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## "I Became Down and Out That I Might Know the Brethren."

THE October issue of "Nash's and Pall Mall Magazine" contains a most interesting article by Mr. H. S. McClelland, B.A., B.D., minister of Trinity Church, Glasgow. In it is told the story of an attempt to get into touch with the very poor and outcasts of the city. Under the striking title, "I Became Down and Out that I might Know the Brethren," Mr. McClelland pens a moving narrative. The reason of his venture is given in the following words:—

"There is no position that places the soul of a man in greater peril than that of a prominent city clergyman in a fashionable church. As the minister of Trinity Church, Glasgow, and the successor of two famous divines, I have held for ten years this dangerous office, and I have fought against its insidious attack. Insidious, I say, because it comes from an unexpected quarter, from the life of sheltered security in which such a post inevitably brings, in which a man can scarcely help losing touch with the great mass of his fellows, for whom life is one long battle with hardship and poverty.

"My way of overcoming this evil has been by leaving, at intervals, the world of wealth and comfort in which my ecclesiastical duties lie, and descending, for a time, into the underworld of our great city's life. Not as a preacher, but as a sharer of its rags and crumbs and misery."

In early years Mr. McClelland lived for a time in poverty, and so learned to sympathise with the poor and needy. But after his years as minister to a fashionable church he felt that he was "being smothered" by his own security, and "losing touch with the toiling, moiling world." So he made a further effort to get into touch. His was a sincere attempt to understand the life, the difficulties, and the attitude of the very poor, and that not to gratify a feeling of curiosity which might be as reprehensible as it would certainly be objectionable to those being studied. It was a desire to

sympathise, to understand and to help which took Mr. McClelland from his comfortable home to the police cells and the squalor of the slums. As Enery Simson he shared their hunger and their misery; he tramped for days seeking employment and crept back at night to his lodging-house with weariness in every bone. His experience made him realise how difficult it is for the unfortunate and needy to get a fair chance in the struggle for life. Rarely did he get what we call a square deal. There is a poignancy in the record which moves us:

"My God," I said, and I was not speaking irreverently, "My God, if employers only knew! If only they could feel something of the despair behind the cheery smile on that white pinched face whose owner says, for the tenth time that chilly morning, 'Any chance of a job to-day?'"

### What good can it do?

It became known to the denizens of the slums and slag-heaps that a preacher was mixing with them incognito, and one of them spoke to "Enery Simson" about the parson, the "queer lookin' bloke" who it was reported was associating with the outcasts, and asked, "What good does he think the likes o' him can do for the likes o' us?" Mr. McClelland comments as follows on the question:

"I had heard almost the same words when I tramped years ago through the underworld of London. And I find my-

self asking, as I write these lines, the same straight question. What good was my adventure doing? Not much, I fear, to the strange folk I visited, but not a little to the man who visited them. For it has helped me to see once again how brave the soul of man can be under the sternest harrowings of fortune, beneath the heaviest bludgeonings of fate. I have also seen in how many strange and unexpected places the flowers of human happiness can grow. I have seen again the truth of Maeterlinck's great saying, that if all who count themselves happy were to tell very simply what it was that brought them happiness, the others would see that between joy and sorrow the difference is nothing but that which exists between a glad some courageous acceptance of life and a gloomy and cowardly submission.

"I did find bitterness and unhappiness in the underworld of Glasgow, but I found far more content and happiness. Indeed, I think the very poor are a great deal happier than the very rich. For they have been thrown back on themselves to find new sources of contentment, and, as a consequence, they have rediscovered those ancient wells of joy that most rich folk have long since forgotten."

This discovery of the happiness found in poverty does not, of course, excuse anyone who is in any way responsible for the existence of the conditions which cause the slim conditions of a great city, or any of us who settles down in lazy contentment, apathetic to the needs of others.

Mr. McClelland gives us all a helpful reminder of our duties to humanity. Those down and out are our brothers and sisters, and, whether their ills be due to misfortune alone, the failures of others, or to their own carelessness and sin, we owe a duty to them. In the help we seek to give, it is well to remember that no giving of doles will take the place of understanding and sympathy. Mr. McClelland sought to share and sympathise. "Sympathy," by

### MY FISHERMAN.

"I asked: What did you do on the lake which is called Yesterday?"

"He said: I fished with a crooked pin for a leviathan called To-morrow—but I caught only this minnow which is called To-day. Let us toss it back."

—Irene Stewart,  
in "The Independent."

derivation, denotes the sharing of a common suffering. We may not all follow literally the example set, but the preacher's purpose was good. It serves to remind us of the example and motive of our Master who stooped from heaven to earth and shared the experiences of mankind, so that, understanding their sorrows and temptations, he might succor them in their hour of need.

In our New Testament reading of last Lord's day we had impressed upon us the need of imitating our Lord's example in helping humanity, and were told that what we did to the poor and needy, the sick, the hungry, the prisoners, would be counted as done unto him. The test of our profession is a life of practical good and helpfulness—it is man's test, and also God's.

"Not he that repeateth the name,  
But he that doeth the will."

## Armistice Day.

Another day of remembrance is with us. It is eight years since Armistice Day marked the close of the world war. It is well that we recall the greatness of the peril which assailed humanity. Well, too, that we keep in mind the gallantry and sacrifice of those who gave their lives that our liberties might be preserved. To many on these memorial days the note of sadness will predominate, as they think of "the touch of a vanished hand, the sound of a voice that is still." May the God of all comfort help his sorrowing children and give them the oil of joy for mourning.

As we rejoice in the days of peace, let us be sure to use them aright: and that means in such a way that racial and class hatred may be lessened, and the possibility of future wars be removed. By remembering the Master's word, "Blessed are the peace-makers," by living a life of goodwill, and by spreading the principles of the Gospel of the Prince of Peace, we may do much.

A few days ago our Governor-General (Lord Stonehaven) spoke the following words:—"The foremost thought in the minds of some people will be that the war should be forgotten. When we think of the friends we lost, and the suffering involved, I think that there is no one more determined to prevent war, or who hopes more fervently that it will be prevented, than I. We shall not do that by forgetting the war, but by remembering it, and by seeing that those who did not take part because they were too young are made to realise that the dangers of peace are no less great than the dangers of war. The way in which we conduct ourselves in peace is more likely to prevent war than anything else."

Scatter thy wishes and their arrows fall  
Broken and spent beneath Fate's frowning wall.  
Forge from their fragments one sharp spear of  
will—  
The barriers frown, but thou shalt pierce them  
still.  
—Priscilla Leonard.

# There Are Things We Cannot Hear.

"Ye cannot hear my word."—John 8: 43.

I should think that when these words were spoken they must have caused a great deal of perplexity. They seemed a contradiction of the facts. There are speakers whom one cannot hear well. It is a common complaint against the clergy. Especially in the open air there are voices that have little carrying power. But I do not imagine for one moment that this complaint was ever made of Jesus. He could be heard on the confines of the crowd. Every word he spoke was audible, in the clear still air of Galilee. Even the officers had to bear their testimony that never man spake like this Man. And one can easily picture the perplexity of those who that day were round about him, when our Lord said, "Ye cannot hear my word."

So one comes to feel that for our Lord hearing was not a physical activity. It was rather the reaction of the soul on the syllables which fall upon the ear. Just as two men may look at the same scene, yet see in it very different things, so may they listen to the same set of words, yet hear the most dissimilar suggestions. It was of such hearing, such spiritual receptivity, that our Lord was thinking when he said, "Ye cannot hear my word." For it is not with the ear we hear. It is with the character and spirit. It is by all that we have set our hearts upon; by everything that we have struggled for. Every temptation we have ever met, every sin we have ever fought and mastered, determines the kind of thing that we shall hear as we take our journey through the world. Live meanly and you hear meanly, though you be listening to the Lord himself. Live nobly and you hear nobly, though all that the ear catches is but commonplace. There is a great responsibility in speaking, if for every word we are to give account; but our blessed Lord was equally aware of the tremendous responsibility of hearing.

One finds that selective power of personality is one of the best known of the gospel narratives. For we read in John that when the Father's voice was heard, "some said it thundered, and others that an angel spoke to him." It was the same voice that broke on every ear, and yet to one it sounded like the angels, and to another there was nothing in it save the roll of the thunder in the hills. Had the ear been the one instrument of hearing that diverse record would have been impossible. But these men were not hearing with the ear; they were hearing by what they were. All their past, their habit and their trend, their way of taking the common things of life, leapt to the light, unconsciously, in the interpretation of the Voice. That is what is happening constantly. Our verdict on others is our own verdict. Often our judgment of minister or sermon is really the judgment of ourselves. We are listen-

ing, not with the bodily ear, but with our loves and hates, our grudges and dislikes. We are listening with the hidden heart. That is why the Master said so sternly, "Ye cannot hear my word." There was no physical impossibility. The impossibility was spiritual. Prejudices, jealousies, antagonisms, made the real Christ inaudible to them, though his every syllable fell upon their ear.

Then one remembers how, in the Gospel of Mark, our Lord says, "Take heed what ye hear" (Mark 4: 24). That is a very different thing from saying "Take heed how ye hear" (Luke 8: 18). There is a sense, of course, familiar to everybody, in which we cannot help the things we hear. No one can escape the city's uproar when walking in the city streets. But our Lord knew that many things we hear really depend upon our character, and would never reach us if we were only different. There are those to whom we would never dream of gossiping; they do not hear it because of what they are. Nobody brings them nasty or lewd tales, and *that*, just because of their known character. So very often the sort of thing we hear depends on the sort of character we bear, and therefore for what we hear we are responsible. That is why our Lord says, "Take heed what ye hear." The kind of thing we hear is an unconscious revelation of ourselves. And that is why, too, looking across his audience, to whom his every syllable was clear, he said, "Ye cannot hear my word." "My sheep hear my voice"—they hear it because they love the Shepherd. They hear it, because, through faith and love, they are attuned to the message and the meaning. So does our Lord clearly recognise the tremendous responsibility of hearing. It is those who are of the truth that hear his voice (John 18: 37).—Dr. George H. Morrison.

## THE KING'S HIGHWAY.

Heralds of Christ who bear the King's commands,  
Immortal tidings in your mortal hands,  
Pass on and carry swift the news ye bring,  
Make straight, make straight the Highway of  
the King.  
Through desert ways, dark fen and deep morass,  
Through jungles, sluggish seas and mountain  
pass,  
Build ye the Road, and falter not nor stay,  
Prepare across the earth the King's Highway.  
Where once the twisting trail in darkness  
wound  
Let marching feet and joyous song resound,  
Where burn the funeral pyres and censers  
swing,  
Make straight, make straight the Highway of  
the King.  
Lord, give us faith and strength the Road to  
build,  
To see the promise of the day fulfilled,  
When war shall be no more and strife shall  
cease  
Upon the Highway of the Prince of Peace.  
—Selected.

# Have Faith in God.

Ira A. Paternoster.

It is impossible for man to live without faith. It is faith in one another that holds society together. Faith makes the home, for when faith in each other has gone there can be no home. Without faith in one another all trade would cease, and the commerce of the world would be paralysed. Faith means that we are so confident of what we hope for that we are already reaching out to grasp it. So convinced are we of the thing we do not see, yet feel to be there, that we move forward to meet it.

Last week a dear friend invited us, together with the members of our family, to a motor drive, and we started off confident of his ability to do what he had promised. Entering the motor we passed through the somewhat narrow, busy streets of Sydney, finding ourselves at last one more car in the long queue awaiting our turn to proceed on the punt so that we might cross to the other side of what has now become "our harbor." A man came and gave us a small piece of paper in exchange for several coins. This we accepted in faith that upon presenting it at the right moment we should be permitted to cross on the punt. There was no hitch. By faith we crossed to the other side. So we journeyed on, covering mile after mile of delightful country, visiting beach and lake, climbing mountain and plunging deep into valley, until at last we returned home in time to unite in the bonds of wedlock two young people who, because of their faith in one another, promised to walk together "till death us do part."

