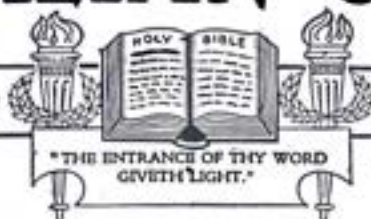


The AUSTRALIAN CHRISTIAN

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Our Difficulties and Perennial Problems.

THE history of nations, of the church of the Lord Jesus, and of the individual Christian, is one of struggle. Every age has its peculiar trials, and the tendency is to despair because of the progress of evil and the difficulties which confront us. It would be folly to ignore the evils of the time in which we live, but it would be more foolish to despair of the final triumph of right.

As has often been noted, in nearly every age there have been prognosticators of defeat and fearful souls who apparently viewed with a melancholy pleasure the unparalleled wickedness of their own day.

So Cheer Up!

"The English Digest" under the above heading prints the following:—

William Pitt said: "There is scarcely anything around us but ruin and despair."

Wilberforce in the early 1800's: "I dare not marry, the future is so dark and unsettled."

Lord Grey in 1819: "Everything is tending to a convulsion."

Duke of Wellington, on the eve of his death (1851): "I thank God I will be spared from seeing the consummation of ruin that is gathering around."

Lord Shaftesbury (1848): "Nothing can save the British Empire from shipwreck."

These expressions can scarcely be excelled by those of the most confirmed of modern pessimists.

The Religious Position.

So far as religion is concerned, doubtless we have all at times been interested to read the lamentations of former days, which indicated that good men believed that there was no hope for a church and world which had sunk so low. Each generation as it grows old seems to despair of the oncoming one. Presumably the conversations in the ark dealt with the perennial theme.

A "Proposal for a National Reformation of Manners," published in 1694, says, "Our light looks like the evening of the world."

In the first half of the eighteenth century Bishop Butler wrote: "The deplorable

distinction of our age is an avowed scorn of religion and a growing disregard of it."

A host of quotations of similar import could be collated. Even the great and good Alexander Maclaren, one of the finest preachers of a generation ago, because of the degeneracy of his day, was glad that he was so near the end of his life.

The present days are exceedingly difficult, and church work is very hard. There are no easy fields. But were there ever really easy days?

Our Problems.

We have received from Mr. E. J. Hilder, of Sydney, a letter in which he writes: "I have been devoting a good deal of time lately to delving into old conference minutes and reports in search of facts and figures that might help to show to demonstration why we as a brotherhood in this State are not making more progress. In the course of that work I came across several reports of addresses delivered by the presidents of many years ago, and I am enclosing some extracts that show that

the problems in those days were much the same as they are now."

Following are three extracts sent by our brother.

The address of the chairman of the New South Wales conference (J. F. Floyd) delivered April 19, 1889, closed thus:—

"Now, in conclusion, we come to a consideration of our last questions: What have we done, what are we doing, and what shall we do in the future, in this work? In 1812, 77 years ago, that noble man of God, Alexander Campbell, and his father, Thomas Campbell, were immersed on a simple confession of their faith in Christ, and they with a few others soon after established the first church of Christ connected with this grand work of restoration in America. So grandly have the disciples there carried forward this work that now they number some 800 thousand. It is estimated that their present rate of increase is about 100 thousand a year, or 275 souls every day. When we turn to New South Wales we find a church of Christ existing as early as 1851, 38 years ago. Six years later we find disciples breaking bread in Sydney. But to-day we have a membership in New South Wales not exceeding 1000, and in all Australia not more than 10,000. It is true that we have to labor under peculiar difficulties. There is much indifference to religion and infidelity in Sydney. Worldly attractions are numerous, and the people are hard to be moved with the gospel. Hence we do not expect any very rapid progress to be made here. We also have a faithful band of disciples, some of whom have worked hard for the cause. Yet somehow I feel we have not done all we might, that we may now do better, and that we are under obligation to make a greater effort in the future. May God bless and strengthen us for the future."

G. W. Logan, chairman of the New South Wales conference of 1890, closed his address by saying: "The tendency to make the church an end rather than a means to an end, is no doubt one of the causes why we as a people do not make

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greater strides in the work of evangelisation. Churches are established and maintained, more as folds for the flock than as bases of operation for the great work of evangelisation. The church ought to be the home of believers only in the sense that the camp is the home of the army, a place in which the army is gathered, drilled and cared for in order to the great work of conquest."

At the New South Wales conference held on March 27, 1891, the president (the late Charles Watt) spoke on the social life, the religious life of the people, Christian union and fundamental principles, and this is what he said about the gambling vice: "In this terrible evil we are face to face with one of the social sores that threaten the ruin of our national life. It is fast becoming a passion, a wild infatuation to our youth, and now in the hope of striking a lump of money without working for it they cluster with larrikin air and offensive conversation around the tobacconists and hotels, almost every one of which is a gambling den. Can we not see in this state of things an explanation of the many defaulters with the accounts of whom the daily press give us something each day more startling? And we as a nation connive at the vice by the pernicious force of example; for from the governor downward almost all fly off to the races and lay their bets on the chance of winning. We notice, too, that when at the late postal conference in Sydney the Hon. the Postmaster-General of Victoria sought to put a stop to the system of betting by post, he was supported by several of the other delegates; but our own (the genial and sporting Dan O'Connor) posed as the champion of gambling and would impose no restriction. We as a people of all religious bodies can approach the consideration of this question untrammelled by any fear that our practice will not square with our protestations of hostility to it. I take pleasure in stating publicly that not one of our churches in these colonies (and we number nearly 200) has ever been known either directly or indirectly to have anything to do with a bazaar, raffle or game of chance for any purpose whatever."

These extracts are interesting. A comparison of our present statistics with those of 1889 reveals a considerable advance. The work goes on, and difficulties continue. Let us not falter or despair.

Home Missions.

DURING November churches of Christ in several States will devote special attention to the subject of missionary effort in the homeland. This is basic work, on which our other activities depend to a very great extent. The success of many of the recent short missions held in different centres should stimulate an interest

in the evangelisation of our own country, for they have demonstrated that people can be reached and won. One of the missionaries whose work has been blessed records his conviction that there are signs of revival in our midst and increased interest in the Gospel of Christ. The return of Bro. E. C. Hinrichsen to Australia will also stimulate the work, for there is no reason to doubt that, as in the past, blessing will follow the efforts and great victories will be won.

In a sense all the preaching work of the churches in their local districts might be classed as home missions. But during this month we have in mind the help which churches, in addition to carrying on their own local work, may give to needy or unoccupied fields through the agency of our home missionary committees. These deserve our hearty support.

The Fiend and the Angel.

AMONGST the most solemn words of Jesus Christ were those uttered in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Our Saviour went on to say that some of those rejected by him in the great day of judgment would claim not only to have called him Lord, but to have prophesied in his name, or to have cast out demons, or done other wonderful works. They did not realise that the great test is not profession or spectacular action, but a spirit of humble, faithful obedience to the will of God. Church affiliation, hymn singing, teaching, sermonising will not suffice.

In one of his early sermons the late Dr. J. H. Jowett said: "The sculptor might chisel out an angel and yet be a fiend. The painter might exquisitely paint the Lord's supper and be a very Judas himself. The poet might sing of love and heaven, and yet be the victim of appetite and passion."

"He that doeth the will of God abideth for ever."

Preaching to Royalty.

AN extremely interesting article by Mr. Alexander Gammie on "Preaching to Royalty in Scotland" appeared in a recent number of "The British Weekly."

The interest of King George V. and Queen Mary in the hymns is declared and illustrated: "Queen Mary took a special interest in the praise, and it was the King's custom, when asked if he preferred any special hymns, to reply, 'Ask the Queen, her choice will be my choice.' But it was said to be his wish that George Matheson's hymn, 'O Love that wilt not let me go,' should be included once a month."

Many stories are told of preachers before Queen Victoria. Our admiration for that volume by Dr. John Caird which has the simple title "Sermons," and particularly for that masterpiece on "Religion in Common Life," influences our selection of the following: "It was before Queen Victoria that Dr. John Caird—the greatest pulpit orator of his day—preached his famous sermon on 'Religion in Common Life.' That was in 1857, when Caird was minister of the parish of Errol, in Perthshire. The Queen was so impressed by the sermon that it was published by her command. It has been published in many forms since then, and has now become a classic. When Caird died, Dean Stanley described it as 'the greatest single sermon of the century.'"

Think on Beautiful Things.

THERE was excellent psychology and highest wisdom in the Apostle Paul's advice to Christians to think of the things that are honest, lovely, pure and of good report.

A modern application of the advice comes from Mr. Leslie Weatherhead who, in an address in the City Temple, London, a few weeks ago besought his hearers not to listen such a lot to the wireless last thing at night. "Don't go to bed at night with bad news sounding in your ears. Decide that you will listen to the wireless at six or eight or whenever it is, but don't carry on all the time listening until your mind is darkened. Before you go to rest, turn to some source which reminds you of the eternal values. Read some book like 'The Spirit of the Hills' or 'The Roadmender,' or 'The Shining Highway'—I am just thinking of books I have read lately myself—or some book that calls the mind away from the horrors and darkness which are temporary to the eternal beauty which is abiding."

This advice is excellent, and could be heeded by all. It is well to begin the day with thoughts of God and of good, so that the working hours be sweetened and the spirit fortified. It is also well to close the day by filling the mind with thoughts of peace, goodwill, purity and beauty. It is unwise to let the worries and fretfulness and wickedness of the world constantly intrude upon us.

O SON of Man, to right my lot,
Nought but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My how, or when, thou wilt not heed,
But come down thine own secret stair;
That thou may'st answer all my need,
Yea, every bygone prayer.

—George Macdonald.

The Unrecorded Smile of Jesus

A. J. Fisher.

IT is remarkable that we have no record of Jesus smiling. We are told that he wept. Why are we not told that he smiled? May it not be that smiling was his characteristic expression, and it was the unusual—the sympathetic tear or the flashing anger of his eyes—which attracted special attention and was thought worthy of record? Lyman Abbott says, "You would probably find the same omission in the biographies of other great men. Laughter is not an incident which assumes in the biographer's mind any historic importance."

There are definite indications of humor in the teachings and works of Jesus, hidden from us by translation, obscured because of changing customs or lost by familiarity. Dr. C. Irving Benson says: "We know that he laughed. All normally minded people laugh . . . Jesus laughed in the right way, at right things; but he did laugh, having the supremely instinctive reverence of a pure mind." And when we think of him, upon whose lips were so often the words, "Be of good cheer," do we wonder at the common people gladly listening as he told some of his matchless stories with their natural humor so skilfully yoked to sublime truth? Dr. Benson pictures Jesus as the man of radiant joy and says: "As he described the man who grumbled at the speck in his brother's eye when a great plank was sticking out of his own; when he pictured a fat Pharisee drinking, straining out a gnat and bolting a camel; when he speaks of a man who lights a lamp and puts it under the bed; when the friend at midnight is given anything he wants so long as he goes away without waking the baby; when he pictures Pharisees missing a free feast because they must inspect a field, try oxen or hold their wife's hand, then surely there was a gleam of laughter in his own eyes and a like response from those who heard." Lyman Abbott also says: "John B. Gough would have thrown an audience into roars of laughter by portraying a man trying to pick figs from thistles and only getting his fingers pricked. The figure is essentially humorous and might easily have produced laughter as Christ used it."

It is true that Jesus was "a man of sorrows and acquainted with grief" (Isaiah 53: 3), yet even in the prophetic record joy is associated with him. Listen to these words, taken from a passage which Jesus applied to himself, "He hath sent me . . . to give the oil of joy for mourning" (Isaiah 61: 1-3), the whole of this passage referring to work which would bring smiles to men of many stations. His birth was heralded as "good tidings of great joy"; his teachings told of the way

true happiness is to be found (Matt. 5: 3-12); and even on the night before his crucifixion he said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15: 11). Even of Calvary it was said that for the joy set before him he endured the cross (Heb. 12: 2). Remembering this, we shall "rejoice in the Lord always" (Phil. 4: 4), for we shall have learnt that joy is the very essence of

IF JESUS HAD NOT SMILED.

▽

"HE wept." So saith the evangelist
Of him, the holy, undefiled,
Whom angels 'mid their chantings missed,
Amazed. None ever said 'He smiled.'

"Why should he? Smiles betoken joy;
But sin, and woe, and death sufficed
All mortal sweetness to destroy,
E'en for the human heart of Christ.

"He, for the bliss to be revealed,
Wrapped Godhead up in clay and kept
Its light ineffable concealed,
While he walked on this earth and wept."

Thus spake the preacher, softly shy,
A child close caught her mother's hand,
Strong protest flashing in her eyes,
Her lips apart, with quick demand:

"Does not the gospel clearly say—
Who reads on Matthew's page may see—
That little children left their play
To come and sit upon his knee?"

"Would tears have drawn the happy child,
If tears had made those features dim?
No, no! If Jesus had not smiled
The children had not come to him."

—Selected.

Christianity. The gospel message of salvation is the ground of our joy; and surely those who are habitually gloomy, dismal, unhappy, whose service is rendered grudgingly, whose countenances are heavy, have never entered into the fulness of Christian experience or they have wandered into the way of sin and so are burdened and mournful.

The Joy that Jesus Brings.

In our daily experiences we have seen smiles light up faces at times of recognition, reunion and reward, and in a deeper way joy is manifest in similar spiritual experiences. Here is a contrast! Every time Jesus is rejected or sin is committed Satan chuckles with glee and Christ is crucified afresh; but when a sinner is converted and the Saviour is accepted then "he shall see of the travail of his soul

and shall be satisfied" (Isa. 53: 11), for "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10). Just as, when friends long separated, at length meet again and smiles radiate as they recognise one another, so there is joy when, in response to the gospel message, Jesus is recognised as friend, Saviour and Lord.

