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The Christian College.

Jesse M. Bader.

JESUS was a great teacher. He placed much emphasis upon teaching. For three years he carefully instructed the twelve who were to carry on his work. The church of the New Testament was a teaching church. Teaching was a part of her ministry. In fact, in any and every age since Jesus, the church has been the mother of education; wherever the church has gone, schools have been established, and a big place has been given to teaching and educational institutions. Especially has this been true during the last one hundred and fifty years. Never have the churches placed greater stress on education than now. This is a day when more is given to the church college than ever before. The question is, Why? The answer in part at least is twofold: first, to give a Christian interpretation of truth to the growing mind of youth, and second, to train a leadership for the church.

The leaders of the Restoration Movement from the days of Thomas and Alexander Campbell, until now, were educated men. In all their work they gave great emphasis to education. They were not afraid of truth. The Campbells were the products of Glasgow University, and Walter Scott, our first evangelist, and first college president, was educated in Edinburgh University. Our first college was Bacon College with Walter Scott as president. The second school was Bethany College with Alexander Campbell as president. When one calls the roll of the early illustrious leaders of our history, he realises we did not spring from the intellectual loins of pigmies. These early leaders were intellectual giants. They saw the necessity of a trained leadership, intellectually equipped, if progress was to be made. Very early therefore colleges were started and periodicals printed.

The place of the church college.

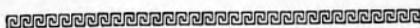
In theory we believe to-day in the importance of the church college, but in practice it has not worked out so well. Measured

by the gifts of money and students for our schools, one wonders just how much really the churches care about Christian education and a trained leadership.

Since the Churches of Christ cannot look to the State schools to train their leadership, and since they cannot expect the denominational colleges of other religious bodies to educate their ministry, there remains just one thing to do, and that is to have a college of their own, where this work can be done. For the Churches of Christ in Australia, Glen Iris is the answer. This institution deserves and highly merits the loyalty, sympathy and support of all the churches. To the question, "Where will the Australian churches go for their trained leadership?" there is but one answer and that is, "They must go to the Bible College at Glen Iris."

Primary needs of a church college.

The two primary needs of a church college are students and money. The churches must send both in a continuous stream. Every congregation, no matter how large or how small, must seek out continually the best of her youth and set them aside to the ministry and the mission field. The best is none too good for the ministry at home and abroad. Money is needed. The



TIME AND TIDE.

Time's a hand's-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived fading flower;
'Tis a rainbow on a shower;
'Tis a momentary ray,
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh;
Be prepared, O man, to die.

—Francis Quarles.

great work at Glen Iris deserves generous funds from the churches. No church should fail to take an offering for the College at least once each year. Then also, individuals should make special and generous gifts, for where can one put money where it will bring such large kingdom returns? The College ought to be remembered in wills, so that long after the giver is gone, the gift from the will is helping to produce leaders for the church.

The product of the Bible college.

The churches send their raw material to the College, and the College in turn sends back to the church the finished product. Obviously, the better the raw material the finer the finished product. Churches should select their brightest and best to send up, for "you can't make a racehorse out of a Shetland pony." Send those who are potentially the best and most promising. The Churches of Christ in Australia have reasons to be justly proud of their Bible College. The faculty merits great praise and appreciation. They are quietly doing a great work. With very little if any extra expense they could take care of twice the students they now have. Than A. R. Main and the College faculty there is no group of men anywhere that is making a bigger contribution to the extension of his kingdom.

This is a beautiful world—the sun shines, the stars twinkle, the moon glows. True, the wind blows cold sometimes, and it rains and snows, and all is bleak and drab about us.

But then the sun shines again and flowers bloom and birds sing, youth mates and happiness abounds, and we forget discomfort and want in the enjoyment of easy and plenty.

Let me repeat, this is a beautiful world, and we should be grateful for the privilege of living in it.—*The Silent Partner.*

Studies in Ambiguous Texts.

5. THE GIFT OF THE HOLY SPIRIT (Acts 2: 38; Rom. 8: 9.)

The Lord Jesus sought to cheer the drooping spirits of his apostles, who were saddened at the announcement of his departure from them, by saying: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." The change that was wrought in these disciples by the coming of the Holy Spirit is revealed in the later Scriptures. They were transformed, energised, equipped for service and for witness. The power by which they spoke could not be resisted. Simon, afraid when a girl called him a disciple, became indeed Peter, the rock-apostle who testified before the murderers of Jesus that he was the Messiah and Son of God.

Not all the promises associated with the Spirit's presence and work in the apostles can rightfully be appropriated by believers; but it is evident that the best which the Holy Spirit can do was not limited to the apostolic company. The greatest gift is for all the people of God who will appropriate it. The power for Christian living and service is at our disposal.

On the last day of the Feast of Tabernacles at Jerusalem, Jesus stood up and cried aloud: "Whoever is thirsty, let him come to me and drink. He who believes in me, from within him, as the Scripture hath said, rivers of living water shall flow." John adds that "he referred to the Spirit which those who believed in him were to receive; for the Spirit was not bestowed as yet, because Jesus had not yet been glorified."

A neglected subject.

It has to be confessed that many Christians neglect unduly the New Testament teaching regarding the Holy Spirit. Dr. A. E. Garvie begins a recent article with the sentence: "Except in a few devout circles, the doctrine of the Holy Spirit has in the history of the Christian Church been very generally neglected." This witness is true. The thought of the living, personal Christ is much more real to the ordinary believer than is that of the ever-present and indwelling Spirit. As Dr. Garvie puts it: "It may be admitted that the historical reality of Jesus gives to the content of the consciousness of the living Christ, in which the historical reality is, as it were, spiritually diffused and continued, a definiteness which any consciousness of the Spirit's presence and activity lacks. Further, few Christians have the assurance to maintain, as I have heard one Christian minister at least maintain, that they can by reflection in their inner life clearly distinguish and separate the fellowship with the living Christ and the working of his Spirit." But the failure thus to distinguish neither gives justification for a denial of revealed truth, nor proves the identity of Christ and the Spirit. Despite some recent statements to the contrary, we are sure Dr. Garvie is right when he says: "However intimately Paul relates Christ and the Spirit, so that whenever Christ is believed as Saviour and Lord, the Spirit is possessed, I am convinced that he nowhere identifies Christ and the Spirit, still less does he confuse them."

It is not with the Holy Spirit's work in and for the believer that we are now concerned, but with the fact of his indwelling. The great thought is of the highest mark of our discipleship. Believers are distinguished from non-believers by their possession of the Spirit. They have been "sealed with the Holy Spirit of promise" (Eph. 1: 13). They are thus marked as Christ's own. Here is something beyond and above any work wrought in or for them. Christians have the supreme token of God's favor when he gives to them his Holy Spirit. There are two familiar texts which emphasise this wonderful method of divine discrimination between

the worldling and the Christian. Of the Spirit, Jesus used the words: "Whom the world cannot receive" (John 14: 17). To Christians the Apostle Paul wrote: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4: 6).

The gift promised at Pentecost.

To the inquirers of Pentecost, pricked in their hearts by the message, the Apostle Peter gave a command and a promise: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). What is this gift? There is a certain ambiguity which brings this text into our series.

The "gift of the Holy Spirit" might be (a) a gift which is bestowed by the Spirit, or (b) the

THE GREAT HEREAFTER.

How sweet to think, while struggling the goal of life to win,
That just beyond the shining shore the better years begin.

When through the nameless ages I cast my longing eyes,
Before me, like a boundless sea, the Great Hereafter lies.

Along the brimming bosom perpetual summer smiles,
And gathers like a golden robe around the emerald isles.

And in the blue, long distance, by lulling breezes fanned,
I seem to see the flowering groves of fair old Beulah's land.

And far beyond the islands, that gem the waves serene,
The image of the golden shore of holy heaven is seen.

And to the Great Hereafter, aforesaid dim, and dark,

I freely now, and gladly, give of life, the wandering bark.

Then in the far-off haven, when shadowy seas are passed,

By angel hands her quivering sails shall all be furled at last.

—Clark.

Spirit as a gift. There is a similar ambiguity in another much discussed text, Eph. 2: 20, where Paul speaks of Christians as belonging to the household of God, "being built upon the foundation of the apostles and prophets"—which is interpreted by some to mean the foundation of them simply because they laid it; and by others (with more reason) a foundation consisting of apostles and prophets.

Regarding Acts 2: 38, it might be argued that, since in the parallel construction of John 4: 10 "the gift of God" means a gift from God, so "the gift of the Holy Spirit" will mean some endowment or gift which the Holy Spirit bestows. Accordingly, there are to be found some who think the reference is to such spiritual gifts as certain members of the apostolic church received. These, however, are by the Apostle Paul otherwise described as "charismata" (1 Cor. 12: 1 ff.). There is no evidence at all that the "doorea" of Acts 2: 38 is the "charisma" of 1 Corinthians.

There are other passages in Acts and the epistles, also, which make it clear that it is the Spirit himself who is promised, in fulfilment of Jesus' word in John 7: 39. Thus in Acts 5: 32

Peter and the apostles are represented as speaking of "the Holy Spirit, whom God hath given to them that obey him." Paul in 1 Thess. 4: 8 writes that God "giveth his Holy Spirit." The Christian's body is in 1 Cor. 6: 19 described as "a temple of the Holy Spirit." The Ephesian Christians were urged to "be filled with the Spirit" (Eph. 5: 18). No amount of argumentation could make more definite the teaching of such passages. The badge of our sonship is the possession of the Holy Spirit.

At Pentecost we have not only a fulfilment of the promise of power made to the apostles, so that they should be able to give their adequate witness; but we also have the beginning of the fulfilment of the promise of John 7: 39, that believers were, after Christ's glorification, to receive the Holy Spirit. It is well to consider these two promises apart. Pentecost marks the beginning of the dispensation of the Spirit. But the greatest thing in connection with the Spirit's Pentecostal manifestation was not the more spectacular baptism and speaking with tongues on the part of the apostles, but the promise of the bestowal of the Spirit upon every one who in humble faith surrendered himself to the exalted Christ and Lord.

Unchristian, without the Spirit.

There is a text which expresses the great truth in a negative form. In Rom. 8: 9 the Apostle Paul writes: "If any man have not the Spirit of Christ, he is none of his."

This passage also may be read in two different ways, and so is classed as ambiguous, though there should be no real doubt of the meaning. In the chapter as a whole there is a certain ambiguity due to the fact that the Greek word "pneuma" is used either of the human spirit or of the Divine Spirit. The word can denote wind, air, breath, life, or spirit. If the reader will carefully peruse Romans 8, and compare the Common and Revised Versions, he will find that the Common Version throughout prints Spirit with a capital "S," while in verses 4 to 11 the revisers print the word six times with a small "s," indicating that the human spirit is meant. It is the very same word which in the same chapter the revisers printed ten times with a capital letter. The American Standard Revised Version and Moffatt's New Translation return generally to the view of the Common Version, while Weymouth and Rotherham agree more with the English Revision. There can be no finality regarding all the verses; there is a legitimate difference of view.

Regarding verse 9, in the judgment of all the translators of the versions quoted "the Spirit of God" and the "Spirit of Christ" (there can be no intended distinction between these) refer to the divine Spirit, a personal Being and not a mere influence or disposition. The personality of the Spirit is clearly implied in verses 11, 16 and 26; to raise the dead, to give testimony, to pray, to have a mind, are evidence of personality, and could not properly be predicated of an energy or influence.

There are two classes of people who do interpret Rom. 8: 9 as referring to the disposition of Christ. First, of course, all who deny his divine personality do so; but their general reasoning is weak and their view opposed to Scripture. In the second place, it is not uncommon for speakers who do believe in the Spirit's personality to use the text in an accommodated sense to enforce a needed lesson. They talk thus:—"If any man have not the spirit of Christ, he is none of his." What was the spirit, or disposition, of Christ? One of humility, obedience, trust, self-sacrifice, devotion, fidelity, and so on. An admirable lesson is thus ad-duced, but one which in our judgment had much better be attached to another text. It is true that we should follow the example and imitate the character of our Lord; but that is not the lesson taught in Rom. 8: 9. The pre-

(Continued on page 621.)