Many things on that journey delighted and impressed us, but nothing more than the great engineering feat now being carried out on the harbor. As all the world knows, Sydney Harbor is some day to be spanned by a mighty bridge. We are not concerned regarding its size so far as feet measurements go. It is enough to know that at least in this particular Sydney has the largest in the world—we make this statement on faith! As we crossed on the punt, our friend pointed out to us the foundation works on either shore. Massive pillars of masonry indicate the mighty proportions of the structure. Extending far back from the shore, houses are being demolished in order to provide suitable approaches, and the whole appearance is that of a giant undertaking. Incidentally, we believe a lady plays an important part in the construction of this bridge—a lady in whom others have every faith and confidence.

Reaching out from either foundation are high arms—cranes—by the aid of which other portions of the bridge will be placed in position. The remarkable feature of

this bridge is the great arch or span which is to reach from shore to shore, and which from the water will give a clearance of almost 180 feet, so that the largest ship may pass beneath it. The engineer in charge has so inspired faith in himself as being capable of accomplishing his task that this work is being undertaken.

As I gazed on those giant cranes, I could not but feel the challenge to faith. There they are reaching out, confident they shall grasp the object toward which they are reaching. Resting upon a secure foundation which is able to support them, they appear to be so convinced of the thing they do not see yet feel to be there, they move forward to meet it. We are told that meeting will take place, and such faith has

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## PERSPECTIVE.

I stood by the far-famed bells  
In a lofty minster's tower,  
As they rang to the verger's touch  
With the chimes of the vesper hour.

And my startled ears were stunned  
By a jangle of warring sound,  
Till the beautiful hymn was lost  
In the deafening clangor drowned.

But afar in the market place  
The throngs in the crowded street  
Were hushed to a holy calm  
By a melody strangely sweet.

And so in the after years  
As I list to my life's refrain,  
The grief that came as a jarring shock  
And the hammer strokes of pain

Will sound as the major chords  
Of a symphony sublime,  
And sorrow will seem a deeper joy  
As it blends in the perfect chime.

—"The Congregationalist."

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the builder in his plans and his helpers that the meeting in the centre will be as near perfect as the human factor can determine.

We stand to-day on a rock foundation, for "other foundation can no man lay than that which is laid, which is Jesus Christ." Forces have dashed against this foundation, and will continue to dash against it in the days to come. Satanic assaults will be made upon it by men wearing the Saviour's name, but they will have their little day and cease to be. The foundation will remain secure. We stand upon this foundation reaching out into to-morrow, conscious that

"Thou shalt guide me with thy counsel,  
And afterward receive me to glory.  
Whom have I in heaven but thee?  
And there is none upon earth that I desire  
beside thee.

My flesh and my heart faileth;  
But God is the strength of my heart and  
my portion for ever" (Psa. 73: 24-26).

We do not know what is before us. We move steadily forward along paths we know not of. But One goes before us in the way. Reaching out into the future we know there is to be a satisfactory completion of our lives. We have no doubt, in spite of all the adverse criticisms and assurances of failure, that some day, some time, when all life's lessons have been learned the Arch de Tromph will be complete. We shall have finished what we here began. The span will be whole, and it shall be perfect and complete in every line.

"My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour Divine."

Lord Jesus, as we journey on from day to day we do desire to walk by faith.

"I do not ask to see the distant scene  
One step enough for me."

Help us to content ourselves in this day of unrest. Grant us peace, thou who art our peace, in this hour of turmoil. To our anxious souls reveal thyself so we shall learn to be anxious about nothing. Strengthen us as we lean on thee, for oftentimes the burden presses. We feel the weight of the world's sin. We are conscious of the lack of thought for things divine. The pleasures of the day so fill the horizon of so many precious souls that the beauty of the Lord is obscured. Grant to us, Lord, the renewing of our faith, that we may live before men in such a way they will be won back to thee; for we do desire that men shall learn to reach out after thee. We make this petition in the name of our Saviour, in whom we live and move and have our being.

## A Great New Testament Word.

"Fellowship" is one of the great words of the New Testament, as it is also one of the great facts of Christian history. The Christian fellowship includes both our fellowship with Christ and our fellowship with one another. And here, the New Testament is explicit. *All that believed were together.* This is the note struck at the very beginning of the apostolic age; and when we turn to the letters of Paul we find them sprinkled throughout with nouns and verbs compounded with the Greek preposition which means "with." Fellow-worker, fellow-prisoner, fellow-servant, fellow-traveller, fellow-heir—these are some of the names, as Dr. Glover says which Paul uses for his friends. The Christian fellowship is a fellowship of service in which each has his part to fill and his work to do. I long to see you, the apostle writes to the Corinthians at Rome, that I may impart unto you some spiritual gift; that is, he goes on, checking and correcting himself, that I with you may be comforted in you, each of us by the other's faith, both yours and mine; as if he would remind them that the very essence of their relation lies in its mutual character.—Dr. George Jackson.

## Religious Notes and News.

### CONFESSIONAL ASIDE.

"Simon Peter was a man who could never keep still and never keep his mouth shut, and sometimes I think I'm one of his descendants," said Dr. Campbell Morgan, in a sermon broadcast from Westminster Chapel on Sunday evening.

### "JESUS CHRIST'S HOSPITAL."

Mr. Ernest Greeve, a well-known medical missionary of the Church Missionary Society, writes hopefully of prospects in Kashmir and Gammu, on the Indian frontier. Hitherto there has been no religious freedom in the State, and very strong influence has been brought to bear to reclaim any convert from Hinduism. The new Maharaja, however, has shown himself friendly to the medical mission, being grateful for personal service received; and it is possible that gradually there will be greater tolerance throughout the country. The relative of a leading moulvi was ill, and had been under the treatment of various hakims (doctors). The Moslem priest advised the patient's friend to take him to "Jesus Christ's Hospital," where he was speedily cured.

### IN PRAISE OF CHRISTIAN ENDEAVOR.

At the recent meeting of the Victorian Baptist Union, on the motion of Mr. S. E. Damon, it was resolved "that the annual assembly, recognising the potentialities and possibilities inherent in the Christian Endeavor movement, very warmly commends the ideals of the Christian Endeavor committee to establish a Christian Endeavor society in three departments in each church, and urges upon all Baptist churches throughout the State to endeavor to establish, enlarge, and extend Christian Endeavor within their borders." Mr. Dorman said that there had been a tendency for the whole of the denominations not to think too highly of the Christian Endeavor movement. The graduation service on his own church (Bendigo) had been adopted for the united societies throughout the world.

### HOW THE APOSTLES DID NOT DO IT.

"The North-western Christian Advocate" tells us how the apostles did not do it. It says:—

For many years Dr. William H. Phelps, the editor of the Michigan Christian Advocate, has been one of the most persistent and persuasive prophets of stewardship throughout the whole church. At the day of judgment Dr. Phelps will have to stand considerable blame for the moving away of the Methodist Episcopal Church from reliance upon the strawberry festivals and fancy-work bazaars method of church support to the practice of stewardship. We count it a privilege to share with our readers Dr. Phelps' latest utterance on the subject, spiced with his usual wit and pungence. On the subject of church finances he utters two timely warnings which are relayed herewith from the "Michigan Christian Advocate":

First, beware of using the devil's stunts to raise money for the Lord's work. We understand there is a Detroit firm that has all the stuff for furnishing a church with a big carnival outfit, booths decorations, gambling devices of all kinds, etc., and will give the church 62 per cent. of the receipts? Enough said!

Second, beware of fooling away your time and strength and money on schemes that may be ethical but are totally inadequate for the task in hand, and ruinous as a substitute for the real work of a church.

Personally, we are not cranks about such things and refuse to be horrified over the anathemas pronounced against the church that is still puttering at them.

We would not say it would have been wrong for the apostles, after Pentecost, to have gotten together and said: "Here we go for a big task, let's fall to and get the \$\$\$." We will hold a big fair.

"John will take the fish pond.

"Peter will be chairman of the reception committee.

"Andrew will do the advertising.

"Matthew will take tickets at the door.

"Judas will do the decorating.

"James will take the candy booth.

"Peter's wife's mother will tell fortunes.

"The rest will canvass with tickets.

"Mrs. Peter will have the doll booth.

"The three Marys will serve meals.

"The following attractions at low prices:

"To see Zacchaeus, 5 cents; Lazarus, 25 cents.

"The man born blind will read, the lame will walk, and the paralysed man will hang by his toes."

But I am glad they did not do it. God had still higher uses for their talents in winning men.

### MR. SPURR'S QUESTIONNAIRE.

Mr. F. C. Spurr has set himself to discover what youth is thinking in Birmingham, England, and in his Hamstead-rd. church "Manual" for September he asks for frank replies to six questions:—"What are young men and women known to you, thinking and saying about: 1. Religion in general. Are they interested in it? If not, why not? 2.—Christianity in particular. 3.—Jesus Christ. What do they think of him? 4.—The church. Do they believe in it? If not, why not? 5.—The Bible. 6.—The meaning of their lives—success, sport, service."

### THREE HUNDRED YEARS AGO.

September 26, 1626, saw the death of a bishop whose prayers and devotions have been a source of encouragement and comfort to Christians through these three hundred years that have passed. This was Lancelot Andrewes, successively Bishop of Chichester, Ely and Winchester. One of his "Self-Examinations" reads, in part:

## Ready To Be Tried.

"Are you a Christian?"

"I am."

"What makes you a Christian?"

"Obedience to the Father's will: 'Whosoever shall do the will of my Father in heaven, he is my brother and sister, and mother' (Matt. 12: 50)."

"How did you become a Christian?"

"By doing the things required in the gospel of Christ: 'He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned' (Mark 16: 16)."

"Where were you first prepared to be made a Christian?"

"In my heart."

"How were you prepared to be made a Christian?"

"I heard the facts about the life and death of Jesus Christ and accepted them as true."

"I heard the facts about the life and death of Jesus Christ and accepted them as true."

"What were you then told to do?"

"To confess Jesus Christ as the Son of God openly: 'Every one therefore who shall confess me before men him will I confess before my Father who is in heaven' (Matt. 10: 32)."

"What were you next told to do?"

"To repent of my sins: 'The times of ignorance therefore God overlooked; but now he

"Do I pray, if not seven times, as David, yet at least thrice, as Daniel?"

"If not, as Solomon, at length, yet shortly, as the Publican?"

"If not, like Christ, the whole night,

at least for one hour?"

"If not in sackcloth,

at least not in purple and fine linen?"

"If not on the ground and in ashes,

at least not in my bed?"

"Do I give, if not, as Zacchaeus, four-fold, at least, as the Law commands, with the fifth part added (Lev. 5: 16)

"If not as the rich,

yet as the widow?"

"If not above my power,

yet up to my power?"

### ENDING THE STRIFE BETWEEN CAPITAL AND LABOR.

Dean Charles E. Brown, of Yale, recently said: "The wiping out of this distrust cannot be brought about by any mere change in the technique of industry. It requires something deeper and more fundamental, something spiritual and abiding which religion alone can teach.

A strife as bitter as that between labor and capital cannot be ended by any cheap and new-fangled technical social remedies which may be sold at the street corner. The moulding of Christian character through religion is alone the basis of a permanent peace, and that all-important fact should be recognised in our celebration of Labor Day. There are right and wrong on both sides, of course, for no unprejudiced person can believe that all the justice is on one side and all the injustice is on the other. Therefore, goodwill and brotherly regard, a spirit of co-operation and partnership are needed to show each disputant the position of the other."

During 1925 a total of 33,801 Jewish immigrants entered Palestine, according to the official figures of the British Colonial Office. During this period 2,141 Jews emigrated from Palestine. The net increase in the Jewish population for the year was 31,660. The statistics so far this year indicate about the same increase for 1926.

John D. Rockefeller, Sr., and John D., Jr., have given \$250,000 outright, and \$100,000 conditionally, to the Euclid Avenue Baptist Church, Cleveland, O., to aid the completion of the church's auditorium and religious education building.

commandeth men that they should all everywhere repent' (Acts 17: 30)."

"What were you then commanded to do?"

"To be baptised: 'And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on his name' (Acts 22: 16)."

"How do you know yourself to be a Christian?"

"By two witnesses—God's Spirit and my own: God's Spirit testifies in the Scriptures what men should do to become Christians: my own spirit testifies that I have done these things: 'The Spirit himself beareth witness with our spirit, that we are Children of God' (Rom. 8: 16)."

