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"What Is Your Life?"

Ira A. Paternoster.

WHAT a tremendous question! It has puzzled men of all ages. Job wanted to know "if a man die shall he live again?" and men of all ages have been asking the same question. Some have been known to take a short cut into eternity just to satisfy the longing to know the answer to this question. There are four questions I would ask.

I. What is your Life as it Faces the Idea of Citizenship?

We each have a part to play in contact with our fellow man. What is the sum of our contribution to the wellbeing of our city? Is my life counting, or am I just moving along a drone, or even worse, a parasite? I know I must be either helping or hindering the community life. I either make it better or worse. Surely there is need to-day for the exercise of all our powers. Righteousness seems to have been forgotten. We have rulers and leaders whose actions brand them as dangerous. They seem to have lost all sense of right. Their chief concern is to keep in power and keep the other fellow out. What am I doing to-day as a Christian citizen to challenge this spirit? I know the cry, "What can I do?" My voice is so small, my influence so slender. What is the use? But if all who hear this word would use the powers they have the fire would spread. Christian men and women fail to-day because they do not appreciate the meaning of those words of Jesus, "All power is given unto me in heaven and in earth, go ye therefore." We are citizens of no mean city. We must make our lives count for righteousness.

II. What is your Life as it Faces Pleasure or Pain?

These are two important factors which enter into every life. What is your life? For what are you living? To-day the

pleasure loving craze has a firm hold. That some think it worse than at any other time in the world's history, or that others think it no worse, is no credit to us. The fact remains, the great mass of the world's population is seeking pleasure and happiness. They are seeking to create a state of perfect happiness. The evolutionist would tell us there is no fall of man, and so no sin, and the Christian Scientist would tell us there is no pain, and if we school our minds we shall live in constant happiness. But is this the best life has to offer? Fosdick, we believe, is right in this when he says, "That we should be merely happy is not an adequate end of the creative purpose for us or of our purpose for ourselves. If now, we really want a world in which character is the end and aim—and no other world is worth God's making—we obviously may not demand the abolition of adversity. If one imagines a life from its beginning lapped in ease and utterly ignorant, what words like hardship, sorrow, and calamity imply, he must imagine a life lacking every virtue

that makes human nature admirable. He who banishes hardship banishes hardihood, and out of the same door with calamity walk courage, fortitude, triumphant faith, and sacrificial love. If we abolish the cross in the world, we make impossible the Christ in man." Some of you have been called to suffer, others will be as the days go by. While you may not appreciate it, and at times feel the burden, remember this, that to rise above your sorrow and to manfully bear the load will develop in you the character the world will most admire. The only sure way of doing this is to cast your burden on the One who is the burden bearer.

III. What is your Life as it Faces God?

What a wonderful mystery God is! He is past our knowledge, yet to know him is the greatest joy in life.

Because he is a mystery men have sought to banish him, and in his stead create gods to suit their own minds. But what a poor sort of a God would he be whose intellect were no greater than my own. If it were possible for me to think right through God, he would not be God. The Mormon in his blasphemy would have us believe that Adam was God, and every true Mormon shall be gods like Adam. Doubtless they are nearer the truth in the latter portion than the former. A God with the limitations of Adam! The late William J. Bryan once said: "How can a man have any conception of life unless he recognises that this world is built upon a plan; and how can he conceive of a plan of life, a plan for the world, without recognising that back of the design is the Designer, and back of the creation is a Creator? What has this to do with life? you ask. It has everything to do with it. The moment that you recognise that you are a part of God's place, then the first and foremost thought in your life is to understand that plan and to work in harmony with it. In other words, unless you begin

INTERCESSION.

I cannot tell why there should come to me
A thought of someone miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.
He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pressure, triumph or defeat.
Of special reasons why 'tis time to pray.
We are too busy even to spare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal for a call to pray.
Perhaps just then, my friend had fiercer fight,
A more appealing weakness, a decay—
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.
Dear, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude:
Be very sure I need it, therefore pray.

—Marianne Farningham.

with God, life is a riddle that you will never be able to solve." To understand God aright we must "believe that he is and that he is a rewarder of those who diligently seek after him." In this search the strongest evidence will come from those who have tried him. Mr. Bryan further says: "If any of you are interested in a food preparation, whose testimonial do you want? Do you want that of a man who can say, 'I have eaten it and I like it,' or do you want that of a man who says: 'I never tried it, but I know it is bad'? 'Oh, taste and see that the Lord is good.'"

IV. What is your Life as it Faces the Thought of Eternity?

"It is appointed unto man once to die, and after this the judgment." As you hear those words from Heb. 9: 27, what is the effect upon your heart? To me they bring no fear because of the next verse: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." There is no fear in death. Fear is associated with the day of judgment. Moffatt in 1 John 4: 16-19 brings this out most beautifully: "Whoever confesses that 'Jesus is the Son of God,' in him God remains, and he remains in God: well, we do know, we have believed, the love God has for us. God is love, and he who remains in love remains in God, and God remains in him. Love is complete with us when we have absolute confidence about the day of judgment, since in this world we are living as he lives. Love has no dread in it; no, love in its fulness drives all dread away, for dread has to do with punishment—any one who has dread has not reached the fulness of love. We love, because he first loved us."

Because of the love of Christ, manifest in his sacrificial death on Calvary, there is no fear in death for the believer. In spite of the theorising of modernism, the fact remains that—

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

This result comes not by any right on my part or yours. Our righteousness could not atone, but because "God was in Christ" he is "reconciling the world unto himself" What is your life? Is it hid with Christ in God? "If we be dead with Christ, we believe that we shall also live with him."

From the Apostle Paul to General Booth the forces of social reform have ever been kindled by meditation upon the glories and realities of the unseen world.—James Todd.

The abiding presence of God is the heritage of every child of God. The Father never hides his face from his child. Sin hides it, and unbelief hides it; but the Father lets his love shine all the day on the face of his children.—Andrew Murray.

If You Ask Me:

The Shortest Distance Between Two Points Is Not Always the Surest.

From a hill above the sea, in northern Syria, I watched a native fisherman walking along the sands from his boat to his hut. He moved at a good pace; but he took what looked to me like an absurdly circuitous route, which made him cover twice as much space as seemed necessary.

"That fellow doesn't seem to realise that a straight line is the shortest distance between two points," I commented to my host, who also was a native of the region.

"Other people realised it, some years ago," dryly answered the Syrian, "and they did not live to repeat their experiments in applying geometry to real life. That strip of shore line is honeycombed with quicksand patches. He is skirting them."

Memory of the incident has come back to me fifty times in the past few years; and most keenly when I hear this modern talk of "self-expression" and of "the junking of silly old conventions," and the modernising of morals and of behaviour.

To an ignorant onlooker, some of the rules for morals and for conventions and the like must appear as ridiculous as that

Syrian fisherman's circuitous walk appeared to me. But there is one thing to remember before sneering at the good and safe old ways:

Every rule for morals and for decent conduct and for courtesy was made in an effort to avoid a pitfall into which some preceding wanderer had stumbled. The wise man who came after him skirted the pitfall; and blazed thus a safe bit of path for those who were to follow.

In time, thanks to these wise folk and to the bad luck of pitfall-ignorers, the whole road lay safe and charted. True, it was not always the shortest distance between two points. But, invariably, the past had shown it to be the *surest*.

Yes, it is a smart-seeming thing to laugh at morals and conventions, and to go your unguided way. But don't forget you aren't the first nor the millionth to do it. You don't see the others who tried it before you. The Syrian fisherman didn't see the folk who had been sucked into those quicksands. But they were there, none the less.—Albert Payson Terhune in "American Magazine."

It's Hard to be a Carpenter.

I wonder what he charged for chairs
At Nazareth.
And did men try to beat him down,
And boast about it in the town,
"I bought it cheap for half a crown
From that mad carpenter?"

And did they promise and not pay,
Put it off to another day,
Or did they break his heart that way,
My Lord the Carpenter?

I wonder did he have bad debts,
And did he know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know,
Ah! Christ in glory, here below
Men cheat and lie to one another so
It's hard to be a carpenter.

—G. A. Studdert Kennedy.



New Church Building at Boort, Vic.

A new chapel was recently opened at Boort. The church is to be congratulated on possessing the finest church building in the town. Bro. E. Streader, the builder, has given them a splendid home, the price paid indicating that much labor has been done not for the money received but for the sake of the church and the cause of Christ. Possibly, among our smaller and wooden buildings, it will rank as the most attractive. The church has had a happy experience and a steady growth. It has had a splendid band of officers and preachers. Bro. Methven, the present preacher, is doing an excellent work in that town and in Pyramid. The Home Mission Committee has supplied a car as its contribution to the work of the district. The churches are meeting all other expenses.

Studies in Ambiguous Texts.

4. "TEARS, IDLE TEARS" (Hebrews 12: 17).

There are few passages of Scripture which have made a greater or more poignant appeal than the narrative in the book of Genesis describing Esau's sale of his birthright for "a mess of pottage," and his later futile appeal to Isaac to bestow on him a blessing. The writer to the Hebrews, giving an exhortation to Christians to have constant faith, patience and godliness, urged them to look diligently,

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12: 16, 17, Common Version).

Esau the profane.

We need not recapitulate the long narrative in the twenty-fifth and twenty-seventh chapters of Genesis, for it has been familiar to most of our readers since childhood. God had prophesied before the birth of the twin brothers, Esau and Jacob, that they should be the heads of two nations (Israel and Edom), and that the elder should serve the younger. Both parents, Isaac and Rebekah, showed unworthy favoritism, Isaac for Esau and Rebekah for Jacob; for which sinful folly both suffered greatly in later days.

The sympathy of most readers has gone out to Esau. Jacob, the supplanter, had many unlovely traits. His readiness to take advantage of his brother's weakness was detestable. The subterfuge by which he impersonated Esau, deceived his father and obtained the blessing, would ordinarily be regarded as worthy of a sneak and cunning rascal. Who has not been moved by the lament of Esau: "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." The pathos of Esau's last, vain appeal can hardly be excelled: "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept."

We dare not excuse Jacob; he was in part mean and contemptible. Had his mother and he been content to rest in God's promises, the supremacy of Jacob and of Israel would have come about without the trickery and sin which caused them both so much ill. But the story reveals such defects in Esau's character as makes us acquiesce in the preferment of Jacob.

Esau, the writer to the Hebrews says, was a "profane person." Etymologically, the word "profane" means before or outside the fane or temple. "Inside the walls around the temple lay the sacred, undefiled garden, the loveliest spot in all the land. But the unwall'd ground outside was common, and trampled bare by the foot of man and beast. Esau was 'a profane person'; his life was all spent outside the sacred enclosure, and he profaned every hallowed thing, treating it as cheap and vile." Esau did not prize the good; he "despised his birthright." He lived for the pleasure of the moment. He could not curb his appetite, and was willing to exchange a lasting joy for a brief, present gratification. He succumbed to the temptation which overcomes many a weak, passionate, easy-going man to-day. Charles Kingsley has said: "It is natural, I know, to pity poor Esau; but one has no right to do more. One has no right to fancy for a moment that God was arbitrary or hard upon him. Esau is not the sort of man to be the father of a great nation, or of anything else great."

