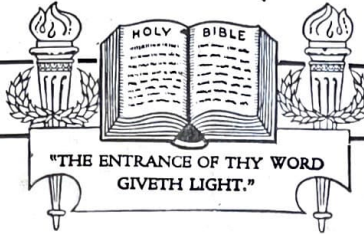


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The Vision Splendid.

Matthew 17: 1-8.

H. G. Harward.

IT is fitting that midway in our conference gatherings we should be drawn together in worship around the table of enduring love. In our communion together we have walked with solemn tread and hushed spirits up the slopes of a hill called Calvary. And now, may we climb with willing, eager feet a high mountain that looks toward the mount of sacrifice, that lights up Calvary, and lays a wreath of glory upon the cross.

Ruskin has written: "Mountains seem to have been built for the human race, as at once their schools and cathedrals; full of treasures of illuminated manuscript for the scholar, kindly in simple lessons to the worker, quiet in pale cloisters for the thinker, glorious in holiness for the worshipper. These great cathedrals of the earth, with their gates of rock, pavement of cloud, choirs of stream and stone, altars of snow, and vaults of purple, traversed by the continual stars."

Jesus loved the mountains. Their isolation appealed to him. God was nearer, heaven more real upon the heights. The world could not crowd in on him there. And his footprints mark the way to a mountain top that is accessible from all lands and all ages.

The devil took Christ up into the mountain when he showed him all the kingdoms of the world and the glory of them. So Christ took his disciples up into the mountain when he showed them the kingdom of heaven and the glory of the world to come. And no experience left such an impression on the minds of the three apostles as did this. Peter records its influence upon his life when he writes: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." And John recalls the scene when he declared, "We beheld his glory."

"The transfiguration is a mystery when we come to it; it remains a mystery when we leave it. But the world is a richer place because there are facts which elude definition, wreaths of mist upon the mountains, unfathomable spaces between the stars."

"There is a region of the spirit which you may call the mountain top of human life; it is a point high up, and somewhat difficult to climb, but at that point heaven and earth meet. It is like the seventh heaven, and when a man climbs it he sees unutterable things."

There is given to us on this holy mount

A vision of the glory of Christ.

Jesus went up into this mountain to pray. These holy moments of communion he would share with others. "He taketh with him Peter, James and John." They were selected because of their qualities, not because of their achievements. "And as he prayed, the fashion of his countenance was altered, and his raiment became white and glistening."

On the rugged slopes of Sinai Moses communed with God, and his face shone. The One greater than Moses talks with the Father, and is transfigured before them. It is in the hour of hallowed communion men get nearest heaven and God. On the heights with our Lord the great transformations of life are experienced.

What must this experience have meant to Jesus. His heart prayer was: "Glorify thy Son, that thy Son also might glorify thee"; "Glorify thou me, with thine own self, with the glory I had with thee before the world was." This scene gives us some conception of what that prayer meant. And how it must have strengthened our Lord in view of his coming suffering!

The Christian religion endures to-day because it centres in a life. Jesus is the author and finisher of the faith. To know him and the only true God is life eternal. And the first great need is the continual vision of Christ, not only as the founder but also as the greatest fact of our religion.

Conditions to-day call for a clearer vision of

The matchless divinity of Christ.

Many strip the seamless robe of his divinity from him, and place a halo of glorified manhood upon his brow. But such a leader does not meet the world's need. "The brightness of the outer flesh in the transfiguration was but the outshining of the inner glory of the Lord."

It is said that in the last days of his exile Napoleon testified: "I know men, and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christ and all other religions whatsoever the distance of infinity; from the first day until the last he is the same, always the same, majestic, simple, infinitely firm, infinitely gentle. Between him and whomsoever else in the world there is no possible term of comparison."

Strauss has declared: "Christ stands alone and unapproached in the world's history. He represents in the religious sphere the highest point beyond which posterity cannot go."

And Renan has said: "Whatever may be the surprises of the future Jesus will never be surpassed. Repose now in thy glory, thy work is finished, thy divinity is established. A thousand times more living, a

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thousand times more loved since thy death than during the days of thy concourse here below, thou shalt become the corner stone of humanity, insomuch that to tear thy name from the world would be to shake it to its very foundations. No more shall men distinguish between thee and God."

"After all, the glory of the transfiguration was only the royal apparel of the King taken to him for a moment. His royalty is none the less regal when he doffs his robes of light, and takes upon him the form of a servant."

"Truly this man was the Son of God."

The marvellous character of Christ.

It was a great thing for men to say, "never man spake like this man." A greater thing to declare, "Never man lived like this man." His the one unspotted character of all the centuries. Sweeping the fields of history in search of excellence, our vision rests upon him as its perfect and final embodiment. "Tempted . . . yet without sin." "Manifested to take away sin, in him no sin." He was "made to be sin for us who knew no sin." As Jean Paul wrote, "He was purest among the mighty, and mightiest among the pure."

"In the French revolution, when the mob, wild with rage, swept like a flood through the streets of Paris, destroying everything in its way, a well-known man, of pure and noble character, came into its presence and waved his hand for a hearing. The leader commanded a halt, and said: 'Soldiers, we are in the presence of a man who represents seventy years of noble living.' And the mob uncovered its head and listened."

What inspiration there is in the contemplation of the glory of the sinlessness of Jesus!

During an eclipse of the sun visible in Switzerland, a little girl who was minding sheep was filled with terror as overshadowed with the unusual darkness. As sun shone forth again, she cried in ecstasy, "Oh, beautiful, beautiful sun." We remember that our Lord's desire for his personal followers was expressed in that arresting prayer: "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." Surely, as the darkness of death passes, we, too, shall cry, "Oh, beautiful, beautiful Son!"

A vision of the authority of Jesus.

Here takes place the investiture of Christ with the all-authority which he subsequently claimed. And in the presence of two great leaders in Old Testament history—Moses and Elijah, prophets of the highest, the one bringing God's law down to the people, the other leading a lapsed people back and up to God's law. "While he yet spake, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Dark clouds of ignorance, dense clouds of superstition, deep clouds of unbelief, drab clouds of error overshadow the world to-day. And out of these clouds may we not hear the challenge

of the eternal voice, "Hear ye him"—three of the most important words of divine revelation. "He spake as one having authority"—he still does. His word was with power—it still is.

In these last days "God has spoken through his Son." Jesus taught: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day."

The conflicting systems of the professed Christian churches of to-day are due to failure to accept the authority of the Lord as final. He has not the last say in matters of religious faith and practice. Many forget that Christ is the Head of the church, and is therefore in the place of authority and power. And because this is his position, there is revealed his will for his people in the message of the New Testament.

Hear ye him, because—

1. He has truth which can never deceive you, a wisdom which knows what you need, a goodness which will command nothing but what will bless.

2. He speaks upon subjects of vital importance. No dead, musty theology. Beyond his word we need not go.

3. He speaks with an authority which is absolute. No one can change his word without imperilling his soul.

4. Because to turn from his word will bring eternal condemnation.

To tired, weary ones, there is charm in his voice, as he calls, "Come, I will give you rest."

To troubled souls there is comfort in his voice, as he says, "Let not your hearts be troubled . . ."

To faithful disciples, there is loving command in his voice as he invites, "Do this in remembrance of me."

And to his church there is a great challenge in his voice as he declares, "All authority is given unto me. . . . Go!"

Amid the discordant voices of the religious world his voice rings out convincingly to all who would know the Father's will and do it. Oh, that our attitude might be:

"Master, speak, thy servant heareth,
Longing for thy gracious word,
Longing for thy voice that cheereth,
Master, let it now be heard;
I am listening Lord, to thee,
What hast thou to say to me?"

A vision of the permanency of Jesus.

"Lifting up their eyes, they saw no one save Jesus only." Moses and Elijah depart, but Jesus is still in the midst. Others come upon the stage, perform their part, and then disappear. Jesus ever abides.

"No fable old, no mystic lore,
No dream of hard or seer,
No dead fact stranded on the shore
Of the rebellious years.
But warm, sweet, tender, even yet
A present Life is he;
And faith has yet its Olivet,
And love its Galilee."

"Here is set forth the central theme of Christianity—Jesus only. This is the theme of thought for the scholar, of proclamation for the preacher, of discussion by the student, of delight for the saint. Jesus—the same yesterday, to-day and forever."

While we glory in the cross we do not worship the Father through one who is dead but through his living Son, whom we appropriate as our 'gracious Redeemer and all glorious Lord. "He ever lives to make intercession for us." He has promised, "I will never leave thee, nor forsake thee." His abiding promise is still, "Lo, I am with you always, unto the end of age."

What encouragement amid opposition and persecution, "I am with thee to deliver thee."

"What strength in the testing experiences of life, "I can do all things through Christ which strengtheneth me!"

What enduement for service, as we go forth in the power of the Spirit to the tasks of the day!

Jesus abides! "And all other teachers, helpers, guides are lost in his light or drop away as the ages roll on, and he only is left. But he is left, and he is enough and eternal. Happy are we if in life we hear him, and if in our experience Jesus is found alone, the all-sufficient and unchanging companion, and portion of our else lonely and restless spirits."

The vision fades away. Those who climbed the heights with their Master retrace their steps down the mountain side, the three carrying in their heart a precious memory, the strains of a lingering music, which they only put into words when the Son of man is risen from the dead.

Peter knew not what he said when, in the ecstasy of that hour, he cried: "Lord, it is good for us to be here; let us make three tabernacles." But he knew what he felt. "But better than three wind-blown huts upon a mountain summit is this transfiguring fellowship which shall never end."

Reflecting his glory, responding to his voice and rejoicing in his presence, we, too, with radiant faces and renewed spirits can descend to the lower levels of loving service, knowing that there we represent him, who came not to be ministered unto but to minister, and to give his life a ransom for many.

"Thou hast no tongue, O Christ, as once of old,
To tell the story of thy love divine;
That story still as strange, as sweet, as true,
But there's no tongue to tell it out but mine."

"Thou hast no feet, O Christ, as once of old,
To go where thy lost sheep in sin and sorrow pine;
Thy love is still as strong, as true, as kind,
But now! thou hast no feet to go—but mine."

"Thou hast no hands, O Christ, as once of old,
To feed the multitude with bread divine;
Thou hast the living bread—enough for all,
But there's no hand to give it out—but mine."

"And shall I use these ransomed powers of mine
For things that minister alone to me?
Oh, take my tongue, my hands, my feet, my all,
And let them live, and give, and go—for thee."

The Opportunity of Church Officers.

We learn the importance of organisation when we undertake to do constructive work, or even to "mark time," which is a very poor kind of church strategy. But such times fall upon the churches now and then, and it becomes necessary to "mark time" and to "hold the fort." Such an hour may be upon us now, and it doubles the responsibilities of church officers.

We have undertaken to restore the apostolic church, and so far as their constitution, their outlines, their message and their organisation goes that is theoretically an easy matter. But it is the executive side that appeals and sometimes appalls. It is to be a democratic procedure, and according to the New Testament, is placed in the hands of the church officers. It requires wisdom, knowledge, unselfishness and love of the brethren, and complete consecration to Christ to be a good elder, or a good deacon, or a good evangelist or pastor, or any other officer and leader in the churches.

There is no doubt that a great many of the churches are hard pressed now. Finances are difficult, and in many instances the work has drifted along without being impelled and inspired by the Holy Spirit.

Probably the biggest danger to the churches, and especially the smaller churches, is to dispense with preaching and pastoral leadership in order to "catch up and keep even." Undoubtedly there are many church officers and members who are capable of preaching, but unless they give themselves wholly to this work they are not able to keep the pulpit up to the mark. That is unsatisfactory, for a good pulpit is the measure of a good church. Paul left Titus in Crete—as pastor—"to set in order the things that were wanting." Questions of administration, general and daily oversight, and the eternal vigilance and sacrifice come up, and proper answer is necessary to keep a church from becoming ragged and struggling, or failing altogether. In the hours of weakness, perplexity and struggle more than in any other, churches and causes need leadership. This is the chief danger point

in our churches to-day. It will tax the pluck, and try the consecration of churches to deal with it successfully.—"The Christian Evangelist."

• Morey and Prayer.

One of the boasts of the Laodicean church was that she was rich and in goods increased. And Job tells of the man who said, "I have made gold my hope, and I have said to fine gold, thou art my confidence; I rejoiced because my wealth was great." Like the Laodicean church, and like the man of whom Job spoke, the church to-day has for too long made gold her confidence. Be it said to the shame of us Christians, that the basic worry and anxiety of the church has been money. Instead of preaching Christ, the church too often has been busy raising funds. Instead of praying for her work, she prayed, when she did pray, for money to carry on her work. Prayer for the work brings the funds to carry on with. She

has relied too little upon the power of faith, and the power of the Holy Spirit, and too much on the power of the pound. The committee meeting has taken the place of the prayer meeting. The collection plate has taken the place of consecration. The result is that we are now witnessing the demolition of that in which we had put our confidence. Finances have been affected on every hand. Maybe God himself has dried up the flow of funds, as Elijah's brook dried up, not to destroy the church, but to get her out of the golden tower she had made for herself, or the devil had built for her, that she might launch herself out on God's mighty power, and draw upon his abundant resources.