"How may I know you to be a Christian?"

"By my badge."

"What is the Christian's badge?"

"Love: 'By this shall all men know that ye are my disciples, if ye have love one to another' (John 13: 35)."

"But love is invisible—how can I know by your love that you are a Christian?"

"Genuine love expresses itself in obedience to God and service to man. 'If ye love me, ye will keep my commandments' (John 14: 15). 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me' (Matt. 25: 40)."

—"The Gleaner."

# The Will of God In Modern Missions

A. G. Saunders, B.A.

First, I feel like congratulating those who arranged the Convention programme for this most excellent subject. It suits the occasion. Every one of you Endeavorers has covenanted: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do." It is no small privilege to speak on this subject to young people who have taken that solemn pledge. To bring God's will home to such hearts ought surely to mean momentous results.

## The Word expresses the will.

Where are we to look for God's will? Wherever else we go, we must look for it in God's word. In Isaiah 56: 6, 7, we have: "Also the sons of the stranger, that join themselves to the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This shows God's will to save the nations in Old Testament times. In the New Testament we have many familiar statements: "Go ye into all the world, and make disciples of all the nations"; "The gospel is the power of God unto salvation to everyone that believeth"; "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is acceptable to him"; "The Spirit and the bride say, Come; and he that heareth, let him say, Come; and whosoever will, let him take of the water of life freely." These show God's will in New Testament times. And there are no time limits. Dispensations may change; God never does. God never wanted one soul to be lost; and he never will. That missionary labor is true to God's will is surely never to be questioned. And, if you have promised to do whatever he would like to have you do, you need to face God's will as thus revealed. Are you doing this? Were you excepted, when these things were spoken? Then, why art thou here? A Christian has to justify his remaining at home when he is commanded to go.

## The abiding word and a changing world.

Now the world is the same, but the world is different. Think how many more people there are on the earth than ever before, and of the consequent new conditions. The world is changing every day, changing fast, and changing vastly. Life is infinitely more complex than it ever was before.

In 1453 Constantinople went down before the Mohammedans. Its Greek scholars with their learning went towards the west. Consequently there spread through much of south-western and central Europe, profoundly affecting all life, that revolutionary movement called the Renaissance. And Europe never has been the same since.

We also live in an hour pregnant with revolution. All Asia is astir with a modern renaissance. It is as real and vital as that of Europe four centuries ago. Africa also shows signs of crouching before a leap. Thus, ours is a day of serious crisis. Every traveller to the East returns to say so. Book after book repeats it.

Not all these are fanatics and visionaries. Humanity is on the march. The way it is heading is plain. Self-determination has been seized, especially by those subject peoples whose destinies are being worked out for them by aliens with power, as the goal of their passionate desire and of their sullen, unswerving effort.

It has been said that "this restlessness is an ill-guided search for a regenerating power, something that will lift and satisfy. It is a muffled

city for social justice, and social justice on an international scale is something which has begun to inspire the imagination of misted multitudes throughout the East."

In this connection it may be well to quote the recent statement of a Turkish editor: "It is a capital error to believe that the misfortune of one nation constitutes the good fortune of another nation. The interdependence of peoples is inviolable. . . . The real greatness of a country does not inhere in the density of its population nor in the fertility of its soil nor in the extent of its territory, nor in the military power of its government, but in the social value of its citizens."

Now, this social question is fundamental. It must be solved. And only upon Christian principles can it be solved right. But it is difficult. Basil Mathews, in "The Clash of Color," lists the desires of the American negro under five heads. Of the last he says: "Fifthly—and this lies at the root of things—they desire passionately to be freed from the perpetual ostracism and degradation that labels them as though they were members of another and a lower, almost a sub-human species." The treatment

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## FEAR AND HOPE.

Said one:

I carry weary, endless care,  
My heart is full of dark despair,  
My life is burdened, full of fear,  
For me the days won't lighten.

Said another:

I carry hope within my breast,  
It brings me calm and peaceful rest,  
I know my Father's love sees best  
The time my cross to lighten.

—M. Tulloch.

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of the negro illustrates what has been dubbed by a Manila "squaw-man" the white man's hauteur of color. Although there is more to it than just that. Regarding South Africa, where there are 160,000 indians who have been placed there by white, capital, it has been said: "For India it is a question of dignity. For white South Africa it is a question of existence." The economic consideration enters in. It is evident that the problem is one of extraordinary complexity and difficulty. It is the problem of the twentieth century. For us there is just one thing to do—to discover God's will and to carry it out in this, as in all other things.

A few hundred yards from the crystal-lipped, placid-faced waters of Manila Bay, stands the Legazpi-Urdaneta monument. Andres de Urdaneta had been on one of Magellan's ships as pilot in 1525. He became an Augustinian friar and as such went with Legazpi to settle the Philippines. They stepped ashore at Manila in 1571 on the spot now beautified with their monument. Legazpi was a soldier; Urdaneta, the priest, was a missionary. Soldier and missionary, hand in hand—they went to conquer and convert, and both to control. And that is the trouble. And that very beautiful Spanish monument near the dark grey walls of that fair, new-old, east-west, Oriental-Latin-Anglo-Saxon city that they have dubbed "the Pearl of the Orient," stands like a symbol of shame for the white usurper, and of tragedy for the brown who was subdued. That monument illustrates the tragic handicap imposed upon the genuine messenger of peace and goodwill in Jesus' name. For some people it is a joke to speak of bottles and Bibles in the same hold, and rather amus-

ing to have military and missionaries on the same ship. For the kingdom of Christ it is an unqualified catastrophe. "The heathen in his blindness" cannot make it out. He sees so much of the real character of one that he cannot see the real character of the other. He feels the domination of one so deeply that he will not tolerate the other. And who are we that we should blame him?

## Need of a brotherly and Christlike spirit.

Then, what is God's will amid all the pain and confusion? In establishing a more brotherly and Christlike spirit, the obligation of initiative is upon our white, Christian nations. Within such nations the obligation of leadership in behalf of an entirely new policy is unquestionably with the people in the churches. If Christians do not assert and practise the Christian ethic, no one else will. The next move ought to come from our side—and from us.

Surely it is God's will that the church of Christ shall have the courage to put into practice the teachings of Jesus and the New Testament. Does that sound right? Do you realise all that it may mean? For example, take the white Australia policy—as cardinal a political doctrine in Australia as the Monroe doctrine in America. There can be no question as to its value to Australia for our economic welfare, our standards of living and our racial purity. But is it right for us as Christians to determine so important a matter from our own point of view exclusively? What of Australian obligations towards the interests of the whole world? Has the church the faith and courage (for both will be tested) to take its stand only upon the gospel of Jesus Christ? This is the sort of question we must face to-day. But how many of us take such things to God and pray, "Thy will be done"? And then we hope to convert the heathen to our Christianity! What a religion to convert them to! Because they cannot be expected to distinguish that which we hardly distinguish ourselves. What is the use of going to anybody with Christ's evangel, when as a nation we ride over it rough shod and set aside its teachings in our dealings with less favored peoples? What becomes of the Golden Rule when white meets brown, or black, or yellow? Jesus, who revealed God's will, did not say, Do unto others as you would that they should do to you—except when they come from Africa or Asia.

It is amazing to know how much has been done for Christ in the face of all this massed opposition. God's will for the healing of the nations is being done increasingly. Men may deny Rom. 1: 16, but the gospel is power, else the glowing story of missions would be a melancholy failure. Following the enactment of America's exclusion law a small group of Christians at Tokio attempted to start a movement to oust American missions and missionaries. But the Japanese Christians rose in a body, protesting. They said that in the Christian brotherhood there is to be no color, nor race, nor national distinctions. They insisted that Christians of all lands are brothers in a great brotherhood and colleagues in a great world task. The movement died instantly.

In the course of some of the Armenian atrocities, a young woman and her brother were pursued by a Turkish soldier. They were cornered and the brother was killed before the eyes of his sister. She, however, dodged down an alley, leapt a wall, and escaped. Being a nurse, she was presently conscripted by the Turks. Into her ward one day came that same Turkish soldier. He was so seriously sick that the least inattention would have ended him. The old Adam shouted in her heart, "Vengeance!" but the new Christ whispered, "Love!" Later, he asked her, "Why didn't you let me die?" She answered, "I am a follower of him who said, 'Love your enemies, do good to them that hate you.'" There followed a long silence. Then

(Continued on page 722.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## DID YOU?

I took the boy on my knee one day,  
And I said: "You've just turned four;  
Will you laugh in the same light-hearted way  
When you've turned, say, thirty more?"  
Then I thought of the part I'd fain evade—  
More clouded skies than blue—  
And anxiously peered in his upturned face,  
For he seemed to say,  
"Did you?"

I touched my lips to his tiny own,  
And I said to the boy: "Heigh ho!  
Those lips are as sweet as the hay new-mown;  
Will you always keep them so?  
Then, back from those fears came a raking song,  
With a merry jest or two,  
And I gazed on the child as he sat on my knee,  
And I thought he asked,  
"Did you?"

I looked in his eyes, big, brown and clear,  
And I said: "Oh, boy of mine,  
Will you keep them true year after year?  
Will you leave no heart to pine?"  
Then, out of the past came another's eyes—  
Sad eyes of tear-dimmed blue.  
Did he know whose eyes I was thinking of  
When he answered me,  
"Did you?"

—La Touche Hancock, in "Leslie's Weekly."

## DOING THE NEXT THING.

### The Cure for Bothers, Blues, and Blunders.

What is the hardest thing in the world to do?  
Not in the least what most people might  
suppose it is, yet if we are brought up sharp  
we all discover what our greatest difficulty is.  
It is doing the next thing, whatever that may be.  
Most of us know the difficulty only too well.  
The last thing we can do, or feel inclined to do,  
is the next thing, the duty or the task that  
stares us in the face asking to be got through.  
Anything but this. The next thing but one is  
easy enough, and we should enjoy tackling it.  
But the next thing. . . . Not it's beyond us.  
And it's always there, we can't get away from it.  
But there's another way of looking at it. If  
it is an obstacle, it is also an opportunity.  
Doing the next thing is a panacea for nearly  
all our woes.

You live in Botheration Buildings, and you  
long to move to Peace Place. That is, you  
have dozens of things to do, business of all  
kinds to get through, endless matters to arrange,  
and you are bewildered and feel you will never  
get through them. You seem on the verge of  
apoplexy or insanity. Keep cool. Do the next  
thing; get it over as quickly as possible, and  
the battle is as good as won. You will have  
got up steam.

"But what is the next thing?" Generally  
that is clear enough—if only you are willing  
to do it. If not, it's any one of the crowd of  
things waiting to be done. Which of them  
you choose matters little; do it—and the muddle  
begins to straighten out, and you can go ahead  
with the rest.

It's the same with an attack of the blues.  
We all get this horrible complaint at times,  
and it is always worst when we can discover no  
cause for it. It just comes—and down we go.  
Can't do anything, don't know what's the  
matter, but do know that everything's wrong.  
Gloomy thoughts, dreadful forebodings, hope-  
less inertia. You know all about it; you've had  
it too often.

There is one cure for this malady—do the  
next thing, and do it straight away. And the  
next thing is probably something quite simple.

It may be putting your boots on, writing a letter,  
making up your cash account, straightening  
your table. Anyhow, there it is. Do it, and  
you'll feel more than better. You will be all  
right. The exertion will shake off the heaviness,  
and set up a healthy chemical action of  
the brain. You will forget your wretched self  
—the cause of your misery.

And blunders! We are always making them,  
even the wisest and cleverest of us, and some-  
times they seem to have made shipwreck of our  
lives.

Nonsense. We must start afresh, and re-  
build what we have stupidly knocked down.  
Here, too, the only way to put things right is  
to do the next thing. And as with bothers  
and blues, that next thing is generally obvious  
and simple. If it isn't quite obvious—well,  
do something, and that will be the next thing.

As an Oxford coach used to say to a crew be-  
fore a race, "If your button gets out of the  
rigger, do any blessed thing—but go on row-  
ing." There's always one thing that you can  
do. Do that, and you'll do the rest. Go on,  
but don't go on sitting still.—W. C. Buncher, in  
"The Woman's Magazine."