Nineteen Hundredth Anniversary of Pentecost.

F. D. Kerahner.
(Concluded.)

VI. The Significance of Pentecost.

From what has been written previously it will be observed that Pentecost possesses peculiar importance in the history of Christianity. The significance of its observance will be stressed in more complete fashion through later publication. Here it remains only for us to call attention to a few outstanding characteristics.

1. The Spiritual Element in Christianity.—Pentecost was preceded by an atmosphere of prayer and devotion which characterised the group meetings of the 120 in the upper room after the ascension. The church was thus born through prayer, and without the spiritual environment which surrounded it, it is impossible for us to believe that it could have come into existence. Linked with the prayer feature we have the descent of the Holy Spirit, which fulfilled the promise of Jesus and inaugurated the new dispensation of divine grace. The observance of Pentecost should be a splendid opportunity for a restudy of the work of the Holy Spirit, and the spiritual significance of the Christian message in general. However we may interpret the nature of the Third Person in the Trinity, the fact remains that from the very beginning the Christian religion has insisted upon God's actual living presence in the world, and that without this presence religion would be lifeless and vain. Whenever the spiritual content is taken out of the gospel message we have left only a formal and lifeless humanism which has no power to save a lost and sin-cursed world.

2. The Evangelistic Message.—Pentecost marks the beginning of Christian evangelism in the full and complete sense of the word. To be sure, Jesus and his disciples evangelised during the days of his earthly ministry, but the complete gospel could not be preached until after the

Passion and Resurrection. The facts of the empty tomb and the risen Lord, as Paul so well recognised, are not incidental but essential features of the gospel. The sermon of Simon Peter was the first evangelistic message in the New Testament which proclaimed the gospel in its completeness and entirety. This fact makes it exceedingly important that this great initial sermon of the church should be restudied with especial care. It is a model for an evangelistic discourse, and if Christendom can be brought to read and study it anew, this fact alone might usher in a new Pentecost. It is important that we should note the fundamental appeal to reason which is made in the sermon. Peter does not depend upon the miraculous power of the Spirit to convert his hearers, but appeals to them upon the basis of the keenest form of logical persuasion. He marshals his arguments for the Messiahship of Jesus from the Old Testament, from the life of his Master previous to the crucifixion, and above all from the great fact of the Resurrection itself. His address, while eloquent and persuasive, is above all else logical through and through. It is this characteristic appeal to reason which has oftentimes been forgotten in the evangelism of the church. The appeal, as we have already indicated, does not involve a barren and futile rationalism, shorn of the power of the spirit, but it does emphasise the great cardinal truth that Christianity is everywhere, and always a reasonable religion, and that it calls out and uses the highest and most noble of the faculties of man.

3. The Origin and Nature of the Church.—As we previously have observed, Pentecost is the real anniversary of the birthday of the church. As such it affords a splendid opportunity to restudy and review the origin, nature and organiza-

tion of the Christian ecclesia. Books like Horton's "The Early Church," or Hort's "The Christian Ecclesia" should be much in demand the next three years. These works and many others of similar character are representative of the finest Christian scholarship, and while written by men of different ecclesiastical connections, they all agree with regard to the essential facts. Most people will also want to consult McGarvey's "Commentary on Acts" for more detailed study of the text. The later studies of W. J. Lhamon and A. B. Moore should also be read in this connection. It is sometimes asserted that we have no trustworthy standard given to us in the New Testament concerning the essential structure of the church. The only way to refute such assertions is by a fearless intensive study of the facts. When such a study is made no one need have any fears concerning the outcome. We may be very sure that the great Saviour of men did not found a church and leave his followers in doubt concerning the essential structure of the organisation. When the subject is studied prayerfully, earnestly and honestly, we cannot doubt that the truth will eventually make itself known. Nothing is more needed to-day than such a study on the part of the entire Christian world.

4. The Christian Life.—The church which came into existence on the day of Pentecost was not a mere formal organisation: it was a closely knit fellowship which embodied certain definite ideals. The life of service and of love which Jesus had made so fundamental in his teaching while on earth was here made real in the daily routine experience of his followers. So exalted was their conception of stewardship that no man counted aught his own but joyfully surrendered his personal wealth for the good of others. We are not here concerned with the technical form in which this spirit of service became manifested; what is most important is the fact that the spirit itself existed in the church. Christianity meant such an enthusiasm for the well-being of others as made it impossible for the followers of Christ to be selfish, money loving, or the monopolisers of the world's goods. The church has much need to recapture the splendid sense of stewardship which the early disciples possessed. The early Christians were convinced that their religion cut deep in its application to life. There was nothing superficial or shallow about their faith. Their religion meant something to them, and the fact that it meant so much was the constant astonishment of their enemies. Organised Christianity needs more realism than it does anything else. When Christians begin to live their religion as they did in the early days, the whole structure of our civilisation will be transformed. The observance of Pentecost should summon us anew to a careful study of what it means to be a true disciple of our Master.

5. Christian Union.—Pentecost as we have already noted is now observed annually in the interest of Christian Union. Certainly no more appropriate day for such a celebration could be found in the Christian calendar. The spirit of unity which characterised the church when it first came into existence is the spirit which must again pervade it if it is to go forth successfully on its world conquering mission. The divisions in the organised Christian world must be healed before the intercessory prayer can be answered. The world will not believe so long as Christians are schismatic and filled with jealousy and hatred toward one another. We must somehow come back to the original unity of Christ's followers if we are to revive the all-conquering power of the early church. The sentiment for union is growing rapidly throughout Christendom, and the world wide observance of Pentecost should greatly increase and strengthen it. During the next three years the literature of Christian Union should be re-read and re-studied. It is impossible to suggest a bibliography here, but a complete list of the

(Continued on page 626.)



New Church Building, Maylands, S.A.

The church at Maylands, S.A., has made steady progress. A strong cause has been built up. Recently a new church building was erected to meet the growing needs. The building is constructed of reinforced concrete foundation; bluestone base; brick walls. Pews and choir rail are of maple. The ceiling is a wooden one, stained to match the seats. There is seating accommodation for 350 persons. At rear of main building are two large school-rooms, modulated for 350 persons. There is an open baptistry with a robing room off each for baptismal purposes. The cost of building and furnishing is £5,000. Bro. F. Collins, the present preacher, has ministered to the church for eleven years.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

Under very strong pressure I sometimes venture to try my hand at drawing. I am always careful to write underneath the thing that is drawn a description in plain English of what it is intended to be; if it is intended for a horse, well, I write so, and thus there is no misunderstanding. I think I deserve credit for this precaution, if I deserve none for the drawing itself. I am also a bit nervous over character-drawing, otherwise called "characterisation" (and no wonder, for it is a big word), and so I am going to tell the reader straight out what is the sort of characters I have to draw, for fear I should fail in what better artists generally do—so draw that the reader finds it out as he goes along. I will just here try and tell what sort my characters are. Mother comes first; she always did in our home; it wasn't "father and mother," as it is in most homes, but, "mother and father," not because mother put herself first, for just the opposite to that was true, but because she was first in thinking of others and herself last, and because she was first, by long, long odds, in being good and kind and wise and strong. Yes, I think it takes those four adjectives to describe properly the woman whom we boys were entitled to call by the sacred name of mother. Had I written this story fifty years ago I would have said, "Surely no boy ever had so good a mother as we had." Plenty of boys have good mothers, of course, but were they ever so good as ours? If they say they had, why, I would simply have said, "They may think they have, but then, of course, they never knew mine." If all the good women in the world were gathered together for me to select my mother from, I would not have taken one minute to choose. It almost frightens me to think how easily I might have missed her, especially as I had no choice. I think I have missed a good many things in life, but I got the right mother. But, mind you, mother could whack us all right; she was too good and too kind not to, and when she did (which was always when she should) we always knew, somehow, how hard it was for her to do it; never because she was angry, but always because she loved us so much that, for our good, she was willing to hurt herself. We always loved her all the more for this sacrifice she made for our good; and we were more than ever anxious to do better, not simply to miss the hurt that it was to us, but in order to save her the pain we knew it meant to her. With father it was quite different; if he were angry he might hit us whether we deserved it or not; but when he was in a good mood we were pretty safe, even though we had done wrong. We came to know that father, almost as much as mother, was religious and wanted to do the religious thing; but somehow he didn't succeed as well as our Christian mother.

My two brothers, as I have already hinted, were very different in disposition, and in a good many other things which go to constitute boys. Alan was a good sort of boy as far as never, or nearly never, doing anything bad. He liked going to church, and read the Bible regularly, both of which things every boy should do whether he wants to or not, but somehow he was never as well liked as Colin, who wouldn't read the Bible unless he was made to; but Colin was a good kind, and perhaps practised the Bible better than Alan did. Certainly if you wanted a good turn done, and you knew the two boys as well as I, their brother did, you would always go to Colin, this rather bad boy—I had almost said "kid," but in the seventies of last century we would never be allowed to call children kids—such word was always associated with goats,

while now it is almost an endearing and complimentary term. Colin was brave and unselfish, and there is another term I would like to apply to him; here it is—"clean," but it has no connection with soap and water. Colin, just as most boys, had to be driven to the wash-basin and tub, but I still say, "He was a clean boy." To-day the boy scout, according to scout law, must think, speak and act cleanly. We didn't know anything about scouts then, except when we played cricket, but Colin would have made a good present-day scout. He was a clean boy until he ceased to be a boy, and then he was a clean man. Then comes John, first person singular, very singular I'm afraid, and the only one in this story entitled by English grammar law to write "I" and "me." Well, what can I say about myself? If I say anything that would be nice it would look like boasting, and I hate that (it would only be a small part of the truth), and if I tell all my faults and failings, it may be that the reader will not go another page. "Present company always excepted," is a saying I have heard, and I use it here. And as I am the only one present as this story is being written, that ends it. To sum our family up may be recapitulation, but here it is: Father a religious man, not too good; Alan religious, but not very nice (not in those days at least); Colin, not religious, but a tip-top fellow all round; John, not religious, and not nice, not tip-top at any rate. Last of all, and best of all, mother, religious and good, a reader of the Bible and a doer of it. What was good in Colin, who never, if he could get out of it, read the Bible, was inherited from his Bible-reading, Bible-living mother. I was nearly going to finish with a "God bless her," but prayers for the dead were never a part of our religion; rather should I say, "Thank God, mother is beyond the reach, and beyond the need, of human intercession." This is my "characterisation."

(To be Continued.)

A POLITICIAN ON MISSIONS.

Sir Joseph Carruthers, K.C.M.G., a well-known figure in the public life of New South Wales, has been making a cruise through the Tongan and Samoan Islands. He writes in the "Methodist":

"In my life's journey I have never seen better work carried out anywhere or at any time than what I saw for myself in Fiji, Tonga, and Samoa at the Methodist Mission stations and schools. I take off my hat to the missionaries, be they Methodists, Catholics, Episcopalians, or London Mission Society men and women; and from the bottom of my heart I say, 'Thank God for such men and women, and for the noble work they are doing.' I regard the three chairmen of the Methodist Missions in Fiji, Tonga, and Samoa, the Revs. Macdonald, Page, and Shinkfield, as truly great men, endowed with wonderful ability and accomplishing great results in work of outstanding value. They shine out as mission leaders, and in their handling of problems that impinge on public affairs they show a statesmanlike grasp of public service. They are also real men whom it is a privilege and a pleasure to meet."—*Southern Cross.*

TRUTH AND ERROR.

Truth crushed to earth shall rise again—
The eternal years of God are hers;
But Error, wounded, writhes with pain
And dies among his worshippers."

Prayer Meeting Topic.

October 5.

ISAIAH'S LIFE.

(Romans 10: 2.)

F. J. SIVVER, B.A.

Isaiah is peer among the prophets. While other great prophets were noted for some special excellency of speech or deed, in the son of Amoz "all the powers and all the beauties of prophetic speech and deed combine to form a symmetrical whole."