Have you ever seen loved ones meeting after a long separation? What radiant joy illuminates their faces? If lost ones have been found, how much richer is the joy! And so, through our Christian hope the separation of death is overcome, the grave has lost its terror, for Jesus, the resurrection and the life, assures us of a glorious eternal reunion. Thus, when we think of the grave and its separation, we look beyond it to eternity and say, "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30: 5).

I have noticed at school annual prize-givings that the most enthusiastic scholars are those who are to receive prizes. When their names are read out how smiles spread and their joy is complete! The joy of reward is a reality to the Christian. His best efforts may be overlooked by man, but he knows that Christ does not miss even the smallest service rendered in his name. The day of judgment has no terror for him, for then he will hear the call, "Come ye 'happy' of my Father" (Matt. 25: 34), and "Well done, good and faithful servant, . . . enter thou into the joy of thy lord" (Matt. 25: 23). It is a smiling face of love which will then greet the faithful disciple, and all of our "sorrow shall be turned into joy" (John 16: 20), for we shall have learnt that "the fruit of the spirit is . . . joy" (Gal. 5: 22).

Remembering these things, therefore, shall we not band ourselves together as those who, fully consecrated to Christ, will try to make the gospel message so attractive that others will seek the joy of the Lord as their strength also, and will overcome temptation through him who said, "Be of good cheer, I have overcome the world" (John 16: 33)?

A TALK ON RELIGION.

A CORRESPONDENT to a contemporary recalls the following story of T. H. Huxley, the great scientist:—

One Sunday morning he was standing gazing out of the window of a hotel at a church opposite. He turned to a visitor standing by and said, "I suppose you will soon be going to worship in yonder church. Why not stay with me and tell me about your religion?" The stranger answered that he did not feel himself qualified sufficiently to argue with the professor. Huxley replied, "Well, just stay and tell me about your religious experience." The visitor complied, and at the end Huxley said, "Man, I would give my right hand to believe what you believe."

Remembrance.

This do in remembrance of me.—Luke 22: 19.

A. N. Hinrichsen.

THE Bible has much to say concerning memory. It opens by telling us of the forgetfulness of Pharaoh's butler, based on ingratitude, and in turn his reproach of himself for this thoughtless lapse (Gen. 40: 14, 23; 41: 9). How pathetic the innocent prisoner's appeal, "Remember me," and the inconsiderate response of the liberated in prosperity: "Yet did not the chief butler remember Joseph, but forgot him." But later circumstances led the exalted one to confess, "I do remember my faults this day." All of which proves the unreliability of human memory.

While there is memory there is hope, and through it the worst can be reclaimed. How many who have apostatized from the living God have sobbed in the bitterness of quiet reflection.

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

"What peaceful hours I once enjoyed—
How sweet their memory still!
But they have left an aching void
The world can never fill."

Herein lies a special ministry of the Holy Spirit, who quickens our dull understanding—later events making plain what was previously dark and enigmatical (John 2: 22; 12: 16; 14: 26; 16: 12-15; Luke 24: 8). Our imaginations are kindled and the reaction issues in repentance if we are wise. The gospel appeals to this, hence the necessity of early training, the husks never altogether smothering these noble principles instilled in infancy.

"Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

Had the prodigal been divested of memory there would have been no point of contact for grace to begin its work; the surging past standing in glorious contrast with the beggarly present led him to contrition and restoration (Luke 15: 17).

"Oft in the still night
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me."

"Would, mother, thou couldst hear me tell
How oft, amid my brief career,
For sins and follies lov'd too well,
Hath fallen the free, repentant tear,
And in the waywardness of youth
How better thoughts have given to me
Contempt for error, love for truth,
Mid sweet remembrances of thee."

The warnings and rebukes of memory if heeded should lead to restoration as in the case of bragging Peter (Luke 22: 61, 62). How significantly the series of causes and effects are linked together—the Lord's look and the remembered prophecy of denial, this in turn leading to weeping and penitence to be followed by salvation and rock-like stability. But when memory's protests are disregarded here, its function continues uninterrupted by death only to torture the lost and hopeless in their anguish and despair. Surely if heaven's joys and the continuity of memory are inseparable, it is but consistent to infer that deathless memory will constitute the agony of hell (Luke

16: 25). "Son, remember!" was the reminder offered to the selfish and callous man of previous earthly affluence.

God can be depended upon. Even in Calvary's most awful grip the Master heard the wretch at his side cry, "Remember me." Forgiveness was extended freely and immediately. His ear was sympathetic, and ever open to the prodigal's petition, and he did not forget (Luke 23: 42, 43).

"Help me, dear Saviour, thee to own, and ever faithful be;

And when thou sittest on thy throne, O Lord, remember me."

Christianity's appeal is to the greatest of all motives, that of love (2 Cor. 5: 14). "The love of Christ constraineth me," said the Christian slave. It is to our thankfulness and our affections that our Lord appeals (1 Cor. 11: 25, 26). Assembled around the memorial feast we sing—

"O suffering Friend of human kind!
How, as the fatal hour drew near,
Came thronging on thy holy mind
The images of grief and fear!"

"Gethsemane's sad midnight scene,
The faithless friends, th' exulting foes,
The thorny crown, the insult keen,
The scourge, the cross before thee rose."

"Did not thy spirit shrink dismayed,
As the dark vision o'er it came;
And though in sinless strength arrayed,
Turn, shuddering, from the death
of shame?"

Our memory, imagination and vision, too, must be alive, and the gospel scenes relive and glow afresh in our hearts. Paradoxical though it seems, and perhaps even irrelevant, yet Omniscience is not as great a mystery as divine forgetfulness at the back of forgiveness (Psalm 103: 12; Jer. 31: 34; Heb. 8: 12; 10: 17). Once a week we are asked to remember Calvary and the Easter morn—a wholesome meditation. The call often came to Old Testament people, "Thou shalt remember that thou wast a servant in the land of Egypt"; "Thou shalt remember all the way which the Lord thy God hath led thee" (Deut. 5: 15; 8: 2). If it was fitting that they should remember a temporal deliverance, much more so should we keep our memories fresh concerning history's most tragic, magnificent and sacred facts.

OUR WORK.

▽

ONE can feel that perhaps one's true work—one's work for God—consists in doing some trifling haphazard thing that has been thrown into one's day. It is not waste of time, as one is tempted to think; it is the most important part of the work of the day—the part one can best offer to God.—Annie Keary.

The Woman at the Well.

Alan Price, B.A.

IN attempting recently to prepare an address on "Spiritual Worship," based on John 4: 23, 24, I became so interested in the surrounding circumstances that the address hardly touched the subject intended.

Like many other incidents graphically narrated in the scriptures, the story of the Samaritan woman stands out so remarkably true to life that it carries with it the conviction of truth. A tired young man sat on the parapet of a Sychar's well. A stately dark-eyed woman of the town approached, pitcher on head and a light rope on her arm, to get a supply of water from the deep well. This woman discerned the outline of one who might become a victim to her wiles. A nearer view revealed him as a Jew and perhaps a teacher of some kind. A nearer view of her revealed her to that teacher as a woman who once was fascinatingly beautiful, but whose features were sadly marred by the inroads of sin.

Her face invited conversation, but she got a surprise. Her would-be fascinations only brought a simple request, "Give me a drink." Such a cold response merited a withering reply, so she answered with a curling lip, "How is it that you, a Jew, ask a drink from me, a Samaritan woman, for Jews do not deal with Samaritans!" The young man replied, "If you knew the free gift of God and who is saying to you, 'Give me a drink,' you would have asked him, and he would have given you flowing water."

The woman paused and thought of her ancestry, of Jacob who was reputed to have given the well, and of Moses who brought water from the rock and was therefore greater than Jacob. Filled with a certain amount of respect for the young man, she now addressed him as "Sir," but still she mocked, "You have

no rope and the well is deep; where will you get that running water? Surely you are not greater than our father Jacob who gave us the well."

The teacher replied, "Every one that drinks of the water you are now giving me will thirst again; but whoever drinks of the water I will give him will never thirst, and it will become in him a perpetual fountain."

Again the woman speaks, and respectfully: "Sir, give me that water that I may not thirst, and thus save me all this hard work."

Having won the woman's interest and respect, this wonderful teacher seized the opportunity to convict her of sin: "Call your husband and come here with him." Then came her partial admission of sin, and the teacher followed up the admission by showing that he knew all about her awful past. Unabashed, the woman admitted that she must recognise him as a prophet, but like many a half-convicted person, she entered on a religious discussion, the subject being the comparative merits of Jerusalem and Sychar as the place wherein to worship God.

The teacher turned the discussion back to spiritual things, to heart worship, culminating in a revelation of himself as the Messiah, the Christ. The convinced and stricken woman left her pitcher of earthly water at the well, rushed with her heart full of the spiritual water to the city and poured it among the people. "He told me all my sins," said she, "Teacher, Prophet, Messiah, he is my Saviour; come and see him for yourselves."

They came, they saw, he conquered them by the power of his divine mission.

Such was the result of well-chosen, kindly words spoken at the wayside to a fallen woman, who became the greatest woman preacher we read of in the Word.

A Korean Finds Light.

[In the "Tokyo Christian" for September, 1938, Mrs. Owen Still tells the following interesting story of how a young Korean received the light.—Ed.]

ONE Sunday afternoon in March, a young Korean came to the house in Tokyo asking for an English Bible class. I told him about the different classes I had, and he selected the Tuesday afternoon class as being the one he could attend most easily.

"Are you a Christian?" I asked as I always ask.

"Oh, yes," he answered readily. I was baptised in Korea."

He came to the Tuesday afternoon class faithfully for three weeks. The third week he brought his friend. When I asked the friend, "Are you a Christian?" he said, "No." Then I said, "Mr. An, after the Bible class will you stay and help me to give Mr. Cho some special teaching about Christianity?"

"I'll stay gladly," he answered.

After the others had gone I got out the Bibles and began the special teaching for Mr. Cho. All went well until we came to the baptism of Jesus Christ. When I began to show how our Lord went down into the water and "came up out of the water," Mr. An, face as red as a beet with anger, began to protest.

"No, no," he cried. "Only baptism with the Holy Spirit counts. Baptism with water is not important. We do not need to be baptised so if our hearts are obedient." Thus, I discovered that he had been sprinkled into a denominational church in Korea. I tried earnestly to teach him. I invited him to a baptismal service, and he came. But he was stubborn and angry, and would not yield in the matter.

When I came to the mountains, I gave him one more earnest talk about baptism. My husband wrote to our pastor W. K. Lee, of our Korean church in Tokyo, to see if he could reach him. Mr. Lee talked and urged—but Mr. An held out. Finally, however, he felt that he could resist the Spirit no longer. He came to Karuzawa to talk further about his baptism. We taught him as best we could. Mrs. Kita, our Japanese Bible-woman, also taught him earnestly. He went with us to the English church service at Bro. Madden's, where we had the Lord's supper. Then we went together to evening service at the Union Church—because we wanted him to be in church all that he could that Sunday, and that was the only church available. At the end of the service a denominational missionary to Korea, recognising him as a Korean, spoke to him in his own language—just some casual word about how he liked the mountains. Mr. An was overjoyed.

"Ah," he cried, "I am very much perplexed. Please teach me about Bible baptism."

The denominational missionary, after asking one or two questions, said, "You're all right, young man. Don't you worry about your baptism." "I'm not worrying so much about my baptism as I am about what the Bible says about it," came the answer.

"Then stop it," answered the missionary. "Be guided by your conscience. It is enough."

The next morning Mr. An told us what the man had said to him in Korean. My husband answered him, "Don't you listen to us or to him or to any human being or to your conscience. Your conscience can be wrong. Listen only to God's word."

That afternoon, and again the next morning, the Union Church (queer place for such

a thing!) witnessed the coming alone into its dimness of a figure of a troubled Korean boy. All alone in the twilight and again before the dawn, Mr. An wrestled with his problem before God. Then he went out on the mountain alone to pray.

Soon after noon he came hurrying down the mountain with his face shining with joy.

"I am ready!" he cried joyfully. "Please baptise me now."

We called our Japanese maid, "We're going to have a baptism," we told her.

"Ah," she said, "let me run and get Tokura San and Muriyama San" (Mrs. Cunningham's and Miss Jones' maids). In a few minutes a train of people wound down the mountain to a pool. Miss Jones was with us. Bro. Madden went along and made a talk about baptism. The baptism was simple and beautiful—but the most beautiful thing was the shining face of Mr. An.

"I shall preach the gospel," he said.

FOLLOWING CHRIST.

SOME there are who virtually say, "Let me first do all I want to do, and then when nothing else calls me I will follow Christ"; always there is something else that must first be done, and the time for following Christ is still future when the one thing now to be done is to die.—Dr. Marcus Dods.

Prayer.

Foillott T. Morgan.

THE richest words of our speech have no exact synonyms. The word which can be exhausted by a synonym is very poor in meaning. Home is more than the place where we live. Father and mother are more than merely progenitors. So prayer is more than a form of worship. It consists in more than words.

A Sense of Need.

The act of prayer implies a consciousness of lack of that which God is asked to supply. The insufficiency of man and the all-sufficiency of God are uppermost in the mind of him who prays. Without the realisation of personal inadequacy prayer is but superficial formality. Why bother God for things we can do for ourselves? He who has not come to the place where visions of as yet unattainable blessing vex his soul, has not known the deep urgency of prayer. Without a realisation of God's adequacy and his loving kindness such visions are but mockery. But God does not mock at his children. He who has shown the prize will hear his children's cry for satisfaction and give the blessing. He will supply all our need according to his riches in glory by Christ Jesus. We shall be satisfied in him.

