

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 40.

THURSDAY, OCTOBER 6, 1927.

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

Despise Ye the Church of God?

"**D**ESPISE ye the church of God?" It is to be hoped that the apostle's indignant and stinging inquiry pierced to the heart of those Corinthians who were bringing the Christian profession into disrepute. The Holy Spirit has not deemed it wise to enlighten us to the issue. Our curiosity is ungratified; but enough is given for our profit, for we know that they—and we—should honor the church which Jesus loved and for which he gave himself.

The inquiry is a pertinent one to-day. Many a man of the world has "no time" for the church of God. With never a word against the Christ, the "man in the street" may be voluble in his denunciation of the church. We have reached the stage when "Christianity versus Churchianity" is regarded as a suitable slogan even for religious circles. The fault for this extraordinary position lies in great part with church members. It has to be confessed that our lives are not as they should be. Instead of commending Christ by our deeds and words, we frequently misrepresent him. It is a cause for some thankfulness that the average man sees that the responsibility lies with us and not with Christ.

On the other hand, part of the cause of the current depreciation of the church is due to a misunderstanding of the function of the church. Were all men perfect, there would be no need of the church, its ordinances and discipline. The church is a means of grace, an institution for the nurture of saints as well as an agency of salvation. Characters are being developed; saints are being grown. Till the process is complete, there will be many imperfections; just as a half-finished picture may be counted a daub though the finished result may be glorious. The weakest of Christians has a place in the church, and by the grace of God may have his character moulded and transformed, so that he may fittingly have his place amongst the re-

deemed in the day when Christ will present the church to himself "a glorious church, not having spot or wrinkle."

We are concerned now not with worldlings, but with Christians. "Despise ye the church of God?"

The professed believer who says he is a follower of Christ but refuses to link up in membership, fellowship and service, does so. He forgets that the church is the body of which Christ is the Head. He overlooks the fact that we cannot honor Christ, whilst we dishonor his institutions.

"Despise ye the church of God?" Occasional attenders would seem to do so. They may speak not one word against the church; but it is apparent that it means little to them. They neglect it, even though they scorn it not. It counts as one of the minor interests in their lives. Yet they profess to be followers of him who gave his life for the church! Nobody can possibly be better engaged than in following the Christ. If he loved the church

and gave himself for it, well may we love her and spend our lives in her service.

The harshly critical brother despises the church of God. Even if he were as good as he thinks he is, and the other members were as weak as he thinks they are (and neither of these positions can be lightly conceded!), still he is wrong in his attitude. The church is a place for sympathy and mutual helpfulness. The strong should bear the infirmities of the weak. Time spent on a consideration of what is involved in these great Christian words—sympathy and fellowship—would be well spent, and keep us from the sin of a scornfully critical attitude.

When we turn to the Corinthian epistle, we find that it was in connection with a disorderly service that the Apostle Paul used the stinging words, "Despise ye the church of God?" The professed Christians forgot the sacredness of the memorial feast; they turned that which should have been a banquet for the soul into an occasion of bodily feasting and drunkenness. It was a terrible spectacle. We shall never sin in precisely the same way; but a visit to some congregations to-day will almost inevitably resurrect the inquiry, "Despise ye the church of God?"

When we see the invariable interruption of services by late comers, the straggling in of careless disciples ten or fifteen minutes after the appointed time for beginning the public worship of our Lord, we can but marvel at their lack of good manners, of the sense of fitness, of the appreciation of the occasion. When we note the lack of reverence, manifested in unnecessary perambulations, light chatter on unspiritual themes (casual conversation even during the passing of the sacred emblems), we cannot but be saddened. The appropriate prayer might well be, "Father, forgive them; they know not what they do."

Regarding the conduct of the service, there is illimitable room for improvement.

THE BETTER WAY.

Grumble? No, what's the good?
If it availed, I would;
But it doesn't a bit—
Not it.

Laugh? Yes; why not?
'Tis better than crying a lot;
We were made to be glad,
Not sad.

Sing? Why, yes, to be sure;
We shall better endure
If the heart's full of song
All day long.

Live? Yes; unceasingly,
Ever increasingly.
Friends' burdens bearing,
Their sorrows sharing,
Their happiness making;
For pattern taking
The One above
Who is love.

—Selected.

We do wish brethren in charge of services, or who have any public part whatsoever in them, would realise that success never merely happens; it is prepared for. Slipshod preparation cannot honor God, and it is certainly harmful to men. Yet there seem to be many without any apparent conscience on this most important matter. Readers planned weeks ahead will absent themselves without reason or notice, forcing another to give an almost impromptu reading. Readers planned and present will at times manifest an almost abysmal ignorance of the meaning of the Scriptures.

Presidents are more responsible for a helpful, spiritual service than many seem to think. They should carefully prepare themselves and their message, arrive at the chapel at least fifteen minutes ahead of opening time, see that readers are ready or arranged for, and see that all who are to

be asked to lead in prayer or thanks have due notification (it is, as a rule, grossly unfair to make no previous request). When we have seen a president walk into the building just as the service should open, and then coming on to the platform perspiring and flurried—quite unfit to lead a congregation aright and make adequate preparation for the Supper—we have felt like calling out aloud, "Despise ye the church of God?" If there is a man who simply cannot get to church early, his sense of fitness should lead him to ask to be excused. If there is any one too lazy or careless to make an effort to be early, he should most certainly be dropped from the plan.

But let us all take the lesson, and apply the inquiry to ourselves. We all need to consider how to behave in "the house of God, which is the church of the living God, the pillar and ground of the truth."

Lutheran, Presbyterian, Methodist, Anglican, etc., and charged with the duty carefully to examine these propositions in the light of the discussions and to report thereon to the churches. We thank God and rejoice over agreements reached: upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavor to reach the truth as it is in God's mind, which should be the foundation of the church's unity."

The main conflict throughout was between conscience and the spirit of love. There's the rub. The Greek Orthodox delegates have sat down with the most forward-looking Protestants and together they have listened to each other's views. They have understood them, but they have refused intellectual assent, but the refusal has been in love, and in the hope that some day they may see eye to eye. Conscience will not allow the Greek Orthodox, the Anglo-Catholic, or the Protestant to surrender their position. Almost at the beginning of the declaration of the Eastern Orthodox Church made by Archbishop Germanos, the statement is made that "we judge it to be a matter of conscience that with the exception of the first, we must abstain from voting in favor of the two reports now ready." The declaration further adds, "from matters of conscience there is room for no compromise in the Orthodox church." This declaration putting clearly the stand of the Orthodox church was signed by their leading dignitaries, and concludes: "In making it plain that we have arrived at our decision only in obedience to the dictates of our conscience, we beg to assure the Conference that we have derived much comfort from the experience that although divided by dogmatic differences, we are one with our brethren here in faith in our Lord and Saviour Jesus Christ."

The Lutheran delegation as the sessions approached their close presented a carefully drawn up statement of their reasons for not desiring a final vote in the nature of an adoption of the reports for fear the Lutherans back home might feel that their essential position had been given away. Likewise, the Friends made a declaration, and other delegations, also individual members of delegations, all striving to guard their conscience, but insisting at the same time that a spirit of goodwill was common to all.

"What are you going to do when you get home as a result of this Conference?" one man said to another. "Preach the gospel," was the reply. "What gospel?" he was asked. "The gospel as I see it," said he. And the way he sees it is that it is without any written creed, that the New Testament is the only rule of faith and practice, that baptism by immersion is the only form of baptism, and that the church of which he is a member is the nearest of all to the pattern of apostolic Christianity. But he has sat for twenty-one days with men who think just the opposite, who cling to creeds and confessions and ancient rites. He has loved them, they have loved him, but they go home to preach different doctrines—it is

Faith and Order Conference at Lausanne.

A REVIEW BY LINLEY V. GORDON.

The Faith and Order assembly has held its last session. The large company of delegates are already (August 21) leaving Lausanne. One impression that might be set forth with enthusiasm is that the Conference itself was a miracle. No such thing would have been possible one hundred years ago. The Conference was a striking testimony to the progress made towards the unity of the spirit. It has been different from many of the ancient councils summoned by the church. Some of the councils have been called "the pitched battles of church history." Some at times have precipitated schism. But there were no battles at Lausanne. No schisms emerged. Neither can it be charged that battles and schisms did not characterise the Conference because men had lost their conviction or passion. Not at all. There were men at Lausanne full of passion, and of prejudice too, but they expressed themselves in brotherly fashion. There were dogmatists by the score, but their dogmas did not make them bitter. There were spokesmen for the various schools of religious thought, but all were kindly and forbearing.

Some are of the opinion that the Conference has not achieved what it hoped, and that Christendom will be disappointed. The opinion has been expressed that too much was said about the Conference from the platform and press, and too much promised, and that now the rank and file of church members and religious leaders are in for a considerable shock. This is a mistaken view. It should be clearly understood that the call to the Conference promised nothing. It did what it set out to do. The previous declarations in pulpits, newspapers and magazines did not misrepresent the purpose of the Conference. It was assumed and so stated by those responsible for the Conference that clear statements would be

made on the things in which the communions differ, as well as on those things in which they are one. Re-union of churches was not promised. Re-union of the churches was not considered. In accordance with the wish expressed by the joint commission appointed to arrange for the World Conference on Faith and Order, representatives of three score faiths and more have placed themselves by the side of their fellow Christians, and have looked not only on their own things but also on the things of others, convinced that their one hope of mutual understanding was in taking personal counsel together in the spirit of love and forbearance. That counsel has been taken. The agreements have been registered. The disagreements have been clearly set forth. As the preamble presented by Bishop Brent to the full Conference says:—

"This is a Conference summoned to consider matters of Faith and Order. It is emphatically not attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference, and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

"Each subject on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred members each, into which the whole Conference was divided. The report, after full discussion in sub-sections, was finally drawn up and adopted unanimously or by a large majority vote by the section to which it had been committed. It was twice presented for further discussion to a plenary session of the Conference, when it was referred to the churches in its present form.

"Though we recognise the reports to be neither exhaustive nor in all details satisfactory to every member of the Conference, we submit them to the churches for that deliberate consideration which could not be given in the brief period of our sessions. We further recommend that the whole material should be referred to a small commission of qualified men representative of the various groups—Orthodox, Evangelical,

a clash of conscience and conviction with the spirit of goodwill.

Another impression is that re-union is gaining on the local field. Such as has occurred in a New England township recently. Such as is soon to take place in Scotland. Such as came in Canada. Such as transpired among the Methodist bodies in Australia. Dr. Robert A. Hume, speaking on the work in India, said, "All the Congregational churches and most of the Presbyterian churches in Northern and Western India have been united to form a single church called the United Church of North India. So casting off every denominational tie there is not now a single Congregational church, and there are few Presbyterian churches in those sections of India."

Another impression one could not avoid noticing was the high international note

common to the Conference. For years after the great war a bad atmosphere pervaded gatherings. This was noticeable even in such a conference as Stockholm, but at Lausanne it has been felt that all that atmosphere has been dissipated. The Germans and French have not only been in Conference, but they have appeared to enjoy their fellowship. The same has been true of the Greeks and Bulgarians.

Before closing this article, it is necessary to say that the Conference will carry on its work through a Continuation Committee, newly elected, that the reports on the seven subjects received, by the conference, will be submitted to a special committee for transmission to the churches for action, after which they will be returned to the special committee, and then go to the continuation committee for further action.

Studies in Ambiguous Texts.

ON GIVING UP OUR RIGHTS (1 Cor. 9: 18; 7: 31).

In two great passages the Apostle Paul deals with the Christian's rights and his great privilege in not living up to them. The word Paul uses can be legitimately translated in somewhat different ways, and this has given rise to some discussion as to his meaning. In reality there should not be the slightest doubt, since the context makes the apostle's intention quite clear.

The word "katachraomai" is used only twice in the New Testament, viz., in 1 Cor. 7: 31 and 9: 18. A reference to a Greek lexicon will show that the following two meanings are possible in the passages cited: (1) to use to the uttermost or to the full, to use up; (2) to misuse, misapply, abuse. In each passage the Common Version translates by "abuse," which word in older English meant (as did the Greek word it was employed to represent) either of the two things, to use to the full, or to misuse. Unfortunately, the ordinary reader to-day must from the 1611 version arrive at the conclusion that the apostle is warning against an evil use, rather than urging or illustrating restraint in the use of even legitimate things. The loss in this is great; for there is no doubt of Paul's meaning.