One of the most delightful qualities of this versatile and gifted prophet was his remarkable reticence concerning himself. Dr. G. Matheson says, "He threw a veil over his circle and his circumstances. He allowed only his voice to be revealed. He would not let us look, but he bade us listen. He sent a cloud to the eye, but he lifted a curtain from the ear."

Early Life.

Isaiah's youthful days fortunately were spent during the happy period consequent on Uzziah's energetic and enterprising reign. That king made Judah, despite her smallness and previous depression, secure and prosperous, and restored the nation's confidence in itself. But the heart of the people was not right. There existed "a thoughtless greed for wealth, a consequent abuse of power and opportunity, a forgetfulness of moral standards, all combined with a scrupulousness for religious forms and with a pretence of loyalty to Jehovah."

Of Isaiah's father, Amoz, nothing is known. Certain it is he was not identical with Amos the prophet. From Isaiah's writings it is evident that he belonged to a good family, was well educated, and had ready access to the king's court. Isaiah's Hebrew name signifies "the salvation of the Lord," and he tells us he was "a sign and wonder from the Lord of hosts."

The Call.

God's call came to Isaiah during a time of grave foreboding. Uzziah, who had shown himself a wise and strong ruler, was suddenly smitten with leprosy for presuming to offer incense on the altar. It was in the year of this great king's death, when everybody seemed full of apprehension for the future of the nation, that there came to Isaiah, as he visited the Temple, a vision of "the Lord, high and lifted up." The effect of the vision may be summed in the following way: (1) It impressed Isaiah with an overwhelming sense of God's holiness and Israel's sinfulness. (2) It brought him the conviction that he must offer himself in life—service to God as his messenger. (3) Finally, the vision convinced him that although his warnings should make the people even more hardened, thereby making God's judgment inevitable, yet a remnant should be preserved through whom God would work out his great and glorious purposes.

His Ministry.

Isaiah was a man of gigantic faith. The vision in the temple was as real to him as life itself. He believed God, and in that belief he confidently "dared a nation." According to the superscription of his prophecies, he saw his vision "concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." As a preacher of righteousness, he strongly condemned the superstition, unbelief, and empty formalism of the times. His political policy of opposing all alliances with outside powers was the outcome of his absolute belief in the sufficiency of Jehovah. "In quietness and confidence shall he your strength."

The doctrine of the remnant was his special and most persistent message. The tradition that he suffered martyrdom by being sawn asunder may be questioned, but there can be no doubt that "he died with the gospel on his lips."

TOPIC FOR OCTOBER 12—ISAIAH'S WORK.—
John 12: 41.

Annual Conference of British Churches of Christ.

H. G. Harward.

Glasgow is the second city of the Empire. That makes it interesting. It is also a city noted for its wide streets, beautiful parks, and cheap tram rides. Twenty-two miles for two-pence is the longest trip, and it is worth the fare. Halfpenny sections have been introduced, so that even visiting preachers need not walk any great distance. Small boxes are placed at the end of the tram in which passengers may place uncollected fares. In this way £16/18/7 was contributed the first week. It is evidently a good thing to believe in the honesty of the general public.

But during the first week in August this city came into prominence on account of the 82nd Annual Meeting of the Churches of Christ in Great Britain and Ireland. Local arrangements were all that could be desired. Hearts and homes were opened to visitors. There were warm-hearted welcomes from everyone. There were five days of delightful summer weather. People in England had said to us, "You wait until summer comes." We usually replied, "We are." And we waited until we got to Scotland for that experience.

The meetings were held in Langside Hall, a municipal building. Near to this spot the historic battle of that name was fought. But now another sort of battle was on. It was a war of words, a fighting over again of the good fight of faith. And there were no casualties, though not all were on the same side in the conflict.

The attendance, the interest, and the spirit of the meetings were a delightful surprise. There were over 200 visitors. Attendances during the day were about 400, and at night 700. Dr. B. A. Abbot, editor of the "Christian Evangelist," and Mr. F. E. Smith, of the Board of Ministerial Relief (a fellow-student of the writer in years gone by), with their wives, were present as the fraternal delegates from the U.C.M.S. of the United States. They were cordially welcomed, and by their presence, and through their messages, contributed much to the inspiration of the gatherings. The other "distinguished" visitors were Dr. A. C. Garnett, of Adelaide, the writer, and Mrs. Harward. And the people were kind to us, too, and listened to our contributions with interest. But the local reporter was a little inconsiderate. After referring to the fact that Mr. Harward gave an address on "Personal Responsibility," he continued, "Then the choir sang 'Fierce Raged the Tempest.'" Dr. W. A. Kenn was also present, but he is so much of a Scotchman that he is no longer considered a visitor.

The outstanding question of the conference was whether the offer of the U.C.M.S. of the United States to send two evangelists, to assist in an aggressive campaign, should be accepted. Decision was postponed until next annual meeting. But the majority were against the proposal. There is urgent need of aggressive evangelism, but the brethren are fearful lest there should be a denaturation from their position on close communion and mutual ministry. There was a slight increase in the membership for the past year, but practically no advance in membership has been made during the past ten years. Apart from the visitors, the evangelists took but little active part in the discussions of the conference. It was largely a gathering of splendid business men, who did their work well. But one felt there was room for, and need of, the men who give their lives and all to the ministry of the Word.

The addresses were of a very high order. There were no poor speeches at the conference (I gave several of them myself). One of the most inspiring was that of Bro. A. Watters, of India. He has been compelled by the health of his children to retire from the field. His was a fearless plea for a greater spirit of tolera-

tion toward those who may love the Lord and yet have not come into the full understanding of the New Testament position. It was a revelation of his own experience upon the foreign field.

A very delightful gathering was that of the Foreign Mission breakfast at 7.45. Most of the visitors were present. Addresses were given by Mr. Watters, Miss Piggott and Mr. Price, all of the staff of Indian workers. Their messages were helpful. An offering of £150 was contributed toward F.M. funds. That was less than former years. But not one word had been said about such an offering being received at that hour, nor was any appeal made.

Mr. Frank Hepworth, M.A., of Manchester, was the chairman. He is a teacher by profession. He presided with grace and decision, and kept every one in good order and in beautiful spirit. He handled some delicate questions in a very tactful manner. He gave a masterly address on the work among the young folk.

A picnic down the Clyde to Lochgoilhead brought the conference to a close. We passed the two Australian cruisers, the "Canberra" and the "Australia," in course of construction, and wished that such instruments of defence and destruction were no longer needed. What would their cost and maintenance not do to help some of the crowded people of these parts to decent homes in our beloved Commonwealth?

STUDIES IN AMBIGUOUS TEXTS.

(Continued from page 618.)

cher should make his homiletics and his exegesis agree; else he may unintentionally mislead his hearers regarding important truth.

If we read Romans 8: 9 in accord with John 7: 39, Acts 2: 38, 5: 32, 1 Thess. 4: 8 and 1 Cor. 6: 14, we shall get its deepest meaning. This indwelling Spirit is God's highest gift to his people, that which distinguishes the believer from the unbeliever. It is of course true that when the Spirit dwells in the heart of the Christian, there will be produced the fruit of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control. The Spirit helps our infirmity, strengthens us with might in the inward man, and enables us to reproduce in some measure the character of our Lord.

"Be filled with the Spirit."

We referred at the beginning of this study to a common neglect of the New Testament doctrine of the Spirit. We shall do well to remove the reproach of this neglect. As with the doctrine of our Lord's coming, that "blessed hope," so here—it is probably the common neglect of the scriptural truth which furnishes the occasion for the errors and extravagances of others. Extremes beget extremes. We shall lose, and also make others lose, if we minimise or ignore the working of the indwelling Spirit of God. With Alexander Campbell we would say that we "could not esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Spirit of God." We who have appropriated the promise of Acts 2: 38 should give heed to the command of Eph. 5: 18 and seek to be "filled with the Spirit."

We may close with Dr. Moffatt's translation of a well-known Pauline passage: "In him [Christ] you also by your faith have been stamped with the seal of the long-promised holy Spirit which is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory" (Eph. 1: 13, 14).

The Family Altar.

— J.C.F.P. —

Monday.

Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come.—Isaiah 21: 11, 12.

"The morning cometh—there is a time of repentance granted; a morning of God's long-suffering kindness now appears: and also the night—the time in which God will no longer wait to be gracious, but will cut you off as cumberers of the ground."

Reading—Isaiah 21.

Tuesday.

These shall lift up their voice, they shall shout.—Isaiah 24: 14.

"When the mirth of carnal worldlings ceases the joy of the saints is as lively as ever; when the merry-hearted do sigh because the vine languishes the upright-hearted do sing because the covenant of grace, the fountain of their comforts and the foundation of their hopes, never fails."

Reading—Isaiah 24.

Wednesday.

Thou wilt keep him in perfect peace whose mind is stayed on thee.—Isaiah 26: 3.

"Thomas Carlyle's mother wrote to him in a letter of 1836: 'Keep a good heart; may God give us all grace to stay our minds on him who has said in his word, he will keep them in perfect peace whose minds are stayed on him.'"

Reading—Isaiah 26.

Thursday.

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation.—Isaiah 28: 16.

"Behold the sure foundation stone

Which God in Zion lays,

To build our heavenly hopes upon,

And his eternal praise."

Reading—Isaiah 28.

Friday.

In quietness and in confidence shall be your strength.—Isaiah 30: 15.

In his "Table Talk," Luther wrote: "If thou desirest to learn how thou shalt overcome the greatest, most dreadful, and most terrible enemies; who might otherwise easily devour a man and injure him in body and soul—enemies against whom a man might well buy all kinds of weapons and spend all his money in learning how to use them;—I tell thee there is a sweet and lovely herb called patience. Yes; but how shall I obtain such a medicine? Answer: Hold fast the belief that no one can harm thee except by the will of God."

Reading—Isaiah 30: 1-18.

Saturday.

And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land.—Isaiah 32: 2.

"The shadow of a great protecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also as having in itself a natural coolness, which it reflects and communicates to everything about it."

Reading—Isaiah 32.

Sunday.

And the ransomed of Jehovah shall return, and come with singing unto Zion.—Isaiah 35: 10.

"The church of the first-born,

We shall with them be blessed,

And crowned with endless joy, return

To our eternal rest."

Reading—Isaiah 35.

Impressions and Notations on the Conferences on Evangelism.

Jesse M. Bader.

It is always a unique as well as a fascinating experience to visit a country for the first time. Having heard so much about Australia for so many years, I had been anxious for some time to see it for myself. This desire has now been realised, and I go back to America feeling more than repaid, yes a thousand times over, for the long journey. To see the vast stretches of a new country is great, but to have the fellowship of the people in their homes and churches is greater. The Australian people are most hospitable—they are very friendly, and they are warm in their welcomes. The days spent in the Commonwealth are among the happiest and most profitable I have ever spent anywhere.

St. Louis to Sydney.

From my home in St. Louis to Sydney is about 9,000 miles. Leaving St. Louis on June 26, I landed at Sydney on July 26, having stopped one day in Honolulu; in Auckland two days and Wellington two days. There was a wonderful sea all the way except the last two days in the Tasman Sea just before reaching Sydney.

Nature of the Conferences.

The conferences on evangelism were for the presentation and discussion of evangelistic plans, programmes, motives and methods. They were designed to help the churches in their great evangelistic tasks in their own communities. Judging by other conferences held in Great Britain and America of a like nature, I should say the conferences in Australia fully measured up in attendance, interest and inspiration. Now that the conferences are over, it remains for the churches to put those plans and methods into operation that are practical and will bring results.

The Cities.

The conferences on evangelism were held in six cities—Brisbane, Sydney, Melbourne, Adelaide, Kalgoorlie and Perth. Each conference was well planned, and the programme carefully worked out. In each place the State Committee did its work unusually well. The presidents and secretaries in each State were most faithful in seeing that every detail was carefully planned. I am glad to note here that each secretary was able to report after each conference that all bills were paid, sufficient funds having been received in the evening offerings to care for all expenses.

Addresses and Mileage.

During the forty-four days in the Commonwealth, eighty-five addresses were made. By the time I reach St. Louis again, I will have travelled 22,000 miles in three months. The messages were broadcasted three times, and from all reports, reached hundreds of "listeners-in." Six addresses were made on prohibition.