The Need for Guidance.

All our needs are not comprehended in the lack of things. Prayer is sometimes the cry of the soul in perplexity rather than request for things. How often we need the word of guidance! The deeper needs of the soul drive us to ask questions. This, too, is prayer. Has our faith ever caused us concern because we could not understand the ways of God? "If any man lack wisdom, let him ask of God

The Way Up and Out.

IF it is the will of God that we eat stony bread, let us partake of the sacrament of sorrow with humble hearts; and if we cannot be grateful for all things, we can be grateful in all things. Jacob took "the stones of that place," and made an altar of prayer; our singer turned them into a song. It is not easy to do, as God knows, but it is the best and wisest way. They are to be accounted as having fulfilled the purpose of life who in this great matter have not failed—they only have lived. Once, years ago, a man sent me a letter from somewhere in Wales, telling of a sermon which he heard Joseph Parker preach in the City Temple in the mid-seventies, and he remembers it yet. The question of the sermon was "Does God Forsake the Righteous?" And in the course of it the preacher described the abode of the poor widow. He spoke of it as "a place out of which even a sheriff's officer could not take more than a shadow, and would not take that because he could not sell it." There was a figure to stick in the memory. Later the preacher said: "I have been as nearly forsaken as any man in the world. I looked around on all sides, but could see no way out—no lateral way, only a vertical one!" What a phrase!—Dr. J. Fort Newton in "Christian World" (London).

who giveth to all liberally and upbraideth not and it shall be given him."

A faith that asks no questions is hardly adequate for a being whose most precious possessions include a mind made to think and a will made for decision. A full and adequate faith will include trustful reliance upon the Father's guidance in the search for answers to our questions. Is it a question of conduct, of future plans, of the understanding of life's mysteries? God knows all, and to whomsoever he will he reveals himself. God cares. He will not needlessly leave us in doubt. "This God is our God for ever and ever. He will be our guide even unto death."

The Presence of God.

The goodness and guidance of God are enriched for us by his personal presence. His greatest gift is himself. Real prayer is always marked by the sense of God, not as an absent free gift office to which we post coupons of prayer to receive by return mail the desired boon, nor as a guide-book referred to and returned to the shelf, but as a Father who brings his own fulness to our need, who takes our hand in his to lead us. One of the richest words of the rich vocabulary of prayer in the New Testament is related to the word used for the Holy Spirit, when he is called the Paraclete, the one called to the side of another, as comforter, as advocate, as strengthening, pleading friend. In prayer we call to our side one who will stand by us in every need, adding to the fulness of his strength and wisdom, his fellowship. Our souls may be delightfully conscious of that vital fellowship with him in every day no matter how dark and dreary, to our outward senses, that day may be.

The Home Circle.

Conducted by J. C. F. Pittman.

SUNSHINE TO-MORROW.

WHEN it rains, and you hoped 'twould be pleasant;

When the thread knots up in your sewing;
When you're asked at a tea to be present,
And toothache keeps you from going;
When all things look hopeless and dreary,
And your joy seems turned into sorrow,
Don't fret, but smile and be cheery—
Perhaps there'll be sunshine to-morrow.

—"Youth's Companion."

ROMANTIC STORIES OF THE ROYAL ACADEMY.

THAT Burlington House has been the scene of sensations other than artistic is not generally known.

"It has been truly said that there is material for any novelist in the incidents that occur each year at the Academy," the official declared. "For instance, a picture with the title, 'By the Fireside,' portraying a girl sitting pensively before a dying fire, but with her face unseen, captured the heart of a wealthy young bachelor. So impressed was he that he got into touch with the artist and asked him for the girl's name and address. He was surprised when he heard that the girl was the artist's daughter. However, he was introduced, and a year later the happy couple were married."

There was a less happy ending to another Academy love romance. A member of a noble family fell head over heels in love with the original of a picture called "Springtime." He endeavored to trace the girl, and after a long search succeeded in getting news of her through the artist. It was bad news, however, for the girl had died soon after the picture had been completed. So affected was the young man that he seemed to lose all interest in life, and some time later he was found dead, a miniature of the lady of "Springtime" clasped in his hand.

"One year an Indian Rajah was a frequent visitor to the Academy. He had fallen in love with a girl in a picture painted by a noted artist. He decided to buy the painting conditional upon the artist giving him the name of the girl and £1000 was paid over. The girl turned out to be the daughter of a tradesman, but as her parents refused to allow her to marry the Rajah the latter had to return home disconsolate.

"Just as romantic was another incident concerning a forbidden match. A young man's parents took a dislike to his sweetheart because there had been a longstanding feud between the two families. One year they visited the Academy, where they were impressed by the portrait of a beautiful girl. "That's the kind of girl you might marry," they declared to their son. Judge of their surprise when they found that she was none other than their son's would-be bride! Wedding bells were pealing for the happy couple soon after."

SPURGEON'S LOST RAILWAY TICKET.

MR. C. H. SPURGEON watched for God's providence, and did not watch in vain. In his autobiography, prepared by Mrs. Spurgeon, is the following: "On one of my early journeys by the Eastern Counties Railway—as the Great Eastern Railway was then called—I had a singular adventure, upon which I often

look back with pleasurable recollection. I had been into the country to preach, and was returning to London. All at once I discovered that my ticket was gone, and a gentleman, the only other occupant of the compartment, noticing that I was fumbling about in my pockets as though in search of something I could not find, said to me, 'I hope you have not lost anything, sir?' I thanked him, and told him that it was my ticket that was missing, and that by a remarkable coincidence I had neither watch nor money with me. 'But,' I added, 'I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had so many interpositions of divine providence, in small matters as well as great ones, that I feel as if whatever happens to me I am bound to fall on my feet like the man on the Manx penny.'

"The gentleman seemed interested, and said that no doubt it would be all right, and we had a very pleasant and, I hope, profitable conversation until the train had nearly reached the terminus, and the collectors came for the tickets. As the official opened the door of our compartment, he touched his hat to my traveling companion, who simply said, 'All right, William!' whereupon the man again saluted and retired. After he had gone I said to the gentleman, 'It is very strange that the collector did not ask for my ticket.' 'No, Mr. Spurgeon,' he replied—calling me by my name for the first time—"It is only another illustration of what you told me about the providence of God watching over you even in little things. I am the general manager of this line, and it was no doubt divinely arranged that I should be your companion just when I could be of service to you. I knew you were all right, and it has been a great pleasure to meet you under such happy circumstances."

A WARNING.

A STORY is told which certainly deserves to be true. A party of American clergymen who were visiting the Pan-Presbyterian Congress are said to have been picnicking in Scotland. A bridge they were crossing was undergoing alterations, and a notice board gave warning that not more than ten persons were to cross at one time. The clerics disregarded this and crossed in a body. The man in charge, who was something of a character, rushed from his sentry box. "Back off that bridge," he bellowed. The ministers expected more kindly treatment. "Do you know, my good man," said the foremost, "that we are members of the Pan-Presbyterian Congress?" "Ye may call yourselves Pan-Presbyterians or Pot-Presbyterians, but if ye dinna gang off that bridge ye'll be a' Baptists in twa minits."

OCCUPYING SPARE TIME.

A cleric owned a farm which was run as economically as possible.

One day, taking a stroll, he saw his ploughman sitting idle on the handle of his plough, while the horses took a needed rest. The sight rather shocked the good cleric-farmer's sense of economy.

He was paying the man sixpence an hour, so he said gently, but reproachfully, "John, wouldn't it be a good plan for you to have a pair of shears and be trimming these bushes while the horses are resting?"

John returned the minister's gaze and answered, "And might I suggest that you take a bowl of potatoes into the pulpit and peel 'em during the anthem?"

The Family Altar.

J.C.F.P.

TOPIC.—ISRAEL'S LOSS, THE GENTILES' GAIN.

Monday, November 13.

FROM henceforth I will go unto the Gentiles. Acts 18: 6.

A man can scarcely be expected to continue working stony, barren soil if adjacent fertile country is available at little cost. Sometimes it is expedient for a preacher to turn his efforts towards some more productive field of labor. Even Jesus commanded his disciples to shake off the dust from their feet upon places whose inhabitants refused to hear them. Paul shook his raiment as if to indicate shaking off the responsibility of their condemnation.

Reading—Acts 18: 1-11.

Tuesday, November 14.

This salvation of God is sent unto the Gentiles; they will also hear.—Acts 28: 28.

Since the Jews rejected salvation, it was to be offered to the Gentiles. Paul firmly believed that Christ had not died in vain, and that multitudes would yet be induced to accept salvation. The work even now would progress with leaps and bounds if all Christians possessed similar faith in the message and in the Christ of the message.

Reading—Acts 28: 23-30.

Wednesday, November 15.

Is God the God of the Jews only?—Rom. 3: 29.

The Jews prided themselves with the belief that they were intended to be the only recipients of divine favors. The context shows that all alike, Jews and Gentiles, had sinned, consequently the gospel is for all. If only men comply with the God-given terms they will be admitted to the ranks of the saved, no matter what the color of their skin or the language of their tongue.

Reading—Romans 3: 21-31.

Thursday, November 16.

I will call that my people, which was not my people.—Rom. 9: 25.

The doctrine of the universality of the gospel was by no means new. By quotations from Hosea and Isaiah, Paul shows that it was the will of God that the gospel should be preached to the Gentiles. The scriptures show that "God would bring those into a covenant relation to himself, who were before deemed outcasts and strangers."

Reading—Romans 9: 19-33.

Friday, November 17.

God did not cast off his people whom he foreknew.—Rom. 11: 2.

Paul had shown that because of disobedience the Jews were rejected. A pious Jew might naturally ask if those whom God had once chosen to be his people were to be cast off. The answer is that there is a "remnant," and those who love and serve the Lord will be numbered with the elect.

Reading—Romans 11: 1-5.

Saturday, November 18.

The Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel.—Eph. 3: 6.

By revelation our Lord made known to Paul that his special mission was to offer to the Gentiles the same privileges and blessings, extended to the Jews.

Reading—Ephesians 3: 1-12.

Sunday, November 19.

By their fall salvation is come to the Gentiles.—Rom. 11: 11.

Subsequent history has partly fulfilled the promise here given, whilst perhaps ere long the fuller blessings enumerated in the latter part of the chapter will be experienced.

Readings—Psalm 20; Romans 11: 1-12.

Ambassador of Christ.

Ephesians 6: 18-24.

Prayer Meeting Topic for November 15.

H. J. Patterson, M.A.

PAUL, speaking of the gospel, says, "for which also I am an ambassador in chains." The office of ambassador is a most responsible one. Everyman says ambassadors are "diplomatic envoys sent by a king or head of a great state, to represent him to a foreign government, negotiate his affairs, and guard home interests abroad. He bears credentials in the form of a sealed letter addressed by the sovereign who sends the embassy, by which it is understood that his negotiation will be regarded as if transacted by the sovereign himself." In the primary sense the apostles were ambassadors of the King of kings, but in a secondary sense we all are.

A Stranger.

"I am a stranger here within a foreign land, My home is far away, upon a golden strand; Ambassador to be of realms beyond the sea; I'm here on business for my king."

"They are not of the world even as I am not of the world" (John 17: 16, 18). "The world knoweth us not because it knoweth him not" (1 John 3: 1). And Paul speaks again of the Christian representative as a stranger and a pilgrim. We should never forget these facts. This is a foreign part, "our citizenship is in heaven." We are a colony of heaven, and we are always distinct from the people with whom we make contact.

A Representative.

The Christian does not represent himself, but another. He is not here on his own business, but of a superior. He has a position of solemn dignity and privilege. "He that heareth you heareth me, and he that despiseth you despiseth me, and him that sent me" (Luke 10: 16). The R.V. has "rejecteth" in the place of "despiseth." An insult offered to an ambassador is taken as offered to the crown which he represents. Saul in his youth and ignorance had consented to the stoning of Stephen, and had persecuted the church. Christ said to him on the way to Damascus, "Saul, Saul, why persecutest thou me?" The sufferings of the Christians were the sufferings of Christ. On the other hand Jesus said concerning good actions, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me" (Matt. 25: 40).

Not only is he the representative, but he is bound to obey the instructions of his sovereign. Some Christian ambassadors have not always properly and adequately represented Christ and presented his message. The will of King Jesus has not always been made known. There should be no timidity or weakness in the presentation, for we are under the protection of our King and we are subject to his laws and not to those of the powers of this world. His commission should be presented in its entirety. Matt. 28: 19, 20 indicates the limits of that commission, and verse 18 gives the entirety. Matt. 28: 19, 20 indicates the limits speak my word faithfully," said Jeremiah.

Ambassadors Recalled.

The length of service is determined by the crown—it is not in the power of the ambassador. But while we are on service we must make known the will of the King. The embassy has a message of peace. But the day of grace will end. To-day we may be recalled and others take our place, or God's work be done in another way. We must be faithful even though it may mean "bonds" which is the worst insult that can be offered to Christ. When recalled may we have no cause for regret, and may we report our service gladly.

TOPIC FOR NOVEMBER 22.—ABOUT BISHOPS.—Titus 1.

Our Young People.

Conducted by Keith A. Jones.

Trainees for the King.