We must accept Kingsley's judgment in the last quoted sentence. Dr. Hastings points out that "Even in his selfishness and meanness Jacob showed his sense of the superior value of things unseen and distant, and his willingness to make a sacrifice to secure them." He erred sadly by seeking in devious ways to anticipate or ensure the promise of God; but he had a capacity for greatness such as Esau never had. He was capable of the great transformation from Jacob the Supplanter to Israel the prince of God.

Tears and repentance.

Why Heb. 12: 17 comes within the scope of our present series of studies is because of the difficulty of saying what the writer meant us to understand as having been sought by Esau diligently with tears, and how he found no place for repentance. The structure of the verse is ambiguous; to punctuate even is to interpret, and of course there is no punctuation of Scripture texts of other than human authority. It would be interesting, if space permitted, to collate the different interpretations of the passage—a large number of them quite legitimate, if a few seem very foolish.

While other versions are worthy of quotation, three stand out above all others, our Common and Revised Versions and the American Standard and Revised Version. We have quoted the first at the beginning of this article. The others, which read as follows, should be carefully compared with the more familiar rendering.

The English Revised Version reads: "For ye know that even when he afterwards desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears."

The passage runs as follows in the American Revision: "For ye know that even when he afterwards desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears." (The words "in his father" are printed in italics to indicate that there are no words corresponding to them in the Greek text.)

What did Esau seek with tears?

Esau "sought it diligently with tears." Grammatically, "it" could refer either to the blessing or the repentance. Our English Revised Version by its punctuation shows that the translators referred it to the former. Nobody questions the legitimacy of this, and a reference to Genesis 27 shows that it was the blessing for which Esau entreated with tears: "Bless me, even me also, O my father. And Esau lifted up his voice,

and wept" (Gen. 27: 38). We therefore accept this view. It is interesting to note that Weymouth substitutes the words "the blessing" for the "it" of the original, rendering the passage definitely, "he sought the blessing earnestly with tears."

It is quite possible, however, that it was repentance which Esau sought with tears. Moffatt and Rotherham so translate the passage as to imply this.

On this reading, whose repentance would it be? Rotherham gives no indication. The American Standard Revised Version says that of Isaac: Esau "found no place for a change of mind in his father." This was certainly true, the statement fits the Genesis story, that not even tears of entreaty made Isaac retract the blessing already given to Jacob, and many modern commentators have adopted the interpretation. On the other hand, there are many who believe that a repentance of Esau's was meant. Thus Moffatt renders the passage: "He got no chance to repent, though he tried for it with tears." If this were the case, then "repentance" must here be used, as Dr. Davidson says, "not strictly of a mere change of mind, but of a change of mind undoing the effects of a former state of mind"—i.e., such a repentance as "would reverse the consequences of his profane levity and win him back the blessing." There was no possible way of undoing the consequences of his act.

We dismiss as impossible the view that Esau was anxious to repent (in its ordinary sense), and though he was so willing that he cried over it, he could not succeed. Farrar truly says that "if the clause means that Esau desired to repent, and no chance of repenting was allowed him, it runs counter to the entire tenor of Scripture."

To us the most probable interpretation of the passage is that suggested by our English Revised Version that it was the blessing which was vainly sought with tears; and that, despite his intense regret at the lost blessing Esau did not repent. To be sorry at the consequences of our acts, to weep over lost privileges, is not repentance.

F. W. Farrar mentions the interesting historical fact that Heb. 12: 17 was one of the passages by which the Montanists and Novatians sought, in the second and third centuries, to justify their refusal to grant absolution to those who fell into sin after baptism. He also notes that this abuse of the passage led by way of reaction to a tendency to discredit the epistle to the Hebrews in the western church.

In familiar lines Keble has sought to pass on and to generalise the teaching of our text:

"We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown.
Thus, Esau-like, our Father's blessing miss;
Then wash with fruitless tears our idle
crown."

THE COMMON THINGS.

I have a cup of common clay,
And from its depths I drink each day
The water of a living dream
Drawn from a bright and nameless stream.

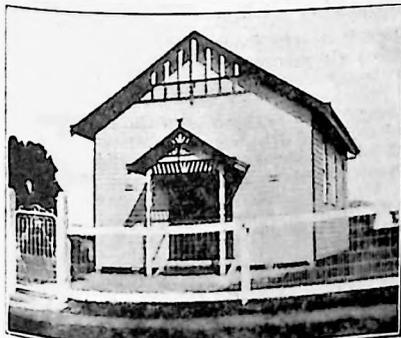
I have a cloak of common stuff;
A faded thing, and coarse and rough;
But we have weathered night and storm
And kept a heart serene and warm.

And with my staff of common wood,
A happy pilgrim, I have stood
Beside the temple all day long
And bought contentment with a song.

I go upon a common way,
And every night and every day
Is full of common peace, and pain,
And dew and stars, and dust and rain.

And when I die a common death,
And close my eyes and yield my breath,
Let me lie down in common earth
Where all green growing things have birth.

—Barbara Young.



New Chapel, Pimpino, Vic.

After meeting for ten years in the public hall, Pimpino church has erected a substantial weatherboard building capable of seating 120 persons. It was formally opened on August 28, 1927.

Nineteen Hundredth Anniversary of Pentecost.

Professor F. D. Kerahner.

The proposed celebration of the Nineteen Hundredth Anniversary of Pentecost has attracted so much attention on the part of the religious world that it may be well to indicate some of the more important factors which are involved in observing such an anniversary. The word Pentecost is a Greek term and means the Fiftieth. It was applied to the fiftieth day after the celebration of the Passover festival, as will be explained more fully a little later. In the history of Christianity the word is applied to the Pentecost after the crucifixion and the resurrection of Jesus. The second chapter of Acts gives in detail the history of this memorable festival. The descent of the Holy Spirit, the great sermon of Peter, the conversion of three thousand to the new faith, and the organisation of the visible church, all date from this day. It is certainly fitting that an anniversary of such importance should be duly and appropriately celebrated.

1. The Jewish Pentecost.

The Jewish people were accustomed to the celebration of five great feasts during the course of the religious year. These five, in the order of their historical significance, were the Passover, Pentecost, the Feast of Tabernacles, the Feast of Purim, and the Feast of Dedication. The Passover commemorated the departure from Egypt and the slaughter of the first-born in the homes of the Egyptians while the homes of the Israelites were passed over by the angel of destruction. Pentecost was supposed to recall the giving of the Law on Mount Sinai, while the Feast of Tabernacles was a memorial of the forty years wandering in the wilderness. The events commemorated by the two feasts of Purim and Dedication came much later in Jewish history. The former referred to the escape of the Israelites from the plots of Haman, as narrated in the book of Esther, while the latter celebrated the rededication of the temple under the great Jewish patriot, Judas Maccabeus, in the second century B.C. These five festivals were scattered throughout the year. The Passover occupied a week in late March or early April, Pentecost came fifty days later, usually about harvest time, the Tabernacles was celebrated in the early autumn, the Dedication during the time of our Christmas holidays, and Purim usually some time in February. The Passover, Tabernacles and Dedication lasted a week or more each, while Pentecost and Purim were usually confined to two days. All of the festivals were joyous in character, with the exception of the Passover which had the distinct note of tragedy about it.

The feast of Pentecost was a species of harvest-home festival among the Jews, and the first fruits of the harvest were offered as a part of the celebration. It was a time of rejoicing and good fellowship, and was always popular among the Israelites. People came from all over the civilised world to enjoy the festivities at Jerusalem. The catalogue of nations given in the second chapter of Acts is an illustration of this fact. Not even the Passover was more largely attended or more enthusiastically celebrated than Pentecost.

2. The First Christian Pentecost.

We have already referred to the fact that the first Pentecost after the resurrection was a day of unusual importance in the history of Christianity. It was marked especially by the descent of the Holy Spirit, by the outspoken preaching of the twelve apostles accompanied by the miracle of tongues, and by the first record of the organisation of a definite Christian community. Historical usage differs somewhat with regard to the date of the founding of the church. In the Old Testament times the Hebrew word which is translated ecclesia in the New Testament is used with reference to the congregation of Israel, and

some have therefore pushed back the idea of the church to this period. It is obvious, however, that the Christian ecclesia could not have been in existence at this time. In like manner it is said that the church was founded when Christ organised his group of apostles and personally taught them during his earthly ministry. It seems clear, however, that the definite organisation which is involved in the church idea did not come into existence during the lifetime of our Lord. Jesus himself, near the close of his earthly ministry, speaks of his church in the future tense (Matt. 16: 18), and the absence of references to the Christian ecclesia in the gospel records can only be explained upon the basis of the idea that it had not yet been founded. Beginning quite early in the Acts of the Apostles the word occurs frequently and is always used as referring to an organisation actually in existence. It is interesting in this connection to note that Luke, who wrote the Acts, also wrote the history of the earthly life of Jesus, and while he mentions the ecclesia repeatedly in the former document the word does not occur even once in his gospel.

It seems clear, therefore, that in the strict and correct usage of the word the Christian ecclesia, or as we translate it in English, the Christian church considered as a visible organisation, came into existence on the day of Pentecost. Its birth was marked by the miraculous descent of the Spirit, by the preaching of the first evangelistic sermon of the new era, by the first example of the use of Christian baptism, and by the definite organisation of the first Christian community. From this time forward the gospel was preached, men and women were baptised upon their profession of faith, churches were organised and established throughout the world—in short, Christianity as an historical religion had fully and definitely come into existence. It is therefore entirely appropriate that we should celebrate Pentecost as the real birthday of the church.

3. Pentecost Among the Greek and Latin Churches.

From the earliest times Pentecost was celebrated by both the Greek Orthodox and the Old Catholic churches as a festival of primary significance in the Christian world. It was looked upon as scarcely secondary to Christmas or Easter, and special services were always held upon this occasion. The custom of dressing in white and of decorating the church in similar fashion was early observed and led in England to the day being called Whitsunday, or White Sunday, which is still the popular appellation. Whitsunday is observed as a bank holiday in England, and perhaps no day in the year is the occasion of more general festivity. When one considers the emphasis which the older churches have always placed upon Pentecost, it seems strange that it should have been so largely neglected by the later Protestant group. No day in the church calendar is more worthy of celebration from whatever angle we may view the data of religious history.

4. Pentecost Among the Protestants.

After the Reformation period the more ultra Protestant churches tended to react in rather extreme fashion from everything which the older churches had practised. Among some Protestant groups even the celebration of Easter and Christmas was frowned upon, and Whitsuntide or Pentecost was entirely eliminated. It was only during recent years that attempts were made to rehabilitate the festival. About a decade ago it was suggested by the Association for the Promotion of Christian Unity that Pentecost should be observed by the churches of Christendom generally as an occasion for emphasising the

cause of Christian Union. The idea met with favor, and the day is more and more coming to be observed with this purpose in mind. The unity of the early disciples in the spirit of fellowship and prayer which appears to have been an essential prerequisite of the original descent of the Holy Spirit makes the observance of Pentecost peculiarly appropriate for emphasising the desirability and necessity of Christian Union, in spite of these facts the day is still far from being universally observed by the churches of Protestantism. The Nineteen Hundredth Anniversary celebration should call special attention to the opportunities afforded by an annual observance of the festival.

