

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXIX., No. 42.

THURSDAY, OCTOBER 21, 1926.

Subscription, 9/- per annum; posted, 10/6.

Manifestations of the Spirit.

CONVINCING manifestation of the presence and power of the Holy Spirit is not unnaturally sought by Christian people. We may sympathise with the wish, while not accepting the cogency of much of the evidence presented.

A perusal of the New Testament makes it abundantly clear that the Holy Spirit is promised as the indwelling guest of the child of God. The promise was made on Pentecost to penitent, obedient believers. "Ye shall receive the gift of the Holy Spirit." That this was the Holy Spirit as a gift, and not merely some gift from the Spirit, is made clear by the subsequent narrative of Acts and by the apostolic epistles. Peter, who was given the honor of making the promise on Pentecost, later spoke of "the Holy Spirit, whom God hath given to them that obey him." Paul writes that "because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father," and goes so far as to say that "if any man hath not the Spirit of Christ he is none of his." The same apostle makes it clear that the presence of the Spirit will be manifested in a life of holiness. Compliance with stated commands, possibly in a legalistic spirit, is not sufficient proof of the Spirit's indwelling. There must be the evidence of a Christlike character and holy service. A tree, our Lord declared, is known by its fruits. So Paul writes of "the fruit of the Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." To boast of other manifestations while neglecting these traits would be a sign of great folly. Yet the thing is not impossible. John Wesley concluded that many had mistaken "the voice of their own imagination for the witness of this Spirit of God, while they were doing the works of the devil." May we not confidently say that in the possession of the indwelling Spirit, the very token of our acceptance with God, bring-

ing forth in us the fruit of the Spirit, we have the highest and best of all the gifts?

It is also clear from the New Testament that in the apostolic church many members received special miraculous powers. There are what are called "spiritual gifts," as of prophecy, speaking with tongues, healing, etc., which were bestowed upon many Christians. These gifts must be distinguished from "the gift of the Holy Spirit" of Acts 2: 38, even if it be left an open question whether all who received the Spirit as a gift were also the recipients of one or more of the spiritual gifts. There is difference of opinion amongst believers as to the perpetuity of the gifts. That they were usually mediated by the laying on of apostolic hands seems to us to be implied in the Scriptures. We cannot regard it as proven by explicit Bible promise or statement any more than by the experiences and phenomena of modern days that the gifts of the apostolic church may rightfully be expected or are as a fact being exercised to-day. This summary statement is presented now simply as the expression of a personal view.

Four times in the Gospels we are told that Christ would baptise "with" or "in" the Holy Spirit. The same expression occurs twice in Acts—once in the first chapter in connection with the Lord's promise that the apostles should be so baptised, and once in chapter 11, when Peter associated the coming of the Spirit upon Cornelius and his household with the Pentecostal experience and the Baptist's prophecy. This meagre mention of the baptism in the Spirit in the extant literature of the apostolic age is in striking contrast with the constantly reiterated expressions of those who to-day claim to be recipients of the baptism, and especially of those who claim also the miraculous accompaniments of it. In the only two recorded cases of its occurrence in New Testament times, there were obviously

special reasons for the baptism. It and its miraculous effects were used as the apostles' credentials on the occasion of the first proclamation of Jesus as the exalted Christ; and, in the case of Cornelius, to convince the Jewish Christians that God was willing to receive Gentiles into the church on the same terms with the Jews. The special need does not exist now as it did then. In all communions, it is true, there are good men who look upon the expressions "baptised in the Holy Spirit," "drink of the Spirit," "filled with the Spirit," as equivalent in meaning. Some of our own writers do so treat the subject, though they do not regard the miraculous power as an essential part of the baptism. Still the plain fact remains that there are only two definitely recorded examples in the New Testament, and these have features which are not reproducible.

Proofs of baptism and gifts.

It is both saddening and interesting to note the variety of proofs given of the alleged possession of spiritual gifts or of the baptism in the Spirit. The tokens are about as various as are the doctrinal positions of which the manifestations are supposed to be the authentication. The unsophisticated onlooker is not so credulous as to believe that opposing sects and quite contradictory doctrines can all be equally pleasing to the Spirit or have his seal by manifestations. That onlooker is not likely to be impressed by the easy explanation which one cult will give of another's "gifts." "Oh, these are the devil's counterfeits," is a not uncommon explanation which fails to be convincing. If the alleged gifts do not corroborate the one faith, neither need they do so in another case. Indeed, the manifestations as a whole may have an explanation, which compels us to refer them in any case neither to the devil nor to the Holy Spirit.

The reader of church history knows that frequently physical jerks or convulsions,

shakings and shoutings, rhapsodical and meaningless utterances, have been regarded as evidence of the Spirit's presence and power.

John Augustus Williams describes a revival of 1828 in part thus:

"With prayer and song they began to invoke the baptism of the Holy Ghost and of fire. Soon some strange influence seized the people; convicted sinners fell upon the ground and cried for mercy, while penitents wept in crowds about the altars. The old saw visions, and the young dreamed dreams. Strange voices fell upon their ears; unseen wings rustled around them; and glorious sights, ever and anon, flitted before their eyes." One man said he had a vision of the Saviour in the tree-top. Another one night, meeting "the arch enemy of his soul, as he supposed in a bodily form, fell upon a harmless wight of the neighborhood with desperate courage, and, striking him to the earth with a sudden blow, pounded the imaginary devil to his heart's content."

In the eighteenth century John Wesley's meetings were accompanied by remarkable scenes of physical agitation. Hearers suddenly fell to the ground and were seized with strong convulsions. Some cried out in anguish. The scenes were both remarkable and disorderly. For a time Wesley apparently regarded them as a sign of the Spirit's working. Later the manifestations declined and ceased. He would be a bold man who would suggest that the later conversions were less real than those with the manifestations. The preaching of Ebenezer Erskine in Scotland and Jonathan Edwards in America was accompanied by similar phenomena. Such manifestations when encouraged and referred to in such terms as to suggest the Spirit's presence are found to increase. Without conscious effort, and certainly without thought of deception, the expectant and excited persons respond to the suggestion. When the manifestations owing to increasing extravagance were discouraged, it was found that they declined. A fruitful field of study is the borderland of psychology and religion.

An up-to-date illustration.

In some places at present a certain amount of interest is being aroused in claims made for the possession of Spirit baptism and its manifestations. Special experiences are cited as evidence of the Spirit's influence. In the September 1 issue of "The Australian Evangel," edited by Mr. Kelso R. Glover, is narrated the story of a "vision." The announcement on the same page from which we quote that the "Evangel" is "a monthly paper dedicated to the Bible truths as taught by the Pentecostal Church of Australia," gives additional interest to the following extract and its relation to baptism in the Holy Spirit. Here is the choice narrative as it appeared:—

A VISION OF HEAVEN.

Received with the Baptism at Richmond Temple.

As the power of God rested on this sister, baptising her in the Spirit, she was saying, "Oh, it is lovely. Jesus is lovely. Beautiful. Oh, what a lovely place heaven is." Then she began speaking in tongues and magnifying God.

The vision lasted with her for some time after her baptism was finished. She relates her experience in these words:—

"It is wonderful the lovely sight of heaven. Every thing glittering as with diamonds. I saw beautifully; Jesus standing at the Gate of Heaven, and the angels with their beautiful instruments. I heard the heavenly music. I heard, quite plainly, the angels sing, 'Nearer, My God, to Thee,' and 'At the Cross there is Room.' What a lovely sight! Glory to God. Praise Him."

The sensible reader asks in wonder, How did anyone ever think that it needed Holy Spirit baptism or help to give such a crude and commonplace description of the glories of heaven? Read the sublime descriptions and wonderful imagery of the New Testament, and see how the above childish and futile attempt suffers by comparison. It is a striking fact that those who claim the Spirit's inspiration to-day never give us a single revelation which appears on investigation to be both new and elevating, or lifted to a level approaching that of the inspired utterances of the Bible. We are familiar with the common criticism of spiritualistic phenomena, viz., that the eminent men whose professed utterances are passed on from the other side through the

The only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in; and whether we eat or drink, or whatever we do, to do all in his name and to his glory.—Thomas Hughes.

agency of mediums all seem to have sadly deteriorated in mental power since they left the earth. Really, the objection need not be regarded as a mere quip or jibe. A similar objection could in all good faith be made to the "inspired" poems published by Pentecostians and others, and also to the attesting vision deemed so worthy of publication by "The Australian Evangel." Could not the average twelve-year-old boy or girl give as good a description of heaven?

The visionary sister heard the angels sing. Sing what? "At the Cross There is Room." The earthly hymn-writer thought of metre, and put "At the Cross There's Room," but the "Evangel" evidently does not regard metre or accurate quotation as the angels' strong point. Again, the angels sang "Nearer, my God, to Thee." Now, this is one of the most beautiful of hymns for a human being to sing. But much of it is singularly inappropriate for an angel who never sinned and therefore never was redeemed. That angels may be raised by a cross, that they may be like weary wanderers with heads pillowed on stone, that they have "stony griefs" and are led by "woes" to be nearer to God—all this is groundless and fantastic. In addition it is simply grotesque to think of an angel singing of "angels to beckon me."

Yet the imaginative lady heard the angels sing thus! Do we say she was wilfully in error or practising deception? No, not

at all; she was ignorant and mistaken, that is all. We would not even say that the editor who published such trash was consciously erring or deceiving. But we do say that whoever passes on such experiences as evidence of the Spirit's baptism is at least very much mistaken. The fact is that the lady with the experience has been recently in such an atmosphere that she was influenced thereby. Spirit baptism and supposedly miraculous accompaniments were expected. Hetero-suggestion or auto-suggestion did their work on a prepared and doubtless excited mind, and the lady rose to the occasion! Readers of what investigators from Galton onward have to say about visions and visionaries will not be surprised at the accounts of the experiences of some modern revivals or converts.

Why bother?

An unthinking reader may ask, Why be critical? Is it a serious thing if people are mistaken? Do we not all err? Such an inquirer needs to remember the great difference between the mistakes we have criticised and those of the Christian, literate or illiterate, who with all his errors is at least free from the presumption of charging the Holy Spirit with complicity in the errors. "The Australian Evangel" publishes "a vision of heaven received with the baptism." On the face of it the narrative is absurd and not in harmony with Scripture. Therefore we say that the claim in this case to the Spirit's attestation or help is nullified. We have some "Pentecostal" verses in our possession alleged to be given by inspiration of the Spirit. If the doggerel came from a person making no claim to inspiration, we should simply feel amused at the tyro's attempt at versification. But if a person or group of persons declare that the Holy Spirit was the author of the rubbish, then we say that the whole claim is vitiated. Or again, if a public speaker were to presume to quote Scripture and fail to do so accurately, we should not wonder at the ignorance. But let a man claiming a "gift" do violence to the Scriptures and the claim itself is then rightly challenged. If an ordinary preacher, carried away by a desire to impress with his scholarship airs his Greek and talks repeatedly of the need of the "power," the *δυναμεις* (his mistake for *δυναμεις*), we merely smile at the egotism which overreached itself and revealed his ignorance. But if a Pentecostian preacher, claiming the Spirit's baptism, talk repeatedly of the non-existent *dunamos*, then we do not merely wonder at the display of scholarship, but discount at once his claim to be so led by the Spirit as he professes to be.

In these days of many strange cults and doctrines, the Christian, and especially the one in danger of being upset, should give heed to Paul's advice to put all things to the test and retain the good, or to Peter's admonition: "Steady then, keep cool, and pray" (Moffatt's translation).

The Situation in China.

The portentous happenings in certain towns in the province of Honan in China, have served to draw the attention of the whole Christian world to the position of the missionaries of all nations and denominations, preaching and practising the gospel proclaimed by our Lord Jesus Christ and his apostles. How far the missionaries have suffered in the part of China more particularly affected by the recent mad outbreak of violence and blood lust is not known with any degree of certainty. It seems certain that very considerable damage has been done to missionary establishments, and great personal losses have been sustained by individuals and the lives of many have been jeopardised.

The anti-Christian movement is not merely of recent date. To go back no further than a quarter of a century ago most students of missionary enterprise will recall the effect of the Boxer uprising in 1900. At that time only a few provinces mainly in North China were the scene of bitter attacks upon missions by irresponsible mobs and ignorant country folk bent upon giving rein to passions based upon superstition.

According to the China Mission Year Book of 1925, the anti-Christian sentiment and activity of to-day is a far more formidable proposition. It is pointed out that practically all the large cities of the country are steeped in this spirit of antagonism, and that the fiercest opposition is from the intelligentsia—the educationalists and leaders of thought. Moreover the attack of to-day is inspired by a new spirit of nationalism which moves along the cold lines of scientific inquiry and logical analysis, and finds expression not so much in brute force dealing death and destruction as in propaganda through literature and perverted oratorical appeal.

The fact of the matter is that China is waking up to a full self-consciousness, and is realising and resenting the years of subservience to the will of foreign peoples. So keen are some of the more advanced thinkers on the subject of China's immediate release from the trammels of the past which still bind their great country by one-sided treaties to the Western peoples that they advocate the complete abolition of the Christian church, and as far as China is concerned of Christianity itself.

It is a singular but significant thing that this new-born activity in opposition to Christianity synchronises with those special efforts at propagating the Christian faith represented by missionary conferences and in particular, "The World's Student Christian Federation." The Anti-Christian Federation aims at being the counterpoise to any and every special effort to stimulate Christian enterprise. The curious thing about this attitude of opposition to Christianity is that it is apparently based upon a national sentiment which if the case were ours we would very properly honor and respect. Take for instance the following resolution passed at the fifth annual conference of the Young China Association at Nanking in July 1924: "That we strongly oppose Christian education which destroys the national spirit of our people and carries on a cultural programme in order to undermine Chinese civilisation."

