

# 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. 42.

THURSDAY, OCTOBER 20, 1927.

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

## Totalisator in Victoria: Money at all Costs!

GR<sup>EAT</sup> concern is being manifested at the proposed Government bill in favor of the introduction of the totalisator into Victoria. All the Protestant churches are opposed to the measure, which, however, seems certain to have much support. Opposition to the proposal is not limited to churches or individual Christians; there are others with the country's good at heart who know of the pernicious effect of gambling, and who greatly fear the results of giving greater facilities for betting. They are sure that, as in other places, the introduction of the totalisator will be followed immediately by a very great increase in gambling.

We are glad to note that some of the newspapers are opposed to the bill. The Melbourne "Argus" had a strong leading article on the subject. Its attitude is well indicated in the opening paragraph, which was as follows:

"Totalisators on racecourses will increase the facilities for gambling. Legalised specially with the State as a substantial partner in the transaction the totalisator gives a sanction to betting more direct than anything which at present exists. In two important particulars, therefore, the establishment of the totalisator concedes something to the practice of gambling. There are many who, recognising the propensity to gambling as a weakness deep-seated in human nature, hesitate to apply any measures aimed at its complete abolition. The misgivings on that point are due entirely to a belief that such attempts would fail, and that the law would lose its moral force by attempting something that it would not be able to accomplish. There is a difference between the tacit acceptance of an evil that has not been so far susceptible to a thorough treatment and any action by the State which, by adding to the facilities, actually encourages gambling. The opponents of the totalisator will, therefore, embrace those who will not countenance gambling in any way and those who, while not contending that there is anything actually morally wrong in betting on horseracing, or any other kind of sport, believe earnestly that the over-indulgence in the practice has reached a stage when the fibre of the community is perceptibly weakened. These two

classes form probably a majority in the community, and they certainly include most of those entitled by positions of responsibility to respect for their opinions."

The Victorian Premier has but one reply to the opposition of the Government's plan. It is brief and simple: "We must have money." But "money at all costs" is not a righteous slogan. Money may be bought too dearly. If we apply the principle to the individual, we see this is so. Our jails contain hundreds of inmates who put money-getting above moral principle. On

schemes pander to the lower instincts and the gambling propensities of the community. The Roman Catholic church has an unenviable notoriety in this regard. Amongst members of Parliament who will vote for the totalisator bill will be many whose consciences have been blunted by the practice and teaching of the Church of Rome. Let Protestants who may do so without evoking a retort *Tu quoque* vigorously oppose the new get-rich-quick scheme of our Government.

There seem to be some strange inconsistencies in the ranks of supporters of the bill. A little while ago the Chief Secretary of Victoria announced that, if it could possibly be prevented, betting would not be allowed in connection with "tin hare" coursing. Now, the Government seeks to popularise betting and greatly extend facilities. Again, it will be noted that some advocates of the new measure are greatly desirous of excluding women and children from the use of the totalisator. According to the public press, the Premier told the deputation last week that provision would be made in the bill to prevent women or children from investing in the totalisator. Why admit men and exclude women? The only sensible reason for women's exclusion is the evil effect on them; and since the place of women as the mothers and moulders of the race is so important, it is essential for the common good that they do not suffer the deterioration which inevitably will take place if they are induced by the totalisator to become gamblers. We agree, of course, that letting and drinking on the part of women are dreadful evils; but no valid reason can be advanced against the participation of women which will not apply in the case of men. With or without Mr. Hogan's limitation to men, the women and children of our land will be sufferers if the proposed bill becomes law.

### GAMBLING.

An indictment by Dr. R. H. Charles remains unanswered:

"No single good effect can be traced to gambling.

"It injures or destroys everything it suborns into its service; it utilises no capacity or excellence of our humanity save at the cost of its debasement."

this aspect of the question, "The Argus" had a pertinent word:

"Those who are prone to apply arguments in favor of the totalisator will have sufficient logical faculty to see where such an argument as that advanced by Mr. Hogan would lead. It would quickly reach a point which Mr. Hogan would not accept, and which would shock a great many people. It would appear to justify, for instance, participation in the proceeds of burglary, and a measure imposing such a tax could be introduced with the argument that, as burglary persisted, despite legal discouragement, Government might as well be a partner in the crime that it could not suppress. It may be admitted that burglary is a crime, and acknowledged as such by all normal people, while betting on a racecourse is one of those matters upon which there may be honest difference of opinion among normal people."

In church life the cry "We must have money" is sometimes heard; and, alas, there are churches which in their money-raising

# Solving the Problem of Finance.

H. J. Patterson, M.A.

WHEN one is reminded in these days that money is "tight," that there is a stringency in the money market and that, because of it, progress in the work of God is retarded, one cannot help but note that in these same days buildings, many-storied and gigantic, have grown up all over our city. And to that we must add this, the standard of living of the people has not been lowered but continues on the upgrade. Money is easily found where high dividends are guaranteed. If, to-morrow, the churches unitedly could show that all who invested money with them would receive forthwith on the guarantee of our Federal Government and would continue to receive a dividend at the rate of 7 per cent. per annum, and that this was a perfectly safe and reliable investment, there would be a rush of investors eclipsing that pertaining to the most successful loan floated by our Governments to date. The above is a wild Utopian dream, but the truth in it is plain. Given a sound proposition and a return of big dividends, money to invest is easily found. But related to the kingdom of God we fear there is a good deal of practical scepticism concerning the soundness of the proposition and the payment of big dividends. Practical scepticism, for in theory we assent to the teachings of our Lord which tell us the proposition is sound and dividends high, and assured not for a year or so but for eternity. This must be so even when we make allowance for the many who invest to-day in building and loans and who need that ready cash on which to live. There is a lot of money about beyond that which man requires for his present needs or even the needs of the present life.

## A widow's giving.

But turn away from the whirring and grinding of the machinery of church organisation in finance to-day and come where, see, the Lord stands over against the treasury. "And many that were rich cast in much. And there came a poor widow and she cast in two mites which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." The widow's giving was as sweet and refreshing as the scent of violets in a shady dell; as beautiful as the scent of the dew-drenched rose; as delightful as a sunbeam on a dull day. Listen again to the Lord's commendation, "She hath given more than they all." There is a vast difference between that kind of giving and some of that of to-day which is accom-

panied with complaints about too much giving and the many appeals. "Some men give as an old pump does. The well is deep, the pump is rusty, and only after laborious efforts does it give a pittance to the thirsty pumper. And when it does give, the shrivelled machinery screeches and shrieks in awful agony. Others give like the dear old spring at the home of my boyhood, at the base of the Blue Ridge Mountains. It was always full and overflowing, and all we had to do was to dip the bucket and it was filled. To which class do we belong?"

How much did this poor widow give? "Only two mites; neither here nor there; they wouldn't have made much difference, anyhow," grumbles old Tightfist. But wait a little. Two mites which make a farthing. The wages of a laborer were but a penny a day, and he must live on that. And besides, it was all that she had.

## How much should I give?

This is a question each Christian should sincerely ask and as honestly answer. When Jacob at Bethel was promised by God that he would not leave him alone in the land but would keep him in the way and bring him back, he made a promise to God which concluded, "and of all that thou shalt give me I will surely give the tenth unto thee." In the face of God's great promises, do we trust him as we might? Trust him with the tithe for three months, and see if he will not pour you out a blessing. Russell H. Conwell, in a book "How to Live the Christ Life," in a chapter, "It Pays to Give to God," gives this incident, "A man in Massachusetts, who had only one dollar in his pocket and who wished to find work, went to the church and put fifty cents of that dollar in the box as an offering to God. Then with only fifty cents in his pocket, he went on hunting for work. He found an advertisement which said there were wanted laborers of his class in Marlborough, Massachusetts. At the ticket office he found that the price of a ticket to Marlborough was exactly a dollar, and that if he had the fifty cents back which he gave to the church he could have paid his fare and secured the work. Being unable to buy a through ticket, he decided to buy as far as fifty cents would go, and walk the rest of the way. So he left the cars at South Framingham and started to walk to Marlborough, on the country road. He approached a gentleman to inquire the way, and the gentleman told him that there was a man who wanted help in South Framingham. He went round the block and was given a salary of five dollars a week more than the other situation offered, and he is now one of the wealthy men of Massachusetts. He is giving to per cent. of

his income regularly to the Lord's work, and this year he has concluded to build (with his 10 per cent.) a sixty thousand dollar shoe factory and give the entire income of the factory to the employees."

## How shall we give?

Giving at its source should not be with the idea of receiving again, but out of love to God. And if there be genuine love the gift will be a worthy one. If we give to our children it is without any thought of their ever making recompense to us though they may do that in later life. We do it because we love. And does not the Christ of Calvary call forth that love? And do we not feel that we should present to him some worthy offering? Let it be the measure of our love. Giving without love is valueless, and is a very poor investment. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing," writes Paul. If our gifts are love gifts we may be sure the alchemy of heaven will transmute them into purest gold.

The knowledge of this ought to promote a joyous giving unto the Lord, and provide a cause for joyful anticipation of the Lord's return with the accompanying rewards and the revelation of the treasures of heaven laid up in store for us. "Jesus . . . for the joy that was set before him endured the cross." For the joy ahead he gave himself. It is a poor joy or pleasure that lasts but for the moment. That is best which remains throughout eternity. Giving is a heart matter of great import, hence the words of Paul, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver."

"Be our lives freely yielded  
To the Saviour's command;  
By his care ever shielded  
And upheld by his hand;  
In the pathways of sadness,  
Sweetest lilies may grow;  
Let us sow seeds of gladness—  
Let the joy overflow."

The man or woman who hath freely given can from the heart, because of experience, enter into the singing of the refrain—

"O the joy! With this wondrous salvation  
Be our hearts all aglow;  
O the joy! Let the blessing run over,  
And joy overflow."

May we indeed let the blessing run over, and upon our knees in thanksgiving to God for his salvation make our gifts unto him. Prayerfully, joyously, lovingly, the Lord made his great gifts to men. Let us be partakers of that same joy. May it become a contagion seizing hold of all Churches of Christ in the land till joy and love be the essence and spirit of all our offerings to the Lord, and we shall praise God in that we have no longer a finance problem.

# Studies in Ambiguous Texts.

## 7. THE ONE THING NEEDFUL (Luke 10: 41, 42).

Every lover of the word of God has a special interest in the beautiful passages of the Gospels wherein are recorded the visits of our Lord to Bethany and the home of Lazarus, Martha and Mary whom he is specially said to have loved. It appears that in the closing days of his ministry, when the dark clouds were gathering, our Master often found comfort and consolation in the house of his devoted friends. The character of the sisters is so wonderfully and consistently drawn that the narratives are favorites with us all.