5. The Date of Pentecost.

As is true of all other items in the chronology of the early church, the date of Pentecost has been a subject of considerable dispute. If we regard our Lord's ministry as coming to a close when he was 33 or 34 years of age, at first glance it would seem that the Nineteen Hundredth Anniversary of Pentecost would come in 1933 or 1934. Scholarship universally recognises the fact, however, that the Middle Age monk who originated our Christian chronology made an error of at least three or four years in fixing the date of the birth of Christ. According to our present chronology Jesus was really born about 4 B.C. This throws the date of the crucifixion and of course of Pentecost to about 30 A.D. It is only fair to say that not all scholars are agreed as to this date. Turner, in the Hastings' Bible Dictionary, Sanday, Robinson, and the author of the article on Jesus in the Standard Bible Dictionary, are all inclined to prefer the year 29 A.D. Hase advocates 33 A.D., while Harnack and Moffatt refuse to decide between 29 and 30. On the other hand, Purves, Lightfoot, Ramsay, Stevens and Burton, Machen, Bacon, Mitchell, Nourse, and many other eminent scholars advocate the year 30. In a personal letter to the writer, Professor Benjamin W. Bacon, of Yale, who has produced so many authoritative works in the field of New Testament interpretation, has the following to say with regard to the matter under discussion: "My judgment is that the crucifixion occurred on Friday, April 7, A.D. 30. In this I find I have the support of leading modern scholars. In fact, Zahn considers this date to be now 'established.'" In addition to Professor Bacon's testimony it may be well also to cite the judgment of Professor Edwin Knox Mitchell, of the Department of Church History in the Hartford Theological Seminary, who writes to the following effect:—

"In Luke 3: 23 it is stated that when Jesus began his ministry he was about thirty years of age. This, of course, means in round numbers. We would accordingly need to put the beginning of his ministry in A.D. 27 or 28. Allowing then for a ministry of two or three years, we can accordingly fix the date of the crucifixion in the year 30.

"This is a very inadequate statement of the case, but will perhaps indicate that I have looked into the question with some care. I might add that Professor Nourse agrees with me, preferring the year A.D. 30 as the date of the crucifixion. I could shift the date one year forward or backward without great violence to the facts, but my preference is decidedly in favor of the year 30. When the year of the crucifixion is fixed, that of course fixes the date of the first Pentecost."

It would seem therefore that there is adequate ground for observing the year 1930 as approximately, at least, the correct anniversary of Pentecost. After all, it is not significant that the date chosen should possess strict historical accuracy. If this were necessary no one would ever observe Christmas. The significant thing is that the thought of Christendom as a whole should be called anew to a great historic occasion which is inevitably and intimately associated with the origin and life of the church.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

"If thou shouldst go away, on hearths untold
The fires of home would weary and grow cold;
The lovely secret places of our trust,
With thee away, would moulder into dust.

"If thou shouldst go away, the poor and blind
And broken-hearted no sure Friend could find;
There would be no cleft rock where we should
hide,
No Shepherd through the darkness at our side.

"Thou canst not go away, our Christ, our King—
Too many hands to thy compassion cling;
Too many hearts with tears call thee to stay:
Our Lord, our Life, thou canst not go away."

PROLOGUE.

The man was young and England was old; there was the spirit of adventure and go in him, and the new Continent of Australia, with its abundant sunshine and its gold, lured him on to become one of the pioneers of this land of promise. Like Jonah, "he found a ship," which landed him three months later on the shores of the land which was thenceforth to be his home, in which he should find his Rachel, in which his children should be born, and in the dust of which he must some day sleep.

There was the inevitable period of unsettlement to be followed by his making his home in a small inland town in the Western District of what was then known as the Colony of Victoria. The day came when he found himself running a business which, to outward appearance, was a thriving concern. But as time goes on it becomes more and more evident to the man who knows most that his go-out is greater than his come-in. That was why he resolved on another move ere he should have nothing more to lose, and so would begin to impose loss on others. Added to this motive is the fact that he is the husband of a woman who is the best of her sex in all Australia, if not in the whole wide world. But the adding process has to go on, for he is the father of three little Australian natives who have good appetites and wear out any amount of drapery and boots. All this, and doubtless is enough, accounts for his selling his business at a loss, and then most of his other possessions at an auction sale, and packing all that is left, including wife and kiddies, into a big covered-wagon and moving off, like Abram from his Ur of the Chaldees, to what may be his Canaan.

Australian patriarch. God be with you! There are changes and troubles in store for you and yours; you will have many disappointments, and will make all too many mistakes; but at least will clear of this one: that of leaving God out of count.

CHAPTER I.

"Ye have not passed this way heretofore."—
Joshua 3: 4.

The darkness was closing in on what had been a glorious September day, and four weary horses, drawing a big covered-in wagon, have just reached the destination towards which they have been travelling for the past week or more. The driver has got down from his perch in front of the wagon, and we take a peep into this moving tent to see what may be inside. There is some luggage and a few articles of furniture; but we are most interested in the living freight. We see at a glance a woman and three boys, a family who hail from a Western District town in Victoria and have come to the Wimmera at a time which we Australians call the pioneer period. The mother is a kind-looking little woman whose speech, as soon as we hear it,

suggests pretty strongly that in the first place she comes from Bonnie Scotland. She just looks the dear kind mother that boys ought to have, and girls too, of course; but boys especially, for I'm a boy myself, and of course I know what boys need. Then the boys—take the youngest first; his name is Colin, just what you might expect a Scotch mother's boy to be called. I'll tell you his age, for I happen to know; just nine, a nice-looking boy with dark hair and eyes, and kind smiling face, every inch a boy to be loved, for he is as good as he looks, for, as I have already hinted, I know him. Then comes Alan, another Scotch name, a quiet, rather self-satisfied boy; a lad one might judge who would never shame his parents, and probably never do much to make them proud. Also a good-looking lad, but one who could never be the favorite such as his dark-eyed brother would. Then comes the eldest; his name is John, rather a non-committal sort of name as far as nationality is concerned. No; I'm not going to describe him, for I have only seen him in a looking-glass, and I'm like the man of whom James wrote in the Bible; I always forget what manner of boy he is when I come away from the mirror. Now you know who is writing this, and "John" must be changed into "me."

Then I must tell you something about father; he wasn't in the wagon, but was riding behind us, not always behind us either, it is true. Father is a good man and he is clever, perhaps cleverer than mother, but not so good, perhaps fathers never are; ours wasn't at any rate. I am proud of them all. I really think I am the poorest of the lot, just as mother is easily the best. That September night is fifty years ago now, and the way in which I describe my family is what I still think of them. I do not think any less of any of them, neither do I think any more of myself, and I thank God who has spared me to write the story I have now begun.

Well, those early Wimmera days were happy. We were rather poor to begin with. Father had been in business and had come out of it with scarcely anything for himself, and now we were beginning life under new and untried circumstances. Poor people have lots of pleasures which those not poor, poor things, know nothing about. I didn't think that way then, but I do now. We had come to a place where it would be hard to get anything that would have been considered luxurious even in those unluxurious times. But we boys were as happy as could be; or at any rate Colin and I were, and I think Alan was too, though he did not show it. We had a clever father and a kind wise mother, a Christian mother, as all mothers should be, and what life was any boy ask for? Till our new house was built we lived in tents, which was very jolly, at least three of us thought so. I remember we had three tents altogether—one for father and mother to sleep in, and one for us boys, and another which served as a living-room when it was too cold or wet to sit by the outside fire. Whenever I hear of a "breakwind" I think of that early tent life on the Wimmera. I think of that I first met the word. Yes; for it was then that I first met the word. Yes; there was always a breakwind formed of bullock brush which partly surrounded the fire; and what stories can be told sitting between a fire and a breakwind! Does it help the imagination or the memory, or both? Perhaps someone, one of these days, will write a book called "Stories Behind the Breakwind." Then for us boys there was no end of fun and change; we had come into a new world; we saw new bushes and trees, new birds, and abundance of animals and reptiles of which we had never heard. Among the animals new to us were the kangaroos and

possums, and biggest and most interesting of all birds, the emu; these latter we chased without the slightest hope of ever catching, but still not without a good deal of real pleasure. I think in those days Esau the hunter was always my favorite Old Testament hero, despite his un-wisdom in some things, things which just then didn't seem to matter as much as being able to hunt successfully. That was springtime, and there has never been quite such another spring since; spring of the year, and spring of our lives. If I had met the poet then who wrote "All's well with the world," I would have told him that he never wrote a truer line. I am afraid I am more sceptical now.

(To be continued.)

COLLEGE BIRTHDAY GREETINGS FROM MISSIONARIES.

Birthday greetings and best wishes for greater achievements in the future.—Edna Vawser, Shrigonda, India.

Many happy returns. May God's richest blessings continue to follow you as you train men and women for his service.—Vera R. Blake, Shrigonda, India.

Majority attained; manhood developed; man-kind blessed. May each succeeding year bring increasing usefulness.—Morris Hughes, Baramati, India.

Thanksgiving for past blessings. Praise for present usefulness. Prayer for future expansion.—H. R. Coventry, Baramati, India.

WHAT DOES IT FEEL LIKE TO BE 21?

This is an ancient question, and one almost forgets the feeling. It is a feeling of gratitude for the blessings of the years that have gone. How graciously God has been dealing with our College, and how he has honored the work. It is a feeling of attainment. One comes to manhood at 21, and the foundation of future responsibility has been laid. So our College has come to the time when it stands proved before the brotherhood as stable and efficient, ready for the work of the coming years. It is a feeling of high resolve. What plans we make and what promises to God at 21. So we must plan for the best that is to be—the last for which the first was made. To do this we need prayer, sympathetic co-operation, and generous gifts. Will all help to the realisation of the high ideals we have for our College now it is of age?—Jas. E. Thomas.

SYDNEY'S FAREWELL TO MR. & MRS. BADER.

The City Temple, Sydney, with one hundred additional chairs in it, and most of the metropolitan preachers on the platform, was thronged on Sept. 7 to greet Mrs. Bader, to bid both Mr. and Mrs. Bader farewell, and to hear Bro. Bader's final message.

The President of the Conference (S. J. Southgate) was in the chair. The congregational singing was most hearty. Bro. Frank S. Burns, of Auburn church, sang a solo, and Miss Edna Bagley and Bro. Reg. Hayward, of Melbourne, delighted all with a duet.

Mrs. Rush, on behalf of the Sisters' Auxiliary Conference, presented Mrs. Bader with a beautiful bouquet and a basket of flowers and fruit. Bro. Southgate, on behalf of the N.S.W. brethren, banded to Bro. Bader a booming paper-knife made of Australian tortoise-shell, with a map of Australia in gold thereon.

Mrs. Bader made a very gracious speech that delighted the whole congregation. Bro. Bader received a great ovation, and delivered an eloquent address on "Pentecost," and traced a fitting celebration of the 190th anniversary thereof in 1930.

Religious Notes and News.

Prayer Meeting Topic,
September 28.

THE DANGER OF INATTENTION.
(Luke 8: 18.)

F. J. SIVYER, B.A.

"Take heed therefore how ye hear; for whosoever hath not, from him shall be taken even that which he seemeth to have." This warning word of our Lord's follows the Parable of the Sower, the point of which is that the harvest depends not merely upon the sowing of the good seed but upon the condition of the soil. Similarly, in the spiritual realm, the deciding factor in a man's salvation is the way in which he hears the Word of God.

The Tuned Heart.