The principle stated.

In the ninth chapter of 1 Corinthians Paul revealed to the disciples that when he asked them, for the sake of their example and influence on others, to be willing to give up their rights, he was but requesting that they adopt a principle by which he himself lived. In very skilful fashion, he combined this with a defence of himself against certain foolish remarks or insinuations of brethren hostile to himself. They had said that Paul was not an apostle as Peter was, and they cited in proof the fact that Paul did not receive support from the church, but instead labored with his own hands. In verse 18, Paul tells of his reward in service:

"What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the Gospel" (Common Version).

Now, there are still to be found a few writers and speakers who, it may be charitably supposed, are ignorant of what has been noted as to the double meaning of "katachraomai" in to the Greek and of "abuse" in older English, and (what is less defensible) ignore the whole of Paul's former reasoning in 1 Cor. 9, and who, therefore, arrive at the astounding conclusion that Paul

indicates that it would be wrong for a man to receive support in his work of preaching the Gospel. Than this, nothing could be more unfounded, or more out of harmony with the argument. When the would-be exegetes go further and denounce a "paid ministry" and brand as "hirelings" all who are supported in the work of the Lord, they are guilty of such an offence as cannot wholly be excused by ignorance.

The proven right.

In the first part of the chapter, Paul proves his right to certain privileges. He was not behind Cephas and other apostles in the right to lead about a sister-wife. He and Barnabas, it is inferred, had an equal right with others to "forbear working." If some cynical objector should suggest, "Yes, equal right—for neither had any," he may be encouraged to read verses 7 to 14, where the absolute right to receive support is argued and declared.

First the apostle refers to human analogies. A soldier on campaign is not required to pay his own expenses. Planters of vineyards, and keepers of sheep, get a living out of their labor. The apostles and missionaries might be regarded as soldiers on service; they were planters of churches; they were shepherds of the flock—they were not bound to pay their own charges.

But human analogies could not furnish a final proof. Hence the apostle refers to the law of God. In the Old Testament God had said, "Thou shalt not muzzle the ox that treadeth out the corn"—a principle which Paul implies was certainly not limited to the case of oxen, but which could be extended to the plougher and sower. In verse 11 Paul applies the right to those who sow spiritual things. Again, the law of the temple service was appealed to by the apostle. The priests and Levites had an acknowledged right to maintenance in connection with the temple and altar. Lastly, in one closing verse Paul raises the question above all reasoning from analogies, whether drawn from human practices or divine law. He makes the declaration: "Even so did the Lord ordain that they which proclaim the gospel should live of the Gospel." That settles the question for all who believe in the Lord Jesus and accept the authority of his inspired apostles. It also enables us definitely to decide as to the rendering of verse 18, that we must read it not of the abuse which is misuse, but which consists in using a right to the full. The English and American Revised Versions and

Rotherham's translation all agree and make the meaning clear. The first of these reads as follows:—

"What then is my reward? That, when I preach the Gospel, I may make the Gospel without charge, so as not to use to the full my right in the Gospel."

Ere we pass on, it may be of interest to note that the help which he refused from the Corinthian church Paul was willing to receive from the brethren at Philippi (see Philip. 4: 10-17). There must have been special reasons operating at Corinth—involving grave danger of misrepresentation and hindrance to the work—and these persisted, for in his second epistle to the Corinthian disciples the apostle declared his determination to adhere to the rule of not accepting anything from them (2 Cor. 12: 14).

Reasons for abstinence.

It is abundantly worth while to consider the noble example of the Apostle Paul. He enunciates a principle of self-abnegation which we should adopt. We should be willing to give up our rights. Many a Christian worker has been helped by the apostle's example, and has with noble self-sacrifice spent himself in service without receiving any pecuniary reward. Men who act thus are to be honored. There must, however, be no slighting of others who are not free or able to act in this way.

The reasons which Paul gives for his abstinence are worthy of attention. F. W. Robertson in his Expository Lectures sums them up as follows: "In order to do his work in a free, princely, and not a slavish spirit, he was forced to preach the Gospel, and for the preaching of it no thanks were due. If he did it against his will, a dispensation of the Gospel was committed to him, and 'woe is unto me, if I preach not the Gospel!' He was bound to do it. But he turned his necessity to glorious gain. That was his 'reward,' that is, made him rewardable—by forfeiting pay he got reward; and in doing freely what he must do, he became free. When 'I must' is changed into 'I will,' you are free. And so in a profession you dislike—an alliance which is distasteful—a duty that must be done—acquiescence is Christian liberty. It is deliverance from the law.

"His second reason was to gain others. 'For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.' For this was only one instance out of many; his whole life was one great illustration of the principle; free from all, he became the servant of all. He condescended to the mode of looking at life that was peculiar to the Gentiles with respect to their education and associations; to that of the Jews also, when form was expressive of a true reverential spirit. Nor less to the weak and superstitious; he sympathized with their weakness, tried to understand them, and to feel as they felt."

To forego acknowledged rights and privileges for the sake of others is a worthy thing for a follower of the Christ of whom it is written that even he "pleased not himself."

Every disciple, and not merely the Christian preacher, might well imitate him who could say, "I can refrain from insisting on all my rights as a preacher of the Gospel" (Moffatt's translation of 1 Cor. 9: 18).

(To be continued.)

OF HIS FULNESS.

O blessed Well of Love! O Flower of Grace!
O glorious Morning Star! O Lamp of Light!
Most lively image of thy Father's face.

Eternal King of Glory, Lord of Might,
Meek Lamb of God, before all world's height;
How can we thee requite for all this good?
Or what can prize that thy most precious blood?

—E. Spenser.

The Believer's Standing in Christ.

George Tense.

Many Christians complain that, although they have complied with the terms of salvation, they are still vainly groping after something, they scarcely know what, which is obviously the possession of other Christian lives, and also the secret of the richness of those lives. Many Christians are failing to realise the highest joy in Christian living because of this. They are constantly weighed down with the remembrance of their past sin. The judgment of remorse is constantly passing its capital sentence upon them. When this indescribable longing begins to shape itself it usually finds expression in such words as "My life is void of the power of the Spirit."

What is wrong? The explanation is not far to seek, for the epistles are written (among other reasons) to save God's redeemed people from this discouraging introspection. It is the discouraged believer's privilege to think less of the sin he performed before he came to Christ for cleansing, and of the sins he has committed since he believed. The former have been washed away in the life-giving stream of Calvary, the latter have been blotted out of remembrance by reason of the intercessory work of our High Priest, "the man Christ Jesus." Therefore, we dishonor God when we grieve over sins he has forgotten, when we hold ourselves responsible for a guilt which he has forgiven us in Christ. Let us not grieve over what we have been, but honor God by rejoicing in what we are. God no longer sees the believer in his sin, but sees him clothed upon with the righteousness of Christ.

The believer's standing is the position into which the redemptive work of Christ brings him, a position perfect from the very moment of entering into it. Nothing that the believer can think, do or say, can add anything to the perfection of his standing in Christ. The humblest and weakest believer enjoys the full perfection of this state in the same way as does the most noble saint. What that standing is may be seen from the following Scriptures:—

1. Believers are "Sons of God."

"But as many as received him, to them gave he power to become the sons of God" (John 1: 12). This verse is explained in Ephesians 1: 4, 5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." The "predestination" spoken of in this verse is not the unscriptural doctrine of the predestination of some sinners to salvation, but the predestination of the church to the "sonship" unto God by Christ Jesus. The doctrine of "adoption" is unknown in the N.T., it being an O.T. doctrine. When a son is adopted, the foster-parents, nevertheless, do not become the real parents of the child. But for believers to come into the place of sons to God, it means that God is their parent, for they have been born anew; they are "new creations," their father parent being God.

2. Believers have a Three-fold Deliverance.

Because of the sonship which the believer occupies, he is delivered from three things:—

(a) "The wrath to come." "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1: 10). We are delivered from the wrath to come, because that which causes that wrath to come upon man, i.e., sin, is removed from us, for "the blood of Jesus Christ, his Son, cleanseth us from all sin."

(b) "This present evil age." "Grace . . . from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil age according to the will of God." We are delivered "out of" this evil age. Through

Christ's sacrifice we are "plucked out, torn out," from amongst those whose lives are characterised by the evils of this age, thus effecting our deliverance from these evils which no longer have dominion over us.

(c) "From the power of darkness." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 13). We are no longer subject to the authority of the ruler of this age, "the power of darkness"; because Christ, in giving himself for our sin, has removed our sin which was the adamant bond which bound us to Satan, holding us under his dominion.

This three-fold deliverance is our present experience, and we are fully and completely delivered from "the wrath to come," "this present evil age," and "the power of darkness." However, the full-orbed manifestation of the believer's sonship will reach its glorious culmination in the resurrection and the rapture of the saints (1 Thess. 4: 13), and in the redemption of the body (Eph. 1: 14, Rom. 8: 23, Phil. 3: 21, R.V.).

THE RAIN.

"It is not raining rain to me,
But fields of clover bloom
Where any buccaneering hee
May find a bed and room.
A health to ye who happy be,
A fig for him who frets,
It is not raining rain to me,
It's raining violets."

3. Believers are "a Kingdom and Priests."

"Unto him that loveth us and loosed us from our sins by his blood, and hath made us a kingdom and priests unto God" (Rev. 1: 5, R.V.). As the divine Liberator of slaves, Christ has unfastened the hold sin had upon us, by means of the shedding of his blood. The result of this is that we are a kingdom under his beneficent rule; and we are priests engaged in his holy service offering him spiritual sacrifices. Under the law, the approach to the holy of holies was the privilege of the high priest only, but since the passing of the Aronitic priesthood with the passing of the law, every believer-priest has, through Christ, his High Priest, access to God in the holiest (Heb. 10: 19).

4. Believers have the Gift and Power of the Holy Spirit.

We have observed that the believer's groping after an apparently indefinable something is often expressed in the words, "My life is void of the power of the Spirit." Let us read what amount of possession the believer has of the Spirit.

He has the Promise of the Gift of the Holy Spirit.

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). The promise of the possession of the Spirit is fulfilled in every person who complies with the terms upon which the Spirit is given. But one may have the Spirit and not allow one's self to be used by him. And herein lies the secret of the believer's complaint, "My life is void of the power of the Spirit." The believer has refused the Spirit permission to use him with power. When this is given the Holy Spirit begins to perform God's will in the believer's heart. The new,

exhilarating experience of the exuberant activity of spiritual power within, is what the believer has longed for, and what Paul calls being "filled with the Spirit" (Eph. 5: 18). The believer has spiritual power, but experiences it when, believing he has it, he lives in accordance with his faith.

What the Spirit does for the Believer.

(a) He imparts gifts for service. "Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given the spirit of wisdom; to another the word of knowledge by the same spirit . . . but all these worketh that one and the selfsame Spirit dividing to every man severally as he will" (1 Cor. 12: 4-11). There are many kinds of gifts given to believers, but they are all given by the same Spirit from the same Lord. And to each believer is given this special manifestation of the Spirit for profit to both the believer and the Kingdom of God. Eph. 4: 8 says: "When he ascended up on high, he led captivity captive and gave gifts unto men," and verse 11 says: "And he gave some (churches) apostles," etc. Christ gives the gifted believers to the church, but the Holy Spirit gives gifts for service to the believer.

(b) He guides believers in their service. When the Apostle Paul, accompanied by Timothy, had journeyed throughout Phrygia and Galatia (Acts 16), he apparently desired to proceed to Asia to preach the gospel, but the Holy Spirit forbade them to do so. And after they had preached in Mysia, he desired to go to Bithynia, but again the Spirit directed them in their place of service, and instead, gave him the vision that led him to labor in Macedonia. The Holy Spirit undertakes the responsibility of pointing out the sphere of service in which the gifts he has bestowed shall be employed. This unerring guidance is revealed to the believer in answer to prayer.

(c) He himself is the power of that service. The apostle said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2: 4). When Jesus said, "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth" (John 14: 16), he used the word "parakletos," rendered "Comforter," the literal meaning of which is "one called along side to help." This illuminates Paul's thought when he says that his preaching was not an exposition of man's wisdom, i.e., his own thoughts, but the wisdom of God given by the Spirit (John 15: 26) in words with power to convince and convict the world of sin, righteousness and judgment to come.

