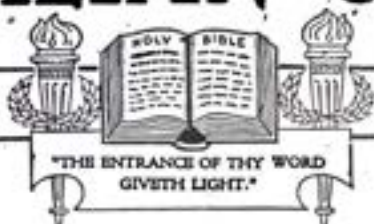


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Anglicans Discuss Money-Raising Methods.

AT an Anglican Synod held at Bendigo, Victoria, last week, a keen discussion took place on the following motion by a minister: "That this synod affirms the resolution passed at a previous session of synod, deprecating all unworthy methods of raising money for church purposes, and recommending strongly to all clergy, readers, and church officers, the scriptural method of direct giving." The mover (Mr. Miles) said that there was no need to emphasise that the spirit of gambling was wrong, and that logically it should not be encouraged by the church. Gambling was banned by civil law, but it was known that some church authorities winked their eye at the custodian of the law in raising money. Direct giving should be advocated in all churches.

In the subsequent discussion remarkable difference of opinion was manifested. Some would have banned guessing competitions, dancing, etc., as means of raising church funds, but others—clergy and laymen—refused to do so. Eventually, it appears, the motion was withdrawn, and the synod left it to the parish priest to decide on all methods for raising money. So some strange, and sad, divergences in practice will continue to mark the progress of the Anglican Church and to be used by worldlings as an excuse for scorning all the churches and their work.

A "closing" forecast.

One layman is reported as saying that in all the country parishes dances fulfilled a twofold purpose—they helped the church to keep up the stipend of the clergymen and to bring young people into the church. He had found that if the vicar attended church entertainments and made himself agreeable to the young men they eventually linked up with the church. If there was going to be no means of raising money except by direct giving, the only thing he could forecast was the closing of the church!

It may be that this extraordinary declaration was intended to answer the question referred to by another disputant, who said that there were some members of the congregation who were entirely opposed to cer-

tain activities of the church, and they were continually asking, "What is the Anglican church coming to?"

The Anglican bishop of Bendigo (Dr. Baker) said that the church had one mind about gambling, but opinions differed about other methods of raising money. When doing parish work he did not hold dances, and he would have felt degraded if his stipend had come from dances. Dances in some parishes might not have proper supervision. Young men thought nothing of driving thirty miles to attend dances, and usually they loaded their cars with liquor. When there was dancing and strong drink, immorality took place.

So far as lotteries, raffles, etc., are concerned, it is extremely sad that any religious organisation should foster that spirit of gambling which is one of our country's greatest foes. Church participation in the evil is a great obstacle to reform.

Unworthy and inexpedient methods.

It has to be remembered that practices need not to be proven to be wrong in themselves in order to be set aside as "unworthy

means" for raising funds for what is ostensibly the service of the Lord. That the work of preaching the gospel should be dependent upon dances or tenth-rate entertainments is deplorable. There are many who would not tolerate the grosser forms of the evil who are not sufficiently on their guard against the beginnings of trouble. For example, the current issue of quite a respectable religious paper ("The Expositor") in its "church methods" department tells of a plan adopted to serve two ends: one, a general social gathering, and, two, bring money to cover a small deficit in the quarterly budget for the church. For those who may like to see an excellent example of how *not* to do it we give the method: "A Watermelon Festival was decided upon, and every guest was allowed to help himself or herself to a watermelon cut with the explicit understanding that five cents would be deposited in the church treasury for every seed in the cut selected. A well designed poster was placed in every business place and gas station in and near the town, and a poster announcing the donation required was placed on the serving table. The occasion caused no end of merriment, and left a balance in the church treasury."

Why not try the better way?

Perhaps some would say that the church members would not have given the five cents without some such fun as an inducement. If so, to their discredit be it. We have heard some of our own people use this time-worn excuse as a reason for leaving the best method of church finance—voluntary, cheerful, direct giving—and for defending some method pandering to the worldly instincts of weaker members.

But is it so? If Christians are not responsive, may the fault not largely be with those who could, by teaching and example, lead them to better ways? It is unfortunately true that many people have not a liberal spirit, and some seem to need the stimulus of personal gain or entertainment before they will give to even the most worthy causes. But we are persuaded that a great host of people are still in favor of the most direct method of giving. It would

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be well if all the churches were to give the voluntary and direct method a fair chance. We note with pleasure that in recent months many congregations have, with most excellent results, employed this simple and undoubtedly scriptural method. Our folk, of course, are one in their opposition to gambling, dancing and similarly unworthy means of raising money for Christian work.

An illustrative example has just come to hand from a correspondent who sends a clipping from "The Children's Newspaper" telling of a better way than gambling for the support of public charities:

"Those who believe sweepstakes are the best way of getting money for hospitals should

know the story of how the Free Church ministers in Ealing put something before its hospital much better than a sweepstake. They decided to prove that people would willingly give without having money prizes to tempt them. They were convinced that it was only a matter of organising and advertising direct giving as efficiently as sweepstakes are advertised. They had sixpenny receipt tickets printed on which it was clearly stated that all the holder would get back would be thanks, and the tickets sold like hot cakes. Nearly 5,000 went in eight weeks, and the hospital, seeing that it would get more money in this way, with every sixpence coming direct to it instead of being split up for prizes and expenses, decided to drop the sweepstake. The Ealing ministers had proved their point, and raised a fine sum for the hospital into the bargain."

The Divine Fossicker.

Isaiah 55: 1-7 and Luke 15: 1-10.

A. W. Connor.

"I have found my sheep that was lost."—Luke 15: 6.

The "fossicker" is familiar to all Australians. He has a passion all his own, and over relinquished workings, and among the discarded dumps, he searches for the precious gold. I trust there is nothing irreverent in using the passion of this man to suggest to us that God is the great Seeker, the "Divine Fossicker," and amid the despised rubbish of a sin-blighted humanity he searches for souls as for pure gold. This is the eternal quest.

True, man is a seeker. He is a creature of many and varied thirsts, and in countless scriptures he is encouraged to prosecute his search. "Seek ye the Lord," cries the prophet, and in a solemn word both assures of a happy issue, and warns of a possible failure—"while he may be found"; "while he is near." "Seek ye first the kingdom of God," cries a greater than Isaiah, and adds a word in regard to lesser treasures: "All these things will be added." Seek, knock, ask—these are the great words of the Master. Yes, man is ever a seeker, and often, unknown to himself, he is a seeker after God. But he is a seeker because of a still more wonderful truth. God is the great eternal Seeker. Man is a forsaker of God, but is not God-forsaken, and the whole story in the Bible is of God's search for man. Most of us have seen a copy of A. T. Nowell's picture, "The Expulsion from Eden." The unhappy pair are going forth in despair. But we are to remember that even in Eden man in his sin was God sought, and the voice of God was heard. "Adam, where art thou?" And when in the great pictorial setting the gates of the Eden of innocence close, man goes out with a promise and a hope.

The story of prophets and sages is the story of God's eternal quest. Bethlehem is the revelation of the great truth. God sent forth his Son to be a Son of man that men might become sons of God. The "joy in the presence of the angels" is Jesus' way of telling us of the passion of the divine heart. Nor must we stop until we hear the divine

voice, "This, my son, was dead, and is alive again; he was lost, and is found." The story of the prodigal nation (God's son, Israel) in Isaiah 55, and the story of the prodigal son (you or me) in Luke 15 is the proof that God's voice is calling evermore, "Come home; there is bread enough and to spare." The gospel of the seeking God. Let us listen to the glad carillon as the old prophet rang it out, and as it re-echoes in sweeter tones in the gospel of Christ.

The gospel invitation.

"Ho, every one that thirsteth."

God takes the initiative. "Ho, every one that thirsteth, come ye to the waters." Then his figures overflow. Not only water, but wine and milk and bread. Man is famishing. Men are spending money and labor for that which satisfieth not heart hunger! What then? "Incline your ear, and come unto me; hear, and your soul shall live." Hear again one who spake as none other: "Man shall not live by bread alone." Then by what? "Every word that proceedeth out of the mouth of God." Man shall live by the truth. "Jesus said, I am the truth." Listen to him: "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Hear him again: "If any man thirst, let him come to me and drink." "Whoso drinketh of the water that I shall give him shall never thirst." "Come unto me, all ye that labor, and I will give you rest." Surely this peal of the gospel bell makes it clear that God is the great Seeker. "Ho, every one that thirsteth." So it is for all. Before the book that tells of God's eternal quest closes, it makes this clear: "Whoever will, let him take of the water of life freely." Yes, freely, but man must take it. That implies a definite act of will.

The gospel imperative.

"Seek ye . . . call upon him."

Man must respond to the divine approach. A coin may be restored without volition—it has none. A sheep can be brought home by using main force, but a man is not

found till he comes to the place where he says, "I will arise and go to my Father," and rises and goes. Hear again the peal of the gospel bell: "Seek ye the Lord while he may be found; call upon him while he is near; let the wicked forsake his ways, . . . let him return unto God." Thus the old prophet to his sinning people, "Repentance and remission of sins must be preached in his name among all nations," cries the risen Christ. "Repent and turn." "Repent and be baptised every one of you"—and all looking to what end? A cleansed heart, a forgiven soul. For no uncleansed soul is a satisfied soul. "Through this man is preached unto you the forgiveness of sins."

Is there music on earth like this? "He will have mercy upon him, and our God will abundantly pardon." Is there a more heartening word than this? "There is mercy with thee"; or this, "He delighteth in mercy." Write these wonderful words large. Contrition for sin! Confession of sin! Forsaking of sin! Forgiveness waits on the returning prodigal. But that gift is no overall thrown over an impenitent soul. The true way must be trodden—"repentance toward God and faith in our Lord Jesus Christ." "Return into the Lord thy God . . . take with you words, and turn to the Lord; say unto him, Take away all iniquity and receive us graciously," and if we do, what then? Can you doubt? "His Father saw him a great way off, and ran, and fell on his neck and kissed him." The lost was found.

"Robe and ring and royal sandals.
Wait the lost ones, call them in."

But this satisfied heart, this cleansed heart, what is it for? To fit us for heaven. Yes, but before that there is a task to be accomplished. Beyond act of consecration lies service. Beyond the baptismal enlistment lies the campaign of conquest.

The gospel service.

"Whose I am, and whom I serve."

The repentance that leaves us unconcerned about the interest of the kingdom has not cut very deep. When Israel accepted the prophet's urge to return to God, it was not to go in to enjoy a ready-made kingdom on earth. No; it was that they might fare forth as knights of God in the great adventure of winning back their fatherland. The "nothing" religion is not the Bible one. We may "do nothing" to win or merit its grace of pardon, but we may do everything to show that it is a real possession. There is a witness to be given. There is a work for man to be done. There is a gospel to be preached. This is no task for soft men and women. There is call for heroic endeavor—to build Jerusalem in this Australia fair.

God is the great seeker. Bethlehem and Calvary are the evidence of the length to which divine love will go. Our religion is our response to God's search for man. Found of him, we must go forth in the great adventure of following Christ and finding others. If any man serve me, let

him follow me." We are now willing captives.

"My glorious victor, Prince divine,
Clasp these surrendered hands in thine;
At length my will is all thine own,
Glad vassal of a Saviour's throne."

Girls and Boys of the Bible.

G. J. Andrews.

A BOY WITH A MOTTO: "I'LL BE BUSY FOR GOD."

Luke 2: 39-52.

