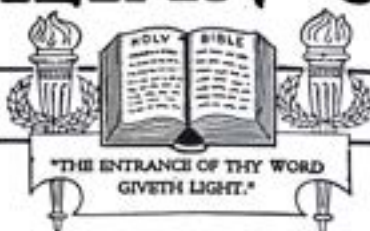


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"Things Which My Soul Hateth."

THE strong wording of our heading is borrowed from Dr. Hensley Henson, Anglican Bishop of Durham, England, who (according to the "News Chronicle") "hates all sorts of things," and who under the title set forth a list of his dislikes. Amongst his pet aversions were these:—

Sham flowers under glass globes and earthenware monuments in churchyards.

Confetti in and about the entrance to churches.

The posting of names of preachers outside the churches, sometimes in gigantic letters.

Ill-ventilated churches in which preachers must needs halt and moulder and the people can neither hear with intelligence nor breathe with comfort.

The allocation of Sundays to "special" objects with the topical sermons and disturbances of devotional use and wont incidental thereto.

Addresses at funerals designed to compliment the deceased and edify the mourners.

Thanking the choir for their kind help.

Notices given out during divine service, especially when interlarded with hortatory sermonettes.

Compliments to individuals in parish magazines.

Smoking by clergymen in the streets.

The bishop's list is a mixed one—he seems to be "catholic" in his hates. The objects of his abhorrence were not all equally heinous.

Some of the things we might dislike, with others we might be annoyed, and still others we might abhor. To group all together under the strongest of reprobations suggests a lack of proportion.

Perhaps bishops, like ordinary folk, are given to exaggeration. A young lady "nearly dies" on the smallest provocation. Nor are men immune from the evil. Whether with praise or blame, we tend to "let ourselves go."

To some folk an error in judgment is equivalent to a fraud. To make a slightly inaccurate statement is deemed to be guilty of a crime.

Hold a different opinion—we are not to be afraid to differ, and to speak of him as though we were his equal. Let us remember that he is "the Lord of glory," and as such speak of him with reverence.

It may be said that in the gospels our Lord is most generally referred to by his given name. That is true, but the character and purpose of those documents required that he, the hero of the gospel stories, should be so referred to, but it is important to note that after his resurrection he is rarely spoken of as "Jesus."

In the Acts he is "Christ," more properly "the Christ" (the anointed one), or "Jesus Christ"; while in the epistles he is almost invariably referred to

bizarre, or even repulsive, makes an appeal to many. There is matter masquerading as poetry which magazines are apparently glad to print. There were people who enjoyed cubist and futuristic drawings. There are still those who (to quote a Victorian bishop) extol the "art that apes the primitive in its sculpture and the degenerate in its music."

We live in a tolerant age. Need we wonder if the difference of modes extend to religion? There may be a common faith while there is a great difference in method. The type of worship which appeals to us may not attract others. The things in which many have apparent pleasure either bore or repel us.

Every reader could easily draw up a list of things which to him are extremely distasteful. Were a dozen representative men to do so, the variations would form an interesting study. In the absence of such lists (and we are not inviting them), the following can only be presented as indicating a personal view.

Some things we dislike.

We may express whole-hearted agreement with the bishop in some of his dislikes. Confining our attention to our own services, we

suggest the following as things to be avoided:

The inordinate length of some public prayers.

The abuse of prayer as a means of making announcements, giving exhortations, or commenting on approved points in a preceding address.

The praising of a person accepting the salvation offered by the Lord for his "boldness" in doing so.

The eager public joy in the decision of a "fine young man," as contrasted with the silence when another person (equally precious, we may believe, in the Lord's sight) is won. Why the discrimination in sexes?

The jingling tunes which hinder rather than aid a spirit of reverent devotion.

The ragged procession of helpers to the front seat after a service has begun.

The preacher's report in the "Christian" of his own "able" or "uplifting" sermon.

The smoker's bondage to the tobacco habit manifested in his smoking to the door of the house of worship and the unseemly rush to light up immediately after communion of the Lord's table.

Dislikes shade off into

Things the soul abhorreth.

The late coming of a president who will not endeavor to oversee everything and ensure a smooth-running meeting. No one should preside who thinks that an 11 o'clock arrival is not late.

The lackadaisical secretary who imagines that writing minutes and letters is included in his work, while early and regular attendance, planning and supervision are not.

The reader who will not adequately prepare his reading.

The planned man who deliberately stays away without notifying secretary or securing a substitute.

The spoiling of programmes by a mixture of sacred and foolish items. Particularly, the calling on a speaker to deliver a spiritual address after a vulgar recital.

The low standard of taste—even literary taste—displayed in elocutionary items for socials or anniversaries. If humor is desired, get good humor.

The resounding efforts of a singer in the

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audience to quicken the time and wrest the leadership from conductor or organist.

The simpering smiles which pass between choir members and their friends in the audience.

The giving of thanks, by one who means to honor his Lord, to God the Father for dying upon the cross.

Irreverence of any kind during a sacred service. Worst of all, the whispering which goes on even as the bread and wine are be-

ing distributed at the communion service, or the invitation hymn is being sung at the Gospel meeting.

There is no reason why this list should stop other than the giving out either of space or of the reader's patience. The reader, we allow, might get a goodly list which the writer as well as others might well be requested to note. Each one may say, "Peccavi." May all of us seek to improve.

Archæological Evidence of Biblical Accuracy.

The London "Observer," edited by Mr. J. L. Garvin, publishes an interview with Sir Charles Marston, the well-known archæologist.

Sir Charles discusses some of the recent archæological discoveries, and points out that they all tend to verify the substantial accuracy of Old Testament history from the Deluge onwards.

Sir Charles said that one could go as far as stating that the cumulative effect of all recent archæological discoveries of outstanding importance, combined with recent anthropological discoveries, demolishes the foundation upon which the whole elaborate theory of the evolution of religion has been built up.

"Since the close of the last century," he said, "the majority of that group of Biblical scholars, whom it is customary to refer to as 'higher critics,' have tended to assume that the religion of man all over the world was originally a hotch-potch of Polytheism, and that the conception of One, God only developed at a comparatively late stage in the history of the human race. In one of the recent Biblical commentaries, issued under the auspices of two well-known Church of England societies, we are solemnly assured that Israel itself did not grasp pure Monotheism till the days of the prophet Amos!

Dr. Langdon's views.

"To-day, the discoveries of Dr. Langdon, the famous Assyriologist, arising out of his excavations on the site of the ancient city of Kish, adjoining old Babylon, enable him to assert with complete confidence that:— 'In my opinion, the history of the oldest religion of man is a rapid decline from Monotheism to extreme Polytheism and widespread belief in evil spirits. It is in a very true sense the history of the fall of man.' In the face of a statement like this, backed up by concrete evidence, the unsoundness of the evolutionists' position, hitherto concealed by the dogmatic manner in which it was put forward, stands clearly revealed.

"The story of how we have reached our present knowledge is as fascinating in the telling as it is sensational in its results.

"For years past archæologists have been painstakingly digging amid the buried remains of civilisations which go back five to six thousand years, leaving their traces

buried beneath the sandy wastes of Mesopotamia, now the British Protectorate known as the Kingdom of Iraq. Bit by bit those romantic baked-clay tablets, closely indented with wedge-shaped lettering, which we call 'cuneiform,' have come to light and have been passed into the hands of scholars to be deciphered.

"And so we have come to something more than a fragmentary knowledge of the vast literature compiled by these ancient races. The evidence thus gathered, that monotheism was the original religion of civilised man, has been further endorsed by the discovery of the anthropologists that the original religion of the primitive races, or uncivilised man, was also monotheistic, with a universal belief in another life.

Early writing.

"Another mistaken assumption of Old Testament criticism is that writing was not used by Hebrew scribes until the sixth or seventh centuries B.C. Now archæology tells us that alphabetical writing existed in the time of Moses, for evidence of it has been discovered in the Sinaitic Peninsula, inscribed on stones before Moses led the Israelites into those barren wastes.

"Again the results of Dr. Langdon's excavations in Mesopotamia, as set out in his 'Semitic Mythology,' have already led him to the conclusion that 'the Semitic word for God originally meant 'He who is High—a Sky God.' So 'El' was actually worshipped by the ancestors of Abraham as their supreme divinity. This assumption, based on a lifetime of study of cuneiform inscriptions, has now been confirmed in a remarkable manner by the alphabetical cuneiform tablets, dating back to the days of Joshua, discovered at Ras-Shamra, a place on the coast of Syria opposite the Isle of Cyprus.

"But Jericho should certainly take pride of place as in itself an example of the extent to which modern archæological researches have gone to confirm the Old Testament history. Although Professor Garstang's labors were made far more difficult than they would otherwise have been owing to the fact that the ruins had been badly disturbed by the pre-war excavations of German archæologists, a close examination, particularly on the western side of the city,

which had been least interfered with, proved wonderfully productive.

Jericho's walls.

"It was definitely established that old Jericho had two walls, an inner and an outer, twelve and six feet wide respectively, and about thirty feet high and some fifteen feet apart. Now the foundations of these walls were far from good. In fact, the walls had literally been 'jerry-built'—a term which may have derived its real origin from this city's defences.

"So the old builders, probably in the hope of strengthening their faulty workmanship, 'tied' the walls together with houses built across the intervening gap. But, as it turned out, this had just the opposite effect, for when the earthquake came, one wall in its fall seems to have pushed the other outwards down the slope.

"Further excavations inside the ruins proved that although the city was burnt it was not plundered. For amongst the debris of the houses, and in what were once the store-rooms of the palace itself, were found the remains of wheat, dates, barley, olives, lentils, dough, and other foodstuffs, reduced to charcoal by the terrific heat, and so preserved to tell their story 3,000 years later. This affords a minute confirmation of the Joshua narrative.

"It has also proved possible to establish the date of the capture of the city at about 1,400 B.C., or some 220 years earlier than had previously been supposed. This, in turn, threw out the 'Higher Critical' dating of the Exodus by the same number of years. And this, in turn, upset the critical finding that the Tribe of Asher, traces of which had been found in its proper place in North Palestine as early as 1,300 B.C., could not have gone down to Egypt with the rest. In fact the theories of the critics have fallen almost as flat as the walls of Jericho themselves!

"These are examples of the way in which present-day researches are revolutionising the attitude of scholars to Biblical history. Such work is steadily progressing year by year in Bible lands; and it seems safe to prophesy that we may be on the verge of even more remarkable discoveries. These will simplify our increasing knowledge of the development of the religion and customs of mankind. So the rising generation may find their education made much easier by the elimination of whole cargoes of what has passed for learning, jettisoned because it was all based on erroneous conjecture."

The Only Solution.

A Broadcast Devotional Address by J. R. Leach, B.A.