## MYSELF.

"I have to live with myself, and so  
I want to be fit for myself to know;  
I want to be able, as days go by,  
Always to look myself straight in the eye,  
I don't want to stand, with the setting sun  
And hate myself for the things I've done.  
I want to go out with my head erect;  
I want to deserve all men's respect;  
But here in the struggle for fame and pelf,  
I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.  
I can never hide myself from me;  
I see what others may never see;  
I know what others may never know;  
I never can fool myself, and so  
Whatever happens I want to be  
Self-respecting and conscience-free."

## SOME BEST THINGS.

The best law—the Golden Rule.  
The best education—self-knowledge.  
The best philosophy—A contented mind.  
The best medicine—cheerfulness and temperance.

The best war—the fight against one's own  
weakness.

The best music—the laughter of a child.  
The best art—printing a smile on a face that  
is sad.

The best science—extracting sunshine from a  
cloudy day.

The best biography—the life that writes  
"charity" in the largest letters.—"Lookout."

Martha: "Do you think a cookery book is  
fascinating reading?" Maud: "Yes, indeed. It  
contains so many stirring incidents."

It was a dark night and the motorist was lost.  
Presently he saw a sign on a post. With great  
difficulty he climbed the post, struck a match  
and read, "Wet Paint."

A man accused in court of being drunk, bade  
the constable call his fellow-policeman. "There's  
only one constable in the village," he was told.  
"But I saw two last night," the prisoner said,  
and the policeman replied, "Yes, that's the charge  
against you."

## The Family Altar.

— J. C. F. P. —

Monday.

The works that I do in my Father's name,  
these bear witness of me.—John 10: 25.  
Dora Greenwell wrote: "It seems to me that  
even the miracles wrought by our Lord upon  
material nature were only foreshadowings of the  
mighty works which, within the soul of  
man, were to be wrought, in feeding, healing,  
raising from the dead, casting out demons, in  
the bestowal of gifts of sight, of utterance, of  
free and unimpeded spiritual movement."  
Reading—John 10: 22-42.

Tuesday.

Whosoever liveth and believeth on me shall  
never die.—John 11: 26.

The motto of Raymond Lull was: "He who  
lives by the Life cannot die."  
Reading—John 11: 1-29.

Wednesday.

Jesus wept.—John 11.

"A Man on earth he wandered once,  
All meek and undefiled,  
And those who loved him said 'He wept'—  
None ever said he smiled;  
Yet there might have been a smile unseen,  
When he bowed his holy face, I ween,  
To bless that happy child."  
Reading—John 11: 30-57.

Thursday.

The house was filled with the odour of the  
ointment.—John 12: 3.

Henri Perreyve wrote: "There are souls  
which are irritated by sorrow, thrown  
back upon themselves, made selfish and rude;  
there are others whom grief breaks as we break  
a vase of perfume, in order that the vase may  
spread forth its treasures. There are the  
generous souls, souls enriched by God, who can  
understand the ways of providence, and fit  
themselves bravely into its designs."  
Reading—John 12: 1-26.

Friday.

While ye have the light believe on the light,  
that ye may become sons of light.—John 12: 36.

"Ye children of the light,  
Arise with him, arise;  
See how the day star bright  
Is burning in the skies."

Reading—John 12: 27-50.

Saturday.

Having loved his own that were in the world,  
he loved them unto the end.—John 13: 1.

"Oh, never is 'Loved once'  
Thy word, thou Victim-Christ, misprized friend!  
Thy cross and curse may rend,  
But having loved thou lovest to the end."  
—Mrs. Browning, "Loved Once."  
Reading—John 13: 1-20.

Sunday.

There was at the table reclining in Jesus'  
bosom one of his disciples, whom Jesus loved.  
—John 13: 23.

"Dr. Johnson said to Mrs. Knowles, a Quaker  
lady, 'All friendship is preferring the interest  
of a friend to the neglect, or perhaps, against  
the interest of others; so that an old Greek  
said, "He that has friends has no friend." Now  
Christianity recommends universal benevolence  
—to consider all men as our brethren; which  
is contrary to the virtue of friendship, as de-  
scribed by the ancient philosophers. Surely,  
madam, your sect must approve of this, for you  
call all men friends.' Mrs. Knowles: 'We are  
commanded to do good to all men, but especi-  
ally to them who are of the household of faith.'  
Johnson: 'Well, madam, the household of faith  
is wide enough.' Mrs. Knowles: 'But, doctor,  
our Saviour had twelve apostles, yet there was  
one whom he loved.' Johnson (with eyes  
sparkling benignantly): 'Very well indeed,  
madam. You have said very well.' Boswell:  
'A fine application. Pray, sir, had you ever  
thought of it?' Johnson: 'I had not, sir.'  
Reading—John 13: 21-38.

# Prayer Meeting Topic.

November 17.

## PRAYERS FROM THE CROSS.

(Luke 23: 34 and 46.)

F. J. SIVYER, B.A.

In his Richard II., Shakespeare represents old John of Gaunt as saying—

"Oh, but they say the tongues of dying men  
Enforce attention like deep harmony.  
Where words are scarce, they are seldom spent  
in vain,  
For they speak truth, that breathe their words  
in pain."

We treasure the words that fell from the lips of Jesus as he hung upon the cross, not because we think they contain more truth than others spoken during his ministry, but because they lift the veil and reveal the things nearest his mind and heart in his dying moments.

It is very significant that Luke records the first and the last words from the cross as being in the form of a prayer. Jesus was supremely "the Man of Prayer," and during the agony of the weary hours of his crucifixion he kept up constant communication with the Father. The only time when it seems to have been broken was at that dark moment when he cried, "Eli, Eli, lama sabachthani."

### "Father Forgive Them."

This first prayer, "Father, forgive them; for they know not what they do," was probably uttered while the soldiers in rough and brutal fashion were nailing Jesus to the cross. Some Bible students suggest, and the Greek text permits the idea, that Jesus made this petition several times. But if only made once, it indicates the wonderful unselfishness of Jesus, and affords the best possible endorsement of his teaching concerning the forgiveness of transgressors.

The darker the background the more radiant shines the gem. The greater the unkindness and the darker the sin, the more lustrously shines the beauty of the Lord's love. "Where sin abounded, grace did much more abound," Tennyson in his lyric, "The May Queen," puts into the mouth of the maiden who had listened to the minister's story of the cross, these words—

"He taught me all the mercy,  
When he showed me all the sin."

Samuel Cox sums the thought in better words than ours: "the prayer, 'Forgive them,' is the finest blossom of Christ's own teaching. It makes forgiveness of enemies a reality to all time, and a possibility for every man. It was the creation of a new thing in the world—love, deeply wronged—daring to love unashamed in the face of the enormity that wronged it."

### "Father Into Thy Hands."

This last prayer comes as a blessed relief after that desolating period when even God seemed to have turned his face from Jesus. Whilst filled with a wonderful calm, it yet has in it the sure note of victory. All the darkness of sin and all the powers of evil were not able to separate Jesus from the love of the Father. His atonement for our sins was completed and the return of his Spirit to the Father was the sure sign of the sufficiency of his sacrifice.

Jesus shows us not only how to live but how to die. His gallant crossing of the dark stream makes it possible for all his children to follow with confident footsteps. Many since, when life was fast failing, found in his prayer the most fitting committal—"Father, into thy hands I commend my Spirit."

TOPIC FOR NOVEMBER 21.—THE TRIUMPH OF FAITH.—Heb. 11: 13-16.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## A PRAYER FOR TEACHERS.

God of the Heart and Hand,  
Since I, too, know the things the children know,  
I know so little of the thought that lies  
Back of the shining of those childish eyes;  
Teach me to understand!  
I guess so little of the wonder there,  
Under the curling of the sunny hair;  
It is so very, very long ago.  
Since I, too, knew the things the children know,  
Yet hast thou given them to me to lead.  
Oft of thy wisdom grant me all I need—  
Patience of purpose, faith, and tenderness,  
Trusting thy perfect love to lead and bless."

—Marion Craig.

## THE MASTER'S SERVICE.

The last few years have seen remarkable changes in the industrial world. One of the greatest of these changes has been in the shortening of the hours of labor each day. It is not very long ago when twelve hours a day, and even more, were regarded as the correct working day in many industries. To-day, however, few men work more than eight hours a day, and the tendency all the time is to shorten the working day still more. With the economic aspect of the forty-four hour week we are not now concerned. What we want to point out is this, The few hours men work each day the more time they have within their own power and disposal. Years ago our forefathers had little or no leisure time, whereas to-day almost every one of us has time that one can call his own. Those who are giving the best service to the world are those who are making the best use of their leisure hours. The great purpose of life is not to secure comfort and ease and indulgence for ourselves, but rather to serve others. We are afraid that often the hours that have been taken from responsible service, and added to those which are at our own disposal, are used for selfish ends. Selfish indulgence, if not real idleness, is the practice of many. And Christian young men and women are called upon to consider how they are using their leisure hours. Looking back over the history of our movement in Australia, we realise that many of them—men

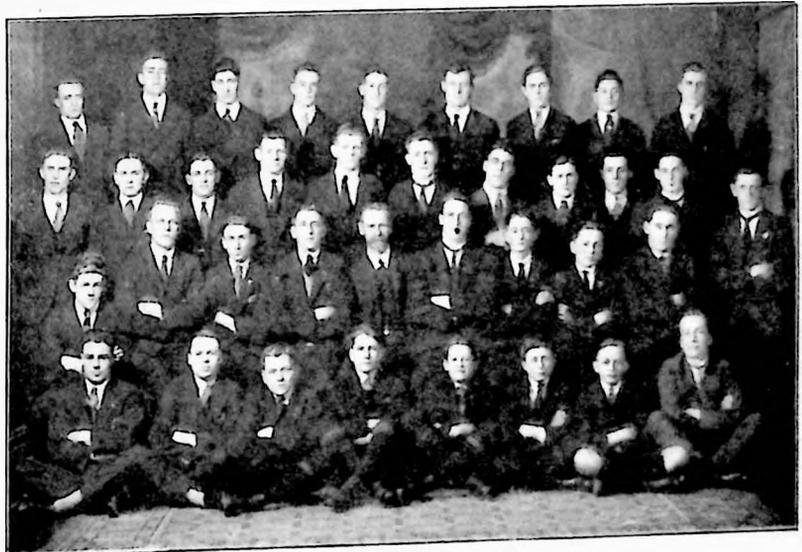
who did the pioneering work—were men who had to work long hours each day. They did not know anything about an eight-hour day, or labor unions or arbitration courts; it was theirs usually to work from morning to night. Still they found time for the Lord's work. How they did it seems marvellous to us, who with so much time at our disposal seem to accomplish so little. However, they did it, and great joy came to them in the doing of it. What examples they are to us to-day. How we young people ought to thank God for the time that is ours, to use and to see that it is used not merely for recreation and pleasure, but also that a goodly share of it is dedicated to the service of him who has called us into his kingdom. After the hours that our forebears worked there might be some justification for their absence from the Lord's house on a Lord's day morning; but there can be no justification for us to-day. Young men and young women, those added hours that you call your own are a sacred heritage. Do not use them for unworthy and undignified purposes, but use them to make yourself more useful in the Master's service and in the extension of his rule among men.

## WHY I LOVE THE BIBLE.

Because it glows with the light and love of Christ; because it shows me him who walked the earth and hung upon the cross that he might save such men as I; because it brings me what he revealed of the living God and Father whom to know aright is life eternal.

Because it shames me, inspires me and calls me upward. It is the book of faith and hope and love, of comfort, holiness and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because, out of it, I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and live within lights and darkness, a treasure of the strongest and sweetest words for the soul that were ever known in all the earth.—William Newton Clarke.



MALVERN-CAULFIELD K.S.P.