A boy is often a puzzle both to his parents and to himself. Even the boy Jesus greatly puzzled Mary and Joseph when they took him for the first time from their country village on a visit to the city of Jerusalem. Little did they dream what was going on in his young heart and mind. How he was thrilled when he first set eyes on the holy city and the temple of God! What a host of questions he wanted to ask! Questions about God, about his works and wishes. Questions concerning the symbols and ceremonies of the temple. Questions as to what God means a boy to do in this wonderful world. Oh, the marvellous thoughts that came to him, and the desires and purposes that entered his young heart! When he found in the temple some godly men who took time to hear him and teach him, he was filled with delight. So thoroughly interested was he that he gave no thought to the passing of time.

Meanwhile, the Nazarenes had gathered at their banner and commenced the return journey to their country homes. Mary and Joseph were returning with them, assured that their boy was in a neighbor's care. Not until the end of the day did they learn that he was missing, and so much anxious searching began. They found him at last in the temple in the midst of men who were helping him to understand the purpose of his life. "Oh, son," said his mother, "why have you treated us like this?" Quite amazed that he had caused anxiety, perhaps not a little hurt that she should suggest any desire of his to trouble them, Jesus answered: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Did they fear some evil had befallen him? Did they think there was some naughtiness in his heart? Did they quite forget that some perplexing good purpose might be taking hold of their boy's heart?

Will all his desire to be busy for God, the boy Jesus never forgot that parental control is one of God's good means for a young life's protection, and we are told: "He went down with them and came to Nazareth, and was subject unto them." Moreover, the boy Jesus proved that by being busy for God one's life is truly developed on all sides, for he "increased in wisdom and stature, and in favor with God and man."

No need to wait until manhood before you have your life's motto. Jesus had his motto before him when he was a boy of twelve years. He had quite decided in his own heart that he must be busy for God, the heavenly Father.

Roast Turkey, Hot Mince-pie, and—Sunshine!

John Ichabod.

The sun has returned to Antarctica. The long four-months' night has ended. The ice and the snow are bathed in rich orange color by the sun. Little wonder, then, that Byrd and his company report: "Yesterday was a holiday. The cook had roast turkey and hot mince-pie for dinner. Now we have the sun; what more can we want?"

That strange old pessimist who wrote the Book of Ecclesiastes—I wonder, by the way, was Meredith right in identifying pessimism with disappointed egoism—has much to say about the great luminary. There is profit to them that see it. Though one were to live a thousand years twice told, it were profitless if he had not seen the sun. And surely his words are as a very lovely song of one that hath a pleasant voice: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Here is the true and authentic voice of melody.

Consider for a moment the world without the sun. "The confinement of the winter has made us nervous and to some extent discontented. Friction and quarrels have arisen from the most minor differences." And that among close friends! In their great co-operative enterprise they had been too close to one another and the proverbial weariness had set in. But now the sun has returned, and all is well!

Do Christian people ever become nervous, discontented, quarrelsome, querulous, "touchy"? Let each reader's heart answer for itself. And the reason therefor? We do not live sufficiently in the light of our Sun. We hide ourselves from his glorious beams. Hence all the winter of our discontent.

Only two or three days ago I had a letter from one who complained: "My mind seems so barren." But my friend continued: "I

am hoping for fine weather soon—it is coming—when joy and gladness will take the place of clouds and rain."

"I've found a joy in sorrow,
A secret balm for pain;
A beautiful to-morrow
Of sunshine after rain."

How often the minds of the unlearned, when steeped in scriptural phrasings, acquire an enviable felicity of expression!

Antarctica cannot always have the sun. Not all the dollars in big America can purchase that boon for Little America. But Christian people can live in the light of their Sun continually. He remains steadfast, immovable and glorious. O house of Jacob, come ye, and let us walk in the light of the Lord. So shall the winter of our discontent be made glorious summer by the Sun of righteousness, who arises with healing in his wings.

And the practical outcome? "The sun's coming," says the Byrd expedition, "marks the season of active duty." Our Sun has risen. Let us also be busy.

Prayer Corner.

Thy people shall be willing in the day of thy power.—Psalm 110: 3.

⊙

See, in thy hands, I lay them all—
My will that fails, my feet that fall;
My heart that wearies everywhere,
Yet finds thy yoke too hard to bear.

—Katherine T. Hinkson.

⊙

Prayer is practising the presence of God. Nothing short of this is prayer. Praying our petitions is not prayer unless there is a consciousness of God's presence. The essence of religion is contact with God. The more real our contact the more vital our religion; the more we are conscious of God the more vivid our religious experience. We may come to church regularly, sing the songs of Zion and pray, or what we call praying, but if there is no contact with God,

if we have no sense of God, we have no religion.—G. E. Owen.

⊙

O God, the light of every heart that sees thee, the life of every soul that loves thee, the strength of every mind that seeks thee, grant me ever to continue steadfast in thy holy love. Be thou the joy of my heart; keep it all to thyself, and therein abide. The house of my soul is, I confess, too narrow for thee; do thou enlarge it, that thou mayest enter in; it is ruinous, but do thou repair it. It has that within which must offend thine eyes; I confess and know it; but whose help shall I implore in cleansing it, but thine alone? To thee, therefore, I cry urgently, begging that thou wilt cleanse me from my secret faults, and keep thy servant from presumptuous sins, that they never get dominion over me. Amen.—Augustine (354-430).

The "But" and the "Ben."

H. G. Payne.

"Come ben the hoose," said the deacon as he welcomed the preacher into his home. When the latter, as an Australian, objected to such language, the Scotsman with a laugh explained that in a Scotch home there is a "but" and a "ben"; the "but" being that portion of the house where visitors were formally received, and the "ben" being the inner portion of the family and intimate friends, so "Come ben the hoose" meant "Come right into the family circle."

The preacher then thought of a brother-preacher, a father in Israel, who said of his suburban pastoral work, "When I am received in the kitchen I am in the heart of the family"; he had "come ben the hoose." Also of another brother, an enterprising and successful insurance agent, who said, "When I get my feet under a man's table I am on the way to do business."

Once the preacher was driving the conference president to a farm in his circuit for a service. Descending into the valley within a mile of the house a wild storm of wind, hail and rain caught them, and in half an hour an inch of rain was recorded.

The preacher turned the horse's back to the storm and held its head and pacified it; discovering afterwards that the president was standing beside the sulky with reins in hand ready in case the horse got beyond the preacher's control. A wise man and prudent was the president—for a city dweller.

On reaching the farm-house (after wading through a creek), drenched and dripping, they found confusion and turmoil. Hail had filled the roof gutters, rain had overflowed and run down the inside walls, the big kitchen fire had been extinguished.

Later, things having been righted, a roaring fire started, and a good meal eaten, all sat at the fire, some beside it in the big chimney and some in front.

Dry clothes had been found for the two visitors. The president was of medium height, but had an outsize in waist measurement, and wore a pair of trousers of the farmer's; the latter was six feet two inches tall, and big in proportion. The trousers fitted the president as to his waist, but were too long, so the surplus was rolled up around his ankles. The preacher's waist measure was the same as that of the farmer's son, but he was taller, so when he wore the borrowed nether garments of the lad there was a gaping deficiency between the bottoms of them and his feet. They were a grotesque pair, and this tended to merriment, so a happy evening was spent around the fire in the big slab kitchen. As travelling that night on the wet roads was impossible, president and preacher shared the democracy of a double bed.

The episode had its humorous side (and for the farmer a tragic one in a ruined wheat crop), but the preacher says that through it he got into the home and heart of that family as he could not have done otherwise. The family was not Scotch, and "Come ben the hoose" would have conveyed nothing to them, but the sentiments of the phrase were expressed very practically by the hosts and impressed indelibly on the guests.

The "Buts" and "Bens" of Jesus.

When Jesus was in the home at Bethany he was in the inner family circle. One can imagine the thoughtful eagerness of Lazarus and his sisters for the comfort of their loved Master and friend. He was "ben the hoose." We have the record of houses where he was in the "but";

where formality presided at the board and the fine glow of hospitality was dimmed.

We may have Jesus in the "ben" of our hearts or the "but" of our minds. The place where we receive him will determine the amount of happiness we will have in his company and benefit from his presence.

Jesus at times chose disciples to enter his inner life. At the mount of Transfiguration, also in the Garden of Gethsemane, and on other occasions, Peter, James and John accompanied him into the most holy place of his personal experiences. They must have had some qualities of character which caused their selection. What a wonderful thing so to have the confidence of Jesus that he will call us into the "ben" of intimate spiritual fellowship and trusted service, that we may be blessed and fitted to bless others!

Paul has much to say about spiritual and carnal Christians, the mature and the immature. The undeveloped are in the "but" of justification, and the spiritual in the "ben" of sanctification, where the fulness of the Spirit is received and life is holy because wholly surrendered to him. The "but" is the place of salvation but not of the comfort and happiness of the "ben" of unique communion with Jesus.

The Master, in common with other great teachers, had his esoteric circle represented by the chosen twelve, who were specially initiated

into his doctrine. The esoteric group was the general body of believers of his day. Such inner circle was indispensable in the nature of the case, and was caused by the necessity of leaving trained leaders to succeed him.

God is all to thee: if thou be hungry, he is bread; if thirsty, he is water; if in darkness, he is light; if naked, he is a robe of immortality.—St. Augustine.

At the Lord's Table.

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

TO WHOM HE MANIFESTS HIS LOVE!

He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—John 14: 21.

We know that his love reaches out to all, and that it is not limited in any sense to those who love him. But there is a certain quality of love that cannot be exercised except in a reciprocal way. There are certain attitudes of mind that we may wish to cultivate, without respect to the conduct of other people. We may, for instance, be sympathetic to all who are in trouble, whether they receive it gratefully or otherwise. But we cannot exercise unlimited confidence in those who have proved themselves unworthy of trust, that is, of a confidence that can be en-

acted of that love deserves. Yet is it true that there is a quality of love that can be seen only in response to love. Thus it is that even God, who loved the world of sinners lost, can cherish a peculiar love for those who love him. It is the love that is called forth by love.

Not only so, but the Master says that to those who love him he will manifest

himself. Is he partial then? Does he reserve the manifestations of his love and power for those only who love him? Necessarily so. Spiritual things are always spiritually discerned. The pure in heart see God. The carnal, the gross, the unlovely are excluded from that beatific vision because of a natural blindness. Sin clouds the organ of spiritual sight, and makes revelation impossible. "He that loveth me," says Jesus, "I will love, and will manifest myself unto him." That speaks of a condition of heart in the disciple that makes him susceptible to divine influences, and the Lord Jesus can commune with him, and reveal himself to him.

A real experience is this as many a one can testify. The Christian heart becomes conscious of a divine Companion. We lose much in our lives of service if we never know that experience. You have perhaps had this happen to you. You have mentioned a matter in conversation, and your friend has said, "I was just thinking of that very thing." Many a time that happens to people whose lives are a joyous communion. If such telepathic communication is possible among us, need we be surprised if the divine Friend finds an avenue of self-revelation to hearts that are attuned to his?

Let us seek to open our hearts to him now, that here, in this sacred moment of communion, he may manifest himself to those who love him.

The Home Circle.

F. PITTMAN.

big place in national life. Above all, it should be a source of inspiration alike to the statesman and to the artisan, to the most humble and to those occupying the most exalted positions.—Rt. Hon. B. S. B. Stevens, Premier N.S.W.

