set of "Fundamentals." Particulars to Mr. A. Brooke, College of the Bible, Glen Iris, Vic.

FOR SALE.

Dolls, Toys, Fancy Goods. Suit sale work, reasonable offer taken. "Urgent," this office.

Organ (Bell), 11 stops, splendid tone, fine appearance, with mirror, suitable church or home, £35. Bargain. H. E. Davey, 10 William St., Box Hill. 'Phone, 611 B.H.

Offerings for Foreign Missions

from Victorian Churches and Members
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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.

CORRESPONDENCE.

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

A complaint has appeared in the columns of this journal to the effect that our churches, especially in N.S.W., are poorly led. Many who know the state of affairs will unhesitatingly admit the fact, though not the suggested cause. The real cause does not lie with a few men (termed cranks), who, lacking a university or college training, have attained to the ministry of some of our churches.

The underlying cause of the lack of good leadership is to be found in the fact that our movement in N.S.W. has been caught in the maelstrom of worldliness and superficiality, and a playing at religion which reeks with the spirit of Laodicea, and which is sucking up almost everything essential to church life throughout Christendom. Some churches, forgetting the source of its strength, are now living on sensation and novelties—filling the church one Sunday, the next it is almost empty because there is no novelty.

To blame the non-college educated men is posterous in view of the actual state of the ministry in N.S.W. during the past few years.

Some of our churches are being, and have already been, completely spoiled—wrecked if you will—for the purposes of carrying on a work on New Testament lines. This sorry state is due, we believe, to wrong spiritual ideas which have been taught, and to a lack of, and an inability of officers to maintain, discipline. A godly minister taking the oversight of some such church, either by a direct providence, or by some misadventure, will, before many weeks, find his position impossible, and unless God himself intervenes, his message and method will wreck either himself or the church system operating—perhaps both. Not that such churches disband. No, most continue on in a mixed state of profession and worldliness, to the distress of the godly, and the laughing-stock of the world.

Let our leaders examine themselves before God, and judge what spirit is guiding them—their responsibility to do so is exceedingly great. Let them seek to live a fully consecrated life which will enable them to face the world unabashed in their public claim to righteousness. Let partiality and prejudice be put far from them as the evil thing it is, and let them seek to be truly obedient to the promptings of the Divine Spirit of our Master, Christ, our glorious Lord. If this is done, suitable college trained and otherwise trained men will be provided by him who is the Head of the Church, and less of the sorry mistakes now a matter of history will be made.

With this self-examination and reconsecration there will come about such a restoration of the Restoration Movement that outsiders, and even the Christians bound by denominationalism, witnessing our restored power, will confess that God is with us of a truth.

The end of this present age draws on apace, and with it a mere form of godliness increases alarmingly, but such need not be our portion. Let us prove faithful to our plea, and quality shall be ours if not quantity.

—David Simpson.

Queensland Home Missions.

Sunnybank is planning for special services during November, when gospel services will be conducted every Sunday night for the first time on record. A conference of churches and members on the Darling Downs is being called, to meet at Toowoomba, Nov. 20-24. The publication of a monthly 4-page paper, "The Christian Banner," is being prepared. Many churches have reported co-operation in the proposed special effort during November, when we are aiming at securing 200 additions.

The mission at Roma faced opposition, wet weather and sickness. On several nights Bro. Ball was unable to preach, under doctor's orders.

However, there were 17 confessions. Wallumbilla was not ripe for a mission and after a few meetings a change was made and the party moved to Chinchilla. Here splendid preparations had been made by the district members, a big hall being purchased and fitted with platform, baptistery, vestry and seats. The first communion service was celebrated here on the morning of Sept. 21, with practically every member in the district within 10 miles present (16 in all). At night there was a fine gathering of towns-people, for the first gospel meeting, since when the mission has quietly progressed.

After leaving Chinchilla, Bro. Ball will spend a few weeks at Toowoomba, not holding a mission but assisting the church in the conduct of its regular services. Then he begins on Nov. 16 at Zillmere, where Stephen Cheek began over 40 years ago. After the new year the first mission proposed is for Kingaroy, with a full list continuing in other places till well into August. Brethren, pray for these special efforts!

The treasurer reports the following receipts up to Sept. 18:—Women's Executive, £2. Federal Fund, £10. Bible School Union, £17/6/8. Circuit Fund, Annerley, £9; Sunnybank, £2/10/-. Purchase Duplex Env., Annerley, £2/13/4; Sunnybank, 13/4. Refund Fares, etc., Ipswich, 4/2; Boonah, 12/-; Sunnybank, 11/2; Albion, 12/-. Donations, Bro. H. Hermann, £10; Bro. Maike, £5; Bro. Corran, 10/-. Sundries, 5/9. Present overdraft, including loans free of interest, £269. —A. J. Fisher.