It may be remarked that the outbreak of violence recently reported is not merely a demonstration against Christianity. It is but one of the many signs of the terrible condition of a country which has no proper government, and in which internecine war is now almost chronic. In any outbreak or turmoil the most vulnerable spot always attracts the attention of bandits. To-day these terrible gangs of blood-thirsty ruffians take the fullest advantage of the anti-foreign and anti-Christian sentiment which floods the country. What is the attitude of the Missionary Societies to this

determined attack upon the Christianity preached by Western nations? The answer to this question is given in the fullest and most explicit way in the "Report of a Conference on the Church in China To-day," published in Shanghai last January. A careful reading of that report discloses that the vast majority of European, American and Australian missionaries as well as the bulk of native ministers and Christians, are in favor of the atropation and abandonment of extra-territoriality—that is the system whereby other nations secure for their people living in China the privilege of living under their own laws rather than under the laws under which the Chinese are governed.

The missionaries believe that the cause of God would be furthered rather than hindered were Christianity put upon its merits without its agents living directly under the political protection of their home governments. They

realise that the national sentiment of China is a genuine outcome of the new spirit which is struggling to find expression. The missionaries believe that notwithstanding the risks and dangers involved in the abolition of extra-territoriality the kingdom of God will win its way, in spite of opposition. They may have to suffer for what they believe, but they are convinced that privileges which in the last analysis were won by the sword, must be set aside, that the Christian message ought not to be dependent on the support of temporal power. Their conclusion is as right as it is heroic.—"Australian Christian World."

The most precious words in the world are the words of Jesus. If a new manuscript should be discovered containing sayings which could be proved to be the words of Christ, its value would be beyond measurement in gold. If the words of Jesus are so valuable, let us store them in our minds, our hearts, our lives—and do them.—J. R. Miller.

The Christian.

The subject of the South Australian Conference sermon delivered in the Adelaide Town Hall on October 3 by Mr. A. E. Forbes was "The Christian." The Conference President, Mr. J. E. Webb, presided over a large gathering, and Mr. Forbes is reported to have spoken as follows:—

"The Christian" is the universal designation of a type that has moved down through the world's history, for the last two thousand years, claiming pre-eminently to be the torch-bearer of divine light and truth, and the custodian of a divine revelation; in the world, not of it, but moving through the tide of its affairs, spreading on every hand the teaching and principles of Jesus.

Might I define the Christian as the spirit of the all-conquering Christ, in the souls of men, marching down the centuries to meet the need of every successive generation. "I live," he cries, "yet not I, but Christ liveth in me."

He is the living link with the most sublime fact in all history, namely that Jesus Christ, the Son of God, came into the world; that God, the Eternal Reality, behind all things, visible and invisible, stood revealed in human form. In Christ God was uttered forth in language, warm, loving and understandable.

The honor that the name confers.

Names designate relationships. The Christian is Christ's one, one who has put on Christ, and all for which Christ stood. He has clothed himself with a name which is above every name, a name which stands for the highest, noblest and grandest conception of life, character and conduct. For Jesus was the embodiment of the divine ideal; and united to him, the Christian is to each succeeding generation of the race the representative of the divine ideal.

Let this fact grip your soul, and you will understand why Paul so frequently counted not his life dear, but suffered even unto death rather than deny that name.

This is what the Lord required. If a man believes Jesus to be the Son of God, then he must fearlessly line up beside him and confess him to be the Christ. This was, is and always will be vital to the Christian. Because, as one has well said: Christianity is a symmetrical system of truth, with a common centre, namely the divine Sonship or the Deity of Christ. Destroy that and the whole system flies to pieces. If he be not the Son of God, then the Christian has no all-sufficient Saviour, and is still in his

sins. We have a glorious heritage, a noble name. Let us have a great courage.

The obligation the name imposes.

Let us get a closer look at the Christian and his Lord as they stand together. Jesus is speaking: "All authority is given unto me, in heaven and earth." Here is a claim of absolute authority. Jesus shares the throne of empire with none. In the simplest language, Jesus makes the sublimest of claims: "All authority in heaven and earth." It admits of no limitation, it sweeps the whole field of men's activities and beyond, embracing the whole creation of God. He is supreme; all is under his authority. The Christian, then, is one who acknowledges the sovereignty and supremacy of Jesus Christ. That places on him the obligation of unwavering loyalty, unflinching faith and unquestioning obedience. The dominant note in the Christian's life and message is "Christ is King." It is for Christ to command and the Christian to obey.

Jesus says "all the world." Jesus thought in world terms. He sweeps out beyond all geographical and racial boundaries. Evangelise the whole world. Preach the gospel, baptise, teach.

The challenge of the name.

The Christian is the representative of the divine ideal. He stands for the supremacy of the spiritual, acknowledges the sovereignty of Christ, proclaims salvation through faith in and obedience to a crucified and risen Lord, manifests by a transformed life the reality of the message he brings, and does all that may plant Christ's lordship firm on earth and enthroned in the hearts of men, and in passing on flings those behind the challenge to our manhood and womanhood.

In the face of this challenge, note two things: The world's need and a divided Christendom. The world's great need is an authoritative standard of morality. The Christian has this, but divisions in the ranks weaken his power to impose this standard. The world needs a definite statement of truth. Men are tired of speculative theories and uncertain utterances. They want something that rings with sincerity and conviction. The Christian revelation supplies this, but here again denominational differences confuse the issue and leave men perplexed.

Men are largely running after false ideals and being actuated by wrong motives. There is an urgent need of directing his line of vision towards the Christian ideal—Christ.

Religious Notes and News.

AGRICULTURE AND RELIGION.

"By the improvement of seeds, the combating of plant diseases and pests and the introduction of better methods and machinery, the friends of China," writes W. R. Warren in "The World Call," "are bringing her more than increased prosperity. To double the yield of corn and cotton, wheat and silk, is a service in itself that deserves all praise, but the processes by which it is done free the minds of the people from many of their old superstitions and fears, and prepare them for learning moral and spiritual lessons. To find, for instance, that smut in their grain fields is not sown from the air by the wandering spirits of persons who have died childless is to enter into an entirely new world.

All through the rural districts—and China is distinctly an agricultural country—there are earth god shrines, little temples four to six feet square and six or eight feet high, built of brick or stone or earth and roofed with tiles. Through the opening on one side can be seen two images, the earth god and his wife. These the farmers worship with prostrations and burnt offerings, to ward off drought and flood and destructive insects."

GIPSY SMITH CAMPAIGN.

The Central Executive of the Central Executive of the Gipsy Smith Commonwealth Campaign has held its final meeting and issued its report. Mr. W. Gordon Sprigg, who has acted as campaign director throughout the whole Commonwealth for the past 18 months, stated that every department of the movement had been crowned with success. The nationwide reports showed that multitudes had been added to the church, whilst many thousands had re-dedicated their lives to the service of God. Mr. Sprigg remarked that before leaving Australia, Gipsy Smith had expressed himself as delighted and greatly cheered with the results of his work in this country, where he had found the audiences at all his meetings readily responsive and deeply concerned in relation to the higher things in life. He hoped to have the joy, at some future date, of again visiting this land.

The following figures relate to the Victorian campaign.

The Hon. Treasurer, Mr. W. G. Balfour, submitted the financial report for Victoria, which also included certain inter-state and New Zealand items. This showed the total receipts by Executive from all sources to be £4,017/9/3, and expenditure £3,623/8/9. Amongst the items of expenditure were Mission Party Overseas Transportation, £803/16/3; travelling expenses, Commonwealth and State, £257; Hymnal account, Epworth Press, London, £549; Rents, £357/5/9; Office Administration, £544/18/8. After all obligations had been met there was a credit balance in hand of £394, which in accordance with the decision of the committee was to be distributed as follows:—The Victorian Council of Churches, special trust account for overseas invitations to visiting preachers, £200; the Victorian Council of Churches, for the development of the general programme, £100; the Melbourne City Mission, £50; the Scripture Instruction League, £22; the Victorian Evangelisation Society, £22.

A supplementary statement sets forth the amount of the Melbourne financial gifts to the members of the Gipsy Smith party as follows: Special thankofferings and receipts from "Life Gipsy" ticket sales, £813; Amount handed to Gipsy Smith and Mr. and Mrs. Edwin Young, £813.

The report states that the number of decision cards signed in the Melbourne mission totalled 15,004; 6,341 were "conversion cards," and 8,663 "dedication cards." The denominational re-

turns were:—Anglican Church, 1,396 conversions, 1,055 dedications; Presbyterian Church, 1,176 and 1,050; Methodist Church, 1,736 and 3,378; Baptist Church, 508 and 989; Congregational Church, 233 and 193; Church of Christ, 270 and 551; Salvation Army, 222 and 361; various sects, 770 and 1,073; Roman Catholic, 30 and 13. It would be interesting and helpful to hear from the churches how many of those signing "conversion cards" have since been admitted to membership.

CENSORSHIP OF FILMS.

Some months ago a deputation representing the churches and various political and philanthropic institutions waited on the Victorian Chief Secretary to advocate that the Film Censorship Bill should be passed. In further support of the bill, now before the House, a copy of the following letter has been forwarded through the Council of Churches to each member of the Legislative Assembly:—

"In common with many others we are deeply concerned about the growing generation, and are anxious not only that its members should receive education in the highest moral principles, but that those influences which produce a 'slackening of moral fibre' should as far as practicable be restrained and prevented from making their impact upon them.

"Leaders in the religious world, statesmen, magistrates, editors of great newspapers, as well as those whose work lies among delinquent children, attribute much of the moral decline manifest in many young people to the influence of pictures which convey false ideas of life, portrays its ugliest features, present wrongdoing as a high adventure, and which fall be-

low the common standards of morality and decency.

"Picture exhibitions are attended by approximately 100,000,000 people annually in the Commonwealth, and it is commonly recognised that they constitute one of the most potent factors in the education for good or ill of our young people. Inevitably this influence reacts upon our national life and determines its character. The matter demands the serious attention of all who are concerned in the care of youth, for the interests of childhood and of youth are the interests of the nation.

"Some months ago, through an influential deputation representative of religious, philanthropic, and political movements, the mind of our churches in regard to this matter was definitely expressed. With satisfaction we have noted that the Film Censorship Bill providing for the exclusion of children from exhibitions deemed unsuitable; for the control of Australian productions; and for wider powers in regard to advertising matter relating to films has passed the Legislative Council with almost complete unanimity.

"Regarding the measure as urgent and of national importance we express the hope that every member of the Legislative Assembly will give it his wholehearted support."—(Signed.)

W. D. Jackson, Pres. Council of Churches in Victoria;

Harrington C. Melbourne, Archbishop of Melbourne;

Thomas Brown, Moderator Presbyterian Assembly;

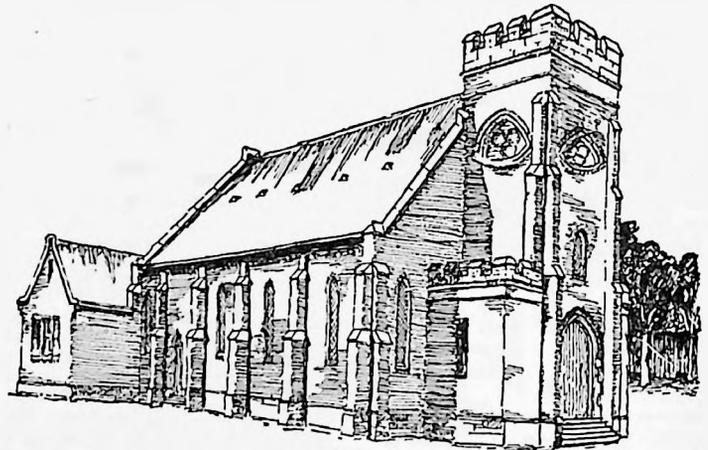
H. A. Overend, Pres. Methodist Church; Horace H. Jeffs, Chairman Baptist Union of Victoria;

Alfred Jones, Chairman Congregational Union;

J. E. Shipway, President of Conference of Churches of Christ;

Hugh E. Whatmore, Commissioner Salvation Army.

New Chapel at Maylands, South Australia.



A contract has been signed, and work begun on the building shown in above sketch at Maylands, South Australia. The design, which is early English, is the work of Bro. C. Jenner, of Maylands church, who generously gave his services as architect, and will assist Bro. G. D. Wright with the supervision. Brick, with blue-stone base, and cement finish, will be the materials used; and the interior will be finished in white sand cement, and woodwork in blackwood and maple. A beautiful white marble and tile baptistery, built into a recess at the

rear of the platform, will be a special feature, and will be always open as a witness to the ordinance. The beautiful leadlight windows were designed by Bro. L. Hudd, stained glass window designer, who is also a member of Maylands church. The contract price is £4,500, without furnishings or fencing. F. Collins has been preacher here for the past ten years. He enjoys the confidence of his brethren, who have just asked him to continue in service for another two years.

Sixteenth Australasian Christian Endeavor Convention.

October 6-13, 1926.

A. G. SAUNDERS, B.A.

In last week's report we spoke of great gatherings. This week there have been two evening meetings, both crowded to the capacity of the hall, which holds 4,500. It is evident, therefore, that the interest grew as the proceedings continued.

An effort was made to reduce applause to a minimum. (This would not be amiss at times in our own Conference meetings.) It was felt that such demonstrations were scarcely in harmony with the deeply spiritual effects aimed at. Nevertheless, the people's enthusiasm and appreciation were often checked only with difficulty. On one occasion the roar of a heavy shower upon the roof was outdone by the applause.

