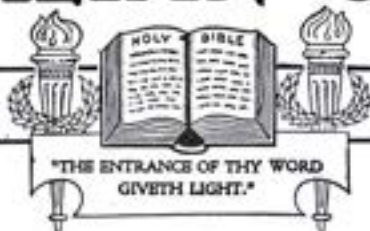


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Sidelights on Our British Conference.

THE annual conference of the co-operation of Churches of Christ in Great Britain, held at Barrow-in-Furness in August, was very successful. "The Christian Advocate" reports large attendances and much interest.

John Wycliffe Black.

One of the Conference resolutions has a special interest for Australian disciples. It was intimated that Mr. J. W. Black, chairman of the General Evangelist Committee, was to leave for Australia immediately after the conference, and the following resolution was carried:

"That this annual conference recommends its delegate, Mr. J. W. Black, to the Christian fellowship of the Federal Convention of the Australian churches meeting at Launceston, Tasmania; sends hearty greetings with best wishes and prayers for the progress and development of the Lord's work in your extensive continent and offers all the brethren in the co-operation an enthusiastic welcome to the second World Convention to be held in the de Montfort Hall, Leicester, in August, 1935."

Mr. Black is now in Australia and must already feel assured of our very cordial welcome, both for his own sake and because his coming will serve to strengthen the tie that binds us to our fellow Christians in the motherland. The reception of fraternal delegates from other countries has become a feature of conferences in recent years. Dr. Miller attended the Barrow conference as fraternal delegate from U.S.A., and Mr. A. C. Watters, M.A., of Dunfermline, was selected to represent British churches at the convention to be held at Pittsburgh, U.S.A., this month. Such interchanges may be of very great value. We confidently expect the presence and addresses of Mr. J. W. Black to be exceedingly helpful to our Australian churches and to the Federal Conference in Launceston.

A forward movement.

The subject of a "forward movement" was well discussed. The need of teaching, pastoral oversight and "Christian sociability" were emphasised. It is evident that the problems which confront us are also faced by our brethren overseas. It was resolved "That in view of the continued good results accruing generally from the intensive missions held during the past year, the confer-

ence urges all churches, especially those which have not yet held such missions, to seek to arrange for them and that the General Evangelist Committee be requested to continue to release their evangelists as far as practicable to lead them and that other suitable brethren be asked to assist in conducting such missions."

A statistical paragraph in the "Advocate" states that the number of churches reporting to the conference was 181, with 16,018 members. This was a decrease of 108 members for the year.

Amongst other important resolutions was one relating to evangelists' pensions: "That a pensions' scheme for the evangelists of the General Evangelist Committee who are eligible be hereby adopted." The scheme is to provide for an annuity at 65 years of age for an evangelist who commences to pay at 25 years of age (40 payments); the amount of which annuity will be £100 per annum. The annual premium is about £13, half of which is to be paid by the evangelist and half by the General Evangelist Committee from ordinary funds.

Resolutions relating to war and unemployment were carried. On the former subject conference affirmed its belief "that war as a method of settling international dis-

putes is incompatible with the teaching and example of our Lord Jesus Christ" and its "conviction that the existence of armaments on the present scale endangers the maintenance of peace."

Our common problems.

Further illustrations of the fact that churches of Christ in Britain and in Australia are facing the same problems are found in the address of the president, Mr. Fred. White. Here in Australia we have many signs of dissatisfaction with a spirit of ultra-congregationalism and aloofness. Without discussion, we note the following suggestions from our British president:

"I fear that in our effort to maintain the purity and integrity of the faith, we have neglected opportunities for association, and national service has been done in spite of us, rather than with us, i.e., of course, speaking of the churches in a representative capacity."

"One of the great weaknesses of our movement, to my mind, lies just here, that our boasted liberty does not always make for loyalty, and you know as well as I do, that if any church for any reason whatsoever cares to back out of financial responsibility, either to the district committee or to the larger committee, there is nothing to prevent any church doing that, and nothing is said, and as far as I know nothing at present can be said, yet the position is intolerable."

The president went on to suggest that one finance committee act for all the various departments of the work of the church, making one continuous appeal. "The long continued depression," he stated, "has revealed to us some of our weakness in the matter of central organisation and leadership, and we are paying the price for such lack of co-ordination."

"Finally, I would like to see some kind of uniformity of worship throughout the churches. . . . I am satisfied with the position we, as churches, take up on doctrinal points, and always have been, but I am not so satisfied that we always use the realm of expediency to the best advantage to make our appeal more attractive without departing by one iota from the things that are definitely fixed."

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THURSDAY, OCTOBER 5, 1933.

Why I Am a Christian Only.

A Broadcast Address by Ethelbert Davis.

Now that Christian unity is a theme of almost universal study, now that a deepening interest is attached to the question of a closer fellowship between Christian people of all nations, a greater importance attaches to the name we wear. Since science has made the world a neighborhood, and since the religion of Christ is making the world a brotherhood, we are more than ever conscious that we need to adopt a fitting and appropriate appellation.

It is claimed by many that it is not the name but the thing itself that matters. Yet it is obvious that to the human mind the name conveys the only adequate conception of the thing designated. The name is a revelation of the thing named. In prophecy our divine Lord was called Immanuel, which means, "God with us." And when we speak of Immanuel we think of Jesus as the revelator of God, God present in our midst. It was the angel who spoke to Mary that called the incarnate Son of God Jesus, which means Deliverer, or Saviour. When we use the term Jesus it connotes to us Saviour. These names are names of distinction, intended to distinguish our Lord in his diverse relationships.

As followers of Christ Jesus it is important what name we wear as expressive of our religious relationship. There is a name by which the disciples of Jesus of Nazareth were known in the first century of the church's history; that is, Christian. In Acts 11: 26 we learn that Paul and Barnabas were at Antioch. "And it came to pass that a whole year they assembled themselves with the church. And the disciples were called Christians first at Antioch." And Peter, in his first epistle, says: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in that name."

There are people who claim that "Christian" is the name followers of Christ should wear today, and who decline to take any other name to designate their religion. The Apostle Peter says: "Let every man stand up in defence of the position he occupies, and give a reason for the hope that is in him."

As those who desire to be known as Christians only it is naturally expected that we give a reason for the things we believe and do. Some of these reasons I now state.

I am a Christian only because that name is a patronymic name. It has reference to the founder of the church and author of our holy religion. A patronymic name is "a name of men or women, derived from that of their parents or ancestors." But the names of states, and cities, and societies, or systems or churches, derived from the founders of these organisms, are also patronymics. Pennsylvania is such a name, and refers to William Penn, the honest Quaker, from whom the state was named. Washington, when applied to the capital of the United States, is another such name. The name "Lutheran" is a patronymic name, derived from the great reformer Martin Luther, who is regarded as the founder of that religious denomination called by that name.

So the name "Christian" is a patronymic name derived from Christ, the builder of the church and the author of the religion of the New Testament. The name "Christian" carries the name of Christ in its own bosom, and as long as there is a people on earth called by that name the author and finisher of the Christian system of faith can never be forgotten (Elijah Goodwin).

The name Christian indicates that I am a follower of Christ. A man is called a Mohammedan because he is a follower of Mohammed. A man is called a Platonian because he is a follower of Plato. So a man is a Christian because he is a follower of Christ.

I am a Christian only because as such I am not compelled to limit or qualify my faith. I do not want to be an "ite," or an "ist," or belong to an "ism." When we begin to qualify our faith we begin to limit it. "Christian" is a universal term, and when we prefix another word to the term Christian we vary its signification, and we become some kind of Christian. Our faith is at once contracted, and the implication is that there are lots of other kinds of Christians who differ from us, and to whom we do not belong.

Supposing that 100 people should become followers of the Christ revealed in the gospels, and should unite with the church he founded, what would they be religiously? Obviously Christians. To what church would they belong? Obviously Christ's church. But a score of them go off and add another name, and another score of them add still another name, and what is the result? Number one group have to explain that they are Christians, but that they differ from number two group. Number two group have to

"I LIVE IN—"

"I do not live in Goshen—
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught
And Phidias carved
And Epictetus wrote.

"Think not my life is small
Because you see a puny place.
I have my books, I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.

"And so I live in Paradise,
Not here."

—Edgar Frank
in "The Christian Advocate."

explain that they are Christian, but not just the same as group three. To have to do that produces confusion and divides God's people into parties. There is a wonderful freedom in that great, big, universal name, and a wonderful unity too. In the name Christian is wrapped up everything that is of the highest interest and importance and lasting value to humanity. This scriptural name for believers expresses more definitely the believer's relationship to Christ, and is less conducive to divisions than any other. It carries with it the implication that our loyalty is centralised in him whose name we wear.

I am a Christian only because as such I can have fellowship with Christians the whole world over. That fellowship I cannot have when I am a Christian plus something else. If I am a Christian only I can have fellowship with every other Christian. But with others wearing other names and subscribing to other creeds I am not granted the privilege of fellowship. We all agree in the things that make us Christian only; it is the plus that shuts us out, and keeps us apart.

The Lord's table is the great common heritage of the whole Christian church. It is the great catholic ordinance to which every Christian should have access. But in some instances, because we are one kind of Christian, and others are some other kind of Christian, and someone else is another kind of Christian, we cannot sit down at the table of our common Lord and celebrate the great memorial of our common redemption. Though we believe in the same God; though

we love and serve the same Lord Jesus Christ; though we are redeemed by the same precious blood; though we accept the same Bible; though we claim possession of the same Spirit, and though we belong to the one body, the church, it is what I am not to the particular groups that excludes me from fellowship. It must have been a consciousness of this that led Benjamin Beddome to write:—

Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free
Are one in Christ their Head.
Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.
Thus will the church below
Resemble that above,
Where streams of pleasure flow,
And every heart is love.

The name "Christian" permits of fellowship and unifies as no other name ever can. It is catholic, broad and all-inclusive. Other names are peculiar, narrow and exclusive. Under no other name can the followers of Christ become one as Christ and the Father are one. Significant indeed in this connection are the words of John Wesley: "Would God that all party names which have divided the Christian world were forgotten." Martin Luther spoke with prophetic insight when he said, "I pray you leave my name alone, and do not call yourselves Lutherans but Christians. Who is Luther? My doctrine is not mine. I was not crucified for anyone. Paul would not that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it fit me, a miserable bag of dust and ashes, to give my name to the children of Christ! Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians after him from whom our doctrine comes."

George Whitefield said: "Would that all the names of the saints of God were swallowed up in that one name 'Christian.'" Weight is given to the following words, coming as they do from the pen of Albert Barnes: "It is the most honored name that can be conferred on mortal. It is not that we belong to this or that denomination that that honor is conferred. It is that they are Christians, that this is their peculiar name. This binds them all together, a name which rises above every other name. It is a bond to unite in one family all those who love the Lord Jesus."

God's people will get together more, and will worship, and pray, and love together; God's people will know what brotherhood, and fellowship, and service, and conquest mean when we give up human names, and wear the name of Christian only.

I am a Christian only because it is the name that honors Christ. If I were asked, "To what church do you belong?" I could say that I belonged to any one of well over a hundred different religious bodies, all of which, in name at least, divide the honor between Christ, and someone, or something else. In days like these it is the central things we need to emphasise. It is Christ whom we need to exalt. It is Christ to whom everything must point.

A traveller in the Alps says that one Sunday he was in a town on the Italian side of the Alps. In the afternoon he walked up the mountain behind the town. All the way up the side of the mountain there were grottoes in which there were different representations of the progress of our Lord from the judgment hall to the tomb. The figures were carved life size in stone and wood. Each figure had one hand extended, pointing to the summit of the hill. When the traveller reached the summit there was a church building there. He pushed the door open and walked in. All around the building were images of the prophets and apostles. Up in the dome, at the

top of the building was a large image of the Saviour. The remarkable thing was that all the statues had their fingers pointing upward. One naturally looked up to see what they were pointing to. All round the church building were the words in Latin, "Moses and all the prophets spoke concerning him." Moses stood with the tables of the law in his hand and pointing upward. Isaiah had a scroll in one hand, and on it was written: "The Lord hath made to rest on him the iniquity of us all." Jeremiah had a scroll in his hand, and on it was written: "Behold and see if ever there were sorrow like unto my sorrow."

What a wonderful conception! All the prophets, and all the apostles united in pointing to the exalted Christ. That is what we want to do to-day: make everything—name, ordinances, worship, life, and everything else in the church point to the uplifted Christ of the church. What a witness it would be if every Christian were pointing to Christ and honoring him alone.

Christian Endeavor.

J. K. Martin,

President Hobart District C.E. Union, Tas.

The Encyclopædia Britannica states that "Christian Endeavor societies are for the promotion of Christian life amongst the young people, and for making these members useful in the service of God."

True to Name, "Christian."

The name is true to the work of the organisation. It is Christian in ideal and in endeavor. It knows no class or national distinction, is found in nearly all countries of the world, and is supported by almost all the Protestant churches.

It is intensely in earnest to Christianise according to the ideals of the New Testament service. The great motto which it bears on its banner is, "For Christ and the Church."

Those eligible for active membership are members of any church who are willing to sign the pledge. Those who are not members of the church can become associate members. The pledges are repeated at the monthly consecration meeting in which there are demanded personal loyalty to and belief in Christ, that they will pray and read their Bibles every day, support the work and worship of the church, and engage in some active service at the meetings and out in the world.

While primarily a spiritual organisation, it provides social activity for its members.

It is intensely a young people's organisation. While that is so, there are many older folk with a keen spiritual desire and interest in the young people; these are mostly Christians who have grown up with the societies and know what Christian Endeavor means.

Its Founder and Growth.

It was first commenced by a Congregational minister, Francis E. Clark, in Portland, Maine, in 1881. From this centre it spread throughout America across the water to England and other countries in Europe, then throughout the world. Its growth is very interesting, and testifies that it is of God. The issue that concerns us is how it grew in our own land.