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Anti-Liquor League.

The Victorian Anti-Liquor League reports that "the past month has been a happy and busy one for the staff, both in the office and on the field. One hundred and seventy-four meetings were conducted; an average of almost six per day. Our speakers addressed 11,143 people throughout the State, and enrolled 1,201 members. At sixty-five gatherings no appeal was made, such as lunch hour, children's and women's meetings. 8,050 miles were travelled and 337 interviews held. Inspiring services were conducted in many districts, fresh impetus being given to our great movement. Everywhere there is a quickening of interest, and a firm determination to press on towards the goal. The Anti-Liquor League is the 'spear head' of the church in the cause of temperance. It is the church's own chosen weapon with which to overthrow King Alcohol, and he is trembling on his throne. When the church pushes home the charge, his rout will be complete. We are conducting several severe sorties against the enemy just now, seeking to hinder the granting of licenses which have been applied for, and we have faith that we shall win. The church in America is booming, 2,500,000 members have joined in the last three years. Now that the church in U.S.A. has pulled up the weeds and tilled the soil, the seed has a chance to grow. Their experience may be ours. We claim Australia for our Lord and Master, Jesus Christ. Let us cast out the evils that choke, and the seed will bring forth an abundant harvest."

On Oct. 1 the Hon. W. F. Finlayson was unanimously appointed director. Mr. Finlayson has done splendid service for the cause throughout Australia, and under his able guidance the future of the League is assured. Mr. Finlayson is well-known in the political world, having been a member of the House of Representatives in the Commonwealth Government from 1910 until 1919, and a member of the Legislative Council of Queensland from 1920-22. He has also been P.G.C.T. both in Victoria and in Queensland, and has always been a staunch supporter of prohibition. The new director has just returned from an extensive tour of Europe, Britain, America and Canada, where he studied the liquor problem from all viewpoints.

Swan Hill, Vic., District Conference.

The annual district conference of the Churches of Christ in the Swan Hill district, which includes the churches in Ultima, Woorinen and Swan Hill, took place in the shire hall, Swan Hill, on Sunday and Monday, Oct. 12 and 13.

On Sunday afternoon, at a young people's rally, scholars of the Swan Hill Church of Christ Bible school rendered several anniversary pieces under the baton of Mr. F. Barnden. Owing to the sudden illness of the evangelist, Mr. A. Cameron, the address for the afternoon was given by Mr. A. J. Wilson.

On Monday the conference opened at 11 a.m., when the president (A. J. Wilson) took the chair. There was a large and representative gathering. The president extended a cordial welcome to delegates and visitors. The year had been one of marked progress and advance—the best year in the history of the church in this district.

Conference unanimously resolved to instruct the incoming district committee to concentrate on the holding of a great tent mission in Swan Hill, early in March, 1925.

The committee was also instructed to co-operate with the officers and members of the Swan Hill church in the matter of enlarging the Swan Hill chapel to provide seating for the increasing congregations.

Consideration was given to the development taking place along the Murray Valley, and the territory being opened up by the border railways, and it was resolved that the attention of Federal Conference be directed to the opportunity for ag-

THE AUSTRALIAN CHRISTIAN.

gressive evangelistic work this development presented to the church.

The following officers for the ensuing conference year were elected:—President, Mr. Silas McDonald, Woorinen; vice-president, Mr. Chas. Harrop, Swan Hill; treasurer, Mr. A. J. Wilson, Swan Hill; secretary, Mr. G. A. Mott, Woorinen; executive committee, Messrs. R. Pryor and J. A. Jury, Ultima; Mr. Chas. Harrop, Woorinen; and Messrs. G. A. Mott and W. E. Wooster, Swan Hill, and J. E. Searle, of Woorinen, being members of committee *ex officio*.

The audited balance sheet for the year ending Aug. 31 showed that the committee had received the sum of £319/7/3, and had expended the sum of £322/17/1, leaving a debit balance for the year of £3/9/10.