A MISSIONARY'S NEW NAME.

The late Mr. A. Orr Ewing, who had been a member of the Keswick Council for some years, at one time in his career had one of the fairest business prospects in Glasgow, and if he had remained in business he would probably have become a millionaire. But he heard God's call to go out to China, and he made the sacrifice. When he went out to China the people gave him a new name. As they looked at him, they instantly called him "Mr. Glory Face."

CHILDREN'S "TOYERY."

The latest scheme to be worked on the same principle as a public lending library has been put into practice in New York. Just as people go to a library and are lent books for a given period, so has it now been made possible for children to borrow toys to take home for one week. The new toy-lending hall, or "toyery," as it has been termed, is the outcome of a suggestion made by one of New York's probation officers. The plan is primarily for the use of poor children who have a longing for the toys that other children are possessed of. Such longings have often ended in cases of petty theft. The new scheme aims, therefore, at giving the children a good chance of enjoying what they have a natural longing for, without the temptation to steal.

BREVITIES.

No wonder foreigners have a hard time mastering the English language. For instance, the following six words all end in "ough," yet each has a different pronunciation: Thor-ough, thr-ough, d-ough, b-ough, c-ough, r-ough.

In the springtime some of us men get so tender-hearted that we won't even beat the rugs.

Sizes are often very deceiving. Sometimes a small woman's thumb has a man under it.

If all men would bring their misfortunes together in one place, most of them would be glad to take their home again rather than take a portion out of the common stock.

Nature always makes compensations, and the fellow with one leg shorter than the other, also has one that is longer than the other.

THE BOOK FOR ALL.

That the Bible is the staff of life was recognised by our fathers. But this new-old truth must be rediscovered by every generation. The modern world has been slow to appreciate this truth. The endeavors of the British and Foreign Bible Society and kindred movements are, however, bearing fruit, and there is increasing evidence that the world is recognising the need for a return to the good old Book. Many of the world's foremost figures realise that only by the application of the "Golden Rule" and the other precepts of the Bible can the world hope to find a happy issue from the problems that now beset it. I am convinced that if the spiritual tone of the nations is to be uplifted we must hold fast to the Bible and all that it teaches. The Bible should have a

It is easy to identify the owner of the car. He is the one who, after you pull the door shut, always opens it again and slams it harder.

Tramp.—"Ave you got a pair of old boots you don't want?"

Householder.—"No, I use my old boots for the garden."

Tramp.—"All right; bear me in mind if you ever take a flat."

The Family Altar.

J.C.F.P.

TOPIC.—CHRISTIAN CHARITY.

Monday, Sept. 10.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6: 5.

Here is proof of the correctness of Paul's assertion that love out of a pure heart, etc., is the end of the commandment. It may be said to be the purpose of both law and grace.

Reading—Deuteronomy 6: 1-9.

Tuesday, Sept. 11.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.—Lev. 19: 18.

Religion is love. It begins in God's great love to us; and is completed in our love to him and to our neighbors. Only by making the principle of love supreme in the soul can man attain the highest and the best.

Reading—Leviticus 19: 1-18.

Wednesday, Sept. 12.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 35.

Here, then, is the distinguishing badge. It is not a peculiar manner of speech or form of apparel, but deep, sincere, tender affection one for the other. In early days pagans exclaimed, "See how these Christians love one another, being ready even to die for each other."

Reading—John 13: 31-38.

Thursday, Sept. 13.

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in the spirit of gentleness; looking to thyself lest thou also be tempted.—Gal. 6: 1.

Discipline is occasionally necessary, yet it should never be resorted to until all other efforts to restore the offender have been used. Loving admonition, faithful teaching, fervent prayer should all be given. And the effort to restore should be engaged in with a forbearing, humble, gentle, forgiving spirit, and with constant remembrance of one's own proneness to err and fall.

Reading—Galatians 6: 1-10.

Friday, Sept. 14.

No man hath beheld God at any time; if we love one another, God abideth in us, and his love is perfected in us.—1 John 4: 12.

To see God is impossible, yet Christians feel his presence. God dwelling in them, they experience transforming power, whilst those around note the difference, and feel an influence not of this world.

Reading—1 John 4.

Saturday, Sept. 15.

Whom not having seen ye love: on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.—1 Pet. 1: 8.

"Those to whom the apostle wrote had never seen Christ in the flesh; and yet, such is the realising nature of faith, they loved him as strongly as any of his disciples could, to whom he was personally known." We can do likewise, and "rejoice greatly with joy unspeakable and full of glory."

Reading—1 Peter 1: 1-14.

Sunday, Sept. 16.

But now abideth faith, hope, love: these three; and the greatest of these is love.—1 Cor. 13: 13.

No wonder the apostle says, "Follow after love," for love is a priceless treasure, the greatest grace.

Readings—Proverbs 10: 1-16; 1 Corinthians 13.

Prayer Meeting Topic.

September 12.

JOSEPH IN PRISON.

(Genesis 40.)

H. J. Patterson, M.A.

When Potiphar, captain of the guard, under Pharaoh, bought as a slave the Hebrew, Joseph, he bought better than he knew. It was a great day for Egypt and for Joseph's brethren. The experience of Joseph in after years made one of the finest stories that were told. Joseph was promoted and made overseer of all that Potiphar possessed. Joseph was now perhaps somewhere in his twenties, capable and attractive, and blessed abundantly in his increasing ability as a thinker and director of affairs. He was also in all things faithful to his God.

Faithfulness No Guarantee Against Suffering.

Some folk seem to think that to be scrupulously honest, to live righteously, or to be a Christian ought to absolve them from fierce temptation and suffering. No such guarantee is made by God, and the experience of men seems to show that such are not any more free than others. In fact, sometimes they appear subject to greater and increasingly severe temptation. Faithfulness on Joseph's part would have been a comparatively easy matter. He was in a strange land, where immorality was not an uncommon thing, and beside, he was far from any of his own, and if he suffered thereby he could not bring disgrace on those of his own race. To have given way would have saved him from prison. But Joseph was not one who, when in Rome, will do as Rome does. Faithfulness even in a strange land and among strange people was for him the best policy. And not only the best policy but right. He must not betray the trust his master had placed in him, and he must not sin against God. Would that men to-day were as faithful in all things as Joseph was to his trust.

Service Unrewarded.

Undeservedly he was thrust into prison, and even there he soon came under the notice of the keeper of the prison. Merit was recognised, and Joseph even as a prisoner was promoted, strange as it may seem. Joseph's keen discernment of mind and wisdom granted of God enabled him to tell good news to the chief butler, then also in prison. With the imparting of the news was a request that a good word be spoken for him when the butler should obtain his release. Like the nine lepers, he proved ungrateful, for not a word was uttered concerning the imprisoned Joseph. What was the use of being faithful or in helping a fellowman? There was no reward. So Joseph might have reasoned even as some of us.

Unfailing Providence of God.

Through testing and trial he makes perfect our character. The hardest tasks, the longest and most arduous pathway may be God's shortest way for us. Joseph as slave, the victim of the grossest injustice, unremembered for service rendered, yet continues cheerfully, willingly, and with confidence in God. It worked out right in the end for Joseph, and he was able to rejoice with his brethren and see his aged father once more. But does it always work out in that fashion? We know it does not. In the case before us it did, for it was in the providence of God. But if the plan of God for Israel was that Joseph should never again see his father, it would not and did not affect the policy of Joseph. All things are not revealed here on earth, and all rewards are not exhibited here. Let us be faithful.

TOPIC FOR SEPTEMBER 19.—A MASTER LESSON.—John 13: 1-20.

Our Young People.

Christian Endeavor Interests and Activities.

A. W. Ladbrook, B.A., Dip. Ed.

Victorian Endeavorers' Living Link.

When it was proposed to send additional missionaries to our West China field, the Endeavorers of Victoria promised \$65 towards the expense involved. Now that our missionaries have been withdrawn from this field, the Victorian Endeavorers, through their C.E. committee, have asked the Federal P.M. board to allocate to them Bro. and Sister Sandells as a living link, and this request has been granted. All amounts promised or contributed to the West China appeal will now be devoted to the New Hebrides work. In this we have another example of the strong practical missionary interest and sympathy of the Endeavorers of this State.

Christian Endeavor Camp.

During the past few years many Endeavorers have made it a practice to spend the Christmas and New Year holidays at Upwey, Vic., to attend the convention held there. The C.E. committee has arranged for accommodation so that our folk may be able to stay together to enjoy the fellowship. A large gathering is anticipated at the convention this year, owing to Centenary visitors and the fact that Dr. Graham Scroggie is to be the chief convention speaker. The C.E. council has secured four places of accommodation with the option of a fifth, and the estimated cost is less than 39/- per person for a fortnight. All those desirous of participating in this fellowship are advised to make early application. The only amount asked for at present is 2/6 as a registration fee, and this will be part of the general cost. Mr. J. H. McKean has charge of the arrangements.

"The Silent Witness."

Under this title the Y.P.S.C.E. at Fairfield, Vic., issues a monthly news sheet setting forth the activities of the society for the month, and also giving spiritually helpful material on C.E. ideals. Such a monthly publication keeps all the C.E. members well informed on society activities, helps to interest church members in C.E. and its work, and can be profitably used in distribution from door to door as an invitation to the C.E. anniversary or any other special meetings of the society.

"Trusting in the Lord Jesus Christ."

At the entrance to New York harbor there stands the Statue of Liberty, telling to all who pass through this gateway to the United States that they have come to a land which claims to be a land of liberty. At the beginning of the C.E. pledge, the pledge which is fundamental to the C.E. movement, we have the words, "Trusting in the Lord Jesus Christ." These words emphasise the fact that an Endeavorer's first and chief loyalty is to Jesus Christ as Lord and Master.

The word "trust" is one of the great words of the English language, and it has an honored place in the vocabulary of the Christian faith. It is the name we give to an attitude and experience both rich and spiritually sustaining. It means much more than just belief; it means complete confidence in and reliance upon something or someone. When we go on a train journey we settle ourselves down comfortably to read or talk or watch the scenery through

the carriage window. We are not constantly worried, anxious or fearful lest there should be an accident, for we have confidence in the skill and experience of the railway crew; we trust them to take us to our journey's end in safety. But if we saw, before the train started, that both driver and fireman were hopelessly drunk, then we should probably be anxious and concerned, and indeed very much inclined to get off and wait for another train or go some other way. Our confidence in those to whom our safety was to be entrusted would be destroyed. When we rely upon someone because we have full confidence in him then our attitude and relationship to him is one of trustfulness.

The word "trust" occurs frequently in the Psalms, and indicates the Psalmist's confidence in his God. "The Lord is my Shepherd, I shall not want," wrote David, drawing upon his own boyhood experience for an illustration of how the Lord cared for him. And again and again he speaks of how becoming it is that the people of God, "the sheep of his pasture," should put their trust in him who is worthy of their fullest confidence. The chief priests and scribes unconsciously paid tribute to our Lord when they said at the cross, "He trusted in God" (Matt. 27: 43). The Master had unbounded confidence in his heavenly Father. One of the great passions of our Lord's life was to know and do the Father's will. To know that some action was the will of God was enough for him; he must do it regardless of consequences. Nothing else mattered but the doing of the Father's will where that was revealed. Such an attitude was the fruit of trust and confidence, and provides an example for those who wear his name and profess to love and serve him. The Master is worthy of our fullest trust. The pledge gives him his full title, "The Lord Jesus Christ." It is fitting that his followers should refer to him in this way which emphasises the many-sided richness of his person and work. The title "Lord" stresses his deity, that of "Jesus" emphasises his Saviourhood, while that of "Christ" marks him out as the anointed One, anointed with the Holy Spirit at his baptism to the threefold office of prophet, priest and king. When we think of how he unites in one Person all these offices and functions, do not our hearts go out to him in trust and confidence?