There is a liberality that impoverishes the giver, and at the same time leaves the church poorer. On the other hand, there is a little that, like the loaves and fishes, our Lord takes and multiplies to the enrichment of the giver, and to the advancement of the kingdom. Money given to "the cause" is not necessarily given to Christ. A shilling will often go farther than a sovereign because of the altar that sanctifies the gift.—"Christian Messenger."

Prayer Corner.

God hath spoken once; twice have I heard this; that power belongeth unto God Also unto thee, O Lord, belongeth mercy —Psalm 62: 11, 12.

"We kneel how weak; we rise how full of power. Why, therefore, should we do ourselves this wrong Or others—that we are not always strong; That we are ever overborne of care; That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, Such joy and strength and courage are with thee?"

"Power with men means, first, power with God, and implies an intimacy of relationship only possible to those who often seek his presence, and confide to him their

joys and sorrows, their doubts and perplexities, their desires and their needs."

O Lord, the Portion of our inheritance, give us grace, I pray thee, never to aim at or desire anything out of thee. What we can enjoy in thee, give us according to thy will; what we cannot, deny us.—Christina G. Rossetti.

O God, who art the Author of love, and the Lover of pure peace and affection, let all who are terrified by fears, afflicted by poverty, harassed by tribulation, worn down by illness, be set free by thine indulgent tenderness, raised up by amendment of life, and cherished by thy daily compassion, through Jesus Christ our Lord. Amen.—Gallican Sacramentary, A.D. 800.

To Whom Shall the World Henceforth Belong?

To whom shall the world henceforth belong,
And who shall go up and possess it?

To the Great-Hearts—the Strong
Who will suffer no wrong,
And where they find evil redress it.

To the men of Bold Light
Whose souls seized of Right,
Found a work to be done and have done it.

To the Valiant who fought
For a soul-lifting thought.
Saw the fight to be won and have won it.

To the Men of Great Mind
Set on lifting their kind,
Who, regardless of danger, will do it.

To the Men of Good-will,
Who would cure all Life's ill,
And whose passion for peace will ensue it.

To the Men who will bear
Their full share of Life's care,
And will rest not till wrongs be all righted.

To the Stalwarts who toil
Mid the seas of turmoil,
Till the haven of safety be sighted.

To the Men of Good Fame
Who everything claim—
This world and the next—in their Master's great name—

To these shall the world henceforth belong,
And they shall go up and possess it;
Overmuch, o'erlong, has the world suffered wrong,
We are here by God's help to redress it.

—John Oxenham.

The Supreme Book.

A. M. Ludbrook.

It is well-nigh universally conceded that the Bible is the Book of all books. It has outlived and will outlive all others. "Of the making of books there is no end"; but there is, sooner or later, an end to them all, save this one. Yet it has had more enemies than any other, and they have searched the universe for any argument that might be used to refute its statements, deny its miracles, and destroy its teaching.

"For centuries despotism has thundered forth edicts against the Bible. Fires have consumed it. The blood of countless martyrs has stained its pages. But despite all persecution, all suppression, all destruction, the Bible triumphs—a perpetual and evermore victorious resurrection from the tombs built around its living words by the unbelief and sin of man. The Book is God's, and he guards it."

Then, too, it is the one Book for all. It is suited for all climes and conditions. It can be read on reindeer sled or camel-back, on steamship or rail-car, on airplane or submarine. Its possession is ubiquitous. It finds a place in the soldier's knapsack, the traveller's suitcase, and the school-girl's satchel, on the judge's bench and the merchant's desk, under the shepherd's smock and the housewife's apron. Oh, surely God alone could have written a book so marvellous in its suitability and adaptability!

Let us consider for a little while some notable testimonies to the value and power, the beauty and beneficence, of this wonder Book of the ages.

A Tribute of Ancient Royalty.

In Psalm 19 there is a beautiful parallel drawn between the revelation of God in nature and the revelation of God in his Word. David, maybe, on some cool, clear night, was walking on the roof of his palace, contemplating the works of the Creator. He breaks out in praise, declaring that the starry firmament shows forth his glory, and every day the radiant sun repeats it. No language is uttered by God's works, yet they reveal him through all the earth. Then he turns away to that more glorious and perfect revelation—the inspired Word, "reaching the soul, commending itself to the conscience, gladdening the heart, enlightening the understanding, enduring in its effects upon the life, gratifying the taste, and, beyond all, restraining from sin, and purifying the heart." This spontaneous outburst of the sweet singer of Israel is probably the most perfect eulogy upon God's Word which the world has seen.

A Great Scholar's Testimony.

One of the finest encomiums upon God's Word is that of Sir William Jones. It was written on a blank page in his Bible and was also included in an address before the Society for Asiatic Researches:—"The Scriptures contain, independently of a Divine origin, more true sublimity, more exquisite beauty; purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books that were ever composed in any age, or in any idiom. . . . The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired."

What Some Noted Jews Say.

Dr. Hertz, a British Chief Rabbi.—"Shakespeare's works have been translated into about 40 languages, the Bible into over 450. Alone among books, the Bible has created languages and laid the foundation of literatures. Nearly every European language began with a translation of the Bible."

Dr. Claude Montefiore.—"We Jews do not mind

saying that the greatest influence upon European and American history and civilisation has been the Bible—the old Testament and the New Testament combined. And of the two, it is the New Testament which has undoubtedly had the greater influence and has been of the greater importance."

Dr. Albert Einstein.—"No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. How different, for instance, is the impression we receive from an account of the legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the authentic vitality of Jesus."

An American Scientist Speaks.

Dr. Howard A. Kelly, one of America's most famous physicians and scientists, and—incident-

THY WORD IS A LAMP.

Thy Word is a lamp to my feet,
Through the murk and the night
I shall win, by its influence sweet,
To the City of Light.

And ever my spirit shall hear,
As I journey along,
A whisper of courage and cheer,
An echo of song.

Thy Word is my strength and my stay,
When weary the race
And crooked and thorny the way,
Thou givest more grace.

As oft as with suppliant mind
These pages I read,
Rich gifts and sweet comfort I find
For my uttermost need.

Thy Word is a light on my way,
Far, far let it shine,
Till the dawn of thy glorious day
Break in splendor divine!

—Lilian Leveridge.

ally—owning the largest quantity of radium in the world, says:

"The Bible must take precedence of all books. Forget the Bible and civilisation degenerates into barbarism. An open Bible is of no service if we do not read it. If I had my life to live over, I would put from five to ten times as much study on it as I have done. The Bible is the Word of God to me from Genesis to Revelation. The taproot of the Book is Genesis 3: 15, 'He shall bruise thy head and thou shalt bruise his heel.' All the rest of it is a development of that statement." "Give the Word of God a chance. I never knew a scientist who knows the Bible to reject it as the Word of God. The scientist who studies it scientifically as he studies other subjects will never reject it. He may reject it if he depends for his knowledge of it upon newspapers and magazines, but if he personally and scientifically studies it, to him it will inevitably be the Word of God."

What the Greatest U.S. Presidents Say.

George Washington.—"It is impossible rightly to govern the world without God and the Bible."

John Quincy Adams.—"In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

Abraham Lincoln.—"The Bible is the best gift which God has ever given to man. All the good from the Saviour of the world is communicated

to us from this Book. But for that Book we could not know right from wrong. All those things desirable to man are contained in it."

Ulysses S. Grant.—"Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts in your hearts and practise them in your lives."

Theodore Roosevelt.—"A thorough knowledge of the Bible is worth more than a college education."

Every U.S. President, on assuming office, lays his hands on this Book and promises by its help to be true to his obligations.

British Royalty and the Book.

Many of our readers may not know that at the close of the coronation service in Westminster Abbey, a copy of the Bible is presented to the sovereign with these words: "Gracious Monarch, we present you with this Book, the most valuable thing which the world affords. Here is Wisdom, this is the Royal Law, these are the Holy Oracles of God." It is well known that King George reads the Scriptures every day, and has done so from his youth. Thank God for the Christian influence of our Royal House!

The Revival Needed.

There is some conflict of opinion as to whether Bible-reading is increasing or declining, but probably the latter is the fact—certainly so, if we go far enough back. William Cantor, in "The Bible and the English People," says: "In Elizabeth's reign the Scriptures appear to have taken their place in the doings of every day. They were read at dinner and supper at the universities. Every public and private office had a copy of the Bible. It entered into the morning and evening prayers of servants and apprentices. Even the poor housewife with little money and less learning used for 'flat-irons' large stones inscribed with texts."

What a contrast does to-day present in this respect! In the rush of modern life, for business and for pleasure, the Bible gets shouldered aside. The revival most needed is a revival of the prayerful reading and study of God's holy Word. How many of even our church members really know their Bible? We don't enjoy it because we don't read it habitually, thoughtfully and prayerfully, seeking also to translate it into practice. We need, not only to read, but to "mark, learn, and inwardly digest it"—to so infuse mind and heart, soul and spirit, with its truths, that we cannot but live it out in daily life. Meditation means appropriation. We need, not merely to nibble or taste, but to masticate and assimilate this "nourishment of the soul."

To further emphasize what we have been trying to impress, we conclude with some quaint lines written on the fly-leaf of a Bible, of date 1599:—

"Here is the spring where waters flowe
To quench our heate of sinne.
Here is the tree where truth doth growe,
To lead our lives therein.

"Here is the judge that stints the strife
When men's devices faile.
Here is the bread that feedes the life
That death cannot assaile.

"The tidings of salvation deare
Come to our ears from hence.
The fortresse of our faith is here,
And shield of our defence."

"Reade not this Book, in any case,
But with a single eye.
Reade not but first desire God's grace,
To understand thereby.

"Pray still with faith in this respect,
To fructifie therein;
That knowledge may bring this effect,
To mortifie thy sinne.

"Then happy thou in all thy life,
Whatso to thee befallles;
Yea, double happy shalt thou be
When God by death thee calles."

Through the New Testament in 1934

Dates in Parentheses are Sundays. Figures in Parentheses at end of Lines are Suggested Memory Verses.