WITH the decision that 100 should be the limit for the Gawler young people's training camp at Easter, resulting in a number not being able to go and others desirous of attending a camp, it was decided to attempt a second camp this year, particularly to help the southern conference youth workers. The place chosen was Murray Bridge and the time Oct. 7 to 11. The project proved a most successful venture, 37 attending (17 young men and 20 young women), coming from 13 centres. Though mostly strangers to one another, they soon got to know each other, the friendliness of the camp being very pleasing and helpful. Stimulating lectures were given, covering a wide range of subjects. The director conducted Bible studies on "Acts of Apostles" and "The Apostle Andrew," and gave a practical talk on "Visual Education." Bro. W. J. Thomson's Bible study was on 1 John. He also gave a talk on "Youth Leadership." Bro. Harry Manning's address presented "Our Brotherhood Interests at Home and Abroad." Group circles, under leadership of Mr. Woolcott on "Christian Citizenship," Mr. A. R. Jones on "Winning Men," and the director on "Church Membership" were heartily entered into by the campers. A C.E. rally at the camp proved to be a great inspiration. Bro. Jones (our C.E. president) speaking on "C.E.; Its Spiritual Emphasis," and the director on "C.E.; Its Practical Import."

The social side of the camp was well provided for; the social evening and the river trip and the hike being special features, not forgetting the humor at the meal table.

The devotional spirit of camp was most helpful. Lavington Fisher, of Mundalla, acting as prayer convener, and morning watch sessions taken by Jessie Richards, Elsie Chappell, Lavington Fisher and Ern Paddick were a beautiful beginning for each day, concluding with family worship at night. The session of "witness" on Sunday afternoon was soul stirring. Jessie Richards, of Owen, our lady superintendent, and her work were greatly appreciated by all the campers.

To Bro. Thomson and the Murray Bridge brethren for their hearty co-operation and help deep appreciation was expressed. Fellowship with the church and the splendid conduct of all the Sunday services by the campers was greatly enjoyed by all. The vote that another camp be held next year was unanimously and enthusiastically carried.

We feel sure the spiritual, intellectual and social experience of this camp will wonderfully encourage our young people to greater loyalty and devotion to Christ and his church and a deepened desire in life to put "first things first."

The writer extends thanks to all who helped

to make this camp so beneficial, and is glad to have had the privilege of leading the same. To God be the glory.—Will Bellier, director.

Annual Prizegiving Demonstration

LYGON-ST. church building was well filled for the annual demonstration and prizegiving of the Victorian department on Oct. 24. It was particularly pleasing to note large groups of children present in company with their teachers. The chairman of the department, Bro. F. N. Lee, presided, and complimented all young people who had secured prizes. In some grades exceptionally fine work had been done. It was announced also that next year the department would conduct the scripture examination on Sunday afternoon instead of Monday evening.

The number of candidates in the examination this year is higher than for some time. Brighton school topped the list with 47 entries, and maintained a very good average for the school—72 per cent. Three State prizes and one Federal prize were won by this school. Blackburn school, with ten entries, made an excellent showing, for all candidates were in the merit section, with an average of 85 per cent. for the whole school. Two prizes were also won.

Box Hill school again headed the prize-winners' list with six prizes for the school. It is interesting to note that during the last ten years this school has won 52 State prizes as well as a number of Federal prizes. One girl, Marjorie Earl, has won a prize consecutively for eight years from the time of her entry in Div. 1. Gardiner school, with two prizes this year, also makes a total of 52 prizes in ten years.

A good programme was rendered by representatives from the schools at Lygon-st., Box Hill, Collingwood, Northcote, North Fitzroy and Carnegie. Bro. Les. E. Brooker held the interest of old and young with his illustrated children's address on "Ships." A very successful session was brought to a close with the singing of the doxology.

Their First Anniversary.

OUR picture shows members and friends of the Lenswood, S.A., Bible school. This is one of our youngest schools, but is making excellent progress. The best attendance has been 25, and all are very keen in the work. Recently the first anniversary was celebrated. On Oct. 11 a picnic was held at Woodside, when over 50 enjoyed a very happy day. The picture was taken on that occasion.

BOOKS.

Books! Books! Books!
And we thank thee, God
For the gift of them,
For the glorious reach
And the lift of them,
For the things they teach
And the souls they reach;
For the blaze of them
And the maze of them,
For the ways they open to us
And the rays that they shoot
through us!

—Wm. Stidger.



Lenswood, S.A., Bible School and Friends.

Here and There.

OUR next week's issue will be our annual home mission number. The churches are asked to keep the needs of this work in mind during this month.

Dr. Mrs. and Miss Verco, of Stanmore, N.S.W., who have been on holidays, are spending a week in Melbourne. Their fellowship was enjoyed in the churches last Lord's day.

Latest news concerning the movements of Bro. and Sister Lionel Dudley, who are coming on furlough from the New Hebrides, is that they are not expected to reach Sydney before the middle of this month.

The following telegram from N.S.W. reached us on Monday afternoon: "Wonderful day first Georgetown anniversary; 255 present, including 158 scholars; twelve pounds offerings; three decisions evening service.—Fraser."

Members of the Victorian General Deacons Committee will hold their usual monthly meeting on Wednesday next, Nov. 15, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. All sisters interested are invited to attend.

In this issue we print the table of suggested Bible readings for 1940 compiled by Bro. A. M. Ludbrook. We should be glad to have some indication as to the extent to which the readings are followed. Would users kindly notify us?

Tuesday being a holiday in Melbourne, this issue of the "Christian" had to be fully prepared for the press by Monday evening. This will account for the absence of some of our usual church reports. All news items to hand were inserted.

Dr. Denney, the great theologian and preacher, gave it as his considered judgment that no man can at the same time leave upon his hearers the impression that he is clever and that his Lord is great. We can be too great for God to use us," he said, "but we can never be too little."

We are glad to learn that Chatswood church, N.S.W., is making fine progress. Men of the church are being used much in services and are doing good work on committees (prayer, membership, equipment, social, etc.). The Bible school anniversary held on Oct. 29 was the best for many years.

In Britain the usual armistice arrangements will not be carried out. The fact that here in Australia the observance will be as usual may serve to remind us how sheltered this country is. On Saturday the two-minute silence will be kept. We shall think of the joy of Nov. 11, 1918; but we shall be sad because twenty-one years later so many countries are again at war. May the day of settled peace not be far distant.

Despite inclement weather there was a good start at the Hinrichsen-Brooker mission at Malvern-Caulfield, Vic., last Lord's day. Bro. E. C. Hinrichsen spoke at the morning service in the chapel, and also gave a powerful address in the tent at night. The evening service was attended by 250 people, and there was one confession. Prospects for a successful mission are bright. The support of suburban churches would be appreciated.

We have received a copy of our British "Churches of Christ Year Book and 94th Annual Report." It is a volume of 224 pages, and contains much general information in addition to all the reports presented to the conference held in August last. Full tables of statistics, committees, chairman's address and conference paper (on "A Policy for a More Progressive Method of Evangelisation") are included. With a much smaller membership than we have in Australia, our brethren in Britain are able to produce a much more adequate Year Book than we publish.

How can anyone be expected to respect a religious institution which emblazons her notice-boards with particulars of her operettas, her tennis clubs, her dances, and everything else but religion, the one thing for which she was created?—T. L. Cotes, at annual meeting of the Northern Baptist Association.

Professor Archibald Main, Moderator of the Church of Scotland, was the preacher at Gaelic Church, Scotland, on a recent Sunday morning, when the King and Queen and the two Princes were among the worshippers. In the course of his sermon Professor Main said it seemed that here and there throughout the world there were men who were practising the false creed that man can save himself without the intervention of God, and that the only power that was effective was man-power. It was not too severe to declare that for man and nations such a creed was a false creed, and that, if acted upon, it would bring the world to sorrow and catastrophe.

Dr. Adolf Keller has sent us the following resolution, passed by the Executive Committee of the European Central Office for Inter-Church Aid, says "The British Weekly" for Sept. 14: "The church of Jesus Christ has, under all circumstances, the duty to stand with her members by her prayers and with all the mutual help which conditions may allow. We therefore urge our churches to maintain as far as possible our work of evangelical solidarity, and to strengthen mutually their confidence that love is stronger than hatred. The European Central Office, including representatives of the Evangelical Churches and Church Federations of the whole world, hereby humbly offers to all the churches its services for the exchange of information and help."

"The Torch," the weekly leaflet published by the Ever-Ready Bible Class for the South Wellington church, N.Z., in its Oct. 21 issue contains the following: "Acting upon strong medical advice that a more equitable climate would be for the future benefit of his daughter Mary, Mr. Graham has tendered his resignation to the church, and intends to leave for Melbourne at the end of the year. In his letter to the church officers, Mr. Graham stated that both he and Mrs. Graham have been exceedingly happy in service at Wellington South, and thank members for many kindnesses received; but feel that in such a vital matter they are bound to be guided by the advice of the doctor under whom Mary has made such progress. They have accepted an engagement with the large Moreland church, and so will again follow Mr. and Mrs. G. Mathieson. During Mr. Graham's ministry the attendances have been consistently large, good progress has been made and the church has been united and in good heart."

At the 52nd State W.C.T.U. Convention held in Melbourne last week Miss I. McCorkindale delivered an address on "World Trends in Alcoholic Education," in the course of which she said: "More people had been killed and injured in traffic accidents in Britain since the last war than British soldiers were killed and injured during the whole four years of the war. Roadways and skyways should be made safer, and this could only be done by the exercise of more care, more courtesy and more sobriety. Drunkenness is voluntary madness, and as you would not allow a mentally unfit person to take the wheel of a car, a drunken person should not drive." Miss McCorkindale also advocated the use of blood tests, saying that it was not a question of how much alcohol had been consumed that was responsible for insobriety, but a question of how much was circulating in the blood. More than 15 per cent. was unsafe.

The following resolution which was passed will be sent to the Minister for Transport:—"In view of the appalling number of accidents resulting from the present-day high-speed traffic on the road, and in consideration of the supreme need of accuracy of judgment in the control of aircraft, we continue to appeal to the transport authorities to issue with very licence to air pilots and motor drivers a warning that scientific research has proved the consumption of even a small amount of alcohol causes more speeding, more erratic driving, less accuracy and carefulness, less attention to signals and environment, with slower responses of eyes, hands, and feet than in normal circumstances."

The following remarkable paragraph appeared in a recent issue of the "Argus": "Perth.—Ninety-eight bottles of beer a person was the State's average potation last year. In five years the average consumption of beer has increased from 12.45 to 16.375 gallons. Allowing that most children and many women are total abstainers, it must be accepted that at the other end of the scale there must be a number of 'steady' beer drinkers. But while comparative statistics might suggest that this State harbours an almost culpable enthusiasm for alcohol, allowance should be made for the high masculinity of the West Australian population and for the relatively large percentage of West Australians residing in an arid goldfields climate. There is also to be noted a growing preference for lighter lager and bitter beers against the heavier pale ales which dominated the market a few years ago. So, even though we spend more and drink more than formerly, we are becoming more temperate."

"The Christian Evangelist" (U.S.A.) reports that the Alexander Campbell Mansion, Bethany, W. Va., recently received, as a gift, one of the cups used in the Centennial Convention communion service at Forbes Field, Pittsburgh, Pa., Oct. 17, 1909, at which approximately 25,000 persons were present. The cup was the gift of Mr. and Mrs. Louis Riddell, Butler, Pa. Already in the mansion are the pewter pieces used in the Brush Run communion services dating from 1809. Restoration work on the mansion has been in progress for some time. The original timbers have been strengthened and the building has been repainted white, with green shutters. Through the generosity of Argyle Campbell, Chicago, grandson of Alexander Campbell, the old furniture is being restored to its original beauty and color. Jeanette and Alice Campbell, Los Angeles, sisters of Argyle Campbell, and the only living granddaughters of Alexander Campbell, have been on a tour of the British Isles, having sailed July 19 with the intention of visiting sites connected with their early family history.

In an address on "The Future of the Aborigine" at the triennial conference of the Church of England Men's Society on Sunday last, Mr. McEwen, M.H.R., is reported to have said that there is nothing inherent in the mentality or physique of the Australian aborigine to preclude him from reaching a status equal to that of the European. He added that his view was shared by anthropologists, native administrators and missionaries. Once the impact with civilisation had shattered the ancient tribal beliefs it was impossible to establish any stability of character in the natives until the Christian religion had been implanted in their minds. The co-operation of the State and the church was indispensable, and the Commonwealth Government had now woven its administrative policy round this theory of co-operation. It had now become the duty of the government to assume its obligations regarding supervision of aborigines' physical and educational affairs. There was need for a separate policy for half-castes, Mr. McEwen said. Under the present administration many near-whites were being driven back to the ancient tribal customs.

1716 Mayford Hamilton

Geoghegan

News of the Churches.

TASMANIA.

Hobart (Collins-st.).—On Oct. 6 the officers and their wives entertained Bible school teachers to a tea, appreciation for their services being expressed. A talk was given by Bro. Bowes. Teacher's annual meeting followed. Bro. A. E. Heard was re-elected superintendent. Fourteen teachers are on the staff. A teachers' training class is being formed under leadership of Bro. Bowes. On Oct. 24 Bro. and Sister C. J. Mason entertained about 40 guests on the occasion of their silver wedding anniversary. Best wishes of the members were extended to them, and a presentation of a suitably inscribed clock was made. Miss Monica Farrel addressed a well-attended mission band meeting on Oct. 19. Both services on Oct. 29 were conducted by Bro. Bowes. At night a young man was baptised. Mrs. Reimers has improved in health and returned home from Launceston. Bro. Pearsall is also able to attend services again. Clubs continue to progress favorably.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Oct. 22 was home mission field day. In the morning Bro. C. H. Hunt, from the wheatbelt, was speaker. At gospel meeting Bro. L. G. Burgin, from Harvey, and Bro. A. G. Elliott conducted the meeting. At conclusion of a powerful and challenging message from Bro. Burgin, four adults confessed Christ. Two splendid addresses by Bro. Wiltshire were enjoyed on Oct. 29 by large congregations. Gospel meeting took the form of a special women's service. Eight new members were baptised, and at the close a boy from the Sunday school confessed Christ.