Church reports were submitted from Swan Hill, Ultima and Woorinen, which disclosed satisfactory progress. There had been 15 additions by faith and baptism during the year at Swan Hill, and with further additions by letter of transfer the total effective membership of the Swan Hill church stood at 84. Mr. A. J. Wilson had carried the work on throughout the year as evangelist with gratifying results to the church. He having resigned owing to pressure of private business, the church had now secured the services of Mr. A. Cameron. Woorinen reported 12 additions for the year by faith and baptism, and the outlook for church progress most satisfactory. The Sunday school at Murawee, with 25 scholars, was a fine work being carried on by Woorinen members and Mr. and Mrs. S. Harrop were deserving of the best thanks for their untiring devotion to this special work. Ultima reported four additions by faith and baptism for the year, and also an increased interest in the services conducted by Mr. Searle, particularly since the half-yearly re-union held there last winter.

Owing to the sudden illness of Mr. A. Cameron, who was to have made the annual appeal to conference, Mr. D. A. Cockroft undertook the task. At the close of the day the president announced the result to be £130/5/-, which eclipsed last year's record response.

A sumptuous luncheon was provided for conference visitors by a committee of ladies, under the presidency of Mrs. D. Warden. Tea was also provided for all conference visitors.

At the concluding meeting Mr. Chas. McDonald, the new vice-president, occupied the chair. Three telling talks had been planned for, but the illness of Mr. Cameron made it necessary to forego his deliverance. "The Inspiration of the Past" formed the basis of the address by Mr. A. J. Wilson. Mr. J. E. Searle, evangelist at Woorinen, delivered a forceful and well reasoned address upon "The Opportunity of the Present" in relation to the mission of the church.

Bro. A. Cameron is still confined to his bed, and has been suffering great pain, as a result of some stubborn internal trouble, which the physician in attendance is hopeful of removal without operation. The church solicits the prayers of God's people for Bro. and Sister Cameron.

New South Wales Sisters' Auxiliary.

The monthly meeting was held in the City Temple on Friday, Oct. 3, the President, Mrs. J. Clydesdale, presiding. Devotional was led by Mrs. Whelan. A season of prayer was led by Mrs. Ashwood. A sweet solo was sung by Mrs. W. H. Hall. Mrs. Whelan took for her message "Rest," which was very beautiful and much appreciated.

The business session opened with hymn and prayer. Minutes were read and confirmed. Roll-call, and apologies received from Mrs. Gilmore and Miss Nichols. The president welcomed Mrs. Thurgood and Mrs. Swan, visitors. The business arising from the minutes was the arranging of lunch for Monday and Tuesday of Federal week. A proposition that an afternoon be arranged for visiting sister delegates on Friday, Oct. 24, at the City Temple, 3 p.m., was carried.

Leader for November, Mrs. Fox.—Mrs. E. Morris, Rec. Sec.

OBITUARY.

McCOSH.—On Sept. 18 the Lord called to higher service our aged Sister McCosh. She was born in Wishan, Scotland, in 1842, and was baptised in the same country in 1874. In the year 1883 she, with her husband and family, came to Queensland on the sailing vessel "Berwicklaw." For a time they settled in Brisbane, after which they moved to Maryborough, where our sister was a foundation member, meeting with a few of the brethren in the home of the late Bro. O'Brien. Later they moved to Brisbane again, and for over 20 years she met continuously with the church. She was a good Christian woman, and a faithful witness for her Lord. She was seldom absent from the Lord's Supper. It was her delight on every first day of the week to meet and remember her Lord. She was the mother of ten children, seven of whom are living. She also leaves 36 grandchildren and 16 great-grandchildren. Two daughters, Mrs. Home and Mrs. O'Connell, are members in Ann St., also eight grandchildren, three of whom are active in Bible school and young people's work, Sister Annie McCosh and Bren. Hughie and Roderick O'Connell. At the ripe age of 82 she fell asleep in Jesus. The writer officiated at the graveside before a large number of relatives and friends. She leaves to those who knew her the fragrance of a life of unselfish and unstinted service for others.—F. E. Alcorn, Brisbane, Qld.

McDONALD.—On Oct. 2 Mrs. McDonald, of Kerang, Vic., was called home at the age of 74 years. Our sister was connected with the church at Drummond in the early days. She was a pioneer of Kerang district, having lived in it for over 45 years. Though isolated, she ever maintained an interest in the Master's work, was a diligent reader of the "Christian" and a faithful contributor to the work of evangelism. Till

(Continued on page 694.)

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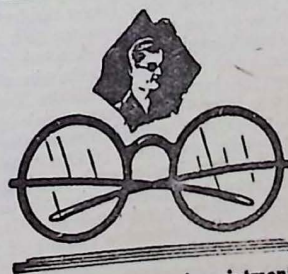
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News of the Churches.