Jan. 1—Luke 1:1-25 (17)	Feb. 7—Luke 10:28-48 (31)	Mar. 10—Acts 16:1-18 (14)	Apr. (22) Rom. 15:1-17 (13)	May 20—2 Cor. 13 (14)
" 2 " 1:26-56 (32)	" 8 " 20:1-26 (25)	" 17 " 16:19-40 (33)	" 23 " 15:18-33 (26)	" 30—Matt. 1 (21)
" 3 " 1:57-80 (70)	" 9 " 20:27-47 (44)	" (18) " 17:1-15 (2)	" 24 " 16 (19)	" 31 " 2 (2)
" 4 " 2:1-24 (7)	" 10 " 21:1-19 (12)	" 19 " 17:16-34 (30)	" 25—1 Cor. 1 (18)	June 1 " 3 (15)
" 5 " 2:25-52 (40)	" (11) " 21:20-38 (28)	" 20 " 18 (26)	" 26 " 2 (5)	" 2 " 4 (19)
" 6 " 3 (3)	" 12 " 22:1-20 (7)	" 21 " 19:1-20 (10)	" 27 " 3 (16)	" (3) " 5:1-26 (20)
" (7) " 4:1-30 (12)	" 13 " 22:21-46 (27)	" 22 " 20:1-41 (21)	" 28 " 4 (2)	" 4 " 5:27-48 (48)
" 8 " 4:31-44 (36)	" 14 " 22:47-71 (70)	" 23 " 20:1-16 (7)	" (29) " 5 (7)	" 5 " 6:1-18 (1)
" 9 " 5:1-16 (4)	" 15 " 23:1-31 (13)	" 24 " 20:17-38 (32)	" 30 " 6 (11)	" 6 " 6:19-34 (34)
" 10 " 5:17-30 (24)	" 16 " 23:32-56 (34)	" (25) " 21:1-19 (14)	May 1 " 7:1-19 (3)	" 7 " 7 (12)
" 11 " 6:1-26 (13)	" 17 " 24:1-35 (27)	" 26 " 21:20-40 (20)	" 2 " 7:20-40 (22)	" 8 " 8:1-17 (16)
" 12 " 6:27-49 (36)	" 18 " 24:36-53 (40)	" 27 " 22 (16)	" 3 " 8 (1)	" 9 " 8:18-34 (26)
" 13 " 7:1-23 (9)	10—Acts 1 (3)	" 28 " 23:1-16 (11)	" 4 " 9 (16)	" (10) " 9:1-17 (13)
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" 15 " 8:1-25 (1)	" 21 " 2:22-47 (38)	" 30 " 24 (10)	" (6) " 10:14-33 (16)	" 12 " 10:1-22 (1)
" 16 " 8:26-56 (39)	" 22 " 3 (21)	" 31 " 25 (8)	" 7 " 11:1-16 (1)	" 13 " 10:23-42 (40)
" 17 " 9:1-17 (2)	" 23 " 4:1-22 (19)	Apr. (1) " 26 (20)	" 8 " 11:17-34 (29)	" 14 " 11 (25)
" 18 " 9:18-43 (24)	" 24 " 4:23-37 (20)	" 2 " 27:1-20 (1)	" 9 " 12 (13)	" 15 " 12:1-23 (6)
" 19 " 9:43-62 (60)	" (25) " 5:1-21 (4)	" 3 " 27:21-44 (24)	" 10 " 13 (4)	" 16 " 12:24-50 (30)
" 20 " 10:1-24 (2)	" 26 " 5:21-42 (42)	" 4 " 28 (31)	" 11 " 14:1-19 (15)	" (17) " 13:1-30 (3)
" (21) " 10:25-42 (30)	" 27 " 6 (4)	" 5—Rom. 1:1-25 (5)	" 12 " 14:20-40 (20)	" 18 " 13:31-53 (33)
" 22 " 11:1-28 (13)	" 28 " 7:1-21 (2)	" 6 " 2 (13)	" (13) " 15:1-28 (10)	" 19 " 14:1-21 (14)
" 23 " 11:29-54 (32)	Mar. 1 " 7:22-43 (37)	" 7 " 3 (20)	" 14 " 15:29-58 (58)	" 20 " 14:22-36 (31)
" 24 " 12:1-31 (21)	" 2 " 7:44-60 (60)	" (8) " 4 (5)	" 15 " 16 (19)	" 21 " 15:1-20 (13)
" 25 " 12:32-59 (37)	" 3 " 8:1-25 (12)	" 9 " 5 (11)	16—2 Cor. 1 (4)	" 22 " 15:21-39 (27)
" 26 " 13:1-17 (9)	" (4) " 8:26-40 (35)	" 10 " 6 (4)	" 17 " 2 (14)	" 23 " 16 (18)
" 27 " 13:18-35 (34)	" 5 " 9:1-22 (6)	" 11 " 7 (4)	" 18 " 3 (6)	" (24) " 17 (5)
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" 29 " 14:25-35 (26)	" 7 " 10:1-24 (15)	" 13 " 8:22-39 (28)	" (20) " 5 (9)	" 26 " 18:21-35 (21)
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" 3 " 17:20-37 (28)	" 12 " 13:26-52 (46)	" 18 " 11:19-36 (26)	" 25 " 10 (4)	" 2 " 22:1-22 (12)
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" 5 " 18:18-43 (31)	" 14 " 15:1-21 (11)	" 20 " 13 (11)	" (27) " 11:16-33 (28)	" 4 " 23:1-22 (13)
" 6 " 19:1-27 (26)	" 15 " 15:22-41 (36)	" 21 " 14 (17)	" 28 " 12 (9)	
July 5—Matt. 23:23-39 (23)	Aug. 11-1 Thes. 5 (8)	Sept. 17—1 Tim. 3 (15)	Oct. 24—2 Pet. 1 (21)	Nov. 28—John 19:1-22 (5)
" 6 " 24:1-28 (3)	" (12)-2 Thes. 1 (12)	" 18 " 4 (13)	" 25 " 2 (21)	" 29 " 19:23-42 (30)
" 7 " 24:29-51 (30)	" 13 " 2 (13)	" 19 " 5 (2)	" 26 " 3 (18)	" 30 " 20 (21)
" (8) " 25:1-30 (1)	" 14 " 3 (1)	" 20 " 6 (10)	" 27—John 1:1-28 (1)	Dec. 1 " 21 (17)
" 9 " 25:31-46 (46)	" 15—Mark 1:1-22 (3)	" 21—2 Tim. 1 (5)	" (28) " 1:29-51 (41)	" (2)-1 John 1 (7)
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" 11 " 26:26-50 (40)	" 17 " 2 (2)	" (23) " 3 (16)	" 30 " 3:1-18 (5)	" 4 " 3 (2)
" 12 " 26:51-75 (53)	" 18 " 3:1-19 (4)	" 24 " 4 (13)	" 31 " 3:19-36 (36)	" 5 " 4 (16)
" 13 " 27:1-26 (3)	" (19) " 3:20-35 (21)	" 25—Titus 1 (5)	Nov. 1 " 4:1-26 (24)	" 6 " 5 (8)
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" 15 " 27:51-66 (51)	" 21 " 4:21-41 (24)	" 27 " 3 (5)	" 3 " 5:1-24 (23)	" 8—3 John (7)
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" 17—Gal. 1 (6)	" 23 " 5:21-43 (36)	" 29—Heb. 1 (14)	" 5 " 6:1-21 (14)	" 10—Rev. 1 (9)
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" 23—Eph. 1 (22)	" 29 " 8:22-38 (34)	" 5 " 7 (19)	" (11) " 8:31-59 (56)	" (16) " 6 (9)
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" 26 " 4 (3)	Sept. 1 " 10:1-31 (17)	" 8 " 10:1-18 (10)	" 14 " 10:1-21 (10)	" 19 " 9 (11)
" 27 " 5:1-17 (2)	" (2) " 10:32-52 (43)	" 9 " 10:19-39 (25)	" 15 " 10:22-42 (25)	" 20 " 10 (8)
" 28 " 5:18-33 (13)	" 3 " 11:1-18 (9)	" 10 " 11:1-19 (3)	" 16 " 10:22-42 (25)	" 21 " 11 (1)
" (29) " 6 (1)	" 4 " 11:19-33 (30)	" 11 " 11:20-40 (33)	" 17 " 11:1-29 (27)	" 22 " 12 (10)
" 30—Phil. 1 (27)	" 5 " 12:1-27 (25)	" 12 " 12 (1)	" 18 " 11:30-57 (42)	" (23) " 13 (15)
" 31 " 2 (9)	" 6 " 12:28-44 (29)	" 13 " 13 (8)	" (19) " 12:1-26 (24)	" 24 " 14 (15)
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" 2 " 4 (8)	" 8 " 13:21-37 (30)	" 15 " 2 (8)	" 21 " 13:1-20 (8)	" 26 " 17 (7)
" 3—Col. 1 (10)	" (9) " 14:1-26 (18)	" 16 " 3 (17)	" 22 " 13:21-38 (35)	" 27 " 18 (20)
" 4 " 2 (16)	" 10 " 14:27-50 (31)	" 17 " 4 (17)	" 23 " 14 (23)	" 28 " 19 (9)
" (5) " 3 (12)	" 11 " 14:51-72 (54)	" 18 " 5 (25)	" 24 " 15 (5)	" 29 " 20 (12)
" 6 " 4 (12)	" 12 " 15:1-25 (21)	" 19—1 Pet. 1 (21)	" 25 " 16 (7)	" (30) " 21 (4)
" 7-1 Thes. 1 (3)	" 13 " 15:26-47 (34)	" 20 " 2 (15)	" (25) " 17 (23)	" 31 " 22 (17)
" 8 " 2 (19)	" 14 " 16 (6)	" (21) " 3 (21)	" 26 " 18:1-18 (4)	
" 9 " 3 (13)	" 15—1 Tim. 1 (5)	" 22 " 4 (7)	" 27 " 18:19-40 (36)	
" 10 " 4 (16)	" (16) " 2 (8)			

The Christ of All.

To the
 Artist he is the one altogether lovely,
 Architect he is the chief corner stone,
 Astronomer he is the sun of righteousness,
 Baker he is the living bread,
 Banker he is the hidden treasure,
 Biologist he is the life of men,
 Doctor he is the great physician,
 Educator he is the great teacher,
 Farmer he is the sower and the Lord of harvest,
 Florist he is the rose of Sharon, the lily of the valley,
 Geologist he is the rock of ages,
 Horticulturist he is the true vine,
 Jeweller he is the pearl of great price,
 Judge he is the righteous judge,
 Juror he is the faithful witness,

Lawyer he is the great advocate,
 Newspaper man he is the good tidings,
 Oculist he is the light of the eyes,
 Philanthropist he is God's unspeakable gift,
 Philosopher he is the wisdom of God,
 Preacher he is the word of God,
 Servant he is the good master,
 Sculptor he is the living stone,
 Statesman he is the desire of all nations,
 Theologian he is the author and finisher of faith,
 Toiler he is the giver of rest,
 Wanderer he is the way of life, and to the
 Christian he is the Son of the ever living and
 true God, our Saviour, Redeemer, Lord and
 King.

—Leonard V. Buschman.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BRACE UP!

It doesn't pay to murmur,
And it doesn't pay to fret;
It doesn't do a bit of good to wail.
The bright and cheerful worker
Is the one who wins success;
The doleful chap is pretty sure to fail!
It doesn't help to worry,
To repine and idly dream,
To just sit down with folded hands and wish.
It may be pleasant lolling
In the shade beside a stream,
But the idler never catches any fish.

—George W. D'Vys

JUST LEFT ALONE.

For many years there have been two beautiful gardens in my neighborhood. Neat, clean and attractive, they displayed a great variety of flowers all the season through. Judge my surprise, on a recent visit, to find that one of the houses had changed tenants; the garden had lost its former glory, and was covered in long grass and weeds. "Who put all those weeds there?" I asked of a local boy. "Nobody," came the reply. "They just left it alone." We cannot be neutral in conduct. Something must grow, either flowers or weeds.—Selected.

ALIBIS.

"I would have beaten you, Tom, only my foot hurt."

"The teacher has it in for me, or I wouldn't have failed."

The above are typical examples of alibis. The using of alibis, also known as excuses, is a mighty poor practice and one certain to lower a person in the estimation of all fair-minded people. The good sport never gives reasons if things go against him, unless he has some legitimate excuse. In certain instances it is his duty to explain a failure. But, generally speaking, it is better to avoid excuses.

At the conclusion of a tennis match I once witnessed, the loser said to the winner: "That blister on my heel robbed me of victory, Jim. I had a headache, too."

How much better it would have been for him to say, with a smile: "Fine game you played, Jim. You're just too good for me, I guess." His remark would have made Jim feel good instead of embarrassing him, as was the case with the alibi.

Great athletes seldom make excuses in reverses. They are smiling and congratulatory in defeat and modest in victory. Some of them play matches when they are ill, but almost never does an alibi come from their lips. They wouldn't like to hear excuses from the other fellow, so they follow the Golden Rule.

Alibis are bad, not only in sports, but in all walks of life where things do not turn out satisfactorily. They should be avoided.—H. H. Graham.

FORGIVING A WRONG.

It is very easy to say an unkind thing, but having said it there is no possibility of taking it back. You may ask forgiveness, but you cannot call back the words you have said, or wholly undo the hurt you have given.

The sweetest and finest thing that life can bring you is friends, and the greatest friendship within the gift of life is a friendship with God.

If we would only stop to think how Christlike a thing it is to forgive those who have wronged us we would never refuse to do it. We cannot claim to have never done wrong, but we can be among those who will never refuse to forgive a wrong.

You do not wear your personality as conspicuously as you would a garment, but if you could wear yours like that, would it be a shining garment, glowing with faith and love, or would it be grey with fears and dull with anger and envy?

No matter how far away and lonely may be the place you live, there is no greater task in life than to live a day perfectly in your appointed place. Not even the angels can do more than that, and to every one of us a new day brings that opportunity.—F. McK. Morton.

THE DIRTY WINDOW.

One evening, a lodger stood by his window looking out, admiring a glorious sunset. Never before had he witnessed such beauty and loveliness. He stood like one fascinated, spellbound. His landlady entered the room, and wondering at what he was gazing, she went to his side and looked also. Becoming aware that she was unusually silent, the lodger thought that she, too, had fallen under the spell of that picture of wondrous beauty. At last she spoke, "Yes, it is a dirty window, sir. I'm very sorry." There are many people who have eyes but cannot see the glories of God. Their minds are full of mundane things, the things of earth, and heavenly, diviner things hold no attraction. "Blessed are the eyes which see" (Luke 10: 23).—Selected.

A REMOVER.

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of his wife, and the happiness from the home. As a remover alcohol has few equals.—Selected.

A CRANK REQUIRED.

A young fellow called on a girl one night and stayed too late, so her father called down from upstairs:

"Time to go, young feller!"

The young fellow prepared to go, and as he was putting on his overcoat in the hall he said to the girl:

"Your father's a crank."

Then the old gentleman called down once more:

"Well, ain't a crank necessary if you haven't got a self-starter?"

THE SEARCH.

Mike Murphy, who lived on a farm, sent his friend, Jimmy O'Brien, who lived in town, a crate of chickens.

"Did ye get the chickens?" asked Mike the next time he saw Jimmy.

"Some of 'em," answered Jimmy. "After I got 'em from the station, they got out av the crate, and I was two hours scourin' the neighborhood an' thin only got tin."

"Sh-sh-sh, Jimmy, not so loud. I only sent ye six."

The Family Altar.

J.C.F.P.

Monday.

For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.—Ezek. 18: 32.