The earliest records of Christian Endeavor in Australia show that in 1881 two members of the second society formed came to Australia and brought their pledges with them. They interested the pastor of the Wharf-st. Baptist church, Brisbane, and a society was formed. Societies were shortly after this formed in New South Wales, Victoria and South Australia.

In 1891 the New South Wales Union was

I am a Christian only because that name, as I have shown, honors Christ and unifies the people of God. There were many religious parties when Christ came into the world, and each party had its respective religious cognomen; but the church which Jesus built was intended to embrace the good of all parties, hence this new, catholic body should be called by a truly catholic name, which alone would apply to the members of this body wherever found. When a Jew allied himself with Christ in his church, he was to wear the name Christian. When a Gentile allied himself with Christ in his church he was to wear the name Christian. The great family title of Christian designated the people of God without any accompanying or qualifying terms.

The name Christian is broad enough to take in all who love our Lord in sincerity and truth, and yet narrow enough to exclude all who deny him. And since the basic creed of the Christian religion is not doctrinal but personal, the name "Christian" expresses in the fullest degree that our life is not centred in a doctrine but in a divine person—the Lord of glory.

formed, the first convention being held in March, 1892, at which 19 societies were reported with 856 members. In 1892 Dr. and Mrs. Clark started on their first Endeavor tour around the world. They visited Hawaii, New Zealand, Australia, China, Japan, India, Egypt, Spain and Great Britain. In April, 1893, Australia formed her United Society of Christian Endeavor, this being the forerunner of the present "National Union," and in 1894 Australia suggested an organisation of World Alliance of Christian Endeavor. The suggestion was approved in June, 1895; this was the beginning of the "World Christian Endeavor Union." The first society was formed among the aborigines of Australia at La Perouse, New South Wales, in October, 1894. In 1896 the New Zealand Christian Endeavor Union was formed.

In 1904 the second visit of Dr. Clark was made to Australia and New Zealand. Arriving at Auckland on February 23 and leaving Fremantle on April 11, he held meetings in the cities and country towns in the Commonwealth, where great enthusiasm prevailed.

The statistics of the Endeavor Union of Australia and New Zealand reveal the growth of that organisation. In 1926 there were 1,838 societies and 44,420 members. In 1928 there were 2,100 societies with 50,322 members. In 1931 there were 3,754 with 72,825 members, with a world membership as last reported of 4,000,000. These surely speak volumes for themselves.

Though beginning in a small way, confined to one church, to one city and to one state, it soon spread abroad into other lands. The spiritual casing which held its birth would soon be no longer able to contain it. Soon it spread throughout the United States of America, its seed producing plants with flowers whose fragrance filled the world. Within the last three years the increase has been between six and seven thousand every year.

It is as wide in its purpose as the Christian Empire; world wide in policy as Christ's evangelism; wide in programme as the consecrated enthusiasm of the church.

Purpose and policy.

"The purpose is, first, world evangelism, organized and personal; then world citizenship, active in every community and country; then world peace, inspired and regulated by world brotherhood.

"Its constitution is in nearly every country and for all classes; its pledge is in nearly every language, and for all Christians; its converts in every zone and of all colors; its graduates in all fields and under all creeds. In fifty years it has trained twenty million young people who have girt the world with holy influences. A recent traveller in the East stated that three hundred missionaries on his tour had graduated in this school. To-day there are 80,000 Christian Endeavor societies in the world, with 4,000,000 members. There are 60,000 Endeavorers beneath the Southern Cross, all pledged participants in its practical purpose. Surely here is a world of youth unified in one society. The international character of this great movement was manifested in its World Convention at Berlin in 1930. In one session of conference 24 nationalities sat side by side, when one dreaded to contemplate war, but where he dared to contemplate peace.

"The programme of Christian Endeavor is at once interdenominational, inter-racial and international. More undenominational enterprises are supported by this interdenominational society; more inter-racial intimacies are fostered by this unbiassed organisation; more international goodwill is expressed by this world-wide movement than by any other society which boasts a youth of fifty years. In principle it is rigid, but in programme it is flexible and adaptable because it is spiritual.

"The policy of Christian Endeavor is to recruit, train and develop Christians for world service, hence it has more members in more societies than in any other youth society. It always works to remove misunderstandings and misapprehension from all classes; to beget mutual respect and affection in all creeds; to promote esteem and intercourse with all countries. In short, it works to create an atmosphere favorable to interdenominational peace and international goodwill. I wonder are we yet seized with the bigness of the task. If we are we must admit that narrowness, suspicion and bigotry must go. We must be persuaded that such a universal policy is possible to triumph over all accidents of birth, class and color. It is a policy which contemplates a world Saviour through a world church. While the world is undergoing convulsion and revolution, we claim that the church cannot remain static; it must be a Christian endeavor to rise in divine dynamics to challenge and change this new age."

S. Varco Cocks relates an interesting thing which happened at the Berlin Convention, where 35 nationalities displayed their flags. "Dr. Poling called that those flags which had been presented three nights previously should be again brought to the platform. This done, the audience rose to its feet in great expectancy, but not great enough for the incident which followed immediately. I waved our Australian flag immediately under the dais on which Dr. Poling was standing. He reached down and requested me to give him my flag, which he took and waved high above the other flags of other nations. Then came a moment of unforgettable emotion, for this happened, and no one had planned it; all the flags changed hands, and our enemies of yesterday took our flags, and we took their flags and waved them beneath the spell of the cross. Surely this is a challenge to the young nations of today to pray that "men shall brothers be the wide world o'er."

The Best Message of Founder.

"Dear Fellow Endeavorers,—I beg you in Christ's name to hold always to the fundamental principles of Christian Endeavor: private, personal devotion, pledged loyalty to Christ and to the church to which you belong, pledged personal acknowledgment of Jesus Christ in the weekly meetings, pledged service to Christ and our fellowmen in every form of suitable activity, and fellowship with all who love our Lord Jesus Christ.

"Keep to these broad principles and expand the work along all proper lines, remembering (Continued on page 635.)

South Australian Conference.

Theo. Edwards.

The 49th conference of Churches of Christ in S.A. commenced with the Sisters' Conference on Sept. 22. Following splendid rains the bright sunshine was conducive to large gatherings and happy fellowship.

John Wycliffe Black.

The chief attraction at the conference was the presence of Bro. John Wycliffe Black, of Leicester, England, President of the World's Conference of Churches of Christ. He arrived by aeroplane from Perth at Parafield aerodrome on Wednesday, Sept. 20. He was welcomed by a company of brethren, amongst whom were Bro. W. Morrow, Vice-president of the World's Conference, and Bren. Wiltshire and Langlois, who had enjoyed the privilege of being entertained in Bro. Black's home at Leicester.

A brother, 71 years of age, of striking personality bespeaking a sunny Christianity, enthusiastic, humorous, full of energy, possessing the spirit of youth, he soon found his way into the hearts of old and young alike, and kept the people on the tip-toe of expectancy throughout the conference. Though participating in the social and political life of his people, he stands four-square for the gospel "once for all delivered to the saints," and jealously guards the landmarks which the fathers have set. His first appearance in conference gatherings was to convey a greeting to the Sisters' Conference. His first message was to the preachers' fraternal, when out of a very ripe experience he spoke of the importance of the office and things essential to a successful ministry.

An alderman of the City of Leicester, and at one time a member of the House of Commons, Bro. Black was given a civic reception by the acting Lord Mayor and Mayoress of Adelaide (Alderman and Mrs. Cain) in the Mayoress' parlor on Saturday morning. Some 80 brethren and sisters accepted the invitation to attend, and over a cup of tea appreciated greatly the courtesy of the Lord Mayor and the simplicity and sincerity of his welcome to our distinguished brother.

C.E. Rally.

The annual C.E. rally was held on Saturday night, Sept. 23. The seating capacity of the Grote-st. chapel was fully occupied. Banners and the shield won during the year were presented by the secretary, Bro. John Turner. The incoming chairman, Bro. F. Hollams, was introduced by Bro. Theo. Edwards, retiring chairman. Music was provided by the West Suburban C.E. choir (Bro. Geo. Cox conducting) and Messrs. C. Ferris and C. Bissett, A.L.C.M. Miss S. Storer recited the scripture, and Bro. Geo. Fitzgerald delivered an inspirational message.

Conference Sermon.

The conference sermon by Bro. Black was preached on Sunday afternoon, Sept. 24, in the Adelaide Town Hall to a large gathering. The subject, "God's Building and Ours," stressed the necessity of recognising the divine plan and building not alone for time but for eternity. Grote-st. choir, conducted by Bro. Will Watson, and the male quartette provided special singing.

Business Sessions.

The business sessions of conference commenced on Monday morning, Sept. 25, and continued till noon on following Wednesday. A resolution was passed by conference that next year the time be extended to a full three days. The president, Bro. Harkness, occupied the chair.

Greetings were received from the Sisters' Conference, Federal Conference Executive, Conferences of Victoria, New South Wales and Western Australia, from the College of the Bible Board of Management, Bro. A. R. Main, and E. G.

Warren. The president welcomed the missionaries present—Miss Cameron, Bro. and Sister Sandells and Bro. A. A. Hughes—also Dr. Ray Killmier and Bro. Campbell from Western Australia. Bro. Black responded, and gave greetings from the English brethren.

Application for admission to the union was made by the churches at Kensington and Exeter. Both were admitted, but in connection with the church at Exeter the following resolution was carried: "That this Conference of Churches of Christ cordially welcomes the church now meeting at Exeter into the Churches of Christ Union, but owing to the close proximity of its present place of worship to the church at Semaphore conference affectionately recommends the church meeting at Exeter to take into consideration as early as possible its removal to and establishment in Largs."

The church and Sunday School Building Extension Fund report indicated that during the past three or four years the gifts to the fund had been small and not commensurate with the importance of the work undertaken by this department. Most of the churches who had obtained loans were meeting their obligations, while the interest account of the others had further accumulated during the year.

President's Address.

Bro. J. Harkness, in a very fine presidential address, "Evangelism," basing his remarks upon the great commission, asked the potent question, "Has the church lost its power?" He referred to the work of our pioneer preachers—Stephen Cheek and M. W. Green, self-taught men but powerful in debate. He commended the preachers of the present, but declared there was a call to which all should respond and assist in rousing a spirit of enquiry.

At the noon hour the president and Mrs. Harkness received the delegates, and had a pleasant word with each. At the table fraternal greetings were received from the Congregational Union by Mr. Ash, and from the Baptist Union by its president.

Foreign Mission Discussion.

Practically the whole of the afternoon session was contrary to programme given over to the consideration of the Foreign Mission report. There was a full attendance of delegates and members interested. Two proposals were submitted: (1) That Bro. and Sister Anderson be recalled from China; (2) That reinforcements be sent. It was a challenge to the faith and belief of the brethren in missions. The discussion drew forth some magnificent utterances, and lifted the sense of duty above mundane things, made sacrifice a privilege, and projected faith far beyond the range of human sight. It was decided to recommend that reinforcements be sent.

Appreciation was expressed at the magnificent response of the churches to the appeals for funds. Practically every church contributed more than last year, and in some cases doubled the amount. Under the new F.M. financial agreement South Australia was allotted £2,500 toward that amount, and the churches in eleven months contributed £2,391/13/9—a splendid effort.

Bible School Work.

Little time could be given to the excellent report presented by the Bible School Department and the kindergarten display arranged by Mrs. Will Beiler. The first Sunday in May had been observed as Children's Day and special services held. Five schools had participated in the broadcasting service by S.A.D. There are 21 young worshippers' leagues among the churches. Representatives had attended both the northern and southern conferences. Conferences on Bible

School work had been conducted by H. Gray and B. W. Manning at Berri, and on King's Birthday at Murray Bridge, speakers being Will Beiler, A. Manger, L. G. Hudd, Mrs. Beiler and Theo. Edwards. Teacher training schools were held during May and June. Lectures on first principles, church history and the art of teaching were prepared by Bren. H. Gray, J. Wiltshire and Theo. Edwards respectively; 83 schools with 670 students entered and took the course. A kindergarten class for teachers and workers was organised, and continues under the very able leadership of Mrs. Will Beiler. 16 schools are participating, with an average attendance of 46. 510 scholars entered for Sunday School examination. The flying squad, under the direction of Bro. W. F. Matthews, kept the department in close touch with the schools, and was able to render valuable assistance. An address by Bro. A. A. Hughes, following the report, on "The Demands of Youth," was a very fine message, provocative of thought and personal examination.

The Bible School demonstration in Adelaide Town Hall is one of the great conference gatherings. The seating capacity of the hall was occupied. On this occasion the efficiency shield and diplomas won by students of the training class are presented. Last year for the shield Unley tied with Maylands. This year the shield has gone to Unley. A combined choir, and orchestra conducted by Bro. Langlois, rendered sweet music. Two action pieces, "The Church and the Bible School" and the "Hope of the World," were presented by the schools at Norwood and Queenstown respectively. The retiring chairman, Bro. A. Manger, was on behalf of the department presented with a copy of the Scriptures by the incoming chairman, Bro. Theo. Edwards. Bro. Wycliffe Black delighted the great crowd with his young people's message, "The Race of Life." By a show of hands the following resolution was carried: "That this meeting, representative of many thousands of young people and workers for the good of the young, believing gambling to be inimical to the moral and economic good of the community and youth in particular, very emphatically protests against any increased facilities being given for the promotion of this evil in our State. It would accordingly implore the Government and Members of Parliament to reject entirely any recommendations to that end made by the Royal Commission and about to be submitted to Parliament."

General.

Consideration of Executive and Home Missions Department report, with addresses from Home Missioners, engaged the attention throughout the second day. The Social Service Department is the only department not given the opportunity of demonstrating during conference. As a result of a notice of motion the matter is to receive consideration by the Home Missions Committee during the year.