I suppose that, to most of my listeners, that narrative in the book of Daniel is very familiar which describes the way God humbled King Nebuchadnezzar in order to punish him for his enormous pride. Intoxicated with his own greatness, Nebuchadnezzar had said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?" Now God had had very intimate dealings with King Nebuchadnezzar, having sent visions and messages to guide him, and having given him the godly Daniel as his adviser; and God had a perfect right to expect that Nebuchadnezzar would recognise that all his greatness and all his prosperity had come, not through his own might, but through God's overruling providence. In order to compel Nebuchadnezzar to recognise his own helplessness God pronounced upon him the sentence: "O king Nebuchadnezzar, the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven years shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This sentence was immediately carried out, for we read: "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws."

How did this incident end? We read: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever."

Now there is a very striking thing here: when King Nebuchadnezzar forgot God he lost his reason, and became like the beasts of the field; when he turned again to God his reason was restored. As Nebuchadnezzar said: "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me."

To-day we see a very similar thing; the only difference is that instead of a man intoxicated with pride we see a world intoxicated with pride—pride in the human intellect, pride in the human achievements, as though we were his equal. Let us remember that he is "the Lord of glory," and as such speak of him with reverence.

It may be said that in the gospels our Lord is most generally referred to by his given name. That is true, but the character and purpose of those documents required that he, the hero of the gospel stories, should be so referred to, but it is important to note that after his resurrection he is rarely spoken of as "Jesus." In the Acts he is "Christ," more properly "the Christ" (the anointed one), or "Jesus Christ"; while in the epistles he is almost invariably referred to

ity, have forgotten God? If it were not so we would not see so much evidence of class hatred and mistrust; so much unedifying industrial strife; so much selfishness in commerce and business. An Anglican archbishop went so far as to say at Perth last week that our economic system is almost entirely inhuman. These conditions prove that God's will counts for almost nothing with us. We deny God any right to advise us as to how to act towards our fellowmen or as to how to run the affairs of this planet. We consult our economic advisers, our industrial magnates, our bankers; but we have forgotten God.

And God, in order to punish us for our self-will, has abandoned us to all kinds of stupidity. We have lost our mental balance; our reason has left us; we are insane with fear. On every hand we hear alarming prophecies of the chaos towards which events are rapidly tending; terrifying pictures are presented of what will be the probable outcome; there are confessions of our utter helplessness to rectify things. Evidences of this insanity are seen in the mad battle of armaments, the stupid tariff war, the unspeakable folly of our national drink bill, the puerile effort to solve a financial problem by introducing a lottery, the absurd spectacle of a world that cannot find a way of feeding its hungry, though we have more corn than we know what to do with. In truth the affairs of this world are in a sorry muddle, and not even the most capable of our statesmen can find a way out.

And no wonder they cannot find a way

out, for there is no way out save by a return to God; and a return to God is the very thing that is farthest from their thoughts. Nebuchadnezzar said, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me." The upward look is the look that restores sanity. It likewise restores calmness, confidence, mental poise. Someone has said, "When the outlook is dark, try the uplook." The upward look is the look that saves. The advice God gave the world once before, in a time of crisis, is worth following to-day: "Look unto me, and be ye saved, all the ends of the earth." This indeed is the only way we can escape the threatened disaster. When this befuddled old world looks up to God, its understanding will return, and it will see the way out. For that result we pray, and to that end we must work. How fortunate that God is not hard to find; as the apostle Paul said, "He is not far from each one of us." Hence the situation is not without hope. The measure of hopefulness is the measure of God's willingness to help.

It may be, friend listening in, that you as an individual are in perplexity, and can see no way out. Maybe you are in anguish of soul, and do not know which way to turn. Turn to God. When we cannot understand let us lift up our eyes to him; let us by full surrender seek to let him direct us step by step, and God will guide us, and make the way clear to us. It is always the upward look that saves.

"Saviour, lead me, lest I stray,
Gently lead me all the way;
I am safe when by thy side,
I would in thy love abide.

"Thou the refuge of my soul,
When life's stormy billows roll,
I am safe when thou art nigh,
On thy mercy I rely."

Prayer Corner.

The Lord is my strength and my shield;
my heart trusted in him; and I am helped.
—Psalm 28: 7.

Each wish to pray is a breath from heaven, to strengthen and refresh us; each act of faith, done to amend our prayers, is wrought in us by him, and draws us to him, and his gracious look on us. Neglect nothing which can produce reverence.—Edward B. Pusey.

Thou knowest,—oh, the precious truth
That bids my soul be strong!
The care, the never-weary care
That cannot lead me wrong!
There is a blessed end for me,
Whereon mine eyes are set;
Thou hast a comfort in thy love,
Too great to show me yet.

—Anna L. Waring.

A FAMILY PRAYER.

Lord, behold our family here assembled,
We thank thee for this place in which we dwell;
for the love which unites us; for the peace accorded us this day; for the hope

with which we expect the morrow; for the health, the work, the food, and the bright skies, that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Let peace abound in our small company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may be not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children to their sire, we beseech of thee this help and mercy for Christ's sake.—R. L. Stevenson ("Vailima Prayers").

Some Notable Hymns and Authors.

No. 8. Some Early Eighteenth Century Writers.

A. M. Ludbrook.

Since my last contribution there has come to hand, through the kindness of Bro. Rotherham, a copy of *The Fellowship Hymn-book*—a "revised edition," but a work entirely new to me. It contains several special features—a descriptive heading to every hymn, names and dates of authors of hymns and music, frequent historical notes, and musical expression marks throughout. Also, an author-index. But it could not take the place of our own hymnals. There are scarcely any of what we term gospel-invitation hymns, and no distinctively Lord's Supper ones. There are "national" and "international" songs, and many of a social and humanitarian character. Amongst us it might serve a useful purpose for soloists and choirs. We refer to it now as we may allude to it occasionally hereafter.

At first sight it may seem as if the name of JOSEPH ADDISON (1672-1719) should have preceded that of Dr. Watts in this series, for the latter was born two years later than the former, and also survived him for nearly thirty years. Isaac Watts, however, produced many of his lyrics in his youthful days—in the 17th century in fact, Addison all his within seven years of his death. He was born at Amersbury, near Stonehenge, in Wiltshire, and when only 15 entered Oxford University, where he greatly distinguished himself. Intended for "holy orders," circumstances drew him into literature and politics. He was for years a Cabinet Minister, holding several important portfolios. He exerted a great influence in Parliament and State, although, being afflicted like Cowper with exceeding bashfulness, he never made a speech!

But it is with *The Spectator*, which he founded in 1711, that Addison's name in history is inseparably connected. His poems and essays and sketches—which include the well-known characterisation of "Sir Roger de Coverley"—made him famous, and materially helped to reform the manners of the day. One of his wise sayings was, "If you wish success in life, make Perseverance your bosom friend, Experience your wise counsellor, Caution your elder brother, and Hope your guardian genius." He wrote five hymns in all, each introduced at the end of an essay in his magazine, the subject of which it summed up in verse. Thus his best-known lyric closed an essay on Gratitude—"When all thy mercies, O my God."

"The spacious firmament on high" is said to be adapted from the chorus, "The Heavens are Telling," in Haydn's great oratorio, though other authorities refer to it as based on the 19th Psalm. Quite likely both musical items are! Both hymns are in our new book. Two others by the same author are, "The Lord my pasture shall prepare," and "How are thy servants blest, O Lord."

Joseph Addison—politician, essayist and poet—was one of the finest of Britain's sons, and his statue rightly finds a place in Poets' Corner, Westminster Abbey. "Such a mark of national respect," says Lord Macaulay, "was due to this unsoiled statesman, to this accomplished scholar, to this master of pure English eloquence, to this consummate painter of life and manners." The monument itself is inscribed, "To the noblest purifier of our literature."

A minor hymn-writer of this period, yet worthy of note, is JOHN BYROM (1691-1763). Born in Manchester, he completed his education at Cambridge, and was elected a Fellow of the Royal Society. He invented and taught a system of shorthand, among his pupils being Horace Walpole, Lord Chesterfield, and the Wesleys. He was the author of various poems, grave and gay

—generally gay. To him we owe the oft-quoted saying, "Strange that such difference should be 'twixt tweedledum and tweedledee!" An ardent Jacobite, he was the author of the toast:

"God bless the King—I mean the Faith's defender;

God bless—no harm in blessing—the Pretender!
But who Pretender is, or who is King,
God bless us all! that's quite another thing."

John Wesley admired his poems, and George MacDonald spoke of his verses as "a well of the water of life, telling of the love and truth which are the grand power of God."

The hymn "Christians, awake, salute the happy morn," is a selection from his Christmas Carol. The latter originated in this way. Byron had a favorite child named Dolly, and a few days before December 25, 1745, after a romp with her

MEMORY HYMN.

S. (1200 Ed.).—512, 663. B.—9, 58.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

Through all eternity to thee
A joyful song I'll raise;
But oh, eternity's too short
To utter all thy praise.

—Joseph Addison.

promised to write her something nice for Christmas morning. On the great day, when she sat down to breakfast, to her delight she found among her presents a Christmas carol in her father's handwriting. She made copies for a few friends, one of which reached the hands of John Wainwright, a church organist and choir-master. He conceived the idea of using the poem for Christmas services, and making some slight alterations in the stanzas he forthwith wrote the melody for it. This was "secretly" practised by his choir, and on Christmas Eve they paid a visit to Byron's home when he and his family were asleep in their beds, and gave him the happiest surprise of his life. The original manuscript is in the archives of the Chetham Library, Manchester, and though a little crumpled—probably through being carried about in Miss Dolly's pocket—is in an excellent state of preservation.

One of our great "poets of the sanctuary"—not in the first rank perhaps, but very near it—is PHILIP DODDRIDGE (1702-1751). He was born in London, the youngest of twenty children, of whom there was at his birth only one other surviving. At first he seemed too feeble to live (in fact, was laid aside as still-born) but survived, though with a weak constitution. He was born thirty years after Watts, but through enfeebled health only out-lived him three years. The two were great friends, notwithstanding the difference in age.

Philip grew into a youth of great promise in all other respects, and the Duchess of Bedford offered to give him a university training and then a "living" in the Church of England. But this he declined, and became a "Dissenting" minister, and joined to this the training of young men for the same calling. He enjoyed the friendship, not only of Watts, but also of the noted Countess of Huntingdon, the Wesleys, George Whitefield, and many other celebrities. The most of his active life was spent at Northampton. His comparatively early death at Lisbon, where he had gone for his health's sake, was felt to be a great loss.

Dr. Doddridge was of exceptional literary ability. His "Family Expositor" was very popular, and was translated into almost every European language. One of his best-known prose works is "The Rise and Progress of Religion in the Soul," which led to the spiritual uplift of William Wilberforce and prompted him to write his "Practical View of Christianity," which is said to have moulded the life of the illustrious Dr. Chalmers.