In view of so many similar declarations found in this book and elsewhere in the Scriptures, none can doubt the willingness of God to save even the lowest and vilest; nor can they fail to note that if any are lost it is their own fault.

Reading—Ezekiel 18: 19-32.

Tuesday.

For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.—Ezek. 20: 40.

A reference to the establishment of the Christian church in Jerusalem. True Israelites, receiving the one great sacrifice, should bring to the church their offerings as an expression of thankfulness for the unspeakable gift. In God's holy mount they should worship and serve him.

Reading—Ezekiel 20: 27-44.

Wednesday.

I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is: and I will give it him.—Ezek. 21: 27.

It seems that the Hebrew is "perverted, perverted, perverted will I make it." God is able to turn upside down, to overthrow and even annihilate. He now threatens to overturn and destroy the Jewish government, and place upon the throne David's greater Son, the Lord Jesus Christ. And now both threat and promise are fulfilled, and the One whose right it is reigns over his willing subjects the world over.

Reading—Ezekiel 1: 8-27.

Thursday.

Therefore, thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.—Ezek. 25: 13.

The Edomites were the descendants of Esau. From the very first they were the Jews' bitterest enemies, doing everything possible to annoy them.

Reading—Ezekiel 25.

Friday.

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea.—Ezek. 27: 32.

Tyre, like a great vessel richly laden, strikes the rocks and sinks. Five verses are given to lamentations. Even Tyre, the grand and luxurious city, is utterly perverted, overturned. So "there is an end of Tyre, that made such a noise and bustle in the world. This great blaze goes out in a snuff."

Reading—Ezekiel 26.

Saturday.

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations.—Ezek. 29: 15.

Egypt, once most glorious, becomes "the basest of the kingdoms." Its head, once proudly lifted above other nations, is now bowed to the dust.

Reading—Ezek. 29: 1-16.

Sunday.

So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.—Ezek. 33: 7.

After prophesying of other nations, Ezekiel again addresses his own, using much the same language as is contained in chapter 3: 17-22.

Reading—Ezekiel 31.

Prayer Meeting Topic.

November 15.

A GOD IN BED.

(1 Samuel 19: 1-17.)

H. J. Patterson, M.A.

The above topic was suggested to me by a sermon published many years ago in a religious magazine. It seems such an extraordinary thing that a god should be put to bed, but even today people do some most extraordinary things. And not the least of these has to do with their religion and superstitious beliefs. How many there are who will not walk under a ladder, sit thirteen at table, begin a new venture on a Friday, or if the salt be spilt, throw a pinch over the left shoulder! Some of us have queer streaks in our make-up. We combine a certain superstitious practice with a Christian profession. Michal evidently was one who could reconcile worship of Jehovah with the possession of a pagan image. But the image, evidently a good sized one, came in handy. David's life was in danger, and while David himself had fled Michal made believe to the messengers of Saul that David was sick in bed. But it was the god she put to bed, covering it with clothes and putting a bolster under its head. The messengers were deceived and David escaped.

Irreverence.

Let me ask ever so kindly, but plainly, "Do ever you put your God to bed?" No; I am not irreverent in the asking of the question. Religion for some is as a useful commodity, quite as useful as was Michal's teraphim to her. I overheard some men in the street the other day, and one remark was this, "He makes his religion a cloak." Of whom it was spoken I do not know. Why are we Christians? Of some Jesus said, "Ye seek me because ye did eat of the loaves and were filled." What of young Australians who are professedly worshippers of God! Is there a difference between a Sunday and a Monday religion? Is the God of some put to bed on Monday? Is religion made to hang all the week in the wardrobe with the Sunday suit? Michal's treatment of her god showed that she had no reverence for him, and that he had no reality for her. What does our treatment of our God indicate? In these days there seems some decay of respect for authority. It is not a commendable development. From this it is but a step to decay of respect for God and religion.

Reality of Christ.

But let us think of God in Jesus Christ. To the apostles there was no question about his reality. It was because he was so real that their lives were so influenced. His life and service and love had been so real to them that God was more real in all life's experience. Do not allow religion to become a formal, shabby thing. Christianity is true and living. The Spirit of Christ is not for Sunday alone, but for every day. What difference has Christ made to you in your thinking and treatment of God?

Deceived.

Why hast thou deceived me? said the enemy of David to Michal. So will the world say of the hypocrite, that one whose life is all pretension and hypocrisy. So will Jesus ask in the great day. "Be not deceived, God is not mocked." No; let us give God the place he deserves in our life. Let us not use him selfishly. We may, by life. Let us not use him selfishly. We may, by hollow pretension and sham, not only deceive others but ourselves also. Why do you go to church? Why do you profess to be Christian? In the answer to these and similar questions you may determine the reality of God. God lives. God reigns.

TOPIC FOR NOVEMBER 22.—SPEAK THE TRUTH.—Matthew 5: 33-37.

Our Young People.

Conducted by WM. GALE.

Youth and Disarmament.

It is encouraging to know that something is being done to counter the recent jingoistic outburst of parliamentarians and others who would turn our land into an armed camp. Not only have we a branch of the World Disarmament Movement in our midst, which is representative of many sides of life—industrial, political, educational, etc.—but our young people have come forward and definitely declared themselves.

A gathering of 500 to 600 young people representing 18 groups, including the Y.W.C.A., Y.M.C.A., Christian Student Movement, and similar youth movements, met in the Independent Church, Collins-st., Melbourne, on Sunday, Oct. 22, to declare themselves in favor of defence by active goodwill.

The chairman, Mr. MacMahon Ball, M.A., Lecturer in Political Philosophy at Melbourne University, in his opening remarks stressed the present world situation of distrust and suspicion which made for war, unless steps were taken to prevent it.

War is possible only if youth is prepared to take up arms. Youth should intelligently consider the facts, and decide for itself in regard to war.

Young men and women gave short speeches as follows:—

1. Some steps toward Peace:

The World of Nations: Miss L. Fray (Girls' Friendly Society).

MELBOURNE'S GREAT YOUTH RALLY.

Swanston-st. chapel was crowded out on the occasion of the youth rally to meet and to hear Mr. J. Wycliffe Black on Monday night, Oct. 30. They came by special tram, motor van, train and cars from all directions. It was one of the most successful of our youth rallies. The young people will not easily forget the visit to our shores of this leader of the cause in Great Britain. His message was a great appeal to follow the highest ideals, and was enjoyed by all. The Scripture lesson was read by Mr. H. File, Malvern; violin selections, Master Howard Brown, Hampton; Miss W. Lee, Swanston-st., presided at the piano; Mr. Walter Brown, Lygon-st., at the organ; Mr. A. G. Searle, South Yarra, leader of song. The chairman of the Young People's Department, Mr. Keith Jones, presided over the gathering.

VICTORIAN BIBLE SCHOOL EFFICIENCY AND INCREASE CAMPAIGN.

The Bible School and Young People's Department is able to make its first report respecting the campaign. After five weeks we are able to say that things are gradually straightening themselves out. Fifty-two schools have entered and are carrying out the provisions of the campaign. In grade A (over 150), 17 have entered; in grade B (75-150) 16 have entered; in grade C (under 75) there are 19 schools. It is very satisfactory to see them so nicely divided. For a while the schools did not grasp the meaning of some of the provisions, but most difficulties have been overcome. We are sure the effort will be worth while.

From the office standpoint we are able to judge that many schools need a more up-to-date method of keeping their rolls and recording their statistics. It seemed that some schools found it almost impossible to say what their enrolment was on Sept. 1. Our up-to-date card system would have obviated this difficulty.

Workers of the World: Mr. A. W. Nicholls (Student Christian Movement).

Disarmament or Re-armament? Mr. R. E. K. Lamborn (Y.M.C.A.).

2. The War Spirit.

Its Consequences: Mr. R. Cameron (Labor Youth).

Its Futility: Miss J. McNicoll (Methodist Youth).

Its Threat to Civilisation: Miss J. Allpass (Presbyterian Youth).

Cable messages to the meeting were read from the Women's Disarmament Movement, and the World's Alliance of Churches, and the World's Committee of the Y.W.C.A., all of which strongly support disarmament, and are against war and the traffic in armaments.

The resolution, "To stimulate a programme of active goodwill as a means towards prevention of war, and to unite with youth of other nations in support of the Disarmament Conference," was submitted by the chairman and the audience rose in unanimous approval.

The singing of "God Save the King" and the hymn "God bless our native land" made a fitting conclusion.

A United Youth Council has been formed to continue the work of education for peace.

Some schools are having trouble to get their teachers to take the efficiency lectures—this is a pity; schools never rise above the quality and efficiency of their teachers. Staff attendance is the difficulty in others. We were surprised to learn that the five per cent. increase was a problem to some.

It is good to note the splendid spirit manifest by the schools. Some are showing an excellent spirit in entering even though they know that they cannot win—that is the spirit we like; it betokens loyalty and big heartedness. Congratulations to all.

WHAT IS NEEDED.

"The demand to-day of individuals, communities and mankind is for truth that is up to date, practical and helpful in present circumstances. This is met by the Bible. It is what Australia proved to be to its explorers and pioneer settlers. It is inexhaustible in its resources, and supplies what is needed for the harassing experiences and perplexing problems of the existing situation. The Bible brings us to realities, and vitalises us through fellowship with a living Christ—blessing us also with part and lot in his wisdom and peace."—D. A. Cameron, M.A.



Teachers and Scholars of the Sunday School at Ungarra, S.A.

Here and There.

Thomas Hagger is conducting a brief mission with the little church at Loftus Park, Guildford, N.S.W.

2CH Sydney will broadcast an address by J. Wycliffe Black from 3 to 3.30 p.m. on Lord's day, Nov. 19.

At the evening service at Subiaco, W.A., on Oct. 29, Bro. A. G. Saunders preaching, one was baptised and four confessed Christ.

We print in this issue the second part of Thomas H. Johnson's article giving a post-millennial view of the second coming of Christ.

Our next issue will be a Home Missionary Number, in preparation for the annual offering to be taken up on Dec. 3 for our Home Mission work.

The next meeting of the Victorian General Dorcas will be held on Wednesday, Nov. 15, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

Tuesday being a public holiday, our formes had to be closed on Monday night. No matter arriving on Wednesday could be included. This will account for the holding over of some reports.

Early last week the chapel at East Kew, Vic., was, for the second time within a short period, entered by vandals who destroyed the pulpit Bible and did a considerable amount of other damage.

The church at Belmore, N.S.W., has altered and thoroughly renovated the chapel there. Bro. P. E. Thomas, B.A., has been with the church as preacher for over ten years, and his work is still highly appreciated.

We remind our readers of the annual demonstration of the College of the Bible to be held in Lygon-st. chapel on Thursday evening, Nov. 23, at 8 p.m. The chairman of the College Board will preside, and diplomas will be presented. Addresses will be given by students receiving diplomas. Friends of the College are requested to make a special effort to attend.

On Thursday last Mr. J. W. Black paid a welcome visit to the College of the Bible. A special meeting of students and friends was held in the afternoon. The chairman of the Board of Management (Bro. R. Lyall) extended a greeting. Bro. Black delivered a much appreciated address relating to student life and the work of the preacher. Bro. H. G. Norris (chairman of students' committee) expressed the thanks of the students.

Tempe (N.S.W.) church has just completed its chapel, and the building is a credit to the brotherhood and the neighborhood. This work was commenced in a private house in January, 1928; then a garage was used, and later a tent. Land was secured, the rear portion of the chapel erected, and now the structure is complete. Bro. A. L. Carter has done a most successful work there. The chapel is to be opened on Nov. 11, when Bro. J. Wycliffe Black will speak.

After several years' tenancy at Central House, Collins-st., the Victorian Prohibition League has transferred its headquarters to New South Wales Chambers, 190-2 Bourke-st., Melbourne. The League's office will be on the second floor of the Bank of New South Wales, next door to Love and Lewis. The phone number will be Central 8285 as before. The Victorian Prohibition League and the Woman's Christian Temperance Union have decided to unite forces and hold a "rainbow fair" in Melbourne Town Hall, on Thursday and Friday, December 7 and 8. Gifts of goods or materials for stocking stalls, or offers of cash or personal service, will be most gratefully received.

The following telegram from Bro. N. G. Noble gives news of the tent mission at Kedron, Qld.:—"Tent crowded Sunday, ten decisions; flood weather prevails; prospects bright when fine weather returns."

The Victorian State Government will have nothing to do with a lottery for charity, or for any other purpose. That was made clear by the Premier (Sir Stanley Argyle) in commenting on the report of the Charities Board, which emphasises the plight of hospitals in the State. He said that the problem was to know how to deal with people in receipt of small incomes who did not make any provision for the future. Were such people still to be regarded as public hospital patients, or was legislation to be introduced



A Happy Family Group.