Harvey.—Bible school anniversary was celebrated on Oct. 8 and 10, on Tuesday the scholars' tea and demonstration being held. Both services were well attended. On Tuesday the building proved totally inadequate to accommodate the large audience. The scholars excelled themselves throughout. Mr. Burgin's ministry with the church is being appreciated. Meetings are now very well attended, and the preacher's messages much appreciated. The church has launched out on a campaign for a new building. During H.M. field day exchange of preachers, Bren. E. Miles and Geoff. Gordon assisted with the services. Mr. Burgin visited two of the city churches.

QUEENSLAND.

Charters Towers.—Sister Stirling (president of women's auxiliary) addressed morning service on Oct. 29; subject, "Opportunity, Opposition, Obligation." Sister Kettle, sen., was baptised prior to the service. Sister McKinlay has entered her eternal rest.

Vickery Park.—Bro. Macnaughtan's week-end visit (Oct. 20-24) on behalf of the home mission committee was much enjoyed. Disappointment was felt, however, at the small Sunday attendance. To enable Bro. Macnaughtan to meet all members, Bro. Sharp drove him to the Barrett brothers' home on Oct. 23. The arrival of the circuit preacher is looked forward to in the new year.

Rockhampton.—On Oct. 22 and 29, during Bro. Greenwood's absence at Mackay to conduct a brief mission, messages by Iren. N. Watson, J. Stabe and J. Knight were appreciated. Annual business meeting held on Nov. 1 was a great success. All reports showed definite progress. The annual income showed an increase of £53, and £45 had been given to brotherhood needs during the year. The following were elected as deacons: Bren. J. Knight, N. Watson, W. Whitehead, A. Johnson, J. Stabe, L. Maycock, P. Spaul, J. Treseder, J. H. Cooper. Later Bren. J. Tre-

seder and J. H. Cooper were re-elected as treasurer and secretary respectively. A definite decision was made for extension of the work at Mt. Morgan. Bro. Stirling is exchanging with Bro. Greenwood during November.

SOUTH AUSTRALIA.

Tumby Bay.—Good meetings were held on Oct. 22, Bro. Norris speaking. His evening subject was, "A Missed Opportunity." A male quartette sang. A young man was baptised. At annual church business meeting on Oct. 26 good reports were read from all auxiliaries. Bro. Roy Lawrie has been an inmate of Tumby Bay hospital for some time due to an accident. Men of the church spent a day in renovating the church property. Afternoon tea was provided by ladies' guild.

Aldgate Valley.—Jubilee celebrations were held from Oct. 22 to 29. Back-to-Sunday school brought a number of visitors on first Lord's day, past superintendents A. B. Baxter and E. Nation taking part. Speakers were J. T. Train, afternoon, and C. Verco (conference president) evening. Monday evening T. Edwards preached the gospel. Tuesday was young people's night, and H. R. Fitch gave a chart address. On Wednesday A. Anderson spoke and showed moving pictures of India. Choir rendered the cantata "Naaman" on Thursday evening. The second Sunday H. R. Taylor exhorted in the afternoon and H. E. Paddock preached at night.

VICTORIA.

Blackburn.—On Nov. 5 one sister came forward to accept Christ and one to reconsecrate her life.

Balwyn.—On Oct. 28 a very successful sale of work was held; it was opened by Mrs. Brough (State president). On Oct. 31 a concert was given by Mr. Gedling in aid of cricket club. A young girl from the Bible school has confessed Christ.

Hampton.—At the mission land meeting on Nov. 2 a welcome was extended to Mrs. G. P. Pittman, who gave an address on India. The speaker at both services on Nov. 5 was Bro. Stephenson. Two young ladies were welcomed into fellowship in morning.

Dandenong.—There were excellent attendances at all meetings during the second week of the Victorious Life Campaign. Five young people have responded to the invitation. On Nov. 5 Bro. Earle gave encouraging addresses on "The Deed that Declares" and "The Unbreakable Bond."

Footscray.—On evening of Oct. 29 Bro. Wakefield exchanged with Bro. McCullough, of Gardenvale. An enjoyable service was held. A young lady who confessed last week was baptised on Nov. 5. Bible school picnic was to be held on Tuesday at Bacchus Marsh. Sister Mrs. McKennaing is doing nicely in hospital.

Ararat.—On Oct. 30 the C.E. society enjoyed a "holiday cruise," when the president told of a trip to various parts of Australia. Bible school efficiency rally concluded with a splendid social on Nov. 1, the winning side (Robin Redbreasts) being entertained by the losers (Blue Birds). Miss T. Patten has been appointed superintendent of Y.W.L.

Berwick.—Anniversary services were held on Oct. 29. Bro. Lang gave the morning and afternoon addresses. Morning topic, "What Manner of Child will this Be?" In the evening the service was taken by Bro. J. Turner; the children and singing helps rendering items of song. On Oct. 30 the anniversary concert was continued, prizes being distributed and supper served. Collections were taken for general and children's hospitals.

North Essendon.—Bible school continues to make excellent progress, and a new campaign was launched on Oct. 29. Attendance on Nov. 5 passed records made just previously. Enrolments have increased over 20 per cent. in three months. On Nov. 5 Bro. Thompson spoke at morning meeting and Bro. Funston at gospel meeting.

Malvern-Caulfield.—The first day of the mission was a great success. In the morning Bro. Buckingham welcomed Bro. Hinrichsen, and all enjoyed his opening address entitled, "A Wise Man." The tent has been pitched in Glenferriard, almost next to Malvern station. In the evening an excellent service was held in the tent. Bro. Hinrichsen's subject was "Is the Bible the Word of God?" A Bible school scholar made the decision.

Brunswick.—A successful evening was held on Oct. 28, when gifts for use in kitchen were brought for sale of gifts at Christian Guest Home. Mr. Hitch, recently returned from Korea, presided on morning of Oct. 29, when Sister Mrs. C. Lovell was welcomed into fellowship. Mr. Hitch also delivered the address on morning of Nov. 5, when Bro. C. Lovell was welcomed into fellowship. All are glad to have Sister Cornish again after illness in hospital. A delegation attended the mission at West Preston.

Oakleigh.—Bible school anniversary concluded with concert and community singing session on Oct. 25. Endeavorers held their meeting on Oct. 31 at Christian Guest Home. About 100 young people attended anniversary social of K.S.P. and P.B.P. clubs on Nov. 4. Bro. Mudge was speaker at morning service on Nov. 5, when Sister Withers, of Fitzroy, was received into fellowship. Evening service marked the commencement of a week of special meetings for the spiritual uplift of the church, Bro. Allan (Cheltenham) being the speaker.

Cheltenham.—Meetings continue to be well attended, and Bro. Allan is delivering a series of addresses on "The Master Preacher." On morning of Oct. 5 Bro. Allan's subject was "A Victorious People." In the evening Bro. G. P. Pittman gave an enjoyable talk on missionary work in India in the absence of Bro. Allan at Oakleigh. Ladies' monthly snowball meeting was held at the home of Mrs. Mansfield. After a long absence through illness, Miss Graham was again able to meet with the church, but Bro. G. Organ was missed from fellowship owing to illness. Mrs. Leng is home after being in hospital for some time.

Mitcham.—C.E. rally was held on Oct. 22, and continued on Oct. 28 with tea during afternoon, followed by an evening meeting at which Dr. Oldfield told of the need of foreign missions and medical work in India. Several representatives from other churches were present. On Nov. 5 the church held its first anniversary service in the new building. The special speaker was Bro. E. L. Williams. Bible school celebrated anniversary on the same day. Bro. T. R. Morris, of Brighton, addressing the children in the afternoon, and Bro. Higgs, of Sandringham Baptist Church, in the evening. The school was to complete its celebrations with a tea meeting and concert on Nov. 9.

Ballarat (Dawson-st.).—Tennis club conducted its opening ceremony for 1939-40 on Nov. 4. Local church competitions have been entered. Bible school anniversary was held on Nov. 5. Bro. W. W. Saunders speaking at all services. He conducted a teachers' recognition service in morning, and followed with an address entitled "Greater Things than These." In the afternoon he spoke to the children on "Keeping the Heart." Evening topic was "A Wise Man's Judgment." Bright singing was rendered under conductorship of Bro. Lloyd Morris. Attendances during the day were excellent. Sympathy of the church is extended to relatives of Sister Mrs. Holmes, who passed away on Nov. 3 after a long and painful illness.

(Continued on page 716.)

Foreign Missions.

Conducted by
A. Anderson, 261 Magill Rd., Trammere, S.A.

DAILY PRAYER REQUESTED.

ADDED to the burden of paying 25½ per cent. on all monies leaving Australia (this alone cost more than £1100 last year), a new problem has arisen, and might impose more serious burdens than we have hitherto faced. For some years the rupee in India was fixed at 13 and one-third rupees to the pound sterling. Budgets were made out on this basis, and the budget announced a few weeks ago was estimated on the same scale. Ere these figures reached India we find that conditions have changed. The last drafts sent to India realised only 8 rupees to the pound sterling. This means that, for every Australian pound sent to India, we must still pay 25½ per cent. additional, and instead of receiving 13 and one-third rupees, we will receive 8 rupees. Some years ago, when a working basis was fixed between the board and field, missionaries' and co-workers' salaries were based on the ruling rate of the rupee. It was then felt that its fluctuations would not alter greatly, and would be the simplest and most equitable for all concerned. This present situation is unprecedented, and will fall very severely on all workers in India. On a married missionary's salary, not taking in allowances, etc., instead of receiving approximately 52 rupees he would receive 32 rupees. As the purchasing power of the rupee is likely to decrease owing to advancing costs, in India, it is fairly evident that something very definite will have to be done for those on the field. It means, brethren, that we need your help now, and need it badly. Already missionaries and co-workers have sent word to the Board that they will co-operate in curtailing expenses, even to reduction in salaries. These new problems call for added faith and fresh resolves.

In a letter not sent for publication, Miss Vawser shows the spirit of our missionaries and co-workers: "To make any reductions in expenses, the salaries of co-workers and missionaries would be involved. We have already curtailed work, for the simple reason that the monthly money from Australia only meets our essential needs. Not realising Indian grants-in-aid month by month, we have not had the little extra to work on, hence during the first six months of our financial year we must curtail. We have had to ration the cash in July and August. Now that these new conditions prevail we are prepared to be rationed. (July and August amounts have now been met almost in full.) When the money came so late in September for August, we told our workers the probable reason, which, proved correct, and those at Shrigonda came to me and said, 'Do not worry, Miss Sahib, if anything has to be done without, we will manage—all we ask is that you have all you need.' As we have talked over the work in the Shrigonda district we have decided that the work must go on, but the workers are willing to share with one another the means which are provided. If September money does not come this week, then the workers here are prepared to wait. When they were told money may be delayed they said they would be prepared to carry on.

"I understand small economies are being made in the Christian homes. Tea and chapatties for breakfast are now luxuries, and jewari bread and chutney are the order of the day. The girls in the home always have jewari bread and chutney, so I do not feel very badly about that; but I tell you this so that you will know we are in earnest when we say we are anxious that no reductions be made in the already existing work, and that we are prepared to help the Board as far as it lies in our power."

NEWS IN BRIEF.

FURTHER word received from Miss Foreman indicates that she would leave Dhond on Nov. 1, and could be expected to reach Australia about mid-November.

Indian workers mention that mails are very irregular, and apart from air mail few letters and papers have reached them during the past month.

During past weeks the Federal Board have been cheered by receiving amounts raised by the sisters in South Australia and New South Wales. The former forwarded a cheque for £154-£18 for the support of Indian preachers and £136 for the support of their living link. Of the amount raised by the New South Wales sisters, £127, one-third, was for Christmas cheer, the remainder for general funds. We congratulate both on their increases this year.

An anonymous friend forwarded 25/- to be sent to Mr. Loh, the old evangelist of the tribes in West China. Owing to the loss of his wife this old worker is facing financial difficulties. Perhaps others might like to send a gift for this purpose; if so, gifts will need to be sent promptly, as a quarterly remittance will soon be forwarded to China, and it will be at least three months before another lot is forwarded.

Last month an interesting ceremony was listed for Dhond. Serubal, one of the nurses, was to be married to one of the old Baramati boys. This is probably the first Indian wedding at the hospital. Interest in the event is the fact that one of our Christian girls is united to one of the old boys. This means a Christian home will be established.

ANNUAL REPORTS.

Girls' Home.

THERE have been many changes in the girls' home during the year. Three of the girls have married, although only one wedding was at Shrigonda. Two little boys have been taken from our midst through sickness. For one child we are certain that it was a merciful release from suffering which he would have had to endure for however many years he remained on the earth. The other little fellow succumbed after a severe attack of measles. Altogether there were over forty measles patients in the home during the epidemic. Four small boys have left us for that "long-looked-for haven," the boys' home at Baramati. One old and two new girls have gone for training and higher education. We have admitted some new girls, one being the wife of the

master who is now teaching at Bhangnon. She was a very backward village girl, and it seemed as if she would be a hindrance to her husband in the future rather than a help to him, if we did not find some way of helping her. She was very willing and ready to come into the home for twelve months, and here she has fitted in well. She is not brilliant, but she tries very hard to learn her letters, and in many ways already there is to be seen a great improvement. She is very, very happy.