For many years Doddridge followed Watts' custom of writing a hymn to be sung after his sermon. He composed some 400 in all. They were not printed in his lifetime, but a hymnal comprising 364 of them was published four years after his death. They were arranged in the Biblical order of the texts on which they were based—not so convenient, one would think, as classification by subject. Montgomery says of them that "they shine in the beauty of holiness"—high praise indeed! Seventeen of them appear in our new hymnal—only one, by the way, in the aforementioned "Fellowship Hymn-book." The two most popular ones are "O happy day that fixed my choice" (the chorus added by a later hand), which has been termed the birthday song of the saved, and "O God of Bethel, by whose hand," the favorite hymn of Dr. Livingstone in his travels and that sung as his remains were borne to their last resting-place in Westminster Abbey. Other favorites are "Jesus, I love thy charming name," "Awake, my soul, stretch every nerve," "Grace, 'tis a charming sound," "How gentle God's commands!" "Ye servants of the Lord," and "Shine on our souls, eternal God." One not in our book is a still-remembered hymn of our boyhood days—

"See the kind shepherd, Jesus, stands,
With all engaging charms;
Hark, how he calls the tender lambs,
And folds them in his arms."

It would be interesting to take a census of our readers to ascertain what proportion of them are memorising the suggested hymns. Would the result be satisfactory? would it justify the space given to them, and to the references to them, in these columns? I wonder! One Adelaide reader assures me she has them all by heart except Luther's hymn; and I know another who has memorised them all without exception, although past his 70th birthday. It should be done and can be done by many of all ages, if only they will, as Addison says, "make perseverance their bosom friend." Let us do so in future—and just now in regard to that author's "gratitude" hymn, and in the spirit of it.

"The Lord of Glory."

R. G. Cameron.

The glory of our Lord Jesus Christ is revealed in the Scriptures in many ways to our understanding, though not yet to our vision—that is to come at "his glorious appearing," when "we shall see him as he is" and we "appear with him in glory." He "manifested forth his glory" in the days of his flesh in his mighty works, in his perfect character, in his sinless life, and above all in his redemptive work. But the glory of the Christ is further revealed in the many exalted names, titles and designations applied to or bestowed upon him in the Scriptures. Of these there are more than sixty, and a study of them shows that they fall into four main groups.

1. Those that reveal his relationship to the Father. Thus he is "the Son of God," "the Son of the highest," "the only begotten of the Father," "the Word," "Emmanuel," etc.

2. Those that declare his relationship to the Adamic race. He is "the son of man," a self-imposed title occurring eighty times in the gospels, always used by the Lord himself and of himself; "Jesus," his given human name; "the second Adam"; "the lamb of God"; "Redeemer"; "the friend of sinners," etc.

3. Those names and titles that indicate his relation to his earthly people Israel. He is the "Son of David," "the root of Jesse," "the root of David," "the lion of the tribe of Judah," "the messenger of the covenant," "Messiah," "the Lord our righteousness," etc.

4. Those that express his relationship to the church—"the head," "the bridegroom," "author and finisher of our faith," "the chief cornerstone," "captain of our salvation," "mediator," "apostle of our confession," "high priest of our confession," etc.

All these, and many other like titles, belong exclusively to him whom we rightly worship and adore as "our glorious Lord." They show forth his glory. They reveal him as a being whom we should honor and reverence. In a recent issue of the "Australian Christian" a brother very properly called attention to the God-dishonoring practice that obtains in many church assemblies of sitting while prayer is being offered. The present writer, without desiring to be hypercritical, would call attention to another and equally Christ-dishonoring practice which many sincere lovers of the Lord have unwittingly fallen into, viz., that of constantly referring to our Lord by his human name, "Jesus." There are many good Christians who scarcely ever refer to our Lord by any of his God-given titles, but almost always by his human name "Jesus," which, as one has said, is associated with his humiliation and shame. One can understand his enemies and those professed friends of his who deny his deity, and regard him as merely Jesus the man, as so speaking of him. But we who believe all the supernatural claims made by and for him in the Scriptures; we who believe that he was "God manifest in the flesh," that he is now seated at his Father's right hand, and that he is the destined Judge and ruler of all the earth—surely we should honor him by giving him his appropriate titles, and not speak of him as though we were his equal. Let us remember that he is "the Lord of glory," and as such speak of him with reverence.

It may be said that in the gospels our Lord is most generally referred to by his given name. That is true, but the character and purpose of those documents required that he, the hero of the gospel stories, should be so referred to, but it is important to note that after his resurrection he is rarely spoken of as "Jesus." In the Acts he is "Christ," more properly "the Christ" (the anointed one), or "Jesus Christ"; while in the epistles he is almost invariably referred to

by the Spirit-inspired apostles by his official titles. Let the reader open his New Testament at any of the epistles (with the single exception of third John, where the Lord is not mentioned) and he cannot fail to be impressed with the fact that invariably the writers refer to our Lord in terms that recognise his now exalted position, and never as merely "Jesus."

Note particularly the introductory verses in Paul's epistles. He never speaks of himself as "the servant of Jesus," or "an apostle of Jesus," but of "Jesus Christ." Note, too, how he reiterates again and again (as though he loved to dwell upon it) the full title, "The Lord Jesus Christ" or "Our Lord Jesus Christ," "Jesus Christ our Lord," etc. Let us remember that the epistles were written for our instruction, and that the writers were the penmen of the Holy Spirit, who has thus taught us to honor our glorious Lord by speaking of him in reverent terms, befitting his exalted position, and ours as "sons of God." Parker, sang well, the hymn after Bro. Rootes' gospel message, a married lady made the good confession.

Cottonville.—Fellowship with Mrs. F. Evans (Vic.), Mrs. Morgan (Kadina), and Bro. W. Hunt (Berri), at recent meetings, has been enjoyed. Messages on Sept. 10 and 17 were given by Bro. Colin Butler, R. Knight, F. Pocock and W. Green (Mile End). Attendances were good. Bro. F. Hollams commences with the church on Sept. 24. Our aged Sister Chittleborough recently lost her husband after long illness. J.C.E. reports splendid meetings and interest well maintained. The kindergarten staff is doing a grand work amongst the young. The teachers are finding the training class, held at Grote-st. each month, a help, nearly all attending.

Forestville.—Bro. J. T. Train's work, and his addresses to the church and at gospel services, are much appreciated. The financial position has improved. Bible School workers and teachers are concerned because the buildings are almost too small to hold an ever-growing school, 85 per cent. to 90 per cent. of the scholars carry their Bibles to school. The basket ball team, runners-up in finals of C. of C. Association during past season, had a social evening tendered them on Sept. 9, after a game in the afternoon with Bible School teachers. The tennis club has formed two A's and a B team for the season. Y.P.S.C.E. members rejoice that the debt on the piano which they offered to pay has been finalised. J.C.E. is preparing for a concert for Foreign Missions. All other auxiliaries are working well. Bro. W. Pascoe and E. W. Mortimer are home from hospital, but both suffer much.

Tasmania.

Invermay.—On morning of Sept. 10, about 400 persons, who not only were we permitted to broadcast our musical programme but a reply to greetings received from churches and committees in Victoria and the other States was sent over the air to groups of individuals who were listening in all over Australia, Tasmania and New Zealand. The sick were not forgotten, and many members heard their names mentioned and received a message of love and cheer. Several have expressed their appreciation of this thought of them.

One hundred sisters, under the guidance of Sister Gill, and fifty men, including College students, were required to meet the demands of the crowd. Sister Webb with her assistants transformed the hall into a flower garden, and the scene was one of surpassing beauty. Other sisters in charge of departments of service led companies of women to work wonders. Bro. B. J. Combridge proved a very capable chairman. A good table was provided, and the programme

immediately followed. This included a recital on the grand organ, some beautiful anthems by a large choir under Bro. Ernest Tippett, solos and instrumental items for all of which encores were demanded. The community singing was declared to be exceptionally good, the hymns well known and the spirit of the occasion was most enjoyable. Bro. Noble also said a few words of farewell, as he and his wife are leaving for South Australia.

Boonah.—C.E. society held a very successful concert at Aratula in aid of church funds, proceeds amounting to £6/11/6. Local ministers have formed a preachers' fraternal. Bro. S. Jenner was elected as president. On Sept. 10 an in memoriam service was held to the late Sister Stubbin. The large attendance witnessed to the very high esteem in which our sister was held.

Ma Ma Creek.—From Aug. 1 to Sept. 10 there were 18 reconsecrations; total for nine Sundays, 41. Bro. Tease's messages are much appreciated. C.E. meetings are well supported and deeply spiritual. Bible School rally is causing keen interest. The Bible School held a successful social at the residence of Sister Cole, senr. A midweek prayer meeting has commenced, and is well supported.

Mt. Walker.—Worship service had good attendance on Sept. 3, Bro. L. W. Jenner, of Rosevale, exhorting on "The Victorious Church." On Sept. 10, Youth Day, younger members took active part in the service. Bro. Lars Larsen exhorted on "The Life of Daniel." The chapel was there is a gross maldistribution some of the bounties supplied by his providence.

This changed outlook is calling for a changed emphasis, and, as a result, we are beginning to discover that there is a strong social content in the gospel—a social content that is indeed fundamental to the Messianic hope. The teaching of Jesus throughout his ministry was saturated with it. It is shared by the writers of the epistles who centre it mainly in the idea of "fellowship." But an unbiased reading of the gospels and epistles leads one to the conclusion that the ultimate goal of the gospel is what we might call spiritually social—the reconstruction of life on this planet—the coming of what Jesus called the "kingdom of God"—"a new heaven and a new earth, wherein dwelleth righteousness."

The church's aim should be to give this fact its right perspective in relation to the present crisis. In the past we have "spot-lighted" the cross, and thrown it out of relation to this larger programme of Christianity. But we must show the unity of the divine purpose in redemption as embracing both the spiritual and the physical. To do this effectively the church should have a clear conception of the basic evils and injustices in the present order; evils which divine justice in operation would condemn and abolish—one day will condemn and abolish.

In the meantime ameliorative measures are essentially Christian—they arise out of divine compassion. That burst of generous selflessness that followed the first Pentecost was a spark from the furnace of heaven's love—the only fire that can warm and keep alive Christian communism. But the practical and more easily assimilated lesson of the Good Samaritan still remains. The road from Jerusalem to Jericho is the infested road of our modern civilisation and, until it can be made safe by effective policing, the poor unfortunates who fall among thieves (and the world is full of them to-day) are the proper subjects for the care and compassion not only of the church but of all who esteem Christ as their teacher.

Writing from Pomona, 100 miles north of Brisbane, A. G. Primus writes: "Through the kindness of a friend I was again able to listen in to the broadcast from Melbourne Town Hall. The reception was very fine, and the programme the best yet, each item being of a high order. Mr. Clay came over splendidly where the greetings were concerned."

The Home Circle.

Conducted by J. C. F. PITTMAN.