(d) He is the believer's prayer helper. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 26, 27). In our human limitations we know not what we ought to pray for for our own good, but the Spirit is engaged in prayer on our behalf. How? In fulfilment of Christ's promise that the Spirit would speak to the believer of the things of God, the Spirit suggests to our mind what we should pray for for our good. And the mind of the Spirit being the mind of God, the Spirit is making "intercession for the saints according to the will of God."

5. Believers are "heirs of God through Christ." "Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ" (Gal. 4: 7). The sonship which the believer occupies in relation to God is actualised

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If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

CHAPTER II.

"The flowers appear on the earth; the time of the singing of birds is come."—Canticles 2: 1.

They were happy times, those early days on the Wimmera. If any children ever were happier than we, then heaven will hardly attract them, until at least they know more about it than mortals mostly do. How blue the sky, how bright the sun, and how just perfection were trees and bushes! The common grass, how very uncommonly green and good it seemed. When the world was very new, this was written about it: "And God saw everything that he had made, and behold it was very good," and we were in Genesis days when we lived the first months of our Wimmera experience.

I want to say something about the books we read in those days. How good they were. How could human beings write such stories? even though at times we had to read them by the firelight for lack of a better illuminant. Surely there is nothing like those books published in these drab days. Even if you get them word for word and picture for picture now, somehow they are not so good. I liked the good old days when we were not old.

Then what a day was Christmas! The first that we spent in our new home—no presents, mind you; a plum pudding, which of course had no plums in; some greenery hung up; some reference to the birth of Jesus by father or mother, mostly mother, and a nice kind of Christmas feeling, comprised our first Wimmera Christmas. Twentieth century children pity us, and it is real kind of them to do it, but that only makes us pity them all the more.

We hunted without a gun, and had only the help of an old sheep-dog to do it with. We played cricket, but had only a home-made ball, a bush-made bat, and wickets of sticks got out of the firewood heap or, perchance, an empty box or a kerosene-tin. Had it been my misfortune to have been picked for an Australian Eleven, I doubt if the whole tour would have equalled in pure happiness the days of which I now write.

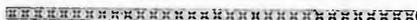
But all this is essay writing; let us get on with the story.

Before we got our house built we used to sit round the outside fire, and there was smoking and reading and story-telling. Father did the smoking, and he also and Fred did the story-telling. But who was Fred? A big boy 18 years old, whom father had employed to help in the work of the selection. Fred had come from a Western District township with a man for whom he had worked after his parents died; for this man had come to the Wimmera to "spy out the land," but had gone back discouraged with the pioneer conditions, and as Fred wanted to stay, and father wanted someone to help him, Fred had changed his employer and was now with us. We three boys thought him very grown up and clever.

There was no such thing as a school nor, for the first few months, any church service. Mother said we must have a service of some sort on Sundays, and so she and father conducted one between them. What church it was I cannot say; I leave it for the reader to decide. Father announced the hymns and led the singing, in fact, did most of it, for mother never was a singer, and we boys were just a bit shy of it then. Alan, I think, was the best. Mother prayed, sometimes out of a book, at other times extempore, and then read a chapter or a psalm; then father would read a sermon, generally one of Spurgeon's or Talmage's. Our Scotch mother was very strict about the Sabbath, and the first "a" in the word had the same sound as the "a" in

psalm, and the psalm was never missed out of the Sabbath either. No singing of songs, no games; even whistling was discouraged, and only very Sunday hooks were permitted. Looking back over the years, I don't think mother erred; if she did, it was certainly on the side of safety.

This Sunday restriction tended to remind us of what we were so apt to forget on the week-days, and made the week-days all the more enjoyable to us. Whistling and playing were sevenfold more enjoyable because they were banned on one day in the seven. Then mother insisted that our secular instruction must not be altogether neglected, and she gave us reading, writing and spelling lessons, while father, who was specially good in arithmetic, helped us in this branch of learning. Alan always did his lessons well. He took everything seriously, while Colin, who was by far the smartest of the three of us, generally neglected his lessons, and

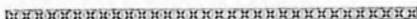


THE HAPPIEST HEART.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Aye, none shall nail so high his name,
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.



by the time that our home learning had come to an end, he came out something of a disappointment. Of myself, I will only say that I was something between my two brothers—not so clever as Colin and not so industrious as Alan.

Fred, our big working boy, joined us in our lessons, and was ahead of us in that as he was in many other things. Colin and I gave him great respect, and he had a good deal of influence over us, an influence which was not always for good. For one thing, he was a smoker, and did his best to make us such, and I am ashamed to say that, while Alan would not entertain the idea, and even Colin was above it, I, the eldest, was led astray and began to puff away at a pipe. I was just thirteen. Fancy a boy of that age with a pipe in his mouth! But when I was thirteen I didn't know how young that was, and I thought that the pipe somehow made me ever so much bigger and older. Then, as I had no money, where was I to get the tobacco, and all else that is needed for the smoking business? Fred gave me some, and he told me that it was never stealing to take from one's father. "Only be sure," he said, "to take very little at a time, so that it won't be missed," but that unmissed little has been a bother to me for a half-century. Why I should not let my father know when it was no harm to take it, was a question I did not stop to discuss; but a thing looks very suspicious if a boy doesn't want to let a reasonable father know anything about it. Since those days I have read in some book that "Whatsoever things are honorable, and whatsoever things are of good report," are the things we ought to think about. I thought of things in those days which were neither honorable nor of good report.

Well, first of all, when I began smoking, I was awfully sick, and mother was very worried over me, and was blaming something else as the

cause, and I had to act the lie by pretending I did not know what it was. I knew I could trust Colin, and I told him what the matter was, and he called me something not very complimentary, and I'm sure I deserved it; but fool that I was, I went on smoking whenever I could get the chance, and gradually getting more used to it and more hardened in conscience. The crisis came one day, when Alan suddenly appeared on the scene when I was putting away to my heart's content and feeling very grown up. As soon as I saw him I knew there would be trouble.

"You smoke," was his startled enquiry, or rather should I say, declaration, and there was a gleam in his eyes that suggested that he was not sorry at the discovery.

"I was just having a try for fun, to see how it goes," I said confusedly. I forget what his response to this was, but I do remember that what he did say boded no good for me.

"You won't tell anyone, will you?" I pleaded.

"Yes, I will," he said, very decidedly (the was always hatefully decided).

"If you won't say anything about it I'll give you my knife, and I'll promise never to smoke again. You won't tell, will you, there's a good fellow?"

But Alan wasn't a good fellow, not in the way I wanted him to be, anyhow. I think my brother would have made a good policeman, for he could not be bribed. Sure enough when I got home for tea I could see by my mother's face that there was trouble all right, and that Alan had done one good thing; he had kept his promise. At the first opportunity mother called me aside and asked me in a very serious tone and with an anxious face.

"John, is it true that you smoke?" Alan says he saw you."

Denial was as useless as it was impossible. Mother had such a horror of lies that I dreaded to tell her one more than I dreaded to tell the sad truth.

"Oh, John, how sad you have made me," was her comment.

"I'll never do it again, mother."

"Where do you get the tobacco?" was her next sad and awful enquiry. I could only answer, "In the house."

"Do you mean, John, that you steal it from your father?"

I pray God that I may never, either in this world or the next, have such another question asked me. When I read of that man to whom that awful question was asked, "How earnest thou in hither, not having a wedding garment?" I think of mother's question that day. "Steal it from your father." To that question that has left a lifelong scar on my heart, and hurt poor mother more than tongue can tell, I could make no answer. I dare not either confess or deny. Like the man in that awful parable, I was "speechless." Mother began to cry, and with the tears running down her lovely cheeks, and in a broken voice she said,

"Oh, John, John, I never thought I would have a boy that would steal."

I think there was more solid and real anguish packed into that hour than in any other hour of my life. Mother asked me if I was sorry, and she knelt down and made me kneel down, and she asked God to forgive me, and to help me to do better and be honest and true. I did not for years after know anything about the priesthood of believers, but I believe in it now. I'm not sure that I do not go farther than that and believe in the high-priesthood of good mothers. I think my mother was a priest, and that she went that day into the holy of holies and obtained mercy for me through the great atonement and the higher priesthood of the Son of God. The lips that uttered that prayer, and the hand that rested on my shoulder that day, have turned to dust these many years, but the prayer is still in process of being answered. I thank God that from that day I have been clean so far as smoking and stealing are concerned.

(To be Continued.)

The Home Circle.

Conducted by J. C. F. PITTMAN

"WHERE THE CHURCH COMES IN."

Right where the handclasp's a little stronger,
Right where the smile dwells a little longer,
That's where the church comes in,
There's where the sun is a little brighter,
Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter,
That's where the church comes in.

Over its steeple the skies seem bluer,
Friendships within it a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze
blowing,
There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing,
That's where the church comes in.

When children's lives are in the making,
Or someone's heart with grief is aching,
That's where the church comes in,
Where there's more of singing and less of
sighing,
Where there's more of giving and less of buying,
And the strong to help the weak are trying,
That's where the church comes in."

—Truman H. Woodward.

THE BLUE BOOK.

"Where would you like to go for a nice, long motor trip?" asked the children's preacher one Sunday morning.

"To Boston," pipes the child voice of one who has just been there.

"All right," agrees the preacher. "Who knows the way?"

"Get the Blue Book," suggests a bright boy.
"A very good idea. I have one in my car. John, will you step out the side door and get it? Thank you."

"John is right, boys and girls. In taking a trip it saves a great deal of time and trouble, I have found, if one uses the 'Blue Book.' Otherwise many times one will miss the right road. Then comes all the annoyance of lost time and late arrival."

"Thank you, John. Let's see. Here it is: 'St. Johnsbury to Boston.

'0.0. St. Johnsbury, Railroad-st. and Eastern-ave. Go North on Railroad-st.

0.0. Right-hand street; turn right downgrade on to Portland-st. across RR. Through 4-corners 0.7. Cross R. R. and go through covered bridge, 1.0.

5.3. Blind R.R. crossing.
6.7. Dangerous curves, proceed with caution.'

"How very helpful the Blue Book is! The way is so clearly marked. How safe it makes travelling. We are warned of the dangerous places. Every point that might give us trouble is made clear."

"I wonder how the person who wrote the book found out all about the distances and the dangers."

"I think I know," says John. "He must have taken a trip. He probably wrote down all the things he wanted to tell us."

"Undoubtedly you are right. Someone has gone over the course. He has experienced all of the dangers, and then noted them down for our warning."

"How much that is like God's Blue Book. Ordinarily it is a black book, but it is a guide book just the same. It tells us how to make the journey of life from the day we stay from home till we finally arrive at the end of our tour at the gates of his home. All the dangerous curves, all the bad roads, all the sharp turns and steep ascents have been marked out for us, and

in his Blue Book he warns us. Every character in Scripture tells something of how to make the journey. Some tell us which roads to take. Others show the peril of taking the wrong road.

"There is just one Person in all God's Blue Book who made the trip without mistakes. He was so certain that his trail for life's journey was correct for us that he said: 'Follow me.' He was so sure he knew the way that he said: 'I am the Way.' If we follow the Guide Book of God we shall never lose the road nor fall into danger.

"A man once tried to invent a device for the instrument-board of automobiles that would start a bell to ringing when the car turned off the road. God beat him. He devised a little instrument within each one of us which starts to ringing when we take a wrong turn. We call it conscience. Listen for it.

"There is a beautiful hymn that I have asked our soloist to sing, and while we listen will you join me in a silent prayer to the Great Guide that we may so carefully follow his Blue Book directions for life's journey that we need never question the way nor fear danger?"

"There is a Guide that never falters,
And when he leads, I cannot stray,
For step by step, he goes before me,
And marks my path, he knows the way.

"He knows the evils that surround me,
The turnings that would lead astray,
No foes of night can ere confound me,
For Jesus leads, he knows the way."

"He knows the way that leads to glory,
Thy every fear he will allay,
And bring thee safe at last to heaven,
Let Jesus lead, he knows the way."
—"The Expositor."

A SHOP ASSISTANT'S MISTAKE.

An assistant in a certain shop was standing outside one of the large plate-glass windows, endeavoring to rub off a black spot from the window, but in spite of the rubbing the spot remained. A passer-by, noticing his vain efforts, said to him, "Try rubbing from the inside." He did so, and easily removed the spot. All our efforts to cleanse our sin from the outside will be in vain. There is only one way to cleanse our hearts from the stain of sin, and that is from within, by going to the Lord for pardon—"The blood of Jesus Christ his Son cleanseth us from all sin."