There was plenty of rain and cold during most of the Convention, and consequently an abundance of mud in the unattractive yard about the hall.

It was decided to have the next similar Convention in 1928 at Perth. The present president (Mr. G. F. Dyson) was re-elected to that office. One rather feels that such an office should not be allowed to repeat in this way. Without criticising the present holder of the position, there surely should be available some worthy Endeavor leader for the position. A position of honor like this should be passed on to as many as possible. We sometimes err similarly in our own Conferences.

Mention should be made of a very fine missionary exhibition in a nearby building. Various missionary fields were represented in appropriately-constructed stalls, which, in turn, were stocked with exhibits from the respective countries. Our own responsibility was China. Bro. J. E. Allen, Victorian Foreign Mission Secretary, Miss Baker, Mrs. Pang and Mrs. D. Pittman of the State F.M. Committee arranged the booth and guarded it. In this they were helped greatly by Mrs. Luke, the young ladies of the College of the Bible, and other willing workers. It was pleasing to notice the emphasis placed on missions by the Convention speakers. This is as it should be. Prayer was also made prominent. Four instance "Daily Prayer" and "Daily Bible Reading" made up the decking of the C.E. bridge over the stream of worldliness built by the juniors on Saturday afternoon.

On the Lord's day morning at 7.30, special prayer meetings were held in many churches. After the evening meetings open-air services were held. The writer led such a meeting on the corner of Lygon and Queensberry-sts., Carlton. It was well attended and seemed to win appreciation. Why cannot such meetings be conducted regularly? Our Australian climate lends itself to such work.

And spiritual need simply stalks up and down our streets with not a hand in sight to help. The manner in which the Convention yielded all to the various local churches on the Lord's day is most worthy of appreciation. It would have been easy to organise a great Sunday evening gathering, but it was not done.

Tuesday evening the following motion was carried unanimously:—

"That this Council (the Australasian Council) acknowledges with sincerest gratitude the splendid services rendered by the officers of the Convention, the superintendents and choir, the uniform kindness and courtesy shown, the abundantly generous hospitality given by Victorian hosts and hostesses in taking the delegates to their hearts and homes. We also acknowledge the fine service of the Press,

the Railways Commissioners and the Y.M.C.A."

Bro. W. Gale, as President of C.E. in Victoria, was chairman of the general committee that had arrangements in hand.

The office-bearers chosen for the next two years are as follows: President, Mr. G. F. Dyson (Vic.); secretary, Mr. H. F. Jullien (Vic.); treasurer, Mr. G. H. Nelson (Q.); vice-presidents, Mr. Gray A. Parker (Q.); Mr. H. L. Redman (N.S.W.); Mr. W. Gale (Vic.); Mr. N. V. Hansen (S.A.); Mr. J. E. Stone (W.A.); Mr. E. N. Oldfield (Tas.); Mr. Lionel Fletcher (N.Z.); vice-president World's C.E. Union, Mr. H. Bush (N.S.W.); junior superintendent, Mrs. L. Sowton; young people's superintendent, Mr. R. F. Melville.

At the closing meeting, such of these as were present, together with committee members lined up on the junior bridge for recognition and greeting.

THE QUIET HOUR.

Alone with God for one sweet, solemn hour,
The quiet charm enfolds in peace and power,
And love steals o'er the heart a radiant shower,
Ennobling and enriching by its dower!

Alone with God upon the sunlit height,
When glorious morn dispels the gloom of night,
When the evil fades and all is good and right,
When hearts are strengthened for the coming fight!

Alone with God, oh, blessed hour of prayer,
When men with the dear Maker all may share,
And on him lay the burden of life's care,
Which grows too great for human hearts to bear.

Alone with God, oh, priceless gift so rare,
When comes the heartening to do and dare,
Emboldened by the spirit of true prayer,
That speaks the words of life so pure and fair!

—Louise Hollingsworth Bowman.

Some of our own brethren had a share in the programmes. The writer of these notes addressed the great missionary meeting on Monday night. The striking missionary pageant which preceded the address was arranged by Miss Preston, of Lygon-st., and Miss Parker, of Northcote. A long stream of Endeavorers, dressed (and colored) to represent many strange peoples, trooped into the hall, across the bridge, and took their places in the side galleries. Mr. Dyer, who was the deeply-appreciated choir leader, then sang a verse of "Far, Far Away, In Heathen Darkness Dwelling." And as he sang again and again the chorus, "Who, who will go, salvation's story telling?" other young people passed him by, each receiving at his hand a Bible.

Saturday morning, Oct. 9, a rally and outing was conducted at Mordialloc. About 1,000 delegates went in two special trains. The speaker was Bro. A. L. Haddon, M.A., of Sydney; his subject, "The Will of God in Nature." He said that men from the earliest ages had sought God in Nature, in the tree-tops in the storm or in the thunder. We may find not only his presence, but also the expression of his will in nature. We may see the beauty of God in his works. Nature reveals God as a Being with a purpose, with whom we should co-operate. Another lesson from Nature is that of service. The final message of Nature is that of redemption. The new life of spring tells us of the resurrection, and of the new, transformed life that man, God's greatest creation, lives, and

will live, through the redemptive work of God.

Friday afternoon a triple-group conference was devoted to the "Activities of the Young People's Society." One of these groups was led by Bro. Les. McCallum, M.A., B.D. Bro. McCallum held his group splendidly and made a fine impression. He said himself later, "One could not help feeling that the church is still a real live factor in the world when such a gathering of young people is possible. It cheered our heart and made us feel that if the Lord's people will only hold on in faith the future may yet hold large things for the church of Jesus Christ." Bro. McCallum dealt with "The Associate Member." He declared that the C.E. Society may become self-centred and forget to seek to win others. This was fatal. Active members were those who had definitely decided for Christ; associate members those who were feeling their way toward Christ. The society without associate members surely lacked in initiative and consecrated effort. A valuable discussion ensued. It was agreed that the trend of the age made it difficult to interest young people in spiritual things—but who would wish to live in an age when life was easy? It is for us to show young people that we have something that is really worth while.

At Fern Tree Gully, on Wednesday, 13th inst., the day following the close of the actual Convention, Bro. J. E. Thomas addressed a crowd of picnickers on "The Message of the Hills," using as his text Psalm 121: 1, 2: "I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the Lord." The hills tell of the power of God. The hills remind us of the protection God gives to his children. As the mountains are round about Jerusalem so God is round about his people and delivers them. The hills are constant and everlasting. Much more so is God. The greatest message of the hills is the call to communion. Look up. Lift up your hearts.

Saturday night Mr. S. Varcoe Coeks (N.S.W.) spoke on "The Will of God in Personal Confession," basing his address on 2 Chron. 26: 1-16, and using as a text Eph. 4: 25, "We are members one of another." Lax morality is imperilling the future of Australia. "I will not speak against dancing, pictures, etc. I will not do it, because if you are Christ's you will not want them. When the church comes to its own, the parliament will come to the church. Don't be a pessimist in our day. Be an optimist and don't have a 'misty-optic.' The right is on our side, and God is on the side of the right."

The crowning and closing meeting, amongst other interesting items included "The Consecration Address" by Mr. Donald McNeill, Melbourne. It was a great and fitting closing word. At times Mr. McNeill reached a high level. He began with the question: After the Convention, What? If there is nothing definite as a result, the Convention must be marked down as a failure. Is your conception of God's will right? God's will for us is the best will for us. We must correct our views of the will of God. The will of God as revealed in the life of Jesus Christ was the enrichment of life in every part of it. For many who pray, "Thy will be done," it means "Thy will be borne." Thus, the will of God is associated with the pain and peril of life instead of being associated with the high privilege of doing God's task for us. Go to the brother who is succeeding and tell him, "Brother, this is the will of God." Life conformed to the will of God is life conformed to the likeness of Jesus Christ. There is no such thing as sacrifice in the service of God. There is enrichment of personality. It is all gain. Should a surrendered life to God's will be abnormal? We belong to God. He has sovereign rights over our lives. What a calamity it would be if this Convention merely terminated with some information as to how to run our societies, and with an appeal to our emotions, and without the consecration of our lives to the divine will!

The Home Circle.

Conducted by J. C. F. PITTMAN

The Family Altar.

— J. C. F. P. —

JESUS, MY LORD.

Jesus my Lord is a wall about me.
Dwelling in him I can dwell secure;
Nothing can harm me, for naught can reach me
Save what he willeth that I endure.

Jesus my Lord is my shield and buckler,
Unto all evil the way is barred;
Nothing can harm me, for naught can touch me
Save what he willeth shall cross his guard.

Jesus my Lord is my lofty tower,
Where he hath set me in peace on high;
Nothing can harm me, for naught can find me
Save what he willeth shall pass him by.

—Annie Johnson Flint.

THE FLOWERING WEED.

Near where I live there is a little wood. It is an ideal place for meditation. I have seen it in the silence of winter, when it is cold and stern; in spring, when it vibrates with renewed life; in summer when the golden sun shines down through the thick foliage; and now when the leaves rustle down to mother earth, and make a russet and brown carpet underfoot.

There is a fallen log in the wood, a natural seat for those who like to rest awhile. While meditating there, a little child came to me.

"Is this a weed?" asked the toddler. "Yes," I replied, "that is a weed."

But the child was not satisfied. "But it can't be a weed," she said, "for look, it has flowers upon it." It was true. Upon the weed were delicate little azure blossoms, perfect in their fragile, tiny beauty. It needed the eye of the child to point out that even the weed had flowers, and this most despised subject in the great world of botany had its lovely ornament.

I began to examine the weed I had despised. The little flowers were seven in number, and I found upon examination that each stalk always bears this number. Seven, in the Hebrew mysticism, was the perfect number. And in each minute bloom were found seven points making one blue star. In the centre was the microscopical receptacle wherein, in due course, would be found the pollen. What miracle of perfection is manifested in one weed! I thought of the ancient caution: "Call nothing common . . . or unclean."

Looking round the Garden of Life, do we not sometimes hastily write down some of our fellow-creatures as weeds—the failures, the weak, the depraved, the hopeless of our community. But stay! Let us look at them again. Are we sure that our weeds have no flowers. I once heard a discussion between two pillars of a certain village chapel concerning a weaker brother who had fallen from grace. "He is beyond the pale," said the first elder. "Utterly hopeless," emphasised the second. The little child of the first speaker looked up and said, "Mr. Blank"—naming the backslider—"always smiles at me when I see him." Yes, while perhaps the ultra-righteous are thinking much of their high standing in the City of Morality, the "weed" has a smile for the little one and a cheery word. A flower upon the weed!

You may say, "Yes, but So-and-so is hopeless. An absolute wrong 'un." It may seem so. But I am going to believe that the Great Gardener who tends the plants in Life's fields sees not only the stately blooms, the rich fruit, and the pleasant shrubs, but also the humble weeds, and that he can see buds and beauties invisible to our finite eyes.

A weed—but a weed with flowers.—Robert Power, in "The Christian Advocate."

THE LOST SPECTACLES.

"A country preacher, visiting his flock,
At old Rebecca's cottage gave a knock.
'Good morning, dame, I mean not any libel,
But in your dwelling have you got a Bible?'
'A Bible, sir!' exclaimed she in a rage,
'Do you think I'm turned pagan at my age?'
'Here, Judith, run upstairs for it, my dear;
'Tis in the drawer, be quick and bring it here.'
The girl returned with Bible in a minute,
Not dreaming for a moment what was in it.
When, lo! on opening it at the parlor door,
Down fell her spectacles upon the floor.
Amazed, she stared, and was for a moment
dumb.
At length she said: 'Oh, sir, I'm glad you've
come,
'Tis six years since these spectacles I've lost,
And I have missed them to my poor eyes' cost.'
At length the glasses to her nose she raised,
And closed the Bible, saying, 'God be
praised!'"

Don't hunt after trouble, but look for success,
You'll find what you look for; don't look for
distress.

If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the
way.

DON'TS FOR CHURCH MEMBERS.

Don't stay away because it rains; that would
not keep you away from business.

Don't stay away because there are hypocrites
in the church; they are in the world, too. The
church does not make them hypocrites.

Don't stay away unless you have a reason
(reasons exist, excuses are made) you could
give to God if summoned into his presence.

FORGET IT.

If you see a fall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to be mournfully
bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
in the dark, and whose showing, whose sudden
display

Would cause grief and sorrow and life-long
dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way
annoy,

Or lightness of heart and good spirit destroy,
It's a pretty good plan to forget it.

—Selected.

"Is it true, doctor, that eating fish invigorates
the brain?" asked the patient. "I won't go so
far as to say that," replied the doctor, "but
catching fish undoubtedly stimulates the
imagination."

Grady: "The only girl I ever loved is to be
married on Wednesday."

Hall: My sympathy, old man.

"Oh, but she's going to marry me!"

"My sincere sympathy!"

Editor: "Why, my dear sir, this stuff isn't
poetry. It's just an escape of gas."

Young Poet: "Ah, something wrong with the
meter."

Monday.

But there arose false prophets also among
the people, as among you also there shall be
false teachers, who shall privily bring in de-
structive heresies, denying even the Master that
bought them, bringing upon themselves swift
destruction.—2 Pet. 2: 1.

Reading—2 Pet. 2.

Tuesday.

We look for new heavens and a new earth,
wherein dwelleth righteousness.—2 Pet. 3: 12.

The last entry in Henry Martyn's "Journal"
refers to this verse. "No horses being to be
had," he wrote on Oct. 6, 1812, at Tocot, "I had
an unexpected repose. I sat in the orchard,
and thought, with sweet comfort and peace, of
my God; in solitude my company, my friend,
and my comforter. Oh: when shall time, give
place to eternity? When shall appear that
new heaven and new earth, wherein dwelleth
righteousness? There, there shall in nowise
enter in anything that defileth; none of that
wickedness which has made men worse than
wild beasts—none of those corruptions which
add still more to the miseries of mortality, shall
be seen or heard of any more."