Conference Attendance.

At every meeting, with one exception, the auditoriums were packed during the entire series from Brisbane to Perth. The attendance was large and representative at every meeting. There was rain on but one meeting until the Perth meetings. The weather was glorious during the entire forty-four days' stay in Australia. The Sunday afternoon meetings in the Auditorium, Melbourne, and the Town Hall, Adelaide, taxed the seating capacity of those buildings. It was a rich experience in both instances to address the united church in those centres of strength for our brotherhood.

Preachers' Conferences.

Among the most interesting and profitable conferences held during the series was with

the preachers. It was a delight to speak to them and to work with them. They stood loyally by every meeting. The churches throughout the land are to be congratulated on their fine ministry.

Sisters' Meetings.

In every city meetings were held for the sisters. The attendance at every meeting was excellent and the programmes well planned. It was at one of the sisters' meetings that I received a unique welcome. The sister said in the course of her remarks, "Bro. Bader, you are more welcome than the sunshine on washing day."

The Music.

I have never heard the Australian congregational singing equalled anywhere in all my travels. It was great. Everyone sings and sings wholeheartedly. At every meeting held there was special music. The choirs of the churches rendered excellent numbers, which helped to make the evangelistic conferences successful. Thanks especially to the directors and the committees.

Glen Iris Bible College.

What a splendid institution is the Bible College at Glen Iris. The two visits there were greatly enjoyed. The churches may be justly proud of its work and its workers. The student body is a promising group. There should be 100 students instead of 60, and it is my prediction that there will be this number by 1930.

Fraternal Delegates.

I am so delighted that Bro. and Sister Robert Lyall are to sail for America next March, arriving in time for the Annual Federal Conference in April at Columbus, Ohio. The American brethren will welcome them most heartily and warmly. These interchanges of visits back and forth will cement the "fellowship ties" stronger year by year.

World Convention, 1930.

Our first brotherhood World Convention will be held in Washington in 1930. It is hoped that many brethren in Australia will begin definite plans to attend. It is not too soon to begin now. Never again will a member of the Church of Christ have the privilege of attending the first World Convention of our brethren

from fifteen different countries, and never again can we come together in celebration of the 1900th birthday of the church. Such things only come once in a lifetime.

The Last Service.

The final meetings in Adelaide, Melbourne and Sydney will long be remembered by both Mrs. Bader and me. There is always a shadow of sadness cast over one's pathway when there is separation. The attendance was large in each place, and the expressions of appreciation were so sincere and hearty that one felt repaid over and over again for the long train rides over the vast stretches of country, and the many addresses delivered to patient audiences. The Sydney brethren said it was the largest audience ever assembled in the City Temple. One hundred extra chairs had been rented and brought in for the occasion. It was a glorious "last meeting" to climax the long series of meetings throughout the Commonwealth.

Sailing on the "Tahiti."

On Thursday, Sept. 8, the "Tahiti" was due to sail at 4 p.m. Our sailing was preceded by a "farewell luncheon" given by Bro. and Sister Ira Paternoster and the officers of the Enmore church and their wives. They invited the preachers of the city and their wives. The Enmore sisters prepared a beautiful lunch. The dining hall was tastefully decorated, and all had a most excellent time.

At the boat there were some thirty to say goodbye. To use the Australian word, they were "bonza" to come. We waved back as long as we could see anyone standing at the wharf.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

DR. GLOVER SPEAKS.

"The whole world of experience is one, and your football and your religion go together. If you are a good Christian you will be clean in your sport, you will play the game; if you don't honestly hold by the standards in sport, your Christianity will suffer. You can't be straight with God and crooked with men, for it is one universe, and all of it God's; and to try to be straight with God and crooked with man is trying to be straight and crooked with God all at once and in the same breath."

It wouldn't be a bad thing for secretaries to read that bit to church teams when players attend church only the minimum number of times to qualify for the league!



Mr. and Mrs. Jesse M. Bader.
Photo. taken on their arrival at Spencer-st., Melbourne.

Victorian Bible School Examinations.

There are 917 scholars and teachers included in this year's list. These represent 70 schools, 37 gained prizes, 373 merits, 161 certificates, 182 passes, 161 failed. Any correction in the spelling of names should be sent to the secretary, Leslie C. McCallum, 40 Kyarra-rd., East Malvern. The committee wishes to thank those who kindly acted as examiners.

DIVISION I.

First prize, John William Pitts, Sth. Yarra, 95.
Second prize, David Killey, Nth. Richmond, 94.
Third prize, Jean Chipperfield, Nth. Richmond, 90.
Fourth prize, Valda Hainsford, Gardiner; Thelma Mavis Jenkins, Lygon-st., 89.

Merit Certificates.—Cliff Cameron, Harry Earl, Granville Ward, Olive Rees, Box Hill; Vera McMinn, Dorothy Thickins, Brighton; Nancy Petty, Doncaster; Betty Morrison, Drummond; Angus Bonar, Dandenong; Nancy Latham, Leslie Emmerson, East Kew; William Gladman, Footscray; Eunice Chipperfield, Marjorie McCallum, Russel Arland, Gardiner; Alice Pettigrove, Ivanhoe; Richie Rowe, Kaniva; Alan Millis, Lygon-st.; Ernest Clark, Malvern; Verna Hayes, Eira Frice, Surrey Hills; Gwen Chaplin, Emma Dennis, Coral Cowen, Sth. Yarra; Harry Pang, Warracknabeal.

Certificates.—Nettie Miller, Castlemaine; Donald Cameron, Doncaster; Leonard Wood, East Kew; Noel Milne, Gardenvale; William Carnaby, Ivanhoe; Bernie Rogers, Malvern; Florence Ruddle, Nth. Richmond; Mavis Deakin, Sth. Melbourne; Roy Clarke, Windsor.
Passes.—Max Deuter, Box Hill; Valma McPherson.

DIVISION II.

First prize, Betty Linette Carnaby, Ivanhoe, 98.
Second prize, Stella Florence Masters, Essendon, 97.
Third prize, William Lloyd Milne, Ascot Vale, 96.
Fourth prize, Ruth Hazel Martin, Hartwell, 95.

Merit Certificates.—Henry Lingham, Jack Hiron, Balwyn; Jean Dillon, Robert Staley, Gladys Carnie, Alexander Stirling, Roy Burden, Hugh Neeson, Jean Nicholls, Bamba-rd.; Clifford Wilton, Ballarat; Tom Mitchell, John Ferris, Robert Anderson, Evelyn Barker, Edwin Salisbury, Ada Cane, Box Hill; Alice Scantlebury, Ronald Tervel, Lloyd Russell, Bet Bet; Evelyn Gale, Harold Pownall, Robert Moore, Donald Dick, Jean Prentice, Thomas Clark, Ida Thickins, Cathie Lyon, Colin Brown, Gloria Forbes, Brighton; Eric Perkins, Betty Martin, Burnley; Irene Burke, Rowland Hill, Gwendoline Barkla, Dorothy Naylor, Noel Shrimpton, Valma Shipway, Carnegie; May Brammer, Castlemaine; Henry Butler, Theodore Le Page, Lila Baker, Beryl Baker, Lorna Judd, Jack Anderson, Cheltenham; Isabel Scott, Ivy Duncan, Collingwood; Thelma Norris, Valerie Sullivan, Dandenong; Joyce Tully, Les. Cameron, Jessie Lang, Ronald Lang, Daisie Tully, Myrtle Moffat, Henry Carr, Doncaster; Esme Smith, Doncaster East; Mary Morrison, Drummond; Violet Smith, East Camberwell; David Elder, East Kew; Dorothea Tucker, Dorothy Sandow, Jean Ferguson, Ethel Moss, John Brideson, Essendon; Cora Smith, Alice Ross, Joan Whittle, Jack Kinsman, John McCann, Minnie Lilburn, Beth McCann, Gardiner; Amy Dusting, Nancy Kemp, Beryl Inglesinger, Glenferrie; John Smith, Fairfield; George Halls, Gardenvale; Frank Bauer, Geelong; Alice Cave, Fitzroy; Eileen Grant, Ronald McDonald, Mavis Roy, Elvise Lay, Footscray; Allan Tinkler, Jack Costelloe, Hampton; Zilla Luke, Hartwell; Jack Leng, Jean Simpson, Jeanette MacDonald, Borlough, Amy Tunbridge, Dorothy Abercrombie, Willie Clark, Victor Stevenson, Kevin McNaught, Ivanhoe; Ivy Rowe, Reg. Goldsworthy, Dorothy Crouch, Stanley Clipstone, Kaniva; Arthur Hartvigsen, Reg. Swan, Jean Haines, Phyllis Gosling, Lygon-st.; Betty Mitchell, Malvern; Ruby Branch,

Evelyn Sampson, Joyce Warne, Trevor Howe, Jean Burley, Marjorie McDonald, Moreland; Thomas Gaisford, Sydney Bagley, Keith Billingham, Middle Park; Frank Jean, Frederick Ruddle, Olive Beddome, Hilda Cameron, Jean Brodie, George Campbell, Iris Hancock, Nth. Richmond; Alfred Donnellan, Yvonne Heath, Ella Gamfield, Nth. Fitzroy; Gwenneth Parson, Nth. Williamstown; James Youl, Ormond; Enid McGregor, Eveline Kent, Roy Cox, Oakleigh; Lilly Duffy, Florence Kirkpatrick, Frank Telfer, Preston; Verna Stewart, Parkdale; Norman Brown, Phillip Cleine, Red Hill; Ruby Kay, Patricia Hodgkins, Poppy Scott, Lola Walters, Sth. Yarra; Daisy Robertson, Maisie Collister, Florrie Cottier, Nancy Stent, Sth. Richmond, William Baldwin, St. Arnaud; Phyllis Smith, Sadie Copeland, William Tipping, Elizabeth Bennetts, Godfrey McAuley, Elva Bennetts, Sth. Melbourne; Ellen Dickson, Beryl Hayes, Betty McCracken, Nancy Friece, Surrey Hills; Pearl Plymin, Sidney Nolan, St. Kilda; Raymond Fisher, Glenda Shields, Warrnambool; Olive Joyce, Lorna Pang, Doris Vincent, Warracknabeal; Brian Baird, Betty Baird, Windsor.

Certificates.—Leslie Bailey, Balwyn; Mavis Stevenson, Ballarat; Laurence Seath, Carnegie; Irene Jennings, Collingwood; Evelyn Warmbrunn, Dandenong; Jean Barnes, Geelong; Joyce Benn, Footscray; Nessie Milne, Russell Bailey, Malvern; Frederick Gray, Ethel Preston, Nth. Richmond; Alma Veal, Ormond; Stewart Bird, Shepparton; Henry Morrison, Sth. Richmond.

Passes.—Lorna Greig, Balwyn; Laurie Noble, Bamba-rd.; Donald Watts, Brighton; Gracie Yann, Dandenong; Alice Galletly, Aggie Galletly, Carnegie; Dorothy Oppel, East Kew; Donald Bogg, Gardenvale; Marion Dyer, Joyce Bauer, Ernest Milne, Geelong; Herbert Purton, Footscray; Lindsay Chapman, Hampton; Roy Le Green, Ivanhoe; Marjorie Hutchings, Evelyn Henry, Isabel Joynson, Ormond; George Atkins, Oakleigh; Harry Pudney, Ruby Meek, Dorothy Preston, Ronald Winstone, Nth. Richmond; Donald McAuley, Rose Duguid, Sth. Melbourne; Joyce Bramstedt, Ron. Catterall, Warragul.

DIVISION III.

First prize, Claude Boothman, Prahran, 93.
Second prize, Joyce Scarsebrook, Glenferrie, 92.
Third prize, Robert Gunn, Hampton, 91.
Fourth prize, Stanley Prittie, Lygon-st., 90.