"You are saluted by most of the men you meet, Hanks, but I never notice a woman recognises you," said a friend to a prominent M.P. "No; I haven't a woman friend in town," replied the politician. "How is that?" "I was once judge of a baby show here. The woman whose baby I gave the prize to has moved away. She was the only friend I had among the fair sex in this community; all the rest are my enemies."

"Willie," said the dotting aunt, holding her nephew close to her, "tell me whom you like best—your mother, your father, or me?"

Willie squirmed to get away. "I don't want to tell," he said. "It's too near Christmas."

Tourist: "What! Five miles to the village from the station? Why, what made them build the silly station all that way from the place?"

Porter: "I really couldn't tell you sir, unless they thought the station might be of more use down here by the railway."

The Family Altar.

— J.C.F.P. —

Monday.

Behold, thou trustest upon the staff of this bruised reed, even upon Egypt.—Isaiah 36: 6.
"Let me cast my reeds aside,
All that feeds my knowing pride,
Not to man, but God submit,
Lay my reasonings at thy feet."
Reading.—Isaiah 36: 1-10; 37: 1-7.

Tuesday.

The father to the children shall make known thy truth.—Isaiah 38: 19.
In "Grace Abounding," John Bunyan quotes this Scripture, and adds: "It was for this reason I lay so long at Sinai to see the fire, and the cloud and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children" (Ps. 78: 3-5).
Reading.—Isaiah 38.

Wednesday.

They shall mount up with wings as eagles.—Isaiah 40: 31.

"Eagles have great courage and much strength for flight; but their sight is incomparably stronger than their wings; and their gaze darts forth more swiftly and penetrates farther than their pinions. Even so our spirits, possessed by nature of a holy inclination towards God, have much more clearness of understanding to realise how well he deserves our love than force of will to love him."
Reading.—Isaiah 40.

Thursday.

Let the inhabitants of Sela (A.V. the rock) sing.—Isaiah 42: 11.

"Miss Mirehouse wrote of Canon Liddon's visits to her home in Pembrokeshire: 'His special delight was to say his offices amongst the rocks. As he stood barked in their depths, the caves would re-echo with the glorias as he shouted them out, and he would chant psalm after psalm of praise, as if nothing could sufficiently satisfy the exuberance of his thankful heart.'
Reading.—Isaiah 42: 1-16.

Friday.

I have blotted out, as a thick cloud, thy transgressions.—Isaiah 44: 22.

"Is there anyone here (said Bishop Wilkinson in one of his last sermons) who has never yet known the happiness of realising that the past is entirely done away with? Do you say, 'How can I attain this happiness?' . . . To me it came very quietly; long after I had been enabled to understand the Bible in this respect. I sat quietly in my room, at every spare moment, with my Bible, and I asked God by the Holy Spirit to show me what I have tried to show you this morning—to expound the Bible to me. And, in his great Son, as calmly and quietly as a little child sits when the mother stoops to kiss it, quietly Rest came into my soul, and I realised the power of that which I had understood from my childhood."
Reading.—Isaiah 44.

Saturday.

I am God, and there is none else.—Isaiah 46: 9.
This is proved by unanswerable evidences. Verses 10 to 13 abound with reasons why all can rejoice that our God alone is Jehovah.
Reading.—Isaiah 47.

Sunday.

Yea, these may forget, yet will not I forget thee.—Isaiah 49: 15.
"No child is scarce so foolish that will think his father cares not what he saith or doth, when he stands before him. Wouldst thou doubt see God's particular providence if thou didst see him with thee? Sure it is scarce possible. Why then dost thou question it when thou knowest that he is with thee?"—Baxter.
Reading.—Isaiah 49: 1-18.

Prayer Meeting Topic.

October 12.

ISAIAH'S WORK.

(John 12: 41.)

F. J. SIVYER, B.A.

"These things said Isaiah because he saw his glory and spake of him." Isaiah was primarily a prophet of the future. While he preached righteousness to the people of his day, condemned the political policy of the leaders, and sought to prepare the nation for coming judgment, he looked far beyond these to God's greater day, to the coming Messiah and to his glorious kingdom. He lived so much in the future that he spoke of coming persons as if they had already lived and had exercised their influence. A thorough grasp of this might have prevented some Bible scholars from reading prophecy as history and mutilating the prophet's message.

God's Sovereignty.

In his vision, Isaiah saw "the Most High," "the King, Jehovah of hosts" and "his train filled the temple." It was that conception of God which made Isaiah's faith in the future so strong and sure. "When one believeth with the marrow of his bones that at the heart of the universe God reigns Almighty, All-righteous, All-wise, and All-loving, then he has a worthy object of faith and a strong ground for prayer and a good hope of salvation. He is able to possess his soul in patience because he knows that above all the fret and turmoil of this present life God is doing his will and accomplishing his purposes; and in his own straits and dangers he has in God a refuge and a hiding place." Such was Isaiah's confidence, and in the light of it, he preached, "He that believeth shall not make haste."

The Power of Righteousness.

W. H. Sauley in "The Romance of the Hebrew Language," points out that the Hebrew term for "righteousness" denotes that which is perfectly straight. According to Euclid a straight line is the shortest which can be drawn from one point to another, and in the Jewish tongue righteousness is the most direct path toward the great white throne.

"Righteousness" was ever on the lips of Isaiah. God's coming judgment of Israel was "a destruction overflowing with righteousness" (10: 22). Righteousness shall "girdle the waist of the Messiah, and he should judge the poor with righteousness and the meek with equity" (11: 4). The Lord is represented with "the breast-plate of righteousness" going forth to make war on the wicked city (59: 17). God will uphold his people "with the right-hand of his righteousness. It is the righteous man who will 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" (32: 2). "And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence" (32: 17).

God's Good News.

Isaiah is at his best as the preacher of good tidings. "Comfort ye, comfort ye my people, saith your God"—that is the message in which his soul delights. In it we catch the strains of celestial music "which steal from heaven as gently as the first ripples of light in a cloudless dawn."

The prophet's portrayal of the gentleness of God's Ideal Servant, "who will not cry, nor lift up his voice, nor cause it to be heard in the street," is a masterpiece of inspired art.

When he comes to describe God's Suffering Servant, who "was wounded for our transgressions, bruised for our iniquities," one would almost feel that the prophet must have stood beneath the very cross of Jesus.

TOPIC FOR - OCTOBER 19.—JEREMIAH'S LIFE.—Jeremiah 1.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

P.B.P. BASKET BALL ASSOCIATION.

Throughout the winter months great interest was shown by members of the metropolitan clubs in the inter-club contest arranged by the association. The friendly rivalry helped to bring the girls together in helpful fellowship and recreation. The final game was played on the ground at the Teachers' Training College, and in winning this contest the Malvern P.B.P. created the enviable record of going through the season undefeated. Reading from left to right the members of team are as follows: Misses M. Hayden, T. Stanford, J. Holloway, E. Tootell, M. S. Mitchell, A. Hunt, and M. Mitchell.

WORLD SUNDAY SCHOOL CONVENTION.

Fuller particulars concerning the next World's Sunday School Convention are to hand. The convention will be held at Los Angeles, America. There will be a conference of National and International Religious Association officials on July 9 and 10, but the convention proper opens on Wednesday, July 11, and the daily sessions will continue to July 18 inclusive.

A pageant entitled "The Stars in Their Courses," is being planned for Saturday, July 14. This pageant will represent the growth and progress of religious education throughout the world. Over 3,000 will participate in the pageant, which will probably be held in the Municipal Coliseum, which seats 70,000 people.

The general sessions of the convention will be held in the Shrine Temple, a magnificently equipped auditorium with a seating capacity of 6,500.

The afternoon sessions will be of a conference under the general theme of "Education for Christian World Fellowship," the sub-topics being (1) Building a Curriculum for Christian World Fellowship; (2) Training in Leadership; (3) Methods Employed; (4) Problems Involved; (5) Fine Arts and Pageantry; (6) Youth and Christian World Fellowship.

The registration fee for each delegate is £1, and proper registration forms should be available shortly.

BUILDING A MAN.

The following story is very much to the point and worth repeating. It is the story of an artist who was sitting in his studio, his eyes fixed in steadfast gaze upon a vision which had arisen before him. It was a form of rare beauty—a form more beautiful than his eyes had ever

beheld before—a conception so wonderful in its loveliness as to transport his whole being. His frame thrilled with ecstasy as he continued to gaze upon it, and there came to him an overwhelming desire to grasp that form and make it live forever. He seized a lump of clay, and while his fingers were yet trembling with the frenzy of his inspiration, he began to mould. He pressed in here and pressed out there. Day after day, with infinite patience, he continued his work. When the clay hardened he moistened it, and moulded it again. And by-and-bye the clay took shape until there came from his hand a form so beautiful that the world heard of it, and came and looked upon the artist and upon the work of his hands, and said to him, "Well done."

After a day of weary toil a teacher sat alone in the twilight, her eyes fixed in steadfast gaze upon a vision that had risen before her. It was the most beautiful, the most charming form that she had ever seen. As she saw more clearly she recognised the face of "him who is the fairest among ten thousand and altogether lovely." Her heart was touched, she threw herself at her Master's feet, dedicating to him her all. And when she rose to her feet there came into her heart an irresistible desire to mould some life until it became like unto his.

So she took into her hands a lump of living clay—a little child—and with the beauty of the vision still filling her soul, she began to work upon the clay. Day after day she taught and trained the little mind and the little heart. When the child began to grow hard, her love and sympathy softened him, and she worked on. And by-and-bye there grew up from her hands a strong, symmetrical manly man. The world heard not what she had done, and came not to her door; but the fame of her workmanship reached the court of heaven, and one day the Lord came down and looked upon her, and the work of her hands, and said to her, "Well done."

The vision of the teacher should help and encourage every one who is engaged in the work of shaping and moulding the lives of young people. The man who builds the temple is greater than the temple which he builds; and the work of the teacher is important because it has to do with the training of a life, the building of a man.

THE RULING FACTOR.

Nine of the next ten things you do will be because of habit. Man is a creature of habit.

You attend Bible School, for example, for the first time. You like it. You make a definite effort to get yourself there the second time, and the third, and the fourth. And soon, behold! you have formed a habit.

But, listen: Inviting others is just like that. Make it a special point to invite one person this week. Then get into the habit of inviting at least one person every day, to come to Bible School next Sunday. Soon it will become as much a matter of habit as tying your left shoe first.

One man we met the other day has a record of bringing five hundred men into his Bible Class. He isn't a salesman. He's a plasterer, and he doesn't meet a great many men. But every man he meets gets an invitation.

"When I meet a man," he says, "the first thing I think of is: 'Here is another prospect for my class.' I invite him once, twice, a dozen times, and he comes. It's a habit with me."

—"Lockout."



Malvern (Vic.) P.B.P. Basket Ball Team.

Foreign Missions.

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

THANK YOU!

The Federal Secretary thanks most heartily Bro. Allan, the Victorian F.M. Secretary, for his splendid services as editor of the F.M. page for the last three months. It was a great relief to the Federal Secretary to know that the work was in such good and capable hands as the much loved and esteemed Bro. J. E. Allan.

LIBERAL GIFTS.

The Foreign Mission Board gratefully acknowledge the receipt of £30 from Mr. and Mrs. T. E. Rofe, being half-year's interest on £1,000 of Natalite shares, also £65 for Federal Secretary's office expenses. In addition to these amounts Bro. Rofe has very generously offered to pay the whole of the Federal Secretary's expenses from Adelaide to the New Hebrides and back amounting to about £80. We are sure the New Hebrides Christians will be glad to know that the visit of the secretary will be no burden on the Federal F.M. Treasurer.

MISSIONARY EXHIBITION.

The Victorian F.M. Committee has arranged an exhibition of goods for the Indian field, to be held on Wednesday, Oct. 12, at 3 and 8 p.m. in the Swanston-st. Lecture Hall. The exhibition will be opened at 3 o'clock by Bro. A. G. Saunders, B.A., President of the Committee. Sister F. Cameron, our missionary from Shrigonda, India, will be present and speak at both sessions. No charge for admission. Afternoon tea will be available at a small charge. Members are cordially invited to view the splendid assortment of articles.

VICTORIAN ANNUAL OFFERING.

Complete Returns.