Reading—2 Pet. 3.

Wednesday.

In the beginning was the Word, and the Word
was with God, and the Word was God.—John 1: 1.

Canon Ainger wrote—"There is no point I
feel stronger on than the divinity of Christ, being
convinced that with it, Christianity must
live or perish. If the Saviour of men were
not identical with their Creator, I see no help
in the Cross for the suffering millions of the
world."

Reading—John 1: 1-28.

Thursday.

Behold, the Lamb of God, that taketh away
the sin of the world.—John 1: 29.

"His only righteousness I show,

His saving truth proclaim,

'Tis all my business here below

To cry, Behold the Lamb."

Reading—John 1: 1, 29-51.

Friday.

And Jesus also was hidden . . . to the
marriage.—John 2: 2.

Treating the miracle of Cana as a parable of
life, a preacher said: "Let us each ask our own
heart, Is my life a festival? Oh, how dark
and empty it is until the King of joy comes
in! God has done his part in full, and the
wedding-board is richly spread. Heart, why
canst thou not then rejoice with thy brothers,
the holy angels? The reason lies in ourselves.
We carry a sting in our heart . . . the sting
of sin. . . . But our text tells us who is
the true joy-bringer. Life is no festival until
the Saviour appears."

Reading—John 2.

Saturday.

Ye must be born again.—John 3: 7.

In "The Holy War," Bunyan wrote, "Now when
the captains saw the answer of the great ones,
and that they could not get a hearing from
and that they could not get a hearing from
the old natives of the town, and that Mansoul
was resolved to give the king's army battle,
and they prepared themselves to receive them, and
to try it out by the power of the arm. And,
first, they made their force more formidable
against Ear-gate; for they knew that, unless
they could penetrate that, no good could be
done upon the town. This done, they put the
rest of their men in their places; after which
they gave out the word, which was, 'Ye must be
born again.'"

Reading—John 3: 1-18.

Sunday.

He that believeth on the Son hath eternal
life; but he that obeyeth not the Son shall not
see life, but the wrath of God abideth on him.

—John 3: 36.

Reading—John 3: 1, 19-36.

Prayer Meeting Topic.

October 27.

CONSIDERING ONE ANOTHER.

(Heb. 10: 23-25.)

F. J. SIVVER, B.A.

"Let us consider one another to provoke unto love and good works." In thinking of any virtue or grace we naturally think of it in reference to Jesus. The grace of considerateness in all its beauty and power is best seen in him.

The first miracle at Cana was in itself a beautiful deed of consideration to save a host as well as his guests from an embarrassing situation, and "He manifested forth his glory." No matter what reasons we assign for the working of his miracles of healing they were primarily the outcome of his deep consideration for the sick and the afflicted.

All of us, no doubt, have at some time or other experienced the helpfulness and the blessedness of a friend's sympathetic thoughtfulness. Perhaps it was in the lonely hour of a great sorrow, or at a time of financial stress, or during a severe illness. Whenever it was the delicate dealing of the friend warmed our heart and acted as a balm to the soul. We saw for ourselves the beauty and the power of Christian considerateness.

Now, comparatively it is easy to be considerate on these special occasions, but the difficulty is to be able to constantly exhibit this grace in the ordinary moments of life. This is precisely what the writer of the epistle to the Hebrews is urging. Life is not easy for any of us. We all need to be frequently stimulated and encouraged to live on the higher levels, else we become careless and indifferent and, in due course, castaways. In every walk of life a timely considerateness has the effect of bringing the best out of people—"love and good works."

Our text would make a splendid motto for every home—"Let us consider one another to provoke unto love and good works." It is empty praise for a man to be hailed as a "jolly good fellow" in outside circles, if within the home he is thoughtless, overbearing, irascible. The closer the intimacy the greater is there need for the exercising of those finer courtesies which are the best safeguard for perpetual peace and the sure guarantee of joyous content.

In church activities quarrels would be much rarer things if this text were acted upon. A kind word or a thoughtful deed often smoothes and soothes an angry impulse. The best and not the worst is brought out by kindly consideration. "One greatly considerate man," says Dr. W. M. Clow, "is a gift of God to a church or congregation. He will turn the acids of a meeting into sweetness. He will give the men and women of angular ways an unconscious education in courtesy, for he will continually lead them all right up to the Cross."

The practical question is, "How are we to learn to exercise this grace?" When we remember the inconsistencies in this regard of such great men as Paul and John and David, it is obvious that true considerateness is not a native endowment. Neither is the grace taught by the rules and conventions of any stratum of society no matter how refined it may be. We learn the secret only at the Cross of Jesus. "Consider him who endured such contradiction of sinners." His answer to all "the contradiction of sinners" was an unflinching considerateness which excused the worst, inspired the weakest, and encouraged and commended the least faithful. Calvary spells Christly consideration, for "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

TOPIC FOR NOVEMBER 3—WITH JESUS IN THE GARDEN.—Luke 22: 39-46.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

"THE BOY AND HIS BIBLE."

George Tease.

"No one department of the church alone can educate its youth." But perhaps the Bible School has the opportunity of contributing most good to that education. The boy is not a puzzle. If he is persistently regarded as one, there will be done with him what is done with most puzzles—nothing. Know the boy and know the Bible and the supposed puzzle of the boy and his Bible will vanish.

The boy needs the Bible.

Boyhood is a period of fuller development of reasoning power. Abstract ideas are more readily received at this age. A critical attitude of mind is evident, acquiescence giving place to challenge. At this stage the boy goes out into the world. He needs the Bible's softening influence to counteract the world's hardening influence. He needs an ennobling influence where most things are ignoble. He needs an inspiration to manhood, where there is a lack of it. The boy's questioning mind needs the certainty of the Bible. Doubts grow out of misguided questioning, which is fanned into a destroying flame by the unbelief of the workshop and office.

The boy loves and respects his Bible.

He is proud of a nicely-bound book. He has it in his mind that it is the best Book in the world. He loves "Oliver Twist," and "The Three Midshipmen," which he approaches with an adventurous thrill, but he approaches the Bible with reverence and respect.

The boy's visible attitude

towards his Bible is either of two kinds. It may be contemptuous. This is not the boy's real attitude; it is artificial, and is often the reflection of the attitude of the home, but by sympathetic handling by the teacher he will soon be true to himself and reveal his true attitude of love and respect. Or the attitude may be one of reticence and shyness. This is largely a matter of temperament. The teacher's kind and sympathetic personal interest in the boy will lead him out and courage will take the place of timidity. If the boy should show signs of thinking the Bible "is a girl's book," be kind and patient with him. Tactfully challenge his manhood on the matter. Tell him that there are men who think as he does, but that they are men whose "manhood" is out-clipped by the manhood of Jesus and the disciples.

Let us consider how the boy's love for the Bible may be increased.

Present the Bible as a Book of heroes.

Remember that boyhood is the age when native tendencies are better controlled without being diminished; when many habits of thought and action are formed and usually formed after a pattern set by some hero, "admiration passing into emulation." Present to him the heroic in Jesus, Joshua, Elijah, Paul, David and Jonathan. Listen! the stereotyped David and Jonathan are dead! The time has come to depart from the insipidly presented friendship of these two men which makes them appear more as sweethearts than heroes. They have a right to be presented in all the virile heroism of the Scripture record.

The Book itself is a hero of persecution.

The boy's heart is readily thrilled with the stories of Latimer and Ridley in England; Savonarola in Florence; Huss in Bohemia; Jerome of Prague. Tell him that the Bible shared these persecutions; that the Book lives, and is heroic in its victory.

The Bible is a Book of nobility.

It has, upon their own confession, ennobled the lives of Dickens, Tennyson, Wilberforce, Clarkson, Abraham Lincoln, James Garfield, and in more modern times Lloyd George publicly acknowledged the ennobling influence of the Word of God.

Boyhood is the best time

for the Bible to do its work. It is the formative period, when habits are formed and ideals implanted. It is the impressionable period when the soul is most responsive. The boy's spiritual life must have one of two experiences, i.e., shrivel up or blossom like the rose. The former is achieved by the parents' and teacher's neglect; the latter by both parent and teacher furnishing a regular supply of food material. Feed the young spiritual life with God's word and the term "the boy and his Bible" will become "the Boy's Bible."

A MUSICAL SUCCESS.

The Adelaide "Mail" contains the following interesting paragraph: "Iris Forbes, who is only 12 years of age, has won four gold medals for violin playing in the Adelaide Band competitions. At 10 years of age she won both gold medals in the under 11 and 13 sections. She won again last year, and last week she brought off the gold medal in the under 16 section. She has also passed her fourth examination in the R.A.M. and R.C.M. (Lond.) with distinction." Iris is the daughter of Bro. A. E. Forbes, evangelist, and is a member of the Croydon Bible School, S.A. We rejoice at her success and offer congratulations.

A HAPPY DAY.

On October 10 the Victorian organiser was present at the Maryborough Bible School anniversary. Maryborough is one of Victoria's fine inland towns. Many years ago the town was dependent upon the mining industry; to-day there is not a mine left working and the district relies upon agriculture and manufacturing interests. Among the recent additions to the industrial life of the town is to be numbered a knitting mill, and tool and butter factories.

For over sixty years there has been a church after the New Testament pattern in Maryborough, and to-day it still plays an important part in the moral and religious life of the community. The recent Bible School anniversary showed that the church is vitally interested in the training of her youth. The morning meeting was well attended, the afternoon meeting more so, while at night it was quite impossible to find room for all those who came. Some fifty were accommodated with seats placed just outside the door, while many were turned away. The singing by the children under the leadership of Bro. W. Combridge was uplifting. Throughout the year the school has progressed steadily, and it was encouraging to officers and teachers to see such large gatherings at the anniversary services. Bro. S. R. Baker is the preacher-superintendent, and Bro. I. Living the secretary of this happy school.

So have I dreamed!—Oh, may the dream be true!—
That praying souls are purged from mortal hue,
And grow as pure as He to whom they pray.

—Hartley Coleridge.

Foreign Missions.

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

The Australian churches that gave over £100 on July 4, 1926.

Victoria.

Gardiner, £218/13/-.
Swanston-st., £184/13/3.

South Australia.

Unley, £187/8/6.
Bordertown-Mundalla, £158/14/-.
Grote-st., £149/18/3.
Maylands, £105/1/1.

New South Wales.

Chatswood, £146/17/6.
Enmore, £138/7/3.
City Temple, £104/13/6.

Western Australia.

Perth, £169/10/9.

The Growth and Advantage of Weekly F.M. Offerings.

The advantage of weekly offering either by duplex or otherwise is shown by the Western Australian churches. Many of the churches gave as much weekly as on July 4.

Bunbury offering, £10/12/6; envelopes, £9/12/2.
Chinese offering, £20; envelopes, £12/17/10.
Claremont offering, £52/1/6; envelopes, £40/17/4.
Premantle offering, £25; envelopes, £18/1/8.
Maylands offering, £31/6/1; envelopes, £23/11/9.
Perth offering, £102/6/6; envelopes, £67/4/1.
Subiaco offering, £46/6/-; envelopes, £32/12/5.

One church gave more through the envelopes than on July 4.

West Subiaco offering, £5/6; envelopes, £5/17/10.

With four exceptions every church gave largely through the envelopes as well as liberally on July 4. West Australia has splendid F.M. leaders, a live committee, but this is true of other States. The reason W.A. gives more per member than any other State is because on the first day of the week she gives to F.M. and does not depend on the yearly giving. West Australia thus gave last year 8/24 per member. If the five other States gave 8/24 per member instead of 5/71 per member their total would be £12,538 instead of £7,868/8/3, a difference of £4,669/11/9, a sum sufficient to build and equip a hospital in India and another hospital in China. Our members in every State are equal in intelligence and consecration and willingness to give to the Lord's work, but the Western Australian members, almost to a man, come to the Lord's day offering with twelve months' weekly giving to supplement his offering on the first Sunday in July.

THE SHANGHAI WORK.

Bro. Cameron expected to go on his vacation shortly after writing his last letter. He sent us a letter from the deacons' committee of Kwenning-rd. church. They have eight members on this committee. Three are secretaries. Bro. Cameron, English; Bro. Sung Tse Chang Chinese secretary; and Mrs. Cheng Chih Chiang (Phoebe) is the lady social secretary. In referring to a letter I had sent to the Shanghai church he says:—

"I read it in a committee meeting, and they all showed their appreciation of your kindness and prayed God to bless our mission and make it prosperous. It is now five years since the committee system was introduced into the Kwenning-rd. church. In view of the growth of the church Mr. Cameron felt that it was impossible to manage all affairs without the co-operation of members. A committee was formed to discuss all important matters. Mr. Cameron's help and maintenance are appreciated by us all. A new preaching-place has recently been opened at Lin Ping-rd., near Kwenning-rd. Preaching has been started there. This is supported by Mr. Cameron and some of his enthusiastic friends

and our mother church in Australia. We are endlessly appreciative for it. May God bless all brothers and sisters.—Sung Tse Chang, secretary for the deacons' committee for Kwenning-rd. Church of Christ."