Merit Certificates.—Claude Sedgeman, Ascot Vale; Bonnie Donaldson, Bamba-rd.; Keith Hiron, Donald Vero, Phyllis Ratford, Harold Berg, Keith Sharp, Ronald Johnson, Balwyn; Lillian Casley, Bendigo; Bessie Sewell, Bet Bet; Ernest Allan, William Rees, Fred, Williams, Ruby Pencock, Box Hill; Ethel Vincent, Berwick; Edna Thomas, Carnegie; Frank Lancaster, Castlemaine; Mavis Baker, Cheltenham; Phyllis Lightowers, Collingwood; Henry Moss, Essendon; Mima Lisson, French Is.; Beryl Nicholls, Enid Smith, Neil McCann, Nellie Chipperfield, Gwen Le Page, Howard Brown, Gardiner; Ena Barnes, Geelong; Ruby Phillipson, Hartwell; Reginald Rose, Isabel Bolitho, Hampton; Mary Leng, Horsham; May Pettigrove, Ivanhoe; Adeline Williams, Kaniva; Alfred Hartvigsen, Lygon-st.; Bruce Littlejohn, Moreland; Alice Wyatt, Middle Park; Phyllis Butler, Oakleigh; Yvonne Johns, Ormond; Gwendoline Heath, Nth. Fitzroy; Jean Hancock, Alma Schultz, Dulcie Newham, Thora Smith, Nth. Richmond; Howard Stewart, Arthur Cemm, Max Collyer, Parkdale; Francis Field, Harold Bowring, Red Hill; Nancy Davis, Shepparton; I. Aldersley, Sth. Melbourne; Alice Sutton, Sth. Richmond; Violet Fulford, Swan Hill; Dora Baird, Windsor; Norman Fisher, Warrnambool; Nance Cattanach, Warracknabeal.

Certificates.—Edna Higginbotham, Anne McDonald, Ascot Vale; Len. Gairns, Milly White, Linley Nicholls, Doris Bates, Bamba-rd.; Cliff Morris, Wilfred Birch, Ballarat; Allan Meyer, Berwick; Irene Cane, Thelma Barnes, Alma Salis-

bury, Box Hill; Wilbur Courts, Elsie Clark, Brighton; Keith Chandler, Boronia; Kenneth Smith, Chelsea; Ruby Burke, Margary Beaumont, Robert Shrimpton, Carnegie; Francis Jermy, Castlemaine; Maude James, Collingwood; Doris Henry, East Doncaster; Phillip Rudd, Doncaster; Jean Arnold, Esther Doherty, Jean McClure, East Camberwell; Kathleen Thomas, Edna Green, Gladys Tucker, Essendon; Noel Cartmel, Barbara Butt, Gardiner; Harold Kemp, Glenferrie; Marjorie Meyer, Stanley Strugnell, Fairfield; Audrey Werrall, Margaret Lewis, Fitzroy; Harold Easton, Elizabeth Edyvane, Footscray; Beryl Martin, Hartwell; Lucy Simpson, Horsham; Dorothy Goldsworthy, Kaniva; Alma O'Malley, Lygon-st.; Norman Tilliston, Malvern; Lucy Oakes, Merbein; Jack Maurice, Moreland; Jean Lewis, Oakleigh; Winifred Ratcliffe, Preston; Elsie Brown, Henry Holmes, Red Hill; Alfred Aldersley, Sth. Melbourne; Alice Mayes, Sunshine; Margaret Murray, Surrey Hills; Fred. Bloomfield, Sidney Plymin, St. Kilda; Pearl Shields, Warrnambool.

Passes.—Freda Hutchinson, Colin Moncur, Mavis Crawford, Ascot Vale; Jim Dougall, Hazel Smith, Balwyn; Gordon Kinsella, Sydney Cane, Ronald Wright, Bamba-rd.; Olive Williams, Douglas Fitzgerald, Gordon Grindley, Ballarat; Eric Gardiner, Berwick; Florence Scantlebury, Bet Bet; Ella Reah, Boronia; Richard Hayes, Mavis Davey, Gwendoline McCoughtry, Dorothy Sharpe, Box Hill; Percy Thickins, Geoffrey Lewis, Brighton; Eileen Harding, Isabella Law, Albert Chiffey, Carnegie; Jean Edney, Collingwood; Laurence Tully, Doncaster; Merle Maggs, Verna Bullen, East Doncaster; Mahel Washbourne, Jean Johnston, East Kew; Joyce Brown, East Camberwell; Mavis Narracott, Veta Jackson, Kenneth McCance, Essendon; Ada Mulvahill, Gardiner; James Ellis, Gladys McKenzie, Glenferrie; Ruby Gorler, Gardenvale; Reginald Watson, Myrtle Roberts, Fairfield; Walter Morphet, Fitzroy; Kenneth Pearce, Clifford Cordy, Gwen Thurgood, Footscray; Tassy Kemp, Horsham; Walter Crouche, Kaniva; Leslie Millis, Lygon-st.; Ron. Baker, Ivanhoe; John Tee, Maryborough; Chrissy Simmuring, Geoffrey Stanford, Malvern; Lance Fisher, Stanley Hare, Moreland; Elsie Walton, Middle Park; Marjorie Rojo, Nth. Fitzroy; Gordon Muleahy, Charlie Thomas, Arthur Beddome, Harold Halton, Nth. Richmond; David Youl, Bruce Ring, Ormond; Lindsay Clarricoats, Douglas Morgan, Prahran; Ronald Quaife, Irene Webb, Marion Telfer, Preston; Nancy Dales, Mavis McWilliams, Beatie Bridges, Sth. Richmond; William McKendrick, Sth. Melbourne; Jean Dennis, Bertha Gent, Mena Trask, Sth. Yarra; Elizabeth Berry, Sunshine; Lucy Davies, Warragul; William Howe, Florrie Best, Warrnambool; Dulcie Lacy, Robert Vallance, Warracknabeal.

DIVISION IV.

First prize, Edna Jenkin, Lygon-st., 92.
Second prize, Edna Sumner, Port Fairy, 90.
Third prize, Kenneth Pratt, Nth. Williamstown, 89.
Fourth prize, Harry Clarke, Windsor, 88.

Merit Certificates.—Dorothy Moncur, Ascot Vale; Alfred Bailey, Jack Gladman, Lloyd Morris, Lindsay Fitzgerald, Ballarat; Winifred Johnson, Herbert Smartt, Nellie Ratford, Ruth Thomas, Balwyn; Molly Funston, Berwick; Margaret Webster, Bendigo; Frederick Buller, Box Hill; Cyril Newham, Burnley; Iris Keir, Gwendoline Baker, Wilma Wolf, Cheltenham; Edna Nicholls, Maude Werner, Carnegie; Stanley Green, Essendon; Daphne Gale, Keith Munnerley, George Davis, Footscray; Marjorie Chipperfield, Jean Butt, Gardiner; Dorothy Reynolds, Mavis Scarsebrook, Jean Inglesinger, Donald Adams, Glenferrie; Laurence Miller, Ada Kerr, Agnes Leng, Horsham; Joyce Gumbley, Hampton; Mary Clipstone, Kaniva; Mavis Walton, Middle Park; Mavis Purton, Agnes Melvor, Mildura; Norman Beaburn, Alan Sampson, Theo. Fisher, Sylvia Branch, Alan Cleaves, Moreland; Evelyn Witney, Nellie Beddome, Ruby Gray, Nth. Richmond; Ellen Newbegin, Nth. Fitzroy; Harley Bardwell, Northcote; Gertrude Kelly, Port Fairy; Jack Thornton, Prahran; Jean Parkes, Netta Burns, Surrey Hills.

(Continued on page 625.)

Foreign Missions.

Conducted by J. E. ALLAN.

NO EAST OR WEST.

In Christ there is no East or West,
In him no South or North,
But one great fellowship
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him,
Throughout the whole wide earth.

—John Oxenham.

MEDICAL MISSIONS.

Dr. G. H. Oldfield.

We are glad to know that Bro. Dr. Killmier has been allowed to return to Yunnanfu, and hope that all will go well with our work in China in the absence of the missionaries, and that soon they will be allowed to return to the work.

Working at Wai.

The time at Wai hospital is proving to be very good. I have the whole run of the hospital and have had to do all sorts of operations. The experience is excellent. I am arranging to stay here until the end of August, as Dr. Beals only arrives here from America in the second week in August. They are asking me to stay longer, but I am not deciding anything about that until I have consulted with the rest of the missionaries on the field. In some ways it would be a good thing for me to stay for a little longer, as I would be getting good experience, and would also be getting some of the reputation of the Wai hospital, which is very good with the Indian people. Reputation means a very great lot with these Indian people. There are some hospitals practically empty in some parts which are crowded with sick people, just because the people have not confidence in the doctor in charge. Occasionally this attitude of mind is engendered by the fact that the first few operations that the doctor has performed have been on incurable cases or something has occurred so that these critical cases died. At present I feel that I am getting the confidence of the folk here, and if I can go away with something of the reputation of "the Wai doctor," we shall not be afraid that we shall not have the confidence of the Dhond people, for such news travels far.

Planning for Dhond.

I am sending to the Federal Board the rough plan of the proposed hospital at Dhond. It will have to be still modified somewhat in detail, but in the main it is what I think will be suitable for our hospital. The plan is for a larger hospital than I would like to have at first, but is complete for the purpose of laying out the ground in accord with some definite plan. The dispensary block must be complete from the first. I have asked Mr. Smith to let me have some rough estimates as to the cost of (1) The dispensary block; (2) One of the hospital blocks; and (3) The complete hospital. The largest wards will take eight patients. The next size ward will take four or five patients, and the private wards will take one or two patients. That means that each block will take 24

patients. The two will take 48 patients, which will be as large a hospital as we shall be able to look after for some considerable time.

You will notice that this plan is considerably modified from the original plan that I showed you, in order to fit in better with the Indian conditions. We cannot run a hospital on European lines, as it would cost too much, and also would not be suitable for the Indians.

For the purpose of getting proper efficiency, at least one European nurse with full training is a necessity. Some mission hospitals have tried to run without one, but those running them strongly advise against it. The Indian nurses so far have not learned the value of accuracy and efficiency. We shall also need two Indian female and two Indian male nurses on the hospital staff. An Indian male doctor and an Indian dispenser will be required.

An Indian evangelist should be closely associated with the staff of the hospital, also a Bible-woman, as their opportunities are unlimited.

Efficiency and not bigness must be the slogan of our hospital. If we have such equipment that we can get good results, the success and usefulness of our hospital will be assured.

BACK FROM NEW HEBRIDES.

Looking well in health and feeling fit for renewed service, our beloved Federal Secretary, Bro. G. T. Walden, has returned from his official visit to our mission stations on Oba and Pentecost. On his way home to Adelaide he held conferences with New South Wales and Victorian F.M. Committees, and gave an informative account of the faithful service of Bro. and Sister F. McKie, and the general work on the Islands.

Bro. Walden will soon resume charge of these columns, in which he will tell an interesting story of his trip.

CHILD WELFARE CENTRE, BARAMATI, INDIA.

Nurse E. M. Caldicott.

We are glad to report that during July work has been going along in full swing. Besides the daily work in the dispensary, we had the Child Welfare Centre open three times each week, and we find the women are gradually gaining confidence in us; they allow us to weigh their babies and treat them, without any fear of the "evil eye" being cast on them because we have weighed them. I am sure if we can only keep it going it will prove a great benefit to the poor wee babies of our own village. Already two babies who were actually dying of rickets and starvation have improved to such an extent that the mothers are quite proud of their progress. Jankibai, our Bible-woman, always gives the message to the women in the Centre. Several times during the month we were called to very bad cases in out-villages. Such visits always give us grand opportunities to meet people and give them the gospel message, where perhaps they have never heard before. Jankibai, our Bible-woman, and Dr. Kolhatkar have also been most faithful in their work. We praise God for such faithful workers. We ask your prayers for their work, and that they may be used greatly to the furtherance of the gospel of Jesus Christ, also that they may have much joy and blessing in service for him.

We regret to report the death of one little orphan boy, who was taken to the hospital in Poona. We still wait patiently for our own hospital at Dhond.

COMING EVENTS.