The fact that this conference was said to be the forty-ninth led to a discussion which resulted in the Home Mission Committee being requested to make an extensive evangelistic campaign during 1934-5 to celebrate sixty years of therabouts of co-operative evangelistic effort by the Churches of Christ in this State.

The State paper, the "Challenge," managed by Bro. H. Gray and edited by Bro. Theo. Edwards, has a circulation of 950 copies monthly, and assists the various departments to bring their aim before churches in the State. It was commended to the brotherhood.

The men's forward movement, with a central committee formed of one representative of the churches in the district groups, assisted missioners and found opportunity for making more efficient the man-power of the churches.

Statistics and Finances.

In the year there were 367 baptisms. The membership now stands at 8,359, an increase of 113. There are 1,037 Sunday School teachers and officers, and 7,025 scholars—an increase of 8 teachers and 25 scholars. 190 scholars were baptised dur-

ing the year. The total number of scholars who are members is 1,454. C.E. reports indicate 811 members of the Y.P.S.C.E., 248 intermediates and 1,259 Juniors—an increase of 164. The churches raised approximately £14,395 for all purposes.

The financial statement showed receipts to have been £2,374/17/6; expenditure, £2,433/7/-. Promised subsidies unpaid amounted to £610/6/6 as against £616/16/7 at July 31, 1932. The annual offering totalled £716/15/3, being £85/8/3 less than last year. The sisters splendidly contributed the amount of £89/16/-. The late W. J. Cooper bequeathed to the committee a small estate, which realised the sum of £183/18/7.

Proposed Forward Movement.

Unsuccessful attempts were made during the year to secure the services of Bro. E. C. Hinrichsen for a series of special missions. Delegates indicated a great unrest about the lack of a forward movement, and a motion to inaugurate a special evangelistic fund for mission purposes only, after a lengthy discussion was carried.

Bro. A. E. Illingworth provided a spiritual feast in his devotional address on "Changing the Outlook."

During the afternoon Bro. E. H. Randall (Murray Bridge), E. J. Miles (Gawler and Williamstown), W. N. Bartlett (Moorook), G. Rootes (Goodwa and Victor Harbour), R. Hillford (Nara-coorte), and F. Hollams (Central Eyre Peninsula) told of the work in their respective fields.

College of the Bible.

In the absence of any representative of the College Board, Bro. A. E. Illingworth very ably placed its claims before the delegates. Bro. I. C. McCallum supported him, and former students made a strong appeal to the delegates for support. Appreciation of the faithful service of the Principal, A. R. Main, was expressed.

Foreign Mission Rally.

The day closed with the Foreign Mission rally in Grote-st. Bro. W. A. Russell was introduced as incoming chairman, and he presented the retiring chairman, Bro. John Turner, with a copy of the Scriptures. Bro. Sandells, who was crowded out of the afternoon session on Monday, presented the claims of Pentecost Island. Miss Cameron presented "Facts About India," and Bro. A. A. Hughes in his address, "India Today," transported his hearers to that land, and revealed its progress, needs and possibilities under sustained missionary effort. Mile End choir and male quartette provided music for the evening.

Departmental Reports.

Wednesday morning was devoted to the consideration of departmental reports, the passing of resolutions and the reception of deputations from the S.A. Prohibition League and the Protestant Children's Homes. The C.E. Department report indicated an increasing interest amongst the members. The 25th anniversary of the union was celebrated by a series of rallies and the presence of Bro. I. A. Paternoster, a former president.

The training committee, which governs the class conducted by Bro. H. R. Taylor, B.A., and J. Wiltshire, reported a successful year. Two of the young men, F. H. Manning and H. E. Paddock, had entered the College at Glen Iris. Another, Bro. Banks, was in charge of the church at Fullarton. Appreciation was expressed of the splendid class conducted by Bro. W. C. Brooker at Queenstown, and a class conducted under the auspices of the committee by Bro. A. C. Killmister, B.A., at Port Pirie. Bro. H. R. Taylor, B.A., and Theo Edwards had conducted an institute at Port Pirie during the year. Diplomas were presented to F. H. Manning, H. E. Paddock, and the Misses Y. A. N. Nesbit and V. Jones.

A new department, brought into existence to take the oversight of the young people's clubs, is the Y.P. Department. The constitution was presented, and the report indicates that it governs

four associations—girls' basket ball, cricket, tennis and football. The aim is to maintain a high standard of clean, healthy recreation for the young people of our churches.

Prohibition and Social Service Department.

Regret was expressed at the retrograde step in America. Attention is being given to the demand made by wine producers for increased facilities for its sale. The Churches of Christ Band of Hope Union has been very active. Enterprise Colony has passed into the hands of the government, which has transferred the lease and provided the settlers in equipment to the value of £250 per man. The committee retains the privilege of nominating settlers and the spiritual oversight of the colony. The committee was represented on the committee for the suppression of gambling. Bro. F. M. Glover is our representative on the board controlling the Protestant Homes. Sister Mrs. Bond continues her splendid work of visiting hospitals. An appeal was made to the brotherhood for financial assistance to help the committee to lease a few blocks in West Terrace cemetery to assist needy members to avoid the necessity of burying their deceased relatives "in common ground."

A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down.

—Edwin Markham.

Expressions of regret at the near departure of Bro. J. Wiltshire were voiced; his presence and help will be greatly missed by the churches in the State. The following resolution was carried unanimously: "In view of the contemplated removal of Bro. J. Wiltshire from this State, this conference desires to place on record its great appreciation of the valuable services he has rendered to the churches of the brotherhood and to other movements, and we pray God's richest blessing will rest upon him in the new sphere of work in which he will be engaged."

Officers and Committees.

The following officers and committees were elected:

Past President, J. Harkness.
President, H. Gray.
Vice-president, E. W. Peet.
Secretary, H. J. Horsell.
Treasurer, F. P. Langlois.
Assistant secretary, Will Beller.
Home Missions Committee.—A. E. Illingworth, R. E. Moxop, W. Morrow, T. E. Yelland, F. Hollams, M. Jacobs, A. C. Rankine, G. D. Wright, H. R. Taylor, Theo. Edwards, A. McGlasson, C. H. Verco, W. C. Brooker, J. T. Train.
Foreign Missions Committee.—H. W. Beer, G. T. Fitzgerald, T. P. Richardson, W. A. Russell, J. Turner.
Church and S.S. Building Committee.—H. J. Horsell, T. E. Yelland, G. D. Wright.
Bible Schools Committee.—Theo. Edwards, A. Mauge, W. N. Blackmore, J. Dixon, C. L. Johnston.
Training Committee.—H. P. Manning, John Turner, H. R. Taylor.
Social Problems Committee.—A. G. Brown, W. Green, A. McGlasson, Jas. Gordon, W. F. Matthews, R. N. Tippett.

Nominations Committee.—H. J. Horsell, H. R. Taylor, G. T. Walden, T. E. Yelland, H. Gray.
C.E. Committee.—Don Beller, R. W. Knight, Theo. Edwards.

Representatives to S.A. Alliance.—Jas. Gordon, J. F. Train, W. Green.

Representatives to Council of Churches.—E. A. Riches, J. Wiltshire, H. R. Taylor, T. E. Yelland.

Representatives to Protestant Homes.—T. M. Glover, E. W. Peet, Mrs. W. Lyle.

Resolution and Pronouncement Concerning Gambling.

This conference of Churches of Christ looks with grave apprehension upon the growing disposition of many people towards gambling. It believes gambling to be an unqualified destructive vice, inimical to our national, economical and moral well-being; it is often the instrument of lawless men for the impoverishment of the youthful and unwary, and is an instigator of dishonesty and distrust, wherever permitted to operate.

At this time the conference lifts its voice in most emphatic protest against the proposed legislation about to be brought before Parliament offering further accommodation to this vice. It believes that the proposal to give the racing clubs the privilege of licensing bookmakers is repugnant to the sense and moral ideals not only of the churches which we represent, but of every man and every woman who wishes well to the State. The Commission has declared the bookmaker a lawbreaker; therefore to grant him an extension of his liberty is contrary to all jurisprudence; it is tantamount to giving the thief who has forced one lock of the store the key of the strong-room. This recommendation of the Commission is not consistent with either its findings or its professed principles of virtue.

Conference also affirms that the extension of the totalisator, as recommended by the Commission, would be a damaging mistake, and to add to this the liberty of the private sweepstakes, is to extend the mischief until not a boy or girl leaving our schools and entering upon the vocations of life would be safe.

Accordingly conference pleads with Parliament for the sake of the well-being of the people placed in trust with them to reject summarily these three recommendations.

Resolution.

This conference of Churches of Christ respectfully urges the Government to use every available means to create in the minds of the young people of our State the ideals of true citizenship in such a way as will build up a strong public sentiment against the gambling evil, which is undermining our national foundations. This conference pledges the hearty co-operation of the constituent churches.

The Closing Rally.

An Adelaide conference would not be complete without the great conference tea and a great Home Mission rally. The floor space of the Town Hall is covered with beautifully decorated and well-laden tables, provided by the sisters. It is the place of a very happy fellowship, which does not decrease with the years. Parents met there, and the children are following in their footsteps. Tottering old age can be seen, and the cry of the infant heard about these tables. It is a feast of good things. Not a bit less successful this year than formerly. The inspirational meeting that followed included the introduction of the new president, Bro. H. Gray; the presentation of a copy of the Scriptures to the retiring president, Bro. Harkness; anthems by the Maylands choir; an address by the most recent addition to the preaching staff, Bro. Fitzgerald; and an enthusiastic message by Bro. Wycliffe Black which nearly made the great audience register a vow that it would be present at the World's Convention at Leicester in 1935. Maylands choir, led by Bro. Langlois, provided the music. Miss Gray, daughter of the president, sang a solo.

The Home Circle.

Conducted by J. C. F. PITTMAN.

GOD DOES CARE.

God, in his infinite wisdom, created mankind;
To this creation he gave a mind.
He gave his Son Christ, a Saviour for all;
God does care, he watches lest we fall.

This mind we'll use Christ's mission to help fulfil,
In loving obedience we'll do God's will;
We must strive to help day by day,
God does care, he will strengthen as we pray.

To man, woman or child, there's time to decide,
Shall it be truth, falsehood, good or evil side?
We may choose darkness, bloom or blight,
God does care, he will help us seek the light.

Christ is Saviour, Truth and Light,
If we seek him there'll be no blight;
He invites us to bring our burdens, he may help
bear,

God does care, or we could not leave them there.
We all have sorrow, disappointment and pain,
Tenderly God gives more sunshine than rain;
He is willing our trials and griefs to share,
God does care, or he would not answer prayer.

—Eva C. Carver.

JUST LIKE HARRY.

"Harry," called Claude, "wait a moment."
Harry stopped.

"Going to the game this afternoon?" asked
Claude, as he came up to Harry's side.

Harry shook his head. "Not this time," he
smiled.

"Why not?" demanded Claude.

Harry was silent a moment. "Have you seen
our minister lately?" he asked finally.

"No," replied Claude, "I haven't."

"Well," continued Harry, "he looks more worn
and tired than I've ever seen him. I'm on my
way to the parsonage now, to ask him if he
wouldn't like to take a long drive to the country."

"And miss the game!" exclaimed Claude. "I
can't understand you. All the fellows will be
there."

"Not all of them," replied Harry with another
smile.

The minister was unusually weary. Old Mrs.
Allen, who was recovering slowly from an attack
of pneumonia, had summoned him three times in
two days. He had officiated at four funerals dur-
ing the week, and he had been going regularly to
the hospital. Two of his church members were
there—Milton Ray, who had undergone an opera-
tion, and Mrs. Hastings, who had been injured
by a fall. Neither of them must be neglected
now.

Someone knocked, and the minister went to
the door. In front of the house was Harry's auto-
mobile, and there, facing him, was Harry himself.

"What would you think of a drive to the
country, just you and I," began Harry with one
of his smiles. "It's a beautiful day, and mother
has packed us a lunch, so we won't need to come
back until we are ready."

The minister's tired face brightened.

"I'd like it," he replied simply. "I've had so
much sadness and anxiety the past week that
to get away from it for a few hours would be
better than medicine."

A moment later they were driving down a coun-
try road. The air was soft, the sun sent down
its warm, bright beams, and in the delight of it
the minister forgot his weariness, and the many
calls upon his time and strength. After they
had driven many miles, they came to a quiet
spot. Harry stopped the car, and they both
alighted. There was a large, flat rock near by,
and on it Harry spread mother's lunch—sand-

wiches, sugar-coated cookies, potato salad and
fried chicken.

"Refreshments are ready," he called out gaily.
"Harry," said the minister, as they sat to-
gether, "I never in my life tasted a finer lunch,
and isn't it peaceful here? I didn't know I was
so tired, until I got away."

Harry nodded. "I knew it," he answered
gravely; "that's why I am here."

But he did not tell him of the game he had
missed with the boys. It did not matter. His
beloved minister had already lost his tired look,
and that was what counted—which was just like
Harry.—S. H. Martin.

A PRAYER IN THE OPEN AIR.

Lord, I thank thee for the open air and the out
of doors. I thank thee for hills and lakes and
deep forests and the level plains. I thank thee
for the breeze and for the sun and even for the
rain when it sings its song on the roof above
my head.

I give thee thanks for the sturdy health by
which I can enjoy all the wonders of the open
air. I thank thee for eyes with which to paint
pictures on my memory, for ears by which I can
enjoy the concerts of the woods, for a sense of
smell by which the odor of damp, cool forests
and of freshly ploughed earth can delight me.

I thank thee for the friends with whom I can
roam the fields and camp beside the streams. I
thank thee for those who ahead of me have
learned to love the beauties of thy natural world.

Enable me to love nature without marring her
beauties. May I respect the nest of a bird as
much as I would the home of a human mother.
Grant that I may never kill the animal citizens
of the fields and woods, except from necessity,
and even then may I never do it without a pang
at heart.