## Foreign Missions.

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

### ILLNESS OF MISS REDMAN.

We very much regret to state that Miss Laurel Redman has had a serious breakdown in health and will not be able to proceed to India. She was apparently quite well as late as October 23 when she came to see us off on the train. Two days after she had a breakdown in health, and has had the attention of two doctors who say that she will not be able to go to India, and needs at least six months' complete rest. Every care has been given to her by her relatives in the West and the F.M. Committee there. We are sure that there will be many prayers offered up by our brotherhood for recovery of Sister Redman. She is one of the most efficient missionaries that we have sent to the field. Her educational ability soon showed its mark upon the schools that she superintended, and the Indian school inspectors spoke in the most glowing terms of the work that she did in connection with the schools.

### THE WORK AT HUEILICHOW.

The news from China is still very disquieting, but our workers in Hueilichow are so far removed from the war zone that we think it unlikely they will be affected. Their hold upon the affections and gratitude and the respect of the people in Hueilichow is so great that there is nothing to be feared from the local Chinese.

### COMING TO AUSTRALIA.

During this month Bro. and Sister Anderson and their little baby, Gwen, and adopted daughter, Pearl, will leave with Dr. and Mrs. Killmier and Neville for Yunnanfu. They will attend there the wedding of Bro. Clark and Miss Ludbrook. Bro. and Sister Anderson will then proceed to Hong Kong and join the steamer "Tanda," arriving in Australia some time in January. Shortly after the Andersons' departure, Dr. and Mrs. Killmier and Neville, and Bro. and Sister Clark, will leave for Hueilichow.

### ADELAIDE CHINESE MISSION.

Bro. Kwaan Young Man is having good success among the Chinese in Adelaide. I think there are less than two hundred Chinese in Adelaide; he has between thirty and forty of them present each Sunday night. Three splendid men have already been baptised, and there is a promise of many others. The Chinese brethren here, who knew Bro. Jame, say that Bro. Kwaan reminds them very much of Bro. W. Jame in the magnificent sermons that he is delivering.

A social was tendered to Bro. Kwaan on Tuesday, Nov. 2, at the Grote-st. schoolroom. Bro. J. Wiltshire presided over a large and representative gathering, including some interstate visitors en route from the Federal Conference. Mr. Andrew Ginn welcomed all on behalf of his Chinese brethren, and the Hon. W. Morrow (President of the Federal Foreign Mission Board) extended a welcome to the evangelist, and wished him great success in his work amongst his fellow-countrymen in Australia. Mr. Young Man's response was interpreted by one of the younger members of the mission (Jim Hien). This proved of great interest. A fine programme of orchestral, vocal, and edifying items by Chinese brethren and friends was submitted, after which supper was served.

### THE F.M. OVERDRAFT.

At the Federal Conference during the discussion of the financial report of the Federal Board Bro. Escott spoke of the disability that a large overdraft was to the work in foreign lands, and

the feelings of the missionaries when they knew that the money being sent to them was being borrowed money, and offered, if an attempt were made to get rid of this overdraft, that he would give £50 towards the amount. This made quite an impression on the Federal Conference. Bro. T. E. Rofe increased the excitement of the Conference by offering to give £500 if the States would agree to raise by January 31, 1927, the remaining £1,506 of the overdraft, but on condition that Bro. Escott's £50 be not accepted, as he thought the missionaries were doing enough in giving their lives without having to help pay our overdraft. This challenge of Bro. Rofe was taken up. Mr. Albany Bell, on behalf of West Australia, accepted the responsibility; W. Morrow, the F.M. Board President, accepted the challenge for South Australia; R. Lyall, the Victorian treasurer, accepted for Vic.; Mr. Joseph Stimson accepted for New South Wales; Mr. Peter Duff guaranteed Tasmania's amount, and Mr. H. W. Hermann, the Queensland F.M. Secretary and Treasurer, guaranteed Queensland's amount. It was all done in a very few minutes, and the experience was a benediction to all who were there. As our budget system means the States agreeing to raise a certain amount each year, and the Board basing their expenditure on these promises, the days of our big overdraft should be for ever over. Things happened so quickly that afternoon at the Federal Conference that I forget whether we rose up and sang the Doxology. If we didn't I know most of us sang it in our hearts.

### ACT OF INCORPORATION.

At the Federal Conference the Constitution of the Act of Incorporation of the F.M. Board was passed with some few amendments.

### HOW A MISSIONARY DIED.

Dr. G. E. Tilsley, F.R.G.S., of the Launza Mission, Elizabethville, Congo Belge, has sailed from Plymouth by the "Durham Castle" to resume his work. He sends us an article on the last days of Dan Crawford, from which we gather that the missionary's fatal illness was caused by the poisoning of his left hand. On the night of Saturday-Sunday, May 29-30, he accidentally injured the hand, and, although it was carefully dressed by Mrs. Crawford, the trouble became more serious. "At 2 p.m., on Wednesday, June 2, 1926, the mail having arrived, he dictated his last communications. Says he, 'My left arm is poisoned and this poison is knifing my very heart; so we are in God's hands and all is well. It is harrowing and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is harrowing is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that "We-glory-in-tribulation" verse—but do we? Good-bye, dear friends, we will meet at the appearing in excellent glory.' During Thursday, June 3, he was in deep sleep all day except when roused twice to take nourishment, and at about 6.30, without further sign or movement, 'He was not, for God took him.'" All the details of the funeral were carried out by the elders of the church. The dead missionary's head was pillowed on a copy of his translation of the New Testament. "Up the side of the Kundilungus went the great procession to the quiet cemetery amongst the African forest trees. And the soil of Central Africa received the body of Dan Crawford—a Great-heart, a Great Heart indeed."—"The British Weekly."

### BIRTH.

MORRIS (nee Doreen Harward).—To Mr. and Mrs. Norman D. Morris, Oct. 10, 1926, at their residence, "Kooosoon," Jesmond-ave., Vauluse, Sydney—a son (Neil Harward).

### MARRIAGE.

STEVENS—WOODBIDGE.—On Sept. 26, 1926, by Mr. J. I. Mudford, at Church of Christ, Newmarket, Lucy, eldest daughter of Mr. and Mrs. G. B. Woodbridge, of Flemington, to Leslie H., youngest son of Mr. and Mrs. T. Stevens, of Hawthorn.

### DEATHS.

DARNLEY.—On Thursday, Nov. 4, at 19 Cameron-st., Richmond, Thomas Darnley, the beloved husband of the late Mary Hannah Darnley, passed peacefully away; age 81 years. Foundation member of the Coppin-st. Church of Christ. "To be with Christ, which is far better."

HOWARD.—At the Alfred Hospital, on Saturday, Nov. 6, Bro. Robt. Howard, beloved husband of Louisa Howard, of Dorset-rd., Croydon, Vic., and loving father of Emily (Mrs. R. Langley), Charles, Henry and Arthur, aged 72 years and 11 months. The cross laid down, the crown taken up. At rest.

STAGGARD.—On Oct. 17, at Gisborne, New Zealand, Rose Ann, widow of the late Arthur Staggard, late of Hawthorn; eldest daughter of the late W. E. and I. Haldsworth, late of Windsor; beloved sister of Mrs. Semkens, of W.A.; Mrs. Whittington, Elphin-grove, Glenferrie. Patiently she suffered; peacefully she sleeps.

### IN MEMORIAM.

GRAFHAM.—In loving memory of our dear father, who passed away at Bassendean, W.A., Nov. 12, 1923.

—Inserted by his son and daughter-in-law, R. and G. Grafham, Box Hill, Victoria.

McMULLEN.—In loving memory of my dear husband and father, who died Nov. 9, 1918 (late Vic. Railways). His memory is a treasured possession ever dear to us.

—Inserted by his loving wife and family, Ted, Emily and Claude, and grandson, Claudie Ledgmen.

### FOR SALE.

Two Properties for Sale, cheap, and good terms. (1) 50 acres choice deep soil joining railway, large house, 16 rooms, good order, suitable guest house, pretty site, constant creek, £900, apply early. (2) 190 acres, good house and sheds, watered springs, undulating and flats, suitable dairy farm, £1,000.—A. Nightingale, Emerald P.O.

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Four lofty spacious rooms, including bright, well-appointed kitchen, pantry, separate back entrance, ideal position, beautiful garden.—25 Alexandra-st., E. St. Kilda.

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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 U8649.

### 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.

### CHRISTMAS APPEAL.

The Victorian Social Service Department appeals for £100 to relieve urgent cases of distress connected with our churches during the Christmas season. Send all money to Will H. Clay, Organiser, 49 Elizabeth-st., Melbourne.

## Here and There.

Meetings for the breaking of bread were commenced at Benalla, Vic., in the Memorial Hall on Nov. 7, when ten members were present. Prospects of good work are very bright.

The usual monthly meeting of the Victorian General Dorcas Class will be held on Wednesday, Nov. 16, in Swanston-st. Lecture Hall, from 10.30 till 4 p.m. All sisters are welcome.

The following telegram reached us on Tuesday from Western Australia:—"Big crowds, great blessings continue Subiaco mission; sixteen welcomed Sunday; forty-two decisions first fortnight.—Brooke."

An excellent offer was received and accepted with thanks by the executive committee of the new Mont Albert church, Vic., on Monday evening, agreeing to defray the interest charges on two thousand pounds for two years.

Dr. A. C. Garnett, of Adelaide, is leaving on 13th inst. for London, where he will take a special course of study at King's College. His many friends will wish him well, and confidently expect to hear of his continued success.

Bro. R. K. Whately, M.A., has accepted an engagement with the church at Geneva, Ohio, U.S.A. Recently Mr. and Mrs. Whately paid an enjoyable visit to Hopkinsville, Kentucky, to meet Mr. and Mrs. Kingsbury who are happily engaged in service there.

Work at Flinders Park, S.A., is most encouraging. On Nov. 7 the church was organised by Bro. H. J. Horsell. It was a happy meeting. 55 were in attendance at Bible School. Nice attendance at gospel service. Bro. Horsell is conducting the services for the month of November, and doing considerable visitation among the people.

Victorian Home Mission annual offering, Dec. 5. The committee sincerely hopes that each church will, for the next few weeks, give the right of way to Home Missions. An offering "better than the best" on record will be necessary to square the ledger. Brethren are asked to show their appreciation of the work of the committee by donating freely on Home Mission day.

Last Lord's day there were good meetings at Warrnambool, Vic., with three new Bible School scholars. One confession at night. A great loss has been sustained in the "home-going" of Bro. T. McCullough, one of the trustees and a pioneer member, who fell asleep in Christ on Nov. 1, at the age of 81 years. Bro. McCullough was well known to a wide circle of friends and brethren.

Two other faithful Victorian members passed away last week—Bro. T. Darnley, of Richmond, and Bro. R. Howard, of Montrose. Bro. Darnley was a pioneer of North Richmond church. Bro. Howard recently celebrated his golden wedding. Three of his sons are preachers in America.

A great rally of all the temperance organisations of the district was held at Carnegie, Vic., last Sunday evening. Mrs. Cowper gave a very interesting address. The choir rendered an enjoyable anthem. Bro. Reg. Hayward has done excellent service with the choir. A solo was rendered by Miss Middleton. The morning service was well attended. Bible School attendance is keeping over 200.

The Ball mission at Gympie, Qld., which commenced on Oct. 13, closed on Nov. 1 with a total of 35 decisions and 5 restorations. 27 of the 35 have been immersed, and the remainder expect to be. The wonderful addresses delivered by Bro. Ball drew the people back to the meetings time after time. Even during the week the attendances kept up. The church is looking for a strong preacher for this promising field.

On Oct. 29 the ninetieth anniversary of the birthday of Mrs. Adams, one of the oldest members at North Williamstown, Vic., was made the occasion of a social banquet. Presentations were made by the church secretary (Mr. C. F. Tovey), and Mrs. Arbuster, representing the W.G.T.U. Mrs. Adams responded. An enjoyable programme was presented, followed by a supper at which suitable speeches were made by Bren. Reg. Enniss and J. I. Mudford and Parsons.

Last Monday morning week the S.A. Preachers' Fraternal met at Grote-st. chapel, Adelaide. There was a large attendance of preachers, who each reported upon their church work. Bro. G. T. Walden gave an excellent report of the Federal Conference at Perth, W.A. Bren. P. A. Dickson and R. Lyall were welcomed as visitors. Occasion was taken to say goodbye to Dr. Garnett, who was leaving for London to take a special course of study at King's College. Best wishes were expressed by Bren. Brooker and Collins for his success. Dr. Garnett made suitable reply and thanked all for their good will. He hoped to fit himself still further for service in educational spheres.