In the centre is Bro. E. J. Gullock, who has been connected with the Church of Christ for over 65 years. He attended Mt. Clear (Vic.) Sunday School in the early days. Joining the church at Footscray nearly 60 years ago, he was one of the first members there. He was a foundation member of Parkdale church. At present Bro. Gullock is one of the deacons of Dawson-st. church, Balarat. He was a subscriber to the "Pioneer," "Watchman" and the "Australian Christian" since its inception. The others in the picture are Bro. Gullock's daughter (Mrs. Eric Twaits), grandson (Wally Twaits), and two great grandchildren, Wally and Norma.

compelling them to insure themselves? There should be a way out by which these people would pay, or someone would pay for them, and so relieve hospitals and the medical and nursing professions. By the creation of intermediate hospitals the problem was beginning to solve itself.

After Bro. J. W. Black's address at a meeting of our Victorian preachers on Oct. 30 the following motion was carried:—"That we express our deep appreciation of the presence and brotherly help of Bro. J. W. Black, of England, at our Preachers'

Fraternal in Melbourne. His wise counsel and inspiring messages have been a great blessing to us all, and we feel that his coming has forged another link in the chain that binds us 'one in hope and doctrine' with our brethren in Britain. Furthermore, that through our Bro. Black we convey to our preachers in Britain our cordial Christian greetings, and sincere good wishes for them in their ministry for the Lord and his church, and assure them of our abiding interest in their witness to the truth."

On Nov. 1 Swanston-st. chapel, Melbourne, was filled for the women's rally addressed by Mr. J. W. Black, of Leicester, England. The visitor was welcomed by Miss Ellis, president of Victorian Women's Conference, who, on behalf of the meeting, presented Mr. Black with a mulga wood vase to be given to Mrs. Black. Thanks of the women were extended to Mrs. Black for lending Bro. Black to the Commonwealth churches for a period. Mr. Black spoke for a time on general topics of social interest in Leicestershire; then he gave a delightful address based on the fourth chapter of the book of Esther. A special session for thanksgiving on the attainment of the home missionary objective of the women's mission bands was conducted by Mrs. G. W. Mitchell (supt.).

The north suburban rally to welcome Bro. J. W. Black was held at Thornbury chapel on Tuesday, Oct. 31. Preachers and officers of the churches presented at the rally had fellowship with Bro. Black at tea, graciously prepared by the ladies. Bro. H. B. Robbins presided and extended a welcome to Bro. Black and also to Bro. W. H. Clay, who was present as representative of the Conference Executive. Representatives of twelve churches extended greetings to Bro. Black, and Bro. Robbins handed to Bro. Black an album containing photos. of the different church buildings in the north suburban area. At the evening rally Bro. W. H. Clay presided, and a welcome was extended by Bro. H. B. Robbins. A combined choir of eighty voices, under the baton of Bro. A. E. Barber, presented two anthems. Bro. Black addressed an audience of over 500 in grand style. His message was an inspiration. The night was a memorable one in the history of the north suburban churches.

The south-eastern district conference was held at Warragul, Vic., on Oct. 21, with a large attendance of delegates from Dandenong, Noble Park, Berwick and Pakenham. Bro. F. M. Fewster, preacher of Warragul church, presided over the conference. The afternoon session was opened with a devotional period led by Bro. A. B. McDiarmid, who gave a very helpful talk on the "Prophecy of Christ in the Old Testament." Reports of the churches showed progress had been made in most of the centres since last conference, and most of the churches are planning for bigger efforts during this coming year. Bro. W. T. Atkin, preacher of Dandenong, gave a short address on "The Church and Its Relationship to the World," which was followed by helpful discussion. Bro. R. L. Arnold, preacher of Moreland church, who was the special speaker for the day, gave a very helpful and inspiring address on "Lessons from the Miracle of the Feeding of the Five Thousand." A splendid tea was provided by the ladies of Warragul church. The chapel was crowded at night, when an excellent programme was given. Items were contributed by the churches of the conference, and Bro. Arnold gave an inspiring address on "I Caught Myself Wishing."

SATURDAY, NOVEMBER 25.
GARDEN PARTY SALE OF WORK,
Conducted by
ANN STREET CHURCH, BRISBANE.

Orchestra, competitions, tennis, sports. Entertainment in the evening.

Suburban and country visitors, come, meet Bro. J. W. Black at the home of W. Morton, "Whitehouse," Sunnybank, near station.

News of the Churches.

Tasmanian News-letter.
F. Collins.

Our Day

of inspiration and fellowship, the Federal Conference of 1933, has passed. Its joyful, reviving, and we trust, fruitful experiences are now a matter of history. The present generation of Tasmanians will never forget the happenings of that wonderful week. We must acknowledge our indebtedness to the Giver of all good things, and to our brethren from other lands, for all the blessings received. The precedent, established by Western Australia, and followed by Queensland and Tasmania, of inviting the Federal Conference to meet in the smaller centres has become established. Such a rotation will not only help the cause where the conference assembles, but has increased the popularity of our national assemblies of brethren. We venture to predict that holiday-makers will make the Federal Conference season the time of their vacation, and that such a plan will cement the bonds of brotherhood throughout the Commonwealth. The citizens of Northern Tasmania, and of Hobart, have marvelled at the virility and spirit of "our movement."

J. W. Black.

The President-elect of the World's Conference of Churches of Christ more than fulfilled our highest expectations. From the moment when he landed at the aerodrome at Evandale, to his departure, he kept us thrilled with his wonderful messages and personality. The conference sermon, "Stewardship," and the address on "Christ and Social Life," made a wonderful impression. The same is true of the messages of the other speakers. A higher conception of the meaning and message of the Restoration Movement is now current in Tasmania.

The 19th National Convention of Christian Endeavor.

This followed the Federal Conference, and stirred Launceston as never before. The largest hall in the city, seating over two thousand people, was altogether too small for the gatherings. His excellency, Sir Ernest Clark, motored from Hobart to be present; and with the Chief Secretary, the Honorable Claude James; and the Mayor of Launceston, Alderman A. Hollingsworth, paid gracious tribute to the value of organised religion to the nation. The contribution of our own churches to the success of the C.E. Convention was remarkable. J. E. Thomas, of Balwyn, was one of the chief speakers, and H. Gray, of South Australia, and H. M. Arrow-smith, of New South Wales, led worthily in their respective departments. It is notable that Churches of Christ have two State C.E. presidents and two past national presidents in their ranks.

A Lugubrious Policeman

sadly remarked in our hearing, "How quiet the police court was during the whole of the month of October." Many thousands of visitors came to Launceston, and yet there was scarcely a case to be brought before the magistrates. Our visitors made the streets ring with hymns of praise, and flocked to early morning prayer meetings by the hundreds. Motor-men and conductors on the trams, and staid citizens, were swept into the choruses of praise that were heard as motors and tram cars conveyed the people to their homes.

Gracious Tributes

were paid to the efficiency of our workers. The ladies were given their due praise. Mrs. Duff, the convener of the catering committee; Mrs. Sulzberger, the convener of the hospitality committee; Mrs. Collins, president of the sisters' conference; and Mrs. Warmbrunn, who, together, were responsible for the organising of the reception to the sisters, were specially mentioned as representative of the splendid body of women in our Tasmanian churches who all worked so cheerfully and well.

"How Did You Do It?"

was the question asked when the bountiful provision for bodily needs was noted. We think it is but fair to state that the churches throughout the island sent large contributions in cash, and in kind, for the entertainment of our visitors. The church at Hobart made a large contribution, and the country churches also sent their proportionate gifts. God undoubtedly blessed the conference. The delightful weather, the good humor and enthusiasm, and the evident desire to glorify God, could only be the answer to many prayers of the three years of preparation.

Tasmania.

Invermay.—Good meetings on Oct. 22; many mainland visitors present. Bro. Potter presided, and Bro. Hugh Gray gave an excellent exhortation. Bro. S. E. Riches gave an inspiring address at night. On Oct. 29 Bro. McDermott gave an interesting address. On Nov. 5 the men's brotherhood met. Bro. A. E. Brown has been absent through sickness.

Hobart (Collins-st.)—Good meetings on October 29; a number of delegates from our conference and the C.E. convention were present. Before the gospel meeting a brother was baptised, and at the after meeting he was received into fellowship. A young lady confessed Christ during the gospel service. Bible School visited West Hobart in the afternoon on the occasion of the anniversary there.

Devonport.—Meetings are fair. Bro. Waters gives great messages. The church was encouraged by the visit of Bro. Black (England) and Bro. Lyall (Melbourne). Sister Richards (Owen, S.A.) met with the church when attending conference. Sister E. Harvey, church organist, is very sick at Mayberry, and is greatly missed. Sister Rema Thomas was farewelled at C.E.; she is leaving through sickness. Woman's mission band is doing good work, and Bible School is practising for anniversary. Excellent meeting at C.E. on Nov. 2, when Bro. Waters spoke on "Examples."

Western Australia.

Bassendean.—On Oct. 18 an instructive lantern lecture was given by the B. & F. Bible Society. On Oct. 20, as the result of a social evening, 14/3 was added to kinder renovation fund. On Oct. 22 Bro. Banks gave fine addresses. On Oct. 29 Bro. Rodier forcefully exhorted at breaking of bread, and in the evening Bro. Banks preached helpfully.

Kalgoorlie.—On Oct. 22, Bible School anniversary, morning speaker was Mr. Wilson Brown. Three were received into fellowship. In the afternoon Mr. W. H. Green, of Brisbane, national president of Band of Hope Union, gave an inspiring talk to the children. Bro. Wilkie Thomson, of Maylands, presented prizes to kinder department. The singing of the scholars under leadership of Sister Mrs. Hinrichsen was very enjoyable. Bro. G. Morrow and his staff are congratulated on the success of the anniversary. In the evening Bro. Hinrichsen gave a fine ad-

dress on "Can a Man be Saved Outside the Church?"

North Perth.—On Oct. 8 and 9 the Bible School anniversary was a marked success. Services were of a high order, and the building was packed. The programmes were built around the theme, "Christian Character—Life's Supreme Asset." The singing of the school was inspiring and beautiful under Bro. Robinson's baton. On the Sunday evening Bro. Robinson effectively preached. On Oct. 15 and 18 Bunbury church released Bro. Robinson as speaker for the Bible School anniversary. On Oct. 19 Bro. C. R. C. Black, an aged member, passed away. At the half-yearly business meeting on Oct. 25, a note of optimism was predominant. Financial position has much improved.

Subiaco.—Meetings keep up fairly well. Bro. Saunders' messages, and those of visiting brethren, have been appreciated. On Oct. 15 a message was enjoyed from the secretary of the B. & F. Bible Society. On Oct. 22 the men's fellowship took the gospel service. At 5.30 p.m., 33 sat for tea in the hall. From 6.30 to 7.15 a song service was held. At the gospel service special singing was rendered by the men. One young man made the good confession. On Oct. 19 the men's fellowship had charge of the prayer meeting, with a good attendance of men, when a message from Bro. Sid. Constable was enjoyed. The men's fellowship is to have charge of the prayer meeting every third Thursday of the month. Other departments of the work are in a healthy condition.

South Australia.

Norwood.—On Oct. 25 Bro. C. J. Parker gave a lecture on his recent trip to England. Mr. Bottrill, of Temperance Alliance, was the speaker at morning service on Oct. 29, and Bro. J. Matthews gave the address in the evening. Bro. Rankine spoke at midweek service on Nov. 1.

Queenstown.—The 64th anniversary of the church was celebrated on Oct. 29. At morning service Bro. Lampshire, from Cheltenham, gave an inspiring address. In the evening Bro. Brooker spoke on the past history of the church and our present obligations. On the evening of Oct. 23 a young people's night was held in connection with the anniversary. Items were given from the various young people's departments, and W. Beiler, from Semaphore, gave the message. On Oct. 24 a men's meeting was held, and on the 25th a public meeting was conducted. Bro. Illingworth, from Hindmarsh, gave a very helpful address, and Hon. W. Morrow spoke on experiences at the conference in Tasmania. A very helpful and enjoyable evening was spent.

Queensland.

Gympie.—On Oct. 29 Bro. Bowes gave a splendid exhortation, and at night addressed a well-attended meeting. Bro. Stephen Fittell conducted New Veteran service, and Bro. C. S. Trudgian preached at Monkland. All Bible Schools are enjoying good attendances. On Oct. 28 the P.B.P. club tendered a kitchen tea to Sister May Campbell in honor of her approaching marriage to Bro. H. Woodhouse.

Boonah.—Bro. H. W. Hermann (Qld. F.M. representative) gave an interesting and educational lantern lecture on Japan on Oct. 28. A retiring offering for Christmas cheer for Indian children amounted to £1/5/6. On Oct. 29 Bro. Enchelmaier, of Brisbane, presided, and Bro. Hermann gave an inspiring address on Foreign Missions. On Oct. 31 a "shilling evening" was held at the home of Bren. Alf. and Fred. Jenner to raise funds for Christmas tree; proceeds amounted to £4/7/-. Bro. Norman Warwick, who underwent an operation, is doing very well.

Brisbane (Temperance Hall).—Interest in the work continues. The service on Oct. 29 marked the completion of two years of happy fellowship. Since last report the speaking brethren were: Oct. 8, J. Swan; 15th, N. G. Noble; 22nd,

(Continued on page 716.)