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 7 and 8.—Surrey Hills Ladies' Guild has pleasure in announcing its Annual Sale of superior work, to be held in the School Hall, The Avenue, Surrey Hills. On Friday, 7.45 a.m., Mrs. Shipway, President of Women's Conference, will kindly open the function, which will be continued on Saturday afternoon, 3 o'clock. Members everywhere are most cordially invited to attend, and help to make this the best effort yet, socially and financially. Our aim—the extinction of the Bible School Building Debt.—E. M. Wilson, Hon. Sec.

OCTOBER 9.—Balwyn. Anniversary of opening the building. 11 a.m. and 7 p.m. All old members and friends invited. Aim—every member present, and £350 thankoffering.

OCTOBER 9, 12, 16.—Cheltenham Bible School Anniversary. Special singing by the scholars under the leadership of Bro. Val. Wolf, 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 23, 26.—Anniversary of Bayswater church and Sunday School, Vic. Bro. L. C. McCallum and Bro. W. H. Clay will be speakers. Friends, please remember this date.

NOVEMBER 19.—Preliminary Notice. Boronia Sisters' Auxiliary. Sale of Work in Boronia Hall. Visitors invited to reserve this date for a happy afternoon in this mountain district.

BRIGHTON CHURCH OF CHRIST.

A Great Tent Mission is being held in Hampton-st., Brighton (near Centre-rd.). Bus to South Hampton passes the tent, and meets every train at North Brighton.

Come and help us in our effort to win souls for Jesus Christ.

BACK TO ENMORE.

Sunday, Oct. 9.—11, Roll-call of Members. 7, "A Home-like Church."

Ira A. Paternoster commences second year of service. Come and rejoice with us. Friends who cannot come send greetings to E. J. Hilder, Gower-st., Hurlstone Park.

Wed., Oct. 5.—Church Social. All past members welcome. S. J. Southgate, Conf. Pres., in chair.

Back to Enmore.

WANTED.

The Kaniva and Lillimur Circuit is desirous of securing an evangelist, and would be glad to receive early applications from those contemplating a change. Full particulars may be obtained from secretary, W. A. Brown, Miram, Vic.

TO LET.

Furnished bedroom and all conveniences offered young business girl (could accommodate two if required), in seaside suburb. Apply first instance "St. Kilda," care of Austral Office.

Victorian Bible School Examinations.

(Continued from page 623.)

Certificates.—Mollie Vosti, Dorothy Hewson, Keith Higginbotham, Ascot Vale; Joyce Lee, Bambara-rd.; Iris Forbes, Hazel Gale, Florence McEwan, Marjorie Anton, Brighton; Pauline Kelson, Balwyn; Arthur Bryant, Hilda Sewell, Mary Hawksley, Bet Bet; Florrie Putney, Burnley; Audrey Thomas, Maisie Luke, Carnegie; Violet Butler, Jean Lewis, Cheltenham; Clive Warmbrunn, Dandenong; Dulcie Smith, East Doncaster; Walter Harvey, Kenneth Tucker, Edwin Cheal, Essendon; Winnie Hall, Edwin Clarke, Lindley Wilson, East Camberwell; Harold Jeffery, East Kew; Ivy Morphett, Morris Lewis, Fitzroy; Leslie Morris, Footscray; Gwenda Brown, Gardiner; Frank Dobson, Frank Kemp, John Barker, Glenferrie; Albert Luke, Hartwell; Thelma Payne, Dorothy Baker, Elsie Baker, Horsham; Nancy Ley, Harry Shaw, Nth. Richmond; Mavis Mustey, Maryborough; Phyllis Scott, James Murray, Jean Holloway, Malvern; Sylvia Howe, Eric Beattie, Moreland; Margaret Anderson, Arthur Haskell, Nth. Williamstown; Geoffrey Garth, Preston; Florence Bowring, Valerie Field, Red Hill; May Young, Sth. Melbourne; Peggy Cathie, John Dickson, Robert Brown, Doris Stickleland, Surrey Hills; Holley Judd, Swan Hill; Frances Burns, Warracknabeal.

Passes.—Alma McDonald, Ascot Vale; Walter White, Bambara-rd.; Arthur Cook, Edward Gibson, Reginald Wilson, Stanley Johns, Brighton; Albert McMahon, John Gray, Balwyn; Thomas Thompson, Bayswater; Olive Alderson, Bet Bet; Blanche Anderson, Frederick Jackson, Box Hill; Jean Chandler, Alfred Byers, Boroona; Mervyn Pearce, Carnegie; Constance Ross, Castlemaine; May Brownrigg, Collingwood; Gilbert Tully, George Pump, Doncaster; Myra Thomas, Drummond; Frederick Harwood, Hazel Cousins, Footscray; Gordon Munro, Dorothy Tait, Edna Anderson, Fairfield; Raymond Lewis, Ivy Morphett, Fitzroy; Campbell Le Page, Gardiner; Violet Lonsdale, Lygon-st.; Janson Holloway, Hampton; Dora Stewart, Ivanhoe; Betty Stainforth, Malvern; Reginald Harding, Gwenneth Wines, Middle Park; Ethel Chipperfield; Robert Winstone, Nth. Richmond; Mabel Thompson, Nth. Fitzroy; Edward Triplett, Oakleigh; Reg. Briggs, Alec. Wotherpoon, Ormond; Geoffrey Bryce, Parkdale; Agnes Foster, Preston; Evelyn Holmes, Red Hill; Ray Plymin, St. Kilda; Thelma Fordham, St. Arnaud; Evelyn Royston Scull, South Yarra; Jean Corin, Jean Robertson, John Steele, Sth. Richmond; Jean Duguid, Sth. Melbourne; Elizabeth Chivell, Marjorie Lucy, Warracknabeal.

DIVISION V.

First prize, Constance Leng, Horsham, 99.
Second prize, Murray Morris, Ballarat, 97.
Third prize, Keith Morris, Ballarat, 95.
Fourth prize, Joyce Miller, Horsham, 94.
Merit Certificates.—Geoffrey Emmett, Ararat; Myrtle Higginbotham, Muriel Milne, Ascot Vale; Rita White, Bay Prowse, Beatrice Harbert, Balwyn; John Price, Edward Price, Ballarat; Jessie Hughes, Edna Forbes, Helen Clark, Brighton; Elsie Ferris, Box Hill; Amelia Webster, Eunice Streader, Bendigo; Florence Hand, Dorothy McPherson, Brim; Lylie Keir, Olive Lewis, Cheltenham; Leila Cameron, Russell Tully, Doncaster; Ruth Crouch, East Doncaster; Melba Toy, Fairfield; Winifred Self, Luch Aston, Footscray; Clifton McCallum, Freda Thompson, Thelma Jones, Jean Arland, Gardiner; Jean Moore, Elsie Ellis, Glenferrie; Gordon Mason, Hampton; Iris Bennett, Hartwell; Frank Simpson, Horsham; Richard Williams, Kaniva; Ronald Hodges, Lygon-st.; Doris Branch, Moreland; Bessie Chipperfield, Marjorie Ingram, Alec. Beddome, Nth. Richmond; John Thompson, Nth. Williamstown; Nellie Burge, Ormond; Leonard Butler, Red Hill; Winifred Lee, Sth. Melbourne; Phyllis Friece, Surrey Hills.
Certificates.—Nellie Mann, Box Hill; Ronald Brown, Linda Oliver, Brighton; Alma Curnow, Bendigo; Annie Law, Carnegie; Jessie Lightowler, Collingwood; Topsy Gilroy, Drummond; Dorothy Cousins, Fitzroy; George Tilotson, Mal-

vern; Margaret Brown, Maryborough; Walter Morris, Moreland; Flora Crellin, Nth. Williamstown; Ruby Triplett, Oakleigh; Albert Lukey, Parkdale; Elva Garth, Preston; Gladys Cornish, Sth. Melbourne; Charles Loader, Warrnambool.
Passes.—Thomas Bryant, Bet Bet; Grace Thomas, Drummond, Mora Whitworth, Geelong; Shirley Hutchins, Frank Earle, Glenferrie; Frances Boon, Fairfield; Gordon Lees, Malvern; Lily Cook, Nth. Richmond; Frances Smith, Sth. Melbourne; Dora Waters, Warragul.

DIVISION VI.

First prize, Merlyn Clay, Doncaster, 95.
Second prize, Daphne Meyer, Berwick, 93.
Third prize, Stanley Chipperfield, Nth. Richmond, 87.
Fourth prize, Lilla Murray, Bendigo, 86.
Merit Certificates.—Maisie Everett, Bambara-rd.; Roland Wilkie, Ballarat; Ada Gale, Brighton; Keith McNaughton, Bendigo; Eileen Thurgood, John Osborne, Footscray; Rita Middlin, Hampton; Gladys Gregory, Allan Pfeifer, Nth. Richmond.

Certificates.—Ralph Hovey, Brim; Lois Streader, Bendigo; Violet Crouch, East Doncaster; Vera Briggs, Ormond; John Dennis, Sth. Yarra.

Passes.—Irene Marchant, Ascot Vale; Ada Kruger, Gardiner; Milly Gaylard, Glenferrie; Alice Flentjar, Cheltenham; Stanley Howarth, Castlemaine; Jessie Varley, Alma Chipperfield, Nth. Richmond; Violet Thompson, Warragul.

DIVISION VII.

First prize, Edna Luke, Hartwell, 95.
Second prize, Jean Lilburn, Gardiner, 92.
Third prize, Ella May Anderson, Tresco, 90.
Fourth prize, Connie Davis, Cheltenham, 89.
Merit Certificates.—Anne Wylliams, Cheltenham; Alan Russell, Fairfield; Alexander Turnbull, Warragul.

DIVISION VIII.

First prize, John Simpson, Essendon, 97.
Second prize, Olive Flood, Essendon, 96.
Third prize, Edward Waters, Warragul, 95.
Merit Certificates.—Pearl McPherson, Brim; Alice Watt, Blanche Tonkin, East Kew; Albert Middlin, Hampton; Rita Cemm, Parkdale; Ruby Chipperfield, Clarice Farley, William Newham, Nth. Richmond; Linda Garth, Preston; Richard Mitchell, St. Kilda; Ivy Sear, Sth. Yarra.
Certificate.—Edith Tootill, Malvern.
Pass.—John Watt, East Kew; Marjorie Hills, Parkdale; Nellie Kendall, Nth. Williamstown.

DIVISION IX.

First prize, Olga Gray, Ballarat, 97.
Second prize, Hazel Wines, Middle Park, 95.
Third prize, Dorothy Campbell, Nth. Richmond, 94.
Merit Certificates.—Joseph Morrison, Ballarat; Rita Toyne, Dandenong; Mrs. Smith, Ivy Holland, East Camberwell; Joseph Story, Footscray; Vera Brown, Ivy Parker, Northcote; George Argo, Ida Graham, Nth. Richmond; Thomas Stevenson, Malvern; Elizabeth Dixon, Prahran; Tyrell Turriff, William Couch, South Melbourne.
Certificate.—Marjorie Tootell, Malvern.
Pass.—Eva Mason, Hampton; Charles Young, Oakleigh.

DIVISION X.

First prize, Eva C. McCann, Gardiner, 97.
Second prize, Alison E. Murray, Malvern, 92.
Merit certificates.—Emily Hateley, Horsham; James McKean, Ivanhoe; Daisy O'Neill, Middle Park; Percy Bryce, Parkdale.

Nineteen Hundredth Anniversary of Pentecost.

(Continued from page 619.)

best works available may be found in almost any issue of the "Christian Union Quarterly." Nothing but good can come from an earnest and sincere investigation of the subject, and here again there is urgent need for the combined thought and attention of the entire Christian world.

VII. The Spirit of Pentecost.

Any attempt to celebrate Pentecost in a really significant way will fail if we do not enter into our mission in the real spirit of the occasion. That spirit involves an attitude of sincerity, humility, tolerance and charity toward any and all of the followers of our Lord. We cannot recapture the spirit of Pentecost unless the note of brotherhood, of forgiveness, and of penitence is kept constantly before our minds. There must be no selfish or bigoted attitude manifested by those who wish to commemorate the great birthday of the church. We must remember that it was the spirit of prayerful and devout humility which ushered in the first Pentecost, and assuredly without this spirit we can never hope to revive the splendor and power of the day.