A. M.

Since my last contribution there has come to hand, through the kindness of Bro. Rotherham, a copy of *The Fellowship Hymn-book*—a "revised edition," but a work entirely new to me. It contains several special features—a descriptive heading to every hymn, names and dates of authors of hymns and music, frequent historical notes, and musical expression marks throughout. Also, an author-index. But it could not take the place of our own hymnals. There are scarcely any of what we term gospel-invitation hymns, and no distinctively Lord's Supper ones. There are "national" and "international" songs, and many of a social and humanitarian character. Amongst us it might serve a useful purpose for soloists and choirs. We refer to it now as we may allude to it occasionally hereafter.

At first sight it may seem as if the name of JOSEPH ADDISON (1672-1719) should have preceded that of Dr. Watts in this series, for the latter was born two years later than the former, and also survived him for nearly thirty years. Isaac Watts, however, produced more of his

WHEN IT IS MOST NEEDED.

A man who has become very prominent was recently given a dinner. In the course of a speech which he made, he said that there had been a time in his life when he would have given a great deal if some one had invited him to a dinner like this, but no one thought of it then, and now when he didn't need such things he had more of them than he could attend.

When Lindbergh came back from Europe after his flight, you all know how wildly he was received in New York and honored everywhere. But it was said that before he started on his great flight he tried to find some influential persons to encourage him, and received only the cold shoulder. When these two men needed the encouragement most they failed to get it, and when it came they did not need it.

It happens that way right along in life. Too often we give the cheers and the encouragement when they are not needed, and withhold them when they would be like a drink of water to a man dying of thirst. We cheer the winner in the game and he doesn't need the stimulus that the cheers give him. The one who has made a good struggle and has been defeated is the one who needs the encouragement, but how seldom he gets it.

The men and women who have done things get the praise and notice of the world, yet that praise comes at a time when they need it the least. When they need it most is the time when they are facing discouragement and when the goal looks impossible. That is when a few words of praise might do wonders, but that is not the time when they come.

It is well enough to honor those who have accomplished, but don't save your cheers entirely for the winners. Give some of them to the one who is trying and has not yet won. They will be worth much more to him and to you.—"Young People."

THE HEART OF A LITTLE CHILD.

"No one who does not receive the kingdom of God like a little child will by any possibility enter it."—Weymouth's Translation.

It would seem as though Jesus were deadly in earnest about this point, for he stressed it more than once. He was not trifling when he set it down as an essential condition upon which one might enter the kingdom. Because of its importance, it might be well for all to know what are some of the characteristics of a little child.

Those growing up into manhood and womanhood often forget what they were like when they were youngsters.

Forgiveness.—A little child is always ready to forgive injury. A child does not bear malice for any length of time.

Obedience.—If brought up properly a little child is obedient to elders.

Curiosity.—In the first three years of life a child learns more through curiosity than during all the rest of life.

Trustful.—A little child trusts folks and believes the best of them.

Truthfulness.—In the first few years a child is generally truthful.

Enthusiasm.—A little child puts its whole heart into whatever it is doing.

"No one who does not receive the kingdom of God like a little child, will by any possibility enter it."

MEMORY HYMN.

S. (1200 Ed.).—513, 663. B.—9, 58.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

Through all eternity to thee
A joyful song I'll raise;
But oh, eternity's too short
To utter all thy praise.

—Joseph Addison.

promised to write her something nice for Christmas morning. On the great day, when she sat down to breakfast, to her delight she found among her presents a Christmas carol in her father's handwriting. She made copies for a few friends, one of which reached the hands of John Wainwright, a church organist and choir-master. He conceived the idea of using the poem for Christmas services, and making some slight alterations in the stanzas he forthwith wrote the melody for it. This was "secretly" practised by

A DIFFICULTY.

An oculist was examining the eyes of a patient, and had requested him to read the top line of a test card, the letters of which ran H P R T V Z B F K H.

When some moments elapsed, the oculist said: "Do you mean to say you cannot read letters of that size?"

Patient.—"Oh, I can see the letters all right, but I can't pronounce the foreign word."

THE DIFFERENCE.

"You say," quizzed the lawyer, "that the defendant fired three shots at you in rapid succession? Now, how far were you from him when he fired?"

"The first shot, or the last one, sah?"

"Why? What difference does that make?"

"Bout a quatah ob a mile, sah."

The Family Altar.

J.C.F.P.

Monday.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.—Isa. 25: 1.

This exclamation of praise fittingly follows the prophecies of chapters 13 to 24, which tell of a remnant saved amid the overthrow of nations, and a glorious restoration effected by the establishment of Jehovah's kingdom.

Reading—Isaiah 25.

Tuesday.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem.—Isa. 27: 13.

The glorious sound of the gospel may well be called "a great trumpet," the notes of which have been heard with increasing clearness by millions since they first sounded on the day of Pentecost.

Reading—Isaiah 27.

Wednesday.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29: 19.

Under the gospel dispensation great and glorious changes would be effected, amongst the chief of which is that here mentioned. The meek, those who are humble-minded, submissive, shall rejoice in God, and those who are "poor in the world, and poor in spirit" shall have cause to rejoice greatly.

Reading—Isaiah 29.

Thursday.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.—Isa. 30: 1.

The rebellious Jews, when oppressed by neighbors on one side, sought help from those on the other side instead of placing trust in Jehovah. They asked counsel of men instead of God.

Reading—Isaiah 31.

Friday.

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.—Isa. 30: 17.

Part of the doom of the impenitent. They are to be wholly and easily cut off. "One of the enemy should defeat a thousand of them, and five put an army to flight. They should be generally cut off, and only here and there one should escape alone in a solitary place, and be left for a spectacle too, as a beacon upon the top of a mountain, a warning to others to avoid the like sinful courses and carnal confidences."

Reading—Isaiah 33.

Saturday.

Seek ye out of the book of the Lord, and read; no one of these shall fall, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.—Isa. 34: 16.

This is an assurance that the prediction, even to its most minute particulars, shall be fulfilled, and an injunction to people to compare carefully the judgment with the prophecy to see this for themselves.

Reading—Isaiah 34.

Sunday.

Now therefore, O Lord our God, save us from his hand, that all his kingdoms of the earth may know that thou art the Lord, even thou only.—Isa. 37: 20.

Hezekiah having spread Sennacherib's terrible letter before the Lord in his temple, offers a fervent prayer for help, closing with the words of our text, which indicate complete confidence that God is able to deliver him, and earnest desire that all may be done to his honor and glory.

Reading—Isaiah 37: 21-38.

News of the Churches.

South Australian News-letter. J. Wiltshire.

September is Adelaide's brightest and busiest month. Thousands of people flock to the city in order to attend the Show, and with them comes the hilarious spirit of holiday. Then numerous conferences of one description or another are held, not least of which is our own. The Show is on at the time of writing. It has been our custom for years to commence Conference immediately on the closing of the Show; but this year, that we might have the benefit of Bro. J. W. Black's counsel, we have postponed our meetings a week. This may mean that a number of our country brethren who cannot afford the time to attend both Show and Conference will be missing.

Conference arrangements are well in hand. The report will show that we have had an increase of 119 members to the churches, 25 scholars to our schools, and 164 members to the C.E. societies. The total church membership this year is 8,359, and the number of scholars in our schools is 7,025. The number of baptisms (367) is the lowest for many years. No doubt this fact will receive some prominence at Conference, and may prove a spur in the year to come. So far we do not hear of any very aggressive programme which the committee can place before the brethren in Conference.

Singularly three tent missions are timed to commence on Oct. 1. Bro. Fitzgerald will lead the Grote-st. church at Hurtle-square, in the city; Bro. James Johnston will assist the church at Torrens-ville, and Bro. E. J. Paternoster will conduct a mission with the churches in the Stirling district. Plans had been made for a brief effort at Mile End preceding Conference, when Bro. Macnaughtan was to have been the preacher, but unfortunately our brother took ill and the effort has had to be postponed. Bro. Fitzgerald has had a very promising introduction to Maylands. We hear of crowded meetings and reciprocal feelings of pleasure on the part of both preacher and church. Time will most surely demonstrate the certainty of Bro. Fitzgerald's call being of God. He will greatly help us.

The Royal Commission on gambling has just laid its finding before Parliament. The two outstanding things in it are the legalisation of the bookmaker to operate on the course and the extension of the totalisator to country towns. There are other accommodating clauses such as allow small sweepstakes not designed for gain. On the whole, while the secretary of the Council says that it was what he expected, it is disappointing. It is giving the reins to a bolting horse while the streets are full of children, or applying the accelerator down-hill with a ditch at the bottom. The best thing in the report is at the end: "We wish to make it clear that we do not favor the system of betting by means of bookmakers. We do not like the bookmaker. He has been held up to us as an honest man who always pays. Generally he does pay, but 'welshing' (don't ask me to explain) is not unknown in South Australia. His business depends upon his integrity in this respect, but he is, and has been for years, entirely dishonest in his dealings with the law." A man who cannot keep the law ought to have no extension of his liberty.

South Australia.

Cheltenham.—On the morning of Sept. 17, Bro. Lampshire spoke on "The Church of Christ Members are a Peculiar People" and at the gospel service on "The Rider of the White Horse." The

church is planning for a tent mission, and officers and committees have been appointed. It will be the first mission the church has held in the district.

Semaphore.—The men's fellowship on Sept. 11 held an interesting manuscript magazine night. On Sept. 17 services were good, Bro. J. C. Stanley speaking in the morning, and Bro. Hudd, from Maylands, at night, in the absence of Bro. Beiler at Milang. An anthem and a duet at night were acceptably rendered. Bible School is practising for anniversary. Several families have returned from holidays.

Victor Harbor.—Services in connection with fourth anniversary of the Bible School were held on Sept. 3 and 4. There were splendid attendances. 190 attended the public meeting, and 110 were present on Sunday night. Bro. E. H. Randell, of Murray Bridge, delivered interesting addresses, and the children, under the conductorship of Bro. Parker, sang well. On Sept. 17, after Bro. Rootes' gospel message, a married lady made the good confession.

Cottonville.—Fellowship with Mrs. F. Evans (Vic.), Mrs. Morgan (Kadina), and Bro. W. Hunt (Berri), at recent meetings, has been enjoyed. Messages on Sept. 10 and 17 were given by Bro. Colin Butler, R. Knight, F. Pocock and W. Green (Mile End). Attendances were good. Bro. F. Hollams commences with the church on Sept. 24. Our aged Sister Chittleborough recently lost her husband after long illness. J.C.E. reports splendid meetings and interest well maintained. The kindergarten staff is doing a grand work amongst the young. The teachers are finding the training class, held at Grote-st. each month, a help, nearly all attending.

Forestville.—Bro. J. T. Train's work, and his addresses to the church and at gospel services, are much appreciated. The financial position has improved. Bible School workers and teachers are concerned because the buildings are almost too small to hold an ever-growing school. 85 per cent. to 90 per cent. of the scholars carry their Bibles to school. The basket ball team, runners-up in finals of G. of G. Association during past season, had a social evening tendered them on Sept. 9, after a game in the afternoon with Bible School teachers. The tennis club has formed two A's and a B team for the season. Y.P.S.C.E. members rejoice that the debt on the piano which they offered to pay has been finalised. J.C.E. is preparing for a concert for Foreign Missions. All other auxiliaries are working well. Bro. W. Pascoe and E. W. Mortimer are home from hospital, but both suffer much.