"I am trusting thee, Lord Jesus,
Trusting only thee;
Trusting thee for full salvation,
Great and free."

When our attitude to Jesus Christ is right, when we trust him fully and give him first place in our loyalty, love and devotion, then other things will fall into their rightful places as regards the order of their importance. When men made the earth the centre of the universe the other planets seemed to follow most eccentric and irregular courses. But when they made the sun the centre, the regularity and order of the planets' courses became at once apparent. Let us give our wholehearted trust and confidence to Jesus our Lord, and out of that will grow an eagerness to know and do his will which will give our lives a spiritual power and purpose unknown before. Let us enter into the spirit of the pledge in its opening note, "Trusting in the Lord Jesus Christ."

Here and There.

At the College of the Bible work for the closing term of the year was commenced on Tuesday last.

A report from Lismore, N.S.W., dated Aug. 31, states: "Big crowds continue to attend Hinrichsen-Morris mission. Decisions to date total 37."

The following telegram from Lismore, N.S.W., reached us on Monday afternoon:—"Hinrichsen-Morris mission flourishing; thirteen welcomed; Apollo Hall crowded; seven confessions; total 45.—Riches."

In spite of heavy rain over 80 people were present at City Temple, Sydney, on Sunday night. The choir rendered excellent service under W. R. Hayward, as did P. V. Turk as soloist. A lady was baptised, and a young man made the good confession. At morning service one was received by restoration. The men's fellowship had a very interesting meeting in the afternoon.

Bro. W. J. Way, now of Dover, Tas., recently completed his fiftieth year of evangelistic service. In our issue for August 23 it was stated that "some weeks ago" a happy gathering was held to celebrate the occasion. A correspondent has requested us to note that this gathering was held on August 10. We gladly do so, but beg also to suggest that "some weeks ago" (our emendation) was better than the date "May 10" which by a slip appeared in the report sent to us. In the absence of other information we did the best we could.

The church at Lygon-st. (Vic.) has for several weeks past held all meetings in the lecture hall. The church building has been thoroughly renovated and redecored. Sixteen beautiful memorial windows have taken the place of plainer ones which have done service for many years. On Sunday, Sept. 18, the church will again meet in the main building, and looks forward to an increasing work for God. The whole scheme of alterations has been conceived and completed in just over three months, including the raising of some hundreds of pounds to cover the cost.

Dr. W. Graham Scroggie is to conduct a "Life and Service Campaign" in Melbourne from Sept. 7 to Oct. 1. A public welcome is to be extended to him to-morrow evening. This and next week's services will be held in Collins-st. Baptist church building. Meetings from Monday to Friday (Thursdays excepted) will be held at 7.45 p.m. For the following two weeks the services are advertised to be held in Scots church, Collins-st. On Thursday, Sept. 20, a great meeting will be held in the Melbourne Town Hall. There will be no other Thursday evening meetings. On Thursday afternoon, Sept. 27, at 3 o'clock, Dr. Scroggie will address ministers and theological students, in Collins-st. Baptist church.

Bro. Philip Lewis—styled by some "the wandering Jew" because of his constant travelling—is back in Melbourne, where he expects to spend the month of September. Mr. Lewis was converted in London by Gipsy Smith, the famous evangelist, and came to Australia in 1896. For the past 36 years he has travelled the length and breadth of the continent of Australia. In all he has travelled 256,000 miles—72,200 on foot. In cities and towns, country townships, outback stations—wherever a group of people can be found to listen to the message—he tells the story of the cross. Often he gives five addresses in a day. Our brother reports that he has read the Bible through 47 times. He says that he is welcomed in the most out-of-the-way places, by white folk and Australian aborigines also. He loves to spend his days in the Master's service.

At Ararat, Vic., on Aug. 1 an enjoyable lantern lecture on "The Grandeur of the Grampians" was given by Mr. Lang. On Aug. 14 a successful pasty supper was held. On Aug. 19 the Sunday school anniversary was held. An address was given by Mr. Wilson, of Presbyterian church. The children sang well. On Aug. 20 a children's tea meeting was followed by distribution of prizes. On Aug. 26 Mr. Lang preached his farewell sermon to a good audience. On Aug. 27 the church tendered Mr. Lang and family a farewell social. Gifts were presented to Mr. and Mrs. Lang, from the church, and to Ron, and Jess from Sunday school. At the same time a welcome was extended to Mr. Methven, successor to Mr. Lang. Mr. and Mrs. Lang were also tendered a farewell from the townspeople, and presented with a wallet of notes. Mr. Methven began his ministry on Sept. 2. Splendid meeting at gospel service.

The annual conference of Churches of Christ in South Australia will commence in Adelaide next week. These meetings will be preceded by the 31st annual meetings of the sisters' auxiliary conference on Friday, Sept. 14, at 10.30 a.m. In the afternoon there will be a Junior C.E. rally, followed by the usual Saturday evening C.E. meeting at Grote-st., when Bro. H. G. Norris will give the address. The conference sermon will be preached by Bro. G. T. Fitzgerald, of Maylands church, in the Adelaide Town Hall, on Sunday afternoon, Sept. 16. Bro. E. H. Randall, of Murray Bridge, and E. C. McCallum, of Balaklava (who is to take up work at Mile End) will be the speakers at the home mission meeting following the tea at the Town Hall on Wednesday, Sept. 19. During the business sessions an address each morning at about 11 o'clock has been arranged; these addresses will be given by Bro. Dr. A. C. Garnett, M.A., A. J. Ingham, and Chas. Schwab.

The twentieth anniversary of the church at Gardiner, Vic., was celebrated on Sept. 1 and 2. From Sept. 6, 1914, to June 24, 1923, meetings were held in the College of the Bible, the present buildings being opened on June 30, 1923. On Saturday evening, the officers and their wives entertained at tea the members of the College days. Bro. J. Adams presided at the tea table, and Bro. H. J. Patterson at the public meeting following. A happy evening was spent, a varied programme, including several addresses, being presented. There were very good gatherings on Sept. 2. A. R. Main was morning speaker. At night Bro. J. E. Shipway, preacher of Carnegie church, commenced a fortnight's mission with the church. The choir helped much with special singing at both morning and evening services, and Bro. Whittington rendered a gospel solo. Bro. Alan Searle and Les. Brooker are kindly assisting as leaders of song. There was a good gathering on Monday night. Bro. Shipway preached on the conversion of Lydia, and Miss Beryl Nichols was soloist.

A series of four missionary rallies has been held in the following centres: Thornbury, Box Hill, Malvern-Gaulfield and Essendon. Total attendances numbered about nine hundred. The brethren were pleased to have the opportunity of meeting Mr. and Mrs. Anderson and Mrs. Waterman. The meeting at Malvern-Gaulfield, the home church of Bro. and Sister Anderson, took the form of a brotherhood and home church welcome. It was preceded by a tea arranged by the Malvern church and the foreign mission committee. About 70 representatives of the various auxiliaries, and a group of members of the local church, sat down to tea. Several brethren spoke words of welcome. Mrs. Abercrombie on

behalf of the women's executive, and Miss Ellis on behalf of the mission bands, presented Mrs. Anderson and Mrs. Waterman with bouquets; Mrs. Anderson suitably responded. Bro. Anderson gave a most informative address, in which he told of the recent developments on the field and of the plans for the future. Many hearts were stirred as he told of the noble way in which Bro. Waterman faced the end. Offerings were taken on behalf of those who have been bereaved. Bro. Anderson left for Adelaide on Monday.

F. J. SIVYER CALLED HOME.

With a shock of surprise and sadness we received on Monday morning, Sept. 3, a brief cabled message from Nelson, New Zealand; stating that



on the previous day Bro. F. J. Sivyver, preacher of the church, had died suddenly, cerebral haemorrhage being the cause of death. Our brother was well known to many of our readers throughout Australia and New Zealand as a devoted Christian gentleman and an able and faithful preacher of the gospel.

Bro. Sivyver, who was a member of the church at Gympie, Queensland, entered the College of the Bible in 1913. During his college days he did excellent work, both as a student and in his week-end preaching, gaining the love and esteem of all who were associated with him. After graduating from the College, he continued his studies at Melbourne University, and after a very fine course obtained his B.A. degree. After his student days, our brother served well the churches at Moreland, Vic.; Enmore, N.S.W.; and Essendon, Vic., before accepting in 1928 an engagement with the church at Nelson.

The sorrowing relatives, particularly Mrs. Sivyver and her daughter, may be assured of the deepest sympathy and sincere prayers of the brotherhood. Australian disciples will sympathise, too, with the brethren at Nelson in their loss. The church there much appreciated Bro. Sivyver's services, and as was reported in our last week's issue, had but recently asked him to continue to labor as evangelist for a further period of two years.

ADDRESSES.

E. Crossfield (secretary Newmarket church, Vic.)—16 Flemington-st., Flemington, W.I.
H. Hargreaves (preacher East Kew church, Vic.)—16 Clyde-st., East Kew, E.A.
Clarence L. Lang (preacher Ascot Vale church, Vic.)—22 Rothwell-st., Ascot Vale, W.2.
A. R. L. Taylor (secretary Kedron church, Qld.)—"Edelha," Stafford-rd., Kedron.

LYGON STREET CHURCH.

TWO SPECIAL DAYS.

Sunday, Sept. 16—Re-opening Services. Friends are cordially invited to rejoice with the church in the great improvements made to the church home.

Sunday, Oct. 7—Back to Lygon Street. All friends who at any time were connected with the church are invited and expected for the day.

THE PATCH (VIC.)

Church of Christ meeting every Sunday. Believers' meeting at quarter to three, followed by gospel meeting at 3.15. At home of Bro. Davis, "Mayfield," Monbulk. Preacher, Bro. Griffiths.

News of the Churches.

Victorian News-letter.
A. W. Connor.

A privilege I valued highly was mine the other night, when at Collingwood I was privileged to have a little part in a welcome to Miss Mary Thompson. For over forty-three years she has served the churches in India. She went from Collingwood, but she is Australian, and all States honor her. She was the first of that splendid line of men and women. Her life's work and her purpose to return to India is a challenge to us all to do our part more faithfully. The need for such a response is felt more deeply since we have heard, as all of you will hear, the story that Bro. Albert Anderson has to tell of heroic endeavor. "Men who have hazarded their lives for the name of the Lord Jesus" is still a true description of many of our workers.

Melbourne is never without its big appeals. A fair number of them have failed. Ten thousand pounds for a founding hospital, under R.C. direction. Twenty thousand for a nurses' college, and now the Y.W.C.A. for £100,000 for an ambitious building project. Just at present none of them looks as if it will reach its goal. The Centenary Committee is seeking to whip up the cash for its great stunt. However, Melbourne is now "Centenary minded," and whatever the final results we are in for a great flutter.

Evidence is not lacking among us that our Parliament is "brewery minded," and is prepared to filch from the people their right of complete control of the traffic. We need to be very alert, but the screw of party politics and endorsed candidates makes effective answer difficult.