Previously acknowledged, £1,814/7/23. Chelsea, £2/9/-, dup. env., £1/11/31, total, £3/0/33; Coburg, £11/7/9; Collingwood (add.), £1/15/1; Dandenong (add.), 5/-; Hartwell, £2/16/-, dup. env., £4/8/7, total, £7/4/7; Mildura (add.), £1; Malvern-Gaulfield, £26/9/8; North Carlton, £25/1/-; Nth. Richmond, £13; Parkdale, £5/12/-; Grand Total, £1,910/2/7.

R. Lyall, Treasurer.
J. E. Allan, Secretary.

THE MESSAGE OF JESUS AND HINDU BHAKTI.

Speaking in Bombay "as a Hindu who holds in great reverence the teachings and the personality of Jesus Christ," and who believes that "the religious regeneration of the people of India can come only through the purification of the religions of the country," Mr. Natarajan, the greatly respected editor of the weekly "Indian Social Reformer" and of "The Indian Daily Mail," used the following striking words: "There is not a single line or word in the teachings of Christ which does not appeal to the deepest spiritual instincts of the Indian people. If, therefore, the Christian missionary, living amidst the people and sharing their joys and sorrows, merely sets himself to convey the message of Christ which is that of God's infinite love for his creatures, there can be no doubt that in the course of a short time he will transform the life of the community amidst which he lives."

In a paragraph bearing the heading "Christ's Special Message," Mr. Natarajan drew the following instructive contrast between the message of Hindu Bhakti and the message of Jesus. "Let me digress a little to say what I personally feel to be the distinctive contribution of Christ's teachings to religion. In the Hindu Bhakti school, we are taught that man's love and devo-

tion to God will call forth God's love and grace. Christ, on the other hand, teaches that God's love is unconditioned by any conscious effort on the part of man to secure it. God cares more for the lost sheep than for those which are safe in the fold. He rejoices over the return of the prodigal son. He tells the woman taken in adultery to go and sin no more. Whatever you may do to forfeit God's love, he will not let you escape it."

PENTECOST, 1930.

Proposed N.S.W. Celebrations.

The visit of Bro. Jesse M. Bader to New South Wales did good in more ways than one. Acting on his suggestion the churches in the mother State will conduct a Scripture Re-reading Campaign in January and February next. Already orders are coming into the Home Missionary Office for copies of the Gospels of Matthew and John, the books to be read during the two months mentioned. It is believed that this campaign will be of great help to our work. Some outside our own ranks are likely to take up the matter.

Then Bro. Bader suggested a fitting celebration of the nineteen hundredth anniversary of Pentecost and the founding of the church. The Home Missionary Committee endorsed the idea, and a sub-committee was appointed to draw up a list of aims for the period between now and the date of the anniversary—June 9, 1930. The sub-committee's report with slight amendments has been adopted, and a committee has been charged with the work of carrying through the programme. The aims are as follows:—

1. To bring the church membership in the State up to not less than 5,000.
2. To bring the Bible School enrolment up to not less than 5,000 scholars and 1,000 teachers and officers.
3. To establish not less than six new churches in country centres or promising suburbs, or both.
4. To have at least one evangelistic mission in every church.
5. To establish a brotherhood centre (offices and hall) in the city of Sydney.
6. To secure a fund of £2,000 to purchase land in rising places while it is cheap.
7. To secure not less than twelve young men to enter the College of the Bible, Glen Iris, to train for the work.
8. To secure an average attendance at the Lord's Supper of not less than 75 per cent. of the resident membership.
9. To secure increased attendance of the church members at the Sunday evening gospel services.
10. To advocate systematic proportionate giving to the work on the part of every member.
11. To provide more and better church buildings.
12. To draw up and carry through an adequate programme in each local church.
13. To hold a united communion service in Sydney in June, 1930.

It is proposed to inaugurate the campaign with a series of sectional banquets at which the programme will be presented and expounded, and to hold a final rally in the city at the end of the series of banquets. Doubtless when the committee meets, and adds to its number, arrangements will be made for the presentation of the programme to all the country churches. To aid in the winning of souls, it has been suggested that an evangelistic team be put to work in the State, and already one brother has expressed his willingness to guarantee a special making account up to £1,200 for the purpose of making certain the work of such a team. It is hoped that one or more will join with him so that we will have a fund of £2,400 guaranteed.

It is expected, of course, that the expenses of the mission team will be provided in thankofferings at the time of the missions, and in other ways, and that the brethren who are guaranteeing the fund will not have to pay any of the amounts beyond what they may be led with others to contribute. Due emphasis throughout the campaign will be laid upon the importance of keeping the converts, as well as making new ones.

This Pentecost celebration promises to be the largest thing ever undertaken by our New South Wales churches, and under the blessing of God, should mean the advancement of New Testament Christianity in that State, the winning of many to Christ, and the progress of the kingdom of God. We ask for the prayers of all, and would say to our fellow disciples in the other States: "Join us in this effort to do big things, and to call public attention to the church of the Christ by celebrating its 1900th anniversary.—Thos. Hagger.

COMING EVENTS.

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

OCTOBER 9, 16 and 20.—North Fitzroy Church of Christ. Fifty-fourth Bible School Anniversary, Sundays, Oct. 9 and 16. Thursday, Oct. 20. Children's Concert. Past members of school and church welcomed. "There's room for all. In our big school hall."

OCTOBER 14 and 15.—Glenferrie Ladies' Church Aid Society will hold its annual sale of work in the lecture hall, Glenferrie. Goods will be sold at reasonable prices. Plan to be present.

OCTOBER 15.—Preston Church of Christ Ladies' Guild will hold a Sale of Work in the School Hall (rear of chapel), on Saturday, Oct. 15, afternoon, 3 p.m., evening 7 p.m. All welcome.

OCTOBER 16 to NOVEMBER 2.—Essendon, Buckley-st., 17 days' Revival Meetings conducted by Harold B. Robbins. Frank Whittington, soloist. Don't miss one meeting. Come and help us.

OCTOBER 16 and 19.—Lygon-st., Carlton, Anniversary and Distribution of Prizes, Sunday, Oct. 16. Special singing by scholars. Mr. Book (formerly "Billy Bunny") is to be the speaker. Wednesday, 19th, the scholars will present in story form the "Legend of the Willow Pattern China." Do not miss this unique demonstration. Well worth coming to see and hear this great Foreign Mission pageant—China as it was, and is. You are cordially invited to all meetings.

OCTOBER 23, 26.—Bayswater Church and Sunday School Anniversary. On Sunday, Oct. 23, Bro. L. C. McCallum, M.A., will speak morning and afternoon, and Bro. W. H. Clay will be the evening speaker. On Wednesday, Oct. 26, a social evening will be held with Bro. W. H. Clay as speaker. All are invited.

NOVEMBER 6.—On Lord's day, Nov. 6, the church at Bulwyn will (D.V.) commence a mission to be conducted by Ira A. Paternoster, of Enmore. Singing to be led by Wilfred Dimond. Brethren are asked to pray for this effort.

NOVEMBER 14.—In the City Hall, Greville-st., Prahran, the Victorian Bible School and Young People's Dept. will hold its Annual Prize-giving Demonstration. An attractive programme of action songs, dialogues, dramatizations and tableaux has been arranged. Admission: Adults 1/-, children 6d. Take train to Prahran station or tram along Chapel-st., High-st., or Malvern-rd.

Here and There.

We hear of two confessions at Loftus Park, N.S.W., on Sept. 18.

Our usual budget of news from New South Wales had not arrived when we went to press.

"Student" asks regarding Dan. 12: 1, Matt. 24: 21 and Rev. 16: 18, "Do they refer to the one event, or several?" We should say, to several events.

Bro. Ethelbert Davis was in Melbourne over the week-end. He was on his way to Adelaide to confer with the Federal Committee on the proposed work at Canberra.

The splendid rains which have fallen during the past week have been of inestimable blessing to Australia. Let the people of God return thanks for the goodness of our Heavenly Father.

The seven weeks' mission conducted by Bren. Hinrichsen and Brooker at Wangaratta, Vic., closed with 70 confessions and a thankoffering of £260. 27 were welcomed into fellowship last Lord's day.

The New South Wales churches are planning to join in a Scripture Reading Campaign next January and February. Already the churches are ordering large quantities of the Gospels of Matthew and John.

Bro. Frank T. Carter, preacher of the Skelton Memorial Christian Church, Vancouver, B. C., writes to say that he expects to return to Victoria in a few weeks. He would be glad to assist some church requiring the services of a preacher. Bro. Carter left for America in 1913, and has spent nearly all the intervening years in U.S.A.

A brother asks whether all the references to "little children" in the first epistle of John are to "little children by natural birth or little children by spiritual birth." In all the texts except one the "undoubted reference seems to be to Christians, or children of spiritual birth. It is possible (but by no means certain) that chapter 2, verse 13, refers to children in age.

The Victorian H.M. Secretary has arranged for several volunteer missions to be held in the next few weeks, and expresses thanks to the churches for making preachers available. Bro. S. Stevens goes to Shepparton, Bro. J. E. Shipway to Yarrawonga, Bro. H. J. Patterson to Dandenong, Bro. C. C. Dawson to Mildura, and Bro. D. Stewart to Pyramid Hill. Others are pending.

At Ascot Vale, Vic., from Sept. 26 to 29 meetings were held for the deepening of spiritual life. Addresses were given by Bren. Gebbie, Shipway, Clay and Griffin which proved helpful to all. After Bro. Patterson's address last Sunday night three were baptised. All are pleased to see Sister White in her place at the organ again. The women's mission band and the girls' mission circle packed a nice box of goods for the mission field. Good work is being done in all departments.

Gilgandra is our far western church in New South Wales. It was started by earnest farming brethren from the church at Pokemmet, Victoria. They have labored well, and have had the assistance of several students from the College during vacation periods. Nearly eighteen months ago the Home Missionary Committee sent Bro. and Sister Cyril Byrnes to help the church, and now a chapel has been erected by voluntary labor. Some fine people have been won to the cause through the efforts made here, and the future should see much more done. The chapel was opened on Lord's day, Sept. 25, when Bro. Hagger was with the church. It is hoped that this is but the first of many churches to be established in this western country.

Bro. H. J. Patterson, M.A., preacher of Ascot Vale church, will commence a ten days' mission at Dandenong, Vic., next Sunday evening, Oct. 9. The church at Dandenong has just carried out extensive renovations to the building, which will be re-opened next Lord's day, with anniversary and mission to follow. Friends residing in near districts will receive a warm welcome at the mission.

Bundamba church, Q., has lost two of its oldest and most respected members within five months—Mr. and Mrs. Matthew Mackie. They had been associated with the church as foundation members of 38 years, and had been members of the Church of Christ in Scotland, New Zealand and Queensland for 67 years. On Sept. 25 a memorial service was held for Sister Mary Mackie. Mr. Geo. Green was the preacher. The solo was sung by Mrs. H. Green.

Progress reports of the College of the Bible annual offering are far from complete, but indicate that in all the churches a decided advance has been made; suggesting that the brethren realise the urgency of the situation and the desirability of putting the College out of debt at twenty-one. In all churches the offering is being kept open for next Sunday, and it is hoped that a very large amount for the College will be the result.

At Horsham, Vic., the fortieth anniversary of the church was celebrated on Sept. 25, with a large attendance at both meetings. Bro. Benn, from Kaniva, was the preacher. The choir rendered several anthems. On the following Monday night Bro. Payne presided, and a musical programme was interspersed with interesting and appreciated addresses by Bren. J. A. Millar, A. Benn and J. Butler concerning the early life of the work in this district.

"The Expositor" clips the following from the "Christian Evangelist":—"The Christian Church at Long Beach, California, has done a unique thing. At a recent meeting of the official board it was voted to compel the minister, George Taubman, to play golf two afternoons each week. A committee was appointed to see that the rule is enforced. This church is a very rare church. It does not work its pastor to death, and when by overwork he is broken, turn him out like an old horse to die of starvation. The board should be commended for its thoughtfulness."

There is constant need for watchful activity on the part of Christians and all interested in the welfare of the country. In Victoria at present the Railways Commissioners are urging that a liquor license be obtained for The Chalet, Buffalo. The proposal was turned down some time ago, and should be vigorously resisted now. The Government wishes to legalise the totalisator. This encouragement to the vice of gambling should also be opposed. We are glad to note that official opposition is being expressed to some forms of betting, but there is much room for improvement, and no new forms of gambling should be introduced.