After all, the supreme meaning of Pentecost is simply the manifestation of the divine love expressed through the brotherhood of the church. It is the love of God calling men to repentance and to the manifestation of brotherhood which is the very heart of the entire story. Unless we have grasped this truth Pentecost will not mean much to us. As Samuel Taylor Coleridge puts it,

He prayeth best who loveth best
All things both great and small;
For the dear God who loved us,
He made and loveth all.

Nearly eighteen hundred years before these words were written a greater than Coleridge had said:

And now abideth faith, hope and love,
And the greatest of these is love.

And still earlier a Greater even than Paul had told the whole story of redemption in a single sentence:

For God so loved the world
That he gave his only begotten Son,
That whosoever believeth in him
Should not perish but have everlasting life.

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OBITUARY.

LAMBERT.—It is with much sorrow that we have to record the passing of our esteemed Bro. J. Maurice Lambert. After a few weeks of sickness, he quietly fell asleep in Jesus on Sept. 2. For many years he was a member of the City Temple congregation, and of later years of the church at Epping, N.S.W., of which he was a foundation member, and to which he rendered incalculable service. His love for Christ and his church, his gracious personality and unflinching kindness, together with his cheery welcome and unstinted hospitality, won all our hearts. We laid his body to rest on Sept. 3, in the presence of a large company. He himself is with Jesus, which is far better. We earnestly pray that God will comfort those that mourn.—Godfrey Fretwell.

McMULLEN.—The church at Maryborough, Vic., has sustained a loss in the death of our aged Sister McMullen. Coming originally from South Australia, she has been a resident here for 69 years. For the past twenty-two years she has been a member of the Church of Christ. Always an earnest worker, she was regular in her attendance at the Lord's table until within a few weeks of her death. To her sons and daughters the church extends sympathy, while we thank God for her life and example.—R.H.H.

REID.—After a prolonged and painful illness Bro. James Reid, of South Dunedin church, peacefully passed away on Aug. 23. His remains were interred in the Anderson's Bay cemetery on the 26th, the cortege leaving the church, where a brief service was conducted. Our late brother was a well-known and highly respected citizen, and a faithful member of the church for nearly fifty years. He was born in Elgin, Scotland, in 1852, and arrived in Dunedin in 1874. On account of ill-health, he and his family came to Dunedin, and for a time was in membership with the mother church, removing later to Dunedin South, where he served the church

(Continued on page 630.)

CHARLES R. FURLONGER
Editor, Etc.

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News of the Churches.

Tasmania.

Ulverstone.—Bren. F. Howard and A. Taylor spoke on Sept. 18, when one sister was welcomed. A nice parcel of goods has been despatched for the Foreign Mission workers. Sisters Mrs. Foster, Miss Phyllis, and the boys have left for Melbourne.

Devonport.—One sister was welcomed into fellowship on Sept. 18. Four young people have left for Melbourne recently. The sisters have sent another splendid box away for the foreign field. Bro. Nightingale has presented the claims of the College of the Bible.

Launceston.—The church anniversary tea was enjoyed on Sept. 21. An average attendance of 95 greatly benefited by Bro. A. W. Connor's helpful mission from Sept. 8 to 22. The general uplift included five additions. At the close of the final night, Bro. N. G. Noble presided over a short meeting of sincere thanksgiving to Bro. Connor and the Prahran church. Bro. P. Duff presented a gift and a cheque on behalf of the church; and with Bren. J. P. Foot, Will Waterman and Chas. Nicholls expressed appreciation for a bright mission. The church extends deepest sympathy to Sister Mrs. Gice in the death of her mother. Good meetings last Lord's day. Bro. R. W. Pitt conducted services at Prospect, and Bro. Will Peters at Old People's Home. At close of Bro. Noble's evening message, "We would see Jesus," two young ladies confessed Christ. The quiet marking, by two brethren, of a special Lord's table attendance roll, is an excellent guide to the evangelist and church officers. Bren. George and Leslie Mitchell, from Melbourne, were in fellowship on Sept. 25.

Queensland.

Annerley.—On Sept. 18 Bro. Payne, of Albion, gave a fine message on "Evangelism of the Acts of Apostles." At night Bro. Young's theme was "Apostolic Sermons." Two made the good confession. A baptismal service was held. Mr. McKechnie delighted the women's guild with a talk; 33 present. A successful florin afternoon in aid of the building fund was held at the home of Sister Mrs. Cowley.

Brisbane.—On Sept. 13 a banquet was given in honor of Bro. and Sister Bassard. A large company sat down to a sumptuous feast prepared by the Sisters' Guild free of charge. Later in the chapel a public welcome was held. The vice-Mayor of the city, Alderman Watson, presided, being introduced by Bro. Wendorf. The chapel was full. Addresses of welcome were given by the presidents of the H.M. Committee (Bro. Trudgian) and the Sisters' Conference (Mrs. Wendorf), and also by representatives of Ann-st. church and auxiliaries, Council of Churches, and suburban churches. Musical items added to the enjoyment. Bro. and Sister Bassard suitably responded. On Sept. 18 Bro. Bassard commenced his labors with the church. His message on "Gethsemane's Prayer" was greatly appreciated. 160 broke bread. At night the attendance was splendid, and Bro. Bassard preached a powerful sermon on "The Request of the Dying Thief."

Western Australia.

Maylands.—The church has formed a men's council. A special series of meetings has been planned for the "Development of Christian Character," to be held in October, and followed by an "evangelistic drive."

Bassendean.—On Sept. 12 the Y.P.S.C.E. visited Bayswater Baptist Endeavor. On 14th the half-yearly business meeting of the church was well attended. All services were good on 18th, Bro. Peacock speaking morning and evening. Two persons were baptised.

Perth.—Sept. 18 was planned as "record day" at Lake-st. Inspiring gatherings resulted. Attendances were 47 at J.C.E., 223 at worship, 221 at Bible School, and 182 at the gospel service. Bro. Schwab's messages were very helpful. Bren. R. W. Ewers, C. L. Owen and Lewis Park addressed the men's class, 42 being present.

Harvey.—The message of Bro. A. Anderson, of China, was much enjoyed. Bro. Berry, of Perth, paid a visit on Sept. 4. His solo was appreciated. Bren. Johnston and Fitch were in charge of the services at Harvey while Bro. MacMillen was at Collie. At the close of the mid-week service on Sept. 8, a baptismal service was held, and on Sunday, Sept. 11, Bro. MacMillen extended the right hand of fellowship to the sister who had followed Christ.

Kalgoorlie.—On Sept. 13 the meeting of the Young Ladies' Own was addressed by Sister Robinson, of Bassendean, and also held a pastie night in aid of club funds. At midweek service on 14th there were two baptisms. On 18th there were fine services during the day. Auxiliaries continue to have fine meetings. At the recent Eastern Goldfield's C.E. Convention the Church of Christ Y.P.S. won the silver shield for the second time in succession. On Sept. 20 about 200 were present to hear a splendid address from Bro. Anderson, of China.

South Australia.

Mile End.—On Sept. 14 Bro. Ewers baptised the father of Mr. Pascoe, of the China Inland Mission. At the conclusion of Bro. Ewers' address on 18th a young man from the Bible School came forward. Attendances at all meetings are good. The Bible School is practising for the anniversary.

Prospect.—On Sept. 18 Bro. Russell spoke at both services. Four girls from the Bible School were immersed. Bro. Russell's addresses on the second coming are being continued. An anthem by the choir was much appreciated. The Bible School is preparing for the anniversary.

Queenstown.—On Monday, Sept. 19, the Band of Hope held an "All Australia Night." On Sunday, 25th, Bro. Brooker exhorted the church. In the evening the building was filled, when Bro. Brooker preached on "Victory." He made special reference to the passing from this life of the late Sister Howard.

Croydon.—On Sept. 18 three who were recently baptised (one brother and two sisters) were received into fellowship. Bro. Graham delivered the address. The Bible School is preparing for the anniversary. 218 scholars were present. Bro. Graham spoke in the evening, and was assisted by the choir, which is now under the leadership of Bro. Hindley.

Port Pirie.—There was one decision on Sept. 18. Services have been well attended both morning and evening, Misses Arnold and McLeod assisting with solos. The jubilee promises to be a great success. It is to be brought to a climax by the Sunday School anniversary, for which the children are being trained by Bro. Bottrall. The Dorens Society raised £100 in the last twelve months for the church building fund. An address by Mr. Bridgeman, from Crystal Brook, was much appreciated.

Hentley Beach.—Since the coming of Bro. and Sister Harry Manning, the church has had a spiritual uplift. Congregations, morning and evening, have greatly improved. Several have been added by faith and baptism. Anniversary services were held on Sept. 4. Bro. Douglas Gooden gave a splendid exposition on "The Lamb of God"; in the evening Bro. Manning preached. The singing was much appreciated. On 7th a successful tea was held, followed by a public meeting. Bro. Will Graham's address was most helpful to a large audience.

Norwood.—Good meetings were held on Sept. 25, when Bro. Baker spoke both morning and night. The following visitors were welcomed:—Bro. and Sister E. G. Warren, Bro. Warren, senr., Bro. and Sister Schmooch, from Milang, and Bro. Brown, from Paddington, N.S.W. At the evening meeting the question box was freely used. One young lady made the good confession. Good mid-week meetings are being held.

Long Plains.—The Bible School anniversary was celebrated on Sept. 18. Services were held in the memorial hall at 2.30 and 7 p.m. Bro. Mason preached on both occasions to splendid gatherings. On 19th, the tea and public meeting was held, about 250 being present at the public meeting. Bren. B. W. Manning (Balaklava) and Ross Graham (Croydon) were the speakers. Bro. Mason made an appeal for help for a distressed family, £9 being given. Various musical and elocutionary items were enjoyed.

Crystal Brook.—Some splendid meetings have been held, including several gospel services. Bro. and Sister Perriam, of Mile End, were present for two Lord's days, Bro. Perriam delivering several addresses to the church and at gospel services. Good gospel services are also being held at a home about six miles from Crystal Brook, Bro. Bridgman's addresses being very helpful. A splendid spirit prevails. Bro. Bridgman spoke to a nice gathering on Sept. 18, after being at Moonta in the morning. His message was much appreciated.

Strathalbyn.—During the month the right hand of fellowship was extended to a lady who was obedient to the Master some time ago. Sickness has militated against full attendances, and one (Bro. E. S. Bartlett) received the home-call. Deepest sympathy is extended to the bereaved. The Bible School anniversary on Sept. 18, and birthday party on Sept. 19, were most successful. Bro. A. E. Talbot gave interesting and enjoyable addresses on each occasion. The church is planning enthusiastically for the mission, with Bro. Roy Raymond as evangelist, commencing on Nov. 13.

Victoria.

Melbourne (Swanston-st.).—There were very good meetings on Sept. 18 and excellent sermons from Dr. Brandt. Several visitors present. Special music in the evening from Mrs. F. L. Mitchell and Miss Bessie Martin.

Ormond.—All departments of church work are progressing favorably. J.C.E. first anniversary was celebrated by the mothers and ladies' aid providing an afternoon of games, followed by a splendid tea, on Sept. 24, the juniors having a very enjoyable time.

Fitzroy.—Meetings are well attended. Exhortations have been delivered by Bren. Lloyds, Stamford and Potter. At the conclusion of Bro. Martin's address last Sunday, a senior S.S. girl made her confession. An American tea organised by the sisters was the means of raising £20.

Geelong.—On Sept. 21 Bro. Fisher, of Warrnambool, delivered an interesting lantern lecture on "See Australia First." Moderate congregations attended on Sept. 25. A young lady accepted Christ at the conclusion of a striking sermon on "Christianity, a Load or a Lift." Bro. Stuart Stevens spoke at both services. On Sept. 26 Bro. and Sister Stevens left on holiday for South Australia. Bro. Halliday will be the speaker in the interim.