Our own Centenary efforts are proceeding quietly but none the less helpfully. Bro. Thomas and Hughes are busy in various fields.

...ence out on a bond. A medical man whose evidence greatly interested the learned judge, and to which he attached great weight. He avowed that by medical and psychological treatment he had cured a large percentage of those puzzling cases where people are charged with indecent conduct. Without any mawkish sentimentality, which refuses to punish, it is certainly in order to work along the line of scientific research. To cure if possible and not simply punish is as wise nationally as it is Christian in spirit.

Our politicians (that is, the "ins") are telling us that we are round the corner and so forth, but evidence is all around that the "unwanted senior lad" is still with us in great numbers. All will wish those engaged in a drive to place them during the current "boy week" every success. They appeal to our big firms and institutions to place one boy in work. That, too, is not only a social aim but a Christian one.

Victoria.

Hampton.—On Sept. 2 Bro. Stephenson spoke at both services. At night the annual gift of £10 for Dhond Hospital, India, from the Bible school, was acknowledged.

Fitzroy (Gore-st.).—Fair meetings were held on Sept. 2. In the morning Bro. McLean spoke on "Christian Unity." At evening service Bro. Holland was the speaker. On Aug. 28 the Y.P. society held an enjoyable social.

Melbourne (Swanston-st.).—Very enjoyable meetings on Sept. 2. Attendance affected by school holidays. Excellent and instructive sermons by Bro. Scambler. Visitors included Bro. and Sister Parker, of Norwood, S.A.

Monbulk (The Patch).—On Sept. 2 six met round the Lord's table. At gospel service ten gathered. Bro. Griffiths gave an able address on "What Churches of Christ Stand For." Several present heard the plea for the first time.

Minyip.—During August Bro. Berry and Phillips ably carried on with the work. On Aug. 26 Bro. F. Killey gave a splendid address on "The Prodigal Son" to a large congregation. Women's mission hand is pleased with fine response, made to the Grace Waterman appeal.

Moreland.—On Sept. 2 Bro. Arnold addressed the church on "The Lord's Supper." The evening meeting was creditably conducted by members of Phi Beta Pi club. Two young ladies confessed Christ. Sympathy is extended to Bro. C. A. Sampson and family in the death of Mrs. Sampson.

Dandenong.—Y.P.S.C.E. girls took control of midweek meeting on Aug. 30. Mr. Quirk addressed the morning service on Sept. 2. Mr. Tinkler spoke at gospel service on hymns and how they had originated. Bro. Atkin has gone to Sydney for a few weeks to recuperate after recent operation.

North Melbourne.—A brief mission for the deepening of spiritual life, led by Bro. T. A. Fitzgerald, of Collingwood, was held on Aug. 26 (morning, afternoon and evening), 28 and 30. The meetings were well attended. The addresses were much appreciated, and the church generally was benefited.

Carnegie.—At ladies' aid meeting on Aug. 29, Sister Mrs. Wilson gave an enlightening talk on her Indian trip. She also showed various articles of Indian handcraft. There were very good meetings on Sept. 2. Bro. Shipway spoke in the morning, and Bro. Quirk in the evening. A good deal of sickness prevails.

Newmarket.—On Aug. 19 Bro. Burden, of Ascot Vale, spoke in the morning, and Bro. Black in the evening. On Aug. 26 Bro. Hatty was morning speaker, and Bro. Black preached at night. A few weeks ago the ladies' guild celebrated the birthday of the president (Mrs. Kyme) at a specialy arranged tea, over 70 attending.

Chelsea.—Bro. Lawrie is giving fine addresses. Attendances are affected by sickness. Bro. T. J. Warne is in Alfred Hospital. He has undergone an operation, and is progressing. Sister Miss W. Augustine, in Alfred Hospital, shows slight improvement. On Aug. 29 the ladies' guild held an "at home" in the chapel. There were about 50 present.

East Kew.—Bro. H. Hargreaves commenced his ministry on Sept. 2 with splendid meetings. Bro. Hargreaves and Sister Miss Hargreaves were welcomed into fellowship, and Bro. and Sister F. Fitzgerald, foundation members, were welcomed back into membership. At the welcome social on Aug. 29 opportunity was taken to make a presentation to Bro. and Sister Alex. Wilson for assistance to the church pending arrival of the new preacher.

Meredith.—Fortnightly gospel services are well attended. Sister A. Godiga has been received by letter from St. Arnaud. Her help as organist at gospel services is appreciated. On Sept. 2 several visitors were welcomed. The evening service was addressed by Miss Hudson Bell, who visited the district on behalf of W.C.T.U. Bro. and Sister Laird rendered a duet.

Ballarat (Dawson-st.).—A children's day F.M. service arranged by Bro. J. Wiltshire was presented by senior scholars to a fine gathering of parents and friends on afternoon of Sept. 2. It was well given, and full of interest. The collection, inclusive of children's boxes, was £5/3/-. In the evening, at the monthly young people's service, one young woman came to Jesus.

Footscray.—The spiritual mission concluded with the services on Aug. 26. Messages given by Bro. S. Neighbour, of Essendon, have been greatly appreciated. Bro. D. D. Stewart spoke at both services on Sept. 2, and at the gospel meeting a young lady from the Bible school made her decision. Meetings are well maintained. Much sickness prevails amongst members.

Cheltenham.—With sorrow the church learnt that Bro. Allan's health had suffered a setback. He must keep to his bed for some time, and will be unfit for duty for at least three weeks. On Sept. 2 Bro. T. R. Morris delivered a fine message to the church on "Stewardship," and in the evening Bro. A. E. Forbes preached on "The Unchanged Christ." The attendances were good.

Ascot Vale.—On Sept. 2 Bro. Lang commenced his ministry. There were delightful meetings all day. Bro. Lang spoke morning and evening. At the close of the gospel message a young lady made the good confession. Bro. Lang has consented to act as superintendent of Bible school. The church was also glad to have fellowship with Sister Mrs. Lang, Sister Jessie and Bro. Ronald.

Middle Park.—The church has concluded a week of special services on "The Second Coming." Addresses by Bro. J. E. Webb, J. E. Shipway and C. H. Billington were appreciated, and messages in song by Sisters Mrs. Starr and Miss E. Dickens and Bro. C. Watson, A. Haskell and A. Meyers were enjoyed. On Sept. 1 Bro. Westwood gave fine messages. 21 doz. oranges were received for hospitals.

Ormond.—Attendances on Sept. 3 were affected by sickness. Stirring messages were delivered by Bro. G. Andrews. After the gospel meeting a Sunday school scholar and a parent of a Bible school scholar were baptised. It was the last Sunday for Bro. Cowan and family, who are moving to Noble Park. All are sorry to lose such good members. Total received from boxes in aid of interest for first quarter, £12.

Malvern-Caulfield.—Average attendances for August were, communion services 130, gospel services 175. The united brotherhood welcome meeting to Bro. and Sister Anderson and Sister Mrs. Waterman on Sept. 1 was most successful. Over £10 was raised for the Grace Waterman fund. Excellent attendances on Sept. 2, Bro. Anderson speaking at both services. Bro. F. W. Harding was received by transfer from South Yarra. P.B.P. held open meeting for ladies, speaker being Mrs. Crouch. K.S.P. made social visit to Essendon club on Sept. 5.

Camberwell.—The spiritual crusade concluded on Aug. 27 after a week of meetings. The subject was "Power," various aspects of the subject being considered, and a very helpful and uplifting time was experienced. Bro. Barnacle and Dawson spoke on Sept. 2, Bro. Hughes being absent through illness. On Aug. 26 the combined Bible classes filled the chapel to its capacity, and Bro. H. A. G. Clark spoke on "Climbing." The Mrs. Waterman fund has reached £6. The church appreciates the kind act of the member who placed a new cushion on the reading-desk. On Sept. 4 Bro. Smith and a party of young people from Mount Albert visited the Endeavor society.

(Continued on page 572.)

Foreign Missions.

Conducted by G. Percy Pittman.

BARAMATI DISTRICT.

The enrolment in the schools shows a big increase over the end of last year. The natural increase in the settlement and community is gradually making a big school here. The locating of Isaac Kathod at Indapur has attracted a lot of children there. The school now teaches up to seventh standard. It is having a good place in the life of that town. We are trying to acquire a bit of land just behind the school building for an open space for children to play, have a garden, etc. We are also trying to get a good piece of land from Government for a bungalow, dispensary, etc., later on at Indapur.—H. R. Coventry.

ELOQUENT FIGURES.

W. E. Gladstone used to make the dry figures of the annual national budget so fascinating that the House of Commons would listen for hours as if they were hearing an enchanting story of love or adventure. If he were here to-day he could lay before us some of the following figures in the way they deserve:—

1. There are still 1,000,000,000 people in the world who do not know anything about the saving power of Christ. In other words, more than half the inhabitants of the globe have never had a chance of accepting or rejecting the gospel. There are many "heathen at home," but they have the opportunity of hearing and obeying, and it is their own fault if they do not receive Christ; but these ten hundred millions have never had the opportunity, and they are entitled to an equal chance along with the more favored peoples.

2. The population of the non-Christian lands is increasing at a far greater rate than the Christian. As a result of this there are more heathens in the world to-day than ever before; and whereas the colored races now outnumber the Christian races by three to one, in 25 years they will outnumber them by five to one. Therefore the need of missions to-day is greater than ever before. In spite of all the heroic missionary efforts of the past century and a quarter, the necessity for foreign missions has not diminished but vastly increased.

3. The population of India is 352 millions. There are still only 14 missionaries to each million of people. Fourteen missionaries cannot properly evangelise more than 5,000 people. So there are 995,000 souls in every million who are being left without the bread of life. Take one of the largest cities in Australia, with a population of about a million, and they would have thousands of ministers and Sunday school teachers to teach them as against only 14 in India.

4. In India there are 740,832 towns and villages, but up to the present all of the various missions have only occupied 1,134 of these as centres of work from which other towns and villages are evangelised. The vast majority of those three-quarters of a million villages are still without any Christian workers.

5. In the city of Bombay alone there are 400,000 Mohammedans without one missionary or Indian worker to preach to them. The population of Adelaide is only 324,337, and it has thousands of ministers and Sunday school teachers.

6. Large portions of the vast population of India are in native States, governed by Rajas, and most of these have no missionaries. In the whole of these States there are 81,237,564 people, and in them all only 825 missionaries are at work. Out of 187,893 towns and villages in these States only 138 are occupied by missions.

LEADERSHIP ON THE FOREIGN FIELD.

The first essential step towards giving "the fullest scope for the self-expression of the Indian church" is to Indianise the leadership of the church. Leadership in the church as well as in all branches of the Christian movement in this country should therefore without unnecessary delay go into Indian hands, and the management or control of all Christian institutions, educational, medical, philanthropic, should include a majority of Indian members. Special efforts should be made to secure the co-operation of independent laymen. This is what is now widely taking place in China and Japan. But we have no desire to be unreasonable. For example, in those rural areas where the church is of recent origin, foreign leadership may continue if suitable Indians are at the same time being trained and made available for leadership. On the other hand, there cannot be any possible excuse for not appointing Indians to those spheres of work where they have already proved their worth, in some cases even in spite of adverse conditions.—"The Future of the Indian Church."

MAD DOG AND PANTHER OVERCOME BY AN OUTCASTE.