Fine Bible School anniversary services were held at Shepparton, Vic., on Sept. 25 and 26, presided over by Bren. Bolduan, Johnston and Clydesdale, while Bro. Larsen conducted singing, and gave the address on each occasion. A full musical and elocutionary programme was presented before good attendances; an orchestra of church members assisted; scholars' prizes were distributed, and the scholars' tea on Monday was much enjoyed. On Oct. 2, Bro. Funston spoke in the morning, Bro. Larsen taking Cosgrove (afternoon) and Shepparton (evening) services. At the latter he presented a splendid case on "The Origin of Man—Ape or Creation?"

Sunday, Oct. 16, has been appointed by the World's Student Christian Federation as a day of prayer for students, and will be observed as such by the members of the Australian Student Christian Movement. The Executive of this movement desires the co-operation of the churches in this matter, and asks that all the members of the various congregations should be invited to join with the students in prayer for the work of the Student Christian Movement in Australia and throughout the world.

The B.S. anniversary at Semaphore, S.A., concluded with a successful public meeting on Sept. 26, when Bro. Hugh Gray, of North Adelaide, gave a fine address to scholars and friends. The secretary's report showed the enrolment to be 170 scholars, with an average attendance of 124, and 11 scholars had confessed Christ during the year. On Sept. 27 a farewell social, presided over by Bro. J. C. Stanley, was tendered to Bro. and Sister Rootes, who will shortly be taking up work with the church at St. Morris. On behalf of the church and auxiliaries, valuable gifts were handed to the guests of the evening. On Conference Sunday Bro. J. Warren delivered an appreciated address at the gospel service.

ADDRESSES.

B. J. Combridge (preacher Surrey Hills church, Vic.)—3 Lille-st., Surrey Hills.
T. A. Fitzgerald (preacher Fairfield church, Vic.)—219 Arthur-st., Fairfield.
L. W. Holmes (secretary Gardiner church, Vic.)—12 King-st., East Malvern.
C. L. Lang (preacher Ararat church, Vic.)—Barkly-st., Ararat.
A. F. Leigh (secretary Drumcondra church)—19 Luman-ave., Drumcondra, Geelong.

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.

BIRTH.

HOLMES (nee Gladys Clark).—On September 15, 1927, at Sister Fox's private hospital, Dromana, to Mr. and Mrs. Victor Holmes—a daughter (Betty Miriam). Both doing well.

IN MEMORIAM.

AUSTIN.—In loving memory of our beloved son and brother, Private C. O. Austin, 3rd Australian Pioneer Battalion, killed in action in France on Sept. 30, 1918. Safe in our Lord's keeping.

—Inserted by his mother, brothers and sisters.
CAMPBELL (nee McGregor).—In loving memory of Allison, who passed to higher service on Oct. 8, 1926; loved sister, and sister-in-law of C. and V. McGregor.

"Peace, perfect peace."

—"Alevevan," Webster-st., Oakleigh, Vic.

ORGAN.—In loving memory of our dear son, Lieut. Studley Organ, killed in action in France Oct. 9, 1917; also our dear daughter, Ethel, passed away at Cheltenham, July 15, 1919.

God hath you in his keeping.

We have you in our thoughts.

—Inserted by loving parents, brothers, and sisters.

WANTED.

"Joyful Praise" song-books wanted by Bambrard, church. Any who have copies for sale are asked to communicate with C. Burden, 19 Goe-st., Caulfield. U 8278.

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, Victoria.

THE BELIEVER'S STANDING IN CHRIST.

(Continued from page 636.)

by the Holy Spirit whom "God hath sent forth . . . into your hearts crying 'Abba,' Father" (v. 6). Before our redemption God was Jehovah to us, but now the Holy Spirit within gives us the realisation of God's Fatherhood, and now we know him as "our Father."

6. Believers are "Joint Heirs with Christ."

"The Spirit himself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ" (Rom. 8: 17). Although Christ is the Son of God in a way that man can never be; that is, by reason of his nature being identical with the nature of God ("I and the Father are one"), believers are nevertheless brought into the place of sons to God by means of the rebirth (John 1: 12; 3: 5). The force of this is, that the idea of sonship existing in both, the believer is to share with Christ his eternal inheritance. And what is Christ's eternal inheritance? That which he possessed before "He became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

Away in the bosom of the Father before the world began, the eternally existing Christ was "rich in possessions, rich in love and rich in glory." There is no human figure of speech capable of conveying to our finite minds the extent of the riches of the Son of God. Col. 1: 16 tells us that he was the Creator, and that all things were made for him. The earth is his (Ps. 24: 1). That which moves upon the earth is his (Ps. 50: 10-13). That which is in the earth is his (Hag. 2: 8). The sea is his (Ps. 95: 5). The heavens are his (Ps. 19: 1). And they who dwell in the heavens, the angelic hosts of whom there are "ten thousand times ten thousand, and thousands of thousands." All these are his eternal possessions!

He was rich in love beyond human thought. "Thou lovedst me before the foundation of the world." Such a love cannot be comprehended by human beings, save that the words, "The only begotten which is in the bosom of the Father" (John 1: 18), vaguely hints at the relationship existing between the Father and the Son which love made possible.

He was rich in glory. The "I AM," the eternally existing Christ, shared the eternal glory of the Father. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). Heb. 1: 3 says he was the "effulgence of the Father's glory." On the Mount of Transfiguration three of the disciples were privileged to peep beyond the veil of his perfect humanity to view his heavenly glory. Stephen's eyes, closing to the visions of this world, were opened to the "glory of God" in which Christ was seen standing in the midst. Paul wrote, "The Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3: 21); the "body of his glory" taking him back to the scene on the Damascus road when Jesus appeared to him, clothed in the body of his resurrection glory.

"Joint heirs" are we "with Christ." In the millennial kingdom, when Christ shall have restored all nature to its Edenic glory, and all believers shall reign with him, then we shall share his inheritance of a redeemed creation. When every believer has appeared before the judgment seat of Christ, and every remaining vestige of sin has been removed, and we are made fit for the enjoyment of God, then we shall enter into the inheritance of the Father's love and the Father's glory which are for the Son.

Has not the remembrance of our sins, since washed away by the precious blood of Christ, now assumed very small proportions in our own eyes? Has not the wonder of what we are in Christ taken the pre-eminence in our thoughts, over what we have been? Now let us rejoice that we are no longer "dead in trespasses and

sins," but that "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the sonship by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1: 4-6).

THE COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during August:—

Churches.—Victoria: Bendigo, Duplex Env., 19/7; Swanston-st., Advance A/O, £50; Dawson-st., Ballarat, £5. South Australia: Prospect, D/E, £1.

Individual Gifts.—Victoria: Miss M. Morris, 4/-; J. Tolly, £2; "E.N.W.," £2; F. A. Kemp, £10/10/-; C. H. Pederson, 10/-; G. Bussell, 15/-; J. Cornish, £1; Mrs. M. Baxter, £1; Miss E. Crowe, 6/-; F. Saltmarsh, £2/2/6; Anonymous, Lygon-st., 10/-; W. R. Crichton, £1/1/-; Miss H. Elmer, £1. New South Wales: Mrs. W. Meredith, 6/-; Mr. and Mrs. S. W. Billingham, £3; Mrs. N. Branch, £1; L. Rossell, £5; C. R. Furlonger, £2/2/-; H. M. Webber, £1/2/-; A. Arnold, 5/-; Mrs. A. Arnold, 5/-; Miss M. Arnold, 5/-; W. H. Snowden, 10/-; C. A. Wadser, 4/-; E. Christopher-son, 10/6. South Australia: S. H. Goldsworthy, £2; Miss E. M. Wilkinson, 10/-; Miss O. M. Cross, 10/-; D. Patterson, £1; J. W. Cosh, £1/1/6. Queens-land: J. Boettcher, £1; Mrs. J. Boettcher, £1; Miss R. Bailey, £1/1/-. Western Australia: H. G. F. Simmonds, 5/-; J. Maloney, £1; A. Lucraft, £1; F. G. Richards, £1/1/3.

Special Contributions.—Scholarships: Mr. and Mrs. T. E. Rofe Settlement Trust, £30. Radiator Fund.—Victoria: East Kew K.S.P. and P.B.P., 5/-; Middle Park P.B.P., 10/-; Ascot Vale P.B.P., 10/-; Northcote P.B.P., 10/-; Ringwood P.B.P., 5/-; Surrey Hills P.B.P., 10/6; Box Hill K.S.P., 5/-; Dandenong Y.P.S.C.E., 10/-; Warracknabeal Y.P.S.C.E., 7/6; Stawell P.B.P., 10/-; Ivanhoe K.S.P., 3/6; Prahran Y.M. Class, 5/-; Colburg P.B.P., 10/-; North Carlton Int. C.E. Society, 5/-. South Australia: Naracoorte Y.P.S.C.E., 10/-; Croydon Y.P.S.C.E., £1; Milang Y.P.S.C.E., 10/9; Hindmarsh Int. C.E. Society, 5/-; Grote-st. Y.P.S.C.E., 15/-. New South Wales: Rockdale J.C.E., 2/-. Western Australia: Fremantle C.E. Society, 10/6; Subiaco Girls' Club, £1. Comforts Fund.—Taree, N.S.W., Missionary Aid Class, £1/1/-; E. Stevenson, Jun., Vic., 10/-; Launceston, Tas., Women's Aid, £1/3/6; Subiaco, W.A., Ladies' Aid, £1/5/-.

W. C. Craigie, Hon. Treas.
Fred. T. Saunders, Org. Secy.

BETTER DAYS.

"Always some bright sunshine
If you try to see it dear,
Some thing sweeter than the shadows,
Something happier than the tear."

NEW SOUTH WALES HOME MISSIONS.

Thos. Hagger.

The New South Wales Home Missionary Fund is assisting the work at Bankstown, Blackheath, Delungra, Dumbleton, Erskineville, Edgeroi, Granville, Gilgandra, Inverell, Loftus Park, Mosman, Moree, North Sydney, Rockdale, Seven Hills, Wagga, and Rand.

Arrangements are being made to open up the work in Grafton, and to assist the work on the Richmond and Tweed Rivers. Besides this, consideration is being given to other needy fields already occupied, and to other promising centres in which to make a start.

For years the work at Broken Hill has been aided by South Australia, but from Oct. 1, when Bro. E. G. Warren goes there, New South Wales will be hearing part of the expense.

Led by the H.M. Committee the churches will conduct a special Bible reading campaign in January and February next, and a big programme has been drawn up leading to the celebration of the nineteenth hundredth anniversary of Pentecost in 1930.

We are going forward without a doubt, but need the active co-operation in prayer and gifts of every New South Wales member. Gifts will be gladly received by Thos. Hagger, 242 Pitt-st., Sydney.

TO LET.

Comfortable home, suit one or two, private family, close tram, train, handy beach.—4 Cyril-st., S. St. Kilda.

Widow, alone, let well-furnished bedroom, or bedroom and sittingroom, to refined lady or couple; all conveniences, exception of linen; good position, near tram and train; quiet home. Appointment by letter.—H.W., 59 McPherson-st., Moonee Ponds.

Australian Baptist Foreign Mission
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Our new and commodious Book Room is now open for inspection.

Bibles for all ages to suit all sights.

Gift Books for children. New supplies just opened. Some charming and attractive books.

New Supplies of Popular Books—

"The Christ of the Indian Road" (Jones) 3/6

"What Christ means to Me" (Grenfell) 2/6

"Christian Fellowship in Thought and Prayer" (Basil Matthews) 2/-

Sunday School Rewards—New and clean stock of the latest productions of the best publishers. We select for country buyers.

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OBITUARY.

ARCHIBALD.—Mrs. Eliza Mary Archibald passed to rest at North Adelaide on Sept. 5, 1927. She had reached the ripe age of 80 years, but until a little before her death was remarkably bright and active. She had lived most of her life at Moonta, but after the death of her husband, moved to North Adelaide, where she united with the church and was, with her daughters, a most faithful member. Her Christian testimony was very bright and she loved the church of God. She died as she had lived, full of faith and gratitude to God. Her sanctified motherhood knit the hearts of her family of nine very tenderly to her. She is numbered with the blessed that sleep in Jesus till the glad day of Christ.—Hugh Gray, Nth. Adelaide, S.A.