Tasmania.

Invermay.—On morning of Sept. 16, about 45 broke bread. Gospel service was well attended. Bro. A. E. Brown's address on "Hardened Hearts" was very impressive. Mrs. H. V. Clements and Bro. C. Brain have recovered from illness. Sister Higgs is seriously ill in hospital. J.C.E. society is progressing.

Devonport.—Meetings continue good. Bro. Waters' subjects on Sept. 10 were "A Backslider" and "Lydia." Sister Cope sang. Great fellowship is enjoyed in cottage prayer meetings, and helpful talks are given by Bro. Waters. Eight children passed in recent Bible School examination. Doreen Price (90 marks) and Jack Cope (70) were highest in their divisions for Tasmania. C.E. society is weakened by many members leaving district for work. Bro. Don Price (to Burnie) and Bro. Jack Cope (to Mayberry) are greatly missed in C.E. Sunday School and church. Bro. Waters gave a splendid address on "The Prodigal Son" at the Kentish district C.E. rally. Sisters Cope and Nothrop sang.

Queensland.

Bundamba.—On Sept. 12 Bro. N. G. Noble, of Kedron, accompanied by Sister Noble, paid a visit. After his address on Naaman he baptised a young married man who had journeyed to Kedron to confess Jesus. The service was very impressive. Bro. Noble also said a few words of farewell, as he and his wife are leaving for South Australia.

Boonah.—C.E. society held a very successful concert at Aratula in aid of church funds, proceeds amounting to £6/11/8. Local ministers have formed a preachers' fraternal. Bro. S. Jenner was elected as president. On Sept. 10 an in memoriam service was held to the late Sister Stubbins. The large attendance witnessed to the very high esteem in which our sister was held.

Ma Ma Creek.—From Aug. 1 to Sept. 10 there were 18 reconsecrations; total for nine Sundays, 41. Bro. Tease's messages are much appreciated. C.E. meetings are well supported and deeply spiritual. Bible School rally is causing keen interest. The Bible School held a successful social at the residence of Sister Cole, near. A midweek prayer meeting has commenced, and is well supported.

ML Walker.—Worship service had good attendance on Sept. 3, Bro. L. W. Jenner, of Rosevale, exhorting on "The Victorious Church." On Sept. 10, Youth Day, younger members took active part in the service. Bro. Lars Larsen exhorted on "The Life of Daniel." The chapel was crowded. A young man confessed Christ. A good number of members attended the half-yearly conference at Rosewood on Sept. 8.

Rosewood.—Sept. 3 was observed as Youth Sunday. The Sunday School children and teachers took prominent parts in the gospel meeting. Two brothers from the school confessed Christ. They were baptised and received into fellowship at morning service on Sept. 10. At the close two more youths accepted Jesus as Lord. At night Bro. D. R. Stirling, of Bundaberg, preached the gospel. Meetings continue to be well attended.

Kedron.—On Sept. 6 a growing prayer meeting of seventeen much enjoyed an address by Bro. W. Lewis on "The Jews' Return to Palestine." The annual "Youth Week" concluded on Sept. 10, by a gospel service conducted by Sisters Miss L. Tunley and Miss E. Gane, and by Bro. A. T. Taylor, C. Kollmar, C. Gane and A. Abrahams, on behalf of the auxiliaries. Bro. Noble's challenging message was, "A living dog is better than a dead lion." Bible School is growing still more by a competition with Toowoomba.

Toowoomba.—"Youth Week" was observed from Sept. 4 to 10. Young men from Endeavor society gave addresses and led singing at midweek meeting. On Sunday evening juniors assisted, Bro. Hinrichsen giving a special young people's address. There were three confessions. At close three were baptised. On Sept. 10 Bro. and Sister E. Snow, transferred from Maryborough, were welcomed. Bro. T. Crane, after many months' suffering, was called home on Sept. 13. He served faithfully for many years as a church officer, and as superintendent of Harlaeton Sunday School.

Ferrvale.—Church anniversary services were held on Aug. 28 and 30, Sept. 1 and 3. At the opening meeting the chapel was crowded. Greetings were received from Marburg, Rosewood and Rosevale. Bro. Larsen spoke at all meetings, his subject for the first night being "The Restoration Movement." Afterwards the company adjourned to the public hall, where a social cup of tea was enjoyed. The church is blessed under the care and oversight of Bro. Larsen. On Sept. 10 members enjoyed an address on "The Ten Virgins" by Bro. Stirling, of Bundaberg, also a message in song.

Brisbane (Temperance Hall).—Helpful meetings continue. The following brethren officiated since last report: Aug. 6, J. Saunders; Aug. 13 and 27, A. Inglis; Aug. 20, H. Wryeth; Sept. 3, Geo. Burns; Sept. 10, H. Elvery. Interstate visitors included Bro. and Sister Sherran, of Manly, N.S.W., and Sister Bright, of Inverell.

(Continued on page 604.)

Foreign Missions.

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

KEEP OUR MISSIONARIES ON THE FIELD.

All will be glad that the Foreign Mission Board is able, as the result of the splendid Foreign Mission Day offering contributed by the Australian churches, to say that we shall "keep our missionaries on the field." There were many who feared that some would be recalled, but we are all thankful to God and the brethren, and the missionaries on the field, for the splendid results achieved. We must, however, keep in mind that "keeping our missionaries on the field" means a constant need of money. We do not want to keep our missionaries on the field without the necessary funds to pay their way. We therefore ask the brotherhood to greatly enlarge their weekly offerings for Foreign Missions. If we can secure 1/- a week from a brother who gives us 52 shillings a year in the July offering, it will enable us to pass on to our missionaries amounts every week instead of once a year.

The amount of the offering received from the States was as follows:—Victoria, £1535/14/9; South Australia, £1486/13/7; New South Wales £716; Queensland, £410/14/9; Western Australia, £275/10/-; Tasmania, £120; a total of £4,544/13/1.

END OF FINANCIAL CONFERENCE YEAR.

The Financial Conference that met in Melbourne August 19, 1932, was made up of representatives from all our State F.M. Committees. This conference decided to recommend to the Foreign Mission Board and the individual State F.M. Committees that our overdraft shall not be increased in the future, and ten per cent. of each month's income shall be deposited in a sinking fund for the elimination of the overdraft. It was decided that the operation of these two principles, no overdraft increase and a sinking fund established, should be from September 1, 1932, to August 31, 1933. We are very glad that the Federal treasurer reports that we have not increased our overdraft, but are a few pounds in credit, and at the same time our sinking fund account has a credit of £772/7/1. We are sure that the brotherhood will be very pleased that this result has been made possible by the generous amount the brotherhood subscribed on Foreign Mission Lord's day. Our slogan for the incoming year should be, "No increase in overdrafts, but keep our missionaries on the field."

F.M. BOARD'S ACTION RE CHINA.

A special meeting of the F.M. Board was held on Sept. 1, at which the matter of our future work in China was very fully considered, and the following resolutions were carried:—

(1) That steps be taken for a return to Australia of Mrs. W. Waterman and two children, at the most suitable date recommended by Dr. Hsueh and Mr. and Mrs. Anderson.

(2) Resolved that it be recommended to the States' F.M. Committees that a fund be opened to enable reinforcements to be sent to China, and that the States be asked to call a special meeting of the F.M. Committees, to consider this recommendation.

We ask for the prayers of our brotherhood upon the meetings of our F.M. Committees held to consider this very important and serious recommendation. We have reached the crossroads of our work in China. We shall all pray that the road we take will be of the Lord's choosing. By faith may we hear him say, "In all thy ways acknowledge him, and he shall direct thy paths." There was a time in the missionary life of Paul when he wanted to "preach the word in Asia," and afterwards "to go into Bithynia," but in both cases they had to pass

these places by. We trust that our whole brotherhood will be much in prayer for God's guidance of our F.M. Committees as they consider the serious question of our future relation to China.

BRO. ANDERSON AND THE FUTURE OF OUR WEST CHINA MISSION.

Bro. Anderson, writing a few days before the death of Bro. Waterman, says:

"I would not have you think that because of the overwhelming tide of sadness that is engulfing us, we are seized with panic. Nor yet are we pessimistic concerning the future of our field here. Never have I put in harder thinking nor more prayer into anything than I have put into the words which follow below.

"The Andersons are willing to carry on. You know, however, what that means. In less than three years we are due for furlough. If we are going to pledge our future to this work new workers would have to come out immediately. It is this latter fact that makes us feel that there will be many who will not agree to this new undertaking. Much expense has been incurred in sending the Watermans, now you will have to start all again, and secure this extra finance, and in addition it would mean that you pledge yourselves to bring us home in three years or under, and then send us back to keep faith with these new workers. I realise this will take a good deal of faith, not only on your part, but also on the part of others. Despite the apparent difficulties of the situation, we would be willing to carry on alone till furlough. Though, if we had no definite future after this, that is, in regard to coming back, it would serve no useful purpose. This on your part would be as good as a statement to close down. We know what it means to carry on alone. You can realise what the situation would have been had the present situation been reversed, and I took sick in similar circumstances to Waterman, and Eva was alone. We can thank God that Grace is not alone in her present trouble. As I say, we are willing to carry on alone till such time as you see fit, or till our furlough is due; but if you want our work to have a future, we could scarcely be expected to carry on alone, return on furlough, and then return here alone. We could hardly face that. If our work is to have a future we must have the reinforcements. Can you send them?"

"Kindly remember, in all I say, I am not asking our Board to withdraw from China. We are still willing to remain at our post. Our prospects in China were never brighter. We have our

difficulties, we have our persecutions, but we are making progress.

"I know you have some knotty problems before you. We leave all in the hands of God and our brethren. We are still at their commands."

GOOD NEWS FROM PENTECOST.

We were very glad to receive news of the church at Nduindui. The leader of our Oba work, Job Ngwero, writes:

"The work at Oba is going on well. We all interested in Australia churches. I read your letter in the church to the Christian people, and they are glad to see your letter and heard the news that you told us." "We have a good meeting on June 25, when 25 men and women were baptised. That is all I have to say to you. Now I must say good-bye to you in the name of our Lord Jesus Christ, Yours truly, brother in Christ, Job Ngwero."

Job's statement of the interest of Oba Christians in their Australian brethren was borne out by my experience when on Oba. Every meeting I attended, in the public prayers would be a sentence, "God bless our Australian brothers and sisters, who sent the gospel to us."

For the information of Victorian churches a detailed report of the annual F.M. offering in that State was sent to all church secretaries. Since compiling that report a further amount of £7 has been received from South Melbourne. The total offering from Victorian churches is now £1,452/2/6, an increase of £387/7/3 on 1932.