It has well been said that melody lies not in the notes on the paper, nor in the instrument, nor in the player's fingers, but in his heart and in the hearts of those who thrill when they hear it. It is an echo. The hearer's heart must be tuned so as to be responsive to the thrill of the gospel. That is why good music and hearty singing play such a big part in revival meetings. They prepare the mind and the heart for the reception of the sermon. Every preacher knows what it is to face an audience that is cold and unprepared. It is like facing a brick wall. But, when the people have been praying and are keenly expectant of blessing, the soul of the speaker is lifted within him, he feels the glow, and it is easy to speak then. Some of the conditions of right hearing may be set forth as follows:—

Hearing with Attention.

No matter who the preacher is, providing he is in earnest, it is the duty of the hearer to aid him in the delivering of his message, by paying active attention. To give attention to spiritual things is not easy. It must be assiduously cultivated. Dr. J. H. Jowett confessed with humiliation that he found great difficulty in fixing his mind steadily on spiritual things for five consecutive minutes. And for the man of many interests the task is much more difficult.

Hearing with Humility.

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him." The only people of whom Jesus seems to have despaired during his earthly ministry were the Scribes. Their pride and prejudice rendered them unteachable. Paul failed to establish a great church at Athens, not because he preached a different gospel there, but because in their pride the Athenians prejudged him. They scarcely listened to the message on Mar's Hill. We must be humble enough to learn, if we would hear the gospel with profit.

Hearing and Obeying.

The crux of hearing is obeying. Those who hear the truth and obey it not stand in danger of losing what they previously had. The only sure way of learning the truth is by practising it.

Pity is frequently expressed for the heathen who do not hear the gospel, but those who hear the Word of God many times and do not obey it are much more pitiable. Mrs. Cecil-Smith, of the C.I.M., along with several native workers, had preached the gospel for the first time in a certain Chinese village and then returned to their station. "As we hurried away, the cry came after us, and it has been ringing in my ears very often since that night: 'Can I be saved with hearing only once?' Oh, tell me, can I be saved with hearing only once?' But what of us who have heard oftener than we can remember, what of us?"

TOPIC FOR OCTOBER 5—ISAIAH'S LIFE.—
Rom. 10: 20.

A MIXED GATHERING.

A remarkable gathering was held at the City Temple (London) on July 21, under the presidency of Dr. Norwood. There was a series of ten-minute addresses by a Buddhist, Hon. Dr. W. A. de Silva, of Ceylon; a Christian, Dr. Sherwood Eddy; a Hindu, Maharajahdiraja Badahur of Burdwin, of India; a Jew, Dr. Moses Gaster; a Theosophist, Dr. Annie Besant; and a Moham-medan, Maulvi A. R. Dard. The music included the Moslem Call to Prayer by the Muezin of London Mosque, a Hindu song by Dilip Kumar Roy, and a Christian hymn.

AMERICA'S CAPITAL CITY CHURCH.

Churches of Christ in America recently sent from all over the country a delegation of 225 men and women to Washington, D.C., to consider the building of a worthy representative church in the capital city, and to make plans for a nation-wide crusade for funds to cover the cost of building, grounds and equipment, and to provide a small endowment. It is proposed to raise a fund of £350,000 for this immense project, and among the many considerations justifying and even compelling this movement the "World Call" names, among others, the following: (1) The Disciples of Christ compose the only one of the larger religious bodies that originated in the United States. (2) We have a mission and a message to set forth visibly as well as audibly. (3) Locally, throughout the country, we "have moved on from the tabernacle era to the temple era," and are erecting churches somewhat commensurate with our private homes and business houses. (4) Travellers of all races and all religions behold in Washington buildings dedicated to government, commerce, learning and art, and look for those that will worthily represent America's supreme interest, Christianity.

DR. F. B. MEYER.

At a gathering in connection with the fifty-first anniversary of Christ Church, Westminster Bridge-rd., London, the secretary reported a membership of 893, of which number 429 had been added during Dr. Meyer's ministry. The treasurer stated that the first thing Dr. Meyer did after receiving his eightieth birthday gift of over £800 was to draw a cheque for £420 to wipe out the outstanding debt on the church's account. Farewell was taken of Dr. Meyer and Dr. Poole, due to leave England for America the following Wednesday. Dr. Meyer, in a moving address, recalled the great days of the past, and called upon the young men and women to "carry on the torch." "The heart of Christ Church," he said, "beats strong and true."

CHRISTIAN SCHOOLS IN JAPAN.

There are to-day at least 464 Christian schools in Japan. They furnish training annually to 54,658 Japanese children and youth. Of these schools, 59 are middle schools, 18 for men and 41 for women, with 10,572 and 12,822 students enrolled respectively. There are also 34 theological and training schools, with 508 men and 327 women in them. There are 12 colleges each for men and women, with 4,632 and 1,786 men and women respectively enrolled. Beyond this is a large list of schools for primary, kindergarten, industrial, night, and medical training.

A careful study of these 464 schools reveals that nearly all of them are surely the result of missionary endeavor, and if foreign teaching force be taken into account, and guarantee of support of the native teaching force employed, they would be exceedingly embarrassed were missionary support withdrawn.

While these schools raised by way of tuition and gifts ¥1,040,317 in 1925, no man with sense imagines that this sum even approximates their cost for a year. The missionaries put many millions into the property of the schools before the Japanese were able to make any appreciable gifts. Nor can the missionary aid be dispensed with for some years to come.

BELIEF AND DECENT LIVING.

At the eighteenth anniversary of the World's Evangelical Alliance, the British Home Secretary (Sir William Joynson-Hicks) said that the Alliance followed certain definite principles. Some people might accuse them of too great rigidity in adhering to their principles, but at this particular time a definite adherence to definite principles was perhaps the best object of any organisation. In these days of sloppy sentimentality men and women were inclined to say that it did not much matter what they believed, or whether they believed anything definitely, so long as they lived a fairly decent life. That was not the view of those who founded the Evangelical Alliance. Pure religion might show itself in living a decent life, but a person might perfectly easily live a decent life without any foundation of pure religion. The mere living of a decent life in the world to-day, bristling with difficulties, overwhelmed with anxieties, with enemies of every kind opposing the Christian religion, would go a very little distance towards extending the kingdom of God. Those who believed in evangelical principles believed in them as a means to the regeneration of the world, as a means to peace and love throughout the world. They could not regenerate the world on mere social principles or on moral virtues. It had gone too far for that. The working force which had been in existence since the first year of the Christian era was the one and only force which could regenerate the world.

A GREAT DOCTOR AND HIS BIBLE.

After apology for a public announcement of his religious habits, Dr. Howard A. Kelly, the renowned surgeon, of Baltimore, U.S.A., writes: "I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I made a rule, which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on Sunday. I do not exclude real Bible helps which always drive one back to the Bible, but I never spend time simply on devotional books. Since making this resolution, God in his mercy has shown me that his Word is an inexhaustible storehouse, from which he dispenses rich stores of precious truths to his servants as he pleases, and as they are ready to receive them."

This confession, says the "Watchman-Examiner," of New York, may seem a severe rule to be guided by, but it grows more and more evident that much of the destructive criticism of the Bible is directed by men who have never made the habit of Bible study so orderly as to permit the mind, under the light of God's Spirit, to discover the convincing interior evidences that finally compel one to welcome the Scriptures as a harmonious revelation which the judgment of man must feel that no human explanation can adequately account for. Dr. Howard Kelly has an influence in the medical and religious world that commands serious attention.—From "The Christian."

The Home Circle.

Conducted by J. C. F. PITTMAN

WHAT WE CAN DO.

We have not wealth, but we can strive
To make the world purer—better;
We have not fame, but we can rive
From our own souls some hidden fetter.
We have not power, but we can speak
Some soothing words to hearts in pain;
We have not skill, but we can seek
Some higher good than earthly gain.
We have not strength, but we can win
Some progress by each noble thought;
Some upward step by scorn of sin
In our own nature can be wrought.
So none need cherish grim despair,
E'en though the world be filled with foes;
By helping others we lose care,
And for each thorn, may gain a rose.

—Selected.

AIDS TO HAPPINESS.

Learn to govern yourselves and to be gentle and patient with each other.

Guard your tempers, especially in seasons of ill-health, irritation, and trouble; and soften them by a sense of your own shortcomings and errors.

Remember that, valuable as is the gift of speech, silence is often more valuable.

Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and that we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never retort with a sharp or angry word. It is the second word which makes the quarrel.

Beware of the first disagreement.

Learn to speak in a gentle tone of voice.

Learn to say kind and pleasant things whenever opportunity offers.

Study the characters of each, and sympathise with all in their troubles, however small.

Avoid moods, and pets, and fits of sulkiness.

Learn to deny yourself and prefer others.

Beware of meddlers and tale bearers.

Never charge a bad motive if a good one is conceivable.

Be gentle and firm with children.

Do not allow your children to be away from home at night without knowing where they are.

Do not allow them to go where they please on the Lord's day.—Selected.

CHANGE OF HEART.

A preacher, says the "Christian Leader," was holding a mission at a certain place. An old lady, bright and intelligent and deeply emotional, was present, listening attentively to the ministration of the gospel. For several consecutive nights she drank of the love of God, and she seemed highly wrought up.

One night, after the discourse, the preacher sought an interview with the lady, and said to her: "My dear madam, what hinders you from her: 'My dear madam, what hinders you from obeying the gospel?' " "Oh, sir," she replied, "I am waiting for a change of heart." "Waiting for a change of heart!" the preacher rejoined. "Don't you believe the Bible?" "I do with all my heart," she replied. "Don't you love God and the Lord Jesus Christ?" he wanted to know. "Oh, sir, I love God, and the church and my Saviour, and all good people." "Why," said the preacher, "madam, your heart is already changed, and if God were to change it in its present condition, would you not cease to love him? Arise and be baptised, and wash away thy sins, calling on the name of the Lord." "Oh, sir, I see it; I see it as I never saw it before; I wish now to obey my Saviour."

The preacher took her confession, and at once baptised her, by the authority of Jesus Christ, into the one body. And now, with a changed heart and a changed relationship, she was indeed a happy woman.

WISHES AND NEEDS.

"I simply must have a new hat, and I need a new coat desperately," said a nicely attired girl, looking longingly at the elegant new garments on display in a shop window.

The girl did not need either the hat or the coat, for the ones she was wearing would answer very well for another season's use. A great many girls get their needs and their wishes confused. It is important to be well dressed, but being well dressed does not mean being clad in expensive or even new clothing. Cleanliness, neatness, good taste, suitability and becomingness are the things that make one well dressed. The most expensively-clothed person may be badly dressed, and old clothes, well brushed and cared for, are often more attractive than garments just out of the shop.

For the young girl, simplicity is the best thing. Bright hair, soft, smooth skin, and sparkling eyes are not dependent upon clothes for attractiveness and genuine charm.

A girl who is now working in a business position, purchased a pretty wrist-watch with part of her salary.

"Is that your first wrist-watch?" asked a school-girl. "Why, my father has bought two for me already. I lost the first one."

The girl who paid for her first watch herself appreciates and enjoys it in a way that the school-girl, whose parents have provided her with two, can not understand, and it really seems a great pity that so many young people think they must have everything right now.

"When I get to earning money of my own, I'm going to have so and so," said a little high-school girl.

"Can't your folks get it for you?" asked a friend.

"Oh, I don't want them to," protested the other. "I don't really need it, you know. They give me everything I need, but I think I ought not to ask them for things that I can wait for just as well."