Western Australia.

At Lake St., at the close of the evening service on Oct. 5, Bro. Hagger baptised a young man who had confessed Christ some time previously when Bro. Hibbert was conducting week-end services at Kujina.

Tasmania.

Four more Bible school girls confessed Christ at Hobart. Our sweets stall realised over £11 at the village fair in the City Hall on behalf of prohibition. Misses L. Riley and Z. Thompson attended the C.E. Convention in Adelaide. The former received tokens of appreciation for years of splendid service. Bro. Heard, Sisters Mrs. Cole and Watkins are all improving after severe operations. The offering for the College is not quite complete.

Queensland.

Brisbane meetings are fairly well attended. In the morning on Oct. 5, Sister Miss A. Arnold, of Roma, was received into fellowship. The evening meeting took the form of a memorial service to the memory of the late aged Sister McCosh, who was called to her reward on Sept. 18. At the close of Bro. Alcorn's address a young lady made the good confession. Bro. E. Aderman delivered a fine exhortation on Oct. 12. During the afternoon a number of the brethren broke bread at the home of the invalided Sister Colvin. Bro. Alcorn conducted the gospel service, when four confessed Christ at the close of a splendid meeting.

At Gympie children's demonstration on Oct. 11 about 80 scholars of Gympie and Enterprize schools assembled in the afternoon and participated in games, and were treated to tea by the teachers, the occasion being the finish of the attendance campaign, during which over 30 were added to the school. At night the building was filled with interested people who attended to hear the excellent programme rendered by the children, under direction of Bro. B. Bottrell. A collection for Enterprize building fund resulted in £5/8/-; that fund now stands at £46. On Sunday, 12th, there were good meetings. Services were conducted by Bro. C. Trudgian. Prayer meetings are well attended, bright and earnest.

New Zealand.

Invercargill members are standing loyally to the work, all meetings being well attended and a live interest in the work maintained. Recently the junior guild, under the direction of Miss Perkins, had a successful sale of work and concert in aid of the Sunday school piano fund, and purchase of kindergarten chairs. The fine work offered for sale and the enthusiasm displayed by these young people are highly appreciated.

Interest at South Dunedin is increasing. The total membership of church and school clubs is now over 130. All of the clubs, in addition to providing their own equipment, have made contributions to the building fund, and are recruiting centres for Bible school and young worshippers' League. On Sept. 6 the basket ball team engaged a team of young ladies from Kaitangata. The junior girls held a happy picnic at Portobello Show-ground on Sept. 20. Selected squads from the four clubs gave an appreciated display on Sept. 30 at St. Kilda Town Hall. A young worshippers' league has been organised with a membership of 30. On Oct. 2 the senior girls' club held its annual social. Just over 100 young people assembled. The music was supplied by the club orchestra. The removal of Bro. and Sister R. Daniels is regretted. Bro. Daniels has obtained an appointment in Canterbury near Waimate. They were both teachers in Bible school, and active in church service.

South Australia.

At St. Morris on Lord's day, Oct. 19, a sister was received into fellowship. The addresses continue to be delivered by many willing workers. The Bible school is busy preparing for anniversary services.

Bro. Horsell was at Gawler one Lord's day during Bro. Raymond's holiday, and took all the services for the church. The Bible school held its picnic on Labor Day at Bro. Atyeo's farm, and a very happy time was spent. Bro. Raymond was back last Sunday, when all the services were good. A good and helpful meeting on Sunday morning, Oct. 19. Several have been laid aside through sickness; some were sufficiently recovered to be out again.

At North Adelaide on Oct. 15, the church held a social to bid a regretful good-bye to Mrs. and Miss Grosvenor, and Mr. Dixon and family, who are removing to Cowandilla. Sir Joseph Verco presided, conveyed in very happy fashion certain presentations, and with other speakers, commended the faithful service of the recipients. Bro. Edwards has kindly undertaken the oversight of the school, and Bro. L. Fisher that of the Band of Hope. Bro. Collins, of Maylands, spoke very acceptably last Sunday morning in exchange with Bro. Ludbrook.

Good meetings at Unley last Lord's day. In the morning a number of interstate visitors were present. Bro. H. L. Vawser presided, and Bro. Jas. E. Webb addressed the church. At the evening service a male choir of 33 voices led the singing and sang a special piece. A duet by Bren. F. Cleveland and N. Morphet was greatly enjoyed. Three of the young men took part in the service, and Bro. Webb took as his theme, "Is the Young Man Absalom Safe?" This meeting was well attended and greatly appreciated. The Sunday school picnic held at Long Gully last Saturday was a great success. Offering for College of the Bible now £21/13/6.