We deal now with one incident recorded alone by Luke. Martha received Jesus into her house; Mary "also sat at the Lord's feet, and heard his word." Martha was "cumbered (literally, distracted) with much serving," and came to Jesus to complain about the neglect of her sister. In her excited state, she not only condemned Mary's alleged unfairness but even reflected upon the Lord himself. Moffatt's rendering is graphic: "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." This was presumptuous language to use to the Master, and ordinarily Martha would not have been so peevish. It is the tender and yet reproving answer of Jesus which now engages our attention. There is no essential difference between the texts of our English and Revised Versions and the American Standard Revised Version.

"But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her" (Luke 10: 41, 42, R.V.).

### Types of character.

Difference of opinion still exists as to the comparative worthiness of the characters of Martha and of Mary. Each has so many admirable points, and each so appeals to people of different temperaments, that considerable opposition might be aroused by a criticism of either. It is Martha, of course, who is usually criticised in our addresses; and almost invariably some hearer—probably, some sister—is roused to defend the busy housewife of Bethany. The defence may be necessary in some cases where undue depreciation is made, but nothing is more certain than that our Lord himself gently reproved Martha and commended Mary as having chosen the good part which should never be taken away from her. All interpretations or estimates which lose sight of this essential thing are to be shunned.

Frequently the contrasted characters of the sisters have been made basis of an estimate of the comparative values of lives of activity and contemplation. Thus J. E. Macfadyen writes: "Martha and Mary are sisters, and their virtues are sister virtues—Martha, the symbol of strenuous energy; Mary, the pattern of sweet contemplation. In the kingdom of God there is a place for both." There is truth in this, but the antithesis can be strained, and it is often strained in such a way as to be unfair both to Martha and to Mary. We do not know that Martha always neglected meditation and contemplation, and we are certain that Mary cannot be proven to have been merely contemplative. Had she been so lazy and neglectful of duty. Had she been so, were there the slightest hint of it she been so, were there the slightest hint of it on this occasion, our Lord would not have praised her as he did. Luke by the use of the word "also" (Mary "also sat at the Lord's feet") shows that Mary received the Lord as well as sat at his feet. Then, whereas distracted Martha was concerned about the credit of the house and

special dishes to suit so honored a guest, Mary manifested a true appreciation of the Master and his wishes by also sitting and drinking in his word. He was the real host at a heavenly feast, while Martha's thoughts centred on her duties as hostess at an earthly dinner.

As an extreme case of what some read into the contrasted characters the following may be noted. Macaulay, comparing Naples and Rome, the former where religion is accessory to civil business, the latter a city of priests, writes: "A poet might introduce Naples as Martha, and Rome as Mary. A Catholic may think Mary's the better employment, but even a Catholic, much more a Protestant, would prefer the table of Martha." The wrong in this is not the preference for Naples, but the gratuitous assumption that the alleged position of Naples is well typified by Martha and that of Rome by Mary!

### The few, and the one.

It is chiefly because of a variant reading in the manuscripts that this passage comes into our studies of ambiguous texts. Our revised version puts in the margin a reading which has the support of some of the very best Greek manuscripts, and which seems to be greatly gaining in favor with scholars, viz.: "But few things are needful, or one." It is now generally assumed, rather than proven, that the allusion in the "few things" is to such dishes as Martha was busily preparing, and it is commonly taken for granted that the "one" also refers to a dish at table. One writer puts it thus: "Martha, it appears, then designed a meal on the grand scale—one of 'many dishes'—in order to do honor to Christ. In this she found her programme larger than her means to achieve it, and it was this that caused the 'distraction' and led to the display of pique against Mary. And the whole point of our Lord's answer was to defend Martha against herself. He was content with one dish." Now, we should not deny that this view yields some sense, but it is a great descent from the ordinary interpretation. We believe that our Lord could have inculcated the lesson of "plain living and high thinking," but not that that is what is urged here.

It should be clear to any reader that the marginal reading does not demand any more than the common text the view that the "one" refers to a dish at table. The "many things" which Martha was said to be worrying about probably included the elaborate dinner courses and dishes; and the "few things" may also refer to these. If so, the sense of the reading "But few things are needful, or one" is likely to be that expressed by Dr. A. B. Bruce: "There is need of few things (material); then, with a pause, or rather of one thing (spiritual). Thus Jesus passes, as was his wont, easily and swiftly, from the natural to the spiritual."

We feel compelled to agree with F. W. Farrar that "the context should sufficiently have excluded the very bald, commonplace and unspiritual meaning which has been attached to this verse—that only one dish was requisite." Rather, the "one thing needful" was "the good part" which Mary chose and which could not be taken away.

### What was Mary's "good part"?

It has often been noted that our Lord does not explain what "the good part" is. Various excellent things have been enumerated in attempts at solution. Probably the best way of approach is that given in the Expositor's Bible: "Can we not find the truest interpretation in the Lord's own words? We think we may, for in the Sermon on the Mount we have an exact

parallel to the narrative. He finds people burdened, anxious about the things of this life, wearying themselves with the interminable questions, 'What shall we eat? and What shall we drink?' as if life had no quest higher and vaster than these. And Jesus rebukes this spirit of anxiety, exorcising it by an appeal to the lilies and the grass of the field; and summing up his condemnation of anxiety, he adds the injunction, 'Seek ye his kingdom, and these things shall be added unto you.' Here, again, we have the 'many things' of human care and strife contrasted with the 'one thing' which is of supremest moment. First, the kingdom; this in the mind of Jesus was the "summum bonum," the highest good of man, compared with which the 'many things' for which men strive and toil are but the dust of the balances."

We may also quote J. E. Macfadyen's comment: Jesus "does not tell us, but he shows us. One thing is needful. Look at Mary, and you will see it. There it is! or rather, there she is! for Mary is that thing incarnate. Sitting at the Master's feet, and hanging wistfully upon his every word, she is an immortal illustration of the truth which Jesus would bring home to the restless Martha, and to all those eager, strenuous spirits of which Martha is the type."

Readers of Moffatt's translation will have noted that his rendering is very different: "The Lord answered her, 'Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it.'" This means simply that Moffatt reconstructs the text and follows quite different (and inferior) manuscripts, from those generally followed. The word for "part" in our text is "merida," which may be used of a "portion" of a meal. Moffatt of course does not here mean "dish" literally. His note is: "I translate 'merida' by 'dish,' to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching."

Mary put first things first. The quiet spirit of love and meditation, the desire for heavenly communion, the drinking in of the word and spirit of Jesus himself, the receiving of spiritual nourishment from him—these are far ahead of the bustling activity due to a thought that to satisfy Jesus' physical needs could be more pleasing to him than to sit at his feet as a humble and adoring disciple.

### CHEER A BROTHER WHO IS DOWN.

"They helped every one his neighbor, and every one said to his neighbor, Be of good cheer."—Isa. 41: 6.

Cheer a brother who is down;  
Not when he has gained renown.  
He who courage doth impart  
Does a faithful brother's part.  
Help him when he lieth low,  
Not when he has fought his foe,  
Often is a cheering word  
Stepping stone to hope deferred.

Is he sick, wait not till well  
All your sympathy to tell  
Better is a helper near  
Than belated words of cheer.  
When the storm burst clouds his sky  
Be to him a helper nigh.  
Little use to give him cheer  
When has passed his night of fear.

Leave not all kind words unsaid,  
Till your friend is with the dead.  
Buried ore, is love untold,  
Brought to light, is precious gold.  
Cheer a brother who is down,  
Not when he has gained his crown.  
He who helps when most in need,  
Is the only friend indeed.

—Fairlie Thornton (from "Love").

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

## CHAPTER IV.

"Whatsoever Things are Lovely."  
(Phil. 4: 8.)

Alan and I are on our way to Johnston's. I can quite distinctly remember the rather poor house in which they lived, poor even for those poor times. It consisted of a skillion, and the only door at the lower side of the house consisted of bags sewed together. Everything about the place was clean, however, and that heartened me a bit at any rate. Alan knocked at the side post of the door, but could make little sound, and the bag-door was even less promising in its acoustic property; but he called out (Alan was never shy), and a woman, we afterwards came to know as Mrs. Johnston, came to the door. She seemed surprised to see us, and equally surprised to know who we were, and she asked us if we had come to try to get Fred back. Alan very clearly let her understand that that was not our mission.

"We have come to pay him some wages that we owe him," I ventured to say, and that gave her one of the great surprises of her life.

"Wasn't it him that set fire to your crop?"

"Yes," Alan replied, "but mother reckons he ought to have what is owing to him, though I don't."

"Well, I never heard the like; your mother must be an honest sort all right," was Mrs. Johnston's puzzled response.

I have often wished that I was one of those sensible people who can say the right thing in the right place, and that I had said "Our mother's a Christian." What a fine sermon it would have been! but I mostly think of the right thing to say when the right time has gone. If Mrs. Johnston is in heaven, and was not on the way there when we spoke to her that day, I think the surprise we gave her then helped her there. If so, it is a jewel in mother's crown and not in ours.

"Well, you'll find him if you follow that brush fence," was Mrs. Johnston's direction, and we went off to find Fred. "Come back and have lunch. I'll put the kettle on," she called out after us; but Alan replied that we were not hungry, and wanted to get back home as soon as possible. We found Fred in the paddock raking up hay in the old-fashioned way of a half-century ago. He was very subdued and quiet, and seemed hardly to know what to say—not a bit like the Fred of former days. But when I told him what we had come for and drew the money out of my pocket, he seemed to regain his fluency of speech and stoutly refused it.

"No, I don't deserve it, for it was very likely my fault that the crop was burnt, and you'll need it."

"Mother thought you ought to have it," put in Alan, "but father reckoned we had no right to give it to you."

"I don't want it; I'd throw it in the dam if I took it," protested Fred.

I did not press him, for I knew too well that we needed the money more than he did, and I was glad, for his own sake, that Fred refused. I had always liked Fred, in spite of his vices, and I was gratified to think how much more they would all think of him for refusing the money.

"We buried Rover," I ventured to say. I was a lover of animals myself, and I thought it would interest him, and that he would like to know that this much had been done for his pet. He said nothing, but a shade of sadness passed over his face as he nodded to my information.

"How do you like working here?" Alan asked him.

"Not much," was the rather glum reply.

"Not so much as at our place?" further queried Alan, and I fancy there was a note of triumph in his tone. Fred shook his head.