Grant that something of the beauty and purity
of the out of doors may come into my life and
remain with me forever. In the name of the
Christ who had nowhere to lay his head, except
in the open air. Amen.—P. R. Hayward.

GOOD READING.

"We must learn to select good reading matter,
worth-while books, articles, papers and maga-
zines. We want to read that which is inspiring,
that which will better us, by helping to build
better and higher ideals. We read for knowledge
and information; we want a true picture, a fair
one. We must turn away from trashy literature,
that which is degrading, that which poisons our
mind, and hold to that which is good."

CAUGHT.

A clever lawyer, addressing a class of aspirants
for legal honors, sought to impress them with
the necessity of carefully weighing the exact
meaning of words or phrases used by a witness.

"For example," he said, "suppose I told you
that three frogs were sitting together on a log,
and one decided to jump off, how many frogs
do you think would be left on the log?"

"Two!" cried the class.

"Wrong," corrected the lawyer. "The frog I
specially referred to only decided to jump off. He
didn't jump."

THE BRIDE'S CREED.

Aisle.
Altar.
Hymn.

The Family Altar.

J. C. F. P.

Monday.

Wherefore do ye spend money for that which
is not bread? and your labor for that which satis-
feth not? hearken diligently unto me, and eat ye
that which is good, and let your soul delight it-
self in fatness.—Isa. 55: 2.

A figurative expression to denote that many
were endeavoring to derive comfort and susten-
ance from doctrines which could give neither.
Spiritual blessings come from God alone.

Reading—Isaiah 55.

Tuesday.

Then shall thy light break forth as the morn-
ing, and thine health shall spring forth speedily;
and thy righteousness shall go before thee; the
glory of the Lord shall be thy reward.—Isa. 58: 8.

There appears to be here an allusion to the
Exodus, when the angel of God and pillar of the
cloud removed to the rear, in defence of the
Israelites pursued by the Egyptians. So Jehovah
will protect his own.

Reading—Isaiah 58.

Wednesday.

The sun shall be no more the light by day;
neither for brightness shall the moon give light
unto thee; but the Lord shall be unto thee an
everlasting light, and thy God thy glory.—Isa.
60: 19.

A prophecy concerning the glory of the church.
The writer appears to rise from the considera-
tion of the church militant to the church tri-
umphant, in which state peace, honor and happi-
ness shall be perfected.

Reading—Isaiah 60.

Thursday.

For Zion's sake will I not hold my peace, and
for Jerusalem's sake I will not rest, until the
righteousness thereof go forth as brightness, and
the salvation thereof as a lamp that burneth.
—Isa. 62: 1.

In regard to the glory and prosperity of the
church, which has been definitely foretold, Isaiah
resolves, as a prophet of Jehovah, to perform his
part faithfully. He will work for no personal
interest, but for Zion's sake and Jerusalem's he
will deliver the message whilst life shall last.

Reading—Isaiah 61.

Friday.

In all their affliction he was afflicted, and the
angel of his presence saved them; in his love
and in his pity he redeemed them; and he bare
them, and carried them all the days of old.—
Isa. 63: 9.

The prophet reviews God's mercies to Israel.
He was their Saviour, suffering with them and
redeeming them. "The angel of his presence
saved them."

Reading—Isaiah 63.

Saturday.

As one whom his mother comforteth, so will
I comfort you; and ye shall be comforted in
Jerusalem.—Isa. 66: 13.

Another prophecy concerning the blessings of
the church. "As one whom his mother comforts,
when he is sick or sore, or upon any account in
sorrow, so will I comfort you; not only with the
rational arguments which a prudent father uses,
but with the tender affections and compassions
of a loving mother, that bemoans her afflicted
child when it has fallen and hurt itself, she
may quiet it and make it easy, or endeavors to
pacify it after she has chidden it and fallen out
with it."

Reading—Isaiah 65: 17—66: 2.

Sunday.

For my people have committed two evils; they
have forsaken me the Fountain of living waters,
and hewed them out cisterns, broken cisterns that
can hold no water.—Jer. 2: 13.

The blessings accruing to the worship of
Jehovah are here contrasted with the miseries
associated with the worship of idols.

Reading—Jeremiah 2: 1-13, 31-37.

Prayer Meeting Topic.

October 11.

A PROMISE.

(Matthew 18: 15-20.)

H. J. Patterson, M.A.

A promise! Yes; and it is a promise not made by one who is likely to fail in the keeping of it. "Where two or three are gathered together in my name, there am I in the midst of them." A promise it is, but not without conditions. Too often we tend to blame God when we ourselves are to be blamed. We have not observed the conditions of the contract or promise.

Conditions.

The first of the conditions is a gathering together. Here is the divine sanction for a prayer meeting, or indeed for any meeting of Christian people. In conversation with a man who once was in intimate association with a congregation, I was told with perfect candor that one cannot be as good a Christian and not meet with others of like faith. It is not often that the non-church-goer will so state the case, though it may be patent to all others in the church. The writer to the Hebrews urges that we do not forsake the assembling of ourselves together. The day of Pentecost and Acts 12: 5 make the practice of the early church quite clear.

"But I can worship at home, and when I take a week-end trip to the country, I can there worship God." Yes? But do you? For most people it is not true. Gather together.

"In my name." Not a name but the name. All mighty works such as are recorded in Acts were done in the name. "My name," said Jesus, and so when Peter said, "In the name of Jesus of Nazareth rise up and walk," and when Paul said, "I charge thee in the name of Jesus Christ, come out of her," there was instant response. So a condition is a gathering in the name.

A Promise.

"There am I." No specially priest blessed and consecrated bread is needed. We do on the Lord's day have communion in the bread and wine as Jesus asked, but Christ is in any meeting where folk are gathered in his name. The promise is reassuring. Make it yours for the next meeting of believers. This, like all promises, needs to be used. Spurgeon told the story of a poor woman who had sent to her a money order. She was in great distress and went to that very friend, asking a few shillings. "Why," said the friend, "I sent you money yesterday, by an order in a letter?" "Dear, dear!" said the poor woman, "that must be the letter I put behind the looking-glass!" "So," said Spurgeon, "there are lots of people who put God's letters behind the looking-glass, and fail to make use of the promise which is meant for them."

A Present Reality.

It is not a mere symbolized presence that I must look for. "I am there," said Jesus. Whether it be that meeting in the home or a palace or a cathedral, if so be that it is a place where folk are gathered in the name of Christ they may be sure of his presence. I can link this promise with another like unto it in Matthew 28: 20, when in concluding the giving of the commission to the disciples he said, "Lo, I am with you always, even unto the end of the world." He is with me as I meet with my brethren, and if I walk in the name of Christ and as a Christian he goes with me. There ought to be no promise so prized as this one. Do you avail yourself of the privilege of meeting your Lord?

TOPIC FOR OCTOBER 18.—"THY GOD—MY GOD."—Ruth 1.

Our Young People.

Conducted by WM. GALE.

HOW TO TEACH RELIGION TO THE CHILD IN THE HOME.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22: 6.

Little Miss Mary Jane, age four, sits up in bed with a cheery smile. "Mother, is this our Sunday School morning?" And if it is: "Goody! Let's all hurry and get dressed."

Mary Jane goes to Sunday School, accompanied by her family; wearing her favorite frock, carrying her pet toy. She is eager to go.

Why is this little miss so eager for Sunday School? How have her parents succeeded in establishing such an interested attitude toward the church and things religious in the heart of their little pre-school child?

Life's Fundamental Habits.

The mother is the teacher during the first five years; when the child is forming the fundamental habits of life, she is the little one's most constant companion and guide. These earlier habits, over which the mother has so much influence, are not purposely or consciously formed. They constitute habits of feeling or habits of attitude toward different people and different situations. Since these habits are unconsciously formed they can seldom be corrected in later life.

How Habits are formed.

The parents' task in guiding their child begins at the very moment he enters this world, for his habit formation also begins at this early stage. But not only does he need help in establishing habits, during his first few years of life, but he also needs guidance in redirecting his bad habits.

1. Satisfaction in an Experiment.

One way is by obtaining a pleasant result or a feeling of satisfaction in an experiment. For example, the tiny baby cries and immediately gets attention from his mother and perhaps from his entire family. This attention is the pleasant result. The next time that he demands attention he will cry again, and if he still succeeds, he will try it more frequently until it becomes a habit so ingrained that he develops into a whining, "spoiled" child. To be the centre of attention and the cause of excitement is one of the most predominant desires of an individual, and a child will go to extremes to satisfy this desire.

This method of habit formation can be applied readily to religious training in the home. If the child is permitted to secure attention by participating in family prayers, by singing simple religious songs for entertainment, by being rewarded with a Bible story or picture, he will gain satisfaction from this religious training and it will become a habit. He will secure satisfaction in attending Sunday School by being permitted to wear his favorite suit and to carry his pet toy. These are means of habit formation by obtaining a satisfactory result.

2. Repetition.

A second method by which a habit is formed is by repetition. Upon obtaining a pleasant result from an act, the act is repeated. If, when it is repeated it continues to cause this pleasantness, it will continue to be repeated until after a considerable amount of repetition it becomes such a habit that it can seldom be unrooted and is done almost involuntarily without any thought or consideration. For example, the first time the young child ties his own shoes, his mother praises him and makes it a point to tell his daddy when he returns from work. The next day the child again ties his own shoes, and is rewarded by praise. Perhaps from then on his shoes are tied without praise, and it becomes such a habit that as an adult he does it almost without thought.

The method of repetition in the formation of religious habits is also very applicable. By praying every day, by repetition of Bible stories and by daily practising religious principles in the home, prayer and religious training become permanent and desirable habits. Or, as Mary Jane did, by continually attending Sunday School the habit is formed.

3. Imitation.

A third way of establishing a habit is by imitation. The mother has a vital task here, for as the child's most constant companion during his first five years, she affects and determines the child's future by what she does and by what she says. For example, if the child sits down at the table fully expecting to eat everything on his plate, including spinach, and his mother leaves hers untouched—that child is going to suspect spinach from then on!

If the child is constantly surrounded with a desirable spiritual atmosphere he will respond favorably. For example, if there are brightly colored Bible pictures hanging on the wall in his room, if the Bible is placed on the best table and used frequently, if the child has several Bible story-books of his own, if his parents continually practise religious principles in the home—the child will form his own religious habits and attitudes by imitating his parents and his home surroundings.

How to Deal with Bad Habits.

The mother, in addition to helping her young child form desirable habits, must also help him break his bad habits. All normal children have bad habits, and these habits must be redirected during the child's early life, or they will become permanent in some undesirable form.

There are three methods used to redirect bad habits.

The first is by substitution. For example, young children often slap other people or things. This act may be redirected by opening the child's hand each time and showing him how to stroke or pat the object instead. This is substituting a desirable act for an undesirable one. The mother must have enough originality to be able to think of a profitable substitution in redirecting an undesirable activity of her small child.

The second method by which an undesirable habit is redirected is applying an unpleasant result to an act. To be ignored is one of the worst punishments for some children. For example, little Billy suddenly refused to eat his food at meal times. After seeking advice, Billy's mother was told to ignore him, and after she had finished her meal to just leave the table and tell Billy he must stay there until he finished. The suggestion was tried, and Billy responded by asking: "Mother, I haven't even touched one bite yet, aren't you worried at all?" Billy finished his meal that day and has caused very little trouble at meal times since then.

The third method is to remove all probable causes of the undesirable trait. If a child has the habit of removing all of the books from the bookcase, a simple cure is to lock the bookcase. If he refuses to eat his meal just because he wants to play with his toys, the simplest cure is to take all distracting toys from the room.

The parents may redirect their child's bad habits by substituting a desirable act for the undesirable one, by applying an unpleasant result of the act, and by removing all probable causes of the habit.

The parents of the child have more power in determining his destiny through habit, than does any outside influence; for they are his guides and companions during those first five years of life when habit formation is so important.—"The Lookout."

Here and There.

A mission conducted by W. L. Ewers and E. V. Saintry is planned to begin at South Kensington, N.S.W., on Sunday, Oct. 8.

In response to the letter in last week's issue regarding the persecuted Hebrew Christians, we have received £5 from Mrs. C. J. Lilburne, of Ballarat, Vic.

We received the following telegraphic message on Oct. 2:—"Please correct statement 'Australian Christian.' Black arrives Hobart October 19, by arrangement executive, Launceston.—Jack Martin."

The following telegram from Toowoomba, Qld., reached us on Tuesday morning:—"Pouring rain; crowded meeting; three confessions; nearly 200 on ordinary services in thirteen months.—Hinrichsen."

Early reports received of the College annual offering are encouraging, satisfactory increases being recorded in several places. Church treasurers will help by remitting the offering promptly, so that a full report may be made at an early date.

On Tuesday morning we received the following telegram concerning the special effort conducted by Bro. F. E. Buckingham at Kalgoorlie, W.A.:—"Mission closed Sunday; seven splendid weeks; forty-three decisions for mission; great meeting Sunday; over one hundred pounds thank-offering; many prospective converts.—Wilcox."

At the annual conference of churches of Christ in Great Britain in August a sympathetic and appreciative resolution was carried relating to the work of the late Sir Joseph Verco, of Adelaide. By another resolution it was decided to place on record high appreciation of the character and work of our late Bro. Stephen P. Ludbrook, of Sheffield church.

By the time this reaches our readers, the great movement towards Launceston will have begun. Already, indeed, many have started from distant States. The Federal Conference of Churches of Christ will be followed by the Australian C.E. Convention. The T.S.S. "Nairana," due to leave Melbourne next Wednesday afternoon, is to carry our Conference representatives.