Bro. Cameron in his letter writes:—"During April Bro. Ning Sae Pao, the evangelist supported by you, preached nightly at the new evangelistic centre, Lin Ping-rd., and found audiences of from 20 to 50 persons according to the weather, etc. On Thursday afternoon in each week he preaches at a new place (independent mission) in the west end of the city to interested meeting of between 20 and 40. This little work is along the same lines as ours, but we do not have any financial liability in connection with it. Mr. Ning also assists in the Sunday School every Sunday morning, and he conducts the Wednesday and Saturday evening meetings at Kwenning-rd.—the former a prayer meeting and the latter a Bible Class. His Sunday afternoons are fully occupied preaching at Kwenning-rd., and at one or two other of the churches as opportunity offers. On Sunday forenoons, while Mr. Ning is at the Sunday School, the old evangelist holds a service at the new hall which meets a need as a goodly number of our families live in that district. You will see, therefore, that this preacher, Bro. Ning, is kept quite busy all the time."

"Last Lord's day at the regular afternoon service we were treated to a rather unusual experience. A man was asked to stand up and show what the Lord had done for him. He had been bent double, and had been earnestly seeking relief from any and every source. Everything, including the temple ceremonies, had failed. At length he came into contact with our people, and Mr. Hu Sing Kwei (senior evangelist) arranged prayer gatherings for him, with the result that he can now stand upright. Naturally, all were rejoiced to hear about it, and to see the man standing there. I have had no opportunity to investigate the matter; and knowing how easy it is for these Eastern people to accept any kind of statements or rumors as facts right off, I am slow to say much about it. I have reported here just what took place at the service. We shall hear more about him later on."

Gandhi is the greatest man in India to-day. He said a few weeks ago, "There are three men of the present age who have made a deep impression on my life: Raychandra by his living contact, Tolstoy by his book 'The Kingdom of Heaven is Within You,' and Ruskin by his 'Unto This Last.' Nobody has made greater impression on me than Raychandra," says Mr. Gandhi. In spite of his reverence for him, however, he says he could not accept him as his Guru (religious teacher). "I am still in search of one," he says in words that are probably the most deeply significant he has ever written. The question forces itself home upon us: Will Gandhi ever find a Guru until he cries out with Paul of Tarsus: "Lord, what wilt Thou have me to do?"

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone. Box Hill 452.

SPECIAL NOTICE.

A meeting of those interested in the starting of a cause at Mont Albert, Vic., will be held at 3 Marlborough-st., Mont Albert, on Tuesday, Oct. 26, at 8 p.m.

BOARD AND RESIDENCE

At the lady students' hostel, 391 Lower Malvern-rd., East Malvern (near Gardiner station), there are a few vacancies for lady boarders. A suitable home in good environment for students, teachers or business young ladies. For particulars call and see the Matron, write or 'phone U8643.

WANTED.

The church at Brighton, Vic., is desirous of hearing from available preachers who would consider an engagement in this field. Correspondence should be addressed to F. J. Sumpton, Sec., 3 Francis-st., North Brighton.

The Church of Christ Bible School at Newmarket would like to hear from another Sunday School with a view to exchanging libraries. We have about 300 books in fair order. Apply to C. Boak, 5 Inverness-ave., Malvern, or J. L. Mudford, 35 Madura-st., Flemington.

COMING EVENTS.

OCTOBER 24 and 25.—Lygon Street Bible School Anniversary. Speaker, 3 p.m., October 24, Mr. J. E. Thomas. Special singing by the scholars under the leadership of Mr. W. Davidson. Oct. 26, Annual Tea Meeting at 6 p.m., Demonstration 8 p.m. All past scholars and others are cordially invited.

OCTOBER 24 and 31.—South Melbourne Sunday School Anniversary Services. Special addresses and singing. All welcome.

OCTOBER 30.—Boronia Sisters' Auxiliary. Sale of Work in Boronia Hall, Opening Ceremony, 3 o'clock, by Mrs. Hayward, President Women's Conference. A cordial welcome for everyone. Come.

OCTOBER 30.—Ormond Church of Christ. Saturday, Oct. 30, afternoon and evening, Sale of Gifts. Mrs. Reg. Clark will open fair at 3 p.m. Support of sister churches greatly appreciated. Please keep this date free.

NOVEMBER 5 (Friday).—Carnegie Ladies' Aid Annual Sale of Work and Gifts. Carnegie Memorial Hall, afternoon and evening. Bro. J. T. Mahony, of Balwyn, will open sale at 3 p.m. Everybody cordially invited.

NOVEMBER 14.—Lord's Day, Church of Christ. Swanston-st., Melbourne, 61st Anniversary and Home-Coming Day. Special Services. Former members and friends cordially invited.

NOVEMBER 25.—Annual Demonstration of the College of the Bible, Lygon-st. Chapel, Thursday evening, Nov. 25, 8 o'clock. All are welcome.

ITS COMING TO NORTH RICHMOND!

What is? Watch this space.

FOR SALE.

Organ (Blender), high back, ten stops, beautiful appearance and tone. Apply A. Smith, 107 Peel-st., Windsor, Vic.

IN MEMORIAM.

HUNTER.—In loving memory of Henry Hunter, my beloved husband, who went home Oct. 19, 1918. My dearest my best past away. So sweet and dear are my thoughts of you.

So close to my heart you dwell;
Almost it seems you are with me still.
By the strength of my love held well,
I will not forget sweet memories of you.
Every hour of the day has its store;
You are part of my life, you are ever with me.
And will be till life shall be o'er.

BRIGHTWELL.—In loving memory of my dear mother, who was called home on Oct. 18, 1925. Some time, some day, our eyes shall see. The face we love in memory. And God will link the broken chain Still closer when we meet again. —Inserted by her loving daughter, Alice Watson, Christchurch, New Zealand.

BICYCLES

Clifton Cycles, all Models, from £10/10/-.
Cash or Easy Terms—40/- deposit, 5/- weekly.

W. THOMPSON,
207 Glenhuntly-rd., Elsternwick.

Here and There.

Friends of the College of the Bible are invited to be present at the students' annual sports' function, on Friday afternoon, Oct. 29.

We had hoped to publish this week a detailed report of the South Australian Conference, but only a small part of the manuscript came to hand.

We are glad to report that Bro. W. C. Craigie, who has been unwell for the past two weeks, is now able to leave his room and is well on the way to recovery.

We rejoice to note that Mr. Davies, C.I.M. missionary in China, who was recently captured by bandits and reported to be held for ransom, has been released.

Bro. H. G. Earle, of the College of the Bible, has accepted a three years' engagement with the church in Christchurch, N.Z., and expects to begin work there in January next.

The following telegram from Western Australia reached us on Wednesday: "Hinrichsen-Brooker tent mission closed Northam Sunday night; magnificent meeting; ten decisions, total fifty-eight; thankoffering over two hundred pounds.—Buckingham."

An appeal has been sent to all our Victorian churches to co-operate with the Social Service Department in advising the secretary of employment available to all classes of persons. Sixty members are waiting. The matter is urgent.

Bro. T. H. Scambler, B.A., has just entered upon his twelfth year of service with the church at Hawthorn, Vic. This church never before had such a time of happy, constructive and successful work as during Bro. Scambler's term. It is rejoicing at present in the extinction of its building debt.

The name of Bro. T. J. Gore is revered by many members of Australasian Churches of Christ. To him the cause in South Australia especially is greatly indebted; but his influence extended far and wide. Many friends will be interested to learn that his daughter, Miss Amy S. Gore, is issuing and has now in the press a memorial volume. This will shortly be published for her by the Austral Publishing Co. The volume will contain interesting biographical and other matter, with appreciations from representative brethren. Doubtless there are many who would wish to purchase copies for themselves or to pass on a souvenir of a brother greatly beloved. It would be of some assistance in determining the number of copies which should be printed if they would order even now either from Miss A. S. Gore, 64 Fairfield-st., Unley, S.A., or from the Austral Co. It is expected that the price of the book will be 2/-; postage, 3d. extra.

The following paragraph is from the report presented to our South Australian Conference last week:—"We note that 718 have been immersed; 313 have been received by letter; 32 referred to membership; and 31 persons who were formerly baptised have been added to the church; total, 1,094. The losses are—By revision of roll, 255; death, 61; and by letter, 311; total, 627. The total membership on July 31, 1926, was 7,803. This marks an increase of 464 members. The cause at Cowandilla has become a separate communion from Mile End. A church was organised at Snowtown, and the Statistical Table indicates that a cause has been started at Torrensvile. Two of these churches have applied for admission into the Union. There are 60 Sunday Schools with an enrolment of 913 teachers and 6,531 scholars. This shows that there has been an increase of 53 teachers and a gain of 227 scholars. Three hundred and sixty scholars

have been added to the church, and there is a total of 1,592 Sunday School scholars who are members of the church. The C.E. Societies number 1,747 Endeavorers in their ranks, whereas there was a total of 1,608 twelve months ago. Property belonging to our people for church and school use, and in some cases including church houses, is computed to be valued at £109,690. There is seating accommodation provided in the various church buildings for 20,535 persons."

Federal Conference.

As we go to press, the thirteenth Federal Conference of Churches of Christ is being held in Perth, Western Australia. We have received from Bro. F. T. Saunders a summary report of proceedings up to Monday evening.

The Conference opened with magnificent welcome meetings. There were 111 Interstate and Indian delegates present. The hospitality of the Western Australian members is pithily described as "abundant." The receptions given on Friday by the W.A. Women's Auxiliary, and on Saturday by the Federal President (Bro. D. M. Wilson) and State Conference President (Bro. Albany Bell) were most successful functions and highly enjoyed.

The welcome arranged by the Kalgoorlie church to the delegates passing through on Thursday last was carried out in its entirety in a pleasing manner. Bro. Hunt met the main body of delegates at the station with programmes, etc. The Mayoral reception in the Town Hall was crowded.

The Perth organisation was complete to the last detail. Thirty automobiles met the delegates at Perth station and conveyed them to the homes of their hosts. The chapel was crowded at the Federal President's reception on Saturday evening. The speeches of Bren. Wilson and Bell were of a high order and a most cordial welcome was given. Beautiful and appropriate musical items by a W.A. quartette were enjoyed by all. Inspiring responses were given by Bren. Escoff (from India), Clothier, Rossell, Duff, Lyall and Langlois.

Perth public and the daily press are giving considerable attention to the proceedings. The Conference badge is as a passport, wearers of it receiving voluntary guidance and assistance.

Visiting preachers occupied the platforms of all our congregations in Perth and suburbs on Sunday. There were numerous decisions for Christ.

Greetings, personal and official were received from U.S.A., South Africa, India, New Zealand and all the Australian States.

It was decided that the next Conference be held in Adelaide, and the following officers and committees were appointed:—

- President, Hon. Wm. Morrow;
- Vice-President, R. Lyall;
- Secretary, Will Ewers;
- Asst. Secretary, Will C. Beiler;
- Treasurer, A. J. Gard.

Acting Executive.—Above officers, together with F. Langlois, J. Harkness, H. M. Tuck, J. E. Webb, J. Thorpe, G. T. Walden.

College Board of Management.—R. Lyall (chairman), C. Hardie (secretary), W. C. Craigie (treasurer), A. W. Connor, R. Gebbie, J. Hare, L. C. McCallum, A. Millis, F. J. Sivyer, J. E. Thomas, and the Principal (ex officio).

Foreign Mission Committee.—Hon. Wm. Morrow (chairman), G. T. Walden (secretary), A. L. Read (treasurer), and Bren. O. V. Mann, J. W. Gosh, J. Fisher and A. J. Gard.

Preachers' Provident Fund Committee.—L. Rossell (chairman), W. H. Hall (secretary), W. E. Day, A. Morris, T. E. Rofe, F. Steer, J. Stimson.

Bible Schools Committee.—The Victorian Bible Schools Committee was appointed to act.

Hymn Book Revision Committee.—R. Lyall, J. A. Wilkie, T. H. Scambler, J. Sharp, R. Gebbie, F. T. Saunders.

The Executive report was adopted with a slight amendment to cover Canberra site, that chosen not being available and a better site being allotted by Capital Commission. Bro. Hagger made a characteristic and eloquent appeal for Canberra work. A collection then taken up amounted to £1,120/19/6 in cash and promises according to Bro. Saunders' telegram, which continues: "Including one five hundred, conditional promise of hundred for every thousand to three thousand, total for Canberra to-day £1,640/7/4."

HOME FOR THE AGED.

Bro. Alex. Waterfield, "Marjean," Hardwicke-st., Deepdene, is anxious to hear from churches in the metropolitan and suburban area with a view to conducting concerts in aid of the above project. A splendid concert party has been organised under Bro. Waterfield's direction, and a most successful beginning was made at Doncaster East. Artists connected with our churches, who are willing to assist are requested to communicate with Bro. Waterfield.

RETIRING ACTING FEDERAL EXECUTIVE.

Back row.—Bren. Ewers, Brooke, Mudge, Ewers and Hibburt.

Front row.—Bren. Berry, Hagger (secretary), Wilson (president), Ingham (assistant secretary) and Bell.

Inset: The late E. M. Evan. (Bro. Stapleton who took Bro. Evans' place on the Executive was absent when the photo. was taken.)



Women's Conference, South Australia.

The twenty-first conference of the sisters in South Australia was held on Friday, Oct. 1, in Grote-st. chapel, Adelaide. There were more than 300 present. Miss C. Norman, the president, was in the chair. The meeting opened with devotional service, led by Mrs. Herbert Taylor. Mrs. Thompson presented greetings and correspondence.