"Would you like to come back?" I asked.

"That can't be, after what's happened."

That is all that I can remember of what passed between us. I suppose we said good-bye, or possibly, "so long," and when we next saw Fred it was in a new light, and he was a new boy. As we passed Mrs. Johnston's house she was ready for us, and insisted that we should come in and have lunch. I think we felt a little more inclined for it, and she would not take no, and so we found ourselves seated at her frugal but hospitable table. Mrs. Johnston was very talkative, and asked a good many questions, and gave us considerable information.

"I s'pose Fred was glad of his money?" was one question she put, and it was a bit of a surprise for her to hear how he had declined it.

"Your mother must be a good kind of woman," she suggested, when we had finished discussing Fred.

"Yes," said Alan, "she is."

"Do you belong to the Wesleyans?" was her next question, and I remember how she turned the s into z in pronouncing the word.

Alan said "No," and left it at that, which gave me an opportunity of saying something.

"We belong to the Baptist Church."

"Those is the people that baptise you over again when you get big, is it?"

Our host's way of putting the position was not quite correct, but we had to let it pass.

"Then you won't go to these 'ere Wesleyan services that is to be held in the houses of the selectors?"

"Oh, yes, we will," corrected Alan. "We be-

lieve in going to any church so long as it is a Christian one."

"That's the way to talk. My husband says as how they are all alike, and he treats them all alike, and never goes near any of them," Mrs. Johnston smiled as she said this. She seemed to think her husband was somehow rather clever.

"Some more sweetbread, Alan, and what about you, Jack?" Mrs. Johnston had somehow picked up our names. "Well, I say," continued our host, "that it doesn't matter whether you go to a church or not; so long as you live honest, and be a good neighbor you're all right."

I think both Alan and I thought that something more than this was wanted, but Mrs. Johnston said it so definitely, and it sounded so well, that once more we had to let it pass. With many invitations to come again, and to tell mother to come, we left the hospitable home of this pioneer neighbor of ours and continued our walk home. All I remember of our conversation as we went home that day was something Alan said in his usual very definite and self-satisfied way.

"Of course it's not to be thought of that Fred could come back; and besides, it will do him good to suffer a bit. He's made us suffer enough."

"It showed he wasn't a bad sort of fellow when he wouldn't take the money," I ventured to suggest.

"Well, I'm glad he had that much sense, anyway, for he didn't deserve it," was the rather ungracious rejoinder.

Mother was the only one who really praised Fred, and that night she prayed for him. She thanked God for what he had done in refusing the money, and she prayed, as she often did, that God would take care of him and bless him. That was at family worship that night. Father didn't say anything; I rather fancy he would have preferred Fred to have taken the money, even though we could so well do with it. Why is it that we are so lacking in kindness to each other? How unkind we are to ourselves in our unchristian unkindness to others. "Thou shalt love thy neighbor as thyself."

(To be continued.)

## Religious Notes and News.

### WORLD'S SUNDAY SCHOOL CONVENTION.

The International Council of Religious Education has requested that Robert M. Hopkins be released for part-time service to assist in preparations for the World's Sunday School Convention, to be held in Los Angeles, July 11-18, 1928, his salary and expenses to be borne by the World's Sunday School Association for such time as he gives to this work. This request has been granted.

### A NOTABLE BIBLE.

In appreciation of Commander Richard E. Byrd's carrying a Bible in the trophy box of the airplane "America" on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the homecoming ocean flyers. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the 'America' who were the first to carry the Bible to Europe by air."

### PICTURE OF LUTHER IN A ROMAN CATHOLIC CHURCH.

The Roman Catholic Church at Granpen, Czecho-Slovakia, has had an exceptional history. Recently when being renovated a large piece of plaster fell from one of the walls. The part thus uncovered showed various colors of gold. An expert was secured to clear off the lime. To the surprise of all and embarrassment of the officials, there showed up a painting of Martin Luther of full length and in his characteristic pose, having his hand on his breast and glowing eyes. The Board of Memorials connected with the Government at Prague investigated. It was found that the said church was one of those which accepted the Reformation doctrine and showed its zeal for the Protestant leader by painting this large picture of him on the wall. In the counter Reformation, however, the church returned to the fold and in renewing the walls, a fresh coat of plaster was added. It is said that the last Lutheran service was held there in 1628. The dilemma of the worshippers at present is that they cannot help seeing the likeness of this notable figure because the Government has forbidden the historic piece of art to be destroyed.

**CARRYING ON UNDER DIFFICULTIES.**

There has been considerable tension and anxiety during March because of the capture of Yengin by Tibetans, and subsequent fighting between Yengin and Batang, which still continues.

There has been a transfer of the government here from the old regime to the new National army, but the soldiers are destitute. The Chinese General Maest required a loan of 1,150 rupees from individuals of the mission to tide over. This was granted in order to preserve goodwill, friendliness, and to insure protection during this transition period.

Mrs. Ogden, Gezong Ondo, Gezong Tsitrim and I have spent much time this month preparing primer and spelling lessons in Tibetan for use in the school, and in translating a Chinese Reader into Tibetan. Gezong Ondo and I are preparing a Letter Writer in Tibetan for advanced pupils and for missionaries. I hope this work may be of great use immediately as well as in the future.—James C. Ogden, of Batang, West China, in "World Call."

**THE CHURCH THAT WILL WIN.**

Many people will look out over the divided church and wonder which church will eventually win. Perhaps the only answer to that question is that they will all win through Christian Union. That is the view that comes out in the Master's prayer as he was entering Gethsemane. "I pray . . . that they may all be one . . . that the world will believe."

This is but another way of saying that no aloof church can in the end be a winning church. For aloofness is in itself spiritual failure, because it does not practise the fellowship. A selfish man or a selfish church will never arrive at the spiritual goal, unless the selfishness is burned out.

The whole cause may be stated in another way. The church that is most Christlike, that is most loyal to his teachings, is the church that will win.—"Christian Evangelist."

**THE PRICE THAT IS PAID.**

Among those that were compelled to leave prosperous missionary labors in China a few weeks ago were Dr. D. S. Corpron, Mrs. Corpron and their small children, Phyllis Ann and William Edward. After their unspeakably difficult journey from Luchowfu, down the Chao River, across Chao Lake and along another soldier-infested stretch of river to Wuhu and down the Yangtze to Shanghai, they went across to the Philippine Islands and were assisting in the work at Laong until the Chinese storm should abate. Here the extreme heat of the rainy season of the tropics has proved too much for the strength of the children. July 14, a cablegram announced the death of William Edward, age seventeen months. Just ten days later came the death of Phyllis Ann, age four years and one month.

In the overwhelming shock and grief their parents have not only the sympathy of countless friends but the assurance that somehow, this being a part of the price that is paid for the redemption of China, in the long run, like every other item in that enormous bill of costs, will prove not to have been in vain.—"World Call."

**MUSSOLINI'S ABSTINENCE.**

Benito Mussolini, Premier of Italy, recently stated that he was a total abstainer, and un-compromisingly "dry"; "I abstain rigidly from all kinds of alcoholic beverages, even from the lightest wines, because I feel no necessity for them. Wine is never bought for my household. At banquets and official dinners, even though the most tempting nectar may be put in front of me, and despite the fact that I like the taste of good wine, I adhere rigidly to my rule of complete abstinence."

"Only the firmest and most constant hearts God sets to act the stoutest, hardest parts."

# South Australian Conference.

Reg. H. Lampshire.

**SISTERS' CONFERENCE.**

There was a large gathering of delegates from country and interstate at the twenty-second conference. Mrs. T. B. Fischer (president) occupied the chair, and welcomed visitors. Greetings were received from Mrs. R. Forbes, Victorian Women's Conference, Minda Home, G. T. Walden, Women's Auxilliary of W.A.

Departmental reports were presented: Literature, Mrs. Sargent; Obituary, Miss Thompson; Treasurer, Mrs. Bond; Prayer, Miss Norman; Dorcas, Miss Garland; Hospital, Mrs. Young; Home Mission, Miss Norman; Foreign Mission, Miss Tonkin.

The report of the executive showed 11 meetings had been held with an average attendance of 62, of whom 40 were delegates. There have been 95 additions from the Sunday Schools to the churches.

The treasurer reported receipts for the year as follows:—Home Missions, £112/16/10; Foreign Missions, £67/14/11½; General Fund, £5/6/10; Conference Luncheon Fund, £7/18/6; Temperance Fund, £4/3/5½; total, £198/0/7.

The hospital report revealed that over 1,000 sick visits had been paid.

The Dorcas report contained a statement of work done by 18 churches, suburban and country.

Miss R. Tonkin, in presenting the Foreign Mission report, stated that seven meetings arranged by the churches had been of an inspiring character. Three Mission Bands are doing splendid work. A cheque of £121/12/2, the result of the year's work, was handed to Federal Secretary, Mr. G. T. Walden.

Miss Norman submitted the report of the Home Missions committee. During the year 120 letters had been written to isolated members. The amounts received were: One-penny-a-week, £53/11/-; mite boxes, £8/15/6; donations, £46/2/-; Christmas mite boxes, £4/9/1; offering at H.M. rally, £3/5/-; miscellaneous, £2; total, £121/3/-.

This amount was handed to Home Mission organiser, Mr. H. J. Horsell. The vice-president (Mrs. Ross Graham) extended a welcome to visitors. Mrs. R. Lyall, of Melbourne, responded. She suggested that the sisters would pass a resolution urging that Bible reading should be part of the schools' curriculum. Mrs. Ludbrook and Miss Clark, of W.A., added their responses.

The president's address on "Christian Service" was a splendid contribution.

Short addresses by returned missionaries were given by Miss Florence Cameron and Mesdames Escott and Nichols. Mrs. Ludbrook, of Vic., added her testimony in behalf of China.

**ELECTION OF OFFICERS.**

The election of officers for 1927-28 resulted as follows:—President, Mrs. Ross Graham; Vice-President, Mrs. Garfield Rootes; Secretary, Mrs. A. L. Read; Assistant Secretary, Mrs. G. Mauger; Treasurer, Mrs. E. S. Bond; Superintendent of Home Missions, Miss C. Norman; Pianists, Mesdames W. Hart and R. House; Superintendent of Foreign Missions, Miss R. Tonkin; Prayer Committee, Mrs. F. Harding; Dorcas Committee, Mrs. G. Kent; Hospital Committee, Mrs. F. Thomas; Literature Committee, Mrs. E. Sargent; Catering Committee, Mrs. E. S. Bond; and Obituary, Miss V. Thompson.