Esther Edko has returned from training, and we are trying to find places for her and two other partly trained girls in the school. Mr. Choudari, the children's evangelist, paid us another visit during the year, and the girls thoroughly enjoyed the time he gave to them. His messages were very helpful, and are still remembered by the girls. Seetabai Wanzari is still the matron, and at present there are eleven small children and sixty-two girls in the home. We are very happy to report that six of the older girls were baptised during the year. May they be richly blessed and kept in his service. —E. Vawser.

Women and Children, Dhond.

DURING the year the work has been carried on as before. The Christian women have had their class each Thursday at midday. Twenty-three women attend this class, with an average attendance of seventeen. A week of witness was held, when as many as could, went to different parts of the village each afternoon, and witnessed to the saving power of Jesus Christ. One afternoon we went to a village some distance away, and were well received in all parts of the village among all castes. Some of the women have been very faithful with helping with the village classes. During the year the women have made some garments for the poor. They spent Rs. 3 for cloth for these garments. Rs. 5 was given to the conference fund, and Rs. 5 sent for China Christians. Rs. 3.7 was given for the Dhond church building fund.

There are now five classes held in different parts of the village for women and children—an increase of one. This work is carried on by Anusayabai, matron of the nurses' home, with some help from the Christian women. There has been a big increase in attendance at these classes. We ended last year with the names of 79 women and children on the rolls, and an average attendance of 50. This year we have had 120 names on the rolls, and an average attendance of 103—more than double that of last year. Most of those who attend these classes are illiterate, but we try to make them memorise simple Bible truths such as: One God, Father of mankind, Creator of the world, and Jesus Christ, his Son, Saviour of the world, who is willing to become their personal Saviour. We hope that these truths will be realised by those who attend the classes. They certainly need the saving power of Christ in their lives.—L. M. Foreman.

IT IMPROVES WITH KEEPING

MONEY is one of those things that improve with keeping—within reason. Reason suggests holding money at compound interest until a more profitable outlet presents itself, or a worth-while purchase can be made. The best place to safeguard your savings is the—

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Head Office:
Elizabeth St., Melbourne.

J. THORNTON JONES,
General Manager.

How to Understand the Bible.

A. M. Ludbrook.

IN presenting for the sixteenth time a list of daily readings for the coming year, we earnestly hope that many young people will join in thus honoring God's Word and so seek to learn and to do his will; for life is to do the will of God. So we shall now try to suggest, simply and clearly, how they may read with the greatest interest and profit the greatest book in the world.

To read the Bible profitably, we must bear in mind the relation of its various parts to each other and to ourselves. If there were something the matter with you physically, and you examined a work suggesting simple treatment for simple ailments, you would not study the section on headache for a remedy for a bad cold! No, different troubles, and perhaps different stages of the same trouble, require different treatment. So in searching the Bible for that soul-medicine that we need we must distinguish between the varied purposes of its various parts.

Really the Bible consists of 66 books, but such is their harmony and unity that we have come to think of them as making up but one great book. The Old Testament comprises 39 of these, the work of various writers, some living a thousand miles and some a thousand years apart, yet all in harmony with each other, thus evidencing their divine origin. Three divisions of the Old Testament, recognised by the Jews and endorsed by Jesus, are: "The law, the prophets, and the psalms." The first of these comprised Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, the last name meaning "second law," denoting a repetition of parts of the law given by Moses at Sinai nearly 40 years before. "The prophets" included the historical as well as the prophetic books. "The psalms," or poetical books, included Job, Psalms, Proverbs, and Song of Solomon.

Now the study of the Old Testament is not so important for us as that of the New Testament. The very words Old and New suggest

this. They were both God-given, but not everything given of God is of equal value to us. An old will is made null and void by the new one, even if the former document be not destroyed, so the New Testament has taken the place of the Old Testament, and is our rule of faith and practice.

Then, too, the earlier scriptures relate specially to the covenant with Israel which was supplanted by "a new covenant" (Jer. 31: 31; Heb. 8: 8). The former one was based on descent from Abraham. It embraced good, bad and indifferent alike—"they were in it because they happened to be born," as was once remarked of the House of Peers at Westminster! Not so in the New Covenant, based not upon fleshly relationship but upon faith.

Then again the Jewish scriptures contain no world-embracing commission such as that recorded in the gospels (Matt. 28, Mark 16, Luke 24). So we must not go to the Old Testament to learn the way of salvation and as to the church of Christ, as some do for infant baptism, priestly orders and robes, incense burning, etc. Yet the reading and study of the Old Testament is not to be neglected. It

Through the New Testament To

Date Figures in Parentheses are Sundays. Figures in Parentheses at end of lines

Jan. 1--Matt. 1 (21)	Mar. 1--Mark 7:1-13 (13)	May 1--Luke 21:29-38 (38)	July 1--Acts 10:25-48 (47)	Sep. (1)-1 Cor. 12 (31)	Nov. 1--Titus 2 (13)
" 2 " 2 (19)	" 2 " 7:14-27 (37)	" 2 " 22:1-29 (33)	" 2 " 11 (18)	" 2 " 19 (23)	" 2 " 2 (7)
" 3 " 3 (16)	" 3 " 8:1-21 (8)	" 3 " 22:31-46 (36)	" 3 " 12 (5)	" 3 " 14:1-19 (32)	" (3)-Philemon (5)
" 4 " 4 (14)	" 4 " 8:22-38 (36)	" 4 " 22:47-71 (47)	" 4 " 13:1-25 (23)	" 4 " 14:20-40 (49)	" 4--Heb. 1 (8)
" 5 5:1-26 (43)	" 5 " 9:1-29 (21)	" (5) " 23:1-31 (31)	" 5 " 13:26-32 (32)	" 5 " 15:1-28 (49)	" 5 " 2 (11)
" 6 " 5:27-49 (44)	" 6 " 9:30-50 (42)	" 6 " 23:32-36 (35)	" 6 " 14 (17)	" 6 " 15:29-48 (51)	" 6 " 3 (12)
" (7) " 6:1-18 (9)	" 7 " 10:1-21 (15)	" 7 " 24:1-35 (32)	" (7) " 15:1-21 (9)	" 7 " 16 (12)	" 7 " 4 (8)
" 8 " 6:19-34 (32)	" 8 " 10:22-62 (62)	" 8 " 24:36-53 (47)	" (8)-2 Cor. 1 (23)	" (8)-2 Cor. 1 (23)	" 8 " 5 (8)
" 9 " 7 (24)	" 9 " 11:1-18 (17)	" 9--John 1:1-29 (17)	" 9 " 16:1-15 (9)	" 9 " 2 (5)	" 9 " 6 (20)
" 10 " 8:1-17 (13)	" (10) " 11:19-33 (22)	" 10 " 1:29-51 (29)	" 10 " 16:17-40 (25)	" 10 " 3 (18)	" (10) " 7 (26)
" 11 " 8:18-24 (20)	" 11 " 12:1-27 (41)	" 11 " 2 (11)	" 11 " 17:1-15 (11)	" 11 " 4 (8)	" 11 " 8 (4)
" 12 " 9:1-17 (9)	" 12 " 12:28-44 (43)	" (12) " 3:1-18 (16)	" 12 " 17:16-34 (16)	" 12 " 5 (11)	" 12 " 9 (28)
" 13 " 9:18-38 (38)	" 13 " 13:1-20 (22)	" 13 " 3:19-36 (35)	" 13 " 18 (8)	" 13 " 6 (17)	" 13 " 10:1-18 (12)
" (14) " 10:1-22 (7)	" 14 " 13:21-37 (26)	" 14 " 4:1-26 (10)	" (14) " 19:1-29 (20)	" 14 " 7 (1)	" 14 " 10:19-28 (22)
" 15 " 10:23-42 (32)	" 15 " 14:1-26 (22)	" 15 " 4:27-54 (42)	" 15 " 19:21-41 (26)	" (15) " 8 (9)	" 15 " 11:1-19 (6)
" 16 " 11 (18)	" 16 " 14:27-50 (26)	" 16 " 5:1-24 (18)	" 16 " 20:1-16 (7)	" 16 " 9 (15)	" 16 " 11:20-40 (27)
" 17 " 12:1-23 (8)	" (17) " 14:51-72 (35)	" 17 " 5:25-47 (39)	" 17 " 20:17-38 (21)	" 17 " 10 (17)	" (17) " 12 (14)
" 18 " 12:24-50 (41)	" 18 " 15:1-25 (2)	" 18 " 6:1-21 (9)	" 18 " 21:1-19 (13)	" 18 " 11:1-15 (5)	" 18 " 13 (13)
" 19 " 13:1-30 (17)	" 19 " 15:26-47 (39)	" (19) " 6:22-46 (35)	" 19 " 21:20-40 (36)	" 19 " 11:16-30 (30)	" 19--Jan. 1 (22)
" 20 " 13:31-58 (37)	" 20 " 16 (19)	" 20 " 6:47-71 (25)	" 20 " 22 (14)	" 20 " 12 (12)	" 20 " 2 (18)
" (21) " 14:1-21 (12)	" 21--Luke 1:1-25 (13)	" 21 " 7:1-24 (11)	" (21) " 23:1-16 (1)	" 21 " 13 (1)	" 21 " 3 (5)
" 22 " 14:22-36 (17)	" 22 " 1:26-56 (46)	" 22 " 7:25-53 (36)	" 22 " 23:17-35 (29)	" (22)-Gal. 1 (4)	" 22 " 4 (7)
" 23 " 15:1-29 (19)	" 23 " 1:57-90 (76)	" 23 " 8:1-30 (12)	" 23 " 24 (25)	" 23 " 2 (10)	" 23 " 5 (8)
" 24 " 15:31-49 (34)	" (24) " 2:1-24 (20)	" 24 " 8:31-59 (31)	" 24 " 25 (12)	" 24 " 3 (26)	" (24)-1 Pet. 1 (7)
" 25 " 16 (14)	" 25 " 2:25-42 (32)	" 25 " 9:1-16 (6)	" 25 " 26 (9)	" 25 " 4 (6)	" 25 " 2 (13)
" 26 " 17 (15)	" 26 " 3 (16)	" (26) " 9:17-41 (35)	" 26 " 27:1-20 (11)	" 26 " 5 (2)	" 26 " 3 (8)
" 27 " 18:1-20 (29)	" 27 " 4:1-30 (8)	" 27 " 10:1-21 (12)	" (27) " 27:21-44 (18)	" 27 " 6 (2)	" 27 " 4 (7)
" (28) " 18:21-35 (15)	" 28 " 4:31-44 (32)	" 28 " 10:22-42 (28)	" (28) " 28 (12)	" 28--Eph. 1 (7)	" 28 " 5 (15)
" 29 " 19 (14)	" 29 " 5:1-15 (5)	" 29 " 11:1-29 (25)	" 29--Rom. 9 (12)	" (29) " 2 (8)	" (29)-2 Pet. 1 (8)
" 30 " 20:1-16 (16)	" 30 " 5:17-39 (23)	" 30 " 11:30-47 (40)	" 30 " 2 (11)	" 30 " 3 (6)	" 30 " 2 (9)
" 31 " 20:17-34 (28)	" (31) " 6:1-26 (12)	" 31 " 12:1-26 (8)	" 31 " 3 (23)		
Feb. 1--Matt. 21:1-22 (8)	Apr. 1--Luke 6:27-49 (46)	June 1--John 12:27-50 (32)	Aug. 1--Rom. 4 (25)	Oct. 1--Eph. 4 (32)	Dec. (1)-2 Pet. 3 (7)
" 2 " 21:23-46 (43)	" 2 " 7:1-23 (14)	" (2) " 13:1-20 (17)	" 2 " 5 (1)	" 2 " 5:1-17 (19)	" 2--1 John 1 (4)
" 3 " 22:1-22 (2)	" 3 " 7:24-50 (28)	" 3 " 13:21-38 (34)	" 3 " 6 (3)	" 3 " 5:18-33 (36)	" 3 " 2 (1)
" (4) " 22:23-46 (37)	" 4 " 8:1-25 (25)	" 4 " 34 (3)	" (4) " 7 (22)	" 4 " 6 (2)	" 4 " 3 (1)
" 5 " 23:1-32 (9)	" 5 " 8:26-56 (48)	" 5 " 35 (10)	" 5 " 8:1-21 (1)	" 5--Phil. 1 (21)	" 5 " 4 (11)
" 6 " 23:23-30 (37)	" 6 " 9:1-17 (17)	" 6 " 36 (37)	" 6 " 8:22-39 (39)	" (6) " 2 (3)	" 6 " 5 (11)
" 7 " 24:1-28 (13)	" (7) " 9:18-42 (26)	" 7 " 37 (8)	" 7 " 9:1-16 (16)	" 7 " 3 (14)	" 7--2 John (6)
" 8 " 24:29-51 (44)	" 8 " 9:43-62 (62)	" 8 " 38:1-18 (11)	" 8 " 9:17-33 (20)	" 8 " 4 (56)	" (8)-3 John (4)
" 9 " 25:1-30 (21)	" 9 " 10:1-24 (1)	" (9) " 18:19-40 (40)	" 9 " 10 (17)	" 9--Col. 1 (31)	" 9--Jude 1 (17)
" 10 " 25:31-46 (49)	" 10 " 10:25-42 (42)	" 10 " 19:1-32 (19)	" 10 " 11:1-18 (11)	" 10 " 2 (2)	" 10--Rev. 1 (17)
" (11) " 25:47-59 (28)	" 11 " 11:1-28 (28)	" 11 " 19:33-62 (36)	" (11) " 11:19-36 (38)	" 11 " 3 (2)	" 11 " 2:1-11 (7)
" 12 " 26:1-75 (75)	" 12 " 11:29-54 (31)	" 12 " 20 (48)	" 12 " 12 (21)	" 11 " 4 (4)	" 12 " 2:12-29 (17)
" 13 " 27:1-26 (26)	" (13) " 12:1-31 (15)	" 13 " 21 (25)	" 13 " 13 (19)	" (13) 1 Thes. 1 (6)	" 13 " 3 (20)
" 14 " 27:27-50 (38)	" (14) " 12:32-59 (69)	" 14--Acts 1 (11)	" 14 " 14 (16)	" 14 " 2 (12)	" 14 " 4 (8)
" 15 " 27:51-66 (66)	" 15 " 13:1-17 (13)	" 15 " 2:1-21 (21)	" 15 " 15 (19)	" 15 " 3 (12)	" (15) " 5 (9)
" 16 " 28 (19)	" 16 " 13:18-38 (22)	" (16) " 3:22-47 (42)	" 16 " 16:1-17 (1)	" 16 " 4 (14)	" (16) " 6 (2)
" (18)-Mark 1:1-22 (11)	" 17 " 14:1-24 (11)	" 17 " 5 (5)	" 17 " 17:1-18 (16)	" 17 " 5 (22)	" 17 " 7 (17)
" 19 " 1:23-45 (41)	" 18 " 14:25-35 (27)	" 18 " 4:1-22 (15)	" (18) 1 Cor. 1 (13)	" 18--2 Thes. 1 (7)	" 18 " 8 (4)
" 20 " 2 (17)	" 19 " 15:1-10 (7)	" 19 " 4:23-37 (35)	" 19 " 2 (2)	" 19 " 2 (18)	" 19 " 9 (1)
" 21 " 3:1-19 (14)	" (21) " 15:11-32 (32)	" 20 " 5:1-21 (14)	" (20) " 3 (11)	" (20) " 3 (6)	" 20 " 10 (11)
" 22 " 3:20-35 (35)	" 22 " 17:1-19 (17)	" 21 " 5:22-42 (29)	" 21 " 4 (20)	" 21--1 Tim. 1 (15)	" 21 " 11 (15)
" 23 " 4:1-20 (20)	" 23 " 17:20-37 (34)	" (23) " 6 (6)	" 22 " 5 (8)	" 22 " 2 (8)	" (22) " 12 (11)
" 24 " 4:21-41 (38)	" 24 " 18:1-17 (1)	" 24 " 7:1-21 (9)	" 23 " 6 (20)	" 23 " 3 (13)	" 23 " 13 (8)
" (25) " 5:1-29 (19)	" 25 " 18:18-43 (24)	" 25 " 7:22-63 (22)	" (25) " 7:1-19 (9)	" 24 " 4 (8)	" 24 " 14 (13)
" 26 " 5:31-43 (42)	" 26 " 19:1-27 (5)	" 26 " 8:1-35 (4)	" 26 " 8 (19)	" 25 " 5 (17)	" (25) " 15:16 (16-7)
" 27 " 6:1-13 (12)	" 27 " 19:28-48 (37)	" 27 " 8:26-60 (38)	" 27 " 9 (24)	" 26 " 6 (8)	" 26 " 17 (14)
" 28 " 6:14-29 (24)	" (28) " 20:1-36 (13)	" 28 " 9:1-32 (32)	" 28 " 10:1-15 (12)	" (27)-2 Tim. 1 (13)	" 27 " 18 (4)
" 29 " 6:30-66 (34)	" 29 " 20:37-47 (37)	" 29 " 9:33-48 (38)	" 29 " 10:16-39 (31)	" 28 " 2 (3)	" 28 " 19 (7)
	" 30 " 21:1-19 (19)	" (30) " 10:1-24 (2)	" 30 " 11:1-15 (2)	" 29 " 3 (15)	" (29) " 20 (6)
			" 31 " 11:17-34 (26)	" 30 " 4 (7)	" 30 " 21 (23)
				" 31--Titus 1 (4)	" 31 " 22 (14)