Good meetings are being held at Hindmarsh, and a grand spirit is evident. Bro. Paternoster delivers good addresses, and meetings are increasing in numbers. Sunday, Oct. 12, was set aside as Endeavor day. In the morning Bro. Munro and Bro. Taylor were present from N.S.W., being delegates to the C.E. Convention. Bro. Paternoster addressed both services, and special singing was rendered by the choir. Sunday, Oct. 19, Bro. Paternoster spoke at both services. The sympathies of the church were extended to Mr. and Mrs. Peterson, who had been called upon to part with their infant daughter. Sister Puddy was recently received into fellowship by letter from Grote St. Sisters May Tomkins and Witney are still laid aside with sickness. Sister Mrs. Glastonbury has returned from hospital and is improving.

Work at Balaklava is progressing steadily with attendances improving. Bro. Ewers conducted services on Sept. 21 and 28, and on the 30th assisted at Owen church anniversary. A number of the singers also went. On Oct. 5 the church anniversary was celebrated. Bro. H. R. Taylor, of Glenelg, gave three fine addresses. Splendid congregations, and a good spirit in the meetings. Tea and public meeting were held on Oct. 7, and were well attended. Bro. Taylor spoke, and also Bro. Turner, of Owen, and a most enjoyable time was spent. Choir rendered good music at all services. The Junior C.E. Society and a number of friends held a picnic at Watchman on Oct. 8. Bro. Ewers spoke on Sunday, Oct. 12, morning and evening to splendid gatherings, and in the evening gave the first address of a series on the future life. The choir journeyed to Alma on Oct. 13 per motor lorry, to assist in the church anniversary. Their efforts were much appreciated.

At Berri, average attendances at the Lord's table and gospel meetings are well maintained, and auxiliaries are healthy. Bro. Mercer and Bro. A. E. Chapman is an efficient leader of the weekly prayer and Bible study class, which is well attended, and most helpful. A great work is being done by Mr. G. R. Brown (Evangelisation Society of S.A.), who conducted a combined mission of the Methodist church and the Church of Christ. The missionary spent a week with each ing message. A united service at night was held at the Rivoli Hall. The annual picnic of Berri 8. It was a most enjoyable day. Annual College offering exceeded the aim set.

Victoria.

Hampton had enjoyable services on Sunday. R. G. Cameron was the morning speaker, and J. Tinkler preached at night.

Splendid meetings at East Kew. Bro. Scambler spoke in the morning. In the evening Bro. A. Baker gave the gospel address, after which four were baptised.

Ballarat East reports good meetings. Bro. Wishart has presented the church with an eight-day clock, and the auxiliaries a new aisle mat and cross-mat.

Good attendances at both services at Chelsea last Sunday. All departments of church and Sunday school are progressing favorably. Last Tuesday, a K.S.P. club was formed with a good number of members.

Six young people, following their obedience to Christ, were received into fellowship at Gardiner on Sunday morning. In the evening Bro. Kingsbury was at his best, his subject being "When Satan Sifts a Man." At the close a fine young man confessed Christ.

Very good meetings at Prahran. In the morning Bro. Jenner gave a fine address on "Greater Love." In the evening Bro. R. Geyer spoke on "Behold the Lamb of God." Bro. L. Brooker conducted the singing at night. Bro. L. C. McCallum is at the Conference in Sydney.

Four were received into membership last Lord's day morning at Oakleigh, one from the young ladies' club, one from school, and Bro. and Sister Booth by letter from Newmarket. The young lady who (confessed her Master the previous Lord's day was baptised at the evening service.

At Hawthorn addresses have been received by Bren. F. T. Saunders and A. Baker. Bro. T. H. Scambler addressed a large assembly on Sunday evening, his topic being "Christ's Call to the Righteousness." The church mourns the passing of Sister Mrs. Kenley, who was loved by all.

In the absence of Bro. J. E. Thomas on holidays in Sydney, the church at Balwyn was addressed by Bro. A. Wilson in the morning, and dressed by Bro. R. Pittman, B.A., at the evening service, last Lord's day. Good meetings. Bren. Thomas, Hare and Mahony are at the Federal Conference.

Geelong had good attendances and fine addresses by Bro. Stevens on Sunday. Two who were baptised previous to the morning service were received into the church, also Bro. and Sister Richardson by letter from Colac. During Bro. Stevens' absence on holidays, Bren. A. Wilson and Dr. Oldfield are conducting the services.