At the Anglican synod at St. Arnaud, Vic., last week, it was resolved:—"That, in view of the social, political and economic evils which accompany gambling, synod forbids the use of any form of gambling in raising funds for church purposes, and calls on the clergy and laity to do all in their power to prevent the use of such methods for charity." The mover (Canon Betts) referred to what he called "ecclesiastical swindlers," and said that gambling was the greatest evil.

The Victorian C.E. convention held in Melbourne last week was very successful. Perhaps the most arresting of the celebrations was the "procession of witness" in which 2,000 members of the Victorian Christian Endeavor Union marched from Alexandra-ave. to the Exhibition Building on Saturday afternoon. Led by the band of the Melbourne City Mission, and by the president-elect (Mr. F. J. Wood) and the acting secretary (Mr. A. H. Muller) of the union, the members marched six abreast along the streets, special permission having been obtained from the City Council. A great junior rally was held in the Exhibition Building.

Readers of Victorian papers of last week read with interest the announcement that, through the generosity of Messrs. A. M. and G. R. Nicholas, the main building at Wesley College, Melbourne, is to be remodelled and enlarged, and four new blocks of buildings are to be

erected, at a cost of over £100,000. This munificent gift is highly appreciated and most praiseworthy. It stands in a noble succession. It may be that some day—in the not distant future, we trust—some members of churches of Christ whom God has greatly blessed will by a great gift to our College not only free it from the burden of present debt but raise it to the standard which will make its future secure and so enable it to be continuously a blessing to the work. That would be no mean investment, and it would also be a worthy memorial.

Our New South Wales Foreign Missions Committee, in conjunction with the Chinese church of Sydney, met in the latter's building on Sept. 19 to honor the memory of Bro. Wm. Waterman. The initiative came from those to whose land our brother gave his labor and life. The conference president was in the chair. The suggestion that the vacant outpost was a definite "call" received the assent of all present. Members of the Chinese church assisted in the service. Anthems were rendered by Auburn choir. Bro. P. J. Pond, B.A., gave a thrilling account of our brother's early call to missionary service. Bro. J. R. Leach spoke of student-day associations. The instrumentalists rendered "The Dead March," and Bro. H. M. Arrowsmith led in prayer. The Consul-General (Mr. W. P. Chen) sent the following message: "I much regret that I am unable to be present with you this evening to honor the memory of a missionary who has spent his life in the service of the Master. Knowing at first hand the value of the missionary movement in foreign fields, I feel sure your departed brother goes to reap his just reward. His monument will be in the hearts of those who have profited by his Christian teachings."

Do we tend to become inured to horrors, so that the stories of great calamities leave us unmoved? How were we affected by the crowded cable news in last week's newspapers? Following are some of the disasters reported. In Mexico a hurricane caused death and injury to many hundreds and rendered some thousands homeless and foodless. In an earthquake in Italy 15 were killed and many injured. A terrible earthquake occurred in China. It is estimated that at least 7,000 Chinese were killed or injured in three earthquakes in the Mouhsien and Heisulchow districts, where thousands of houses collapsed and great fissures opened, engulfing residents. Investigators consider that the calamity was the worst of its kind for 100 years. Floods in the Yellow River have caused terrible loss of life and property this winter. As a result of reports from all the affected districts, the Nanking Government claims that about 50,000 persons have lost their lives, 2,000,000 have been adversely affected, and 1,000,000 are starving in the flood areas this winter. Five relief commissions and a large army of field agents, assisted by aeroplanes, rushed relief to the destitute. Dare we let imagination dwell?

Since the Federal ministry sought to persuade the people that it never had the thought to send a punitive expedition to Arnhem Land, there has been considerable confusion as well as change. It was announced that the Minister for the Interior, instead of sending police, was intending to use a small party of experienced missionaries to capture the murderers of Constable McColl. The Church Missionary Society and the Methodist Mission Board were said to be co-operating. It was stressed that the services of Mr. T. T. Webb, a Methodist missionary, would be most valuable in such an expedition. But Tuesday's paper reported Mr. Webb as saying that the proposal was one that he would not entertain for a

moment, as it was absolutely impracticable and conceived by people who had not the faintest idea of the conditions the party would have to face. The plan would not succeed, and it would be next door to suicide for those who took part in it. It seemed hardly reasonable to think that the missionary societies had changed their views so suddenly and that they would ask him to do police work. None of us can wish murder to pass unpunished. It is a relief to think, however, that more humane methods of treating aborigines are contemplated than at first were mooted.

At the invitation of the Victorian Young People's Department, over sixty Bible School superintendents and secretaries sat down to tea in Swanston-st. lecture hall on Sept. 25. The wives of the members of the committee, under leadership of Mrs. W. A. Kemp, had charge of the catering, and prepared one of the nicest meals arranged by the Department. The chairman of the committee, Mr. Keith Jones, presided over the meeting. Mr. Giles, B.Sc., Dip. Ed., was the principal speaker of the evening. His subject was "Practical Ideals for a Sunday School Worker." Mr. Giles opened on a high spiritual plane and created the atmosphere for all that followed. His message was a very practical one, being largely methods drawn from the State School system and applied to the Sunday School. Mr. B. J. Combridge paid a fitting tribute to Mr. R. T. Pittman, B.A., Dip. Ed., and Mr. Ralph Gebbie, B.A., for their work as editors of our Austral Graded Lessons. Mr. Pittman suitably responded. Mr. W. Gale outlined the state efficiency and increase campaign which will run from Oct. 1 till Dec. 3. Mr. Patterson, M.A., with the aid of lantern slides, told of the summer camp conferences conducted by the Department, and appealed for school leaders to send their young people to these functions to be trained in Christian leadership. All appreciated the opportunity to get together and think about and pray for our great youth work.

COLLEGE NOTES.

Numbers of the students continue to enjoy success in their gospel work. Since last notes were published, there has been a total of twenty-six confessions in response to gospel messages by the students.

The student body is practising a little self-denial by doing without butter for a fortnight. The money usually spent for butter per fortnight will be given to Foreign Missions.

The chairman of the College Board, Bro. R. Lyall, the principal, A. R. Main, and the secretary, F. T. Saunders, expect to attend the Federal Conference at Launceston.

The annual sports' day at the College will be held on Friday, Oct. 27. It is always a great day in college life, both for the student body, which competes in the various sporting events, and for the large company of friends who gather to enjoy the programme of sports and the fellowship of the students and faculty.

On Saturday, Oct. 28, a garden fete will be held in the College grounds. The fete will be under the direction of the women's executive, who are asking different groups of churches to be responsible for the various aspects of the fete. It promises to be an outstanding day in the experience of our Melbourne churches.

The South-eastern Suburban Football Association presents a medal each year to the fairest and best player in the association, who is selected on the votes of the umpires for the season. The medal this year was won by Mr. M. T. Laurie. Last year the honor went to Mr. F. C. Hunting. The South Camberwell Club gives a trophy each year for the fairest and best player. Mr. Hunting has won this trophy for three years, and Mr. Laurie wins it this year.—T.H.S.

News of the Churches.

Victorian News-letter. A. W. Connor.

In the religious world the biggest event of the month was the assembling of the Presbyterian Church of Australia in Melbourne. The editor has given readers a splendid resume of the discussions on questions of creed and doctrine. Two sayings remain with me in the debate over the resumption of negotiations for union. A speaker said, "I have not a passion for enlargement, and the creation of a great church, but I have a passion for Christian fellowship and for a spiritual force." In regard to the past in which so many gloried, he said, "We are not going to break with the past, but we are not going to be anchored to it." Both of these seemed to have a message for a wider constituency. One big thing did not get the headlines of those mentioned: that was the wonderful aerial medical service of the Australian Inland Mission. This had become a truly national work, and there was a proposition to merge it in a greater organisation. Ground is being covered that meets the needs of our people in the far interior that is most praiseworthy, and a stronger organisation would be a welcome aid in what is a national need.

In our own ranks we are glad to report that several of our volunteer missions, using the H.M. tent, have been solidly successful. The two exchange missions between Thornbury and Footscray and their preachers have been a splendid bit of work, and will be followed by others. One church has arranged to repeat a plan, successful last year, in which a dozen of our preachers give a night to a special theme.

The Social Service rally, with its wide fellowship, and the "Front Rank" effort among our schools, is evidence that we are trying all ways "to save some." The two words "efficiency" and "increase" in the latter campaign indicate its wise aim. All will wish it success.

Our pilgrims will be crossing the water to Launceston soon, full of expectation, and those who cannot go will follow with interest the meetings, and hope for big things for Tasmania from the conference, as well as a new vision in our Federal work. We hope to get some echoes of it here.

I have noted in my letters at times generous gifts made for religious and other objects. The latest is a generous gift of many thousands to help rebuild Wesley College, given by the Nicholas brothers of "Aspro" fame. This will make possible a great advance in their educational work. Our own College would be happy to receive a great response to their appeal.

Victoria.

Dunolly.—All services are well attended. Bible School anniversary practices have commenced. A boys' club is being formed. J.C.E. and S.C.E. are making good progress with their rallies.

East Kew.—At the annual business meeting the following deacons were elected: Bren. Collings, Harding (sec.), McDowell, Washbourne (treas.), Waters, York. Bro. Ingham notified the church that he would not stand for re-engagement as preacher.

St. Kilda.—Bro. and Sister Paterson and family, returned from Bendigo, have been welcomed. A text has been put over the platform by Bro. W. Flynn. Oct. 1, Bro. Smith preached at night. Oct. 2, second night of community singing, Bro. B. Mitchell leader. The church learned with regret of the passing of Sister L. Sharp, an earnest worker.

Bet Bet.—On Sept. 27 the ladies of the church conducted an Australian tea; the sisters' treasury will benefit by about £6. Good meetings on Oct. 1, Bro. Blachoff speaking. During September two were added by letter. Mrs. Bryant is seriously ill in Dunolly hospital.

Swan Hill.—On Oct. 1 very successful anniversary services were held. Bro. A. H. Pratt conducted the singing, and gave an illustrated address at 3 p.m. on "Anis," and at 7 p.m. on "Grandfather's Clock." A young lady visitor from Prairic confessed her Saviour.

Carnegie.—Sunday, Oct. 1, was the first of the S.S. anniversary services. Splendid singing by the school, under leadership of Bro. J. Tinkler. Large congregations for the day. Good addresses from Bren. W. T. Atkin and A. A. Hughes. Three were received by faith and obedience at morning service.

Gardiner.—Bro. Patterson spoke morning and evening of Oct. 1. College offering amounted to £35. A very successful evening was held on Sept. 26, under the auspices of the combined clubs, Bro. F. Lewis giving his delightful lantern lecture on "Australia's Wondrous Birds and Animals."

Preston.—In a "fellowship race," to raise funds to reduce liability on building, auxiliaries are taking active interest. A concert arranged by the mothers' club was held on Sept. 26, proceeds being devoted to building fund. Last Sunday night the annual cricket club service was conducted.

Newport.—Oct. 1, good meetings, Bro. Taylor's exhortation was appreciated. Bro. Everett spoke at night. Sister Kendall sang a solo. Cottage prayer meetings are held regularly. After several months' visitation to a sick man, his confession was taken after prayer meeting on Sept. 26. Several members are sick.

Drumcondra.—On Sept. 24 Bro. R. A. Banks spoke at night on "The Folly of Unbelief." Children of Hand of Hope entertained Mr. Banks at a happy birthday party on Sept. 25. Fair meetings on Oct. 1. At breaking of bread three were received by letter. At night Bro. Banks' address on "The Message of the Cross" was impressive.

North Richmond.—On Oct. 1 the mutual improvement society held its anniversary. The young men took prominent part in both services. Bro. Sparks gave appropriate addresses. All regret the passing, after brief illness, of Sister Miss Morgan. For many years she was a constant worshipper at the Lord's table. Sympathy is extended to those who mourn.

Middle Park.—At morning service on Sept. 24 Bro. Westwood gave an earnest address on the Bible College. Good attendance at gospel service. Sister B. Matthews rendered an enjoyable solo. Offering for Bible College to date, £6/11/8, a considerable increase on last year's. Bren. J. Hunting and G. Dowell were welcomed after illness. Sister M. Candy is progressing well after operation. Practice for Bible School anniversary has commenced under leadership of Bro. Les. Brooker.

Parkdale.—The orange appeal made by Y.P.S.C.E. on Sept. 24 resulted in 69 being brought for distribution to the sick and those in need. Members and friends of P.B.P. held a pleasant social on Sept. 26 under leadership of Bro. Les. Brooker. On Sept. 27 a "snowball" afternoon was held at the home of Sister Mrs. Bryce, sen. A number of the members of the C.E. attended the Melbourne Convention. For Oct. 1 Miss A. Allamby, supt. Y.W.L., thoroughly organised the eighth anniversary service of the league. Bro. Howard Earle (Castlemaine) gave splendid messages. College of the Bible offering, £1/4/- to date.

Carlton (Queensberry-st.).—On Sept. 10 Bro. A. A. Hughes' visit and interesting talk on the work in India were enjoyed. Oct. 1, fair attendance at worship. Bro. E. Martin, of the College, gave a very helpful address. There were four visitors from Kamiva, including Mrs. H. L. Williams. Offering for College of Bible was taken. The church regrets that Bro. Thomas Loy has passed away in China.

Brunswick.—On Oct. 1 Bro. Pittman gave a helpful morning message on "Receiving Fulness." Sister Ivy Johnson was welcomed back after illness. At night a Scouts' service was held. Members of Second North Carlton Boy Scout Troop attended. Bro. Pittman gave an appropriate message. Two delightful solos were given by Master Allan Small. Attendances lately have been encouraging.

Chelsea.—On Oct. 1 Bro. F. T. Saunders visited in the interests of the College of the Bible. Bro. J. Methven preached at night. Bro. C. Hannis, one of the church office-bearers, met with a street accident in the city last Thursday morning. He was admitted to hospital and passed away. He was laid to rest in Cheltenham Cemetery on Saturday morning. Deepest sympathy is extended to the bereaved.