Box Hill.—The church met under the shadow of a double sorrow on Sept. 25. On the previous evening the father of Bro. Allan, the preacher, passed away, while on the Lord's day previous Bro. Burchill, an esteemed officer of the church, received the home-call suddenly. At the morning service Bro. F. T. Saunders delivered a very fine address based on the verse, "Jesus wept." Sister Mrs. Atkins, baptised during the week, was received into fellowship. The evening service was "in memoriam" to Bro. Burchill. The church sympathises deeply with all the bereaved.

Gardiner.—On Sept. 19 a large audience appreciated Bro. C. Lang's most interesting lantern lecture on "Australian Birds." Church meetings are very well attended, and Bro. Gebbie is speaking plain truths with a direct appeal.

Drumcondra.—Good meetings on Sept. 25. Visitors included Sister Mrs. Brown, wife of the late Bro. G. H. Brown, of N.S.W., and daughter, Mrs. Field. Bro. Mortimer exhorted on "The Beauty of the Lord." Bible School reports continued increases. At night Bro. Mortimer spoke on "A Mad Persecutor."

Cheltenham.—At both meetings on Sunday Bro. D. Wakeley preached splendid sermons from a series of studies in the Acts. On Saturday night a farewell social was tendered to the Gillespie family, who are leaving for Rowville. A good offering was received at the evening service for Sister Grace's mission work.

Ivanhoe.—At the annual business meeting held this month three elders were appointed by the church. A set of rules governing procedure in connection with the business side of the church was adopted. Two scholars from the Bible School were baptised on 25th. The preaching and work of Reg Bolduan is very much appreciated by the members.

Warrnambool.—The school has commenced preparation for anniversary, Bro. Peel being the conductor for the special singing. During the week seven scholars, under leadership of Bro. A. J. Fisher, motored to Ballarat and Geelong, inspecting the factories and sights of the cities. They were graciously given hospitality by the churches in those cities.

East Kew.—Good meetings on Sept. 18. Bro. W. Clay gave enjoyable messages. Good meetings on Sept. 25. In the morning Bro. A. McNeilly spoke on "The Lord's Day." In the evening he gave a stirring message on "Trouble Thoughts." Bro. F. Elliott's solo was enjoyed. The church appreciates the service rendered by Bro. McNeilly, Clay and Cameron during the absence of Bro. Youens.

North Essendon.—Attendances have been good at all services. Bible School is still growing; twelve new scholars since anniversary; record attendances on Sept. 18. The church is sorry to lose the services of Bro. G. Mathieson, who will relinquish his duties as preacher at the end of November. Our brother has labored most faithfully. The church is considering the matter of a church building.

Brunswick.—On Sept. 25 the treasurer, Bro. W. Jenkin, thanked members for the loyalty which made renovations possible. Sister Miss Alice Adams (organist) and Bro. James Roberts (school superintendent) resumed after holidays. Bro. Cecil Watson, from Moreland, exhorted on "Question and the Answer," and Mr. Sydney McLean, of the mission, Queensberry-st., Carlton, preached on "Jesus and the Leper."

Coburg.—The church recently held a social evening to welcome Bro. Beaumont and Pater-noster, and to show its appreciation of the work done by Bro. A. E. Knight. Bro. F. B. Withers presided, and made a presentation to Bro. Knight for his splendid service during the past three months. Bro. J. Stewart welcomed Bro. Pater-noster and Beaumont. Many members from Brunswick and Moreland materially assisted in making the evening so enjoyable.

Moreland.—Meetings were particularly good on Sept. 18. 180 broke bread, and at the evening meeting about 300 attended. Bro. Webb's morning subject was "The Christian's Attitude to Worldly Amusement." At night he spoke on "The Ethiopian Eunuch." Four who had previously confessed their faith in Christ were baptised. Mrs. Webb sang beautifully "His Matchless Love." Visitors included Mrs. Frank Daws, from New Zealand. On September 25 over 200 attended to hear the gospel preached by Bro. J. E. Webb. Four who were baptised on the 18th inst. were received in last Sunday. At the close of the gospel address, a married man came out for Christ. Visitors included Bro. Liddle, from Queensland.

St. Kilda.—Bro. Goodwin is taking a holiday for health reasons, and will be away for several weeks. Several visitors were present last Sunday morning.

South Melbourne.—Good meetings last Sunday, with many visitors. Bro. Waterman at the gospel service delivered an address to the "down-hearted and discouraged." Two ladies declared their faith in Jesus Christ. Bro. Wm Couch, returned from vacation, resumed superintendency of Bible School. The K.S.P. football club secured its fourth successive premiership.

Parkdale.—On Sept. 21 a church family banquet and business evening was held. A time of happy fellowship was enjoyed. On morning of Sept. 25 Bro. W. H. Clay spoke on social work. Three were received into fellowship, one by letter, one by baptism, and one as an immersed believer. Bro. Stewart preached at night, and immersed the mother and son who decided on 18th.

Brim.—Work continues to progress. The Bible Class, under the leadership of the preacher, is well attended, and interest is keen. Since being re-organised, the Bible School has made steady progress. The church has decided to erect a "Wayside Pulpit" in front of the chapel. On Sept. 18 there was a very fine evening attendance, and after a powerful address by Bro. Searle, on "Counting the Cost," a young woman made the good confession.

Newmarket.—The church has commenced a "Church Betterment Campaign," which is to last for three months. Meetings have been distinctly good of late. The church regrets the loss by transfer of Mr. and Mrs. C. Boak, two faithful Bible School teachers, who lately left for Ormond. A presentation was made to them. Mrs. Murdoch, one of the foundation members of the church, passed away on 21st inst. Though of a quiet and retiring disposition, she witnessed very faithfully for her Master. Suitable reference to her home-going was made last Sunday.

Surrey Hills.—Increasing interest and attendances at Lord's day services. On the 18th Bro. B. J. Combridge conducted both meetings; record attendance at the gospel service. Last Lord's day morning Bro. A. L. Gibson gave a deeply spiritual exhortation, and a fine gathering listened to an appealing gospel message by the preacher on the winning personality of Jesus. Interest is well maintained in the prayer service preceding the gospel service. Teachers and scholars of the Bible School are preparing for the anniversary. Weekly all-day meetings of the ladies' guild are held in preparation of the sale of work.

Northcote.—The church continues to enjoy the exhortations of Bro. J. C. F. Pitman. Recently a young man confessed Christ. At the annual business meeting Bro. John Collings was again elected elder for a further three years. Bro. Austin, Bain, Carpenter, Gracie, Dr. Hinrichsen and Watson were elected deacons; and Sisters Bardwell, John and Jos. Collings, Crump, Drakeford, Hinrichsen and Sutch, deaconesses. The senior and junior Endeavor Societies are progressing very favorably. Sisters Miss Banks and Mrs. Banks were welcomed in recently by letter from North Fitzroy. The chapel has been repainted, and thanks are due to the sisters' sewing class for this fine asset.

Footscray.—Anniversary celebrations were brought to a close on Sunday evening last, Bro. Clay preaching. On the 18th Bro. W. Gale spoke in the afternoon, taking for his subject, "Lead Pencils." In the evening Bro. Hurren preached, and at the close a young scholar came forward. Bro. Connor spoke at 3 p.m. on Sunday, 25th; his subject, "L.S.D." was heard by a fine audience. Special singing by the children and choir, assisted by an orchestra of fourteen instruments under direction of Bro. W. Cousins. During the meetings many visitors (old Bible School scholars) received a warm welcome. At the close of Bro. Clay's address two ladies came forward. General regret is felt at Bro. Hurren's leaving for Bendigo.

Okleigh.—The women's mission band has presented the church with a set of four communion-plates. The church celebrated its eleventh anniversary last Lord's day. The worship service had a record attendance of members, who brought to the Lord's table free-will offering-boxes for the building fund, which produced the sum of £52, and is incomplete. Bro. Mudge gave an inspiring message. The gospel service was also well attended. The choir rendered two fine anthems under the leadership of Bro. Russell and Miss M. Wheat (organist). Miss Richards (Nth. Fitzroy) sang a beautiful solo. Bro. Mudge gave of his best in an impressive address on "The Triumphant Christ."

South Yarra.—Recently Bro. Escott gave a fine address, and Sister Mrs. Escott gave an interesting talk to the Phi Betas. Sister Mrs. Knight passed away on 3rd inst., and was laid to rest in Cheltenham cemetery. Bro. V. Griffin officiating. The C.E. Society is going nicely. On 14th inst. a visit from the College Foreign Mission party was enjoyed; Bro. Whelan and Bolduan gave fine addresses. On the 21st Miss Evans, missionary to aborigines, gave an interesting talk on her work. Meetings are fairly well attended. Last Lord's day the J.C.E. held its anniversary, with a fine gathering of young folk. Bro. R. Arnold exhorted. Bro. Griffin gave a fine address in the evening on "The Glory of Childhood." The singing by the children was a credit to those who trained them. The Bible School is doing very well in the rally. The women's guild is preparing for its sale of work.

New South Wales.

Wagga.—Bro. H. C. Stitt has been laid aside with influenza for the last two Lord's days. Bro. Brown has carried out the services, attendances being very satisfactory.

Epping.—On Sept. 18 Bro. Fretwell's morning address was on "The Christian Worship." At night he gave a splendid message on "The Church Christ Established." Three boys from the Bible School made the good confession. Mr. Keith Wells sang a beautiful solo. On Sept. 25 Bro. Holt gave a splendid word on "The Christian Ministry." At night Bro. Fretwell gave a powerful sermon on "The Unity for which Christ Prayed." A lad from the Bible School confessed Christ.

Petersham.—On Sept. 21 the Bible School prizes were distributed, several scholars receiving special recognition for seven years' almost unbroken attendance. The aeroplane rally was completed in the school, the scholars winning. On Sept. 21 the teachers gave the scholars an afternoon party in recognition of their victory. On 25th Bro. Palgrave, of Loftus Park, addressed the church on "The Christian Ministry." A good school met in the afternoon; three new scholars. Bro. Arnett preached in the evening on "Christ's Unanswered Prayer for Unity."

VICTORIAN SOCIAL SERVICE DEPARTMENT.

A Social Service Fellowship Purchases Scheme is being inaugurated by the above Department, which will be operative amongst the members of the fellowship throughout the State. It is expected that 3,000 members will benefit. Brethren in business in cities, suburbs, and country towns may have particulars from the secretary, Will H. Clay, 19 Elizabeth-st., Melbourne.

Benevolence.—A Jumble Sale will be held in the Burnley church on Friday and Saturday, Oct. 21, 22, under the auspices of the Women's Social Service Auxiliary. Churches and friends are asked to send salable articles marked plainly, "For the Jumble Sale," rail free to Churches of Christ Mission, Burnley. Labels supplied. Preference admission tickets are being made available to church members and friends. Please ask for them. The entire proceeds will go to the Women's Auxiliary, Secretary, Mrs. D. Allen, 12 Boundary-st., Surrey Hills.

Unemployment.—All kinds of workers are available for employment, town or country.

OBITUARY.

(Continued from page 627.)
 as elder and steward. He was baptised by Bro. H. Exley at the Tabernacle. He loved the church and served her well. His end was peace. He left behind his widow, Sister Mrs. Reid, and only daughter, Mrs. Fraser. The church at South Dunedin and the brotherhood generally are the losers at his passing.—G.P.C.

WILSON.—Bro. Mark Wilson, a highly esteemed member of Tannymore church, Qld., fell asleep in Jesus on Aug. 25, after a short illness. He was baptised about forty years ago at the age of fourteen, and remained true to his Master to the end. Some years ago he came to reside in Warwick, and had membership with Tannymore church. Our brother was a lovable man, and will be missed by his many friends. The church and the world will be the poorer because he has gone. He was laid to rest in Warwick cemetery. Sympathy goes out to his widow and three daughters. May God bless and comfort them, and all sorrowing relatives.—F. G. Blackwell.

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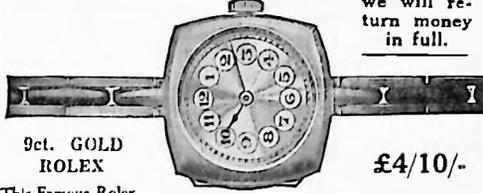
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