This girl will lose nothing by waiting for the things that she wishes, but does not need. She will have a deep satisfaction in purchasing them for herself some day with her very own money, knowing that their possession does not deprive her family of something which is perhaps really needed.—Caroline Young in "Girlhood Days."

JUST DOUBLE.

A teacher of music in a public school was trying to impress upon her pupils the meaning of f and ff in a song that they were about to learn. After explaining the first sign, she said: "Now, children, what do you say; if f means forte, what does ff mean?"

"Eighty!" shouted one enthusiastic pupil.

Pastor (to Mrs. Jones, who was weeping because he was going away): "Oh, don't cry; you will easily get a better man when I'm gone."

"Na, we'll no do that. We've had four pastors, an' each one has been worse than the others."

"How long did it take you to learn to drive a motor-car?"

"Oh, three or four."

"Weeks?"

"No, motor-cars."

The Family Altar.

J.C.F.P.

Monday.

Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah 1: 17.

"Mercy I ask to seal my peace,
That, kept by mercy's power,
I may from every evil cease,
And never grieve thee more."

Reading—Isaiah 1: 20.

Tuesday.

And Jehovah will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a covering.—Isaiah 4: 5.

"This is a manifest allusion to the pillar of a cloud and of fire, which attended the Israelites in their passages out of Egypt, and to the glory that rested on the tabernacle. The prophet Zechariah, chap. 2: 5, applies the same image to the same purpose."

Reading—Isaiah 3: 10-15: 4.

Wednesday.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.—Isaiah 6: 6.

"Oh, blessed be that hand which fetched a coal, and kindled a fire in our dead hearts from that same altar where we must offer our sacrifices everlastingly."—Richard Baxter.

Reading—Isaiah 6.

Thursday.

His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isaiah 9: 6.

"Dr. John Brown tells of his father's love for Isaiah. 'Isaiah was his masterpiece, and I remember quite well his startling us all when reading at family worship. 'His name shall be called Wonderful, Counsellor, the Mighty God,' by a peremptory, explosive sharpness, as of thunder overhead, at the words, 'the Mighty God,' similar to the rendering now given to Handel's music, and doubtless so meant by him, and then closing with 'the Prince of Peace,' soft and low. No man who wishes to feel Isaiah as well as understand him, should be ignorant of Handel's 'Messiah.'"

Reading—Isaiah 9: 1-12.

Friday.

A little child shall lead them.—Isaiah 11: 6.

Dora Greenwell wrote: "A little child shall lead them"; this, it seems to me, is the password into this kingdom of greatness and simplicity. All other ideals draw away the heart from real life: the poet, the artist, is continually trying to break out of the narrow circle of visible things; he asks for better bread than can be made with wheat. The Christian ideal alone meets the habitual, the practical; meets it while immeasurably transcending it; embraces it and walks with it hand in hand."

Reading—Isaiah 11: 12.

Saturday.

Let mine outcasts dwell with thee, Moab.—Isaiah 16: 4.

"God will find a rest and shelter for his outcasts; for, though they are persecuted, they are not forsaken. He will himself be their dwelling-place if they have no other, and in him they shall be at home."

Reading—Isaiah 16.

Sunday.

Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isaiah 19: 25.

Dr. A. B. Davidson, in his essay on "Biblical Theology," quotes this verse and the preceding one, and says: "The idea of a universal fatherhood and brotherhood seizes it (the consciousness of a higher destiny than Judaism, and Egypt shares in its love and Assyria in its God."

Reading—Isaiah 19.

Foreign Missions.

Conducted by J. E. ALLAN.

FAREWELL TEA.

On Friday, 9th inst., at Swanston-st. hall, the Victorian F.M. Committee arranged a tea to bid farewell to Bro. and Sister T. Escott and their son, Edgar, on the eve of their departure for India. The company consisted of the committee members and wives, and the F.M. students of the College of the Bible. A sumptuous repast was prepared by the ladies of the committee. Suitable messages of farewell and good wishes were given by Bro. A. G. Saunders, president; Sister D. E. Pittman, supt. sisters' committee; Bro. J. E. Thomas, Vic. executive committee; and Bro. R. Bolduan, F.M. students. All referred to the spiritual influence of our beloved workers, and their valued messages concerning the work in India.

In delightful terms of appreciation and gratitude Bro. and Sister Escott thanked all for the kind words spoken. They also made feeling reference to their happy fellowship with the churches during the short visit to Victoria. They were returning to India with the assurance of the prayers of the brotherhood behind them. Bro. Escott referred to the outlook of missions in India, and especially stressed the need of more direct evangelism.

Bro. S. H. Mudge closed the meeting with a beautiful prayer, commending our workers to the mercies of God.

CHILDREN'S DAY, NOVEMBER 6.

The data for the Children's Day service for the first Sunday in November is now printed, and the collecting-boxes bearing the picture of Florence Cameron, of India, are made. It is to this missionary that the Foreign Mission Board is indebted for the compilation of the exercises, which will appeal to all lovers of Foreign Mission enterprise. The art design for the cover was drawn by Elfreda Collins, daughter of the preacher of the Maylands church, S.A. It depicts our young people, having received the educational influence, sending out their message of love and cheer by the birds, who wing their way upward and across to the native people in the regions beyond.

It is a cause of great regret that so many schools fail to take up the exercises prepared each year; regret not primarily because of the loss to the fund for Christmas cheer and medical comforts among the young people of the mission stations, but because of the great loss in the education of the boys and girls of the Bible Schools as regards missions. To every officer of the schools an urgent appeal is made either to observe Children's F.M. Day on the first Sunday in November, or as soon after as practicable. Dear superintendent, do not let your school fail this year.

Our motto for 1927: "Every Bible School in Line for Children's Day." In order to stimulate interest in the appeal, the Federal Board makes the following offers of post card photos, of our missionaries, viz.:—To children who contribute 1/- and under 2/6, one photo.; 2/6 and under 5/-, two photos.; 5/- and over, three photos, and one foreign coin.

OUR NEW FIELD AT SIMLA, INDIA.

G. P. Pittman.

"Fortunately Simla has opened up for us in the nick of time, by the withdrawal of the Baptist Mission, who have been here for many years, but through the lack of funds have had to take away all their workers. We put in a lot of hard work in Pachmarhi, but we have faith that it will not be lost. In a land of the popula-

tion of India, an evangelistic missionary need never be out of a job, and here at Simla we are beginning to feel that we have found the best opening of our lives. As you know, the Parliaments meet here for seven months of each year, bringing big and little folk from all parts of the land. The Viceroy has his palace here, also the Commander-in-Chief (Gen. Birdwood, the leader of Australian forces during the war), the Governor of the Punjab, lots of Rajas, and all sorts of officials. There is a population of 50,000, mostly Indian, but the Europeans have beautiful bungalows on the crests of the mountains. In the Government offices there are literally thousands of clerks (Indian) who all speak English, so there is a fine opportunity among them. In the bazaar there are Sikhs, Punjabis, Afghans, Baluchis, Tibetans, hill-men of all tribes, Hindus of all castes, and Mohamedans, and these all understand our language (Hindustani) as well as their own dialects, and when we preach we have a motley crowd, as you can imagine. We have got rooms at a cheap rental in a house close to the bazaar, quite convenient for work, and on the high road to Tibet, and hundreds of these folk in their picturesque garb pass our doors. We have also lots of Chinese and Gurkhas. The English have their churches—Church of England, Catholic, Presbyterian and Methodist—but no immersionist, so we hope to do some work among them also in a quiet way. They do not carry on any work among Indians. There is a Church of Indian Christians under the Church of England, and also a company of Indian Baptists, mostly servants from the plains, and we hope to be able to help them to a better knowledge of New Testament truth, and freedom from denominationalism. Mrs. Pittman has to go out alone, but she has found a ready entrance into the zenanas, and I am glad to say her health is quite good now. Her work is all indoors, but mine is all in the open air. My colporteur was originally a Sikh, converted 25 years ago, and he is a good preacher. I enjoy preaching in Hindustani better than any other kind of work, and am hoping to reach many of the villages in the native hill states after the monsoon. The British and Foreign Bible Society has promised to help me with Bibles, etc., at specially reduced rates.

We are grieved to hear of the turn of events in China, and the sad disappointment to all of you. We are glad to have a British Government in India, to see fair play. India will no doubt have dominion status soon, and the best work all missionaries can do is to build up a strong self-reliant Indian Church of Christ as soon as possible.

NOTES.

We regret to report that another of our missionaries, Bro. H. A. G. Clark, has suffered bereavement through the death of his youngest sister in Sydney. The deepest sympathy of the brotherhood is extended to our brother and members of his family.

The latest addition to be welcomed into our missionary family is the baby daughter of Bro. and Sister H. A. G. Clark, our esteemed West China workers. Heartly congratulations are offered to the proud parents.

Victorian senders of goods to India are reminded that all parcels should be delivered at the Austral Co., 528, 530 Elizabeth-st., Melbourne, not later than Friday, October 7.

An exhibition of goods for the mission boxes will be held at Swanston-st. lecture hall on Wednesday, October 12, afternoon and evening. Miss F. Cameron will attend both sessions.

COMING EVENTS.

SEPTEMBER 25 and 28.—Footscray Bible School Anniversary Services. Sunday, Sept. 25, 3 p.m., Bro. A. W. Connor; 7 p.m., Bro. W. Clay. Concert, Wednesday, Sept. 28.

SEPTEMBER 25.—Brighton. A great tent mission will be held in Hampton-st., near Centre- rd., commencing Sunday, Sept. 25, at 7 p.m., continuing nightly at 7.45 except Fridays and Saturdays. Evangelist A. E. Forbes. Please come over and help us. South Hampton bus meets every train at North Brighton Station, and passes the tent.

SEPTEMBER 25.—Oakleigh church Eleventh Anniversary, Sunday, Sept. 25. 11, Consecrated offering collection-boxes for building fund received. 7, Special choir singing and evangelistic effort. S. H. Mudge both services. Come.

SEPTEMBER 25 and 27.—Collingwood Bible School Anniversary continued Sunday, Sept. 25, 3 o'clock. Distribution of prizes, and special singing by the scholars. 7, Gospel service. Tuesday, Sept. 27, Grand Concert by the scholars. All welcome.

SEPT. 25, OCT. 2 & 4.—Glenferrie Bible School Anniversary. Special services afternoon and evening; singing by scholars. Speakers, Bren. R. Gebbie, C. C. Dawson and J. E. Shipway. Tuesday, Oct. 4, Demonstration. Recitations, action-songs, etc.

OCTOBER 2, 4, 9 and 11.—Bible School Anniversary, Gore-st., Fitzroy. Sundays, Oct. 2 and 9, 3 and 7 p.m.; Tuesdays, Oct. 4, Demonstration, and 11. Concert; special singing and speakers.

OCTOBER 2 and 6.—Hampton Sunday School Anniversary. Sunday, 3 p.m., Special address by J. McG. Abercrombie. Thursday, Demonstration. Visitors heartily welcomed.

OCTOBER 2 to 16.—Special Mission in chapel, Paddington-st., Paddington, Sydney, conducted by Thos. Hagger, every evening except Fridays and Saturdays. Old members of Paddington church will be heartily welcomed, and an interest is sought in the prayers of all. Members of sister churches are asked to attend.

OCTOBER 7 and 8.—Hartwell church Sale of Gifts, October 7 and 8, to be opened at 7 p.m. on 7th. Will be glad to see visitors from sister churches.