**RESOLUTIONS.**

"That in the interests of law and order, the Government should cause a new model by-law to be made, dealing with Sunday trading for adoption by municipal and district councils."

"That we, as a women's conference, assembled, discontinue among our young people the modern dance class, as it tends to lower the spirit-

ual life of the young people associated with our churches and Sunday Schools."

"This conference of women of the Churches of Christ in South Australia heartily approves of the Bill introduced by Mr. Crosby, in the House of Assembly, to provide for Bible reading in the State schools, and urges the Houses of Parliament to allow no sectarian or other considerations to prevent the children from receiving such Christian instruction in the day schools."

"The women's conference of the Churches of Christ views with alarm the widespread prevalence of gambling, and the disposition to still further tolerate and encourage this vice in connection with all sport. It requests the Government to ensure that the gaming laws are firmly and adequately administered; that, in order to suppress the common practices of gambling and drinking in hotels on Saturday afternoon all licensed premises shall be closed at 1 o'clock on that day; and that the proposal for the legalisation of bookmakers shall be rejected."

"That this woman's conference of the Churches of Christ records its firm conviction of the wisdom and justice of prohibition as the only effective means of abolishing the appalling evils associated with the traffic in intoxicating liquors. In order to educate and prepare the community for the adoption of such a law, it commends the Band of Hope movement to the earnest support of the churches and all classes of citizens."

**TEMPERANCE MEETING.**

Mrs. T. B. Fischer presided and welcomed visitors. Dr. J. Brandt responded, and spoke of prohibition. Addresses were delivered by Bren. James Gordon and P. R. Baker, their themes being, "Our Attitude as a Church to the Drink Question" and "Social Problems" respectively.

**GENERAL CONFERENCE.**

The forty-third annual conference was very successful. All meetings throughout conference were excellent, and the best for several years past. The president, Mr. F. P. Langlois, presided over all the gatherings with dignity, and guided the proceedings in an excellent manner.

At the president's reception the president welcomed delegates and visitors to conference. Among these were Mr. and Mrs. T. E. Escott and their son, Mr. A. Anderson, Miss Florence Cameron, Mr. and Mrs. R. Lyall, Mr. H. B. Robbins, Mr. and Mrs. S. Stevens and Mrs. Ludbrook; also Mr. G. T. Walden. Responses were received from Mr. R. Lyall and Mr. H. B. Robbins. A welcome was extended to preachers who arrived during the year, namely, Bren. Garland, Manning and Edwards. The feature of the evening was the splendid address, "Church Problems," delivered by the president.

**ELECTION OF OFFICERS.**

The following officers were elected:—President, Mr. F. Collins; Past-president, Mr. F. P. Langlois; Vice-president, Mr. H. M. Tuck; Secretary, Mr. H. J. Horsell; Treasurer, Mr. A. J. Gard; Assistant-secretary, Mr. W. Beiler; Executive and Home Mission Committee, Hon. W. Morrow, Messrs. P. R. Baker, R. Harkness, W. T. Magarey, R. E. Mossop, H. R. Taylor and G. D. Wright; Foreign Missions Committee, Mrs. P. S. Messent and Messrs. H. G. Burdon, F. Collins, E. A. McPhee, A. C. Hankins and F. M. Worden; Church and Sunday School Building Extension Committee, Messrs. H. J. Horsell, Geo. D. Wright, and S. P. Weir; Bible Schools and Y.P. Department, Messrs. H. R. Ackland, Ross Graham, R. E. Mossop, F. A. Hiches and J. Wilt-

(Continued on page 674.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### "THE MAISTER AND THE BAIRNS."

The Maister sat in a wee cot hoose  
Tae the Jordan's waters near,  
An' the fisher folk crushed an' croodit roon,  
The Maister's words tae hear.

And even the bairns frae the near-haun streets,  
War mixin' wi' the thrang,  
Laddies and lassies wi' wee bare feet  
Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side  
Raise up and cried aloud—  
"Come bairnies, this is no place for you,  
Rin hame out o' the crood!"

But the Maister said, as they turned awa,  
"Let the wee bairns come tae me!"  
And he gathered them roon' him whaur he sat,  
And lifted ane up on his knee.

Ay, he gathered them roon' him whaur he sat  
An' straitit their curly hair,  
An' he said tae the won'erin fisher fowk  
That croodit aroon' him there—

"Send not the weans awa frae me,  
But rather this lesson learn,  
That nan'e'll win in at heaven's yett,  
That isna as pure as a hairn."

O thou who watchest the ways o' men  
Keep our feetin the heavenly airt,  
An' bring us at last tae thy hame abune  
As pure as the bairns in bert.

—Selected.

### REMEMBER.

That wealth may bring luxuries, but luxuries do not always bring happiness. That grand temples are built of small stones, and great lives made up of small events. That nature is a rag merchant, who works up every shred and rag and end into new creations. That an open mind, an open heart, and an open hand, would everywhere find an open door. That it is not enough to keep the poor in mind; give them something to keep you in mind. That men often preach from the housetops while the devil is crawling in at the basement below. That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them. That hasty words often rankle in the wound which injury gives, and that soft words assuage it; forgiveness cures, and forgetfulness takes away the scar.—Selected.

### HOW TO MAKE LIFE HAPPY.

Take time; it is of no use to foam or fret, or do as the angry housekeeper who has got hold the wrong key, and pushes, shakes, and rattles it about the lock until both are broken and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world, that of fixed malice and revenge. It is while in this temper that most men become criminals.—"The Lutheran."

### AN EXCUSE MET.

John Henry was the "Walking Bible" of the Reformation. Alexander Campbell said of him that, as a preacher, he stood in a class by himself, with few that could match him in power. He travelled many thousands of miles throughout north-eastern Ohio, and even beyond, preaching the gospel, asking as his only compensation that a man be put in his place upon the farm to do the needed work. He was an eccentric character. One day he chided a brother for not being at church the Sunday before, and the brother said the shoemaker had not completed his shoes. John Henry told him if they were not finished before the next Sunday, to come over and he would lend him a pair. Saturday evening he came and borrowed the shoes, and marched into church with them on Sunday morning, dressed in his best. Soon after John Henry came in bare-footed, entered the pulpit, and preached a powerful sermon. He had loaned the only shoes he had, in order to get the other brother to come to church. He was cut off in the midst of his usefulness, just at the zenith of his power, at the age of forty-six. I stood with bared head beside his grave, within a few feet of the Austintown Church. John Henry was one of the greatest men the Reformation produced, though unschooled in aught but the school of the world and the word of God.—Selected.

### WHY THEIR PLACES WERE EMPTY.

A pastor has been investigating the reasons for "backsliding." In a certain district out of a hundred men interrogated, seventy had at one time been church members, many of them in official positions.

The reasons given by many for non-church-going declare unmistakably the materialistic and self-indulgent temper of the day: "Just got out of the habit of going to church"; "Pressure of business breaks up my Sunday"; "Churches bore me. What's the use?" "I am selfish about my Sundays and want the whole day for rest and relaxation"; "I am a pretty good fellow, I do not need to go to church"; "I have lots to do at home on Sunday."

One did not go because he "disapproved the teachings of the church," and another because he "felt out of place, ill at ease, like an intruder" in the church. What is needed, apparently, is a new conscience about churchgoing.

### THE TEST.

Mr. Finkelstein, the goldsmith, presented little Abie with a bowl of goldfish. Next day they were all found to be dead. "Vy, vot's the matter?" asked Mr. Finkelstein; "vot have you done, Abie?" "Nothin,' fader," said Abie, "I just gave them the acid test to see if they vos real gold."

### PLACED.

"I've swallowed my collar-stud," he said in awed tones.

"Then," replied the wife heartlessly, "for once in your life you know where you put it."

### A CHANCE.

Doctor.—"But, my good woman, why didn't you send for me before?"

Wife of patient.—"Well, sir, we thought we'd wait a while an' give 'im a chance to get over it."

## The Family Altar.

— J.C.F.P. —

### Monday.

And I will give you shepherds according to my heart, who shall feed you with knowledge and understanding.—Jer. 3: 15.

"Thou, only thou, the kind and good  
And sheep-redeeming shepherd art;  
Collect thy flock, and give them food,  
And pastors after thine own heart."  
Reading—Jer. 3: 11-25.

### Tuesday.

To what purpose cometh there to me frankincense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices pleasing unto me.—Jer. 6: 20.

"A true believer, like the heavenly orbs, is constant and unwearied in his motion and actions. . . . God esteems none holy for a particular carriage, but for a general course. A sinner in some acts may be very good. Judas repents, Cain sacrifices, the Scribes pray and fast, and yet all were very false. In the most deadly diseases, there may be some good intermissions, and some good prognostics." Patient continuance in well-doing is the chief need.

### Wednesday.

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.—Jer. 9: 23.

"Let not the wise his wisdom boast,  
The mighty glory in his might,  
The rich in flattering riches trust,  
Which take their everlasting flight."  
Reading—Jer. 9: 13-24.

### Thursday.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?—Jer. 12: 5.

Probably, when Alexander Peden wrote to the prisoners in the Castle of Dunnottar he had this verse in mind: "It is honorable to be a footman in Christ's company, and run at Christ's foot from morning to evening; the weakest in all Christ's company will not tire to go and ride time about, for Christ will take his friends on behind him; when they begin to weary and do not hold foot, Christ will wait on them."

Reading—Jer. 12.

### Friday.

Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart.—Jeremiah 15: 16.

A favorite text of Samuel Rutherford, for he repeated it frequently when dying.

Reading—Jer. 15: 10-21.

### Saturday.

O house of Israel, cannot I do with you as this potter? Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel.—Jer. 18: 6.

F. W. Robertson wrote: "The translation of Rom. 9: 22 is quite literal. If — will compare the parallel passage, Jer. 18, she will see that here, as there, the leading idea is God's endurance, and sovereign right of making the clay which was originally a marred vessel, a perfect one; and that it was a perversion to infer from the expression 'fitted to destruction' that they were so fitted by him."

Reading—Jer. 9.

### Sunday.

Wherefore came I forth out of the womb to see labor and sorrow?—Jer. 20: 18.

"It is interesting to note that in later time, when the prophet had still more afflictions to endure, we no longer read of his trembling or bewailing the sufferings connected with his calling."

Reading—Jer. 20: 1-13.

# Prayer Meeting Topic.

October 26.

## JEREMIAH'S WORK.

(Jeremiah 2: 1-13.)

F. J. SIVYER, B.A.

The book of Jeremiah evidently grew out of the roll written by Baruch, the scribe, at the prophet's direction in the fourth year of Jehoiakim. This being destroyed by the king, Baruch wrote a second roll containing the first message, and to this "there were added besides unto them many like words."