Increase and Efficiency Campaign In Bible Schools.

Text Books Suggested

- "The Student Teacher," Hocking. 5/-; posted, 5/4.
- "The Pupil and the Teacher," Weigle. In one vol., 5/-; posted, 5/4.
- "The Pupil," and "The Teacher," sep. vols., pap. cov., each 1/6; posted, 1/7.
- "Training for Service," Moninger. 3/-; posted, 3/3.

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Federal Conference.

Registrations for Federal Conference, to be held at Launceston, October 12 to 18, now number over 200. We urge all (including our Tasmanian brethren) coming to Conference to register at once so that the committee can make all accommodation arrangements.

Special evening demonstrations will be held throughout the Conference week, and united services in the "New Majestic" Theatre on the Sunday. Alderman J. W. Black will deliver the Conference Sermon in the afternoon (broadcast by 7ZL, Hobart), and Mr. E. C. Hinrichsen will speak at a united gospel service at night.



Alderman J. W. Black.

The Conference choir has been practising for several weeks under the baton of Mr. T. Wilson. Interstate and local soloists will also participate in the gatherings.

Arrangements have been finalised for the holding of the Conference picnic at Scottsdale and Denison Gorge on the last day of the Conference. A day spent in the rugged scenery of the Scottsdale line will be a fitting conclusion to the Conference.

Register now, and be in Launceston for the Federal Conference.—Albert E. Brown, Publicity Agent.

In a note dated Sept. 11, the secretary of the Federal Conference (Bro. N. J. Warmbrunn) writes that 204 registrations were made to that date, representation being as follows: South Australia, 64; Victoria, 44; New South Wales, 31; Queensland, 31; Western Australia, 31; international, 3. He also asks that we mollify intruding visitors to Conference that the T.S.S. "Nairana" is due to leave Melbourne for Launceston at 2 p.m. on Wednesday, Oct. 11.

J. W. BLACK'S VISIT.

Bro. J. W. Black, president-elect of the World Conference of Churches of Christ, is now in Australia. He arrived in Fremantle on Sept. 15. On Sunday last he was planned to conduct services at Fremantle and Subiaco, and was due to leave Perth for Adelaide on Sept. 20.

From Sept. 22 to Oct. 1 Bro. Black will be in South Australia. As announced, he will be chief speaker at the S.A. Conference which is about to begin.

Leaving Adelaide on Oct. 6, Bro. Black expects to be in Ballarat from Oct. 7 to 9. He is expected to arrive in Melbourne on Oct. 10 and to sail for Launceston on Oct. 11. He will be the chief speaker at Federal Conference. After Conference he will visit Hobart from Oct. 21 to 23, and Devonport on Oct. 24.

Our brother is planned to reach Melbourne on return from Tasmania on Oct. 26. He will spend two Lord's days in Victoria, and will leave for Canberra on Nov. 4. Thence, on Nov. 16, he will go on to Sydney. He will depart for Brisbane on Nov. 20. A week will be spent in this northern capital city. Bro. Black will leave Queensland by the S.S. "Esperance Bay" on Nov. 28. We hope to print further details of State engagements in later issues.

Obituary.

CLARK.—At "Sefton," Killara, on Sept. 2, our esteemed sister Mrs. Marcus Clark suddenly received the call to higher service. Her passing was a great shock to all, as she had worshipped with the church the previous Lord's day. A daughter of the late George Day, an honored minister of the Churches of Christ, she was baptised by her father on the Manning River, N.S.W., fifty years ago, and remained true to her Lord through the years. She was married in 1895 to Henry Marcus Clark, and with her husband continued in membership with the church at Ennosc for many years. After about seven years with the church at Hornsby, in 1920 Mrs. Clark, with her son and daughter, came to Chatswood, where she was held in very high esteem by reason of her gentle Christian spirit, gracious hospitality and many deeds of unobtrusive service. Especially was she a friend of the poor and needy. Ever a lover of youth, she liberally supported Bible School and young people's activities, and was keenly interested in the Churches of Christ Boys' Home. She will be much missed by all her young friends and relatives. The wide respect in which she was held was evidenced by the large number which attended the services both at the home and at Waverley Cemetery, at which the writer officiated, assisted by C. C. Bush and H. G. Harward. Deepest sympathy is felt for all the relatives, especially for her daughter Marcia and son George, in their loss of a loving mother.—J. Whelan.

LAWSON.—Sister William Lawson passed away suddenly at her home, Murrumbidgee, near Swan Hill, Vic., on Aug. 23, at the age of 77 years. At the age of three she came to Australia with her parents from Scotland. Sister Lawson was baptised into Christ over fifty-four years ago. In the year 1882 she was married to Bro. William Lawson by Bro. Jesse Colbourne, at Carlton. Mr. and Mrs. Lawson celebrated their golden wedding at Murrumbidgee last year. Our sister was a devoted servant of Jesus Christ, a friend to all in need, and beloved by all who knew her. Seven of the eight children who mourn her loss are members of the church. Of late years she was unable to attend regularly at church services. The funeral, which was largely attended, testified to the esteem and love in which she was held. Her remains were laid to rest in the Swan Hill cemetery, A. H. Pratt officiating.

WAKELING.—On Aug. 26 Mrs. Martha Wakeling was called home, at the age of 83 years. Sister Wakeling and her husband, the late Bro. Chas. Wakeling, were received into the fellowship of the church at Brunswick, Vic., on Nov. 22, 1882, and were faithful workers there. After the death of her husband about three years ago, Sister Wakeling removed to reside with her daughter at Northcote. Our sister, who had been a resident of Brunswick for 77 years, had been laid aside for five months in hospital prior to her death. She was quite prepared for the call to meet the Saviour whom she loved. She loved the church, and was faithful in attendance at the Lord's table. Her remains were laid to rest in Melbourne General Cemetery on Aug. 28, Bro. J. C. F. Pittman conducting the funeral services. We commend to the care of our heavenly Father all who mourn.—S. Jensen.

(Continued on page 606.)

FOR SALE.

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News of the Churches.

(Continued from page 601.)

N.S.W. On Aug. 27 meetings for breaking of bread were held in homes of Mrs. Robbins and Mrs. Barker. On Sept. 1 Mrs. Robbins (who is in her eighty-fifth year) fell and broke her leg, and was removed to General Hospital. Mrs. Barker has been taken to Diamantina Hospital. Mrs. Elfverson is also in a weak state.

Gympie.—On Aug. 30 there was a splendid gathering to hear a fine address by Bro. Philip Lewis on "The Jew and Palestine." Services on Sept. 3 were a great success. Bro. Bowes spoke at both meetings. Phi Beta Pi girls assisted at combined evening meeting of Gympie, Monkland and New Veteran. At C.E. society on Sept. 8, a "scripture cricket match" on Acts 2 was held. Goomboorian Bible School celebrated its first anniversary on Sept. 10. There were 30 present. On morning of Sept. 10 there was a good meeting, and a lady was received into fellowship. Bible School has started practice for anniversary. In the evening members of cricket team took part in service, and Bro. Bowes gave a splendid address on "Playing the Game." One cricketer was received into fellowship. Bro. Anderson spoke at New Veteran and Bro. E. Trudgian at Monkland. Phi Beta Pi girls held a successful concert on Sept. 7, proceeds being given to piano fund.

Western Australian News-letter. A. G. Saunders, B.A.

We hear of much sickness in the east. Over here the "flu" epidemic has grown formidable. It has made a difference to church work and attendances. At religious instruction at the Subiaco public school recently, I was informed by the headmistress that 150 of her 450 kindergarten scholars were home, together with half the teachers.

Various of our churches have enjoyed Bro. Sandells' presence. He is having a good hearing in some of the suburban churches. His stay has enabled us to arrange only one country trip for him. He has enlarged our knowledge of his island field.

It will hardly be necessary to state that the death of Bro. Waterman at Huellichow has profoundly affected our people. It seems a very short time since he and Sister Waterman went away from us. I was at Collesloe preaching the morning following the receipt of the news. The brother leading in the prayers of the church stopped dead. Bro. Thomson tells me that many of his Maylands people broke down when they heard the sad news. I shall always treasure a message Bro. Waterman sent me from his dying bed. Our brother's lone grave is an added call and a stronger claim upon us all in behalf of that work.

Bro. Hunt's voice has just rung along the telephone wire to say that we have 32 booked for Launceston's Federal Conference from the Golden West. It is likely that a public farewell will be tendered to these brethren prior to their departure. The Sisters' Auxiliary have promised to make room for it at their annual home missionary demonstration.

The Kalgoorlie tent mission has shared with the rest of the State the rainy, tempestuous weather. Floods blocked their meetings for some evenings. They report 30 decisions. These same rains reduced the annual Children's Foreign Missionary Day combined rallies to a literal "wash-out." Both occasions were spoilt by the wild and wet weather. But it ill becomes us to murmur or complain when the rains mean so much to the material well-being of the country. No one ought to grumble at the rain in so dry a land as ours.

The State Women's Christian Temperance Union held their annual conference at Perth late in August. It is a pleasure to be able to say that

Mrs. W. H. Nightingale, wife of our splendid preacher at Victoria Park, has been elected as State President for a second term. Mrs. Nightingale has proved a most successful and forceful leader. She is highly valued by the ladies in this great organisation. Her work has been State-wide in scope. Her address at the opening of the conference attracted considerable attention, and was reported at length in the "West Australian." We congratulate Sister Nightingale upon her fine achievement at the head of the temperance women.

The temperance forces in this State have a heavy task. Nine o'clock closing of liquor bars prevails. To catch up with the eastern States by securing six o'clock closing is one of the present immediate objectives. In this, and some other respects, we lag behind. There is no consideration on public vehicles for non-smokers. One often wonders why "No Smoking" notices are ever used. No one pays the least attention to them. It is nearly hopeless to expect to travel on a tram, bus or train without having a second-hand smoke. The cigarette is universal and the cigarette owner the universe.

Western Australia.

Fremantle.—On Sept. 7 Bro. R. J. Sandells, missionary from New Hebrides, gave an interesting and instructive lantern lecture on the work in Pentecost. A large contingent of visitors to the Federal Conference is leaving shortly from this church.

Victoria Park.—Bren. W. D. Lang and W. H. Nightingale gave helpful messages on Sept. 10. After Bible School Bro. Nightingale started fortnightly services at Carlisle, with one decision for Christ. A full house greeted the Bible School scholars' entertainment at Victoria Park on Sept. 11. Bro. and Sister A. Hales trained them for the effort.

Brookton.—Fellowship was enjoyed with Bro. Nightingale and several other visitors from Victoria Park, York and Beverley, on Sept. 3, when Sunday School celebrated its anniversary. 34 were present at morning service, 27 breaking bread. Bro. Nightingale gave a helpful address on "Stars and Crowns." After Sunday School's anniversary programme he spoke on "Kind Deeds," and again, at gospel service, after items by the school, he preached on "The Two Ways." All sections of the work continue in happy enthusiasm.