Mr. and Mrs. S. J. Mathieson, of Hollywood, Cal., U.S.A., were due to sail from San Francisco on Nov. 3, their intention being to visit old friends in New Zealand. Possibly they may later come to Australia, and return to America via China and Japan. Bro. Mathieson is preacher of Hollywood Christian Church and expects to be absent for about four months. In a personal note, he writes: "The church of which I am pastor has a membership of 700, and is located in the very heart of Hollywood. I suppose your readers share the general impression that this community is made up of movie stars and adventurers; but such is not actually the case. There is a large residential district composed of the finest people I have ever known. The high life broadcast in the papers is not in evidence at all, and I would just as soon raise my family in this environment as in any I have ever known."

Dr. W. T. Moore, one of our veteran preachers and writers passed away at Orlando, Florida, U.S.A., on Sept. 7. He was born in 1832, and graduated from Bethany College in 1858. His active ministry began at Frankfort, Kentucky in 1858. It was due to his initiative that the Foreign Christian Missionary Society was organised in 1875. While in London Bro. Moore had charge of the West London Tabernacle and founded the "Christian Commonwealth," continuing as editor-in-chief for 21 years. In 1869 he started the "Christian Quarterly," and continued it for eight years. He again resumed the editorship of the "Quarterly" in 1897, and continued for three years. In 1896 he became the dean of the Bible College at Columbia, Mo., and up to his death was Dean Emeritus. Among his literary productions may be mentioned "Living Pulpit of the Christian Church," "Lectures on the Pentateuch by Alexander Campbell" (edited), "Views of Life," "Conversations at the Unity Club," "Life of Timothy Cop," "The Fundamental Error of Christendom," "Heroes and Heroes" (jubilee poem), "Man Preparing for Other Worlds." Besides, he was one of the principal contributors to the "People's Bible History," and also "The Reformation of the Nineteenth Century."

At Kalgoorlie, W.A., prayer meeting on Oct. 27 several brethren gave short addresses on "Federal Conference Impressions." Over 100 were present; two made the good confession, and eight were baptised. On Oct. 31 Bro. and Beller, of Prospect, S.A., spoke morning and evening. Three made the good confession, 234 broke bread in the morning and 50 at night; 234 for the day. Sunday being the 26th anniversary

of the Bible School, a splendid anniversary service was held during the afternoon in the Town Hall. Fine singing was the feature of the afternoon, and recitations by the kindergarten were enjoyed. Bro. Will Beiler gave an illustrated address on "Killing Faxes." 81 kindergarten children received prizes. Great credit is due to the superintendent of the school, Bro. Geo. Banks and the teachers; also to Mrs. C. H. Hunt, who is in charge of the kindergarten which numbers about 60, for her untiring efforts. On Nov. 2 the annual demonstration and distribution of prizes took place. There was fine singing by a Bible School choir of 100 voices. Recitations and songs were also greatly enjoyed. Bro. Beiler gave an appropriate address. The Bible School is growing very rapidly; the membership is now 250.

### COMING EVENTS.

NOVEMBER 8 to 21.—North Richmond Church of Christ, Coppin-st. A Grand Mission will be held in the Chapel, commencing Nov. 8 to 21 (Saturdays excepted). Evangelist, Bro. A. G. Saunders, B.A. Song service at 7.45. Bright singing, inspiring messages. Support from sister churches is asked for.

NOVEMBER 14 and 21.—South Richmond Home-coming Sundays and church and school anniversary. All past members are invited. Special speakers. Come.

NOVEMBER 14.—Lord's day, Church of Christ, Swanston-st. Sixty-first Anniversary and Home Coming Day Services. Former members and friends cordially invited. Dr. Brandt's subjects—morning, "The Whole Family of God"; evening, "Mother, Home, Heaven." Special anthems by choir. At evening service choir will render Gounod's "Gallia." Mrs. White will sing solo. Afternoon, 2.30, special session; 3 o'clock, address by R. Lyall, "The Federal Conference at Perth and Visit to Western Australia."

NOVEMBER 14 and 16.—Brighton Church of Christ Sunday School anniversary services. Sunday, 11th morning, Bro. J. W. Baker; afternoon, Bro. W. Gale; evening, Bro. A. L. Gibson. All old friends are invited to come and have tea.

NOVEMBER 17.—Bro. Chas. Hale, of Tasmania, will give his lecture, "Tasmanian Beauty Spots," featuring also Social Service work, in the Bamberid, chapel on Wednesday next at 8 o'clock. An offering for the proposed home will be taken.

NOVEMBER 21 and 22.—Castlemaine Church of Christ 56th Anniversary. Speaker, Mr. Reg. Enniss. Monday, Tea and Public Meeting. Soloist and elocutionist, Miss Eileen Pascoe-Webbe, of Melbourne. Former members cordially invited.

NOVEMBER 25.—Annual Demonstration of College of the Bible, Lygon-st. Chapel, Thursday, Nov. 25, 8 p.m. Good musical programme. Presentation of Diplomas. Addresses by Dr. Brandt and exit students. Collection for library fund. All welcome.

NOVEMBER 28.—Prahran, Highest. The old mother church of Victoria will celebrate her anniversary on November 28. "Every-member-present" service. Past members specially welcomed. Preacher for the day, Bro. A. W. Connor. All welcome.

NOVEMBER 29 (Monday).—Bible School and Young People's Department's Annual Prize-giving Demonstration, Lygon-st. Chapel, 7.45 p.m. Splendid programme of dialogues, action songs, and concerted items. Admission, adults 6d., children (under 14) 3d.

DECEMBER 1 & 5.—Bendigo's great day. Opening of Church Home. Saturday, 4th, and Sunday, 5th Dec. Past members, come home and rejoice with us. Full announcement later.—A. E. Streecher, secretary.

### MAYLANDS, S.A. WELLINGTON-RD.

November 29 (Saturday), 3 p.m.

Laying of two foundation stones by Bro. F. P. Langlois, President of Conference, Bro. F. Collins, Evangelist and Vice-President of Conference. All invited.

The Will of God in Modern Missions.

(Continued from page 717.)

he said, "I never knew there was such a religion. If that is your religion, tell me more about it, for I want it!" God help us so to love them all that they will cry out to us: "If that is your religion, tell us more about it, for we want it!" Perfect love casteth out fear. Go into the African jungle. The thing that goes clear through you is fear. It is all around you. Fear is of the devil—and it seems to be the dominant factor in the world, in this weltering jungle of jarring human passions and aspirations. But thousands of lowly missionaries dwelling securely and in cordial relations amid crowded populations prove that fear goes when love comes in. The white man fears the yellow peril and the "rising tide of color." But if the white man knows that tide to be only love he will fear it no more.

Prayer and the will of God.

Then what is God's will amid it all? Our Saviour said, "Lift up your eyes, and see that the fields are white already unto harvest. . . . Pray ye the Lord of the harvest to send forth laborers into the harvest." He was telling us God's will. But do you ever pray that prayer? You who have promised to strive to do whatever he would like to have you do? Do you ever pray. Send forth laborers? If not, you have not begun to do God's will in modern missions. And a praying church will soon be a giving and a going church. And a praying disciple will soon be a giving disciple, if he cannot be a going one; and he will be a going one if he can. Otherwise he will have to stop praying. No professing Christian could ever be so unutterable a hypocrite. No one who has pledged himself to strive to do whatever God would like to have him do.

Are you doing God's will in your life for modern missions? "Find your place in God's plan and fill it." We have been speaking of God's will in outward things; it is time we turned inward, to search our individual hearts in the light of the tragic world situation of our modern day, and of God's will. We used to pray that the doors into heathen lands would open. They are open. We have got into closed lands. And our vital need and purpose now is to get into closed hearts—a more delicate task. But what if God's will cannot get into your heart? Are you prepared to become an ambassador of goodwill, an apostle of reconciliation? Our consecrated youth must save this stale old modern church, and with the faith once for all delivered unto the saints, revive its consecration; constrained by the love of Christ it must get on with Jesus' programme to evangelise the whole world. The youth of the church is the Saviour's only recruiting ground for modern missions. Calvary looked like an irretrievable wreck and an immeasurable tragedy. But after the cross came the empty tomb; after Calvary came the resurrection. And he who seemed to go down on the cross rose up over death, and from death, and from that incomparable height he sent us forth to conquer all the world. And thus he declared the will of God for modern missions. And he himself is the message. They went to a missionary in India and said, "Stop telling that story of the Christ. We have many religions here, and . . . many stories . . . but we have no such story as the story of the Christ. . . . If you keep on, people will cease to follow us and will go after Jesus."

Do you mean your faith? Do you mean that pledge to strive to do whatever Christ would like to have you do? India thinks you don't mean it. So does all Asia, and Africa, and South America. For they know the story. A Brahmin taunted a missionary with it. "You Christians don't follow Jesus as you say you do. Jesus washed people's feet, but you don't!" The missionary said, "Indeed we do. You Brahmins say that you are India's head. That the

next caste is his shoulder. And the outcaste people are his feet. We are washing India's feet. And when you haughty Brahmins see the outcastes changed, cleansed, capable, consecrated and Christianised, you will cry—all India will cry, "Lord, not my feet only, but my hands and my head!" We have to put these things right. It is no call to great pay. Nor to fame. Nor to great importance, as the world counts importance. It is a call to a great service, to a great task, a great surrender, a great sacrifice, to a long, long day, but to a day growing ever brighter with its great reconciliation among God's many children. It is a call to a great joy in your surrendered heart. God help us to give, if that be his will—aye, our own dear boys and girls, if it be his will. God help us to go. God help us to preach Jesus as Saviour for the healing of the nations, until all the earth shall kneel beneath the sweet stars and pray to him who made them and the heaven and the earth, saying: "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven so on earth."



DAVID K. GRIFFIN.

Bro. David Griffin, who left Geelong, Vic., for U.S.A., over thirteen years ago, is expected to arrive in Sydney at the end of this week and to begin his work at Malvern-Caulfield on November 21. Of late Bro. Griffin's chief work has been among the young people, he having been State Superintendent of Religious Education for Alabama and Mississippi Missionary Boards, as well as preacher for First Christian Church, Birmingham. He had a successful college career at Lexington, Ky., and has conducted some successful missions in different States. He brings with him his wife and two children.

ACKNOWLEDGMENTS.

The following additional amounts have been received for the Children's Hospital Appeal:—Maryborough, £1/12/9; Moreland, £3/16/6; Box Hill, £3; Ascot Vale, £2/14/-; Bamba-rd., £1/1/2; Dandenong, £1/1/-; Swanston-st., £30/16/2; South Melbourne, £1/10/3; Burnley, £1/10/-; Red Cliffs, 16/9; Swan Hill, £6/4/-. Total amount received and forwarded to "Argus" Fund—£127/2/4.—Reg. Enniss, Secretary.

The College of the Bible.

The 1927 session is due to begin on Wednesday, February 16. A number of applications for admission have been received and accepted. Applications should be sent to the principal by the end of November.

Secular Subjects, 1927.

The following information will be of interest to intending students:—

It is compulsory for students to pass in three subjects, including English, at the Intermediate Examination of the University of Melbourne, or at a similar examination at any other university, before commencing the work of the Biblical Course at the College of the Bible.

The Principal urges all intending students to commence study before they enter the College, and to enable them to do this the following information regarding text-books is given. The books included in the list will be used in class in 1927.