Castlemaine.—On Sept. 17 Bro. Simms was the speaker. In the morning his subject was "Faith"; evening, "Prayer." On Sept. 20 a mission-box was packed for New Hebrides. Prior to their departure for Melbourne Bro. Andrews and daughter were presented with tokens of esteem by the members. On Oct. 1 Bren. Byard and Simms were the speakers. Bro. Earle attended C.E. Convention in Show Week.

Ormond.—Sept. 17, fair attendances at morning service. At night the teachers had charge of the service. Sept. 24, the Lord's Supper was observed in the evening, Bro. Baker speaking on the Supper. Oct. 1, C.E. anniversary, Bro. Dudley gave a fine message at worship on "The Victory of Faith." Bro. Jones spoke well in the evening. Splendid attendances at gospel services the last three Sundays.

Melbourne (Swanston-st.).—Meetings on Sunday, Oct. 1, were well attended, and Bro. Gibson's sermons morning and evening were much appreciated. Sympathy was expressed to families of Mrs. F. L. Mitchell and Mrs. Alex. Wilson in their bereavements. College offering so far comes near £25, and on previous Sunday the debit on church account was paid off by special contributions.

Cheltenham.—A happy spirit prevails. Meetings are encouraging. On morning of Oct. 1 the church welcomed Bro. Ray Barnett, returned from extended tour abroad. Bro. E. Paddock, of the College, exhorted on "Complete Sanctification and Sacrifice." In the evening Bro. A. Broske preached from 1 Sam. 25: 21. Bro. Val. Wolf has taken charge of the music, and the choir has entered a new era of joyful service.

Shepparton.—At Bible School anniversary services on Sept. 17, Bro. Howard Earle, of Castlemaine, was the preacher for the day, and distributed prizes at anniversary concert on Monday following. Mr. Frank Young trained the children, whose singing was much appreciated. On Sept. 24 the morning exhortation to a good attendance of members was given by Bro. Andrews, and the gospel message by Bro. Funston, of Bendigo.

Ballaarat (Peel-st.).—On Sept. 24 the Bible School anniversary was celebrated. Bro. Combridge, of Dawson-st., led the school in special singing which was greatly appreciated. Bro. J. E. Allan spoke at the afternoon gathering, and Bro. J. C. Thomson addressed the meeting at night. On Tuesday evening teachers and scholars had tea, followed by entertainment and distribution of prizes. Mr. J. Price brought the programme to a close with cinematograph pictures taken on his recent trip abroad. On Oct. 1 the C.E. with Dawson-st., paid their periodical visit to the jail and conducted a service.

(Continued on page 635.)

Foreign Missions.

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

CONTINUE IN PRAYER.

"No temptation in the life of intercession is more common than failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month, and then, receiving, as yet, no definite answer, straightway we faint and cease altogether from prayer concerning it. This is a deadly fault."—J. H. McConkey.

A request for prayer, received from India, reads: "Pray that the Christians, by their lives of consecration, may be an influence for good, and that they may be an example of Christ's power to save. Especially pray that the co-workers (i.e., the preachers, teachers, Bible-women, Indian nurses and doctors) may be blessed in their work; and that they may bear faithful and true witness; and that their lives may be Spirit-filled."

ENCOURAGING NEWS FROM SHANGHAI.

We have just received a letter from Dr. Carleton Lucy. The report for the half-year ending July 31, 1933, states that 130 meetings were held, 216 addresses given. Number of scholars in school 300; average attendance 260; present number of church members 51. Bro. Hu Sin-Wu, principal of the school, reports:

"300 pupils and a teaching staff of 12. A farewell meeting was held in honor of Mr. and Mrs. Cameron on March 7. When the school closed for summer on July 4, a graduation ceremony was held and attended by directors, teachers, students and students' families; an assembly of more than 400 persons. Dr. T. H. Lee, one of the school directors, distributed certificates to the 54 graduates.

"As regards the church, with the Lord's glory we secured Mr. Chen Gin-Wung as our honorary preacher. (Mr. Chen was a professor and vice-president of Nanking Theological Seminary.) The number of both attendance and inquiry has been increased every service. By the blessing of our Lord our work may obtain bigger progress and bear better fruits. Please pray for us. Whenever you have time favor us with your instructions about the work, which will be very much appreciated."

We are sure that all our readers will be glad to know of the good work being done at Shanghai under Bro. Hu's leadership. Miss Voong Tsi-Ying, our Shanghai Bible-woman, on account of an injury has spent much of her time in hospital. She has been able to see some of the church members who live near by. She writes: "While I was in the hospital I did some little work. I preached the gospel to the patients near to my bed. Among them were two girls aged 14 and 16 respectively. Every day I taught them to read the Scriptures. One patient promised me to play false no more, and persuade her husband to believe the gospel. When leaving the hospital two of the patients gave me their addresses, and asked me to see them. I may lead and help them to believe in the Lord."

CHINESE PUZZLES: A SOLILOQUY.

Every heart has felt a kindred sense of loss on receiving the news of the passing of Will Waterman at Huellichow; every heart holds the same loving sympathy for the wife and two little girls; every heart will yearn with a real desire to share the burden of their grief; and from the depths of all hearts there goes up to heaven a puzzled, Why? Some will give up the puzzle, and be content to wait until eternity reveals the answer. Others will try to find some answer now, feeling that maybe there is here some indication of the will of God for us and our Foreign Mission work.

Some have probably decided that this is the end—that with definite finger God is directing us to relinquish Huellichow. There were some—a minority certainly, but minorities are sometimes right—who strongly opposed entering this field. And when we entered trouble began. At the end of twelve months Bro. and Sister Garnett had to return. Within a year of going out Nurse Masters withdrew to marry and settle in Australia. After only three years Bro. and Sister Waterman had to return through his illness. Civil war eventually drove all our workers out. On returning to Australia the illness of little Bruce Killmer developed, preventing their return when the way opened up two years later. The Andersons last year almost broke down under the strain and loneliness, and were only saved by the return to Huellichow of Bro. and Sister Waterman. In spite of the approval of six doctors Bro. Waterman was again attacked by illness, and on July 17 was called to be with his Lord.

Were the minority right? Was it a mistake to enter this field? Having entered, should we go on in spite of all difficulties? Or should we withdraw even at this late date? It's a Chinese puzzle, all right. And is this last affliction another indication from the Lord that it were better never to have entered the field, and that we ought to withdraw? Some think so, no doubt—but others are not so sure.

What of the other side to the puzzle? Sometimes a puzzle can be worked out by turning the other side up—as we used to do with our picture blocks as children when we got stuck. Well, there is this—Huellichow is not the only field from which almost indispensable workers have been taken. Dr. Shelton could ill be spared from Batang, but no one suggested evacuation. James could have been ill spared from the young church at Jerusalem; Moses could have been ill spared as leader of God's great host—yet when these were taken no one seems to have thought of giving up because of that. Then another thing—the work was not Bro. Waterman's nor is it ours; it is the Lord's. It must be done, whether Bro. Waterman, or we, or any other does it is not the essential thing so long as it be done. We have called this field "our China," but that does not give us the right to say for ourselves whether the work shall be laid down or carried on—it is not "our" China really; we only entered it for the Lord. A worker has been called to higher service, but the Lord's work is still waiting to be done in Huellichow. No one said it was a mistake for Australia to share the task of the Great War; no one said we ought to withdraw

because thousands were sacrificing their lives. The task was there, and must be done, be the cost what it might.

Well now, perhaps we can see a little more clearly. The Lord has called one worker from the field, but he has not thereby called all workers away, thus leaving the people without a chance of finding Christ. On the other hand there are increasing signs that God is blessing the work mightily. The Lord said, "Go, preach the gospel to every creature." And though he called Bro. Waterman from that bit of work to a higher, he still says to us, "Go, preach." Is not our business to accept his appointment, share the sorrow of loss with the dear ones left, and to seek divine guidance, not as to whether the field should be left or no, but as to who shall go to fill the gap so that the Lord's "Go, preach," may still be carried out?—A. J. Ingham.

THOUGHTS.

"God's promises stand sure through every crisis in life."

"In any crisis, the best course is to put self aside and look to God."

"Prayer brings us into contact with divine wisdom and power."

FOREIGN MISSIONARY OFFERINGS

From Victoria

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All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.A.

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Religious Notes and News.

THE SPIRIT OF CHRIST IN INDIA.

"If the people of our land," says the Indian "National Christian Council Review," "are stirred to-day, as never before, over the evils of untouchability and if they are now doing things for its abolition which would have been impossible to think of two or three generations ago, is it not in a real measure due to the witness of those pioneers who, actuated by the spirit of Christ, went to these despised people and served them in lowliness and love? If in India there is emerging a new sense of the worth of the individual apart from considerations of the caste or community to which one belongs, is it not again due to what Christian people have been doing to exemplify in their lives, however imperfectly, the great teaching of Jesus Christ about the value of human personality?"

PREPARE FOR PEACE.

"If the nations wish to preserve peace they must prepare for peace and not war," said Ald. J. R. Firth, at a meeting of the N.S.W. Council of Churches held on Sept. 5. The following recommendations of the International Relations Committee were under discussion:—

(1) That the Council of Churches records its opposition to any increase in Defence Department expenditure, as such by one nation inevitably leads to increased armament expenditure by all nations, and as inevitably, to war.

(2) This Council advocates as the truest means of defence the encouragement of international understanding and friendship, by

- (a) The lowering of tariff barriers, and
- (b) The cheapening of international travel and of international means of communication.

"Before the last war," Ald. Firth continued, "it was said that the only way to keep peace was to prepare for war. The Great War disproved all that."

The committee's recommendations were carried unanimously.

YOUTH AND SERIOUS BOOKS.

The editor of the London "Christian World" writes:

My own observation confirms that of Mr. Cecil Palmer, the London publisher, that young men and women are reading books which stimulate the mind and quicken the sensibility. Mr. Palmer, writing in "The Modern Churchman," quotes one of the oldest-established theological booksellers in Great Britain as saying that "youth's intense interest in religious literature is greater to-day than at any previous period in his long career." Mr. Palmer himself states that "the books we are selling in hundreds of thousands to-day are those which deal most faithfully and creatively with the personality of Christ, with the implications of his teaching in the light of the present-day social and economic problems, and inevitably, with the absorbing question of immortality itself."

As more eloquent than any verbal argument, Mr. Palmer gives some official figures showing the sales of contemporary religious literature. I quote a few: Dr. Fosdick's "Manhood of the Master," 125,000; Dr. Glover's "Jesus of History," 100,000; Dr. Herbert Gray's "Men, Women and God" and "Christian Adventure," 50,000; Archbishop Temple's "Christian Faith and Work," 18,000; Leslie Weatherhead's "His Life and Ours" and "The Mastery of Sex," 20,000 each; Dr. Shepard's "Impatience of a Parson," 100,000; A. J. Russell's "For Sinners Only," 117,000; Bishop Barnes' "Should Such a Faith Offend?" 15,000. Mr. Palmer's conclusion is that we may be declining as a nation of church-goers, but it is indisputably true that we are more than ever a nation of Christian thinkers.

Christian Endeavor.

(Continued from page 627.)

that, as individuals and societies and unions we have promised Jesus Christ, 'Trusting in him for strength, to do whatever He would have us do.'

"Do not either directly or indirectly involve the society in partisan politics, or entangle it with other alliances that would lower its religious aims and its spiritual value.

"Keep at the head of all of our organisations, the united society, the state and local unions, unselfish Christian men and women, who seek not their own gain or honor. Do not forget to pray for, and support, our foreign work, remembering that we are responsible in part for four times as many millions of young people in China, and three times as many millions in India as in America. My love to every Endeavorer. May God bless you."

This message was written by Dr. Clark as he was going through a severe illness in China in the spring of 1916, and rewritten as he went to a severe operation in hospital; and again in 1926, when he was going on his last journey to Palestine and Europe. He passed from the work which he commenced in 1927, and has left behind a host of young people that will rise up and call him blessed.

Conventions.

In 1895 the first Australasian Convention was held in Adelaide, and since then at periods selected, sometimes one, two or three years intervening. Some of our brethren have had the honor of filling the high office of president and many other responsible positions.

Twice in history has this event come to Tasmania. In 1897 and 1905 it was held at Hobart, and this year it is planned for Launceston, and already the delegation has reached 1,300. After the conference nearly 400 are coming to Hobart from October 26 to 28, where a tea and united rally is being held. This great event will be another impetus to the movement of youth which stands "for Christ and the church."

CUMMERAGUNJA: AN APPRECIATION.

I am asking you to publish this letter in your columns because I feel that I would like to say how much I appreciate the work of Mr. Payne among my people at Cumeragunja. It may also lead to more appreciation on the part of the brotherhood and so more help to Mr. Payne. I have just returned from a visit to my home, and during this time, and on the other occasions I have been home, I have seen how Mr. Payne has won the love of my people and what confidence they have in him. I have seen how the Christians there are on fire for the gospel, and how great it is for all, Christians and non-Christians, to have the help Mr. Payne is giving in the matter of clothing.

I appreciate how much of his time he gives going out on Sundays and sometimes on other days to preach. This is something they have never had for years. Ministers have had services there off and on, but it was such a matter of form and not the real gospel as Mr. Payne preaches. There have been native preachers, but apart from the occasional visits of the ministers, no white worker till Mr. Payne came.

A number of the people have been baptised, and a church has been established.

Mr. Payne takes the people into his home in Echuca, not only Christians but in fact any of the Cumra people, and he shows that he is glad to see them. He was not able to go out to Cumra recently for three weeks owing to sickness, and the people were quite worried about it. They had missed the gospel message as much as they had missed Mr. Payne.

Mr. Payne's time is taken up with the work at Cumra. He loves the people and they love him. He has won their confidence, and it is wonderful to see the change that has taken place since Mr. Payne has taken this interest in us.