Foreign Missions.

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

BRO. AND SISTER R. J. SANDELLS.

Our missionaries planned to reach Sydney on Nov. 4, and leave there on Nov. 14 for Pentecost, New Hebrides, spending a busy ten days visiting some Sydney churches. The N.S.W. Foreign Mission Committee is busy preparing the materials for the new house to take the place of the mission house destroyed by the hurricane, and in securing a new launch, "Endeavor No. 2." The money for the launch has been contributed by the Endeavorers of Australia, the major portion being contributed by Victorian Endeavorers.

A FAREWELL MESSAGE TO ENDEAVORERS.

Dear Fellow Endeavorers,—

On the eve of our departure for our work in the New Hebrides, we desire to thank you for the wonderful response you have made to our appeal for a launch. Owing to the peculiar conditions existing in the islands, regarding the mode of travel, which conditions are accentuated by the scattered nature of the populace on Pentecost, a launch is as necessary to the work as a missionary. You, by your sacrificial giving in this response, have made it possible for us, your representatives, to do the work of the Master in the way it should be done.

Whenever and wherever the launch will be seen it will be a constant reminder to all that the love and faith of Endeavorers extends "even unto the ends of the earth."

We also desire to place publicly our appreciation of the efforts of Mr. J. H. McKean, who organised the appeal.

May the Lord of glory, even the Saviour of the world, strengthen and direct you all.

Your fellow-servants,

Robert J. and Olive Sandells.

MISS F. CAMERON.

After attending and speaking at the Federal Conference in Launceston, Miss Cameron is visiting Sydney, N.S.W. During her stay she will be the guest of Mr. and Mrs. F. S. Steer, at Vacluse, and Misses Ashwood, at Roseville. So far she has visited the Dorcas Society of Enmore; spoken at the sisters' conference committee meeting at City Temple; gave a greeting at the sisters' conference American tea held at Enmore; was present at a farewell garden party at Mrs. T. Jackson's, Wahroonga; gave an address at Lane Cove Bible School anniversary on Oct. 29; gave an address at Bexley North evening service on same date; and addressed Endeavorers at Enmore on Oct. 30. After visiting several other churches she will leave about Nov. 11 for Brisbane, and will leave Brisbane on Dec. 6 for Adelaide via Sydney and Melbourne by the P. and O. steamer "Narkunda." She will arrive in Adelaide on Dec. 21.

NEWS FROM BRO. AND SISTER ANDERSON.

Latest letters from Bro. and Sister Anderson and Sister Waterman are dated Sept. 8. They write hopefully, but are still suffering from the anxieties of the illness and death of Bro. Waterman. Joan Waterman is much improved in health, and this will enable Mrs. Waterman to remain longer in China and be a comfort and help to Mrs. Anderson. Athol Anderson had a fall and cut his head badly, but at last part of letter had greatly improved.

Bro. Anderson writes concerning the cable sent him: "Let me express, on behalf of us all

here, our thanks for your love and sympathy in this our hour of trial. The past few months have been full of anxiety for us all, and to think that your cable only separates us by a few days, as it were, seems to bring you very near to us. Express to the Board and brotherhood our grateful thanks for the quick message of sympathy."

ATTACK ON MISSIONS.

A premature revelation of an opponent's strategy is often the fortunate circumstance which brings that strategy to naught. When Gandhi announced his wish to stop all Christian propaganda in India, it was premature and impolitic, and the reaction was all to the good. So to a great extent will it prove with the amazing attack on missions by the Commission of Appraisal. Modernism chose a wrong moment for presenting its frontal attack and putting forth its clear picture of modernistic missionary ideals. The ground had not been prepared sufficiently; rather ground once held by modernism has been regained for gospel faith.

In the periodicals, in the communications from Boards, in our personal mail and personal contacts the striking thing is not that fundamentalists repudiate the Appraisal, but that those who have insisted they were moderate modernists find this thing entirely beyond their power to accept. They are dismayed, as well they may be, at the picture of what modernism would do with missions. Modernism is strongest when it creates least stir, when it infiltrates and takes over colleges and seminaries and churches unnoticed, one by one. Nothing suits thorough-going modernism less than fair, open discussion.

We hope and pray and believe that the revival of ancient heresy which parades under the name of modernism will have cause to regret this premature attack. Colleges and seminaries and local churches may have a limited hold on the loyalty of believers. They can be and have been subverted and taken over by modernism with a minimum of protest. Christian missions are different. They are at the heart of vital Christianity. In the dearest love of loyal believers missions will remain enshrined, and every open attack will be repelled.—"Baptist Missionary Review" (India).

EVERY CHRISTIAN A MISSIONARY.

For our own knowledge and information and also for inspiration, we need to know about the lives of some of our great missionaries.

Some of us perhaps have the idea that a missionary must be a foreign worker, one who lives

abroad, but this is the wrong idea, since a missionary is one who devotes his life to working for and winning souls to Jesus Christ. When we help our brother, whoever he may be, and tell him the story of Jesus, we are a missionary. "Home" missions and "foreign" missions are merely terms which have come into usage to distinguish between the two kinds of missionary work.

Each one of us can be a missionary if we really have a strong enough desire, and will heed God's call. God may call us, but we will not hear his call or challenge unless we really want to hear it, and sometimes when we do hear it we offer excuses for not obeying the voice of God. There are more non-Christians than Christians in the world, and the world needs missionaries. The world is sick, and there is only one doctor, and that is Jesus Christ, and he is depending upon you and me to do our part to help cure the world, to rid it of the disease of sin.—Selected.

TESTIMONY TO THE BIBLE.

The Maharajah of Travancore gave this testimony to the Bible: "Where do the English get their knowledge, intelligence, cleverness and power? It is their Bible which gives it to them, and now they have translated it into our language, bring it to us and say, 'Take it and read it, examine it and see if it is good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land."

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The Second Coming.

A Post-Millennialist's Argument.

(Concluded.)

Premillennialists tell us that 2 Thess. 2: 8 "fixes the coming of Christ to be premillennial, and Bishop McIlvaine says of this argument that 'it is wholly unanswerable.'" Can they be so certain that that argument is unanswerable? We think not; because (1) we have proved that the one destroyed is the devil and Satan, and (2) the devil is only bound at the beginning of the millennium. We have showed above that the devil is destroyed after the millennium (Rev. 20: 10). 2 Thess. 2: 8 says plainly that he is destroyed by the coming of Christ, which perfectly harmonises with Rev. 20: 10.

Perhaps our readers are not satisfied the antichrist is the devil. We invite your attention to 1 John 2: 18-22 and 4: 1-3. John informs us that the antichrist is that "spirit that confesseth not Jesus" (1 John 4: 3), and "this is the antichrist, even he that denieth the Father and the Son" (1 John 2: 22). In 1 John 4: 1-3, John is telling how to distinguish between the Spirit of truth and the spirit of error, or between the Holy Spirit and the devil. In 1 John 2: 18, he tells us that there are many antichrists. You see, then, that the devil is the antichrist, and that these many antichrists are his sons and daughters. The spirit of antichrist was in the world in John's day (1 John 4: 3). The mystery of lawlessness was already at work in Paul's day (2 Thess. 2: 7). So the spirit of antichrist and the mystery of lawlessness are the same, which would argue that the antichrist and the lawless one are the same personality, which personality is the devil. We have clearly and irrevocably proved above that the lawless one shall be destroyed by the coming of the Lord Jesus at the time of the falling away.

To further prove that "whose coming" in 2 Thess. 2: 9 is because of the working of Satan, the man of sin, we cite you to Thayer's "Greek-English Lexicon," page 328, where you will find that the word "according to" should read "on account of," "in consequence of."

The Lord Jesus shall come from heaven with the angels of his power in flaming fire (2 Thess. 1: 7). When the lawless one shall be revealed, he shall be destroyed by the manifestation of Christ's coming (2 Thess. 2: 8). When the devil is loosed at the end of the thousand years and attempts to encompass the camp of the saints, he shall be devoured by fire sent from heaven (Rev. 20: 7-10). This fire, of course, is not literal fire, but divine power. That divine power is Christ, for he was given all rule and authority and power, and he is to keep that power until he has destroyed every vestige of opposition to his kingdom. Again we find consistency, which we maintain must be in the Word of God.

This man of sin, the antichrist, is revealed after the millennium has existed for at least a thousand years. At his revealing, Christ comes and destroys him. This is the first time Christ has appeared since he was seated by the Father; so Christ's coming can not possibly be premillennial.

What is "the mystery of lawlessness"? "The mystery of lawlessness," the best we can determine from a study of the Scriptures, is the sum total of all the forces of evil marshalled against Christ and his church. When Paul said that the mystery of lawlessness doth already work, he saw rising corrupt political power, he saw the false prophet creeping into the affairs of the church, and he saw the devil sowing the tares. In Revelation we discover the dragon, the beast from the sea and the beast from the earth, or in other words, the devil, corrupt political power and false religion. The combination of all of these is the mystery of lawlessness, or the spirit of antichrist.

That which, or the one who, restraineth, is God. The restraining is to the end that the lawless one may be revealed in all his wickedness. What better method could God use than, after millenniums of the work of the spirit of lawlessness, and after at least a millennium of comparative freedom from the devil's curse, to show Satan up in all his wickedness against this background of his rule and the thousand years' rule of the Prince of peace? It will show how hopeless is the devil's restoration. He is fit for nothing but the eternal burnings, with all of his cohort that have formerly been destroyed. God is restraining until he is sure that his eternal purpose which he purposed in Christ Jesus will not need to be repeated.

Again are we forced to the conclusion that Christ does not come before the millennium. In fact, he comes before the millennium is over. His coming, therefore, is not in the strictest sense postmillennial, but certainly not premillennial. —From an article by Thomas H. Johnson, President of Manhattan Bible College, in "Christian Standard" (U.S.A.).

Cummeragunja.

The work has been going along nicely. During the past twelve months seventeen have been baptised and a church has been formed, and I hope to baptise others shortly. Four of the men take turns at conducting services. Plans are almost completed for a forward move. Bro. Eddy Atkinson, who is quite a capable fellow, is my co-worker. He has a pair of horses and a wagonette. He is going to divide his time between Balranald, Moulamien and Cumra. Balranald has a native settlement of over 100 natives, and no spiritual help, except very rare visits of an A.I.M. missionary. Moulamien has a native population of between 30 and 40. So that now we will try to reach nearly 500 dark people. I expect Bro. Atkinson will receive the native food ration, but will be dependent upon what I can do for him for clothing, and a little financial help when I can raise it. During the past twelve months I have been classed as an associate worker of the A.I.M.; but after a year's trial of these conditions, I have decided to revert to my former independent position. During past twelve months I have journeyed over 2,000 miles in the Cumra ministry. The old car is standing up to the work well, but needs some expenditure at present for adjustment. Several deaths have occurred during the past few weeks. The influenza epidemic was very bad. Two couples are to be married this week by Bro. Wigney, who willingly gives his services in this respect. Prior to our coming, many were living together unmarried, partly because unable to pay for marriage, and partly on account of shyness in facing the white people's church. There is a very great need in the church of an organ. If any society or individual member has an instrument for which they have no further use, we should be glad to get it. Two women at Cumra play by ear, but my boy goes with me each week as organist. We use a small folding organ belonging to Bro. Atkinson; but he will be taking that away with him to Balranald and Moulamien. There is a very old organ in the building, but it is beyond repair, and useless. Each year we give a Christmas tree, and try to give each person on the station a gift. This year I hope to be able to extend that service to Moulamien, which will mean about 300 or more gifts.—W. B. Payne.

NOVEMBER!!

"Thirty days hath November."

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of PLANNING
PRAYING and
SAVING

for

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News of the Churches.

(Continued from page 713.)

J. Saunders; 29th, H. R. Elvery. Sister Lowth, from Deepwater, N.S.W., was present on Oct. 29. On two Sundays special prayers were offered on behalf of Mrs. Norman Sage, who is dangerously ill. Bro. Roy Cumming is being transferred to Innisfail. College of the Bible offering, apart from direct contributions, amounted to £5/17/6.

Ma Ma Creek.—Children's Day service on Oct. 4 was a pleasant evening. The children conducted their part well; Bro. Tease gave a short talk. Sunday School picnic in grounds of local school was well attended, and a happy time spent. Steady progress is being made in all departments of the church. Mrs. Melcalf, sen., is home after being in hospital. Special services are arranged for November and December. The officers of the church have agreed to assist in pastoral work of the church, holding themselves responsible for a section of the church membership.

Annerley.—On Oct. 22 Bro. P. Rieck spoke at morning service, and Bro. Burdeu at gospel meeting. Bro. Young returned from south on Oct. 25. A splendid prayer meeting was held that evening. Bro. T. Tavener superintended school during absence of Bro. Young. On Oct. 27 Sister Ena Quirk was united in marriage with Mr. Churchill-Bateman, Bro. Young officiating. Bro. W. Finger has completed a beautiful scroll, to be erected over the platform. On Oct. 29 Bro. Noble gave a helpful morning message. Bro. Young's evening address on "A Message from the Shrine of Remembrance" was much appreciated. A young married woman confessed Christ.