OCTOBER 9, 12, 16.—Cheltenham Bible School Anniversary. Special singing by the scholars under the leadership of Bro. Val. Woff. Sunday, 9th, 3 p.m., T. H. Scambler, B.A. 11 and 7, special addresses by D. Wakeley. Wed., 12th, tea in school hall. Demonstration Soldiers' Memorial Hall. Good programme. Sun., 16th, 3 p.m., prize distribution.

OCTOBER 12 (Wednesday, 3 and 8 p.m.)—The Victorian Foreign Mission Committee will hold an Exhibition of Missionary Goods for the field at Swanston-st. Church Lecture Hall. Sister F. Cameron, of Shrigonda, India, will attend both sessions. Admission free.

OCTOBER 14 and 15.—Glenferrie Ladies' Church Aid Society will hold its Annual Sale of Work in the Lecture Hall, Glenferrie. Goods will be sold at reasonable prices. Plan to be present.

OCTOBER 16 and 20.—"Back to Norwood." Great Anniversary Celebrations of Norwood church, Sunday, October 16. Special singing by large choir. Thursday, Oct. 20, 5.45 p.m. by knife and fork tea; admission, 1/3. Big public meeting, 7.45. Speakers, Bren. F. Collins, A. C. Rankine, W. Beiler, J. Wiltshire, P. R. Baker. Special singing by choir. All former members especially invited. Would be pleased to receive greetings from any old members unable to attend. The tabernacle is being renovated for the occasion, and a great time is expected. Sec-Geo. H. Mauger, 90a George-st., Norwood, S.A.

ADDRESSES.

W. A. Russell (preacher Prospect church, S.A.)—15 Olive-st., Prospect.
Mr. Cameron (secretary Claremont church, W.A.)—8 Taylor-rd., Claremont.

Here and There.

College of the Bible Annual Offering, Sunday, October 2.

Bro. A. E. Hurren, of Footscray, has accepted an invitation to labor with the church at Bendigo, Vic., and expects to begin his work there in November.

We would respectfully remind secretaries and reporters that it is impossible for us to promise insertion of notices of coming events as church news.

At the Sydney Preachers' Fraternal on Monday last the brethren present reported 32 confessions, and 2 baptised believers from outside our fellowship, added during the month past.

Geo. T. Walden spent last Lord's day in Sydney, speaking at the City Temple in the morning, and at Emore in the evening. He brought most encouraging news concerning the work in the New Hebrides.

The New South Wales Home Missionary Office is compiling a list of isolated members in that State. If any reader should be one, or should know of any such, a letter to the office, 242 Pitt-st., Sydney, would be greatly appreciated.

The following telegram reached us on Monday:—"Hinrichsen-Brooker mission Wangaratta (Vic.) having much blessing; twelve welcomed Sunday; great meeting for 'Christian Unity'; five men, two women decided; total twenty-seven; Doxology.—Jackel."

The forty-third annual Conference of Churches of Christ in South Australia will be held from September 29 to October 5. The opening meeting will be at Grote-st., Adelaide, on September 29, when the President will hold a reception commencing at 7.45 p.m.

Meetings at Essendon, Vic., are keeping up. Bro. F. J. Sivyer preaches at all services. The half-yearly meeting gave promise of further development. Reports of auxiliaries and financial statements were cheering. Active steps are in progress for the mission under Bro. H. Robins, to be held in October.

Our readers have frequently enjoyed contributions by Bro. A. R. Benn, preacher of Kaniva church, Vic. They will note with interest that in this issue is the beginning of a tale of Wimmera pioneers written by him. "If Thou Shouldst Go Away" is not the first of his serials to appear in the "Christian."

All meetings at Echuca, Vic., have been well attended since the mission. A married woman made the good confession on Sept. 11. A club for the young people promises to be a big help towards holding the young folk. Sister Styles was present at worship on Sept. 18, having come to Echuca to reside from Hawthorn. School is growing, and two new teachers added. Bro. Hilford is doing a very good work.

We note with pleasure that Bro. Harley Ennis, of Gardiner church, Victoria, was on Monday last admitted to the degree of M.B., B.S., in Melbourne University. His name takes a high place in the class lists, he having secured honors in each subject, viz., first class honors in Obstetrics and Gynaecology, and second class honors in Medicine and Surgery. We congratulate him on this excellent finish to a good University career.

Enquiries are being received from all States regarding entrance to the College of the Bible in 1928. The readiness of young people to give their lives is a challenge to the churches to provide them with training and equipment that will lead to efficiency. October 2, the annual offering for the College, will provide an opportunity to answer this challenge. The College wants to be out of debt in order to meet more efficiently the needs of its students.

Warragul, Vic., had good meetings on Sept. 18. Bro. Wigney's exhortation on "The Leadership of God" was very helpful. Sister Miss Brown, from Moreland, and Bro. McDonald, from Brunswick, were present. An attentive audience listened to a splendid gospel message on "A Model Enquirer." A good spirit prevails in the church.

Dr. W. C. Poole, of Westminster, and President of the World's Sunday School Association, has made arrangements to visit Australia in 1928. Dr. Poole expects to reach Fremantle on April 24, and to leave Australia not later than June 1. State Conventions will be arranged through the National S.S. Council in all the States visited. As Dr. Poole is also President of the British Christian Endeavor Federation, he is allotted for Christian Endeavor functions.

We have received from Dr. Chas. Reign Scoville interesting matter relating to the celebration of the nineteen hundredth anniversary of Pentecost. Part of this we had previously used, and later we shall refer to the preparations of our American brethren. Jesse M. Bader's visit has aroused a good deal of interest in the question. Our readers will appreciate the interesting and informative article which appears in this issue. It is from the pen of Dean F. D. Kershner, of Butler University, Indianapolis, U.S.A., and published by our "Anniversary of Pentecost Committee."

There were splendid meetings at Balwyn, Vic., on Sept. 11. Bro. Mahony was present with his family in the morning. C. H. Billington, of Telugu Village Mission, gave a helpful parting message; he also spoke to the school in the afternoon. At night there was a crowded gathering at the memorial service for Miss Ena Mahony. Jas. E. Thomas spoke on "The Christian's Hope," and three S.S. scholars, including one of Miss Mahony's class, confessed Christ. Good meetings on Sept. 18. Bro. Thomas spoke at both services. At night there was one decision and four were baptised.

Bro. C. H. Pratt writes:—"Yarrowonga church had the opportunity of seeing Bro. Gale's lantern slides and hear him lecture on our Victorian work, on the occasion of the second anniversary. Our brother has a captivating nature, and is a specialist in his lantern work. His lantern is one of the latest and best. The views are clear, soft and wonderfully effective from a photographic point of view. By eye and ear a message is conveyed to the mind that stimulates the Christian, and makes one feel proud to belong to such a progressive brotherhood. Churches, keep our organiser busy with his lantern lecture."

The most important items on the C.E. calendar for Victoria just now are the annual rallies. These will commence at Wirth's Olympia on Saturday, Oct. 8. A junior rally will be held in the afternoon, when a tableau "From the Idol to the Cross" will be presented. 1,000 tickets for reserved seats at this rally will be available from Junior Endeavorers at sixpence each. In the evening the Y.P. rally will take place, when the newly-elected president (Mr. T. B. Reed) will take office. The following Monday evening (Oct. 10) will be devoted to an intermediate rally, which will be held in the Collins-st. Baptist Church.

The "Christian Evangelist" (U.S.A.) in its issue of August 4 contains the following news paragraph:—"The manse of the Christian Church at Geneva, Ohio, occupied by Mr. and Mrs. R. K. Whately and their two children, has been enjoying the presence of 'Mother and Father' Whately from Australia. It will, however, be vacant for a few weeks while the Whately family, in company with the elder Mr. and Mrs. Whately, make a tour through the eastern States. Since

these Australian visitors are to be in America for several months, no doubt they will visit a number of our churches. They will receive hearty welcome wherever they go. It is to be hoped that they will tarry some days in St. Louis."

A MESSAGE FROM INDIA.

On behalf of the Glen Iris trained missionaries in India, I write to congratulate the College on its "Coming of Age." We who are past students of the College are proud of our association with the place. The secular knowledge we gained within its walls is exceedingly useful, but the knowledge of our own and other religions is of even greater service. When one is speaking of religious matters with a keen-minded Brahmin, who is anxious to criticise everything in the religion of Christianity, one is glad that one has already thought out so many of the problems of our religion under consecrated and expert guidance, and knows where one stands. There have been missionaries who have lost their confidence in Christ because of the hostile arguments advanced by able disputants, but the College has helped us so that we can meet them confidently, knowing that the basis of our faith is sure. We have a reason for the hope that is within us, and this knowledge has been gained in the delightful atmosphere of reverent study at Glen Iris. Long may the College exist, and may every year increase its usefulness, in our earnest prayer.—G. H. Oldfield, M.B., B.S. (President, India Mission of the Australian Churches of Christ).

IN MEMORIAM.

GARTSIDE.—In memory of my dear husband and father, Abram Edward, who passed away on Sept. 22, 1924; also my dear daughter (Fanny) Mrs. H. J. Lauer, passed away on June 26, 1926; also my dear youngest son, Abram Edward, passed away June 29, 1927.

In heaven we will meet them

With that same loving smile,

For we are only parted, dear ones,

Just for a little while.

—Inserted by his loving wife and children and brothers and sisters, Harcourt, Vic.

KEMP (BURDEU).—In loving memory of our dear daughter, Eva Kemp, who passed away Sept. 20, 1920.

"With Christ, which is far better."

JOHNSON.—In affectionate remembrance of our dear daughter and sister, Florrie, who was called home on Sept. 21, 1922.

Beautiful memories of one so dear,

We cherish still with love sincere.

—Inserted by her loving mother, sister and brother.

MACDONALD.—In fond remembrance of my dearly beloved husband, Morrison, who passed away at Beaufort on Sept. 19, 1925.

Death doth hide

But not divide.

Thou art but on Christ's other side;

Thou art with Christ, and Christ with me.

In him united still are we.

—Inserted by his loving wife, Grace.

MACDONALD.—In memory of our beloved boys, Harry, killed in France Aug. 15, 1918; Morrison, died at Beaufort Sept. 19, 1925 (result of war service).

"Thou art with Christ, and Christ with me,

In Christ united still are we."

—Inserted by parents, brothers and sisters.

MACDONALD.—In loving memory of our dear boys, Henry Butler Macdonald, killed in France on Aug. 15, 1918, and William Morrison Macdonald, who died at Beaufort after a lingering illness on Sept. 19, 1925.

"Some One stands behind the shadow,

Bearing all our bitter woes;

Just the weight of every burden

Only Jesus knows."

—Inserted by their loved ones, Horsham, Vic.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

CHURCHES OF CHRIST YOUNG PEOPLE'S DEPARTMENT, W.A.

A teachers' annual conference was arranged to coincide with the visit of Jesse M. Bader to Perth on August 27. Mr. J. A. Ewers, chairman of the committee, ably presided over the gathering. The Lake-st. church was well filled at 3 p.m., when Mr. Raymond Hocking, Methodist W.A. delegate of the First National S.S. Convention, rose to speak. He gave a report of the great convention, and emphasised some of the things of special value to teachers. Bro. Jesse M. Bader followed with his address on "Bible School Evangelism," and answered a very large number of questions. Two hundred sat down to tea in the hall, catered for by the ladies' auxiliary. After tea Bro. Bader spoke on "Building the Church." Discussion followed, and a large number of questions were answered. Our teachers and S.S. workers have received a wonderful uplift by this conference, and they go back to service renewed in strength and with greater optimism than before.