The morning session was devoted largely to the receiving of reports, which are summarised as follows:—

The treasurer's financial statement presented set forth the position of the various funds as follows:—Home Missions: Receipts £193/6/1 (including balance of £78/0/10) from last year; Expenditure: Paid Home Mission Treasurer, £85/7/-; balance in hand, £107/19/1. Foreign Missions: Receipts (including balance from last year, £81/13/8), £247/3/11; Expenditure: Paid Foreign Mission Treasurer, £101; balance, £146/3/11. General Fund: Receipts (including balance of £9/7/11) from last year, £26/2/7; Sundry Expenditure, £18/18/7; balance, £7/4/0. General Conference Luncheon Fund: Receipts (including balance of £7/16/4) from last year, £11/10/3; Expenditure, £1/3/9; balance, £10/6/6. Temperance Fund: Receipts (including balance of £4/3/3 from last year), £8/3/9; Expenditure, £5/0/3; balance, £4/3/5. The sisters are thankful to Messrs. W. L. Johnston and T. E. Yelland, F.A.S., for their kind services as auditors.

The obituary report was presented by Mrs. Blight.

The report of the prayer committee was presented by Mrs. Mosely, who stated that twelve meetings were held at various churches and also six cottage prayer meetings at the homes of sisters, which had been well attended and greatly appreciated.

In the hospital report Mrs. Young stated that visits had been paid to the Magill Home, Sunset Lodge, Home of Incurables, Children's Hospital, Keswick, Myrtle Bank, Bedford Park and Adelaide Hospitals, Cancer Block and Consumptive Home, and sick and aged in their own homes. Total number of visits paid during last year was 788.

Miss Cant read the report of the Doreas department touching the practical work done in connection with the various churches and country societies. Gifts and garments were forwarded to needy cases, also to foreign mission fields.

The literature report, read by Mrs. Sargent, referred to the sending of books and magazines to the Seamen's Mission and other needy places.

Election of Officers.

President, Mrs. A. E. Forbes; vice-president, Mrs. Ross Graham; secretary, Mrs. A. L. Reed; assistant secretary, Mrs. G. Mauger; treasurer, Mrs. E. S. Bond; pianistes: Mesdames W. Hart and R. House.

Superintendents of Committees.—Home Missions, Miss C. Norman; Foreign Missions, Miss B. L. Tonkin; Literature, Mrs. E. Sargent; Obituary, Miss V. V. Thompson; Temperance, Mrs. H. Bartlett; Prayer, Mrs. E. Black; Doreas, Miss Garland; Hospital Visitation, Mrs. M. A. Young; Catering, Mrs. E. S. Bond.

At the afternoon session Mrs. A. E. Forbes extended a hearty welcome to all visitors.

In presenting the Home Mission report Mrs. F. Collins stated that the year had been one of success. Visits had been paid to many churches, and fifty letters were forwarded to churches in the interests of Home Missions. In response £112 was raised, and this amount was presented to Mr. H. J. Horsell, H.M. Organiser, who in accepting the cheque expressed gratitude to Mrs. Collins and her committee for their wonderful fine work.

In her presidential address Miss C. Norman reviewed the growth of the Sisters' Auxiliary

since it was formed in September, 1906. In 1906 the aim of the sisters was to raise £50 for work generally. This year the reports show that between £280 and £290 was raised for all purposes. During the twenty-one years of existence, the sums of £1,622 and £1,117 were handed to the State Home Mission and Foreign Mission departments respectively. Miss Norman stressed the words of Livingstone: "Attempt great things for God; expect great things from God."

The Foreign Missions report was read by Mrs. Messent, who stated that the year did not open well, but a scheme had been adopted to raise funds and bring workers together, the various efforts having proved successful. In February three missionaries, Miss Edna Vawser, Miss Morris and Mr. A. Hughes, left for India; and in August Bro. and Sister Riches were tendered a farewell before their departure for South Africa. At Unley during the year an exhibition was successfully held, goods were displayed from fields of India, China and other foreign countries; the amount received was £57/2/5. The sum of £150 was handed to the Foreign Missions secretary.

Mr. G. T. Walden, M.A., said that while £150 was a fine donation, it must be remembered that this represented only part of the sisters' giving, for they had a large share in the giving of the church, and £1,000 would be nearer the mark. Mrs. Messent had raised a considerable sum by a sale of her own paintings.

Miss L. Redman gave an interesting account of the work among the women of India, pointing out the many evils, the enforced widowhood, lack of education and the sad and deplorable home life of the Hindoo women of India.

Letters extending congratulations and good wishes were received from Mrs. E. W. Pittman, Mrs. D. A. Ewers, Mrs. J. C. F. Pittman, who were foundation members of this auxiliary.

"Two minute talks" proved very interesting. A warm welcome was given to Mrs. Mauger, first president, who was presented with a posy of sweet peas. Miss C. Norman (the retiring president), was also the recipient of a bouquet in honor of having been the first secretary. Vocal solos were given by Mrs. Edquist, and Miss L. Brehman, A.L.C.M.

Reports of sisters' work in the country followed. Also the executive report, which was presented by Miss Grant, and recorded enthusiastic work and satisfactory progress. The new officers were introduced.

A song service conducted by Mr. O. H. Finlayson with great spirit made a fitting prelude to the evening session. Miss C. Norman was in the chair.

The temperance report was submitted by Mrs. Green. In an address on "Local Option" Mr. Ross Graham stated the three resolutions to be decided by the people at the next general elections to be held in April or March of next year. 1. That the number of licenses be reduced. 2.

That the number of licenses be not increased or reduced. 3. That the Licensing Bench may in its discretion increase the number of licenses. He forcefully urged the people to stand loyally behind the great temperance movement and vote for the first clause in the interest of the child, homes and states of our land.

Mr. B. W. Manning delivered an address on "How to Combat the Gambling Spirit of the Times." He submitted three ways, viz., by public utterance, by setting an example, and by the introduction of the Spirit of Jesus Christ into our lives.

The claims of the Protestant Children's Home at Morialta were brought forward, in the absence of Mr. J. A. Paternoster, by Mr. Graham, who urged liberal, practical, and prompt support of an institution in which the Churches of Christ were deeply interested.

Mr. H. J. Horsell expressed appreciation of the good work done by the Sisters' Auxiliary during the year. Miss Tonkin moved a vote of thanks to all who had helped to make the day a success, and also for the use of the Grote-st. church for the meetings. In addition to solos heartily sung by the congregation, vocal solos were given by Mrs. L. V. Matthews, L.A.B., and Mrs. Townley.

Our Book Table.

"THE SOUTHERN CROSS."

The name of Fairlie Thornton is familiar to many readers of religious verse. She is well known through her books—"The Other Side," "Soul Rest," "The Master's Vineyard," etc. Many readers have been cheered by her helpful messages, which are always Christian in spirit and often expressed in arresting manner and pleasing style. From Mr. Wm. Tyas, of George-street, Sydney, we have received a copy of "The Southern Cross, or The World Unseen," a little book of 62 pages containing hymns and poems by Fairlie Thornton. Admirers of the former volumes will be glad to possess this new collection. The following brief poem will illustrate the quality of the author's work:—

IF ONLY.

If only I had said that little word
Which now, alas! can nevermore be heard!
If only I had done that little deed
To help another in his secret need!
If only I had spoken words of cheer
To bring some hope to one no longer here!
If only I had stretched a helping hand!
Alas! I did not see or understand.
If only I could live the days gone by,
And bring some joy to those no longer nigh!
If only I could live my life to-day
That no regrets be mine when pass'd away!

To attempt a difficult task is a moral tonic—
to achieve it, is a radiant joy.—Frederick A. Atkins.

The State Savings Bank of Victoria

THE PEOPLE'S BANK.

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS.

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Small deposit; balance over 24½ years.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:
139-149 ELIZABETH ST., MELBOURNE.

GEO. E. EMERY,
General Manager.

OBITUARY.

CANT.—Miss Mary Cant was received into the Lake-st., Perth, church on confession of faith and baptism on Aug. 21, 1924; she was then in her 76th year. She was characterised by strong fidelity to the Saviour, and by her regular attendance at the means of grace during her brief membership. She passed away in the Perth Hospital on Oct. 1, after a brief illness, and the following day we laid her body to rest in the Karrakatta Cemetery. So far as we have been able to ascertain she has not a relative in Australia, but she was a "daughter of the King," and has gone to dwell with him.—T.H.

TAYLOR.—The church at West Ulverstone has been called upon to part with Bro. Michael Taylor, who received the home-call on Sept. 22, in his 88th year. Born in Cornwall, England, he moved to South Australia with his uncle, the late Philip Santo. His good partner, Mrs. Annie Lyle, only predeceased him by nine months. Bro. and Sister Taylor moved over to Tasmania with their young family and settled at Primrose Park in the early pioneering days. It was there that they gathered a church of the New Testament order in their home to worship the Lord and proclaim the gospel, Bro. Taylor being an elder in the church. The whole of their family, though scattered widely, still holds membership in the churches. Bro. Taylor possessed a keen intellect, sharpened by extensive study. He spent the closing years in quiet restfulness at West Ulverstone. The writer spoke words of sympathy to the loved ones who mourn, both in the home and at the graveside.—W. H. Nightingale.

A PRAYER.

Oh, make good to me thy promise that thou wilt keep him in perfect peace whose mind is stayed on thee. Nothing can take thee by surprise, nothing weary thee. So help me this moment, and always, to put the reins of my life over into thy hands. Let it be no longer I, but Christ that liveth in me. Amen.—Lucy R. Meyer.

Foy & Gibson's

**Specialise in the Manufacture
of CHURCH and
SCHOOL FURNITURE**

Church Seats, Reading Desks, Pul-
pits, School Forms, Dual Desks,
Tables and Presses are our
specialty

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.

LAMP HOSPITAL Motor, Railway,
Household Lamps,
Primus Stoves, Painters' Blow Lamps.
Motor Radiators, Guards, Wind Screens.
Copper-Asbestos Gaskets.

MOTOR RADIATOR MFG. CO. Phone: CENT. 5758
(H. B. Robbins)

LATROBE ST., 1 door from Elizabeth St.

The Best
for all...
Occasions

**GRIFFITHS
TEAS**



VICTORIAN HOME MISSIONS
Annual Appeal—December 5

OFFERING AIM:

BETTER THAN THE BEST
ON RECORD

VICTOR G. COOK
Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Primrose St., Essendon

Architect for New Church of Christ,
Buckley St., Essendon
ESTIMATES & SKETCH PLANS submitted
on Request



Do YOU Need GLASSES?

IF you suffer from Headache, or your eyes tire
easily, you should not delay, but have your
sight examined by a Qualified Optician.

CONSULT

E. WOOD PTY. LTD.
Certified Ophthalmic Opticians

95 ELIZABETH STREET, MELBOURNE
Phone 6778 for an Appointment *

See Back Page for Rates of Small Advs.

News of the Churches.

New Zealand.

There has been much sickness among Invercargill members. Nevertheless Bro. Corlett has had some good meetings and three additions. The Bible Classes have been well attended. The "Wayside Pulpit's" brief weekly message is much appreciated. The members recently took up a mite box offering for the building fund, which realised £50. The Junior Guild held a sale of work, produce, etc., which enabled the young people to give £10 to the building fund and £4/10/- to the South African mission motor-car fund.

Queensland.

There were 53 in Bundaberg Loyal Bible Class on Oct. 3, and 57 on the 10th. 120 in Bible School, and three confessions during the last fortnight. The contract for the new chapel has been let.

The Ball-Cane mission at Kingaroy closed on Monday, Oct. 11, after running for fourteen nights with increasing interest and attendances. The chapel was filled on closing nights. One decision. Thankoffering, £30. Bro. Ball's addresses were far-reaching and impressive. Bro. Cane's song leading was much appreciated.

Toowoomba reports excellent meetings all day on Oct. 3. Baptismal service was splendidly attended. Sisters' Mission Band handed £12 to church treasurer. The sisters are doing a fine work. Mrs. Wendorf visited Mission Band and gave a helpful address. On Oct. 10 Alex. Elliott received right hand of fellowship, encouraging services all day. Harlaxton responding nicely, and has optimistic meetings. Three confessions at morning meeting.

Tasmania.

At Launceston Bro. Will Waterman is now co-teacher with Bro. Noble in the central training class. Mrs. Loharty, Mrs. Johnson and Bro. L. Mitchell, from Victoria, were recent visitors. Bro. Noble on Oct. 6 immersed four sisters, who were received on the 10th. Interest is faithfully maintained at Prospect. Through Bro. H. L. Bawden's departure to Burnie, Bro. H. E. Sulzberger has been added to the diaconate. Prospect, Invermay and Launceston Bible Schools will jointly hold a picnic on Nov. 1. The services of Bro. Chas. Best as agent for "The Australian Christian" are much appreciated.

At gospel service on Sept. 26 West Hobart church was delighted to hear the newly-elected President of the Australasian Band of Hope Union, Bro. F. McClean, of Melbourne. Sisters Mrs. and Miss McClean were present; also Bren. T. Smith and T. C. Dawson, of Melbourne and Geelong respectively. At the close of a stirring sermon on the "Reasonableness of Redemption," a lad from the Bible School confessed Christ. He was baptised by Bro. G. Spaulding on Oct. 10. On Oct. 7 the scholars of the Bible School entertained their teachers at a social gathering. The whole of the arrangements were most successfully carried out by the children acting under the direction of Master Garnet Eaton, who presided and made a most excellent chairman. A varied programme was thoroughly appreciated. Refreshments were handed round. Presentations were made to Miss Eaton, kindergarten teacher and school organist; Mrs. Park, pianist; and Mr. J. Park, superintendent. The school's aim for year 1926-27 is to secure 45 new scholars.

Western Australia.

On Oct. 6 a number of Bassendean young people and some older members had a happy picnic at Boya, in the hills. All meetings were well attended on Oct. 10. Evening service was exceptionally good, Bro. Peacock occupying the platform.

North Perth Bible School anniversary services on Oct. 10 and 11 were an unqualified success. All attendances were bigger than last year, and on Monday night over 400 (including scholars) were in the building. The singing of the children was excellent throughout, and the programme presented at the demonstration was voted one of the best. On Sunday afternoon Bro. Mudge gave an interesting illustrated address, and at night Bro. Ingham spoke on "A Wasted Heritage." This address also was greatly appreciated.