At Red Hill on the 18th inst., a young lady made the confession and was baptised the same hour, and at the breaking of bread service next morning was received into fellowship. Local brethren have been helping in the work between the monthly visits of students. The services of F. J. Swain have been appreciated, also those of Bro. Daws.

Good meetings at Middle Park. Three members, transferred, were welcomed in since last report. The morning addresses from Bro. Cyril Williams have been greatly appreciated. All auxiliaries are doing well. Last Sunday evening, at the close of Bro. Robinson's address, "A Governor's Dilemma," a young man decided for Christ.

Splendid meetings at Bamba Rd. the last two Sundays. Bro. Schwab gave a fine address on "Two Secrets," at the close of which one man confessed Christ.

The church at Warragul is progressing steadily. Bro. C. J. Waters is faithfully preaching. Two confessions since last report, a young man and young girl. The church is looking forward to a Hinrichsen mission in the autumn.

At Cheltenham on Sunday morning F. W. Martin presided. Bro. Thompson, preacher of Cheltenham church, gave a good address. In the afternoon the prizes were distributed, this closing a most successful anniversary. The evening meeting was enjoyable. G. P. Pittman preached well on "Barabbas." Bro. Geo. Clayton helped with a solo.

Meetings at Shepparton have kept up very well during recent weeks, and several visitors have been present, including Bro. W. Brown, Dandenong, and Sister Miss Doyle, St. Arnaud, who are each in the district for some weeks. On Sunday, 19th, three were received into fellowship at morning service; all meetings well attended. Good meeting at Cosgrove on same date. A short mission is being conducted there, commencing on Oct. 27. Tennis club has been formed in Shepparton, and the court was officially opened on Oct. 15.

Fitzroy has had good meetings during the past month. Anniversary of Bible school was a great success. Sister Preston, Bro. Swain, Bro. Withers and Bro. L. Smith are thanked for splendid addresses, also Bro. Saunders and the children for their fine singing. On Tuesday, Oct. 7, the children gave their concert. On the 14th the chapel was full, and a fine concert was given by friends. Record offerings were made for Bible school work. There is a good spiritual tone in all the meetings. Prayer meeting has 25 to 30 present every week.

Meetings at Ascot Vale, both morning and evening, were helpful and encouraging, Mr. Patterson speaking at both services. The Sunday school was well attended. Mr. Hillbrick, the secretary, is conducting a competition which has successfully brought several new scholars. Offering for the College of the Bible amounted to £10. All auxiliaries are flourishing. This week "cottage prayer meetings" are to be commenced—four a week besides usual mid-week meeting—to ask God's blessing on a mission effort in November. All who would care to come are invited.

On Oct. 5 the North Williamstown Bible school anniversary was successful and well attended. The scholars sang their special pieces well under the leadership of Bro. Wilson, assisted by an orchestra. In the afternoon Bro. Schwab gave an address to the children on "Ships," which was greatly appreciated. In the evening Bro. Johnston spoke well. On Oct. 15 two were baptised; they received the hand of fellowship on Oct. 19. The anniversary was continued on Oct. 19. Prizes were distributed in the afternoon after Bro. Johnston's talk to the children. In the evening Bro. J. I. Mudford gave a splendid address on "Refugees."

At Wedderburn Bro. Bird has been compelled to take leave of absence for his health's sake. The church has had the help and fellowship of Bro. Swain, College of the Bible, and Bro. Wallace Jackel; to whom the church is grateful. The death of Bro. John Jackson is regretted. He was the eldest son of Sister Margaret Jackson, baptised at Wedderburn during the first year of the church on July, 1864. He had been attached to the church for 43 years, and served as an officer for many years. The presence of Bro. A. T. Eaton, representing Home Mission Committee, and Bro. Stuart Stevens, from Geelong, during the church diamond jubilee celebration, was an inspiration.

Last Sunday the 59th anniversary of Lygon St. Bible school was observed, the chapel having been opened on Oct. 15, 1865. The building was decorated. Attendance at morning meeting was splendid. A fine exhortation was given by

E. Bagley. H. Swain, sen., addressed scholars and friends in the afternoon. Very beautiful was the singing of the scholars, who were assisted by an orchestra led by Willie Davidson, evening the chapel was full. The children occupied seats on a gallery on the platform and the Misses Edna Dickens and Gardiner. Bro. E. Bagley gave a short address direct to the children. Bro. Allan Cleland presided, and E. Tippet, jnr., read the Scripture lesson. Visitors, and Sister Vincent, Glenelg, S.A., and Bro. E. Bagley concluded his temporary work with the church, and is now open for engagement. Delegates from the Lygon St. C.E., numbering 12 attended the Endeavor Convention in Adelaide.