BARTLETT.—In the calling home of Bro. E. S. Bartlett on Aug. 23, after a long and trying illness, the church at Strathalbyn, S.A., has lost a valued and loved member and officer. Our brother, who was in his 58th year, had, with his family, been a regular attendant at the house of God for a number of years prior to his immersion into Christ by Bro. A. Marshman on March 16, 1919. He showed himself to be a zealous follower of the Master, taking a keen interest in the work, and filled for the past two years the office of deacon. He leaves a wife and family of three sons and four daughters.

KNIFE.—Mrs. Willa Morrow Knife was called home on Sept. 16 at the early age of 24 years. Mrs. Knife, who was a daughter of Bro. Owens, well-known to our Melbourne churches, was baptised at Lygon-st., and there, and at Swanston-st., had happy fellowship. For a week prior to her death she suffered much, but her faith in Christ was strong, and her passing "a falling asleep in Jesus." Her tired body was laid to rest in the Field of Mars cemetery, there to await a resurrection to glory. We commend the mourners to our loving heavenly Father, and to His Spirit, the Comforter.—S. J. Southgate, Sydney, N.S.W.

MACKIE.—Sister M. MacKie, one of the oldest members of the Bundamba church, Q., received the home call early on the morning of Sept. 13, after a short and painful illness borne with great Christian fortitude. Our sister was beloved and respected by all, and was never happier than when engaged in the Master's work. She gave herself to the Lord when she was about 20, being one of the pioneers in the cause with her beloved husband, who predeceased her on April 17 of this year. She will be greatly missed. She was just turned 87 years when the call came. Our sympathy goes out to the nephew and niece who are left to mourn their loss.—G. Green.

BEREAVEMENT NOTICES.

Mr. and Mrs. J. T. Mahony and family, of 3 Marlborough-st., Mont Albert, have been deeply touched by the sympathy extended to them in their sad and sudden bereavement, and wish to thank all kind friends and relations for floral tributes, telegrams, cards and letters, and to the brotherhood of the Churches of Christ and other communions throughout Australia for their commutations throughout Australia for their prayers. Especially do we thank Bro. J. E. Thomas, Mrs. and Miss Chandler, Mrs. Smith and Sister Pyman for their unremitting attention in our absence to our late daughter. Owing to the large number of messages sent us, we are unable to answer all personally, and we ask all to accept this as a personal acknowledgment of our deep appreciation.

Mrs. Dalziel and family wish to thank Dr. Brandt, and members of the church and choir of Swanston-st. Church of Christ, for their very kind sympathy during our sad bereavement, especially thanking Mr. E. Shipway, of Carnegie, for his many kind actions.
—31 Nicholson-st., Carlton.

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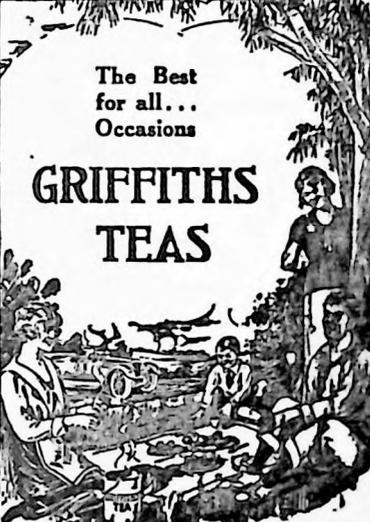
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News of the Churches.

Queensland.

New Veteran.—At the gospel meeting on Sept. 18, the building was crowded, when Bro. E. Trudgian discoursed on "Over Yonder." The church extends deepest sympathy to Bro. Anderson on the passing of his aged and respected father, at the age of 80 years.

Albion.—A brother and a sister have been added to the church by letter. On Sept. 20 the church held a lantern lecture and a gift evening, the gifts being for missionary purposes. Recent improvements to the chapel are a concrete path and the varnishing of seats and platform. The Christian Endeavor was visited on Sept. 26 by the Brisbane C.E.

Maryborough.—On Sept. 25 Bro. A. Price spoke at night on "Setting an Example." Bro. V. R. Adcock exhorted in the morning. On Sept. 28 the quarterly business meeting was well attended, and reports were considered very satisfactory. The treasurer stated that only £187 was owing on the chapel, almost £700 having been paid off. The chapel had been repaired and painted. The debt on the manse, for which 22/6 weekly was received, and which was worth £550, was now £370. Since last meeting £90 had been paid for a magnificent organ, and a bath-heater had been installed for the baptistery. The expenditure, including the painting, had been accomplished without incurring additional debt, since March last, through Bren. Adcock and Price giving their services as preachers.

Western Australia.

Bassendean.—On Monday, Sept. 19, the Y.P.C.E. enjoyed a return visit from Bayswater Baptist Endeavor. On Wednesday evening the prayer service was splendidly attended. On Sunday Bro. Berry addressed the church. Two young ladies were received into fellowship. In the evening Bro. Peacock delivered the gospel message.

Maylands.—The Sunday School anniversary was celebrated on Sunday, Sept. 25. Bro. Schwab spoke at the special afternoon service on "Little Things," and his display of little objects was interesting. Prizes were distributed to the primary children. Singing by the children's choir was greatly appreciated. To a crowded chapel at the evening service Bro. Wakefield preached a powerful address on "Getting the Most out of Life."

Kalgoorlie.—Large numbers are attending the meetings. All auxiliaries have splendid meetings. The Y.P.S. are commencing another year of work, and are bent on winning the C.E. shield, as it then will become their own. There were fine attendances at all services on Sunday, Sept. 25, Bro. Hunt speaking at both services. At the gospel service the Loyal Orange institution paid an official visit. 223 met around the Lord's table. Bible School attendances reached 232. Sunday was the third anniversary of Bro. Hunt's service with the church. Three years ago, when Bro. Hunt arrived, the church had a membership of about 70; now it has reached about 380.

Tasmania.

Launceston.—The Y.P.S.C.E. have chosen 17 a side for the second stage of the competition, with Sister Miss Jessie Snooks leader of the "red" and Miss Leah Dennis of the "gold." On Sept. 23 verbal reports of the half-yearly business meeting revealed six months' splendid service. Bro. F. Butler was in the chair, Elders' report, Bro. P. Dull; secretary, Bro. J. P. Foot; evangelist, Bro. N. G. Noble; treasurer, Bro. C. Nicholls. The sisters' auxiliary, Bible School, Y.P.S.C.E. and J.S.C.E. societies, choir, Badminton, band of hope, isolated members' secretary, and Young Worshippers League reports revealed fine

work by splendid groups of young people. Sister Weymouth is very ill again. Bro. Will Waterman exhorted on Oct. 2. Two received the right hand of fellowship, and the College of the Bible assessment was almost reached.

Hobart.—Large gatherings assembled at Bible School anniversary services on Sept. 25. The afternoon subject was "Clocks and Watches" (illustrated). Prizes were awarded to kindergarten scholars and cards to Cradle Roll, and certificates of Federal Examination were distributed. West Hobart school was in attendance. Evening subject, "As Iron Sharpeneth Iron." The scholars sang very creditably under leadership of Bro. Green. The new platform, erected at a cost of £16, was appreciated by the scholars. On Wednesday, Sept. 28, the scholars' tea and public demonstration were held. A good programme was presented, and prizes were distributed. The superintendent's shield was presented to Miss Riley's senior girls for general efficiency, 89 per cent, second year in succession. Anniversary celebrations were saddened by a fatal accident to one of the scholars, Marjorie Crowe, who on returning home on Sunday afternoon after school was run over by a motor-car. She died in hospital on Tuesday, and was laid to rest at Cornelian Bay cemetery, Bro. Johnston officiating at the graveside. The heartfelt sympathy of the church goes out to the bereaved parents.

South Australia.

Avon.—On Lord's day, Sept. 25, the Lord's table was set up for the first time in this place. Bro. Mason presiding over the gathering. A good number came to remember their Lord. Services will be held fortnightly until circumstances allow of a weekly gathering.

York.—The tennis club has commenced activities for the season; the members had an enjoyable social evening recently. Lord's day, Oct. 2, addresses were given by Bro. A. W. Garland, of Wallaroo, and Bro. C. P. Hughes, of Pt. Pirie. Their messages were greatly appreciated.

Adelaide (Grote-st.).—Bro. Anderson, missionary from China, addressed the church on the morning of Oct. 2. There was a large attendance in the evening, when Dr. Brandt, of Melbourne, gave a stirring message on "The Face of Jesus." One man, and a boy from the Bible School, made the good confession.

Unley.—Bro. H. R. Taylor has commenced his ministry with the church, and large congregations attended on Sunday, Sept. 25. T. E. Escott gave a very interesting talk on mission work in India at last Sunday evening's service. During the three weeks the church was without a preacher, R. Harkness, W. Beiler and some of the local brethren conducted the services.

Norwood.—Good meetings were held on Sunday, Oct. 2, when Bro. Baker spoke morning and evening. Attendances have been exceptionally good, both on Lord's days and at mid-week meetings. Sister M. Towill was welcomed into fellowship by transfer. On Wednesday last Bro. and Sister James Barr, of Long Plains, were at the mid-week meeting. The men of the church are renovating the tabernacle in preparation for the anniversary.

Croydon.—On Sept. 25 Bro. Woodham, secretary of the S.A. Protestant Federation, spoke in the morning in place of Bro. Graham who went to Pt. Pirie to assist in their special services. For the evening service Bro. Garrett was the speaker. On Oct. 2 Bro. Graham delivered the address. In the evening a choral service was held, when the choir repeated the cantata, "Cloud and Sunshine." A special offering was taken up at this meeting for a needy case in the district.

Nailsworth.—Meetings are well attended, and a good spirit prevails. During the month several members from other districts have been welcomed by transfer. Whilst Bro. R. Raymond claimed the gospel at Nailsworth, his subject being, "The Authority of the Gospel." Bro. Escott, of India, addressed a meeting on Foreign Mission topics. A special old folks' service was held on Sept. 18. Suitable hymns were sung, and a violin solo was contributed by Bro. Raymond.

Milang.—Sunday School anniversary services were held on Sept. 11. Bro. Raymond, from Nailsworth, was the speaker. The meetings were well attended, and the children gave good attention to Mr. Raymond's enjoyable addresses. The singing by the scholars was good. On Monday evening all enjoyed Mr. Raymond's address, and the children received their prizes. The picnic on Tuesday was a great success. On Sept. 25 Bro. Anderson, from China, gave an insight into some of his work and aroused interest in it.

Fullarton.—The work continues in the spirit of unity and enthusiasm. Bro. Graham has started chart talks on the plan of salvation, which are proving attractive and effective. The Bible School is growing steadily. A number of Endeavorers went to the Old Folks' Home and took part in a bright programme. The juniors gave a pretty novelty concert at the Home for incurables under the leadership of Miss Mabel Derbyshire. The tennis club has started its year, having joined the association. On Sunday night, Sept. 25, a young lady made the good confession at the close of a powerful address by Bro. Graham. The recovery of Bro. Spry is a matter for rejoicing. The church expected to take possession of the new six-roomed free-stone bungalow with every convenience, situated within two minutes of the chapel and three minutes from the tram.

Victoria.

Rochester.—The church is having splendid addresses from Bro. Bamford. His earnest appeals and kindly visitations are appreciated by all.

Ivanhoe.—Two more scholars from the school made the good confession on Sunday night. Reg. Bolduan delivered two helpful addresses, which were much appreciated by the church.

St. Arnaud.—A Bible School campaign commenced on Sept. 18. Ten scholars have been added to date. Last Sunday Mrs. W. McDermott was received in as an immersed believer.

Blackburn.—Meetings are fair. Bro. Hendry is working earnestly with the church. On Sept. 24 a Spring fair, in aid of the church building fund, was opened by Sister Shipway, about £90 being raised from the effort.

Balwyn.—There were splendid meetings on Sunday. The choir, led by Ernest Tippett, rendered a beautiful anthem at night, and at the close of the address by Bro. Thomas a fine young man confessed Christ.

Cheltenham.—On Sunday a three months' advance campaign was begun, with fine stirring addresses from Bren. W. H. Clay and D. Wakeley. The object is to deepen the spiritual life of the church, and to encourage personal evangelism.

Burnley.—On Sunday, Oct. 2, Bro. Jackel gave a splendid address, entitled, "A Peep into Heaven," 60 being present. At the end of the service two ladies made the good confession. The officers are pleased with the improvement at both services, and are thankful for the splendid work done by Bro. Jackel.