At a village I visited a little while ago, I arrived to find a state of great excitement over the havoc created by a mad dog. The villagers believe it is after a dog has disinterred and fed upon a human corpse that it goes mad, and that it was such a one that had just bitten some eight or nine people as well as a bull and several other dogs that very day. When all were scared out of their wits an outcaste who had already earned the reputation for being afraid of nothing met the mad beast and pinned it down with a spear and killed it. All the village was singing his praises, but our pastor declared they were all too perturbed with the day's events for there to be any chance of a successful meeting. However, we set to and prayed for guidance together, and went on to what turned out to be one of the most earnest meetings we had had anywhere. Our outcaste hero was there with the others who gathered in front of the headman's house. All unconsciously he gave us our text. It came out that the year before a panther had somehow made its way into the house of a carpenter in this same village. Whilst some others had tried to make a hole in the roof and shoot it from up above (but had fled when their courage failed at sight of the brute inside), he had boldly gone in at the door and shut it to behind him! Then

with this same spear, a fearsome instrument with prong and hook, he had tackled the panther singlehanded. Though severely mauled in the struggle, he had stuck to it till the panther was dead. Here was our opportunity to tell of the Good Shepherd who gave his life for his sheep. The message went straight home, as they found a telling object-lesson in this outcaste whose scars on neck and head witnessed to his risking his life for his own village folk.—Gordon Bennett.

TEN THOUSAND CATHOLICS TURN PROTESTANT.

Miss Elsie Caldwell sends the following interesting clipping from the "Bombay Times":—About 10,000 Roman Catholics in South India, who originally belonged to the Adi-Dravida caste, have "en masse" embraced Protestantism under the Lutheran church.

The conversions occurred in the past few days in 120 villages in Tanjore and Trichinopoly districts of Madras Presidency.

The rigid observance of the caste system and untouchability among Roman Catholics is stated to be responsible for this mass action. The reason for the conversions seems to be that the Protestant church does not observe a system of segregation of "untouchable" Christians as is done in the Roman Catholic church.

Christianity made its advent in South India in the sixteenth century, and although several Brahmin and other high-class Hindus adopted the religion, they could not get rid of their prejudice against the lower classes. They refused to let the converts from the Adi-Dravidas and other untouchables use the same church as they did.

The Roman Catholic missionaries were faced with an awkward situation, and failing to bring about a change in the attitude of the high-class Christians, they decided that the only way out of the difficulty was to reserve a part of the church for "caste" Christians. This was done by putting a railing in all the Roman Catholic churches, and the system has continued ever since.

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrif comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

THE BEST PLACE FOR YOUR SAVINGS IS THE
STATE SAVINGS BANK OF VICTORIA

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager

Queensland News-letter.

H. G. Payne.

The Largest Hotel in Australia.

This is what the Canberra (the Queensland Temperance League's Hotel) will be when three more stories are added; for which the contract has been let. This will result in a structure 134 feet high from the footpath, as high as the ordinances allow. The Canberra is already twice as large as any hotel in Queensland. 141 rooms are to be added, making a total of 404. Alterations on the ground floor will absorb nine of the thirteen shops now existing. The alterations and additions are to cost £49,000.

Another Notable Church.

The city Baptist church celebrated its 79th anniversary on Sept. 5. It is the oldest Baptist church in the State. It was originally organised as an open church and included Congregationalists until the latter started their own church in 1858. After meeting in the police court building on the site of the present G.P.O., they entered their own church in Wharf-st. in 1859. The City Tabernacle, which occupies a commanding site overlooking the Central Station, was opened in 1890.

More About Church Unity.

At the annual meeting of the Council of Churches, Dr. Jas. Gibson (Presbyterian church) said, "Association such as this is good undoubtedly, but we ought to go on to union. So long as we Christian churches do not attain to that we fail in our duty. . . . We shall never be able to speak or lead with authority until we come close together, until we lose sight of the little things that divide us, and see the great ideals of the kingdom which is not to be built by man but by God's gift." Bro. F. Collins stated, "We Christians should never rest until Christ's prayer for us is realised—That they may be one, even as we are one, that the world may believe that thou didst send me."

The Anglican Archbishop (Dr. Wand, who is to arrive on August 30), interviewed at Perth, said, "I have always worked for church unity on the basis of the historic creeds." The acceptance of such a basis is to be expected of an Anglo-Catholic, but he does not travel far enough—to the New Testament—for his basis. He thinks "there is great hope that in a generation or two we may see Christendom united into at most two big groups instead of a number."

Proposed Beer Strike by Barmen.

On account of the illegal selling of drink after hours in the metropolitan area, the Queensland branch of the Liquor Trade Employees' Federation, at a general meeting, unanimously decided to advise the Industrial Registrar of their intention of taking a ballot of metropolitan members on the question of declaring a strike in Brisbane bars from 8.30 p.m. to 7.30 a.m. (The legal hours of sale are from 8 a.m. to 8 p.m.). It was decided that members of the Federation should bring the question of illegal trading hours before local branches of the Australian Labor Party and parliamentarians. The superintendent of the Temperance League makes comment thus: "The liquor laws are so openly flouted by the licensed traders that the hotel employees propose a strike to compel law observance. It would be Gilbertian if it were not so serious a reflection on those responsible for enforcement of the law. If other trades or commercial groups claimed and obtained similar immunity from the law there would soon be social chaos. Perhaps the law authorities will now step in to prevent an illegal strike against illegal trading."

State C.E. Convention.

As usual this has been enthusiastically successful. The challenging slogan, "Christian Conquest," has been the keynote of the convention. There are 489 societies, an increase of 16, with 11,123 members, an increase of 17. Fifty societies lapsed during the year, but 66 new ones were formed. The holding of the convention in the week following the Show, and in the State school vacation, was a great advantage to country people and school teachers.

Where are the Boys?

The Government Rural Training Scheme, which is being carried on in conjunction with the churches, is not the success it was expected to become because unemployed boys are not accepting work on farms. Each church has more applications for boys than there are boys offering. The Salvation Army conducts the River-view Training Farm, with a capacity of 50 boys, and there are only ten in training. Farmers are asking for boys. Those with experience in the matter state that the parents are to blame.

College of the Bible.

The following letter, recently received, is expressive of the feelings of many former students, and because it contains a tribute which many will endorse, it is printed: "Kindly accept this little gift to 'Bro. Malin's Testimonial' as a token of personal gratitude. It is with feelings of highest respect and appreciation for all he did for me that I dare to think of him as 'dear old Prof.' and wish him Godspeed on this world conference enterprise. There is no man more worthy, so why wait till he is called home before we express something of what we owe to him? We can never repay our debt, but we trust he will understand the motive that prompts this brotherhood gesture of goodwill. Cheerfully, 'A Grateful Ex-student.'"

ANNUAL OFFERING.

Three more churches shared in the annual offering for the College of the Bible for 1933 than did in 1932. The contributions from the various States were as follow:—

	1932.		1933.	
	Churches.	Amount.	Churches.	Amount.
Victoria	114	£401 6 11	115	£401 11 3
N.S. Wales	37	109 1 4	34	110 17 0
Sth. Aus.	47	135 13 5	50	130 18 11
West. Aus.	22	47 4 10	21	47 4 3
Tasmania	11	13 19 8	9	11 19 3
Q'land	25	69 1 3	30	83 8 5
Totals	256	£776 7 5	259	£785 19 1

It was to establish a school of training for young men and women with the Word of God

as the basic factor in the curriculum that the College of the Bible came into existence 28 years ago. Through the years that ideal has been maintained, and over 400 students, of whom 61 per cent. are in effective service to-day, have been equipped for service, and testify to the value of the College to the brotherhood. Its constructive ministry to the churches is the basis of its confident appeal for financial reinforcement in the annual offering on October 7. —F. T. Saunders.

Our Book Table.

"GATHERED LEAVES."

The Australian Baptist Foreign Mission (Incorp.) has published an extremely interesting volume entitled "Gathered Leaves," by Elfrida Hill. It is attractively gotten up, with 112 pages, crown quarto, printed on light antique paper with marginal illustrations to the pages, and bound with strong tuck-in paper covers. The volume describes the work of Orakandi Widows' Home in the rice-swamp district of Faridpur, Eastern Bengal. The life of widows—especially the youthful ones—is depicted in vivid sketches, and the efforts to save and train these for a useful Christian life are narrated in interesting fashion. Dr. C. S. Mead supplies a foreword to the book. All of its fourteen chapters are interesting and tenderly descriptive, containing much sadness but with touches of humor. The volume shows the children's response to Christian environment. It may be highly recommended to all interested in mission work; there is no denominational advertisement or propaganda. It has been suggested that leaders of or participants in mission bands might find some of the chapters useful for readings. The Austral Co. will be glad to supply copies; price, 2/-; posted, 2/3.

Great Centenary Fellowship Rally.

The Victorian Railways are offering greatly reduced fares to Melbourne from all parts of the State, commencing Monday, October 15. Special rates are quoted from other States.

This fact may induce members of churches of Christ to make the journey to Melbourne on this date to attend the Fellowship Rally. Doubtless many country members of our churches intend coming to Melbourne for the centenary celebrations, and the rally offers one of the most interesting occasions to such.

A large coastal vessel has been chartered in Brisbane to bring members of a certain church to Melbourne. These will be accommodated on the boat for a period of ten days while in port. Are these the only people who are willing to express their loyalty to the church at such a cost to themselves?

It is hoped that members of churches of Christ will make the rally an occasion for a get-together gathering which will do credit to the cause we love. Tickets are for sale with all Victorian churches of Christ or from the Social Service office at 2/6 for dinner and programme, and 1/- for programme only. Accommodation with church homes may be secured at reasonable rates upon application to the secretary, Will. H. Clay, 318 Flinders-lane, Melbourne, C.1.



Melbourne Town Hall.

News of the Churches.

(Continued from page 569.)

Victoria.

Carlton (Lygon-st.)—Bro. R. Lyall officially opened the centenary fair held on Sept. 1, arranged by the efforts of three special committees. This closed three months of intensive effort towards building renovation fund, and brought the total to about £170. Good attendances on Sept. 2, Bro. Ennis addressing both meetings, his subject at night being "God's Every-day Fair." Bible school has commenced anniversary preparations.

Castlemaine—The church welcomed Bro. Robbins, conference president, on Sept. 2. Members enjoyed his messages, in morning on "Power Through the Word"; evening, "Destroying Fear." Bro. Pratt is fairly well, but must have further medical treatment. Several visitors have been welcomed recently. The ladies held a small but successful "Poppy Fair" on Aug. 25. Bible school started a "Centenary Air Race" on Sept. 2.

Parkdale—Members of Y.P.S.C.E. attended Chelsea Methodist rally on Aug. 27. Bro. Beaumont gave a splendid message at prayer meeting on Aug. 30. On Sept. 2 Bro. Bryce, sen., gave a helpful message at worship service; Bro. Rough gave a fine gospel message. The church has decided to ask Bro. Beaumont to accept full-time work as preacher. For six weeks "one-penny-per-week" fund has paid 35/- off church building account.

Drumcondra—On Aug. 26 the local churches had an interchange of pulpits. The evening service was taken by Mr. Hushbrook of St. George's, Geelong, in the absence of Bro. Banks at West Salvation Army. On Sept. 2 the church enjoyed fellowship with a number of visitors at morning meeting. Chapel was filled at night, when children of the Bible school, under leadership of Sister H. Wiltshire, presented Children's day service. Cottage prayer meetings are well attended.