Yours brotherly,

Douglas Nicholls.

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Fruit trees, best sorts, 1/- each, 10/- doz; Orange, Lemon, Mandarin, Grape Fruit, 2/- each, 18/- doz.; older trees, balled, 3/6 each. Passion Fruit, Rhubarb, 4/- doz., 25/- 100. Dahlias, Tubers, Chrysanthemums, Gladioli, mixed, 3/- doz., named 6/- doz. Flowering, Sugar, Mahogany Gums, Cypress, Wattle, Boobyalla, 6/- doz. Privet, Green, 1/3; Golden, 1/9; Variegated, 2/6 doz. F.O.R.

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News of the Churches.

(Continued from page 633.)

Victoria.

Bentleigh.—Work continues steadily, good interest being maintained. Bro. Paddock, from the College, gave a fine address on morning of Sept. 24. Bro. Geyer's gospel message was much appreciated. On Oct. 1 Bro. McArthur, from Brighton, presided; Bro. Morris was the speaker for the morning, and Bro. R. Burns preached the gospel. Increased interest is shown in Thursday evening meetings. Bible School and all departments are working well.

Carlton (Lygon-st.).—The church was glad to have Bro. Ennis back again on Oct. 1; he spoke at both services. Mr. and Mrs. L. King were welcomed by letter from Gardenvale; also Miss Jean Stahl, from Kalgoolie, W.A.; all have been meeting with the church for a time. With assistance of young people of church and school, Bro. Ennis conducted a youth service at night, speaking on "Youth's Best Friend." Offering for College has exceeded last year's.

Fitzroy (Gore-st.).—Good meetings marked commencement of Bible School anniversary. At afternoon meeting Bro. L. Williams gave an interesting talk to the children. In the evening Bro. Holland spoke to the children, then on "The Responsibility of the Parent." The children rendered special hymns which were enjoyed by all. At morning service two sisters were welcomed into the church. On Sept. 28, at the prayer meeting, 28 members were present.

Hampton.—The S.S. anniversary was continued on Oct. 1. In the morning Bro. A. Brooke, of Cheltenham, gave an encouraging address at a teachers' recognition service. The kinders rendered items and received books in the afternoon, when an address by Bro. A. Hughes was enjoyed. Bro. K. Jones preached at night on "Our Best for Jesus." Choruses under leadership of Bro. J. Y. Buckley were rendered delightfully at afternoon and evening services.

South Yarra.—Cheering meetings marked anniversary services. In the evening a woman made the good confession. On Sept. 24 two boys from the Bible School confessed Christ. Bro. Ladbrook preached at all services. Bro. C. Robinson addressed the school in the afternoon. Bro. Wilson had charge of the singing. Bro. Elliott, sen., is ill in Homoeopathic Hospital. Sympathy is felt for the relatives at the death of Sister Mrs. Ken. Sharp (nee Lola Davidson), leaving a motherless baby.

Footscray.—On Sept. 21 a church social was held to welcome converts of the tent mission and to take leave of the missionaries. Each of the missionaries, Bren. W. E. Jackel and L. E. Brooker, received suitable presentations. Messages at Raleigh-st. have been given by Bro. D. D. Stewart, and at evening services many who made decision at the mission were baptised, there being 24 received in by faith and baptism during September. Services at Tottenham since the mission have been conducted by Bren. H. Pietzsch and G. Swallow.

Thornbury.—Meetings continue bright and inspiring. Attendances at breaking of bread have been splendid. On Sept. 24 there was a record number in the history of the church, when 189 broke bread. All auxiliaries are in healthy condition, and are preparing for sale of work. Bible School keeps up to excellent standard. New scholars are being enrolled. A rally race conducted by the school to "fly over Mount Everest" is creating interest. On Oct. 1 Bro. W. Jackel occupied the platform at both services. A special meeting for men was held at night. A men's choir delighted the large gathering with splendid singing under leadership of Bro. Barber.

Malvern-Caulfield.—Average attendances for September: Communion, 141; gospel services, 160. On Sept. 24 Bro. and Sister Morse were received into fellowship by transfer from Middle Park. At evening service two adults were immersed. Mrs.

Scott has transferred to Hartwell, and Sister Miss Denton has removed to Barwon Heads. After many years of faithful Christian service, Sister Mrs. Chandler passed away on Sept. 20, at the age of 87. Bible School anniversary services on Oct. 1 were all well attended. Singing of the scholars reflected great credit on Bro. G. Mitchell, who instructed and conducted them. Appreciated addresses were given morning and afternoon by Bren. J. E. Thomas and A. J. Fisher. After Bro. Graham's evening address two scholars and one adult made the good confession.

North Essendon.—Fine meetings on Sept. 24 at Bible School anniversary services. Bro. W. Jackel, from Thornbury, held the interest of all with his address on "Killing Giants." At gospel service, after an impressive address from Bro. R. P. Williams, three made the good confession (two from Phi Betas). Six have confessed Christ the last two Sundays. Anniversary services were continued on Oct. 1, the preacher addressing both services. Singing of scholars throughout anniversary reflected much credit on the conductor, Bro. Thomsen, from Ascot Vale. Sister Mrs. Mason, sen., from Ascot Vale, has been received by letter. J.G.E. is very active. The church appreciates a gift of 25/- from ladies' guild towards rent of State school for services. Four Kaniva members were visitors at a mid-week prayer meeting and on Sept. 24.

Tasmania.

Geeveston.—On Sept. 17 a mother and son made the good confession. They were received into fellowship on Sept. 24. The sisters held a successful afternoon on Sept. 13 in aid of Federal Conference funds. Bro. Charles Street has opened a library for C.E. members. Bro. Stan Bellette is recovering from illness. The preacher, Bro. A. H. Stanford, was farewelled by church members on Sept. 24. Many friends were present. His closing subjects were: morning, "The Unspeakable Gift"; evening, "Unbreakable Lies."

Hobart (Collins-st.).—At Bible School anniversary on Sept. 24 there were good meetings. Mr. H. J. Ralph (Congregational) spoke in afternoon. West Hobart school gave a response. The children rendered special hymns under the leadership of Bro. J. C. D. Green. The evangelist expressed the thanks of church and school for his faithful service rendered for eight years as superintendent, and presented him with an inscribed baton. Kinders received prizes, and cradle roll cards were distributed. At gospel service the children again sang, and Bro. Martin gave a special message. Two young men confessed Christ. Arrangements have been made to take the town hall for a meeting when the World President visits Hobart. Bible School anniversary was continued on Sept. 27, the children again rendering musical and elocutionary items. A tea meeting preceded the programme. Bro. J. Woolley, of West Hobart, distributed prizes. Bro. Joseph Williams, aged 88 years, passed away after a short illness on Sept. 29. Our brother was among those who pioneered the work in the southern part of Tasmania. On Sept. 30 feeling reference was made to his death. After Bro. Martin's gospel message two young people confessed Christ, and two young men were baptised.

Western Australia.

Victoria Park.—Bro. A. G. Saunders gave a great exhortation on Sept. 24. The preacher spoke at Carlisle for the afternoon and Victoria Park at night. On Sept. 25 Bro. J. K. Robinson, of North Perth, commenced a week of revival services.

Subiaco.—Work goes on steadily, and Bro. Saunders' messages are powerful and helpful. On Sept. 17 Bro. J. W. Black preached, the chapel being crowded out. The message was enjoyed by all. On Sept. 16 a lantern lecture on African mission fields proved an inspiration. Bible School anniversary was to be held on Sept. 24 and Oct. 1. Other departments of the work are in healthy condition.

Perth (Lake-st.).—Since last report one young woman has made the good confession. Bro. F. D. Pollard preaching. Our brother will continue to lead gospel services for a further three months. At a welcome given to Bro. J. W. Black in King's Park, all were delighted to have Bro. Schwab present—his first public appearance for many months. The church celebrated its 30th anniversary on Sept. 17; Bro. R. W. Ewers exhorted. Bro. Black addressed a combined brotherhood gathering in the afternoon, and Bro. Pollard preached at night. The services were continued on Sept. 21. Great appreciation was expressed of Bro. Pollard's work during past five months. Sunday School anniversary was to be held on Sept. 24. Our aged Sister Dawson, aged 78 years, formerly of Cottonville, S.A., passed away on Sept. 16.

Queensland.

Boonah.—On Sept. 22 C.E. society debated two subjects, viz., "Should Women Occupy the Pulpit?" and "Truth Versus Fiction." The society donated 13/- towards Dhond Hospital. A happy evening was spent at the home of Bro. and Sister P. Abell on Sept. 25, when a "shilling evening" was held in aid of ladies' guild funds, proceeds amounting to little over £2. Sister Warwick, after being in Ipswich General Hospital for a long time, has been restored and returned home.

Gympie.—Good meetings were held on Sept. 17. The new orchestra greatly helps evening service. A choir from Monkland Bible School entered for the recent Elsteddfod under the leadership of Bro. Bowes, and gave a very creditable performance. A social afternoon was held by Gympie scholars on Sept. 23, the "golfs" presenting the "blues" with a cake to celebrate their victory in recent rally. On Sept. 24 Bro. Anderson spoke at New Veteran, and Bro. C. S. Trudgian at Monkland. Bro. Bowes preached at Gympie at both services.

Annerley.—On Sept. 17 a baptised believer was received into fellowship. Bro. C. J. Bagley and Sister V. Rogers, and Bro. A. Walsh and Sister L. Tigar, were recently married. Bro. C. Young officiating. On Sept. 24 a Bible School scholar confessed Christ. Bro. Young conducting both services. Annerley will be represented at Federal Conference by Bren. C. Young and W. Finger, and Sister Costin. The esteemed secretary, Bro. W. V. Mills, has resigned office after five and a half years of faithful service. Bro. C. J. Bagley has been appointed acting secretary.

Roma.—On Sept. 19 the C.E. society held its second anniversary concert. The president, Bro. A. S. Cooke, occupied the chair. Bro. Eric Pitman presented the secretary's report, and Sister Miss Elsie Kleseker the treasurer's. All church work is on the upgrade, and meetings are well attended. Bible School has a membership of 86, average attendance 86 per cent. Much interest is taken in the rally, Roma being second for Queensland. Meetings on Sept. 24 were well attended. Bro. Cooke addressed the church, and Bro. L. R. Pitman at the gospel service spoke on "Attempting the Impossible."

South Australia.

Gawler.—During the enforced absence of Bro. E. J. Miles in Adelaide, Bren. Matthews, Holmes and Lee conducted services. We are pleased to report that Bro. Miles is improving. During last few weeks an epidemic of measles and influenza has affected attendances at school and church.

Kensington.—Good average attendance at all meetings during September. Bro. Baker's messages are greatly appreciated. Several members have been sick. Bible School is progressing. On Sept. 20 Mr. Davies gave an illustrated lecture on Minda Home. Sisters' guild is doing good work. At the close of the service on Oct. 1 a married couple confessed Christ.

Port Pirie.—On Sept. 30 the church gave Bro. and Sister Killmier and family a social to welcome them back from holidays. Representatives from each department of the church spoke highly of work done by Bro. and Sister Killmier in the twelve months of service. Oct. 1, meetings well attended. Bro. Killmier speaking morning and evening. Bible School is practising for anniversary.

Murray Bridge.—The church has had varied experiences during past few months. It has been encouraged by the number of confessions and baptisms during Bro. Randall's ministry. Six Bible School scholars have joined the church. The school has had a very successful year. C.E. society is progressing. Recently Sister Mrs. A. L. Grundy was called home. The funeral was one of the largest seen at Murray Bridge.

Fullarton.—On Sept. 13 the Y.P.S.C.E. held a well-attended social. Tennis club is planning to commence the season. Church meetings continue well attended. Morning services have been addressed by Bren. H. E. Paddock, of College of the Bible; A. Wyatt, of Torrensville church, and Ross Graham, from Tumbay Bay. A combined Sunday School was held on Sept. 24 to permit teachers and elder scholars to attend conference sermon.

Queenstown.—On the morning of Sept. 24 Bro. Hughes, from India, gave an inspiring message. Bro. Brooker preached in the evening. On Sept. 25 the Bible School gave an item in Adelaide Town Hall at Conference, about 30 scholars taking part. On Sept. 27 the Band of Hope paid a visit to Cheltenham Congregational Band of Hope and provided the programme. On Oct. 1 Bro. Cain, now living at Mt. Gambier, spoke enjoyably morning and evening.

Mile End.—Bible School anniversary was continued on Sept. 17. Bro. Wiltshire exhorted the church. Bro. R. J. Burrow gave an illustrated talk to the scholars. The school choir sang at afternoon and evening sessions. Bro. Manning addressed both services on Sept. 24. A splendid message on the work in India was heard from Bro. A. A. Hughes on Sept. 28. Bro. Ross Graham spoke at morning service on Oct. 1. Bro. Manning preached at night.

Maylands.—Large gathering on Oct. 1 for Bible School anniversary. In the morning teachers and officers were rededicated to service, and an informative address on "Builders" was given by G. T. Fitzgerald. He spoke in the afternoon to the children, and at night J. W. Black, of England, was the speaker. Numbers of people had to be turned away through lack of room. The young people rendered splendid musical items under conductorship of F. P. Langlois. Instrumentalists assisted greatly.

Dulwich.—The annual business meeting of church was held on Aug. 16. Commendation was expressed of the uplifting messages and faithful service of Bro. Turner. Good reports were received from Bible School, C.E. societies, Dorcas society and other auxiliaries. Fine work is being done. Officers for ensuing year were elected. A successful concert was recently held in aid of tennis club. On Sept. 21 prayer meetings were re-commenced with good attendance. On Sept. 24 a young man from Bible School decided for Christ.