- 1. (a) British History, 1763-1919.—Warner and Marten.
(b) Civics.—Marshall and Hoy.
2. Geography—
(a) Intermediate Geography.—James.
(b) Junior Geography.—James.
(c) Intermediate Special Work.—James.
(d) Australia. Physiographical and Economic.—Griffith Taylor.
3. English—
(a) English Grammar, Grades VII. and VIII.—Lawson and Elijah.
(b) Palgrave's Golden Treasury of Lyrical Poems.
(c) Austral Garden of Verse.—Hansen and McLachlan.
(d) Shakespeare.—Henry V.
(e) Selected Essays.—E. Lee.
(f) Novel.—Lorna Doone.
4. Algebra.—Hall and Knight.
5. Geometry.—Hall and Stevens.
6. French.—Siepmann, Part I. and Part II.
7. Latin.—Postgate's Latin Primer.
Composition.—North and Hillard.
Roman Stories.—Blackwood.
8. Greek.—Rutherford's Grammar; Underhill's Exercises; Xenophon, Anabasis IV.

New students are urged to master the novel and the play before entering, and also to read the portion of British History prescribed, namely, 1763-1919.

Mission to South Africa.

Bro. S. E. Riches writes under date September 24—"On the journey to our new sphere of work at Dadaya, it was very pleasing to be able to spend a few days in Johannesburg, and have fellowship with the brethren there. On board s.s. 'Bendigo,' we made the acquaintance of Bro. and Sister Farrow, who were proceeding to the pastorate of the Johannesburg church. Bro. Knott met us at Durban, and filled our hearts with joy with the news of the great numbers won for the Lord. We also saw the large, well-equipped, centrally situated hall to be used in the mission at Durban. Arriving at Johannes-

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burg, we shared the enthusiastic welcome afforded to Bro. and Sister Farrow, when about 100 brethren assembled at the railway station. That evening (Sept. 21) a general welcome was extended by the strong church that had been built up by Bro. Kellems and his co-workers during their untiring efforts of the past fourteen weeks. Wednesday evening, about 200 young people bade the new preacher and his wife welcome and a grand social time was enjoyed by all. Thursday evening a large number of brethren and friends bade farewell to the mission party, all of whom have endeared themselves to the Johannesburg people. On this occasion Bro. Kellems and Bro. Richards were each the recipients of a beautiful leopard skin, presented as a token of the high esteem in which they were held. One brother and one sister were present at every meeting of the mission extending over three months, whilst several others had been absent only once. We were pleased to have Lord's day morning with the church at Johannesburg when three others decided for the Lord. Surely the establishment of such strong causes here will have a great effect on both the white and colored population."

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## News of the Churches.

### New Zealand.

At a meeting held in Bro. Ladbroke's house, Hastings, Hawkes Bay, it was resolved to meet every Lord's morning for breaking of bread. Seven do so, but there are about twelve other members in the district. On Oct. 23 Bro. Castle, from Napier, had fellowship. Bro. G. Ladbroke was appointed secretary and treasurer.

### Tasmania.

The church at Devonport is sorry to lose Bro. and Sister E. Higgs, faithful workers, who have removed to Launceston, and Nancy Sharman, removed to Moltena. The church has decided upon a big tent mission this summer, assisted by the H.M. Committee and Bro. A. E. Forbes as evangelist.

The Tasmanian C.E. Convention was held recently in Ulverstone. Bro. and Sister W. H. Nightingale have a place on the State Executive. The church enjoyed fellowship with some of the delegates. The recent sale of gifts will probably buy sufficient material to erect the new vestries. Bro. and Sister N. J. Warmbrunn have returned from the Federal Conference in Perth.

### Western Australia.

At Perth mid-week service on Oct. 28, Bro. Will Beiler spoke and two young people were baptised. On morning of Oct. 31 Bro. F. T. Saunders addressed a large congregation; 180 broke bread. The men's class enjoyed a splendid address from Bro. W. G. Graham. At the gospel service Bro. Hagger preached a splendid sermon on "Is Faith Difficult?" One young man made the good confession.

Bunbury meetings have been well attended. On Oct. 17 Bro. Moignard took charge all day, Bro. Robinson being at Federal Conference. On Oct. 31 a young lady and a lad made the good confession at the morning service, and at night a man who had previously made the confession was baptised. The visit of Bro. Saunders in College of the Bible interests was much enjoyed. Bible School work is continually progressing. The recovery of many sick folk is noted with pleasure.

Meetings at Inglewood are well supported. There were two baptisms recently. All auxiliaries, including Bible School, report progress in membership and attendance. On Oct. 11 a social of a farewell-welcome nature was held. Greetings were expressed to Bro. Hutson. Bro. Hibbert was the recipient of a cabin trunk, presented as an appreciation from the church, in view of his departure to New Zealand. The first wedding was solemnised in the new building by Bro. Hibbert on Oct. 23, and the couple were presented with a Bible by the officers.

### Queensland.

At Mt. Walker on Oct. 31, Bro. W. J. Campbell conducted breaking of bread service at 2.15 p.m., thus enabling him to conduct three services for the day in the circuit. Bro. Campbell extended the right hand of fellowship to a young married couple (late of Tent Hill Baptist church). Good attendance, considering the droughty conditions.

Maryborough church enjoyed a visit from Mrs. Wendorf, president of the Women's Conference, and in response to her invitation at Croydon Junction, two made the good confession. Most of the twelve who have recently made a decision at Maryborough have been baptised. Bro. G. E. Burns preached at Tinana on Oct. 31 at 11 a.m., and at Maryborough at night. Bro. V. R. Adeock exhorted at the morning meeting.

Wynnum reports good attendances at all services, with many visiting brethren. The church has been much blessed by the soul-stirring mes-

sages of Bro. Bassard. On Oct. 31 a young man was received by faith and obedience. At the evening service three youths stepped out to reconsecrate their lives to Christ's service. The church is delighted that the Bible School is in a leading position in the State Shield Competition.

Annerley reports splendid attendance at worship on Oct. 31. Bro. Krygger exhorted. The afternoon marked the commencement of Bible School anniversary services. Bro. Bennet delivered an address. The scholars rendered several pieces creditably, under the guidance of Bro. More. At night Bro. Young gave a powerful message on "Is It Well with the Child?" The chapel was crowded to the doors on Monday evening when a fine concert programme was rendered by the scholars. The kindergarten children gave three interesting items.

### South Australia.

At Queenstown on Nov. 7 Bro. Conning from Cheltenham, spoke to the Q.Y.P.M. on "Mouse Traps" and also addressed the church. Sunday School had a good attendance. In the evening Bro. Brooker preached on "The Doctrines of Men".

Bro. Will Graham is back at Fullarton after his holiday at W.A. Federal Conference. Preparations are being made to open the new Sunday School building on Dec. 4. Lord's day school is still getting new members. Week night service is well attended. One of the best branches of the work is the improvement class.

A very successful Endeavor rally was held at Milang on Oct. 20, the young people taking their parts well. A short address was given by Bro. Walter Bartlett, from Unley. The ladies' quarterly Dorcas social on Oct. 27 was a success. The president, Mrs. D. M. Goldsworthy, lead the meeting, and Sister Durdin gave a talk. Flowers were sent to the sick folk.

At Semaphore on Oct. 31 three sisters, who were baptised the previous Wednesday, were received into fellowship. At a well-attended prayer meeting on Nov. 3 another sister was baptised. She was welcomed on Nov. 7, when there were good meetings all day, with 152 scholars at the school. At the gospel service a solo from Bro. L. Weeks and an anthem from the choir were much appreciated.

Mile End had a happy day on Oct. 31. Two young women were received in by faith and obedience in the morning, and another one made the confession. Five adults (including a household) were immersed at night. There was a large attendance. Topic, "The Divinity of the Christian Religion." An extra piano has been purchased for use in the lecture hall. Mid-week prayer meetings very helpful; over 50 present last week.

Cheltenham church had most helpful meetings during October, with enjoyable exhortations from Bren. F. Harris, G. Cox, A. Coin, Garrett and Jackson. Bro. Conning has given inspiring messages. The school now numbers about 90, and has a good average attendance. The Band of Hope has had bright meetings; Bro. Glastonbury is president. On Oct. 31 the first baptisms took place in the chapel. The evening congregation was the largest to date, 71 being present.

Park-st., Unley, meetings are well attended. On Nov. 7 Bro. P. A. Dickson, of Melbourne, gave a fine exhortation. Bro. Webb preached in the evening on "The Authority of Christians for Keeping the Lord's Day." Recently there have been several decisions for Christ. At a special church business meeting Bro. Webb was offered a further two years' engagement with the church, which he has accepted, with the understanding

that he can at any time terminate the agreement by giving three months' notice.

Prospect Sunday School anniversary services have been held. On the Sunday morning Bro. Roy Raymond gave an inspiring address. In the afternoon the scholars rendered songs, items by beginners, and kinders' departments. Bro. W. C. Brooker gave an illustrated address, building an Eastern home. In the evening Bro. G. T. Walden gave a fine address, the scholars singing several songs. Choir-leader, Bro. Morphet, Good attendances and fine spirit made a successful day. 15/18/8 was received in offerings.

Bro. Eagle is doing good work at Wallara. Since July the congregations have more than doubled. Recently a girl made the good confession. The J.C.E., under leadership of Sister Doreen Cameron, is doing well, and retains the banner for another year. The Bible School held its anniversary on Sunday and Monday, Oct. 31 and Nov. 1. The children excelled in singing and behaviour. The message from Bro. Gray, of North Adelaide, was much enjoyed. The picnic was held on Saturday, Nov. 6, on the North beach in ideal weather.

Meetings at Norwood are well attended. On Sunday, Oct. 31, Bro. and Sister P. A. Dickson attended evening service. On Nov. 7 a number of other visitors were welcomed: Bro. Arthur Bristowe, from Tasmania; Bro. Schmooh, from Milang; Bro. Goodier, from West Aus. The tent mission has been definitely fixed for Feb. 6, and the church is planning for a great time. On Thursday, Nov. 4, the girls' club gave their annual demonstration of physical exercises. On Saturday, Nov. 6, the Junior Endeavor Society held a successful rally. They are doing a fine work helping Home and Foreign Missions, and supporting a boy in India.

At Maylands on Oct. 31 Bro. F. P. Langlois, President of Conference, was present after his visit to the Federal Conference. In the morning Bro. P. A. Dickson exhorted. In the evening Bro. Collins took as his text, "Forbid It, Lord, that I should glory save in the cross." A young lad from the Bible School took his stand for Christ. Bro. and Sister Robert Lyall, of Swanston-st., Melbourne, were welcome visitors. On Nov. 7 Bro. Collins spoke at both meetings to fair audiences. Bible School attendances keep up well, averaging from 270 to 280. The contractors have completed the concrete footings of the new church building, and the foundation stone will be laid on Saturday, Nov. 20.

Kadina church has held five nights of meetings for the deepening of the spiritual life. Bro. Gray, of North Adelaide, gave a good address on the Tuesday, and Bro. Eagle on Wednesday. Bro. E. G. Warren continued each evening, and concluded the series on Saturday evening. It did the church good. On Sunday morning there was a splendid meeting. Bro. Phil Cornelius was welcomed home. The preacher exhorted on "How Much do You Owe?" Well-attended school in afternoon. At 6.30 there was a special service for women. A choir of women and girls sang three special items. A duet by Mrs. Larcombe and Mrs. E. G. Warren was well rendered. There was a splendid congregation.

### Victoria.

Ringwood had fair meetings on Sunday. Bro. Lindsay Smith has relinquished the work, and Bro. Reg. Sparks has been engaged as preacher. All departments are working well.

Good meetings at Shepparton on Oct. 31 and Nov. 7. One confession at the close of Bro. Stewart's message on the former date. On Nov. 4 a novelty evening held by combined Phi Beta Pi and Kappa Sigma Pi clubs proved a great success.

Gardiner is having a continuance of good meetings. Bren. L. C. McCallum and A. R. Main have exhorted the church, and Bren. Alex. Wilson, of Swanston-st., and Reg. Ennis have preached the gospel during Bro. Gebbie's absence. On Nov. 2, at Wattle Park, the Bible School held a successful picnic. Sixty young people are trading privately with half-a-crown to pay for a tennis court.

Good meeting at Warragul, on Nov. 7. At close of Bro. Martin's address one man confessed Christ. The church has enjoyed fellowship with Bro. Trunbull from Liverpool, England.

Meetings at North Essendon are keeping up well. Bible School is growing slowly each week, and numbers 25. The first annual picnic was held on Cup Day at Altona, where a happy day was spent.