WESTERN AUSTRALIAN ANNUAL EXAMINATION RESULTS.

This year 250 scholars sat for the examination. This was nearly 100 in excess of last year, but was only 72 per cent of those who enrolled. 79 per cent of those who sat passed. The Cottesloe school won the banner for the highest average pass in the local school. The annual demonstration and distribution of prizes will be held at Lake-st. on Tuesday, October 18.

First Division.

First prize, Jack Bradfield; Second prize, Ron. Bradfield (Cottesloe); Third prize, Ivy Watson (Kalgoorlie).

Honor Certificates.—Dora Thorton, David Curgeness (Inglewood); Olive Thorn, Albie Friend (Kalgoorlie); Ern Rule (W. Subiaco); Wilfred Ewers, Arthur Hope (N. Perth).

Pass Certificate.—Nancy Beck (Perth).

Second Division.

First prize, Irene Smith (Perth); Second prize, Herb. Pearce (W. Subiaco); Third prize, Winnie Friend (Kalgoorlie).

Honor Certificates.—Syd. Moignard (Bunbury); Geoff. Hall (Bassendean); Herb. Farney, Doris Sanson, John Sanson (Cottesloe); Betty Taylor, Roma Stirling (Fremantle); Vivian Gammon (Inglewood); William Leggo, Oswin Bands, Alf. Jackson, Kath. Hudson, Joy McDaniel, Roy Richards, Allan Merton, Allan Hunt (Kalgoorlie); Joyce Evans, Frank Ewers (Perth); Norman Jefferies (Palmyra); Marj. Bladon (W. Subiaco); Doris Simmons, Lily Worrall, Clif. Pond, Keith Nunn (Claremont).

Pass Certificates.—Beryl Owen, Jean Cahill (Bunbury); Myra Errington (Bassendean); Alex. Smith, Ainsley Thompson (Inglewood); Joyce Fletcher, Gordon Garvey (Maylands); Phyllis Pell, Edith Wilkinson (Perth); Ron. Omer (W. Subiaco); Vernon Kidd (Subiaco); Jean Perks (Claremont); Robt. Ewers, Lance Cadalo, Fred Meredith, Violet Meredith (N. Perth).

Third Division.

First prize, Doreen Jefferies (Cottesloe); Second prize, Gordon Ewers (Perth); Third prize, Elma Elliott (Perth).

Honor Certificates.—Rhoda Cahill (Bunbury); Cliff Taylor, Gordon Stirling (Fremantle); Doris Bradshaw, Lorna Polkingham, Violet Farmer, Lily Williams, May Beames, Garland Bands, Owen Friend (Kalgoorlie); Thelma Smith, Jean Yelland, Rem Thomas, Douglas Panton (Perth); Elsie Somers (Subiaco); Jessie Osborne (Victoria Park); W. Davis (Claremont).

Pass Certificates.—Marj. Logan (Armadale);

Marj. Holt, Phyllis Whitham (Bassendean); Nancy Bradley, Ken. Owen (Bunbury); Ken. McKracken (Cottesloe); Ted Potter (Fremantle); Ken. Eaton, Elaine Hutson (Inglewood); Len. Smetheram (Maylands); Doris Jefferies (Palmyra); Edna Sugars, Doris Lance, Isobel Hames, Harry Farmer, Jack Rodgers, Jim Hunt, Russell Crofts, Arthur King, Doris Leary, Allan Maloney (Kalgoorlie); John Pallot (Northam); Hulda Oldsen (Perth); Isobel Scott, Fred Barford, Walter Rodier (Subiaco); Harry Hitchcock, Marj. Bridge (Victoria Park); Edna Beadon (W. Subiaco); Eveline Mutton, F. McAughtane, L. Simmonds, Beattie Worrall, Fred. Barton (Claremont); Nellie Smith, Mavis Cully (N. Perth).

Fourth Division.

First prize, Gladys Christensen (Northam); Second prize, Delys Ballentine (Armadale); Third prize, Violet Langford (Perth).

Honor Certificates.—Grace Moignard (Bunbury); Mary Friend (Kalgoorlie); Mona Mills (Northam); Ray Evans, Elsie Langford, Colin Ewers (Perth); Robert Leslie, Will Mutton, Len. Boulden (Claremont).

Pass Certificates.—Connie Sanderson, Phyllis Cahill, Thelma Owen (Bunbury); Dorothy Lang, Alen Jeffery, Sylvia Farney (Cottesloe); Verna Jacobs, Geof. Taylor (Fremantle); Ilma Thompson (Inglewood); Arthur Moyle (Maylands); Hazel Polkingham, Hilda Edwards, Jean Varney, Betty Ellis, Ethel Respini, Malcolm Bands, Geo. Gordon, Nelly Richards, Lois Banks (Kalgoorlie); Mary Arnot (Northam); Gladys Cook, Dora Dutch (Palmyra); Phyllis Dawson, Peggy Evans, Chas. Board (Perth); Mavis Fiswick, Arthur Bonsfield, Allan Banford, Len. Rodier (Subiaco); Allen Logan, Percy Sprigg (Armadale); Ernie Liswell, Frank Mutton, Kitty Nunn, Les. Mutton, Mary Bagley, Phebe Pallot (Claremont).

Fifth Division.

First prize, Eva Burt (Perth); Second prize, Vera Louey (Perth); Third prize, Thora Louey (Perth).

Honor Certificates.—Edith Stone, Jean Bradshaw (Kalgoorlie); James Collingwood, Fred. Clark, David Ewers (Perth).

Pass Certificates.—Joseph Logan (Armadale); Ethel Elliot (Bassendean); Alice Farney, Walter Brunning (Cottesloe); Enid Jacobs (Fremantle); Alen Hunt, Irene Hunt, Eunice Banks (Kalgoorlie); Kath. Luerast (Perth).

Sixth Division.

First prize, Dorothy Ewers (Perth); Second prize, Laura Jones (Cottesloe); Third prize, Edna Evans (Perth).

Honor Certificates.—Edna Hollingren (Bunbury); Ray McLaren (Cottesloe); Evelyn Watts (Northam); Vera Thomas (Perth).

Pass Certificate.—Nellie Frew, Dorothy Elliot, Thelma Snowdon (Bassendean).

Seventh Division.
Prize.—Edith Owen (Perth).

Eighth Division.
Prize.—Ivy Polkingham (Kalgoorlie).

Ninth Division.
First prize, J. C. Smith (Claremont); Second prize, Vera Burt (Inglewood); Third prize, Walter Harris (Maylands).

Honor Certificates.—Marion Harris, Wilfred Higgott (Maylands); Mrs. Polkingham (Kalgoorlie); Colin Olds (Subiaco).

Pass Certificate.—Janet Redfern (Inglewood).

SOUTH AUSTRALIAN WOMEN'S AUXILIARY.

The special meeting arranged to meet Bro. Bader was held at Grote-st. on Aug. 18, at 3 p.m. The president, Mrs. T. B. Fischer, presided over a large attendance representative of the churches. A very spirited address was given by the visitor on woman's work in U.S.A., which was much appreciated. Songs were rendered by Mrs. James Gordon and Miss Hazel Read.

The monthly meeting of sisters was held on Sept. 1 at 2.30 p.m. The devotional exercises were conducted by Mrs. F. Harding. The president presided over the business session. The treasurer, Mrs. Bond, presented the statement showing receipts for Home Missions to be £78/9/-; for Foreign Missions, £47/11/4; for General, £3/13/9. Preparatory Conference arrangements were made.

Reports were submitted by superintendents of committees:—Hospital, Mrs. Young; Foreign Missions, Miss Tonkin; Prayer meeting, Mrs. Black; Temperance, Mrs. Bartlett; Home Mission, Miss Norman.

The obituary report by Miss Thompson showed that the undermentioned had received the home call:—Mrs. Twist, Torrensville; Mrs. Williams, Norwood; Miss E. Monaghan, Grote-st.—Mrs. A. L. Read, Secretary, 15 Edward-st., Evandale, St. Peters, S.A.

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

There was a large attendance at the meeting on Sept. 2. Mrs. Shipway, president, occupied the chair. The devotions were led by Mrs. Wakeley, who spoke on "The Ever-ready and Never Ready." Mr. F. T. Saunders was thanked for his very fine address. He told of the present day needs of the College of the Bible. Among the visitors welcomed was Mrs. Escott, from India, who responded, and conveyed greetings. During the month Sisters White, Kettle, Sharp and Mahony have been bereaved. Sympathy extended to all who mourn. Thanks were expressed to Mrs. R. Lyall and Mrs. Gill for convening the welcome tea to Mr. Bader and the Social Service banquet respectively.

Additions from Bible Schools.—Essendon, 1; North Richmond, 3; North Fitzroy, 3; South Yarra, 2; Cheltenham, 1.

At the General Dorcas monthly meeting there was a large attendance. Mrs. Escott, from India,

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told of the missionaries' need. Useful parcels of clothing sent to three private cases, to superintendent of hospital committee, Social Service Dept. and Homœopathic Hospital. Splendid parcels were received from Mrs. Martin and Mrs. Oliver, and a donation of £1 from Coburg sisters.—E. Hunter, Supt.

The benevolent depot at Burnley have helped 25 families during the month, 15 parcels being received. It is proposed to hold a jumble sale in October. The superintendent will be glad to receive suitable gifts.—F. Gill, Supt.

Women's Mission Band Committee visited E. Camberwell and Carnegie, where there were good attendances, and warm interest manifested. The sisters at Maryborough are organising a Mission Band.—B. Scambler, Supt.

Isolated Sisters.—46 letters have been written and 6 replies received, and 3/- for College renovation appeal.—P. Ellis, Supt.

Hospital Visitation Committee have paid 41 visits to the various institutions, and have distributed an abundance of home comforts. The Brighton girls' club and North Richmond Endeavor paid a visit to the Eye and Ear Hospital. They visited several wards and cheered the patients with their singing, which was much appreciated.—S. Meyer, Supt.

Next meeting of executive will be held on Friday, October 7. Devotions will be led by Mrs. Ray. Speaker, Mrs. J. L. Brandt.—L.R.

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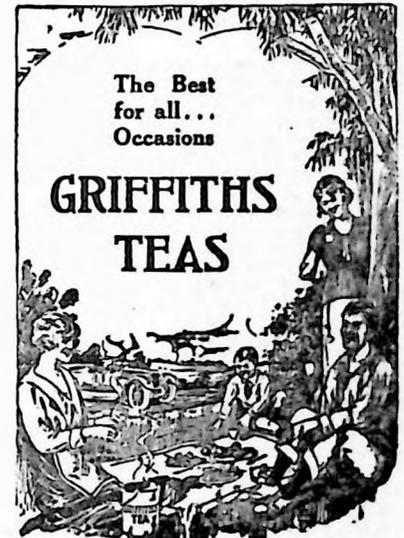
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News of the Churches.

Tasmania.