Victoria.

Kyneton.—The sudden death of Bro. Ellis Goudie on Sept. 14 was a shock to the church, which extends deepest sympathy to the bereaved.

North Melbourne.—Work is going along quietly. Bro. W. J. Woodbridge, after twelve weeks in hospital, had recovered sufficiently to return home on Sept. 11.

Swan Hill.—An announcement to the church by Bro. A. H. Pratt intimating he would not be open for further engagement after his fourth year's term ended on Jan. 28 next, was received with deep regret.

Fairfield.—The church has offered Bro. Dow a further engagement for six months from Oct. 1. On Sept. 9 Bro. G. Roberts and Sister Miss E. Rasmussen were married. Bro. T. Fitzgerald officiating. A kitchen tea was held on Sept. 4.

North Williamstown.—Improved meetings are being held. Successful Bible School anniversary services were conducted on Sept. 3 and 10. Bren. Arnold, K. Jones, Graham and Hunt being the speakers. A concert was held on Sept. 13. Bro. Hunt preached well at both services on Sept. 17. A young lady was baptised.

Melbourne (Swanston-st.)—At morning service on Sept. 17 Bro. P. T. Saunders spoke on the College of the Bible and its work. Bro. Dawson, the president, made reference to the passing of Sister Jeannie Huntsman on Sept. 12. She had been in membership of the church for many years. Sympathy was expressed with the bereaved. At night Dr. Hinrichsen preached an interesting sermon.

Warrnambool.—After three weeks' leave of absence Bro. Ball has resumed his labors. During his absence Bro. K. Morris and Bro. Brehner (Baptist) gave interesting and helpful addresses. The work is promising, and church organisations are thriving.

Red Hill.—On Sept. 10 Bro. A. R. Dow spoke at each service, his messages being greatly appreciated. L. E. Baker is continuing in full-time appointment. Breaking of bread meetings and gospel meetings are well attended. Average attendance at C.E. meeting is over 20.

Moreland.—Bro. R. L. Arnold was the speaker at both services on Sept. 17. The evening meeting was conducted by a number of the young men of the football team and Bible class. An appeal is being made for £150 for the building and general funds of the church.

Gardiner.—At morning service on Sept. 17 Bro. H. J. Patterson spoke on "The Holy Spirit." Miss Hodgson was received by letter from Gardenvale. There was a good attendance at night, Bro. Patterson speaking on "Is There No Appeal?" A young lady was baptised.

Hampton.—On Sept. 13 the seventh anniversary of the women's mission band was marked by an enjoyable social. Bro. H. G. Norris on the morning of Sept. 17 gave an appreciated address on the College of the Bible. At night Bro. K. A. Jones preached on "A Study in Conscience."

Collingwood.—On morning of Sept. 17 Bro. Barclay, of Palmer-st. mission, gave the address. Sunday School anniversary was commenced in the afternoon, Bro. Baker speaking, having kindly taken the place of the preacher, who is indisposed. In the evening Bro. Brooker gave an illustrated talk to the children.

Fitzroy (Gore-st.)—Bro. Holland addressed good meetings on Sept. 17. In the evening, after the sermon on "Then and Now," a young lady made her confession. Miss Gladys Kerr rendered a solo. Members were sorry to hear of the illness of Bro. and Sister Lewis. Several other members were absent through sickness.

Brunswick.—On Sept. 17 Bro. A. Mann gave an appreciated address in the morning on "Watching." A favorite hymn night was conducted by Bro. Pittman. Attendances at gospel meetings have been better lately, special services being still in progress. Cricket club held a social on Sept. 16 to mark the opening of the season.

Parkdale.—Howard, son of Bro. and Sister Toyne, was badly hurt when hit by a motor car on Sept. 14, but is improving. Sisters Mrs. Alamy and Mrs. Rees are laid aside in sickness. On Sept. 14 Y.P.S.C.E. assisted in weekly church prayer meeting; 21 present. Bro. A. W. Stephenson gave helpful messages to good attendances on Sept. 17.

Preston.—On Bible Sunday, Sept. 10, speakers were Bro. Holland, of Fitzroy, morning, and Bro. A. J. Fisher at night, when an offering for B. and F. Bible Society was received. A brother from Scotland was welcomed into fellowship on Sept. 17. J.C.E. society meetings are well attended, an attractive feature being the singing of choruses.

Oakleigh.—Sept. 3, continued interest in all services, Bro. Mudge being the speaker. In the evening a family service was conducted. Mid-week prayer meeting was led by the D.Y.B. club in a very helpful manner. Sept. 10, very fine meetings, Bro. Mudge speaking. Evening meeting was crowded for a youth service, Scouts and Girl Guides being present.

South Yarra.—Attendance shows signs of improvement. The new hymn book is now in use. In preparation for the fortieth anniversary of the church the exterior of the building has been repaired and painted. Bro. Ladbroke has addressed all meetings for the last two Sundays, on Sept. 17 preaching a convincing sermon on "The Enemy Within the Gate."

Surrey Hills.—The Bible School anniversary services over the last two Sundays were very successful. The addresses of Messrs. R. Clark and Book ("Billy Bunny") were greatly enjoyed. The Bible School concert on the Wednesday

night was also a marked success, and was largely attended. Gratifying interest is being maintained in all departments of the work.

Carlton (Lygon-st.).—Under the leadership of the mission band, the ladies of the church spent a day in sewing for benevolent purposes. Miss Robbins was back on Sept. 17, after absence through illness. Mrs. Cook, from Bendigo, was a visitor at morning meeting. Bro. Ennis preached at night on "Society's Best Character." A young man from the Bible School was baptised.

Carnegie.—Sickness interfered with attendances on Sept. 17. Morning service was addressed by Bro. W. Quirk. In the evening Bro. Shipway's topic was "Are We Saved by Faith or Feeling?" Two young ladies, sisters, confessed Christ. Sympathy has been expressed with Bro. and Sister E. F. Ryall and family in the death of Miss Huntsman, a sister of Mrs. Ryall.

Bentleigh.—Good meetings on Sept. 16. Morning speaker, Bro. Morris, sen. Bro. J. Plummer, sen., preached the gospel. On Sept. 17 Bro. R. Morris, jun., from Brighton, presided, and Bro. D. Plummer addressed the church. Bro. Edwards was evening speaker. Good attendances are maintained at Thursday evening prayer meetings, many brethren giving helpful talks and papers. Sister Holloway is making good recovery.

Middle Park.—On Sept. 10 two young ladies were received into membership. Bro. Westwood's addresses are much appreciated, and good attendances and interest are maintained at all services. On Sept. 17 a gospel address on "Christ's Second Coming" by Bro. Burgin, of South Melbourne, was enjoyed. Bro. J. Hunting has been laid aside by severe leg injury, but is improving. Bro. G. Dowell is progressing well after operation.

Mildura.—On Sept. 10 a young man was baptised. On the morning of Sept. 17 Miss Sharp, of Swan Hill, and Mrs. and Mrs. Barker, of Boronia, were visitors. Members of intermediate Endeavor took part in the children's hour session broadcast from JMA in the evening. Bro. K. Macnaughtan addressed both services on Sept. 17, in the morning on "The Problem of Powerless Prayer," and in the evening on "The Conversion of Saul." Both meetings well attended.

Thornbury.—During Bro. Jackel's absence at Footscray mission the platform was ably filled by Bren. Edwards, W. H. Clay and F. T. Saunders. The choir, assisted by members of other choirs, rendered the sacred cantata, "Faith Triumphant," which reflected credit upon the conductor, Bro. Barber. Bro. Jackel has now resumed. The gospel meeting on Sept. 17 was conducted by young people of the church. Bro. Jackel delivered a powerful message to a large audience.

Box Hill.—On the evening of Sept. 17, at annual church parade of the Rechabite Lodge, a large number of members took part, led by Bro. Reg. Grafton, Chief Ruler, the secretary of the Sunday School. Teachers of the kindergarten held a social evening to say good-bye to three members of their teaching staff—Miss Gill, Miss Scambler and Miss Richards—suitable presentations being made to each. Miss Saunders is making steady progress to recovery after five months in hospital.

Boort.—On Sept. 10 Bro. Hargreaves addressed the morning meeting and gave a fine gospel address at night on "Pilate." Mrs. F. Leach sang a solo. On Sept. 17 Mrs. W. H. Leach, from Gardiner, had fellowship with the church. Sorrow was felt for Bro. G. Goudie in the loss of his brother. Sister F. Leach had to undergo an operation during the week. Bro. Hargreaves delivered the morning address, and at night gave a splendid message on "The Thief on the Cross." A trio was appreciated. On Sept. 6 the young people's league held an enjoyable social.

Malvern-Caulfield.—To celebrate their success in winning the basket-ball premiership Mrs. H. P. Clark entertained members of the team at her home on Sept. 19. Sister Miss Nellie Gray was received by transfer from Brighton on Sept. 17.

There has been much sickness. Sisters Mrs. Herkes, Mrs. File and Miss Jessie Mitchell are back after illness. Sister Mrs. P. Roberts is progressing favorably after operation. Sister Mrs. Corderoy has returned from Mildura. Bro. Lew Milne attended services during a week-end visit from the country. Some have suffered losses by death—Miss E. Mitchell a brother, and Misses Louise and May Wilkins their father. Sister Miss J. Huntsman, one of the earliest members of the church, passed away on Sept. 12. After Bro. Graham's evening message on Sept. 17, a married couple confessed Christ.

North Essendon.—Fine gatherings at all services, and interest well maintained. Bro. F. Griffiths, from the College, occupied the platform during College vacation, and gave splendid messages. The preacher, Bro. R. P. Williams, is doing splendid work by his addresses and visitation. The Kappas had a social at which Bro. Hunt (a former preacher) and the church officers were invited. The club is growing into a fine organization. Phi Betas are having interesting evenings, and growing fast. Saturday afternoons have been given by the men as working bees to repair the fence on land recently purchased in Berry-st. for the erection of chapel in the future. Well-attended meetings on Sept. 17, Bro. R. P. Williams speaking. After his gospel address a young lady and two young men (from the Kappa club) confessed Christ. Mid-week prayer meetings are held in members' homes.

Glenferrie.—Bible School anniversary services commenced on Sept. 3. The morning speaker was Bro. Williams. Afternoon, display by kindergarten and primary departments. Bro. Williams spoke at night on "Dolls and Dogs." Anniversary services were continued on Sept. 10, speakers being Bro. J. E. Allan, morning; Bro. Alex. Wilson, evening. Bro. H. J. Patterson gave the address in the afternoon; cradle roll was called. The Bible School were trained and conducted in special singing by Bro. W. Bower. Sept. 12, demonstration and prize distribution was held; scholars trained by Mrs. Melvor and Mrs. G. Collings. Splendid attendance at all meetings. Bro. Williams was speaker on Sept. 17. A series of special evening services was started, first subject being "The Family Circle." Two senior scholars made the good confession. Miss G. Adams and Mr. W. Laws, shortly to be married, were given a kitchen tea on Sept. 16.