Glenelg.—Sunday School anniversary services were held on Oct. 1. At a teachers' recognition service in the morning, an excellent address was given by Bro. Russell, of Prospect. Special singing was rendered by school in afternoon and evening under conductorship of Bro. Taylor. Excellent attendances and good singing at all meetings, and fine work by instrumentalists. Bren. Will. Heiler and Theo. Edwards gave interesting addresses at afternoon and evening meetings respectively. Each scholar in kindergarten was presented with a book, these being distributed by the superintendent of the class (Mrs. Edwards). Good interest is maintained in the work.

New South Wales.

Auburn.—There were good meetings on Sept. 24, with largest night attendance for a long time past. Wednesday night meeting was largely attended, a baptismal service being held. Recently six have been received by faith and obedience, and two by letter.

Canley Vale.—On Sept. 24 there were splendid gatherings for the day. Bro. J. Clydesdale speaking on "Wise and Otherwise." Sister J. B. Meyer and daughter are on a visit to Victoria. Sister Fish is seriously ill. On Oct. 1 Bro. Kemple was received by transfer from Belmore. An inspiring address was given by Bro. Clydesdale on "The Eternal Word."

Hamilton.—Two adults have recently been immersed and received into membership. Women's guild added their quota of quilts, etc., and £2 in cash for the annual parcel to India. In recent examinations the school secured five prizes. S.S. anniversary on Oct. 1 was held in very wet weather. Attendances were fair. Mr. R. Curry spoke in afternoon, and W. L. Ewers at night. The junior choir is helping splendidly in many ways.

N.W. DISTRICT CONFERENCE, VICTORIA.

The N.W. district conference was held at Horsham on Wednesday, Sept. 20. Visitors and delegates were present from Warracknabeal, Kaniva, Hamilton, Minyip and Pimpinio. Owing to bad roads a number could not be present.

The business sessions were well attended. Reports were received from all the churches of the conference, and Hamilton was admitted to conference.

Following the business session in the afternoon, Bro. A. Withers, of Kaniva, delivered an address on "The Problem of the Young People."

At the closing session in the evening, Bro. Earl presided. Addresses were given by Bro. J. Methven (Hamilton) and Bro. A. W. Garland (Warracknabeal). During this meeting several items were given and the new president was introduced. Meals for the day were provided by Horsham sisters in a marquee.

The following officers were elected for the ensuing year:—President, A. W. Garland; vice-president, A. B. Withers; secretary and treasurer, J. M. Earl. Next place of conference is to be Horsham.—J.O.M., Secretary.

ADDRESS.

A. H. Stanford (assisting Ulverstone church).
—Jermayne-st., Ulverstone, Tasmania.

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SECONDHAND BOOKS INCLUDE: "Journal of George Fox," 2 vols. (as new), 20/-; "History of Protestantism," Wylie, 3 vols., 15/-; Kitto's "Cyclopedia of Biblical Literature," 2 vols., 20/-; "History of the Waldenses," Munton (scarce), 2 vols., 15/-; "The Bible and How to Read It," John Urquhart, 4 vols., 10/-; "St. Paul," Conybeare and Howson (half leather), 10/-; Jordan's "Short Sermons to Young People," 3/6 per vol.

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CHOIR COMPETITIONS.

The Annual Choir Competitions of Metropolitan Churches of Christ will be held at Assembly Hall, Collins-st., on Thursday, Oct. 26. As there are nine choirs competing a start will be made at 7.30 p.m. A limited number of tickets for reserved seats at 2/- are available, and can be obtained from secretaries of competing choirs. Tickets for unreserved seats at 1/- will be available at the door. Any tickets will be forwarded on application to the secretary of the competitions committee—A. H. Richards, 213 Royal-pde., Parkville, N.Z.

MARRIAGE.

THOMAS—MOATE (Silver Wedding).—On October 7, 1908, at Grote-st. chapel, Adelaide, by Jas. E. Thomas (brother of the bridegroom) assisted by T. J. Gore, M.A., Alfred Thornley, second son of the late Mr. and Mrs. Geo. Thomas, of Unley, S.A., to Agnes Annie Mary, second daughter of Mr. J. T. and the late Mrs. Moate, of Fullarton, S.A. Present address: 154 Cambridge-st., West Leederville, West Australia.

DEATH.

POWELL.—On September 25, at the residence of her daughter, Mrs. W. Tucker, 4 Gordon-st., Deepdene, Rachel, relict of the late John Powell, the dearly loved and devoted mother of Elizabeth (Mrs. Wight, Ballarat), Rachel (Mrs. Law, deceased), Gwen (Mrs. Dixon, Ballarat), Arthur G. (Kalgoorlie, W.A.), Mary (deceased), Mabel (Mrs. Truswell, Ivanhoe), Edith (Mrs. Burton, Elsternwick), Caroline (Mrs. Tucker, Deepdene), Emily (Mrs. Osborn, Surrey Hills), John O. (Clifton Hill), and Stephen (S.A.). Aged 88. A colonist of 75 years. "He giveth his beloved sleep."

IN MEMORIAM.

PATRICK.—A tribute of love and remembrance of our dearly loved and only daughter, Alice, sister of Gilbert and Raymond, who passed away at Wangaratta, Oct. 5, 1930, aged 21 years.

Resting where no shadows fall,
In perfect peace she waits us all;
God shall link that broken chain
Still closer when we meet again.

Her life a beautiful memory, her absence a silent sorrow.

—Inserted by her ever sorrowful parents, P. and M. and family, and daughter-in-law.

COMING EVENTS.

OCTOBER 15.—Essendon Anniversary Services. Morning, Dr. W. A. Kemp; evening, Bro. S. Neighbour. All old members are especially invited to come. Thankoffering for church building fund.

OCTOBER 15.—31st Anniversary of Church, High-st. (near Bell Station), Preston. Speaker, 11 a.m. and 7 p.m., Bro. W. H. Clay, Conference President. Past members and friends cordially invited.

OCTOBER 15 and 18.—Lygon-st., Carlton, Bible School Anniversary. Sunday, Oct. 15, 3 p.m., Mr. F. Youens; 7 p.m., Mr. R. Ennis. Special singing under Mr. N. Haddow. Wed., 18th, 7.45 p.m., demonstration. Splendid programme arranged for you. Come and enjoy these services at the "Homelike Church." Past members specially welcome.

OCTOBER 15 and 18.—St. Kilda Bible School Anniversary. Oct. 15, morning, Bro. J. Lewis; afternoon, Bro. Graham; evening, Bro. Norris. Oct. 18, Bible School anniversary concert and prize night.

OCTOBER 21.—Newmarket Ladies' Guild Sale of Works, Saturday, Oct. 21, in the church, Finsbury-st., Newmarket. Official opening at 3 p.m.

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Obituary.

BENNETT.—On Sept. 20, at Wilkur, Vic., Bro. Walter Bennett, aged 62 years, departed this life to be with Christ. He was baptised in the district by Bro. Goudie 35 years ago, and during that time has been associated with the churches at Brim and Wilkur. Despite intense suffering during the closing year of his life he was uncomplaining, his patience and faith sustaining him to the end. His life of good works was well known in the community, and a large and representative gathering was present both at the home and at the Birchlip cemetery. He rests from his labors, and his works follow him.—A.W.G.

STUHMCKE.—The church at Marburg, Q., has been called upon to part with one of its most valued members, in the person of Bro. F. Stuhmcke, who was called home on Sept. 2. He had almost reached his 73rd year. At the early age of 13 years our brother accepted Jesus as Lord, and for many years was a faithful and active member of the church. His love and zeal were shown in a very practical manner. For years he was superintendent of the Bible School, and a faithful preacher of the Word. He was the honored elder of the church, and carried out the duties of the office faithfully and well. He was patient in suffering; always ready to say, "The Lord's will be done." The respect and esteem in which he was held were manifested in the large numbers who followed him to his last resting place. He leaves a widow and grown family to mourn their loss. We pray that God may comfort all who mourn.—J.L.

REID.—After a comparatively short illness, resultant largely on a motor car accident, Bro. Reid, of North Fitzroy, Vic., entered into his rest on Sept. 19. Our brother was one of the sons of our late Bro. and Sister Reid, of Lygon-st. From almost early boyhood he has been a follower of Jesus Christ; and though never aspiring to front rank, he was always ready to perform those services which he felt were within the range of his ability. Constant in his attendance at the Lord's house, he gathered up many lessons that strengthened his faith, so that when adversity came to him in the death of his wife and his own sickness, he had a "good store of grace" to draw upon. Consequently, it was only to be expected that when the supreme call came to him he could say, "I know whom I have believed." His church life was largely spent with North Fitzroy, but North Melbourne, Lygon-st. and North Carlton at different periods contributed to the deepening of his faith and service. Quiet and unassuming in manner, he was a most likeable man. He leaves a son and two daughters to mourn his loss.—J.W.B.

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Home Missions in N.S.W.

The N.S.W. Home Missionary Committee is operating in four country centres, in Newcastle, and in four Sydney areas. There are eight preachers and one visiting sister supported in the work.

Success is attending the efforts in nearly every field. Recently Seven Hills has rejoiced over a number of decisions; Dumbleton has had quite an ingathering; Paddington has had another decision.

Hamilton is planning for a mission with D. Wakeley as missionary; the secretary is to conduct a mission to the church at Taree following the 70th anniversary celebrations, and an evangelistic mission at Loftus Park.

The chief difficulty is one of finance, and that is a serious difficulty at the present time. At the last meeting of the committee it was decided to make another reduction in the allowances made to the men in the field. But even with this it will be difficult to keep the work going till the annual offering in December. Special gifts just now would be appreciated.

The jubilee campaign goes forward, and the jubilee fund is steadily growing. The purpose of this fund is to get the Home Missionary work out of debt, and to do a special piece of work to mark the 50th anniversary in 1935 of the conference.

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The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during the month of September:—

Churches.

Victoria.—Ballarat, refund (area, £1; Swanston-st., £1; Swanston-st., £6/6/-.

N.S.W.—Burwood, D.E., 18/-.

Qld.—Emerald, £1/10/-.

Young People's Organisations.

Victoria.—Gardiner K.S.P., 10/-; South Melbourne K.S.P., 7/6; South Yarra Y.P.S.C.E., 3/6.

Individual Contributions.

Victoria.—Mr. and Mrs. W. J. Kelly, 7/6; Miss G. Kelly, 2/6; Miss A. A. Kelly, £1; Miss T. Brough, 2/6; Mrs. M. Cameron, 18/6; Mrs. H. Streader, 10/-; Mr. and Mrs. R. A. Kemp, £2/10/-; Mr. and Mrs. A. H. Pratt, £1; L. Jenkin, 5/-; Mrs. E. R. Bedgood, 5/-.

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CORRESPONDENCE.

(The editor is not responsible for the views of his correspondents.)

Dear Brother,—

In reply to Bro. Warren's letter on the subject of "Ordination," I would like to make the following comments.

Bro. Warren writes: "It seems that only when the apostles were present at the laying on of hands could spiritual gifts be bestowed." For this very reason we ought not have any hesitation in practising to-day a setting apart of officers to service. There being no apostles nowadays, we need not imagine the bestowal of miraculous gifts.

The fact of Stephen performing miracles in Acts 6: 8, and Phillip in Acts 8: 6, suggests a difficulty to Bro. Warren, who believes that they were endowed with miraculous power when ordained. A careful reading of the text will show that there is nothing whatever there to suggest it. They were to be men "full of the Holy Spirit," but that implies nothing more than a Spirit-filled life of holiness. In no sense is there a stated connection between the miracles of the two men and the laying on of hands. That they both performed miracles at a later time is no proof that they were able to do so at the time of ordination. Bro. Warren goes so far as to say "the seven were chosen for a particular work (Acts 6: 1), and they were endowed with special spiritual gifts." There is no evidence that Stephen or Phillip was so endowed, and certainly none that the remaining five were.

Our brother seems to feel that the "gift of God" in 2 Tim. 1: 6 was a spiritual gift. I know no reason why that should be insisted upon. It is so that an apostle laid his hands upon Timothy, but it is not necessarily true that when apostles placed their hands upon men it was always for the bestowal of miraculous gifts and not for setting aside to service only. In Acts 6: 6 apostles placed hands on men, but there is no evidence of miraculous gifts bestowed at that moment. The gift of 1 Tim. 4: 14 was obviously in connection with preaching as vs. 13 and 16 suggest, "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Take heed to thyself and unto the doctrine. . . ." So I think Bro. Ewers' contention regarding this verse is correct. 2 Tim. 1: 6 adds no information regarding the gift save that Paul, as well as the elders, placed hands on Timothy. The verse contains nothing to make us think the reference is not again to preaching. On the contrary v. 8 causes us to think that it is. "Be not thou therefore ashamed of the testimony of the Lord." If Timothy had any miraculous gift bestowed on him at the time of his ordination, we do not read in the Word of him ever using it.

Bro. Warren asks, "Can it be proven that these men (Acts 6: 1-6) were deacons in the sense referred to in 1 Tim. 3: 8?" A comparison of the qualifications of both groups of men is helpful: Acts 6: 3, "honest report"; "full of Holy Spirit"; "full of wisdom." 1 Tim. 3: 8-12, "Grave, not doubled-tongued, not given to much wine, not greedy of filthy lucre," is much like being of "honest report." "Holding the mystery of the faith in a pure conscience," and being "blameless," requires the "filling of the Holy Spirit," and "ruling their children and their own houses well" requires "wisdom." I do not think it is unreasonable to say both groups of men were "deacons in the same sense." Further, as McGarvey says, "The question was about the

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'daily diaconian,' and the seven were chosen to 'diaconize'; why, then, hesitate to call them 'diaconoi'? Indeed, the verb 'diaconize,' here used to express the chief duty of the office is very one which in the third chapter of 1 Timothy is twice rendered in our version as 'serve as deacons.'" The persons in Acts 6 and 1 Tim. 3: 8 all being deacons Acts 6 gives authority for the ordination of deacons.

Yours etc.,
Geo. O. Tease.

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