Thornbury.—There were splendid meetings on Oct. 2. Visitors from Chatswood, N.S.W., were welcomed. 400 were at school in the afternoon. In the evening a young lady from the Bible School, who took her stand the previous Lord's day, was immersed. The building was decorated with white lilies by the young ladies of the school. On Sept. 28 the ladies' class held a birthday party, at which over £10 was received towards the building fund.

Warragul.—Good meetings on Sunday. In the morning Sister Elmer was received by transfer from St. Yarra, and Bro. Lee, who confessed his Lord and was baptised on Thursday night, was extended the hand of fellowship. At night Mr. Finlayson, of the Anti-Liquor League, gave a wonderful address to a large audience.

Warrnambool.—Good meetings on Sunday. Bro. V. Janc, of Lygon-st., and Bro. E. Herring, of Colac, were present. In the afternoon Bro. C. R. Pittock conducted a helpful service at Winslow, speaking upon "Effective Prayer." At night Bro. Fisher preached at Warrnambool on "Partners in a Gamble," referring to the proposed introduction of the totalisator.

Pyramid Hill.—The work has gone on smoothly, though meetings have been somewhat smaller. On Sept. 21 Boort and Pyramid Bible Schools met at the Serpentine for a combined picnic, and a happy day was spent. At the invitation of the H.M.C. the church is planning to hold a volunteer mission, and preparation is being made for the observance of Children's Day.

Prahran.—During Bro. Connor's absence in Launceston the church had the help of Bren. Forbes and Abercrombie, and of Bren. W. J. A. Smith and Harold Robbins with F. C. Whittington. The messages of these brethren were highly appreciated. Bro. Connor was back for Sept. 25, and spoke morning and evening. The school rally brought in 31 new scholars in four Sundays.

Yarrowonga.—Interest is well maintained. Last Lord's day meetings were well attended, Bro. Pratt delivering fine addresses. His subject at night was "The Baptism of Baptisms," and a Bible School boy was immersed. Two new scholars have been enrolled at Mulwala. This branch is growing. The Y.P.S. is making steady progress, and a number of new members have been enrolled.

Carnegie.—The first Sunday of the Bible School anniversary passed off successfully. The three visiting speakers, Bren. Tease, Clark and Scambler, gave interesting messages. The singing of the children was very good, and compensated for the untiring work of the conductor, Bro. W. G. Organ. Since last report, Bro. Bohs Ryall has returned from abroad after an absence of over five years.

Carlton (Lygon-st.).—On Oct. 2, in the absence of A. G. Saunders (who is on holiday), P. A. Dickson spoke in the morning, and F. T. Saunders at night, each giving a fine address. Visitors included Sister Fox, from Chatswood, N.S.W. Bro. H. Haines led the singing. A beautiful anthem was rendered by the choir, Miss Florrie Haines being soloist. The Sunday School is practising for the anniversary.

South Melbourne.—Meetings last Sunday were good. Bro. Waterman's gospel service topic, "The Two Sons," was delivered to a big congregation. Two young men (K.S.P.) made their stand for Christ. Bible School scholars are practising for anniversary. The women's mission band had an interesting meeting. Last week the Phi Beta Pi club was entertained by the officers of the church.

Gardiner.—The Bible School anniversary attracted crowded audiences three times on Sunday, the night meeting taxing the building to the utmost. Bro. D. Griffin, of Malvern, spoke in the afternoon on "Lion Killing," and Bro. Gebbie gave the other addresses. The children under Bro. A. G. Chipperfield sang splendidly. The College of the Bible offering amounts to £41. Bro. L. W. Holmes has been elected church secretary.

Collingwood.—Meetings are moderate. On Sept. 18 Sister Leach, from W.A., was welcomed into fellowship. Bible School anniversary was celebrated on Sept. 18, 20, 25 and 27. Services were well attended. Singing under the leadership of Bro. Harvey was wonderful. Bren. Scambler, V. Griffin and Robbins gave fine addresses to suit the occasion. The church sympathises with the family and relatives of Sister Wall, who recently passed away after a serious operation.

Hampton.—The Bible School anniversary began on Sunday. In the morning Bro. R. L. Arnold spoke. Bro. S. Cronin was welcomed by transfer from North Carlton. The College offering was £16/11/-. Bro. J. McG. Abercrombie interested all with his address in the afternoon. The singing of the children under Bro. Tinkler was enjoyed, and an orchestra assisted. At night Bro. Arnold's subject was "The Great Maguel," and the scholars again sang splendidly.

North Richmond.—The Mutual Improvement Society celebrated its anniversary last Lord's day. Commencing at the 7 a.m. prayer meeting, the members conducted the whole of the services. Bro. S. Chipperfield, senr., addressed the church. At the gospel meeting the young men's choir was a special feature. Bro. W. Hill preached. Many past members of the society were present. Amongst visitors was Bro. Ethelbert Davis, a former preacher at North Richmond.

Oakleigh.—The church half-yearly business meeting was held on Sept. 28. The diaconate report and balance-sheet, preacher's report, and most of the various auxiliaries, all indicated satisfactory progress. Standing orders for election of officers were amended in favor of this being dealt with entirely at the annual meeting. It was decided to build a home for the preacher on church land, provided it can be financed on the security of the land and the house rent; this is considered practicable.

Surrey Hills.—Enjoyable meetings last Lord's day, the preacher, Bro. Combridge, giving the exhortation, and a stirring gospel message at night, when the attendance was again a record. Three lads from the Bible School were immersed by Bro. Combridge. At an installation meeting of the Phi Beta Pi, Mrs. Combridge was elected chaplain; Miss Nellie Allen, alpha; and Miss Dorothy Lawson, scribe. The tennis club, under the presidency of Bro. Combridge, is looking forward to an enjoyable social season.

Danaster.—The church regrets the loss of Mrs. Hudd and family, who are removing to Box Hill. Miss Dorothy Rudd, who has been a kindergarten teacher and a member of the choir, was presented with a lady's brush set. A mission box has been prepared, and sent to headquarters for transport to Foreign Missions. On Sunday, Oct. 2, Bro. John Tully addressed the church on "The Church and its Work." In the evening Mr. Thompson, of the British and Foreign Bible Society, gave an interesting address on the work of that organisation. The death of Sister Mrs. Geo. Simpson, who passed away on Sept. 26, is deeply regretted.

Glenferrie.—The Bible School anniversary was held on Sept. 25 and Oct. 2. The meetings were largely attended, and very enthusiastic. Visiting speakers were Bren. Gebbie, Dawson and Shipway. The words and music of the hymns sung were by Australian writers and composers. The school was specially happy in singing one with words and music composed by their own preacher, entitled, "We Sing of Our Lord Jesus." Also included in the service was a song by Bro. W. F. Nankivell. The choir was assisted by members of the Melbourne Symphony Orchestra, and Misses V. Tyack and E. Scambler presided at the organ and piano. The singing was conducted by Mr. Hillier.

Moreland.—Amongst visitors last Sunday all of the States were represented. They included Mrs. Clark (mother of H. A. G. Clark), N.S.W.; Mrs. Thomas, Kalgoorlie, W. A.; Mrs. Curtis, Mrs. Stokes and Mrs. Smith, Unley, S.A.; Mrs. Frank Daws, N.Z., and Mr. and Mrs. Liddle, Qld. Miss Thomas, from Geelong, and Mr. George Barker, from Brighton, were received by letter, and Sister Kennedy by faith and obedience. Bro. Webb's subject for the morning was "The Corinthian Communion Service," when 176 broke bread. His evening subject was, "Volunteers for Christ." At the conclusion a married man and a young lady were baptised. Two Bible Class young men stepped forward. Sister Bessie Lawson sang "The Beautiful Gates of Gold."

East Kew.—Splendid interest is maintained. On Oct. 2 a husband and wife and another sister were welcomed into fellowship. Bro. Youens exhorted. In the evening there was a full house. Bro. Youens gave a soul-stirring message, and three men took their stand for Christ. At the annual business meeting the following were elected:—Secretary, Bro. Holmes; treasurer, Bro. A. Harding; elders, Bren. Watt and Beer; deacons, Bren. Arthur, B. Fitzgerald, McDowell, Barham, Williamson, Gibb and Washbourne. All auxiliaries report good meetings and good work. The church anticipates great things from a New Year campaign.

Merbein.—All departments are working well, especially the Bible School. Several visitors have met for breaking of bread, amongst them Bro. Humphries and Sister Dieker, from Bet Bet. Sister Passmore, after a prolonged absence through illness, has been able to attend. The church is happy in fellowship with Bro. and Sister Orford. Sister McKenzie has removed with her family to Geelong. The young people said farewell to Bro. Les. McKenzie at a social, at which in token of esteem a small present was made by Bro. Orford. The district has experienced a blow in that it has lost two-thirds of the fruit crop by frost. Some members have lost all.

Brunswick.—A water-heater has been installed for baptisms. Bro. George Ward sang a solo at night. A collection for the conference young people's department brought £18/-; the Bible School is also collecting for the department. Bro. Ward is faithful in duty as leader of the song-services. The Bible School is working for a decision day. The Phi Beta Pi club is increasing in membership. Bro. Andrew McNeilly, of East Kew, began a month's service on the 2nd. Before a good audience he exhorted on "Presenting our Bodies a Living Sacrifice." At night, before a much-increased gathering, his subject was, "Troubled Thoughts."

Wedderburn.—The fortnight's mission conducted by Bro. Youens closed with a splendid meeting on Sunday evening, Sept. 25, the missionary's theme being "God's Irrevocable Law." During the last week some splendid meetings were experienced, and two young men made the good confession. Wednesday evening's service was a special feature of the mission, when the subject was "A Living Death," illustrated by a large chart. At the close, the two young men were baptised. Lord's day morning's fellowship meeting was an uplifting experience. The right hand of fellowship was given to the two converts, and Bro. Youens' exhortation brought spiritual blessing. The church has been greatly helped by the stirring messages of the preacher.

New South Wales.

Lidcombe.—One confession, a Bible School girl, Bro. Puffett preaching. Bro. Gray, of Granville, exhorted the church on Sept. 25. Bro. and Sister H. Larcombe visited.

Petersham.—On morning of October 2, Bro. Hibbard exhorted on "Cast your Burden upon Him." One new teacher was present at school, and a new rally is planned for the school. Preparations are being made for anniversary and decision day. Bro. Armott preached in the evening on "The Wages of Sin—Death." One man stepped out boldly for Christ.

Bankstown.—For two Sunday evenings baptisms have taken place—a young man and a Bible School scholar being immersed. On Sunday, Sept. 25, Bro. Bennett gave a fine message on "The Christian Ministry," and in the evening the subject was, "The Unity for which Christ Prayed." The church meets each Sunday evening for prayer before the service, and as a result a fine spirit prevails. The "forward movement" held its first monthly social at the home of Bro. Black, junr., on Sept. 24. A prayer circle has been formed for family worship in the homes.

INEVITABLE AND INESCAPABLE.
Thos. Hagger.

Under the above heading "The World Call" in its August number has an article from the pen of R. H. Miller dealing with the project which the American churches have in hand to build a fine church house in America's capital, to represent the plea for New Testament Christianity. If that work is inevitable and inescapable, what shall we say of the proposal to erect a house of worship at Canberra, Australia's capital? In Washington, D.C., we have several churches in houses of worship, but in Canberra, F.C.T., we, as yet, have no regular congregation, and no church house. There are some brethren, and occasionally they meet to break bread. An evangelist has been appointed by the Federal Executive to proceed there, and he will do so during the current month. But he will have difficulty at the outset, because, as yet, there is no house of meeting and worship we can call ours. The Federal Executive is wrestling with the problem of the house, but finds it hard to keep within the limits of the fund provided for the purpose. It would be good if churches, Bible Classes, G.E. Societies and individual members throughout the Commonwealth would forward contributions for this more than inevitable and inescapable work. This would encourage the Executive to go ahead, even if they have to go a little beyond the amount at first suggested. Contributions may be sent to either A. J. Gard, King's Grove, Tranmere, S.A.; F. T. Stubbin, Boonah, Qld.; A. G. Saunders, B.A., 122 McIlwraith-st., Nth. Carlton, Vic.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; or Thos. Hagger, 242 Pitt-st., Sydney, N.S.W.

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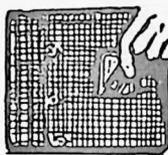
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Editor: A. R. Main, M.A.

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