Launceston.—The fortnight's devotional and evangelistic mission is progressing well. Bro. A. W. Connor is delivering inspiring messages to increasing attendances of members and strangers. Over 40 were addressed at the sisters' auxiliary on Sept. 14. This fine meeting of women was requested by the Sisters' State Executive. Fine church anniversary services last Lord's day, when Bro. N. G. Noble welcomed three new members into fellowship, and took one more confession at a large afternoon service. The choir, under Bro. R. W. Pitt, assisted. A successful day, ending with a crowded gospel service. Sister Doreen Budarick was present from Parkdale, Vic. A good thankoffering was received. The church extends sincerest sympathy to Sister Mrs. Gill and Bro. Wm. Cumming and their loved ones in their recent bereavement.

Queensland.

New Veteran.—Meetings were well attended on Sept. 11. Bro. E. Trudgian preached on "There is a City." Bro. G. S. Trudgian addressed the young people on "But the Marks Remained."

Mt. Walker.—An every-member-present service was held on Sept. 4, with a good attendance. Bro. W. J. Campbell presided. Bro. P. J. Pond (late of Lismore) exhorted, and was appreciated. The presence of other visiting members was also enjoyed.

Zillmere.—On Sept. 10 Bro. Willis baptised a man and wife from Boondall, also one of the S.S. scholars. Miss Lily Howe was received into fellowship on Sunday morning, and Bro. and Sister Blake at Boondall at night. Bro. Willis exhorted on Sept. 11, and Bro. J. Bruce spoke at night. Bro. Willis is doing good work in visitation.

Maryborough.—There has been a gratifying increase in attendance at gospel meetings lately. Bro. Alan Price and Bro. V. R. Adecock preaching with power. On Sept. 12 Bro. Adecock spoke on "The Church we Forget." The Bible School, under Bro. A. Payne (superintendent) gained 19 good passes out of 21 who sat for the examination. The young people's society has raised £2/10/- for Dhond Hospital.

Annerley.—There were splendid meetings all day on Sept. 4, with additions to the Lord's day school. Bro. Young spoke at both services. This church, acting in conjunction with Albion, is making a special study of Acts during the month. At a baptismal service two were baptised. The newly-formed Band of Hope, under the leadership of Bro. Quirk, is well attended. A gift afternoon for the F.M. box, organised by the women's guild, met with a good response. On Sept. 11 Bro. Ferguson spoke very acceptably at the evening service. A senior scholar made the good confession.

Toowoomba.—Splendid meetings on Sept. 3. Bro. J. R. Cambridge, State Evangelist, spoke to the church on "Go Forward," and greatly inspired the members. The gospel meeting was largely attended. Bro. Cambridge delivered a powerful address on "Jonah on Strike." On Sept. 10 he had charge of the services again, and fine meetings resulted. Bro. Cambridge gave a heart-searching message at night on "From the Pit of Sin to the Rock of Ages." It has been a time of blessing and inspiration. The church has decided to seek the services of the Hinrichsen-Brooker mission party next year to conduct a tent mission. Bro. Cambridge made an appeal for a mission fund; already £77 has been promised.

East Ipswich.—No regular evangelist has yet been engaged. The fellowship and exhortations of Bren. Ferguson and Rothery, of Brisbane, and

P. J. Pond, of Sydney, were much appreciated; also the addresses of Bren. K. Gerrand and P. Alcorn. Mrs. Berry confessed Christ and was baptised. The J.C.E. Society, under the superintendence of Sister Pearl Martin, is in a healthy condition. The Y.P.S.C.E. held a delightful social recently. In the Bible School "Around Australia Air Race" Campaign the "Better" aeroplane arrived home first; 20 new scholars were gained. All the scholars who sat for the Scripture examination passed. Lloyd Martin, a junior scholar, gained a silver medal; others gained prizes and honor passes. On Aug. 31 a successful concert was held in aid of the Dhond Hospital.

West Moreton Circuit.—To celebrate the anniversary of Bro. Campbell's coming, special reunion meetings were held on Aug. 28 and Sept. 4 in all the churches. On Sept. 7 the executive met. The work of the circuit is in good order. The treasurer's report was good. The sisters also met in conference during the afternoon. Tea was served. The same evening a united rally in Rosewood chapel proved a great success. Numbers were unable to gain admittance at this meeting. There was a fine display of goods for India, prepared by the C.E. Societies of the district. Bro. Trudgian (Conference Pres.), Bro. Young (vice-president), Sister Wendorf (Sisters' President), were present from Brisbane, and their splendid messages were much appreciated. Bro. A. Hinrichsen (District President) occupied the chair, and welcomed the visitors. The programme was good, and included speeches, and vocal and elocutionary items, each church contributing. The first issue of a four-page church paper, which is to be published monthly, was distributed. All the services proved most successful.

Western Australia.

Claremont.—The church regrets that the evangelist, Bro. Leach, has tendered his resignation.

Maylands.—Mr. Powell, C.I.M., gave an inspiring address at gospel service on Sept. 3. On 6th he delivered a fine illustrated lecture entitled, "A Missionary Heroine." Bro. Wakefield is giving a series of addresses at the midweek meetings on "Introduction of Letters," and commenced with the letter to the Romans. Bro. Franklin has been in hospital for about three weeks.

Kalgoorlie.—Fine meetings continue at midweek gospel service. The combined church and Bible School picnic held recently at Coolgardie was most enjoyable. On Sept. 11 there were good services all day, despite heavy rain, 215 meeting around the Lord's table. Bro. Jones exhorted the church. Bro. Hunt spoke in the evening. Bible School attendances were 200. The various auxiliaries continue to have fine meetings.

Bassendean.—On Wednesday, Sept. 7, the church had a visit from Bro. Anderson; his address was inspiring and helpful. On Saturday evening a mite box social was held, the funds thus obtained going towards reducing the church building debt. All services were splendidly attended on Sept. 11. In the morning Bro. Ingham gave the address, and in the evening Bro. Peacock delivered the gospel message, when a young lady made the good confession.

Perth.—On Sept. 4 Bro. A. Anderson presented a quiet challenge to the men's class in the afternoon, gave sidelights at the teachers' quarterly tea, and conducted the evening gospel service to appreciative listeners. At the Bible School teachers' tea a presentation was made to Mr. Will Beck, the school secretary, and Miss Thelma Povey, one of the junior department leaders, who are being married shortly. Sunday evening, Sept. 11, was the occasion of a special men's ser-

vice—the last of the "big 3" series. It was fine to see an extra strong male choir, principium was well filled. Bro. Schwab gave a splendid address on "Making Men."

Fremantle.—A much appreciated address on "The Wonderful Jesus" was given by Bro. Bader on Aug. 28, 153 being present. About 100 persons partook of a "basket lunch" in the Memorial Hall, when Bro. Bader again spoke. There were 178 in the Bible School, this being the end of a short rally for five Sundays, during which the objective of fifty new scholars was reached. A short attendance campaign is now opening. Church attendances are good and prospects bright. Bro. W. Thompson (preacher of Cottesloe church, and son of the esteemed secretary of Fremantle church), and Sister Annie Jones were united in marriage on Sept. 10, as were also Bro. Kidd and Sister Robinson. Bren. Stirling and Leach performing the ceremonies.

Victoria.

Lillimur.—On Sunday, Sept. 18, Bro. Benn spoke to a small congregation. A married woman made the good confession.

Glenferrie.—An address was given by Bro. Hughes (Collingwood) at the morning service. Bro. Scambler gave the third of "The Great Themes of Jesus"—"The Kingdom"—at the evening meeting.

Hampton.—Bro. Shean was the morning speaker on Sunday. At night the audience included Scouts, Guides, and members of church clubs in groups. Bro. R. L. Arnold was at his best in an address on "Be Prepared."

St. Kilda.—Bro. Goodwin spoke at both meetings last Sunday. He was assisted in the evening service by the P.B.P. and K.S.P. Clubs. The Bible School has started anniversary practice. Two new scholars were added last Sunday.

Boort.—Good interest is maintained, and attendances are up to the usual. On Thursday evening Bro. Methven gave a devotional talk, when a lady confessed her Saviour. Last Lord's day Sister Walters, of Harcourt, had fellowship with the church.

Melbourne (Swanston-st).—Good meetings last Lord's day, and improved attendances. Excellent sermons from Dr. Brandt. The choir rendered an anthem. Mr. Percy Blundell sang solos, "Comfort Ye" and "Every Valley," and with Mrs. Vernon Walker sang the duet, "Love Divine, All Loves Excelling" very finely.

Drummond.—Continued interest is maintained in church and Sunday School. Morning and night meetings have increased splendidly, and Sunday School has reached a record. Bro. Miles' messages are helpful and inspiring. Interest of old members is encouraging. A lad from the Bible Class has made the good confession.

South Melbourne.—Last Sunday Bro. Waterman spoke at the gospel service on "Man—what a Chance!" The church held a successful sale of work last week. A few of the elder brethren regularly meet and break bread with an aged sister at her home. Clubs and other auxiliaries report good meetings with plenty of interest.

Wedderburn.—Meetings on Sept. 11 were the best for a year or more. About 60 broke bread in the morning. Visitors from Bambera rd. in the afternoon and evening special singing was rendered by Sunday School scholars under leadership of Bro. B. Twiddy. Prizes were distributed, the champion of the school being Bessie Holmes. The speaker for the day, gave the Bro. Youens, the speaker for the day, gave the young folks a splendid talk about "Swords." At the evening meeting he gave a stirring address to a large congregation. On Monday, Sept. 12, the building was full to overflowing, when the Bible School demonstration was held by programme being given. The mission held by Bro. Youens has been fairly well attended, but members are sick and others are on holidays. On Wednesday, Sept. 14, Sister A. Kendall was married to Mr. R. Gregson.

OBITUARY.

DOWNS.—In the person of Bro. Henry Downs, who on Aug. 5 passed away at the age of 79, the Kermode-st. church has lost one of its oldest and most faithful members. Our brother, coming from the Baptists, united with the church at North Adelaide in 1889, and ever since, except for two years at Unley, continued in membership there. He was regular in attendance, until of late distance and physical weakness prevented. His mortal remains were laid to rest in the West Terrace cemetery. Bro. Hugh Gray conducting the service. A widow, two sons and five daughters are left, to whom our hearts go out in true sympathy. We commend them to God and to the word of his grace.—A.M.L.

LOWERY.—Sister Mrs. T. Lowery passed away at Bendigo, Vic., on Aug. 15, after a very trying illness borne with great patience and Christian fortitude. Our sister was a member for twenty-five years. She loved the church, and was always in her place until affliction overtook her a few months before her death. Bro. Clipstone, of Castlemaine, conducted the funeral services. Our sympathy goes out to her son, Ernest, and to her daughter, Olive (Mrs. A. Rogers) in the loss of a devoted mother. We pray God's richest blessing upon them, and all the sorrowing relatives, in their sad bereavement.—A.E.S.

SHARP.—On Aug. 18, at Footscray, Vic., passed peacefully to his rest Bro. James Sharp, for thirty years a much loved and respected member of the local church. Bro. Sharp had been a faithful member of the church for over sixty years, having been baptised at Prahran by Bro. Hamill. After some years of service with the Prahran church, Bro. and Sister Sharp were among the pioneer members of the Malvern church, moving later to Footscray. Bro. Sharp filled the office of deacon for many years of his life. He loved to preside at the Lord's table, and did much to lead the thoughts of his brethren to higher things. The office of treasurer was also filled with ability and faithfulness. The church sympathises very deeply with Sister Mrs. Sharp and family in the pain of the parting, yet we "sorrow not as those that have no hope." We are glad because we feel that he is "safe in the arms of Jesus."

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