News of the Churches.

(Continued from page 713.)

Geelong.—Attendances are well maintained. On Oct. 29 Bro. D. Stewart conducted both services. At night a young man was baptised. Sister E. Barnes rendered a delightful solo. On Nov. 4, officers and teachers of Bible school entertained all scholars who entered for recent Bible school examination, also winners of competition held in connection with school, to tea, and social evening to which the losers were invited. On Nov. 3 Junior Endeavorers paid a visit to Drumcondra society and conducted meeting. At communion service Bro. D. Stewart spoke on "In the Spirit on the Lord's Day." Many visitors were welcomed. One was received into membership. The male choir consisting of young men's club took a prominent part in evening service. Two lads were baptised. The theme chosen was "The Father's Joy." All were delighted to have fellowship of Sisters Hair and Olive, who have been laid aside for several weeks.

Hornaby.—Anniversary services were continued on Oct. 23, when Bro. Sutton's theme, "Will the Seventh-day Adventist Movement Unite in Worship with the Restoration Movement Before the Lord Returns?" attracted a goodly number of sabbath-keepers. Bro. Allen (N. Sydney) and Bro. Little spoke on the succeeding nights concerning the Lord's return. Bro. K. Taylor (Burwood) spoke on morning of Oct. 29. A young lady was welcomed into fellowship.

Breken Hill.—On Oct. 24 an inspiring C.E. Union rally was held in Wolfram-st. church, led by Mr. Elliott Arnold. The district president, Mr. J. J. Kilmartin, was speaker. Worship service on Oct. 29 at Railwaytown was addressed by Bro. E. Arnold. At Wolfram-st. Bro. W. Harris exhorted in the morning, and in the evening Dr. Moodie, the relieving flying doctor, gave an interesting description of his activities as medical missionary in Belgian Congo. He also has given messages to both Bible schools.

Hamilton.—The evening service of Oct. 15 was broadcast through 2NC. Bible school anniversary services on Oct. 22 and 24 attracted a considerable number of parents and friends. At the kindergarten demonstration on the Sunday afternoon Bro. L. Wylie gave an inspiring message to children, and in the evening Bro. P. E. Thomas, with the aid of a fine model of a garden, interested both scholars and older members with a story of the "Garden of Life." At these services and at concert on Tuesday evening items and choruses were given by the school. Sister Mrs. Menson has recovered from her illness.

JUBILEE AT BUNDAMBA, QLD.

FIFTY years ago a little group of members gathered in a house in Bundamba and resolved to erect a building and meet for worship. They carried their resolution into effect, and the cause was started at Bundamba on Oct. 13, 1889.

At a special gathering to celebrate the jubilee, Mr. G. Green, the present secretary, and only remaining foundation member, gave reminiscences of the fifty years, and of what had been accomplished. Mr. Hermans presided, and other speakers were Mr. J. Swan, the contractor who

erected the building, and Mr. Stirling, of Albion.

Nearly 200 sat down to tea. Greetings were brought from various sister churches and from conference committees. Mr. G. Green cut the cake that had fifty candles.

As the building was not big enough to hold all who came for the night meeting on Saturday, the local hall was hired and the meeting held there. Mr. Burden presided and Mr. Larsen was the speaker.

On Sunday, Oct. 29, Mr. T. A. Fergusson, the present preacher, spoke at both services.

Bro. G. Green has been and still is a loyal follower of his Lord. To him much credit is due for years of faithful service at Bundamba, and the way he has always striven to hold the cause together. He has ever counted it a delight to be used of God in preaching, presiding, reading, playing the organ, teaching in Bible school, as an elder, and as secretary. He is a loyal supporter of all brotherhood activities. Although not really well, he is very regular in his attendance and ever ready to help.—J. O. Methven.

Obituary.

Mrs. M. Binnie.

ON Friday, Oct. 20, at Silkstone, Ipswich, Qld., after a long illness, Mrs. Binnie passed from this life to be with her Lord, at the age of 84 years. In August, 1889, Mr. and Mrs. Binnie arrived from Scotland. They had been members of the church of Christ for many years, and shortly after they arrived in Ipswich became foundation members of the church at Bundamba. Mr. Binnie passed away about eighteen years ago, and Mrs. Binnie later became a foundation member of East Ipswich church, and until forced by illness to her bed was a very regular worshipper. Her loved ones we commend to the care and comfort of the Father, and the ministry of him who came to bind up the broken in heart.—J. O. Methven.

W. Brown.

IN the sudden passing on Oct. 24 of Walter Brown, who for 26 years was treasurer of Moreland church, Vic., the brotherhood has lost one of its sturdy pioneers. Our brother came to Christ 56 years ago, and was then baptised in the Coliban River, near Elphinstone, by Stephen Cheek. He was deeply interested in youth work, and at one stage was superintendent of the Bible school. He was one of the best loved and most highly esteemed leaders of the work at Moreland. Formerly he held fellowship at North Fitzroy and Brunswick. He gave of his best to the church. In the family circle he radiated a beautiful influence. He was laid to rest at Fawcner Cemetery, where a great company of his friends met to pay their last tribute. The message at the grave was given by Thos. Hagger. We were all comforted by the sure and certain hope. The brotherhood extends loving Christian sympathy to our Sister Mrs. Brown, and to all the members of the family.—W.G.

Mrs. P. Downes.

MRS. PATRICK DOWNES, of South Yarra, Vic., passed away on Oct. 24, after a brief illness. The writer first met our sister at Moreland, whence she had come to reside from Yarrowonga district. The Hinrichsen-Prait mission at Yarrowonga had gained her attention and deeply influenced her, with the result that she was baptised and received into the fellowship of Moreland church. We were much impressed by her buoyant Christian spirit, and by her loyalty to the Lord and his church. She maintained her interest in the work wherever she moved, and was a liberal supporter of all the

missionary activities of the brotherhood. We extend our sincere Christian sympathy to the members of the bereaved family. She gave herself to the Lord, and he has claimed her. Our separation is only "till he come."—W.G.

John William Franklyn.

AFTER some time of sickness Bro. J. W. Franklyn quigly received his home call at Perth Public Hospital. Our brother was 71 years of age. He was born in England, and was received into fellowship of the Maylands, W.A., church, by letter from Subiaco on Jan. 10, 1926. Since then he has worshipped with Bayswater Baptist Church and Inglewood Church of Christ, eventually returning to Maylands. Bro. Franklyn took an active part in the work of the church, having been a member of the disconate, and capable in speaking, presiding and teaching; always faithful and conscientious in his work and worship until his gradually failing health prevented him.—R.H.

Mrs. E. Martin, sen.

MRS. MARTIN, of Ipswich, Qld., passed away on Oct. 27 at the age of 80 years. Our late sister made her confession during the Hinrichsen-Brooker mission held in Ipswich in June, 1923. For many years she has been in isolation at Esk. Her grandson was the first person to make a confession in East Ipswich church. She has been a very faithful follower of her Lord, and until recently enjoyed excellent health. To her loved ones we extend our sincere sympathy, and commend her to the care of our heavenly Father.—J. O. Methven.

Mrs. Mary McKinlay.

ON Tuesday evening, Oct. 17, Sister McKinlay passed away peacefully at the age of 74 years. When quite a young woman Sister McKinlay came from Portludlow, Ireland, to Townsville. In her young days she gave her life to Christ in revival meetings conducted by Moody and Sankey. After living some time at the Kirk Diggings, our sister came to Charters Towers, and was baptised by the late William Coward at the church in York-st. in 1906. Her husband predeceased her just twelve months ago. Although not rich in this world's goods, our sister left the sum of ten pounds for the local church. The writer conducted the service in the chapel and at the graveside.—W.G.

(Other obituary notices on page 718.)

ADDRESSES.

H. R. Taylor, B.A. (H.M. organising secretary, S.A.).—23 Robert-st., North Unley. Tel. U 6801.
L. Johnston (preacher St. Kilda church, Vic.).—23 Godfrey-ave., E. St. Kilda, S.2.
A. Rice (secretary Surrey Hills church, Vic.).—13 Wingan-ave., Camberwell, E.6. Phone, WF 4283.

"Over-production, high-pressure salesmanship, screaming advertising, instalment-plan buying and selling—these and numerous other schemes for marketing wares by the employment of economic coercion have their counterpart," says "Zion's Herald" (Boston), "in not a few modern efforts to bring in the kingdom of God, which Jesus wisely pointed out 'cometh not with observation.' In order to gain adherents many a church has been turned into a glorified Rotary Club and its pastor into a grinning hand-shaker. For gospel sermons, ethical essays and discussions of current events have been substituted. . . . We are not obliged to make a 'sales record' by the end of this year or the end of next year, but to preach the gospel, do the will of God, and be found faithful to Christ and to our fellow men. Gideon's band was a small affair. The Master had only twelve disciples. Back to first principles! Cease this foolish attempt to 'sell' Christianity."

Tasmanian News-letter.

W. S. Lowe.

Closer Temperance Co-operation.

TASMANIA'S division of population into three well-separated groups makes combined activity in many matters, temperance among them, very difficult. There has recently been a move to overcome this disability, culminating in a meeting at Campbelltown of representatives of the chief temperance organisations in the State. As a result a skeleton State organisation has been created which will be able to speak for the temperance opinion of the whole State. The cause of temperance has been strongly represented in the south, and there now appears to be a much-needed revival of activity in the north.

Sunday Military Parades.

The militiamen camped on the outskirts of Launceston, numbering some 900, have paraded through the main city streets on recent Sunday mornings, timing their parade so that the home-going church people may have "the opportunity of seeing the men in full uniform." There has been little appreciation of this "gesture" but much strong protest at this use of both Sunday and the church. Protests have so far been ignored.

"Psychology and the Churches."