Essendon—On Aug. 26 Bro. Swallow conducted the evening service acceptably. On Sept. 2 Bro. Neighbour, back from special mission at Footscray, spoke at both services. Bro. Albert Anderson addressed a combined audience of the district churches in the afternoon, telling the story of China and its difficulties. An offering was taken up for the Grace Waterman fund. The church is preparing for an evangelistic mission to be conducted by Bro. D. D. Stewart from Sept. 16 to 30.

Brighton—Sept. 2 was recognised as "Go-to-church" Sunday in Brighton. Thirteen churches participated, and Bro. Webb was secretary of the effort. There were large congregations morning and evening, although many were absent through sickness. At morning service Bro. A. E. Forbes gave an appropriate address. At gospel service an anthem by the choir with Mrs. S. Frecker as soloist was enjoyed. Bro. Webb immersed three who had confessed Christ. Bible school has commenced practice for anniversary under leadership of Bro. F. Whittington.

Bendigo—Meetings have been well attended during August, and four received by letter. Bible school attendances have several times reached the 100 mark, and 30 have been at Sunday morning J.C.E. Annual meeting was held on Aug. 29, when good reports were presented from every department. Net increase of 25 in membership. Two new auxiliaries (intermediate C.E. and girls' mission circle) were formed during the year. Bro. Hurren is to close his ministry on Oct. 28, and the meeting accordingly "placed on record the magnificent and many-sided services for the Lord rendered during his seven years' ministry." The church affirmed its adherence to decisions regarding desecration of the Lord's day and on regarding dancing and gambling. Retiring deacons, Bro. E. Brewer, E. Duns, F. J. Funston, D. A. Kenley (treasurer), A. D. Pettigrove, and A. E. Stender (secretary), were re-elected.

Preston—A splendid response was made to the "Time and Talent" appeal which closed on Sept. 1, over £60 being raised. In addition to this appeal, £15/19/- has been subscribed to the fund to assist Sister Waterman. At the meeting for worship Bro. Fisher delivered an appropriate exhortation. Sister Waterman was received into fellowship. Work is about to be commenced on the construction of a tennis court on land adjoining the chapel.

Dunolly—Attendances are well up to average. On Aug. 5 a young man was immersed. On Aug. 12 Bro. Bischoff, of Bel Bet, spoke morning and evening. On Aug. 19 Bro. Shepherd, of Fitzroy, presided at morning meeting. On Aug. 30 the girls' guild held a tea meeting and concert, which proved successful and enjoyable. Kern interest is shown in S.C.E. Bible school has commenced anniversary practice. The church has suffered a loss by removal of Bro. and Sister Beasley, and daughter Gwen, to Ilack Rock.

Doncaster—The public meeting and entertainment in connection with 71st anniversary was held on Aug. 28 in the chapel; Bro. Connor was chairman. A good programme was given. Bro. A. Baker, of Hartwell, spoke to the fine audience. Supper was provided by the ladies, when members and friends had social intercourse. On afternoon of Sept. 1 the triangle club journeyed to Collingwood City Mission and provided tea for about 180 children, after which a programme was presented. The recipients appreciated the visit very much. Sister Mrs. John Tully, who has been ill, is recovering slowly.

South Yarra—On Aug. 26 one youth was received, and in the evening a girl Bible school scholar made the good confession. Bro. Ladbrook preaching. In the morning Bro. A. G. Searle presided and spoke. On Sept. 2 Bro. Ladbrook exhorted and preached. In the morning visiting brothers E. H. and E. D. Lewis took part. Intermediate C.E. added to its good works by presenting to the church a new hymn-board. In the evening Bro. F. Lewis conducted the song service, when the Churches of Christ hymnal was used for the first time, and led the congregation in a delightful selection of C.E. hymns.

Swan Hill—On Aug. 27 a happy time was spent, when members of Methodist guild and church members and friends met to give a kitchen tea to Sister Jean Gillespie on the eve of her marriage. On Aug. 30 the C.E. had a tract night, when tracts were distributed in the town. On Sept. 2 meetings were well attended. The church had fellowship with Sister A. W. Connor. Bro. Martin gave an interesting address on "The Church: Its Establishment." In the evening he preached on "The Conversion of Saul of Tarsus." Practice for Bible school anniversary is progressing. There has been good response to the Grace Waterman fund.

Box Hill—During the past two weeks the church has welcomed into membership three adults (husband and wife, and the husband of one of the members). Auxiliary Sunday service, at which members of auxiliaries sat in groups, was successful. An appreciated address was given by Bro. H. A. G. Clark, M.A. A crowded congregation of members and representatives of surrounding district churches listened to the stirring address of Bro. Anderson on the China mission fields. On her return from an eight-months' holiday in W.A. kindergarten teachers gave Miss Gill a surprise welcome home house party. Miss Gill has resumed as superintendent of kindergarten. Three members, Mrs. Hewish and her two sons, are leaving to take up residence in Surrey Hills. Sunday school is preparing for anniversary.

Tasmania.

Dover—On Aug. 29 a happy marriage took place in the chapel, the parties being Bro. V. E. Hurrell, of Geeveston, and Sister P. J. Worsley, of Dover. Bro. W. J. Way officiated. Good services are reported. Bro. Way has been preaching with much power and blessing.

Launceston—Splendid interest is maintained in Lord's day services. On Aug. 26, at gospel service, Bro. Paternoster commenced a series of addresses on the position and teaching of Churches of Christ, and delivered a convincing message on "What is the Church of Christ?" On Sept. 2 Bro. A. E. Brown, preacher of Invermay church, at worship service gave a message which was much enjoyed. Monthly question night was a marked success, the chapel being well filled. Men's brotherhood formed the choir, under leadership of Bro. T. Wilmsot, and sang acceptably. The brethren also helped in other ways. Questions were of an interesting and helpful nature, and splendidly dealt with by Bro. Ira Paternoster. The Men's Brotherhood met on Sept. 2 for tea, and appointed officers for ensuing year, Bro. Paternoster being appointed president, Bro. Warmbrenn vice-president, and Bro. H. Sulzberger and M. Taylor secretary and treasurer respectively.

Western Australia.

Bassendean—On Aug. 19 Bro. Pollard ably exhorted, and in the evening Bro. Gray gave a fine address. Bible school is practising for anniversary. On Aug. 24 the ladies' guild held a helpful P.M. meeting at the home of Sister Johnson, when Sister Yelland spoke on "India," and 15/- was collected for the funds. At night the senior Endeavorers attended a rally in Perth. On Aug. 26 Bro. Gray gave appreciated messages at both services. His evening subject was "The Bible." Bro. Nelson rendered a solo.

South Australia.

Semaphore—On morning of Sept. 2 Bro. J. C. Stanley spoke to an appreciative congregation on the second coming of Christ and prophecy. In the evening Bro. Hindes, of Cheltenham, preached on "The Unknown Presence a Beneficent Influence on Social and National Life." The choir sang an anthem.

Adelaide (Grote-st.)—During past month bright and helpful addresses were given by Bro. Schwab. Attendances keep up well. All regret the passing of Sister Mrs. Gail, who for over 60 years was in fellowship at Grote-st. The choir held a social on Aug. 30 to celebrate third anniversary of organist and conductor, and also entertained officers and wives. Good services on Sept. 2, Bro. Schwab speaking.

Queenstown—On Sept. 2 Bro. Brooker exhorted the church, making special reference to the departure from this life of Sister Smith. In the evening Bro. Brooker preached on "Elijah's Farewell to Elisha." Sister Hodson passed away on Sept. 1, and sympathy is extended to those bereaved. On Aug. 29 the girls' wattle club gave a concert, proceeds to go to the Protestant Children's Home. A good programme was provided.

Strathalbyn—At annual business meeting on Aug. 15 reports from auxiliaries showed a live interest. On Aug. 26 Bro. Matthew (conference Bible school visitor) spoke morning and evening very acceptably. Annual church social too place on August 30. This also was a farewell to Bro. and Sister Hamilton, who are going east, and to Sister Bartlett and family, who are returning to the city. The church is sorry to lose them from the fellowship. Bro. Wilson's fine messages are much appreciated.

Maylands—Services continue in good heart. During the absence of Bro. Fitzgerald at the Forestville mission, the church has had addresses by Bro. J. T. Train, G. D. Wright, W. Green, J. K. Matthews and H. J. Horsell, all of whom delivered helpful messages. The new hymnal is being introduced, and a large number of members have purchased their own books. Intermediate C.E. recently gave a delightful sacred concert. The producer of the special items was Miss Vera White. There was a large and interested audience. Bro. Fitzgerald is commencing his second year with the church, which with auxiliaries is responding to the splendid teaching.

Kennington.—Meetings are well attended. Bro. P. B. Baker is faithfully preaching the gospel. His addresses on Sunday mornings on the Old Testament are very interesting. Several members have been laid aside with sickness. Sunday school is making steady progress, but is short of teachers. Sisters' guild is doing good work among the poor.

Mile End.—Bro. Arnold Brown closed his period of service with the church on Aug. 29. On Sept. 2 Bro. L. C. McCallum commenced his ministry with the church and created a most favorable impression with his messages at morning and evening services, which were well attended. A brother has donated new carpets, which have greatly added to the appearance of the church building. Renovation to manse property has been carried out by the brethren.

Ungarra.—Annually a combined church service is held at Lipson, and Aug. 26 was the date this year. A large audience attended afternoon session, when H. G. Norris, from Wudinna, gave an inspiring address. Greetings were read from Cleve, Wudinna, Tumbly Bay, Mt. Hill and Ungarra. The evening speaker was Bro. Ira Durdin, from Tumbly Bay. At this session the combined choir rendered items, and Miss Laurel Durdin gave a violin solo. G.E. work is progressing.

North Adelaide.—There have been good meetings with splendid results, and powerful addresses by Bro. McLean have led fifteen to make the good confession. At church anniversary Bro. G. P. Pittman spoke in the morning and Bro. McLean at night; good attendance. On the Wednesday social gathering Bro. Russell, of Prospect, gave an address on "Consecration." There is renewed interest, and the work is in good heart. Lord's day evening prayer meetings have been commenced. The Dorcas sisters are busy preparing for Indian boxes.

Balakhava.—A social to bid farewell to Bro. and Sister McCallum was held on Aug. 20. Words of appreciation and best wishes for future were spoken by Mrs. Bowden (deaconesses); Miss Shepherd (Dorcas); Messrs. J. Gilding (Methodist); J. Harkness (Owen and northern conference); Curtis (church); Bowden (officers); Smith (kindergarten); Barr (church and Bible school); Webb (Endeavor). Presentations were made from Dorcas, church, Bible school and kindergarten. Bro. and Sister McCallum responded. Farewell messages were given by Bro. McCallum on Aug. 26 to good attendances. A young married woman was received into fellowship in the morning. Junior Endeavors gave Betty McCallum a farewell social on Aug. 27. Bro. and Sister McCallum, Betty and Ruth left for Mile End on Aug. 28. Marjory is staying at Balakhava a few months longer. Bro. A. J. Ingham was to commence his ministry on Sept. 2.

Queensland.

Boonah.—At gospel service on Aug. 5 a young lady decided for Christ. The church extends sincere sympathy to Bro. and Sister P. Abell and family in the loss of their father and grandfather, who passed away on Aug. 5; also to the preacher (Bro. S. Jenner), Bro. C. Jenner and Mrs. A. Jenner in the sudden home calling of their mother on Aug. 12.