Claremont Sunday School anniversary celebrations passed off successfully. Attendances were fine and the singing excellent. Presentations were made to Bro. Richards, song-leader, and Bro. Pallot, superintendent. Sunday morning attendances continue good; and there have been some improved gospel meetings of late. The church has decided to try to do away with the need for an annual F.M. offering by raising the required amount in weekly instalments. £78 for the year—30/- per week—is the amount aimed at. A piano recently purchased is proving a great help.

There was a very large congregation at Lake-st. chapel on Thursday night, Oct. 7. Bro. D. M. Wilson, Federal Conference President, led the meeting. Bro. S. H. Mudge exhorted on "The Glory of God." Many very earnest prayers were offered for the approaching Conference. On Lord's day morning Bro. Luerast presided and Bro. Hibbert preached to a full chapel on "Tenacity of Purpose." At the men's class in the afternoon Bro. Butler spoke on "Gnats and Camels." This was a fine address. At the gospel service in the evening Bro. Brook, of Subiaco, preached to a fair congregation, his subject being "The Old, Old Story"—a splendid message.

South Australia.

At Nailsworth on evening of Oct. 17 two young men were baptised. Bro. R. Raymond delivered an excellent sermon. Meetings are well attended and great interest is maintained.

Queenstown had a good morning attendance on Oct. 17. Mr. Coin exhorted. Sunday School attendance was good. Mrs. Long, of the A.I.M., gave an interesting address. In the evening the chapel was crowded, when Mr. Brooker preached. One Sunday School boy confessed Christ.

The special mission being conducted by Mr. Kwaan Young Man (evangelist) at the Chinese Mission, Adelaide, is attracting large attendances. On Oct. 17 Mr. Young Man immersed three of his countrymen. Arrangements are being made for a social to be tendered the evangelist on Nov. 2.

Bordertown Women's Mission Band recently held their annual meeting with a good attendance. The preacher gave an address, and the ladies' work of garments for India was exhibited. The C.E. society held a social which was greatly enjoyed. Bro. Cornelius presided over a good gathering. A good programme was rendered by Endeavors.

On Oct. 13 Grote-st. Sunday School held its annual picnic at Burnside. It was very successful. On Oct. 17 Bro. Wiltshire spoke morning and evening on "Christian Stewardship" and "Christian Baptism" respectively. Good evening attendance. Three Chinese disciples were baptised by a Chinese evangelist. On Oct. 12 several young men from Unley visited the young men's club, and a good time was spent.

54 Junior Endeavors were present at Kadina on Oct. 17, Mrs. E. G. Warren being speaker. To a good morning congregation Bro. W. A. Eagle delivered an uplifting address. Splendid school in the afternoon. Bro. E. G. Warren preached at night on "The Ascension of Christ"

—the first of a series from Acts. Another hundred pounds has been paid off the building debt. A special mission is to be held for the deepening of spiritual life.

At Mount Compass Bren. Hugh Jacobs, Len Tease, Albert and Alick Simons have been elected assistant officers. An Endeavor Society has been organised with Bro. J. Roberts as superintendent. The Bible School has gained the £1/1/- prize for the highest percentage of its scholars and teachers over eight years of age sitting for examination. Bro. and Sister Mel. Jacobs are among the delegates to the Federal Conference. Meetings continue good, and a fine feeling prevails.

On Oct. 10 Bro. P. R. Baker commenced his ministry at Norwood, when large attendances gathered to welcome him. In the morning 152 broke bread. To a big evening gathering Bro. Baker spoke on "The Passion for Men." Visitors were present from Milang, Butler and Owen, also Bro. and Sister Andrews, from Enmore. Bro. Baker has installed a question box. On Oct. 17 Bro. Baker spoke to good audiences both morning and night. At night two ladies made the good confession.

The tent mission at Saint Morris continues its success. Tent was crowded on Oct. 10. Bro. Forbes spoke on "How to be Born Again," and made a deep impression. Eight confessions during the week; total, 28. Six converts were received on Oct. 17. At night the tent was comfortably filled. Eight stepped out for Christ after a splendid address from Bro. Forbes. Total confessions to date, 38. Mrs. Forbes has assisted greatly with solos.

Semaphore church has been saddened during the past week through the sudden home-call of Sisters Mrs. J. Reid and Mrs. V. Watson; also Sister Mrs. Burford has suffered bereavement through the death of her aged father. The church extends deepest sympathy. On Oct. 10 Bro. Coin, of Queenstown, gave a much appreciated morning address. Good meetings on 17th; 163 scholars at Bible School. After Bro. Rootes' evening address a young man made the good confession. As a result of a sale of work held by the sisters' guild last Friday the building fund will benefit by about £55.

Balaklava church is preparing for anniversary. On Conference Sunday Bro. W. L. Ewers and Bro. B. W. Manning exchanged pulpits. The visit of Bro. Ewers to Balaklava was much appreciated. At the gospel service one young man decided for Christ. The tennis club held a successful opening day and social evening. The gymnasium clubs are preparing for their annual demonstration. The J.C.E. held a very enjoyable social, when the blues entertained the reds. A competitive rally is being commenced again. House to house visitation in the township has been commenced.

Since last report Hindmarsh meetings have been inspiring. On Oct. 3, Conference Sunday, Bro. E. J. Paternoster spoke to good meetings morning and evening. Three confessed Christ—two young men and one lady. On Oct. 10 three were baptised and received into fellowship. In the evening Bro. Paternoster preached on "Conversion." A young man and woman (brother and sister) confessed Christ. Bro. and Sister Paternoster go from Federal Conference to Collie for a brief mission. Several families are on holiday; others are at C.E. Convention in Melbourne and Federal Conference in Perth. The church sympathises with Sisters Young and Smith in the loss of a loved one.

Work at Murray bridge goes on steadily. Some scholars have removed to Tailen Bend. At annual church meeting reports revealed good results. Over £300 has been raised for all purposes. A pretty wedding was recently celebrated, when sister Lila Whisson was married to Bro. Jack Harper, Bro. Arnold officiating. On Sept. 7 the Bible School rendered the missionary exercise, "Healing the Sick." £3 was raised for Dhond Hospital. On Sept. 19 and 20 anniversary services were held. Bro. Frank Grundy was organist, and Bro. E. Arnold com-

duced the singing, which was much enjoyed. The addresses of Bro. J. Wiltshire, of Grote-st., were an inspiration. The sisters' guild held a gift afternoon recently in connection with the forthcoming fair. A musical programme was given and afternoon tea served. The church is looking forward to a tent mission to be conducted by Bro. Forbes.

Victoria.

Good attendance at Warragul on Sunday evening, Oct. 17. Three were baptised, and at close of an earnest address by Bro. Martin, one girl decided for Christ.

A very enjoyable social was held at Hampton on Oct. 14. Amongst other appreciated items was an encouraging address by Mr. R. Gebbie, of Gardiner. On Sunday evening an offering was made for the B. and F. Bible Society, and B. T. Pittman gave an appropriate address.

At Merbein interest continues to grow. Six confessions to date—Oct. 17. Bro. Lang gave a short talk to the Bible School on "Keep Off the Paint." The subject of the morning address was "Two Men Who Found Jesus"; the evening subject being "What Shall the End Be?"

Glentferrie morning meeting was addressed by J. E. Thomas. At the evening service Bro. T. H. Scambler preached to a large gathering on "Our Redeemer." A young lady made the good confession. The Ladies' Guild held their annual fete on 15th and 16th inst.; good results.

Meetings at Echuca are keeping up very well. Only once since opening of new building has the morning attendance been below 40. Bro. Woolnough has returned, and is doing his best for the church. The Ladies' Guild held a sale of work on Oct. 7, and expect a profit of about £20 on the year's work.

Good meetings and fine messages from Dr. Brandt at Swanston-st. on Sunday. Several visitors from other States, including Bro. and Sister W. Magarey, from S.A. Home-coming day is fixed for Nov. 14. All past members of Swanston-st. are asked to keep this day free. We expect a great re-union.

Geelong Women's Mission Band is making commendable progress. Sister Piper is secretary. Twenty Wayside Pulpit messages have appeared to date, and many folk have expressed deep appreciation. On Oct. 10 Bro. Stuart Stevens occupied the pulpit. The fifty-ninth church anniversary services were held on 17th inst. Bro. Stevens being preacher.

Meetings at Cheltenham on Sunday were interesting and inspiring. Bro. Frank Martin addressed the church in the morning on "Living in Christ." Many children present at Bible School. At the evening service Bro. Reg. Sparks preached on the subject, "To Whom Shall I Go?" The male quartette gave a splendid item; Mrs. Whytcross at the organ.

Fine meetings are reported at Brim. Bro. Roy McPherson was preacher on Sept. 26, and his messages were appreciated by a large congregation. Bro. Searle continues to do good work, and his exhortations are always enjoyed. The Sunday School is practising for the anniversary. Both Wilkur and Minyip churches are progressing, and good meetings are reported.

The fourteen days' mission at Pyramid Hill, under Bro. D. Wakeley, opened on Oct. 17, under very encouraging conditions. The attendances were good, the weather perfect, and the day was crowned with one decision for Christ. Bro. Wakeley is in good form, and Sister Wakeley is doing excellent service at the organ.

Gardiner Bible School gave a fine programme to a large audience on its prize-giving night, and thus terminated a very successful series of anniversary meetings. A children's hymn and short talk are to be included in each Sunday morning service from now. Good meetings on Oct. 17. At night two C.E. delegates from N.S.W. were baptised. A lad from the Bible School also stepped out for Christ.

The Oakleigh Women's Mission Band held a birthday evening recently to celebrate their second anniversary; there was a large gather-

ing of sisters of other Bands. Mrs. Dines, President W.M.B., and Mrs. Hayward, President Women's Conference, gave greetings. Mrs. Johnson (C.I.M.) gave an address on her medical missionary work, which was much enjoyed. Musical items and refreshments concluded a happy meeting.

Good interest is being maintained at South Richmond. Bro. C. E. Hinrichsen has commenced a series of addresses on "The Life of Christ." Sisters Smith and Ross, from Castle-maine, were visitors on the 17th; the latter rendered messages of song which were much appreciated. The young lady who made the good confession on Oct. 3 was baptised. Preparations are well in hand for the anniversary.

Warracknabeal reports continued good attendance and interest. Helpful exhortations are given by Bro. B. J. Combridge morning and evening. A short mission to be conducted by Bro. Gebbie, of Gardiner, will commence on Oct. 25. The church is looking forward to a great spiritual uplift. A visit from the Home Mission organiser was expected. Bro. Enniss also attended a meeting of the circuit executive on Thursday afternoon.

Lygon-st. celebrated the first day of the Bible School anniversary services on Oct. 17. Helpful addresses were given by Bren. F. R. Raisbeck in the morning, and Bro. Saunders at night. Bro. Gale pleased the children with his pencil talk in afternoon. The scholars were well trained by Bro. W. Davidson, who also had the help of a good orchestra. A unique feature of the celebrations was the singing of a number of negro "spirituals."

Fitzroy meetings are well attended. On Sept. 26 Bro. Sutton exhorted. Anniversary services were a success, speakers being Mr. Parker, Dr. Hinrichsen and Mr. Allison. Special singing by scholars under leadership of Bro. Shephard. Oct. 5, the scholars' demonstration and distribution of prizes. Oct. 12, a grand concert was rendered. The school is donating the proceeds to church building debt. On Thursday last at the prayer service four young men were baptised, 50 being present at the meeting.

At Carnegie last Lord's day a most impressive gospel address followed by a baptismal service was held, when a young woman and a lad obeyed their Master's command. On Friday night Bro. Shipway baptised a lady, who on the previous Sunday evening was convinced by a very excellent address on "Bible Baptism." There was a record Bible School attendance last Sunday, 210 being present. Much sympathy is felt for the relatives at the passing of the esteemed mother of Sister Mrs. Shrimpton last Monday.

Anniversary services were held at Dandenong on Sunday, 17th inst. In the afternoon in the Town Hall Bro. Shipway gave an inspiring address: "But He could not be hid." This was greatly appreciated. In the evening Bro. Arnold spoke. Both in afternoon and evening visitors added musical items, which were excellently rendered. Next Wednesday week a banquet will be held to which all members are invited; after this matters pertaining to the church will be discussed. The ladies have preparations well in hand for the forthcoming sale of work to be held in the New Year.

At Newmarket the Bible College offering exceeded the apportionment. Visits from Bren. F. T. Saunders and Wigney have been appreciated. The church property has recently been improved by the painting of the front of the chapel and the erection of a new fence. Two weddings have been celebrated lately, Miss Lucy Woodbridge being married to Mr. L. Stevens, and Miss Doris Blythe to Mr. N. McGinnis. Bro. and Sister Mason have been received to membership by transfer from North Melbourne church. The Phi Beta club has been re-organised during the present month.

The Mildura Bible School held a most successful anniversary in the Town Hall on Oct. 17. A record attendance at the breaking of bread. Bro. Bird gave a splendid discourse on "Calling upon God." In the afternoon Mr. L. E. Wilkinson, M.A., of the Methodist church,

gave a very interesting talk to the children. At night a vast crowd assembled in the hall to listen to the singing, and the gospel message. Bro. Bird spoke on the subject, "The Drama of Life in Three Acts." The choir and scholars of the school, under the baton of Bro. J. H. Barnden, gave forth their very best. Sister Crozier sang two beautiful solos.