Quoting Jung's recent book, "Modern Man in Search of a Soul," the "Examiner" (Launceston) in a recent leader reproached the churches with a failure to use the discoveries of the psychologist. The article betrayed a leaning towards the attitude which sees in the conclusions of psychology a substitute for religion. Mr. A. R. Gardner, Paterson-st. Methodist minister, who may always be trusted to say the apt word on such occasions, administered a sharp rebuke from his pulpit, claiming for the average minister a reasonable grasp of the essential conclusions of psychology, though its extremist speculations are rejected.

More Old Churches.

With the passing of a century of service for many churches, Tasmania is demonstrating its claims to be historic! One church building (at Port Arthur) is claimed as "Australia's only genuine ruin." At Windermere, on the Tamar, a very interesting little building (St. Matthias' Anglican) has just been re-opened after renovation at a cost of £500. The building was first used for worship in 1843, the early congregations coming from a widespread area, including several boatloads from the opposite river bank. This continued for many years. Most of the original fittings, and even the carpet in the minute sanctuary, are still in use. The building has been renovated through generous public subscriptions, and was re-opened by the bishop.

Jottings.

The Congregational and Baptist Unions of Tasmania and the Methodist Assembly have just concluded their annual gatherings. Mr. R. W. Dobbins was inducted as Baptist President for the year. The Methodists set up a commission to report on their work in the State and declared uncompromisingly in favor of dry canteens for military camps. The northern branch of the Tasmanian Council of Religious Education is arranging a Sunday school workers' conference under the leadership of the national secretary, Mr. R. Mathias, M.A., chaplain of Wesley College, Melbourne, and formerly a tutor at Westhill, Selly Oak Colleges, England. West Hobart church reports encouraging results and increased attendances from the first few months of the ministry of Bro. G. O. Tenise. The Devonport church is

being assisted by fortnightly visits from Launceston brethren who conduct the Sunday services.

Federal Conference.

MANY difficulties have been in the way of the selection of suitable dates for the holding of the next Federal Conference. South Australia holds its conference towards the end of September. The National C.E. Convention, we understand, is planned to be held in Adelaide from Oct. 3. We think it not possible to place the Federal Conference between these dates. We have decided to hold the conference after the C.E. Convention—should it be held on the dates named. The Federal Conference will be held in Perth commencing Wednesday, October 16, 1940.

Trains arrive Perth Mondays, Wednesdays and Saturdays. The Australian brotherhood will be kept informed from time to time of the plans that are being made. Perth will be at its best at that time of the year, and the W.A. brethren will be ready with a great welcome.—Roy Raymond, secretary.

IN MEMORIAM.

WHELAN.—Treasured memories of my dear husband Joseph, whose life was spent in the service of God. Called home Nov. 9, 1938.

"Heaven and earth may fade and flee,
First-born light in gloom decline;
But, while God and I shall be,
I am his and he is mine."
Rom. 8: 38, 39.

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NOVEMBER 19, 26 and 29.—Ringwood Bible school anniversary. Nov. 19, 3 p.m., speaker, Mr. C. J. Robinson; 7 p.m., Mr. C. G. Taylor. Nov. 26, 3 p.m., Mr. A. A. Hughes; 7 p.m., Mr. S. H. Mudge. Nov. 29, Wednesday, combined concert of Box Hill and Ringwood schools. Prize-giving, special singing by scholars.

SWANSTON ST., MELBOURNE.

SEVENTY-FOURTH HOME-COMING, NOVEMBER 12.

11 a.m., Service Broadcast through Station 3AR.
3 p.m., Public Meeting. Speaker, Maurice Blackburn, Esq., M.H.R.
7 p.m., Preacher, Andrew A. Hughes.

Special music at all services, and a session of special music at the close of the evening meeting.

Dinner and tea will be provided in the lecture hall, and a cordial invitation is extended to former members and friends to share this day of fellowship.

CHURCH OF CHRIST, HIGH ST., PRAHRAN.

87TH ANNIVERSARY AND HOME-COMING, SUNDAY, NOVEMBER 19.

11 a.m., Dr. W. H. Hinrichsen.
3 p.m., Mr. Keith A. Jones.
7 p.m., Mr. Frank C. Hunting.

Former members and friends cordially invited to spend the day with the church. Hospitality provided. Greetings appreciated.—Geo. W. Matt, Sec., 14 Loch-ave., E. St. Kilda, S2.

NOVEMBER 23.

ANNUAL DEMONSTRATION OF THE COLLEGE OF THE BIBLE.

LYGON STREET CHAPEL, 8 o'clock.

Inspiring addresses by outgoing students. Jas. E. Webb, President Victorian Conference, will deliver the charge to graduates.

Excellent programme by students.
Everybody welcome.

PARKDALE CHURCH OF CHRIST.

11TH HOMECOMING DAY, SUNDAY, NOV. 24.

10.20 a.m., Y.W. League.
11 a.m., worship. A. L. Gibson.
5 p.m., tea in kinder room.
7 p.m., Gospel service, Cliff G. Taylor.

Invitation to all past members and friends to come home to bright helpful services. Hospitality provided. Come.

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Obituary.

Robert Dunning.

THE church at Mile End, S.A., has been called upon to part with a much beloved aged brother in Christ, Bro. Robert Dunning. Formerly in membership with the Brethren, he was immersed and joined Mile End church during the Hinrichsen mission in May, 1929. He was a great student of the Bible, and was most regular in attendance at the Lord's supper. Latterly, although 80 years of age, he has been bringing Mrs. Dunning in her wheel chair, so that both could be present at the place of worship. He was quiet in disposition, but strong in faith and ready to express himself against encroaching evils. His three daughters—Mrs. Dodge, Mrs. Steward, Mrs. Maraun—and one son, Mr. Harry Dunning, are all in fellowship with us. To these and the sorrowing wife we extend our sympathy, yet rejoicing in the glorious hope.—H.P.M.

Bro. W. Hodgson.

THE church of Gilgandra, N.S.W., experienced a most distressing sorrow at the loss of our beloved preacher, Bro. W. Hodgson, who passed away on Sunday night, Oct. 22. He had undergone a serious operation a few days previously, which according to medical opinion was very satisfactory; but owing to unforeseen weakness of heart he collapsed suddenly. The late Bro. Hodgson was a man of talent, and showed promise of going far in the ministry of God's word. Though only a young man of 32, he had covered much ground in the service of Jesus Christ. In Queensland he labored at Bundaberg and among the aborigines of a mission camp of that State, and also in various towns of N.S.W. He began his ministry at Gilgandra on Sept. 11, 1938. During his short stay he and Sister Hodgson won the esteem of the whole town. He was also an influential member of hospital board. Our beloved brother will be greatly missed by both church and Bible school. Though a constant sufferer and often in pain, he never allowed it to interfere with his intercourse with others. In his quiet and kindly way he was a pillar of strength to those who needed a friend. Prior to the funeral a service was held in the chapel, and loving messages were delivered by Messrs. Ethelbert Davis, of Sydney, and A. R. Burrell and Taylor (Methodist). There was a large and representative gathering at the chapel and afterwards at the graveside. Bro. Davis conducted the burial service. To a sorrowing wife and wee daughter of nineteen months we extend our sincere sympathy, and pray that our Father will keep them in his loving care always.—M. A. Burrell.

Mrs. I. E. Macdonald.

ON Oct. 14 Sister Mrs. Isabella Eliza Macdonald, of the church at Nth. Williamstown, Vic., received the home call. She had been unwell for a few days, but it seemed as though she had almost recovered, when she suddenly became unconscious, and in a few hours she passed to be with her Lord. Sister Macdonald was baptised by Bro. Reg. Enniss nearly thirty years ago. She was the wife of Bro. Roderick Macdonald, an esteemed deacon of the church, and during all these years she has been a faithful and loyal fellow-worker with her husband in the church. She was for more than 25 years a teacher of the Sunday school, and was greatly beloved by the young people. She had a gentle, beautiful disposition, and her home was always open to give hospitality to young and old. She was an earnest worker among the women of the church, and will be greatly missed. She will be fondly remembered by all who knew her, and her memory will be an inspiration to many. She had reached the age of 69 years. Because of the preacher's

illness, Bro. Reg. Enniss conducted the funeral service in the chapel on Tuesday, Oct. 17, and afterward at Williamstown cemetery. There were large gatherings at both places. Bro. Lionel Johnston assisted at the graveside. Our loving sympathy is with her beloved husband and her son James and family. We live in hope of the glad re-union in the Father's home.—Jas. E. Thomas.

Prayer Corner.

Conducted by G. J. Andrews.

"BRETHREN, PRAY FOR US."

ONCE, when a group of persons would have been well-content to have Jesus settle with them, they were shocked to find his breadth of sympathies and the greatness of his mission. "And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4: 42, 43).

Let us thank God for the large-heartedness of Jesus and his progressive passion. Let us pray that through all the churches we may follow and co-operate with him as our brotherhood-creating Lord.

⊖

"WORK DIVINE."

"Lord, when we pray, 'thy kingdom come!' Then fold our hands without a care For souls whom thou hast died to save. We do but mock thee with our prayer.

"Thou couldst have sent an angel band To call thine erring children home; And thus through heavenly ministries On earth thy kingdom might have come.

"But since to human hands like ours Thou hast committed work divine, Shall not our eager hearts make haste To join their feeble powers with thine?"

—Quoted by J. R. Miller.

⊖

"PRAY FOR THE UNTHRILLED!"

Praise the Lord, all ye who hear your Master's voice! (John 10: 27.) Bless his name for the positive programme of the kingdom of God! (Matt. 6: 33; 28: 19, 20). Give thanks for "the food value of doing good" in the service of Jesus (John 4: 34). Pray much that many good but unthrilled persons may come to know the joy and power of complete abandonment to the cause of Christ (Mark 10: 21).

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How to Understand the Bible.

(Continued from page 715.)

a fuller and greater revelation of himself (Heb. 1).

The New Testament consists of 27 books, written by eight or nine penmen, and for varying purposes. Its divisions are even more clearly marked than are those of the Old Testament—biographical, historical, doctrinal, and prophetic.

The biographical portion comprises four books—Matthew, Mark, Luke, and John. They give us word-pictures, from different angles, of the Lord Jesus. They tell us who Jesus was, his teaching and wonderful works, and what he did for our salvation. We go to them, therefore, to learn about the Saviour and his dying love.

The historical portion consists of a single book, Acts of Apostles. It relates how they carried out the Great Commission. It tells us what we have to do to receive the salvation that is in Christ Jesus. In the Gospels we see divine goodness displayed; in Acts human responsibility is emphasised. In the Gospels God is reaching down to man the hands of love and mercy; in Acts man is reaching out to God the hands of faith and obedience.

Then we come to the doctrinal part of the New Testament, consisting of 21 epistles. These are supplementary to the Book of Acts, teaching saved ones how they ought to conduct themselves as such in the church and before the world.

Lastly we arrive at the prophetic section, the Book of Revelation. This foreshadows the struggles of Christianity and the final triumph of the truth; and gives the Christian a bright glimpse of opening heaven.

One might illustrate the foregoing simply by a square patent medicine bottle. On one side is a picture of the discoverer of the remedy; on the next side are the directions for using it; on the third side are rules of life for maintaining the health regained; and on the fourth side are set forth the blessings of health. So in the New Testament—in the Gospels we have a portrait of the great Physician of souls; in Acts directions how to apply the remedy, how to appropriate the great salvation; in the Epistles how the new life is to be maintained and strengthened; and in Revelation somewhat of the blessings accruing in a glorious eternity.

Christ, then, is the great theme of the Bible, the centre and circumference of divine revelation. As regards the Old Testament in "the law" we have Christ in type; in "the prophets" Christ in promise; in "the psalms" Christ in song. As regards the New Testament—in the Gospels we have Christ in person; in Acts Christ in the preached word; in the Epistles Christ in the church, and in the lives of his people; and in Revelation Christ with his church in glory.

What order and harmony and unity are thus evident in the scriptures! And if these very natural divisions in the Bible, and their different characters and purposes, were kept in mind, how much of error and confusion would be avoided!

Let us prize this precious Word of God. When copies of it reached Mangala, in the South Seas, the welcome they received was great. At a prayer-meeting, an aged native in concluding an address, lifted up his Bible before the congregation and said, "My brethren and sisters, this is my resolve—the dust shall never cover my Bible, the moth shall never eat it, the mildew shall never rot it. My light! my joy!" Let that sentiment, and that resolve, be ours also.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you.—1 Pet. 5: 6, 7.

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THANK God for the Bible whose clear, shining
ray
Has lighted our path, and turned night into
day;

Its wonderful treasures have never been told,
More precious than rubies, set round with pure
gold.

Thank God for the Bible! in sickness or
health,

It brings richer comforts than honor or wealth;
Its blessings are boundless, an infinite store;
We may drink at its fountain, and thirst
nevermore.

Thank God for the Bible! sent down from above,
Revealing to mortals God's infinite love;
A fathomless sea with its bright, shining shore,
Where the glorified dwell and are safe evermore.

THOUGHT FOR THE WEEK.

HAVING no errand makes
the way long; having
no work makes the day
weary.

—Selected.

Thank God for the Bible! rich treasures untold
Are laid up in store in its city of gold;
That beautiful home of the saved and the blest,
Where no sorrow can come, where the weary
find rest. —Selected.

NONE of us really finish anything in our
short life. We only begin things and
then leave them for others to take up and
carry on. It is better, therefore, that we
should work as for the longest life, though
our days are but few. Hence it is better we
should not know the time we are to live. It
keeps in our hearts all the while the element
of expectation and hope, for we may live to
reach fourscore. At the same time it holds
upon us perpetually the pressure of urgency
and haste, for any day may be our last.—Dr.
J. R. Miller.

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