The general tenor of the book is one of stern denunciation. The casual reader might easily receive the impression of gloom. To be appreciated, Jeremiah's message must be felt, as well as grasped intellectually. In a very real way he bore the sins of the nation, confessing them as his own, and wrestling with God in prayer for the people.

"Jeremiah has not the sublimity and sustained oratorical power of Isaiah, nor the pungency of Amos, the poignancy of Hosea, the fire and verve of Nahum; the subtlety of Habakkuk; but in richness of imagery, in fulness of human interest, in lucidity and naturalness, in his command of the various resources of poetry, eloquence, pathos and practical appeal, he is the greatest of the writing prophets."

### God's Love and Righteousness.

In a tender and passionate outburst God is represented as saying, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." With touching appeal he continues: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; and Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine ears from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

Concerning God's righteousness, Jeremiah is no less wholesome. God is "the Lord of hosts, who judgest righteously." "Judgment and righteousness" are the things in which he especially delights. "I, the Lord, search the heart, I try the reins; even to give every man according to his ways, according to the fruit of his doings."

H. S. Brown says, "We need to know and remember both the love and the righteousness of God. Were his love alone revealed, we might think sin a matter of indifference; were his righteousness alone proclaimed, we should feel salvation to be impossible; in the one case we should presume, in the other despair. . . . Let us be thankful for both these revelations."

### The New Covenant.

One of Jeremiah's favorite ideas was that of God making a covenant with his people. Back of the thought lies the prophet's intense belief in the sinfulness and weakness of the human heart, and in the goodness and mercy of God. Consequently he came to see the need of a new heart, and a new covenant with God. "In those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it." "I will make a new covenant with them, saith the Lord." Jeremiah saw with them, saith the Lord. "Jeremiah saw clearly that this new covenant was to be a spiritual and a lasting one. God would write his law 'upon their hearts,' and it was to be 'a perpetual covenant that shall not be forgotten.'" In this respect Jeremiah anticipates the New Testament prophet. Christ accented the idea of the New Covenant and embodied it in the deeply significant words of the Last Supper: "This is my blood of the New Covenant, which is shed for many for the remission of sins."

TOPIC FOR NOVEMBER 2.—RECIPROCAL FAITH.—John 2: 23-25.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## AUTOGRAPH QUILT.

The effort made to raise funds by means of an autograph quilt for a mission hospital at Hueilchow, China, by our Victorian Bible Schools has been abundantly successful. So far forty-seven schools have been heard from and £97 has been received. Many of our young people took up the work with enthusiasm, and we hope that their interest in the work of missions has been deepened because of the work which they have done in collecting names and money for the quilt.

Mrs. W. C. A. Luke and her helpers have carried out their part of the work in a splendid way. As the names came in they were written on the quilt until almost four thousand names appear on the quilt. Our very best thanks go to Mrs. Luke and those who helped her in this work.

The prizes offered to the four boys and four girls who should collect the largest number of names and money have been won by the following: Viva Carter, Olive Hargreaves, Carnegie; Lillian Brownrigg, Collingwood; Mavis Beasy, Dunolly; Howard Brown, Neil McCann, Gardiner; Leslie Cameron, Doncaster; Ron. Knight, Shepparton.

In addition to the eight who won prizes, the following boys and girls succeeded in collecting more than twenty shillings:—Valma Mitchell, Mary Robertson, Alma Dudley, E. and M. Hillbrick, Alison Potts, Nancy Stent, Dorothy Crouch, Marion Ring, Nancy Davis, Amphald Hangsland, Ron. Abernethy, Leslie Hill and Winnie Collings.

Should there be any school that has not yet forwarded money for this fund, we would be glad to receive it, as ere long we wish to close the fund.

## MEN WANTED.

Recently we noticed on a road not very far distant from our city, one Saturday afternoon two groups of boys. One group was led by a man. The eight boys who comprised the group were striding along beside their older companion with all the enthusiasm of boys out of doors.

The other group had no leader, unless one of the boys a little older than the rest of the group, his cap on the back of his head and a cigarette hanging between his lips, thought that he was such. But it was quite evident that this group had no set purpose in view, and were ripe for any mischief that might turn up.

We discovered that the boys of the first-mentioned group were a class from a Methodist Sunday School out for a walking tour with their teacher. The teacher was a man of about middle age, yet his vim and snap and go belied his age. He had within the desire to keep

young, and he cultivated and strengthened this desire in the most effective way possible, that of having close fellowship with a lot of husky boys.

It is quite natural for boys to want to be out of doors. It is quite as natural for them to do so as it is for ducks to take to water. There is so much to see and hear in God's great out-of-doors that boys naturally wish to be in the open. It is just as natural for boys to be eager to flock about a leader. The boy of the middle school is keen to follow the man who will interest himself in them and devote himself to their interests. The difficulty, however, is that so few men are willing to get out of doors with the boys and be their leaders. There is no better place than the open air in which to bring boys face to face with the great problems of life as they affect their own individual lives. Happy is the leader or teacher of boys who can find time and place for long walks and talks together with the boys whom he is trying to help.

It is easy to criticise the youth of to-day, and sometimes criticism is no doubt justified. But the only criticism that is worth anything is constructive criticism—criticism that will not only point out the weaknesses that are characteristic of young people to-day, but also show us how these weaknesses may be rectified. It is quite natural for older people to feel that the boys and girls of to-day are a forward lot; every generation has a somewhat similar experience. A tablet recently unearthed in Babylon makes the following statement: "The world is coming to an end; children no longer obey their parents, and everybody wants to write a book." Somehow these words seem very modern, yet they are thousands of years old. This goes to show that the problems which we are facing to-day are by no means new, some difficulties are as old as human nature itself, and every generation must face them with courage, confidently believing that by God's help they can be overcome.

Young people are very much what older people have made them. Boys and girls are still ready to follow one who will lead and guide them, and for this task of leadership men are wanted. We need men who have been trained in the art of leadership, but for every one such leader, we want especially in the work of the church school a hundred voluntary trained leaders who will give their time to the leading and training of our young people in things moral and spiritual. There may be some church activity that will pay greater dividends than being the leader of a group of boys or girls, but no one has yet been able to discover it.

## FEDERAL EXAMINATION.

Every year in addition to the prizes offered by the individual States to competitors in the Scripture examination the Federal Bible School Committee makes an award of £11- to the best Australian paper in each division. The prize money is contributed by the States who share in the awards. For the first time in the history of our Bible School work the whole of the States co-operated in the examination. The competition was very keen, and the results of the examination are as follows:—Div. 1, Joyce Christopherson, Canley Vale, N.S.W.; Div. 2, Dorothy Dilworth, Mosman, N.S.W.; Div. 3, Joyce Button, Burwood, N.S.W.; Div. 4, Gladys Christensen, W.A.; Div. 5, Allan Cunningham, Burwood, N.S.W.; Div. 6, Elsie Schuman, Harleston Old, N.S.W.; Div. 7, Edith Owen, W.A.; Div. 8, Mr. J. L. Simpson, Essendon, Vic.; Div. 9, Miss Olga Gray, Ballarat, Vic.; Div. 10, Mrs. E. C. McCann, Gardiner, Vic.



Bible Class, Warrnambool, Vic.

## Foreign Missions.

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

### HOME FROM VISITING THE NEW HEBRIDES.

The Federal F.M. secretary appreciates the very kind welcome home he has received in Sydney, Melbourne and Adelaide. While he enjoyed his visit among the Christians of Oba and Pentecost, and the kind and gracious hospitality of Bro. and Sister MacKie, and the company of their little son, Melville, he could not help feeling very happy as towards the last of his visit he pronounced the native words, "Noo mule," which mean, "I am going home." Be sure and pronounce the second of these two words "Moolay."

Leaving one's work in Australia for three months presented many difficulties, but the members of the F.M. Board, and especially the president, Bro. Morrow, and the treasurer, Bro. Read, undertook to see that the work would not suffer during the secretary's absence. Fortunately the F.M. office has a typiste who is greatly interested in our work, and with her cheerful shouldering of extra burdens, and the almost daily assistance of the treasurer, Bro. A. L. Read, everything went along happily and successfully, and I am under a deep debt of gratitude to those who attended to my work while I was enjoying the fellowship of the New Hebridean Christians.

It is strange that apart from our missionaries not one of our Australian brethren, as far as I know, has visited our work in the New Hebrides. The work among the New Hebrides people is our oldest mission work. In 1886 John Thompson, then a young member of our church, went to work among the Kanakas in the sugarcane fields of Queensland, and baptised his first convert on August 27, 1887, forty years ago.

In 1892 he visited the various States, and told us of his work among these people, and as a result the Federal Board agreed to employ him as a missionary. He had great success. A large number of them were baptised. Sir Joseph Verco, then Dr. J. C. Verco, took a great interest in this mission, and built a chapel at Childers, Queensland. John Thompson's work was at first in the Bundaberg district.

At this time there were 8,760 Kanakas employed in sugar raising, but in 1901 the White Australia policy began to be felt, and many were deported to their Islands, until in 1906, 3,612 were sent home, leaving only 1,358, and these were made up of Kanakas owning land, or those born in Queensland, or men too feeble and aged to be moved. In this year, when practically all of the Kanakas were deported, John Thompson went to Ranwadi, Pentecost Island, to visit and help the Pentecostian Christians. Willie Tabymancon was the leader among this little band who were unfurling the banner of primitive Christianity in the New Hebrides. John Thompson remained as long as his health permitted, and gave great encouragement to the few Christians, and baptised a number of converts. He was, however, compelled to return to Queensland, where he worked among the white men in the sugar-cane fields, and also among the remaining Kanakas. In 1907 he ceased, officially, to be connected with the Foreign Mission Board, but continued his work, and is to-day helping the few Kanakas left to continue to be "strong for God."

Tabymancon, who was the leader of the little force at Pentecost, was very anxious for a white missionary to come to his assistance. He and his fellow-Christians were earnest in prayer to God to send them a white missionary. They had faith that the prayer would be answered, and began to build a chapel. When this was finished they built a house for the missionary.

They then dug a baptistery, and got some bamboo-stalks, and made pipes of them and laid on the water, and when all these preparations were finished the Lord sent to them Frank Filmer. This was in March, 1908. Bro. and Sister Filmer did a great work on Pentecost. Bro. Filmer had the joy of baptising 500 people. Many have died, many have gone to work in other islands, but when Bro. and Sister Black succeeded Bro. and Sister Filmer in 1920 they found about half of the 500 continuing faithful.