Bro. A. E. Hurren spoke at morning meeting at Red Cliffs on Oct. 31. Bro. R. G. Cameron continued his series of evening addresses on the second advent of Christ. Meetings generally are being well attended.

Good meetings at Swanston-st. last Lord's day and excellent sermons from Dr. Brandt. Several visitors were present, including Sister Mrs. Shearson, of Sydney, returning from Perth. Sister Mrs. Muir was received by letter from Brighton.

Prahran had splendid services on Sunday. Connor preached two sermons on vital themes, which were greatly appreciated, on "The Testimony of Jesus to the Spirit of Prophecy," and on "Why I Believe Jesus was More Than Man." School had a successful picnic.

Drumcondra (North Geelong) church enjoyed nice meetings both morning and evening on Sunday last, Nov. 7. Bro. Cave's addresses proving very acceptable. On Saturday afternoon the teachers of the Sunday School and members of Bible Class held a picnic at Queen's Park.

At Bendigo special services are being held this month to mark the close of meetings in the Temperance Hall. Meetings on Sunday were fine. A big crowd listened at night to an address by Bro. Hinrichsen on the second coming of Christ. Two lads from the Bible School made the good confession.

The meetings at Ararat have been small of late. Many of the best workers have left the district. Sunday, Oct. 31, a lad from the Bible School made the good confession. During the week Bro. Hastings followed his Lord in baptism. These two, and Miss Jean Wood, from Stawell, were received into fellowship on Sunday, Nov. 7.

At North Fitzroy, during J. W. Baker's absence in Tasmania, the services have been well maintained. G. Everett, T. R. Morris and H. Enniss have addressed morning meetings, and splendid gospel sermons have been preached by A. L. Gibson, W. Wigney and H. Robbins. Offering for hospitals on Oct. 24 was £18/8/3. The Bible School held a very successful picnic at Heidelberg Park on Nov. 2.

The church at Rochester is grateful to Bro. Crouch, of the College, for services in the absence of Bro. Trezise, who was conducting anniversary services at Middle Park. On Sunday, Nov. 7, the church enjoyed fellowship with Bro. and Sister Cornish, from Castlemaine. Bro. Cornish ably presided. In the evening service Bro. Trezise gave a splendid address, after which an elderly lady stepped out for Christ.

On Sunday, Oct. 31, at Castlemaine, Bro. Clipstone gave a fine address on "Consider the Lilies." The church was decorated with lilies. The anthem, "Consider the Lilies," was well rendered by the choir. On Oct. 23 Miss Player was married to Mr. Jones, of Merbein, Bro. Clipstone officiating. On Oct. 29 the Ladies' Help Assembly conducted a successful jumble fair, when about £60 was raised for the building fund.

At Ormond since last report two adults have been baptised, and five received by letter. The church regrets the loss of Bro. Woodgate and family, who have removed from the district. At the conclusion of the mission Bro. Clipstone and received the cordial thanks of the members and a nicely bound Moffatt New Testament. The sale of work was successful, being charmingly opened by Mrs. Reg. Clark. About £45 was raised.

Bible Sunday was held at Cheltenham on Nov. 7 with special addresses by D. Wakeley on the Bible and the Bible alone as our guide in Church life. Donations of money to provide independent school work were made to the superintendent, Bro. Horace Brough. At the evening service the senior cricket club attended in a body. The

male quartette rendered a good item. At the prayer meeting last week Mr. Fairbank gave a fine address on the Bible.

Good meetings at Moreland for home-coming Sunday on Nov. 7. Bro. Gale gave splendid addresses. At night a boy and a youth made the good confession, and a girl was baptised. Bro. Charles Murray and Sister Mabel Berndt were united in matrimony on Saturday in the chapel. Sister Alma Brown, who will shortly be married to Bro. Will Wigney, was given a kitchen tea on Wednesday. She has been a great worker in both Endeavor and Bible School work.

At Minyip during last quarter Bro. Scarle has had some well-attended services. At a working bee the brethren filled a large underground tank on the property; Sister Gier provided refreshments. A memorial tablet in honor of Private Ernest Robert Newell was unveiled in the chapel in the presence of a large congregation. Recently Sister Constable was presented with a silver-mounted salad bowl from the sisters' Mission Band on her marriage to Mr. Constable.

At Lygon-st. on Sunday, Nov. 7, A. G. Saunders, B.A., spoke both morning and evening, delivering a fine address on each occasion. Morning subject, "The King's Verdict." Evening, "In the Temple." Several visitors present amongst whom were Bro. and Sister Hermann, of Queensland, and Miss Henderson, of Maryborough, Vic. The Bible School picnic was held on Cup Day at Lake Park, Reservoir. A large gathering of friends, parents, teachers and scholars had a happy day together.

At Thornbury splendid interest is displayed at all meetings. Over 110 now break bread every Sunday, while the building is full at the gospel service. There have been three additions by faith and baptism. The Bible School is maintaining its high standard; 351 present on 7th inst. The women's society organised a birthday party during the month, when over £11 was received towards the building fund. Plans for the new chapel have been approved by the Board of Health, and tenders will soon be invited for erection of same.

Yarrowonga attendances are good. Bro. Pratt's addresses are very helpful and inspiring. Work continues well in the Bible School. The annual picnic was very well attended. The two schools combined, the picnic being held on the Mulwala sandhills, and a most enjoyable time was spent. The church has suffered the loss, through removal, of four members—Bro. and Sister Blackwell and family. A farewell social was tendered them on Oct. 27, when general regret at their departure was expressed by officers and members. Presentations were made.

At Mildura on Oct. 24 Bro. Quirk's address to a good audience on "A Little Maid and a Dirty River" was much enjoyed. On Oct. 31 Bro. Bird gave a splendid address on "The Love of God." Bro. Bird has reluctantly decided to sever his connection with Mildura church. The officers recently offered him a further engagement of five years at an increased salary, but through a private family matter he is unable to accept. During Bro. Bird's ministry the attendance at the evening services has greatly increased, and he will leave the church in a splendid condition.

Meetings at North Richmond are inspiring and helpful. The anniversary services were successful. Bro. F. Youens addressed the church. A public meeting took the place of the usual social gathering, when Bro. A. G. Saunders and Scambler gave helpful messages. In preparation for the mission prayer meetings have been held for the past few Lord's day mornings at 7 a.m., with splendid results; average attendance, 26.

Special meetings were held during last week for the deepening of the spiritual life, when addresses were given by Bro. A. Baker, Geo. Hughes and Bro. Cameron. The church has in the course of four days lost two of its foundation members, Sister Mrs. Morris and Bro. T. Darnley, who have been called to higher service. The sympathy of the church is extended to the families of these departed ones.

At Box Hill Bro. Allan spoke at both services on Nov. 7. In the morning he gave interesting echoes from the Federal Conference. During Bro. Allan's absence in W.A. local brethren have rendered fine service to the church. Bro. Grafham, Sparks and Greenwood have, in turn, conducted the Lord's day services, while the mid-week meetings have been led by Bro. Williams, Rees and the Endeavorers. On Oct. 31 Mr. Ambrose Roberts, of the Prohibition League, preached in the evening a very fine sermon to a good audience. A collection was taken for the League funds. Sister Miss Marshall, of North Richmond church, sang a sweet solo. The church has been pleased to welcome back Sister Mrs. Rees after her severe illness, and also Bro. and Sister Burchill, from their trip to the Old Land. Bro. and Sister Handall, of Warracknabeal, worshipped with the church on Nov. 7. A very enjoyable Bible School picnic was held at Wattle Park on Nov. 2.

Oakleigh Bible School commenced its tenth anniversary celebration on Oct. 31 with special services. Bro. J. E. Thomas gave an inspiring address in the morning. Afternoon and evening services were held in the Mechanics' Hall, when Bro. V. R. Griffin and H. B. Robbins respectively pleased their listeners with interesting talks. On Wednesday, Nov. 3, the distribution of prizes took place. Bro. Reg. Enniss giving an appreciated talk to scholars and adults, and musical and devotional items were included. On Sunday, Nov. 7, Bro. T. A. Fitzgerald (Fairfield) spoke well in the morning, and also at the hall in the afternoon, his address being on "Ladders." Bro. R. O. Sutton spoke in the evening, and three scholars decided to follow Christ. Attendance and interest throughout were satisfactory. Special singing by the scholars, assisted by the choir and accompanied by an orchestra, was rendered at all services.

### New South Wales.

Epping on Nov. 7 had good attendances all day. In the morning Bro. Fretwell gave a wonderful address on "The Shortest Word in the English Language 'I'." At night he preached a telling sermon on "The Question without an Answer." Miss Essie Warner was soloist. The Bible School is gradually increasing.

All departments of the work at Enmore are working nicely, and the future is bright. In the mornings Bro. Paternoster is helping the church with spiritual messages. Sunday night meeting was splendid, a number of questions being answered. This will be a feature each first Sunday. The choir sang splendidly.

At Dumbleton on Oct. 17 Bro. Aeland spoke morning and evening. Good attendance all day. On Oct. 21 Bro. Wilson, from Belmore, exhorted. At night Bro. Aeland preached the gospel. On Oct. 31 Bro. McCarthy gave a helpful talk to the church, and also earnestly preached at night. At the missionary prayer meeting Miss Winks spoke of her work in China. All meetings are well attended.

At Lidcombe on Oct. 31 Bro. Allen, of Hornsby, delivered an instructive morning address. In the evening Bro. Youngusband conducted the song and gospel services. On Nov. 7 Bro. Stowe addressed the children, and Bro. Hibbard spoke to the older folk. Bro. Youngusband conducted song and gospel services. In the afternoon the Bible School rendered the "Children's Day" exercises.

South Kensington reports well-attended services and growing interest. Many parents and friends were seen at Bible School picnic. The Bible Class donated £2 to the Cancer Research Fund. Two additions by faith and baptism last week. Bro. Ernest Southgate addressed the church at the mid-week service. A P.B.P. club has been formed. The residence being erected for the evangelist will soon be ready for occupation.

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**OBITUARY.**

**STAGGARD.**—The death occurred on Oct. 17, at the residence of Mrs. Norrie Handricks, Cobden-st., Gisborne, N.Z., after a protracted illness, of Mrs. R. Staggard. Our sister was born in Melbourne sixty-four years ago, for many years an active member of the church at Glenferrie, and came to live with her daughter in Gisborne five years ago, and while there she made many friends by her kindly and cheerful disposition. She leaves a son and a daughter to mourn her loss, to whom the sympathy of a wide circle of friends will be extended. Her remains were interred in the Taraheru cemetery on Oct. 18, a few intimate friends of the family being present.

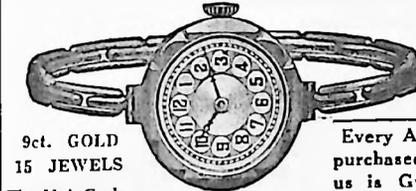
**DEALY.**—Mrs. Elizabeth A. Dealy was called from this life on Oct. 19. Almost all her life she had been a consistent Christian. She was baptised many years ago in the Baptist church at Gawler. Her membership was with the Baptists until 1919, when the Church of Christ was organised in that town. Her youngest son was the first to confess his faith at our opening service in Gawler. This caused great rejoicing to our sister, because then the last member of her family of five daughters and two sons was in the church. Our sister suffered much pain but patiently waited the call. The funeral service was largely attended, and was conducted by Bro. R. Raymond. The church extends sympathy to the members of the family.—R.R.

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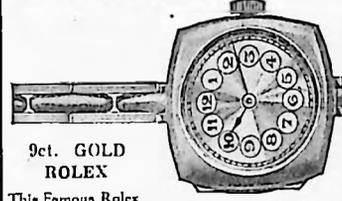


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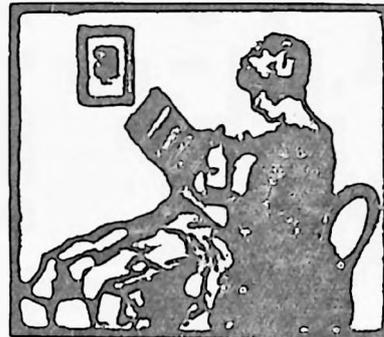
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