Victoria.

Hampton.—The ladies' guild conducted a successful sale of work on Oct. 3. On the evening of Oct. 5 Bro. Jones conducted a young people's service.

Melbourne (Swanston-st.)—Good meetings last Lord's day, and excellent sermons from Bro. Scambler. Several interstate and other visitors present. After evening service two were baptised.

Preston.—Nov. 5 was closing date of the "fellowship race" on behalf of building fund, total amount received being £21/18/-. It is anticipated that additional amounts will materially assist the fund. The church enjoyed an exhortation by Bro. F. Lee, of Thornbury.

Emerald.—Two confessed Christ on Oct. 29—a young married couple—Bro. Alcorn preaching. They will take membership with Emerald East church. Bro. Alcorn will soon be finishing as preacher at Emerald, as he is going to St. Kilda; Bro. Griffiths will be the new preacher.

Drumcondra.—On Nov. 5 Bro. R. A. Banks commenced his seventh year of service with the church, his subject at the gospel service being "Compulsions and Choices of Life." Miss Phyllis Tregurtha rendered a nice solo. Bro. A. McKay exhorted the church on "The Lord's Supper."

Ormond.—The church has had splendid attendances at all services the last three Sundays, Bro. Baker giving inspiring addresses. On Nov. 5 Bro. Gale gave a message to a fine meeting. One young man was received into fellowship; he was baptised the previous Wednesday night. Bible School has fine attendances; 154 present on Nov. 5.

Ballarat (Dawson-st.)—There were large gatherings for anniversary of Bible School. The singing was a fine tribute to Bro. Murray Morris' careful training. He was ably assisted by a small orchestra, with Sister Mrs. Morris at piano and Sister Miss G. Batch at organ. Bro. J. E. Allan was speaker at all services. The children were much interested in his special messages. The secretary, Bro. Harold Reed, and superintendent, Bro. J. A. Wilkie, helped greatly in the arrangements. Bro. Pang and family were present from Warracknabeal.

Geelong.—On Nov. 5 meetings were well attended. Bro. Clipstone spoke in morning on "Prayers for the Sick," and in evening on "The Eternal Kingdom: How Enter?" Ladies' aid self-denial fund has reached £20/10/- (incomplete). Endeavorers are enjoying splendid meetings.

Box Hill.—Bro. A. C. Rankine, of Norwood, S.A., has been spending a fortnight's holiday with relatives in Box Hill. Arriving at the time of Bro. Scambler's farewell from Box Hill, Bro. Rankine helped to fill the gap most acceptably by preaching for the church on two Sundays. His addresses were much appreciated. Bro. Rankine has now returned to Norwood.

Carlton (Lygon-st.)—Meetings on Nov. 5 were well attended. Visitors in the morning included Mr. and Mrs. Cosh, from Unley, S.A., and Mr. and Mrs. Nelson, from Subiaco, W.A. Bro. Enniss spoke in the morning on "Fellowship with Christ," and at night on "Be Reconciled with God." The teachers held their annual meeting after school and were afterwards entertained at tea by the superintendent, Bro. F. Prittie.

Cheltenham.—On Oct. 29 the church had fellowship with Bro. Riches, of Lismore, N.S.W. His address in the morning was appreciated; he also assisted in both evening services. Meetings for the day were good. On morning of Nov. 5 a fine address was given by Bro. Brooke on "The Christian Life." In the evening a young people's service was held in the presence of a fine number of young folk. The choir beautifully rendered two anthems.

New South Wales News-letter. Ethelbert Davis.

Readers with an historical turn of mind will find an interesting announcement in the November issue of "The Australian Christian Standard," 1889: "A public debate will take place between Mr. J. F. Floyd and Mr. W. W. Collins, free thought lecturer, in the Temperance Hall, Sydney, on the evenings of November 11, 12, 18 and 19, beginning at eight o'clock each night. The following will be the subjects, giving two evenings to each proposition: (1) 'Atheism is the true secular gospel for the improvement and happiness of mankind.' (2) 'Christianity is the true secular gospel for the improvement and happiness of mankind.' Mr. Collins affirms the first, and Mr. Floyd the second proposition." From the report of the debate that appears in the following issue of the "Standard" we learn that "the subject that should have been debated (but was not) was that 'Atheism is the secular gospel for the improvement and happiness of mankind.'" "On the whole," we are told, "pretty good order was observed—the only interruptions being (as is usually the case) from the noisy advocates of freedom of speech." The laurels seem to have been placed upon the head of Bro. Floyd, for "Mr. Collins was clearly no reasoner." One thing that impresses us of this generation is the fact that so many of our pioneer preachers were such capable debaters, rarely ever being defeated.

A fortnight, or maybe three weeks ago, we were having a chat with Mr. A. Harris, who was N.S.W. correspondent to the "Australian Christian Standard" fifty years ago. Though the years are many since then, he is still doing his bit for the church he loves. Shortly he and his sister-wife expect to leave for Brisbane to spend the closing days of life with their daughter.

Home Missions.

The thought uppermost in the minds of those directly concerned in the work of Home Missions is the annual offering on December 3. It has been extremely difficult to carry on during the last three years, but with careful husbanding of the funds, and with sacrifices made by the devoted workers, the work has been maintained throughout. At the present moment the financial position is critical, but the general feeling is

that with prayer and patience it will be possible to pull through. If the response to the annual appeal is sufficient to meet all immediate needs, not only will retrenchments be avoided but such a moral and spiritual victory will be gained as will make future success assured.

Home Mission Organiser.

While on the matter of Home Missions, it is with sincere regret that we learn of the resignation of Thos. Hagger as organiser for New South Wales. He has held the position of Home Missionary organiser for six and a half years, and will vacate the office after the Easter conference. No other man in the Australian Brotherhood has had as long and as wide an experience in that particular work as Thos. Hagger. His contribution to the advancement of New Testament Christianity in this State during the last six years has been of untold value.

Missions.

W. L. Ewers has closed a great mission with D. Wakeley at South Kensington. On Nov. 19 a short mission will commence at Hamilton with D. Wakeley as missionary. H. Priestley held a ten-days' meeting at Rockdale. The writer has just concluded a short mission with the church at North Auburn. And at the present time Thos. Hagger is conducting meetings at Loftus Park with J. Clydesdale.

Preachers' Resignations.

A number of men in this State, in common with men in some of the other States, will be closing their present ministries within the next few months. And in most instances the "Christian" will report: "Bro. — will be open for an engagement with some other church." These notices may bring about contact between preacher and church in some instances; but probably not in every case. Cannot some method of bringing preachers and churches into touch be discovered that will be more in keeping with what ought to be the dignity of that divine institution of which Christ is the glorious Head? When irreparable harm has been done to the church and her ministry as a whole, some action will probably be taken.

New South Wales.

Concord West.—Bro. W. J. Stowe has commenced his ministry. Meetings have been well attended, picnic and anniversary being very successful. There is a slow accretion in numbers. Scripture-subject lantern services prove attractive.

Petersham.—At the third annual rose service on Nov. 5, 800 roses were displayed. R. P. Arnott, B.A., preached to a good evening service; one confession. 10/- was collected among young people for appeal by Bro. Sandells for New Hebrides launch.

Chatswood.—Bro. Jarvis, of Baptist church, gave the morning address on Nov. 5. At night J. Whelan preached, and a young man made the good confession. Bro. Les. Morrison departed this life early on Sunday. The mother of Sister Cust has also been called home.

Paddington.—Good and well attended meetings continue. Midweek service is completing a study of Romans, and will next study Revelation. Bro. Morgan spoke on "The Choice of Things Above" at morning service on Oct. 29. Evening service was broadcast. Sister Walters and Bro. Fell rendered solos. Bro. Greenhalgh's subject was "The Victory of the Cross."

Hamilton.—During the absence of the preacher at South Kensington mission, Bren. G. and H. Wotherspoon, of Kurri; R. F. Goode and P. Talbot assisted with services. One evening service was given over to Children's Day exercise, and £1/11/- contributed. On Oct. 31 a social was held with Merewether church to welcome home the preacher, W. L. Ewers, and to commemorate beginning of the fifth year of his ministry. It was one of the happiest gatherings in the history of the church. A presentation was made to the preacher. It has been necessary to put off the mission until March.

Mission at South Kensington, N.S.W.

If any church is discouraged to-day, or any field seems specially difficult, set to work and hold a great mission. People are still interested in the things of eternity and hungering for the satisfaction that can only come through Christ. The old-time message still has a great attraction. Successful missions can be held without a tent. Volunteer (or exchange) missions could greatly strengthen our work if properly carried out.

South Kensington is regarded as a difficult field. We have five racecourses, some very attractive beaches, a big Roman Catholic element, communists, unemployed, and most problems found in other places.

There was very little money in the church treasury when the mission began, but there are 14,000 homes in the district, and we determined to let everybody know the mission was on. Practically every home was visited, 13,000 folders were distributed, and the three local papers featured the mission as the biggest thing in the district for the three weeks it was on. Loud-speaker equipment on the roof of the church carried the service for half a mile or more, until objections were raised and we decided to cut them off.

Bro. W. L. Ewers, of Newcastle, was the missionary, and preached doctrinal sermons almost every night, using charts and the blackboard to illustrate the messages. He used no tricks of oratory, but in clear and convincing fashion dealt with familiar themes, and had no difficulty in holding the attention of the people.

The song-leader was Bro. E. V. Sainty, choir-master at Rockdale. We used Alexander hymn-books. Each night we had two solos, mostly from visiting singers. These were of a very high order, and were a great help. Thanks are specially due to Miss Nance Marley, of Burwood church, who helped most frequently in this way. Bro. Sainty's leadership and the work of the soloists were big factors in the success of the mission.

Practically the whole of every day was spent in the homes of the people. Nobody turned us away, and as far as we know there was no antagonism shown towards us by any of the other churches. Usually we knew from our visitation who would come each night, and the invitation hymn was not prolonged.

Good use was made of our distinctive literature, and suitable articles and sermons and charts were published in the local papers. A letter since published from the Presbyterian minister will give us a chance to follow this up.

Another encouraging feature was the interest of sister churches. We sometimes lament that the "old brotherhood spirit is dead." We found that is not so. South Kensington is not exactly easy to get to from other church districts, but most of our churches sent delegations, and hardly a night went by without visitors from other churches being present.

Advertising cost us £25, but we never spent money better. The papers only charged half rates for our advertisements, and accepted as free news all the copy we gave them. The week before the mission commenced all three papers had the two centre pages occupied by us. As these papers go into every home in the district (the three papers covering three sections), most folk knew there was "something doing." The result was crowded congregations every night with overflow on Sundays.

Our one great mistake was that we had to stop just when the whole district was interested in order to get ready for the mission at Hamilton. We feel sure, however, that the interest will continue.

During the three weeks 59 made the good confession, and almost all of these will be baptised. Many new homes have been opened to us, and the thankoffering will cover all the expenses. —D. Wakeley.

Obituary.

ALFORD.—Bro. William Alford passed away on October 10, at the home of his daughter, Mrs. A. B. Mitchell, Elgar-rd., Box Hill, Vic. Sixty-five years ago he was led to confess Christ, and was baptised by G. L. Surber, at Lygon-st. When the work was begun at Emerald Hill, now South Melbourne, he identified himself with the new church, and was enthusiastic in its support. Later he was a member at Newmarket, where for twenty years he was superintendent of the Sunday School. Later he became a member of Swanston-st., where again for a number of years he was an earnest and efficient superintendent of the school. His long Christian life was one of devoted and active service. He was a kindly genial soul, who radiated brightness and good cheer wherever he went. Those who knew him in the business world speak of the uncommon commercial integrity which always characterised him. Such a life blessed all whom it touched, and has left fragrant memories. The sympathy of many loving friends is extended to the wife and daughter, both of whom are laid aside by illness.—T.H.S.

SMITH.—On Monday, October 23, Sister Mrs. Susannah Smith closed her eyes peacefully on this world. Our sister was 84 years of age, and until her eightieth year was a regular attendant at the Sunday afternoon Bible class, the gospel service, and also at the midweek meeting, although this involved a lot of walking. She became a Christian and a member of the Baptist church in England in her teens, and served her Master through a long life with courage and faith. For the past thirteen years she was a member of the Albion church, Qld., and was rarely absent from the Lord's table, her last attendance being on August 27 just prior to her illness. Her death was due to a stroke supervening on influenza. In the absence of the writer at the Federal Conference, Bro. N. G. Noble conducted the funeral at Toowong on Tuesday, October 24. One of her favorite hymns was "Some day the silver cord will break," and she entered the "palace of the King" as her son sang to her this hymn and the "Glory Song."—H. G. Payne.

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SUNDAY, NOVEMBER 12.

Morning, 11; Afternoon, 3; Evening, 7.