North Fitzroy had good meetings on Oct. 3, when the 53rd anniversary services of the church were held. J. W. Baker addressed the church in the morning and preached at night. In the evening the choir rendered special anthems. On Oct. 10 the 53rd anniversary services of the Bible School commenced. In the afternoon A. G. Saunders, B.A., addressed the scholars and friends, and at night R. Enniss was the preacher. A feature of the services was the splendid singing by the scholars. On Sunday, Oct. 17, the services were continued. J. L. Mudford gave a fine practical address to the church in the morning. In the afternoon the prizes were distributed, and in the evening W. Gale addressed a fine meeting. The choir again was a great attraction. Bro. and Sister Baker and their son Cecil leave on Tuesday for a holiday tour of Tasmania.

New South Wales.

Last Lord's day Wagga had good meetings, 74 breaking bread. Sister Stitt arrived in Wagga during the week, and the church welcomed Bro. and Sister Stitt at worship service on Oct. 11. The Bible School held its annual picnic at Lake Albert. It was a great success.

Enmore services were well attended on Oct. 17. Bro. Paternoster gave a delightful evening address on "The Measure of Responsibility." An official welcome was given to Bro. and Sister Paternoster on 11th inst. About two hundred were present including Bren. Illingworth, Harward and Fretwell.

On Oct. 3 Burwood Bible School celebrated its sixth anniversary with special services. The afternoon meeting was addressed by Bro. G. Fretwell and Bro. H. G. Harward in the evening. In State examination the school was successful in securing four 1st and one 4th prizes. The month was notable in local church history as it marked the commencement of building operations. It is expected that the building, which is designed to seat 250, will be ready for occupation early in January. Special features include sloping floor, permanently open baptistery, kitchen and spacious school hall.

At City Temple on Oct. 14 a public welcome was tendered to Bro. and Sister A. E. Illingworth, representatives of most of the suburban churches being present. Addresses of welcome were made by Bren. W. H. Hall (Conference President); J. Whelan, on behalf of the preachers; Bro. Ira Paternoster, for suburban churches, and Bro. H. G. Harward, on behalf of City Temple. Opportunity was also taken to express appreciation of the valuable service rendered by Bro. E. Davis during the past three months. On behalf of the church Bro. A. Morris presented him with a wallet of notes. The Phi Beta Pi club also presented beautiful bouquets to Mrs. Illingworth and Mrs. Davis. Good meetings marked the commencement of Bro. Illingworth's ministry on Oct. 17, many visitors being present from churches where he has previously labored.

DISTRESS.

The Victorian Social Service Department has several cases of acute distress seeking relief. Funds are urgently needed. Churches and members are requested to send contributions to the Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne.

VACANCIES.

Sister Shields, Netley House, Main-rd., Eltham, Vic., has vacancies for Adults and Children, Invalid and Convalescent Patients. Telephone: Heidelberg 1543L.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the months of July, August and September the following amounts have been gratefully received:—

Churches per Collectors.—Bedcliffs, £1; Moreland, £1/13/8; Lygon-st., £1; Merbein, £1/7/-; Middle Park, 15/6; Bayswater, 12/-; Preston, £1/12/3; South Yarra, £5/9/6; Northcote, £1/12/2; North Melbourne, 12/-; North Williamstown, 6/9; Gardiner, £4/18/10; Hampton, £1/10/-; South Richmond, 12/6; North Carlton, 19/6.

Churches per Duplex Envelopes.—Bendigo, 6/4; Castlemaine, £2/1/9; Swanston-st., £4/16/9.

Individual Gifts.—Mr. T. Payne, £1; Mr. James Hatty, 10/-; Mr. T. B. Morris, £5; Mrs. Lightowers, £1; Mr. Geo. Dickens, 10/-; Miss M. Watson, 10/-; Mrs. Baker, £1; Mr. E. Eastlake, £1; "A Sister," £5; "Anonymous," £1; Mr. and Mrs. P. A. Dickson, £10; Mr. A. W. Connor, £1; Mr. Wm. Hill, £1; Mrs. Webster, 10/-; Mr. Jas. A. Carr, £1; Mr. F. G. Martin, £8/13/6; Mr. E. J. Bone, 7/-; Mr. D. D. Stewart, 10/-.

Conference Fees.—Dandenong, 10/-; East Camberwell, 15/-; Meredith, 5/-; Woorinen, 10/-; Geelong, £2/5/-; Pimpinio, 10/-; Swan Hill, 15/-; Bamba-rd., £1; Montrose, 5/-.

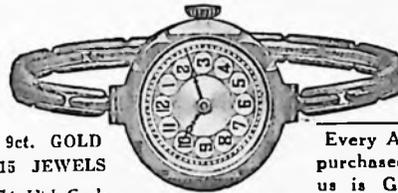
Miscellaneous.—Women's Mission Bands, £24/6/2; Mr. and Mrs. J. J. Black, £2/10/-.

W. C. Craigie, Treasurer, 265 Lit. Collins-st., Melbourne.

Reg. Ennis, Secretary, 343 Lit. Collins-st., Melbourne.

SHOP BY MAIL - - SATISFACTION GUARANTEED

SEND FOR CATALOGUE AND COMPARE PRICES

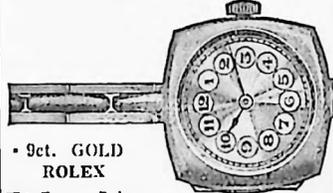


9ct. GOLD
15 JEWELS

This High Grade
15 Jewelled Lever, fitted to 9ct. Gold Fancy Case
and with Strong Gold Expanding Bracelet.
3 Years Guarantee, £2/17/6 Others £4. £5

57/6

Every Article
purchased from
us is Guar-
anteed and if you
are not satisfied
we will re-
turn money
in full.



9ct. GOLD
ROLEX

This Famous Rolex
High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Ex-
panding Bracelet, £4/10/-; with heavier Bracelet, £5/5/- Others from £3

£4/10/-

McMASTER'S
Jewelled Open Face
Gents' Nickle Lever
Watch
20/- GUARANTEED
2 YEARS

Best Quality
Patent
Leather Bag
with Mirror
and Purse.
6/11



Beautiful Quality Diamond
Cluster in 18ct. Gold and
Pure Platinum, £8/10/-
Others, £10 to £40



4 Diamonds of Splendid
Quality in 18ct. Gold and
Pure Platinum, £5/15/-
Others £7/10/- to £25



This Beautiful Quality Diamond
Ring, 18ct. Gold and Pure Plat-
inum, Usually £13/10/-
McMaster's Price £10
Others £12/10/- to £50



3 Diamond Coronet
Ring in 18ct. Gold
and Pure Platinum,
A Bargain—£10
Others £5 to £50



4 Diamonds, Beautiful Quality
set in 18ct. Gold and Pure
Platinum, £15
Others £7/10/- to £40



Beautiful Quality with 4
smaller Diamonds set in
18ct. Gold and Pure
Platinum, £12/10/-
Others £7/10/- to £30

P. B. McMASTER

TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.
(3 Doors Fitz's) Est. 1858 PHONE F 3068

WE'RE SENDING MEN!

The COLLEGE OF THE BIBLE is sending men into the fields of service

in the Home Land

WITH OUR CHURCHES
AND AS LEADERS AND WORKERS IN
HOME MISSION FIELDS,
BIBLE SCHOOLS DEPARTMENTS,
SPECIAL MISSION WORK,
ORGANISING SERVICE,
LOCAL CHURCH ACTIVITIES,
and
WHEREVER TRAINED LEADERSHIP IS
REQUIRED;

and Workers to the Mission Fields as

EVANGELISTS,
PHYSICIANS,
NURSES,
TEACHERS,
INDUSTRIALISTS.

The COLLEGE OF THE BIBLE stands as the driving force in brotherhood progress.

Your support is needed by the College of the Bible now.

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA.
CONTROLLED BY THE FEDERAL CONFERENCE.

Principal - - - - A. R. Main, M.A.

Send Donations to Fred. T. Saunders, 250 Tooronga Rd., Malvern
'PHONE, U 2964

The Model Dairy

11 MOFFAT ST., BRIGHTON
Bottled Milk from Selected Cows for
Babies and Invalids
A TRIAL SOLICITED
F. FROST, Proprietor Phone X 1744

"SERMON BUILDING,"

a Help for Beginners in Constructing Addresses
By J. C. F. Pittman.
Posted: Stout Paper Covers, 2/6; Full Cloth, 3/6
Austral, 5/8, 5/30 Elizabeth-st., Melbourne.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tailers throughout the Commonwealth.
Manufactured by
AUSTIN SHOES PTY. LTD.,
310-322 Johnston-st., Abbotsford, Victoria.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in ser-
vice, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

3 Moorhouse-st., East Camberwell, Victoria.
'Phone: Canty. 2817.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



W. J. Aird PTY. LTD.
Optician
314 Collins St., Melbourne
(Cor. Elizabeth St.) AND
The Block, Market Square
GEE LONG
Phone Cent. 6937 or Geelong 2331
for Appointment

SINGERS AND PREACHERS
have a clearer voice when they use



Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Phone, X 6473 "Brentwood," Hampton St.,
Hampton,
or de Allan's. also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
**SKIN GETTING ROUGH AND
CHAPPED.**

GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.

Prepared only by
EDW^d G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
— PHONE 2087 —

HARTLEY G. RYAN LL.B.
Barrister & Solicitor
418 Chancery Lane, Melbourne
Private Address: 12 Miller Grove, Kew
Phones { F 3827
Haw. 1799

PLANT NOW
Fruit-trees, best assorted, 12/- doz. Orange,
Lemon, Persimon, 2/- each, 20/- doz. Grape,
Passions, Gooseberry, Currants, Loganberry,
Rhubarb, 4/- doz. Strawberry, 9d. doz., 2/6 100,
15/- 1,000, Raspberry, 1/6 doz. Roses, choice Bush
and Climbing, 1/- each, 10/- doz.; Standards, 25/-
doz. Green Privet, 1/6 doz., 10/- 100. Golden
Variegated, lovely Veronica, Boobyalla, 4/- doz.,
25/- 100. Choice Gladioli, 5/- doz. Price list
other lines.
A. G. NIGHTINGALE,
Nurseryman, Emerald, Vic.

CHURCHES OF CHRIST
New South Wales.
Home Mission Office and Book Depot,
Bible House, 242 Pitt-st., Sydney.
Interstate and Country Visitors Welcome.
Phone: City 10,767. H. G. Harward, Sec.

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and Infirm
Evangelists' Trust.
Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Russell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Retired Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may contribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall, S.
Price Weir and D. M. Wilson.

A. J. CURSON
ARCHITECT (Reg.)
Architect and Designer of the following
Church of Christ buildings:—
Brighton, Hampton, Ivanhoe, North Fitzroy and
North Melbourne Bible Schools.
Buildings designed for other States if required.
Send for Advice.
CORNER OF— Tel. X 6618
Bluff Rd. & Red Bluff St., Black Rock

Miss A. Allamby
SPECIALIST IN
LADIES' KNITTED APPAREL
126, 128 Queensberry Street, Carlton
Phone F 2491
n Miss Allamby's absence abroad Miss H. Dickens is in charge

T. W. BURROWS,
CASH and FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork and Ox
Tongues.
Families waited on daily. Orders promptly
attended to.
The favor of your patronage and recommenda-
tion respectfully solicited.
Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.
Phone: (Call) Canterbury 898.

CATARRH
Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel
dry? Do I feel tired on rising? Does the nose
discharge? Do I suffer from headache? Do
crusts form in my nose? Do I expectorate fre-
quently? Is my sense of smell affected? Is
there fullness in the throat? Does phlegm drop
into the throat? Do I suffer from noise in the
head? Do I suffer from shortness of breath?
One month's treatment, 50/-, or for three
months, 16/6/-, which is generally necessary in
Catarrhal troubles. On receipt of either amount
the necessary treatment with full typed instruc-
tions will be sent.
See sworn testimonial of cures.
STORER ROSEMONT OIL,
Sure Cure for Blotches, Pimples, Boils, etc., 2/-,
3/6 and 5/-, posted free. Satisfaction guaranteed.

T. G. STORER,
Adelaide's Leading Herbal Practitioner,
IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

USE
Gas Fires
For Clean Radiant
Warmth without
Work or Worry
Prices from 30/-
THE METROPOLITAN GAS COY.
196 Flinders St., Melb.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne

(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS**

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

THE PAULINE PATTERNS

Are what I use. I will have no other.



Applications invited for Agencies in all States & N.Z.
PAULINE RELIABLE PATTERN CO.,
195 Smith-st., Fitzroy, Vic.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston-st.

H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission Agents,

172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immediately after consignments sold.

Also at Victoria Market.

Also

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.

Telegraphic Address—Banana, Sydney.
Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit markets, where the central activities of the fruit trade are being operated. We conduct our business on the same principles as the Melbourne firm.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. WILSON, P.O. Box 5184, Johannesburg.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

9, 6 & 7 Western Market, Melbourne

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W. C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and Fatherless Boys.

PHONE:
Canty. 411

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT:
Mr. R. Campbell Edwards.

HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.

VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. Wm. Macrow.

HON. PHYSICIAN:
Dr. Beatrice Sharwood,
"Carlowrie," Riversdale-rd.,
East Camberwell.

HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.

ORGANISING SECRETARY:
Mr. A. E. Knight.

HON. TREASURER:
Mr. John Hunter,
to Peverell St., Canterbury.
Phone: Canty. 2040.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.

COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm. Macrow, Rowland T. Morr's, Mesdames G. A. Edwards, R. C. Edwards, Misses Alt. Landman, Smedley, Quilliam.

All Correspondence to be addressed to the Secretary. Burwood Boys' Home, Boundary Rd., Burwood, Victoria.