New South Wales.

North Auburn.—Preparations are well advanced for the mission to commence on Oct. 1 with Bro. Eitelbert Davis as missionary. Cottage prayer meetings are being held each Tuesday night with good attendance.

Moeman.—Roy Acland's exhortation on Sept. 10 was based on Rev. 5: 12; his evening subject was "The Hills of God."—On Sept. 17 his morning subject was from Jas. 1: 16, 17; at night it was "A Great Refusal." Mrs. Watkins assisting with a solo. Mrs. Oldfield, senr., who has been laid aside, has improved.

Erskineville.—On Sept. 17 H. C. Stitt spoke on Psalm 23. Seven new scholars came to kindergarten and one to Bible School. There was a very satisfactory attendance at gospel service. "Triumphs of New Testament Church" was the subject of Bro. Stitt's address. The gospel singers rendered three items.

Enmore.—The Dorcas society held a mission afternoon on Sept. 13, when Mr. Leach spoke of experiences in India. Over £10/10/- was received for the mission box. On Sept. 17 Dr. Clem. Verco addressed the church, and Ira A. Paternoster preached at night. Mrs. Hindle and Mr. Chaffer are both ill, and Mrs. Hilder is much worse again. Miss Castles has returned after twelve months in Tasmania.

Lidcombe.—On Sept. 13 a young man confessed Christ. Services on Sept. 17 were well attended, 180 being present at night. Bro. Crossman's subject being "The Universal Kingship of Christ." At a community service in Cronulla picture the-

atre in the afternoon, Bro. Crossman was the speaker. Saturday night cottage prayer meetings in preparation for Jubilee celebrations and mission are well attended.

South Kensington.—A special conference was held on Sept. 12 to pray and plan for a great Gospel mission. On Sept. 17 the Bible School commenced its anniversary. The children, under the leadership of Bro. W. Bagley, sang beautifully. Bro. Wardrop (superintendent of Dundas Boys' Home) spoke in the afternoon, and Bro. Wakeley at night. Two senior Bible School scholars have been baptised since last report.

Lismore.—Attendances at Endeavor meetings have doubled during the last month. The present record is 28. Two social evenings recently organised by the young people resulted in £4/10/- being raised for building fund. Gatherings for breaking of bread have been well attended. There was an average of 80 for August. It is hoped to follow the church's jubilee celebrations with a mission conducted by Bro. E. C. Hinrichsen. After a message on "Buried with Christ," on Sept. 10, two young men confessed Christ.

KESWICK BOOK DEPOT

BOOKS FOR THIS WEEK.

"The Bible and Modern Research," Rendle Short, M.D., B.Sc. (a scholarly and valuable dealing with archaeology, literature and theology), 9/-; "A Scientist's Belief in the Bible," Howard A. Kelly, M.D., 5/3; "The Scripture of Truth" (its origin, plan, science, etc.), Sidney Collett, 5/3.

Also SECONDHAND THEOLOGICAL BOOKS.

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DEATH.

HUNTSMAN.—On Sept. 12, at her residence, 54 Stanhope-st., Malvern, Jane Elizabeth, beloved sister of B. W. (deceased), Frances (Mrs. Ryall), Emily (Mrs. Blamires), Lydia, Elsie and Albert.

IN MEMORIAM.

FRANK.—In loving memory of my dear wife, and our kind and loving mother, who was called to a higher life on September 19, 1932.

A golden gate stood open,

A gentle voice said, "Come";

With farewells left unspoken

Our loved one entered home.

—Inserted by her loving husband, H. Frank, sons and daughters.

JOHNSON.—In loving memory of my dear daughter and sister Florrie, who was called home on Sept. 21, 1922.

Some day with tearless eyes we'll see

That dear face held in memory,

And Christ will link the broken chain

Still closer when we meet again.

—Inserted by her loving mother, brother and sister.

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MONDAY, SEPT. 25, at 8 p.m.

Collection.

Obituary.

(Continued from page 603.)

GIRDLESTONE.—Bro. E. C. Girdlestone passed away at the age of 66 years on Wednesday, August 23. Our late brother became a member of the North, Richmond Church of Christ, Vic., 30 years ago, being baptised by Bro. Hagger. His membership was transferred to Glenferrie in 1916, where he remained in membership until the time of his death. In days of health he was a faithful attendant at church services, and was keenly interested in the work of the church until the end. For the last seven years he was an invalid, and was thus unable to attend regularly, and for some time he was unable to attend at all. Despite incapacity and suffering he remained patient and cheerful, with a firm trust in God and Christ his Saviour. He was ready to answer the call to higher service.—E.L.W.

HOLMES.—On Aug. 14, at Red Hill, Vic., William A. Holmes passed to the higher life at the age of 73. He came to Red Hill with his family 33 years ago. He was associated with the Church of Christ for 51 years. D. A. Ewers baptised him in the Sawpit Lake, Murtoa. Sister Holmes is a niece of D. A. Ewers, and the marriage was made by that respected preacher himself. The golden wedding was in March last. Bro. Holmes served the church as treasurer and deacon with great faithfulness for years. The harvest of his life is seen in the fact that all of his children and some grand-children are members of the church. He leaves a respected memory in the community. The funeral services were conducted by H. A. G. Clarke, first student preacher to the Red Hill church, and a close personal friend, assisted by Les. E. Baker. This was a fitting close to a useful life. He did what he could.—Frank Butler.

LE SAGE.—Joseph Le Sage passed quietly away after a brief illness at Adelaide on Sept. 5, aged 70 years. Our brother was baptised at North Adelaide on Nov. 21, 1920. His life was one of humble, quiet faithfulness. He was rarely absent from the services of the church, and was much respected by those who knew him. In disposition he was generous and sympathetic, and a good friend to the children. A large number of his fellow-workmen and friends attended the funeral service, which was conducted by Bro. H. Gray. He died as he lived, full of faith and good works, awaiting the coming of the Lord Jesus Christ.—Hugh Gray.

SCHACHE.—At Chatswood, N.S.W., on Sept. 2, our honored brother A. R. Schache was suddenly called home. He had been a faithful member of the Church of Christ for 42 years, having been baptised at Surrey Hills, Vic., during the ministry of William Wilson. He and his wife continued loyally with the church there until their return to South Australia. They united with the church at Unley, where all the members of the family were baptised. After a splendid record with that church, they came to Sydney and were among the pioneers of the church at Chatswood, where our brother's practical help in connection with the erection of the first chapel was much appreciated. Later, he served the church as deacon. Chatswood church was planning to honor our brother and sister on the occasion of their golden wedding, which would have taken place on Sept. 12. By his consistent Christian life and loyalty to God our brother commended the gospel to others, and will be greatly missed in the local fellowship. A representative gathering attended the services in the home and at the Northern Suburbs cemetery. We commend his sorrowing wife and family to the God of all comfort and grace.—J. Whelan.

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CORRESPONDENCE.

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

ORDINATION.

The Editor, "Australian Christian."

Dear Brother,—
Bro. Tease thinks that "Bro. Ewers has ably proven that in New Testament days laying on of hands was practised for the setting apart to service preachers, elders and deacons." That in some cases the laying on of hands was practised for the purpose of bestowing spiritual gifts is quite clear in the New Testament (cf. Acts 8: 17-20). That such was practised for the purpose of setting apart to service only is also clear (cf. Acts 13: 3). But that in some cases it was practised at the one time for both purposes, viz., the setting apart to office and the bestowing of spiritual gifts, is clear. Cf. Acts 6: 1-6 for their being set apart to office; but Acts 6: 8 shows clearly that Stephen received special gifts, and Acts 8: 6 proves the same in the case of Philip. Does not Timothy also come under this heading? Bro. Ewers quoted 1 Tim. 4: 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," in this connection, and said, "As the elders had no power to bestow miraculous gifts, the gift referred to was probably in connection with the preaching of the gospel." The laying on of hands here certainly was for the setting apart to office as an evangelist, but 2 Tim. 1: 6 explains the reception of the spiritual gift. Evidently Paul took part in the laying on of hands in Timothy's case. It seems that only when the apostles were present at the laying on of hands could spiritual gifts be bestowed, hence the reason for the sending of Peter and John to Samaria (cf. Acts 8: 14-17). In the writer's humble opinion the difficulty is the inclusion of deacons in the ordination. Bro. Ewers quoted Acts 6: 1-6 in proof of deacons being ordained. Can it be proven that these men were deacons in the sense referred to in 1 Tim. 3: 8ff? The same word may be used, but the word for deacon has a very wide meaning. The seven were chosen for a particular work (Acts 6: 1ff), and they were endowed with special spiritual gifts. Stephen soon became an evangelist as did Philip also, and in Acts 21: 8 the reference to Philip as "one of the seven" seems to suggest that these men were something more than ordinary deacons.

That preachers or evangelists were ordained by the laying on of hands, a ceremony in which the elders of the church took part, can be proven from Acts 13: 1-3 and 1 Tim. 4: 14. But passages such as Acts 14: 23 and Titus 1: 5 make provision for the ordination of elders, bishops or pastors only, deacons not being included.—J. Warren.

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S.A. Sisters' Auxiliary.
The usual monthly meeting, held at Grote-st. on Sept. 7, was well attended. 82 sisters were present, 53 being delegates. Mrs. Jas. Gordon led devotions, and based her address on Psalm 145. Collection for the afternoon was 19/9. Mrs. Sandells gave a most interesting address on her work in the New Hebrides. The president (Mrs. A. L. Heild) thanked Mrs. Sandells on behalf of the sisters. It was decided to send a letter of sympathy to Mrs. Waterman in China, on behalf of the Sisters' Auxiliary, in the sad loss of her husband. Mrs. Jas. Gordon spoke in appreciative terms of the splendid way in which the president had carried out her duties during the year. Mrs. Head suitably responded.

Treasurer's Report.—Receipts for month: Received for Home Missions, £8/2/10; in hand, £16/14/8; total, £24/17/6. Foreign Missions: Received, £4/13/9; in hand, £45/4/3; total, £49/18/0. General Fund: collection, £1/4/10; in hand, £2/12/4; total, £3/17/2. The following sisters have received the home call during the month: Mrs. Ullstrop, Mile End; Mrs. McLachlan, of Owen. The sorrowing families were remembered in prayer.—A. Brooker, Asst. Secretary.

Dr. F. B. Meyer once told how he had been shown a wonderful collection of chrysanthemums, and the gardener said to him: "All these glorious blooms come from a common field-daisy." "I see," said Dr. Meyer. "Chrysanthemum is a field-daisy plus man?" "Yes," said the gardener, "that's it." "And," said the doctor, "a Christian is a common man plus God." That is the mark of a plain good man. He is a man whose loneliness is comforted of God, whose leadership is served by God, whose responsibilities are carried by God, and whose loyalties are sustained by God.

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