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T. H. Scambler, Preacher.

Robert Lyall, Church Secretary,

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COMING EVENTS.

NOVEMBER 13 (Monday).—Victorian Bible School and Young People's Department Annual Concert and Prize Distribution, Lygon-st. Chapel, 8 p.m. First-class programme of action songs, dramatisation of Bible stories, etc., will be presented by the metropolitan schools. Presentation of State and Federal prizes won in recent examinations. Admission, a silver coin.

NOVEMBER 17 and 18 (Friday afternoon and Saturday afternoon and evening).—South Yarra (Cliff-st.) annual church fair and sale of work. A wide variety of stocks will be available. Help us to help ourselves.

NOVEMBER 18 (Saturday).—The Victorian Women's Social Service Auxiliary is holding its annual basket picnic in Fitzroy Gardens, near the kiosk, at 2.30 p.m. Brethren and sisters are invited to spend a happy hour of fellowship together. Tea will be provided.

NOVEMBER 18.—A Sale of Work will be held in the Jubilee Hall, rear Church of Christ, Chetwynd-st., North Melbourne, at 3 o'clock in afternoon and 7 in evening. Official opening 3 p.m. by Miss N. Ellis. All welcome.

NOVEMBER 23.—The Annual Demonstration of the College of the Bible will be held in Lygon-st. chapel on Thursday, Nov. 23, at 8 p.m. Students' programme. Presentation of diplomas. All friends of College are cordially invited.

DECEMBER 2 and 3.—Bambra-rd's Big Day. Opening of New Chapel Celebrations. Sat., Dec. 2, official opening by the Conference President, Will. H. Clay, 4 p.m. Spiritual Rally at 7.45 p.m.; speaker, Bro. J. E. Thomas. Sunday, Dec. 3, special services and singing, 11 a.m., 3 p.m., and 7 p.m. Speakers, Bren. F. A. Youens and W. Gale. Come back to Bambra-rd. A welcome home to former members. Hospitality provided. Write secretary, Bro. A. Fraser, 33 Almond-st., South Caulfield.

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H. B. Henderson.

In Ephesians 5 there is to us a very familiar passage stating that Christ loved the church and gave himself for it, that he might present it to himself a glorious church. The church, as we are fully aware, is an assembly of believers. In this same chapter and interwoven into the love and relationship of Christ and the church is the love and relationship of husband and wife, so that there is little excuse for us not understanding the position and importance of both. There is a sacred tie, divinely ordained, between husband and wife, and there is a no less sacred tie between Christ and the church. It is generally recognised by us that there is but one church spoken of in the New Testament. Many have forsaken denominational creeds to become members of the church which Christ loved and for which he gave himself. We also recognise that the work and purpose of the church is the proclaiming of the message which brings men to the recognition of Christ as the head, and that all those who believe and obey that message are not only saved but are members of that body. With the heart man believeth; with the mouth confession is made, and to the penitent believer who is baptised remission of sins is promised. Those who obey these injunctions are members of the church of Christ.

It should be perfectly obvious to us all that our supreme purpose is to use all the talents that are available so as to get men saved and into the church. It is not stated without some purpose that Christ loved the church and gave himself for it. This statement has a specific application, showing us that there is a special sense in which he loves those who constitute the church. If he loved the church so should we. This calls for very careful consideration in these days. It should help us to see the importance of membership. It should stimulate us to do everything towards helping to get men in and do nothing to hinder. Having got them there, to instruct, love and treat them so that it will be a joy to them and us to recognise the position into which we have been brought by the sacrifice of Christ. Unkind things cast reflections on the whole body, and to belittle any brother's work, especially to outsiders, makes it the hardest possible thing for us to accomplish that which we are supposed to make our first and last duty, viz., to get men into the church.

This little article is written with the purpose of getting brethren to see that when reflections are cast on any of the churches of Christ and their work, it tends to make it harder for us all, both the accuser and the accused; for the world looks upon us as members of one body who should be working together for the one purpose. If Christ loved the church and gave himself for it, then surely it is up to us to love one another, even as he loved us and gave himself for us. It should not be very hard to demonstrate that love. Be kind. We should be able to have our differences without being nasty. There are two outstanding things in the New Testament: (1) the exalted and holy position of membership in the church; (2) the necessity for love, not our brethren only, but our enemies, too.

TRIALS AND SORROWS OVER.

"The gloom of the night adds a charm to the morn,

Stern winter the spring-time endears;
And the darker the cloud on which it is drawn
The brighter the rainbow appears.

"So trials and sorrows the Christian prepare
For the rest that remaineth above;
On earth tribulation awaits him, but there
The smile of unchangeable love."

The College of the Bible.

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

Churches.—Lygon-st., £16/12/9; Gardiner, £35; Essendon, £1/10/6; Mitcham, 6/-; Castlemaine, £5/10/-; Lillimur, £3/7/-; Ascot Vale, £3; Lygon-st., D.E., 14/8; Harcourt, £1/10/-; Fairfield, £1/5/-; Thornbury, £2/8/-; Emerald East, £2/10/-; French Island, £2/15/-; Montrose, £2/3/-; Red Hill, £2/19/6; Black Rock, 5/-; Red Cliffs, 12/-; North Melbourne, £2; South Yarra, £3/2/10; Middle Park, £7/0/6; Doncaster East, 17/6; Swanston-st., £28/7/9; Rochester, £1/3/-; Warrnambool, £1; Newport, 12/-; Port Fairy, £1/11/3; Bayswater, £1/10/-; Boort, 19/-; Kyneton, £1/16/6; Merbein, £2; Carnegie, £5/17/6; Surrey Hills, £9/14/10; Colac, £1/1/-; Wangaratta, £1/18/3; Hamilton, 13/-; Doncaster, £4/17/-; Glenferrie, £7/6/6; Ringwood, £1/12/-; Brim, £1/10/-; Emerald, £1/17/-; Minyip, £1/15/-; Sutton Grange, £5; Hartwell, £2; Ballarat, York-st., £1/7/-; Hampton, £6/3/8; Ormond, £2/18/3; Kaniva, £18/2/-; North Fitzroy, £5; Drumcondra, £3/5/7; Wargan, £1; Northcote, £7/1/2; North Essendon, £1/4/4; Warragul, £1; Bet Bet, £2/16/-; Meredith, 15/6; Pakenham, £1/7/-; South Richmond, 14/-; Blackburn, £1/17/-; Oakleigh, £1/15/3; Cheltenham, £5/12/4; Footscray, £2/18/10; Ivanhoe, £3/4/-; Maryborough, £1/4/9; Dunolly, £2/15/6; North Williamstown, 17/4; East Kew, 18/-; Queensberry-st., £2/7/-; Haven, 7/-; Box Hill, £3; Dandenong, £2/12/6; Camberwell, £2/2/9; Swan Hill, £4/4/-.

New South Wales.—Bangalow, £1/9/6; Burwood, D.E., £1/0/6; Railway Town, £1/14/-; Katoomba, 5/-; Rockdale, £2/10/-; Sydney, £5/18/1; Tyalgum, £3; Wingham, £2/7/1; North Sydney, 13/-.

South Australia.—Lenswood, 10/-; Long Plains, £9/12/6; Unley, £7/16/10; Kersbrook, 16/6; Hindmarsh, £5/4/-; North Croydon, £1/12/6; Whyalla, £1; Seacliff, £2; Adelaide, £5/11/9; Adelaide, D.E., 12/11; Owen, £6; Naracoorte, 12/6; Adelaide, Chinese, £1/1/-; Milang, £4/13/-; Wamponny, £2; Avon Bible School, £1/6/1; Mile End, £1/17/2; Flinders Park, £1/4/-; Saint Morris, 15/6; Dulwich, £1/1/7; Mount Gambier Brethren, £2.

Western Australia.—Perth Chinese, £1; Arrino, £1/10/6. Per W.A. Local Committee: North Perth, £1/3/5; Narembeen, £2; Maylands, £2/10/6.

Tasmania.—Nubeena, 10/10; Tunnel Bay, 18/3; Devonport, £1; Kellevie, £1/5/-; Invermay, £1/19/2.

Queensland.—Kedron, £1/3/9; Wombo Creek and Sixteen Mile, £23; Port Douglas, £2; Wynnum South, £1/4/6; Marburg, £1/8/6; Moorooka, 9/6; Stone's Corner, £3/16/6; Maryborough, 6/3; Gympie, £1/13/4; Rosewood, £1/13/10; Mt. Walker, £4/4/-; Rosevale, £2/8/-.

Young People's Organisations.—Victoria.—Moreland Y.P.S.C.E., 3/9; Swan Hill Young Men's Study Class, £1; Mildura Y.P.S.C.E., 10/-; South Australia.—Port Pirie Junior C.E., 10/-.

Special Contributions.—Students' Concert Committee (add.), 7/5; Union Trust Fund, S.A. (Students' Education Fund), £50; Connibere Trust, Library Fund, £4; Mr. and Mrs. J. J. Black Trust, £1; Hurstville Sisters, 10/6.

Individual Contributions.—Victoria.—H. Benson, 10/-; Mrs. W. Brewster, 5/-; E. F. Ryall, £5; Miss M. G. Roberts, 5/-; "T.", £1; Mrs. J. Cottier, 2/8; J. Houghton, £1/1/-; Mrs. E. Ryland, £1; Mrs. A. Cornish, 5/-; Miss M. E. Washbourne, 3/-; Mrs. J. Hendry, 2/6; Mrs. J. G. McNaught, 5/-; H. C. Perkins, 10/-; N.S.W.—Mrs. A. M. Farr, 10/6; Anonymous, Coffs Harbor, 10/-; D. McDonald, 5/-; Sth. Aus.—Miss E. Humphreys, 2/6; "Isolated Sister," 7/6. West. Aus.—Mrs. A. H. Clarke and Family, 7/6; Mr. and Mrs. A. N. Hinrichsen, 10/-; J. G. Cosh, 10/-; Per W.A. Local Committee.—J. Marshall, 10/-; A. E. Rowe, £1; S. Nelson, £1; C. J. Garland, £5. Tas.—E. Hale, 5/-; "Hobart," £1. Qld.—F. Oldfield, 10/6; Mrs. W. R. Smith, 5/-; Mrs. E. Riley, 4/-; Miss D. Riley, 4/-; H. Riley, 2/-; Mrs. J. Duval, 5/-; J. Duval, 5/-; S. J. Jorgensen, 5/-; I. J. Chivell, 10/-; Mrs. A. Haigh, 7/6; Miss M. Haigh, 2/6; P. Stalley, 5/-; G. W. Shaw, 10/-; Mr. and Mrs. H. S. Coward, £1; A. A. Deoberitz, 2/-.

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

Editor, "Australian Christian."

Dear Brother,—

I have read Bro. Warren's last letter with interest, and have carefully noted the points raised by him. His comment upon the Bible's use of the word for "deacon" as applied to emissaries of Satan, and his comment on the use of the word "apostle" as describing others than the twelve, being unrelated to the subject of ordination, need no comment.

Our esteemed brother says: "The 'seven' were called to a very special work, Acts 6: 1, the apostles laid their hands upon them, v. 6, and immediately Stephen 'did great wonders and miracles,' v. 8." Bro. Warren is repeating, in other words, what he said in his former letter, but still does not give us reason to believe that the power to perform miracles was bestowed at the time of ordination. A mere assertion that it was, however eloquent, cannot take the place of proof. The same applies to the ordination of Timothy (2 Tim. 1: 6). There is, in this verse, a total absence of any statement that Timothy was miraculously endowed. The only other verse touching on the matter is 1 Tim. 4: 14, which is as equally silent on the matter of miraculous gifts. In my judgment the reasons given in my last letter for believing Timothy's gift was connected with preaching still stands.

The position, I believe, is as follows:—

1. The Word makes provision for the ordination of elders or pastors (Acts 14: 23, Tit. 1: 5) and deacons (Acts 6: 6).

2. That there is no evidence whatever of miraculous gifts being bestowed at the time of ordination.

3. That as apostles only, by the laying on of hands, could bestow miraculous gifts, the objection that some might lay claim to-day to miraculous gifts is removed.

For the moment the chief point seems to be, What is the brotherhood going to do about it? Very many of us believe that ordination, as we know it, is a perfectly scriptural practice, full of divine, spiritual meaning, and applicable to the present day. But do we intend to simply leave it rest at that? If we are convinced of the necessity of the practice, do we not leave ourselves open to serious misunderstanding if we neglect its performance? I feel the question is too important to be lightly passed over, and now that the matter is before us, it seems to be an opportune time for a serious consideration of it.

"Where the Bible speaks we speak, and where the Bible is silent we are silent" is no idle watchword of the brotherhood. It seems fitting, then, that we in no wise fall short of it.

I feel persuaded, Bro. Editor, that much good would result from a discussion of the matter by our preachers and church officers. Especially much good would result from articles from your pen guiding us in the matter.

Yours, etc.,

Geo. O. Tease.

[This discussion is now closed.—Ed.]

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