In 1910 Bro. F. J. Purdy, who was a missionary of the Miss Young Mission to the New Hebrides, proposed relinquishing his connection officially with the Mission, and offered our Federal Board, then located in Melbourne, the Mission at Nduindui, Oba Island, promising that he would continue as an honorary missionary, giving all the time he could to the work if the Board would pay the out-of-pocket expenses necessitated in the employment of teachers and evangelists to carry on the work. This offer was accepted, and in 1910 began a very happy and prosperous association between our F.M. Board and Bro. and Sister Purdy. The work continued to prosper under their efficient and consecrated oversight. These arrangements continued for about two years, when Mr. Purdy found it necessary to return to Australia, and Bro. and Sister Waters went down to Oba, where they labored very successfully for about fifteen years.

During these years other missionaries helped in the work on Pentecost, Oba and Maewo: Bro. Chapple, Bro. and Sister Goodwin, and Bro. and Sister Black. About four years ago Bro. and Sister MacKie went to Pentecost, where they did a splendid work for nearly three years. After Bro. and Sister Waters left, Bro. MacKie visited Oba as opportunity presented itself. About a year ago they moved to Oba, and Bro. MacKie visits Pentecost and Maewo five or six times in a year. These two faithful missionaries have done and are doing a splendid work in the Islands, and at the last interview with the leaders of the work on Oba, they sent a very urgent request to the Board that Bro. and Sister MacKie should be continued in the work.

The missionaries and Christians have long desired to have a visit from some member of the Board, and on July 13 I boarded the "Makambo," a little vessel of 1,000 tons, and had a very pleasant voyage to Seagon Channel, where I was able to secure the help of a Seventh Day Adventist missionary, Mr. James, to take me on his launch to Oba, arriving there on August 3. Bro. and Sister MacKie and several of the native members met me at the landing-place, and gave me a very cordial welcome.

In another issue of the paper I propose to tell the brotherhood some of my experiences during this visit.

### SWANSTON-ST., MELBOURNE.

SUNDAY, NOVEMBER 6, 1927.

Sixty-Second Anniversary and Home-coming Day.

Preacher, Dr. John L. Brandt.

Special Sermons.

'The Daughter of Jairus' (Sir John Stainer) will be sung by the Choir at the evening service. Soloists—Mrs. Vernon Walker, soprano, Mr. Percy Blundell, tenor, Mr. Charles L. Jones, bass.

Pianist, Miss Olive McKillop, L.A.B. Organist, Mr. C. H. Mitchell. Conductor, Mr. J. Harold Barrett.

### COMING EVENTS.

OCTOBER 23 & 26.—North Richmond (Coppin-st.) 38th Church Anniversary Services. Sunday, Oct. 23, Speakers, Morning, Bro. J. E. Thomas; Evening, Bro. A. Cameron. Wednesday, Oct. 26, Anniversary Gift Social. An invitation is extended to past members.

OCTOBER 27 & 28.—Carnegie's Century Fair, Memorial Hall, near station, Carnegie, opens 8 p.m. Thursday, and continues from 3 p.m. to 10 p.m., Friday, Oct. 27 and 28 respectively. Members of sister churches are cordially invited to visit the Fair and do their week-end shopping.

OCTOBER 29.—Junior C.E. Rally in Lygon-st. Church at 3 p.m. Song service; leader, Mr. C. H. Dyer (C.E. song leader). Model Junior Meeting by Juniors. Speaker, Mr. J. E. Thomas. Come and see how C.E. trains for service.

NOVEMBER 6.—On Lord's day, Nov. 6, the church at Balwyn 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 6 (Sunday).—Swanston-st. Church. Sixty-second Anniversary and Home Coming Services. Morning, 11; evening, 7. Former members and friends cordially invited. Special sermons by J. L. Brandt. Choir will render at evening meeting the sacred cantata, "Daughter of Jairus." Please keep date in mind.

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, dramatisations 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.

NOVEMBER 24.—College of the Bible. The Annual Demonstration will be held in Lygon-st. Chapel, Carlton, on Thursday evening, Nov. 24. Presentation of diplomas. Students' programme. All are invited.

### DEATH.

JACKSON.—Accidentally killed on Oct. 5 at Pemberton, W.A., Harry, loved and only son of Mary and Henry Jackson, Crossover, Gippsland; dearly beloved husband of Alice; loving father of Charlie, Ettie, Hugh and little Alice, and our dear brother.

"Hush! be every murmur dumb;  
It is only 'till he come!"

### IN MEMORIAM.

HUNTER.—In loving memory of Henry Hunter, my beloved husband, who went home on Oct. 19, 1918.

Some time my eyes shall see more clearly  
The thing I know not now or understand,  
Shall know through the night of darkest sorrow

My trembling hand was held in God's right hand.

"And God shall wipe away all tears, and there shall be no more death."  
2 Sam. 12: 23.

PITTMAN.—In loving memory of Mrs. Joseph Pittman, who "fell asleep in Jesus" on Oct. 17, 1925, at the age of 84.

At the heavenly gate she will meet us,

With the same sweet loving smile.

For we are only parted

Just for a little while.

—Inserted by Mr. Joseph Pittman and family.

STAGGARD.—In loving memory of our dear mother, who died at Gisborne (N.Z.), Oct. 17, 1926.

"So calmly she sleeps in God's holy acre,  
Released from all sorrow, from toil, and  
from pain;

For ever at rest in the arms of her Maker,  
And humbly we pray we may meet her  
again."

—Inserted by her loving daughter, son-in-law, and grandchildren, Gisborne, New Zealand.

## Here and There.

Bro. Garfield Rootes, evangelist-elect of St. Morris (S.A.), is on a holiday visit to Sydney.

At the meeting of the Preachers' Fraternal in Sydney last Monday, the brethren present reported 27 confessions during the past month.

The following telegram reached us on Monday:—"Wonderful meetings first week Hinrichsen-Brooker mission Brim (Vic.); five decisions—three men, two youths.—Searle."

At Grote-st., Adelaide, on Oct. 16, Bro. Wiltshire spoke at both meetings. His evening subject was "God's Striving Spirit." One young woman was immersed. The C.E. annual social was held on Oct. 10.

Young men and women desirous of entering the College of the Bible in 1928 are reminded that applications should reach the principal within the next few weeks. They are asked to write as soon as possible.

Bro. I. A. Paternoster has just completed his first year at Enmore (N.S.W.). During that time 46 were added by faith and baptism, and 18 otherwise. The second year has been entered with great expectations.

Church treasurers are asked to help the College Board by remitting promptly the amounts received for the College offering. Should any amounts be received subsequently, they could be sent in as a supplemental remittance.

Bro. T. Hagger writes:—"Less than £100 is now required to complete the £3,000 for Canberra. Send your part to-day, and let us finish this piece of kingdom work. The treasurer is A. J. Gard, King's-gve, Tranmere, Adelaide, S.A."

Last Lord's day at Hamilton, Vic., welcome was extended to Bro. Witham, who made the good confession and was immersed at Port Fairy. At a business meeting Bro. T. L. Rohb was appointed president, and Bro. Leo Wells was elected secretary and treasurer. The offering for the College of the Bible was £2/5/-.

Mrs. Meyer, Superintendent of Hospital Work in connection with our Victorian Women's Conference, wishes to receive eggs for hospital distribution, and would like to enlist the sympathy of church members. Our country brethren might be glad to co-operate in this good work. The eggs should be left at Swanston-st. church, Melbourne.

Friday of next week, October 28, is Sports' Day at the College of the Bible, Glen Iris. A cordial invitation is extended to members interested to come and enjoy the afternoon on the College campus. Visitors are invited to be present from 2 o'clock. In former years, a happy time of fellowship and reunion has thus been spent.

The Parramatta District Conference churches, N.S.W., held their second combined annual Bible Schools' demonstration in Granville chapel. Bro. T. J. Jones presided over a large enthusiastic gathering of members and scholars of the six district churches. A splendid programme was given by the scholars, and Bro. P. J. Pond's address was greatly appreciated.

During Bro. Stuart Stevens' vacation Bro. Haldedy delivered profitable discourses to average audiences at Geelong, Vic. A regular feature of the gospel sessions is the senior choir's fine service in song, directed by Bro. Mitchell. Additions to the K.S.P. are recorded, and general auxiliary work is progressing. Bro. Stevens last Lord's day resumed his ministry.

On Sunday, Oct. 9, 144 attended Northam (W.A.) Bible School, creating a new attendance record. At the gospel service the seating accommodation was taxed to its utmost. At the conclusion of the service, the new baptistry was used for the first time, when two were baptised. Seven more young men were initiated into the K.S.P. club on Oct. 6, when the officers were elected.

A meeting of all who are interested in the important work of religious instruction in our State schools, and of its further extension to those schools in outlying districts, will be held in the Assembly Hall, Collins-st., Melbourne, on Friday, Oct. 28, at 8 p.m. The chairman will be the Hon. W. H. Edgar, M.L.C., and addresses will be given by Mr. G. A. Maxwell, M.H.R., and other prominent speakers.

Meetings at Mundalla, S.A., continue good. Bible College collection was £14/6/4. On Oct. 9, Miss Cameron, from India, spoke to a good gathering at Sunday School. Large meeting at night; over 90 present. It was a memorial service to the late Sister Mrs. Cuse. Bro. Cornelius delivered a forceful message. Oct. 16, Bro. Anderson gave a fine address to a good meeting in the morning. Good meeting again at night.

Church anniversary services at Perth W.A., were very successful, and concluded by a great family gathering at tea. Five-minute tabloid talks were given by Bro. Hy. Wright, Albany Bell, E. R. Berry and Chas. Schwab. The annual business meeting had a record attendance of 103 on the same evening. Reports showed a slight increase in membership. The ladies were praised for their splendid work. An optimistic spirit prevailed. The church is planning for forward moves.

Anniversary meetings at Norwood, S.A., were held on Oct. 16, when Bro. Baker spoke to large audiences. In the morning 209 broke bread, and 23 in the evening; a total of 232. Bro. Baker's evening subject was "Why we Exist as Churches of Christ." About 400 were present. A large number of former members had fellowship. Sister Lewis was received in by transfer. On Oct. 12 a church outing was held in the hills, when about 200 attended. The Sunday School is preparing for anniversary.