Boronia had splendid meetings on Sunday. Many visitors present at worship service. One young lady from the Bible class was baptised after the gospel service. The church rejoiced that Sister Mrs. Gilmour was well enough to meet and break bread.

New South Wales.

Elder T. Houlden was in charge at the Lismore City Temple on Oct. 12. Amongst visitors were Bro. and Sister Riley and Miss Riley, of Bowral, and Bro. Will Davis, of Kyogle. At night Bro. P. J. Pond preached on "Reasons for Acknowledging Christ." Last week Bro. W. H. Patch, of Chelmsford, was married to Miss Phyllis Maher in the Temple.

Wagga had splendid meetings on Oct. 12. At close of night service an elderly lady made the good confession. Bro. Campbell's addresses are highly appreciated. The Bible school, under the leadership of Bro. Wenk, is preparing for anniversary services. The C.E. Society is very active. Among visitors during the month were Mr. and Mrs. Wilson, Blue Mountains, and Mrs. and Miss Dickens, Victoria.

At Chatswood on Oct. 19 the church had a very delightful time at worship. Visitors were Bro. and Sister R. Lyall, and Bro. and Sister A. W. Connor, of Victoria. Bro. Lyall presided beautifully over the Lord's table. Bro. A. W. Connor addressed the church very ably from Genesis 35: 3. At the gospel meeting the message was delivered by Bro. A. R. Main to a fine congregation. Soloist, Mrs. Hall.

Meetings at North Sydney are fairly well attended. The church is in need of a permanent preacher. Bro. Cecil Hall has felt the need of a rest from continuous night preaching. His messages have been full of power and helpfulness, and have been heartily appreciated. Bro. C. S. Rush will continue the gospel services for a while. An address was delivered in morning by Bro. Stubbin, from Queensland. In the evening Bro. Rush's message on "The Wonderful" was full of feeling, and most inspiring. Mrs. G. Horsey sang a solo.

A number of interstate visitors were present at the Sydney City Temple on the 19th inst., and a helpful message was given by Bro. A. R. Main. Bro. Hagger, from W.A., presided at the Lord's table. At night Bro. A. W. Connor, of Ballarat, Victoria, delivered the gospel message. This meeting was preceded by a baptismal service, when the sister who confessed on the previous Sunday was baptised. The conversion of organ to electric power has now been completed with the help of a number of the brethren, and proved an unqualified success. Some of the furnishings of the building have also been renewed with gifts of two of the sisters.

At Canley Vale attendance has kept up well. At Canley Vale Conference President, paid his official visit on Oct. 19, and gave a helpful address. Bro. J. Crawford ably preached in the evening. The previous Saturday evening Bro. Hayman, of the China Inland Mission, gave a very interesting lecture, accompanied by lantern slides. A few weeks prior to this Bro. Eaton, also of the same mission field, prior to preaching the gospel gave a vivid description of the doings

and the difficulties encountered. Bro. Stitt, of the N.S.W. Alliance, spent the day with the church recently, and ably conducted both morning and evening services. Prospects are bright. All are looking forward to the coming of Bro. Hinrichsen to this field of labor.

At Enmore, special home-coming services were held on Sunday last in connection with the meetings of the Federal Conference. Bro. G. T. Walden suitably addressed at the morning gathering a congregation of five or six hundred, about half of whom lunched in the basement. Bro. Harward, Federal President, delivered the Conference sermon to another and perhaps even greater gathering in the afternoon. Bro. A. E. Illingworth, thus making all three speakers former preachers of the Tabernacle, took the evening service, speaking on "The Mastery Over Sin." Bro. G. B. Moysey (preacher 1881-1885) helped with a solo and Scripture reading. A fitting conclusion to a great series of meetings was the response of five young people to the invitation to enter the kingdom of Christ.

Wedderburn, Vic., Diamond Jubilee.