Bundaberg.—Bro. Stirling addressed good meetings at breaking of bread on Aug. 19 and 26. Morning attendances are increasing. On evening of Aug. 26 a mother and her two daughters made the good confession. Bro. Stirling preaching. In the afternoon the Sunday school and Bible class listened to a short address from the B. & F. Bible Society agent. All auxiliaries are well attended.

Gympie.—Bro. E. Trudgian was speaker on morning of Aug. 19, and a splendid gospel message was delivered by Bro. Geo. Jensen in the evening. Bro. B. Andersen preached at New Victoria, and Bro. E. Trudgian at Monkland, Bro. and Sister Bowes returned on Aug. 25 much benefited by their short rest. Services of 26th were

well attended, Bro. Bowes speaking at both meetings. Monkland preacher was Bro. E. West, and Bro. Steve Fittell spoke at New Victoria.

Kedron.—Redcliffe gospel and worship sessions are held in the Masonic Hall each Lord's day at 3 p.m. A Kedron church gathering on Aug. 22 added Bro. Albert Taylor, Everard Boyce and Walter Jackson to the diaconate, and appointed Bro. A. L. R. Taylor as church secretary. On Aug. 23 the ladies' guild commenced preparations for the Grace Waterman fund, and for a fête. Bro. H. G. Payne, of Albion, spoke in exchange with Bro. Noble on Aug. 26. Mrs. C. Howell, and John Simpson, who had confessed Christ, were immersed on Aug. 26. New scholars are added to the Bible school weekly. Sixty folding chairs are being prepared for the kindergarten. Sister Walter Keeble sang a solo during an earnest gospel service on Aug. 26.

New South Wales

Enmore.—Attendances were good on Sunday, considering bad weather. A. H. Byleveld and R. W. Stanhope have been elected deacons.

Paddington.—A splendid day is reported for Aug. 26, 95 being present at morning service, when eight of those who accepted Christ during the Bible and youth crusade were baptised and received into fellowship. Much sickness prevails. During Bro. Greenhalgh's absence on holidays Bro. Morgan will conduct gospel services.

Taree.—Good attendances on Aug. 19. Offering received at evening service for Manning River District Hospital. A young man responded to the call to discipleship. At Junior Christian Endeavor anniversary on Aug. 28, prizes were presented in connection with recent competition. Bro. E. J. Saxby is on a visit to his son, Dr. Howard Saxby, in Queensland. Church extends sympathy to the preacher, Bro. V. C. Stafford, in the loss of his mother in W.A.

Chatswood.—There were encouraging attendances and helpful services on Sept. 2 despite inclement weather. On Aug. 28 the Dorcas and Women's Missionary Society held their annual meeting in behalf of our Indian orphanages. The State president (Mrs. Steer) brought greetings. Miss Mary Thompson touched all hearts with her message. 70 local sisters were present. The offering amounted to £10/16/-, as compared with £8/15/- contributed last year.

Mosman.—On Aug. 19 Roy Acland spoke morning and evening; a mother and son and a young lady from Bible class made the good confession. "Loving the Church" was the preacher's morning subject on Aug. 26. At night, following three baptisms, his gospel subject was "The Father the Bible Reveals"; T. P. Dale was soloist. Increased attendances and interest are evident at all meetings. Phi Beta Pi club has been successfully launched under leadership of Mesdames Roy Acland and Ken. Hunter.

KESWICK BOOK DEPOT

BEST BOOKS FOR BOYS AND GIRLS RECENT AND WORTH-WHILE.

"Wong the Patriot," Iris Corbin, 1/9; "Orchard Farm," Florence Morgan, 2/3; "Adventure," J. B. Phillips, 2/3; "Armour Clad," G. P. Dyer, 2/6; "The Revival Schools of Trentham," Dorothy Dennison, 3/3; "The Home of the Aylmers," Marjorie Douglas, 3/9; "Rachel," Agnes Kent, 8/6; also great variety by Amy Le Feuvre, Grace Pettman, Mrs. F. O. Walton, etc., etc.

Special discount for Sunday Schools, Societies, Libraries, etc.

KESWICK FOR BIBLES.

315-17 Collins Street, Melbourne.

FOR SALE.

Three special choir seats, upholstered, to seat 2; splendid order, almost new.—B. J. Kemp, 288 Little Collins-st., City. Phone, C 8604.

BIRTHS.

ROBERTS (nee Edna Rasmussen).—On Aug. 16, to Mr. and Mrs. George Roberts, of 221 Grange-st., Ayrton—2 sons (Carl Neville).

WOOLLES (nee Muriel Peiterd).—On Aug. 31, at Alveston private hospital, Warrnambool, to Mr. and Mrs. F. H. Woolles—twin sons.

MARRIAGE.

BURLING—SAINTY (Silver Wedding).—On Sept. 1, 1929, at the Church of Christ, Petersham, N.S.W., by Mr. J. Clydesdale, Thomas James, second son of Mr. and Mrs. W. Burling, of "Knee," Stanmore, N.S.W., to Violet Maud Sainty, of Wollongong, N.S.W., fourth daughter of Mr. and Mrs. J. Sainty, of Nambrook, Haberfield, N.S.W. Present address, Cambridge-road, Cooty Vale, N.S.W.

IN MEMORIAM.

EGSPULER.—In memory of mother, who passed away at Bondi, Sydney, Sept. 3, 1928. —(Evelyn) Mrs. T. W. Smith, Glen Iris, Vic.

BEREAVEMENT NOTICE.

HOWEN.—Mrs. Austin and family desire to thank all friends for letters, cards, floral tributes, and personal expressions of sympathy in their recent sad bereavement, specially thanking Bro. R. T. Pittman, Keith Jones and Jas. E. Thomas for attendance during the illness of Miss Howen.

COMING EVENTS.

SEPTEMBER 9 and 12.—Surrey Hills Bible School Anniversary. Sunday speakers: 3 p.m., Mr. H. A. G. Clark, of Box Hill; 7 p.m., Mr. B. J. Combridge. Annual concert by scholars, 8 p.m., Wednesday, 12th.

SEPT. 16 & 19.—Ivanhoe Bible School Anniversary Services. Sept. 16, at 3 p.m., H. F. Julien; 7 p.m., H. Watson. Wednesday, 19th, scholars' demonstration. Silver coin admission.

OCTOBER 13 and 14.—Back to Cheltenham. Keep these dates before you. All old members and friends desiring to renew fellowships on either date are requested to notify the secretary, Mr. L. Hutchinson, "Sunnybank," Pt. Nepean-rd., Cheltenham, S.22 (phone, Chelt, 611), by Sept. 17. It will be good to be there.

BETWEEN SUNDAYS.

SWANSTON STREET LECTURE HALL.

T. H. Scambler, B.A.

Wednesday, Sept. 11.—The Canon of the Bible. How did the sixty-six books which constitute our Bible come to be included? How do we know all of these books should be included? Are there possibly other books that should be in our Bible?

CHILDREN'S DAY RALLY.

SEPTEMBER 11, 7.45 P.M.
SWANSTON STREET CHURCH.

Missionary dialogue by Dandenong young people. Items by the Chinese children.

The Misses Waterman will sing in Chinese.

Lantern Lecture by Mr. H. G. Clark, "The Trail of Trial and Triumph."

Come and hear Chinese children sing in English, and English children sing in Chinese.

Will church and Bible school secretaries please announce?

MORELAND.

SILVER ANNIVERSARY SERVICES.

SATURDAY & SUNDAY, OCTOBER 20, 21, 1934.

Any past members of the church or Bible school who have not yet received an official invitation to be present, please write H. G. Rasmussen, 5 Somerville-st., Coburg, N.13, at once.

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Obituary.

BRISTOW.—On Aug. 23 Sister Miss Harriet Bristow passed from this life aged 77 years. Over 40 years ago she united with the Norwood church, S.A., and proved faithful unto death. For many years she was an earnest member of the choir. Sister Bristow was a prayerful woman, and a lover of God's Word. She has left behind a good name. Several of her relatives are with us in church fellowship. May our heavenly Father comfort them all.—A. C. Rankine.

BLACK.—Through the homecall of Bro. J. E. Black on Wednesday, Aug. 22, the church at Gardiner, Vic., lost another of her faithful members. For seven years past he was a member who gave of his best. Part of that time he served as an officer of the church and as a member of the choir. As often as able he met to remember the Lord. With his passing there has gone another link with the early days in the history of Churches of Christ in Victoria. It was in or about the year 1868 that ten members of his family were received into the church then meeting in Chapel-st., Prahran, and Bro. Black himself became a member at the same place in 1876, when fifteen years of age. Subsequently he and his grandmother used to walk many miles each Lord's day from Bulleen, beyond Kew, in order to attend at Swan-st., Richmond. Bro. Black has had membership with a number of churches, among them Swanston-st., Windsor and Glenferrie. At the last-named place he held office as Sunday school superintendent, and for a number of years was church secretary. He removed to Albury in 1909, and there attempted to establish a meeting, but the idea had to be abandoned owing to lack of local support. He was a nephew of the late John Harding, a name well known among our brethren in the early days. Bro. Black passed away in his 73rd year, after an illness of some duration. He leaves a widow, a daughter and three sons. Our sympathy goes out to the loved ones who mourn. But they know that he is safe in the keeping of the Redeemer, our Lord Jesus Christ.—H.J.P.

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Thomas Carlyle and Religion.

In the "British Weekly," J.T.S. has a review of "Carlyle in Old Age" by David Alec Wilson and D. Wilson MacArthur. From it we culled the following paragraphs:

The Deep Glimpse.

On religious matters, said Lecky, Carlyle's language "had a sublimity and an air of inspiration which always reminded me (and many others) of what a Hebrew prophet must have been; and sometimes when very earnest he had a strangely solemn way of turning and looking full in the hearer's face for a second before speaking. . . . I have never seen this in anyone else, and it always reminded me of Luke 20: 17—And when they heard it, they said, 'God forbid! but he looked upon them and said.'

A Maori Christian.

Sir George Grey, on his return from his term of office as Governor of New Zealand, was often in Carlyle's company. He told him once how Bishop Selwyn, weeping for the death of the converted Maori, Siapo, had said to him: "You have not shed a single tear." "No," Sir George replied—he was as simple a Christian as Cromwell himself—"I have been thinking of the kingdom of heaven, the wonder and joy there at the coming of Siapo, the first Christian of his race!" Carlyle laid his hand on Sir George's shoulder, looked him in the face, and exclaimed: "Oh, that I could believe like you!"

Thoughts on Prayer.

To a correspondent who sought his views on prayer, Carlyle replied that "prayer is and remains always a native and deepest impulse of the soul of man. . . . No prayer, no religion, or at least, only a dumb and lamed one! Prayer is a turning of one's soul, in heroic reverence, in infinite desire and endeavor, towards the Highest, the All-excellent, Omnipotent, Supreme. The modern hero, therefore, ought not to give up praying, as he has latterly all but done. . . . Prayer is the aspiration of our poor, struggling, heavy-laden soul towards its eternal Father; and, with or without words, ought not to become impossible, nor, I persuade myself, need it ever. Loyal sons and subjects can approach the King's throne who have no 'request' to make there except that they may continue loyal. Cannot they?"

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