At Goolwa, S.A., Bro. J. Warren conducted successful Bible School anniversary services on Oct. 9 and 10. All meetings were well attended. The Kindergarten Department under Sister Shipway gave a demonstration on Sunday afternoon in the Institute in a creditable manner. School reports showed an average attendance throughout year of 58, and £18 collected. The new year starts with 83 on roll; 79 present first Sunday. Enjoyable time spent by a large gathering at annual picnic on Oct. 12. Bro. Warren is spending a few weeks at Goolwa. All are glad to have his needed help. College offering amounted to £5/12/-.

The seventeen days' revival meetings at Essendon, Vic., with Harold B. Robbins as missionary, commenced on Sunday. The day, which also marked the second anniversary of the opening of the new church building, was a most happy one. To a fine morning service Bro. Robbins gave a stimulating message on "Taking Jericho for God." The roll-call was well responded to by members. Offerings totalled £34. At night, after a powerful address on "A New Creation," one lad from the school responded to the invitation. Bro. Frank Whittington helped with a solo, Bro. Melody at the piano, and the choir throughout the day with special and appropriate music. Attendances were splendid. The heater has been re-installed in the new building, and the cost is being borne by the ladies' guild.

At Fullarton, S.A., on Oct. 16, over a hundred attended breaking of bread. Bro. Graham's addresses are inspiring. Bro. Ethelbert Davis gave a fine exhortation recently. The young daughter of Bro. Alan Charlick confessed Christ on Oct. 2. Gospel services have been increasing. Song services led by Harold Vawser are a great help. Bro. Graham has concluded his chart talks, which have been productive of much good. The church arranged a very happy

social to mark the approach of Bro. Graham's marriage to Miss Nita Snook, of Hindmarsh. Presentations were made by Bro. Harry Gitsam on behalf of the boys' club, Bro. Gordon Young for C.E., H. L. Vawser for Bible School, Sister Rainsford for Dorcas, and the chairman for the church. These all made brief and suitable speeches.

On Oct. 12 Chatswood (N.S.W.) anniversary services were continued. Bible School choir rendered splendid choruses under the leadership of Bro. Gilmour, and good items were contributed by the scholars. On Oct. 16 Bro. Adams addressed the church. Seating accommodation was greatly taxed by the full attendance to witness the baptism of eleven candidates. After Bro. Whelan's sermon on "The Message for To-day," three young lives confessed Christ. Bro. P. Turk rendered two solos.

At North Sydney on morning of Oct. 16 the church received the very sad news of the sudden death of Bro. Vernon Way, a son of Bro. W. J. Way. Our brother was taken ill while on the bus, and passed away before medical aid could be given. The sincere sympathy of the church and brotherhood is extended to all members of the family. Bro. A. H. Webber helped all by his exhortation. The adult Bible Class was led by Bro. P. J. Pond, and the gospel service was taken by Bro. Casperson in the absence of Bro. Sutton at Taree.

The sixty-second anniversary of the church and Bible School at Lygon-st., Carlton, Vic., was celebrated on Oct. 16. The chapel was opened on Oct. 15, 1865, H. S. Earl being the first evangelist. Last Sunday morning J. W. Baker, of North Fitzroy, gave a much appreciated address. Miss Edna Bagley sang the beautiful solo, "Calvary." A large congregation gathered in the afternoon, when there was special singing by the scholars and an address by Mr. W. Book (the original "Billy Bunny"). In the evening F. Prittie (superintendent) presided over a large meeting, and A. G. Saunders gave a splendid address on "Passing on the Light." An orchestra led by W. Davidson, and Miss Pittman at the organ, assisted a choir of about 150 voices. A solo was rendered by Miss Isabella Mills, and a violin solo by W. Davidson. A number of old scholars and members were present.

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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.

**WANTED.**  
Wanted, single furnished bedroom and breakfast, working man, 20 mins. city; terms 8 Corn-st., Malvern.

**THANKS.**  
The children and sisters of the late Mrs. James Burge wish to convey to all friends their sincere thanks for the great kindnesses shown them during their recent sad bereavement, especially mentioning Mr. B. Baker, Ormond, church members, and all auxiliaries. Will all please accept this as a personal acknowledgment of their deepest gratitude?

VICTORIAN DEPT. OF SOCIAL SERVICE.  
Wanted, accommodation for widow's son (15), handy to city, preferably with family.  
Carpenters, cleaners, caretakers, motor drivers, etc., seeking employment.—Will H. Clay, Secretary, 49 Elizabeth-st., Melbourne.

## South Australian Conference.

(Continued from page 669.)

shire; C.E. Department, Messrs. R. H. Lampshire, F. Pocock and J. Wiltshire; Prohibition and Social Problems Committee, Mrs. Bond, Messrs. R. Conning, L. H. Crosby, Theo. Edwards, Jas. Gordon, Ross Graham and W. A. Russell; Representatives to Prohibition Alliance, Messrs. Theo. Edwards, R. H. Lampshire, J. Wiltshire; Training Committee, Messrs. F. Collins, W. L. Ewers, A. C. Rankine and J. Wiltshire; Nominating Committee, Messrs. F. Collins, W. L. Ewers, H. J. Horsell, G. T. Walden and J. Wiltshire; Representatives to Council of Churches, Messrs. H. Gray, R. H. Lampshire, G. T. Walden and J. Wiltshire; Protestant Homes Committee, Mrs. F. Charlück, Messrs. T. M. Glover and E. W. Peet; Seal-holder, Mr. John Harkness.

### CHRISTIAN ENDEAVOR DEPARTMENT.

The secretary, Reg. H. Lampshire, reported 33 Young People's, 7 Intermediate and 27 Junior Societies for the State, an increase of 6. New members enrolled during the year numbered 408. From reports received from 50 societies, it was revealed that 526 letters have been forwarded to missionaries, and 900 to Home Mission activities. The amounts received for Home and Foreign Missions from societies amounted to £173, and for other Endeavor work, £148.

It is impossible adequately to express the amount of work accomplished by the Social Service Department of our Union. Almost all the homes within reach of our societies have been helped. The future aim as a Union is to raise £25 annually towards the support of a Home Mission living link, and also help hospital work in India and China.

A magnificent gathering was held on Oct. 1. Many were unable to gain admission. Mr. F. Pocock occupied the chair. Dr. Brandt gave an inspiring message on "Is the C.E. an Asset to the Church?" The chairman presented to Forestville Y.P. the Honor Shield, and to Forestville Juniors the Honor Banner for best work accomplished during the year in the suburban area. Honor Banners for the country were awarded to Strathalbyn Y.P. and Junior Societies. In the intermediate division Hindmarsh received first place. The president this year is Mr. J. Wiltshire; vice-president, Mr. Hugh Gray.

### HOME MISSION DEPARTMENT.

The report of the committee was well received, and many eulogistic references made to Bro. H. J. Horsell for his splendid services as organising secretary.

Each month 1,400 copies of the State paper are distributed. The sum of £131 has been expended in printing, and the year closed with a credit balance of £9/17/1.

The book room has been in existence two years, and now shows a credit balance of £177, thanks to the director, Mr. H. J. Horsell.

The churches at Flinders Park and Crystal Brook were admitted into the Union.

Special emphasis was placed upon the need of doctrinal teaching, the stressing of the plea.

During the year, with Bro. A. E. Forbes as missionary, 282 decisions were reported. Thank offerings amounted to £300. A tribute was paid to "volunteer missions," over 100 being added to churches.

Receipts from all sources totalled £4,015/5/6, and the expenditure amounted to £4,259/0/1, inclusive of £377/2/5 representing repayment of loan money. The March offering brought in £1,150/18/9, to which must be added £106/7/10 per Duplex Envelopes, £153/9/10 per Budget System, making altogether £1,410/16/5. This is in excess of last year's gifts by £242. Amounts promised at the last Conference appeal yielded £257/18/9. The gift from the Sisters' Conference was £112. The deficiency on the year's operations was £243/14/7. The committee has

on loan a sum of £384/18/-, which means that the committee is faced with an actual deficit of £628/12/7. The indebtedness twelve months ago was £792/15/11, hence the position has improved to the extent of £167.

The statistical paragraph of the report has already been published in the "Christian."

The obituary report was presented by Mr. F. Collins.

Ten-minute speeches were given by the following preachers representing their fields of labor:—W. G. Oram, Gawler; W. G. Graham, Fullarton; A. W. Garland, Wallaroo; C. R. Hughes Pt. Pirie; J. Warren, Colonel Light Gardens; E. H. Randell, Berri and Barmera; Reg. H. Lampshire, Forestville; E. A. Arnold, Murray Bridge; R. Raymond, Nailsworth; H. R. Taylor, St Morris.

### HOME MISSION DEMONSTRATION.

The Town Hall was well filled for the annual demonstration. Mr. H. J. Horsell presented the retiring president, Mr. F. P. Langlois, with a Bible, and referred to the splendid service Mr. Langlois had rendered to the brotherhood. Mr. Langlois then introduced the new president (Mr. F. Collins), who delivered his address on the theme of "A Brighter Day." Dr. Brandt was the principal speaker, and delivered a magnificent address on "Beginning at Home." Musical items were rendered by the Norwood choir.

### CHURCH AND SUNDAY SCHOOL BUILDING EXTENSION.

Last year the church at Forestville received a further loan of £1450 to build a new chapel. The contract price, including building and seating, amounted to £1,813. Total receipts were £2,887. Liabilities, Loans to churches, £6,330.

### FOREIGN MISSION DEPARTMENT.

A detailed account of the work in the various fields was presented by Mr. H. J. Horsell and the secretary of Foreign Mission Committee. Receipts this year again exceeded the sum of £2,800.

In connection with the overdraft, South Australia exceeded its quota by £90. Expressions of appreciation were extended to Mr. E. McPhee for his efficient leadership among the Chinese of South Australia. Addresses were delivered by Miss F. Cameron and Mr. T. E. Escott. The evening session held in the Adelaide Town Hall proved to be a great success. Mr. H. J. Horsell (president) introduced Mr. E. A. Riches as the incoming president, who presided over the gathering. Addresses were delivered by G. T. Walden and A. Anderson. Anthems were beautifully rendered by Maylands choir.

### FEDERAL BUSINESS.

Mr. E. Davis gave an account of his recent tour to Canberra, and urged immediate action or our chance will be lost. A large sum of money would be required to carry out the scheme for establishing a cause there. They had a two-acre block on which to erect a chapel, school and manse. The total cost of erection will be

something over £4,500. At present £2,860 has been received towards Canberra work.

Mr. R. Lyall reported on the work of the College of the Bible. He said there had been 318 students in the College during the 21 years of its existence. Of these 117 were at present in the work in Australia and 31 in foreign lands. About 70 per cent. of the preachers in Australia had been trained at the College.