The Diamond Jubilee of the church at Wedderburn was celebrated on Oct. 12, 13 and 15. The coming of Bro. Eaton to the church a week previous inspired the church greatly. His messages on Oct. 5 will long be remembered. On Sunday, Oct. 12, the church welcomed a number who had been attached to the church. Bro. A. T. Eaton presided, and Bro. Stevens spoke on "The Jubilee and its Spiritual Significance." On Sunday afternoon, at the distribution of prizes, the children were delighted to have an address from Bro. Eaton on "The Lesson from a Watch." The gospel service was a crowded meeting. A solo by Sister McHugh was beautifully rendered. Bro. Eaton talked to the children on "Dolls." Bro. Stevens' message on "The Plea of the Churches of Christ" was inspiring.

On Monday evening the children excelled. The children's efforts delighted all. Bro. Eaton made an excellent chairman. Bro. Stevens spoke on "The Child: A Challenge and a Charge."

On Wednesday the final meetings of the jubilee took the form of a tea and public meeting. From 250 to 300 sat down to tea. Bro. Stevens was chairman of the public meeting, and Bro. Eaton delivered a stirring yet appealing message on "The Church and the Christ of the Church."

It was in the early part of 1864 that William Burge and his wife, Sarah Burge, Hugh Davis and Robert Twiddy became convinced of their duty to endeavor to form themselves into a church of the New Testament order. They thereupon received advice from Bro. S. H. Cole, of Brighton, and henceforth met on each Lord's day to attend to the ordinance of the Saviour, and for mutual edification, taking to themselves the name of "Christian." There existed at Maryborough at that time a church of the same faith and order, and after corresponding with the brethren there, two brethren by the name of Gowdy and Wilder came and set in order things that were wanting. These two brethren persuaded the band of four to take a public position and proclaim the gospel. Among the first converts was the late Bro. Thos. Cosh, who passed away this year. The aged Sister Jackson, senr., who was baptised on July 7, 1864, is still able to meet with the church. To the aged Sister Jackson and the aged Sister Elizabeth Winter, of Moree, who was baptised on Oct. 20, 1866, the church extended Christian greetings and congratulations.

ADDRESSES.

Thos. Bagley.—98 Mill-st., Middle Park, Vic. Phone. Windsor 5412.

F. W. Greenwood (preacher of Hawera church, N.Z.).—31 Wilson-st., Hawera.

Chas. H. Hunt (preacher of Kalgoorlie church, W.A.).—9 Lewis-st., Kalgoorlie.

Miss M. A. Treeby (sec. and treas. Emerald church, Vic.).—Postmistress, Emerald P.O.

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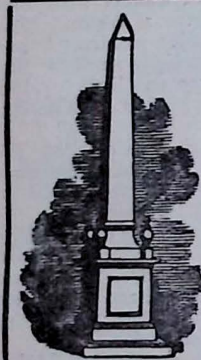
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OBITUARY.

(Continued from page 691.)

shortly before her death, Mrs. McDonald lived a very active life. She had a bright and happy disposition, and was ever eager to help others. To the sorrowing relatives—a number of whom are active members of the church—sincere sympathy is extended.

POTTER.—Wm. Potter, deacon of the City Temple church, was called to higher service on Tuesday, Oct. 7. His death was sudden. He had just dressed with the intention of going to business, when he collapsed and passed away; but the call found him ready, for he lived as in the presence of God. Born in Oxfordshire, England, in 1854, he united with the church at Marrickville, and for 32 years, 28 of which were spent in faithful and appreciated service at the City Temple, he glorified God in his body and in his spirit. H. G. Harward and the writer conducted impressive services at the City Temple and the Rookwood Cemetery. To his widow and son we offer our heartfelt sympathy and love, and with them rejoice in the sure and certain hope of a glad reunion in the presence of our Saviour, and those loved ones whom we have lost awhile. —S. J. Southgate, Sydney, N.S.W.

STOW.—We regret to report that Sister Stow, wife of Bro. W. J. Stow, at present laboring with the church at Granville, passed away suddenly on Sept. 24, leaving a family of four young girls and four boys to mourn the loss of a devoted mother whose Christian influence is reflected in her family. Sister Stow was apparently in her usual health, which had been somewhat indifferent, and was retiring for the night when she quietly passed from her bedside prayer to be with her Lord. The remains of Sister Stow were laid to rest in Rookwood Cemetery. Services at the home and graveside were conducted by Bro. Crisp. Sister Stow had been in membership at Marrickville for the past five years, and was loved and esteemed as a consecrated and faithful disciple. At the gospel service on Lord's day, Oct. 5, special reference was made by Bro. Crisp to our late sister, and tributes were paid to her Christian character and her Christlike influence in the home and all she undertook. We sympathise with Bro. Etow and his family, and rejoice too with them in their hope through the Christ.—H. F. Morris, Marrickville, N.S.W.

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