### YOUNG PEOPLE'S DEPARTMENT.

Mr. Will Beiler presented the report, and stated that during the year over 400 new scholars had been enrolled, showing a nett increase of 164 scholars and 3 teachers. 275 persons had joined the church from the Sunday Schools. In the State examinations 526 scholars entered, representing 30 schools.

The following amounts were received during the year:—For General Fund, £34; Forward Movement, £797; Cot Fund, £71; Total Receipts, £1,183. Credit Balance, £192.

The afternoon session was well attended, and addresses followed by discussions were enjoyed by all. Mr. Hugh Gray spoke of "Dangers to be Avoided," and Mr. James Gordon, "Why Continue to Teach." At the Adelaide Town Hall in the evening over 2,000 people gathered, and many were not able to gain admission to the annual Bible School and Y.P. Demonstration. Mr. E. A. Riches introduced the newly-elected president, Mr. J. Wiltshire, who presided over the gathering. A choir of 500 voices rendered six items. A dramatisation of "Ruth and Naomi" was given by the Dulwich school, Gawler school presented an item, "The Bible School at the Cross." Fullarton school also added to the programme. Prizes were distributed. Mr. Frank Cornelius delivered an address on "Great Expectations."

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**NINETEEN HUNDREDTH ANNIVERSARY OF PENTECOST.**

The following special resolutions were carried at the South Australian Conference:—

That this Conference determine to celebrate the 1900th Anniversary of Pentecost to be held in 1930 by planning for a Pentecostal Campaign during the next three years, and that we plan as our objective the following:—

**Home Mission Department—**

- 3,000 souls for Christ.
- Three new causes.
- Three churches raised to be self-supporting.
- Every member isolated be informed, and a convener to be appointed for this work.
- That an itinerating evangelist be appointed.
- To raise £30,000 for all purposes, being an increase of thirty-three and a third per cent.
- To have 3,000 tithers.
- To have a uniform Bible reading and teaching campaign.

**Foreign Missions—**

- Three new hospitals.
- Three new outstations.
- Three new missionaries.
- Thirty-three and one-third increase in giving.

**Young People's Department—**

- 3,000 new scholars.
- 300 new teachers.
- Three new Bible Schools.
- 1,500 scholars joining church.
- Establishment of a teacher training department.
- An annual offering of £300 from churches.
- An annual offering of £300 from Sunday Schools.
- £200 for Dhond Hospital.
- £100 for Minda Home and other institutions.
- That it be a recommendation to all our churches that they take immediate steps to prepare objectives dealing with their local work in connection with the Pentecost campaign.

**OBITUARY.**

**BURGE.**—Mrs. Sarah J. Burge passed suddenly but peacefully to rest at Grange-rd., Ormond, Vic., on Sept. 25. Baptised at the age of fifteen years at Lygon-st. by Bro. Walden. Sister Burge afterwards had membership with the churches at North Richmond, South Yarra, Wedderburn, Moreland, Minyip and Ormond. In every place she was known for her graceful Christian character and sweet and gentle disposition. In Sister Burge, and in her husband who predeceased her by four months, the Ormond church has lost two strong and devoted members. The Christian motherhood and sanctified example of Mrs. Burge was deeply cherished by the children who are left to mourn. The sincere sympathy of the church is extended to the family. —S.R.B.

**CHARLES R. FURLONGER**  
Editor, Etc.

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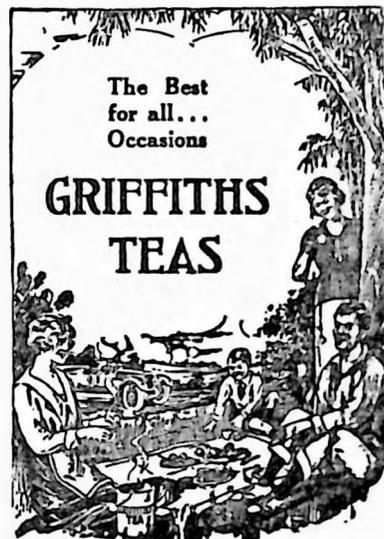
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## News of the Churches.

### New Zealand.

**Nelson.**—Bro. Bolton has faithfully preached the gospel since Bro. G. T. Fitzgerald's departure over a year ago. The church has so far failed to secure a preacher. The "Youth Week" campaign was a great success, and was brought to a climax by a fine gathering at which Bro. Bolton spoke on "The Investment of a Life," when six Bible School scholars confessed Christ. The following Sunday two members of the Bible Class responded to the invitation.

### Tasmania.

**Launceston.**—There are now higher average attendances in church and auxiliaries. The school did well in recent Federal examinations. The "blue" side of the Y.P.S.C.E. tendered a penalty social to the winning "red" on Oct. 1. Bren. Noble and Waterman concluded their winter training class lectures on Sept. 26. During a large gospel service on Oct. 9, Bro. N. G. Noble immersed two candidates. Bro. Carnaby, from Ivanhoe, Vic., had fellowship.

### Queensland.

**Brisbane.**—On Oct. 2, Bro. Bassard spoke at both services. On 9th inst., Bro. Wendorf was the morning speaker, while Bro. Bassard preached at night. There is a marked increase in attendance at mid-week prayer meeting.

**Annerley.**—Meetings on Oct. 9 were largely attended. Bro. C. Young's two addresses were much appreciated. One new member was received into fellowship. At night five adults (three men and two women) confessed Christ. All departments are in a healthy state.

**Albion.**—The church regrets to report the death of baby Neville Taylor, and extends sympathy to our brother secretary and his wife. Bible School offering amounted to £67/-. Mrs. Larsen, of Shepparton, Vic., has been a visitor. On Oct. 9 at a special gospel service the sermon was on "Hymnology."

**Ma Ma Creek.**—Bro. W. E. Reeve was present at Sunday School picnic on Saturday, Oct. 2. He exhorted on Oct. 3, and preached at night, both meetings being well attended. His visit was much appreciated. On Oct. 9 the building was again crowded for worship. Bro. Turner's address was much enjoyed. The young people's meeting at night was well attended, Bro. J. Irving leading.

### Western Australia.

**Claremont.**—The building was full on Oct. 4, when Mr. Powell, of the China Inland Mission, gave a lantern lecture on the work in China. Some beautiful slides were shown.

**Inglewood.**—During the past twelve months twenty-five members have moved to other districts, seven being on extended holidays. Fine addresses from Bro. Hutson. During his absence in the interest of Bible School work, gospel services have been conducted acceptably by Bren. Ball and Rodier. A young man, an immersed believer, has been welcomed in. The tennis court was officially opened on Oct. 1.

**Kalgoorlie.**—On Oct. 5 there was a fine attendance at midweek gospel service. A large number of sisters were present at the all-day sewing rally on 6th. Fine meetings all day on Oct. 9. Bro. Albany Bell, of Perth, gave a fine exhortation. One young man was received into fellowship. Bro. Hunt gave an uplifting address at gospel service. 220 met around the Lord's table. Bible School attendances numbered 229.

**Harvey.**—Bren. Moignard and Hicks, of Bunbury, were present on Sept. 19. Bro. Moignard presided, and Bro. Hicks delivered two very fine addresses. A young woman confessed Christ. On Sept. 24 an interesting lantern lecture was

given by Bro. Hutson, of Inglewood, who had kindly consented to conduct Bible School anniversary services on Sept. 25 and 26. On Oct. 2 Bren. E. G. Roemer and A. Johnston spoke. The sister who was baptised on Sept. 29 was received into fellowship.

**Bassendean.**—On Oct. 9 the Bible School celebrated its anniversary with record attendances. The main part of the afternoon programme was conducted by the kindergarten, Miss P. Robinson (acting supt.) giving a fine report. Miss R. Smythe (secretary) distributed prizes and gift books. In the evening some part songs were splendidly rendered by the scholars, under the leadership of Bro. Peacock, who also delivered the gospel address. The building was again packed, about 270 being present.

**Bunbury.**—S.S. anniversary services were held on Sept. 18 and 25, with fine meetings and splendid singing by scholars under Bro. Robinson. Bro. MacMillan, of Harvey, took the first Sunday, and Bro. Robinson the second. On the 28th the tea and public concert were held in the Rechabite Hall. The children's items were given in splendid style. Bro. Hutson, Bible School organiser, gave an address on the work of the Bible School, and distributed the prizes. His lantern lecture on "The Life of Christ" was given on the following evening.

**Maylands.**—Sunday School anniversary celebrations were brought to a successful conclusion by a tea and concert on Oct. 4. The children's items were excellent, great credit being due to Mrs. Fletcher and her helpers. Prize distribution took place. There was a large attendance. The inaugural meeting of the men's council was held on Oct. 3, preceded by a tea. Bro. Wakefield was appointed president, and Bro. H. Hollett secretary. It was resolved to hold meetings quarterly. On Sunday morning, Oct. 9, Bro. Schwab spoke from Col. 3: 1. In the evening Bro. Wakefield's subject was "The Church which Jesus Built." A cottage prayer meeting was held at Bro. Matthew's home on the 14th.

**Fremantle.**—Bro. Stirling's October series of addresses on "Great Things" is proving fruitful, the attendances at gospel meetings for past month averaging 124. There have been three baptisms. The Sunday School aeroplane race round Australia has given 158 average attendance for the month. Junior C.E. had 50 present out of 61 on Oct. 9, and is aiming at 60. Palmyra C.E. had a very successful first anniversary on Sept. 30. £40 from the recent sale of work by the Ladies' Aid Society has been given towards the land fund. An all-day sewing rally produced ten quilts and a parcel of other goods for the Indian work. Miss Winnie Wardle and Mr. Paul were recently united in matrimony, and a well-attended kitchen tea was given in honor of Miss Myrtle Hickmott on Oct. 10. The offering for the College of the Bible reached £74/-.

### Victoria.

**St. Kilda.**—Bro. A. R. Main spoke at the morning meeting on Sunday. Several visitors were present, and Bro. Goodwin was back after his holiday.

**Warrnambool.**—On Oct. 16 Bro. Bryce, from Parkdale, was present all day. In the afternoon Bro. Fisher conducted the service at Winslow, Bro. J. Peel taking the adult class.

**Carlton.**—At Lygon-st. on Oct. 9 A. G. Saunders, B.A., gave two splendid addresses, speaking in the morning upon "The Oneness in Christ," and at night "The Result of a Good Impulse."

**Glentferrie.**—The Ladies' Guild held a successful fete on 14th and 15th inst. The sum of £245 was received, and everyone co-operated splendidly in this effort towards the new school hall.

**Melbourne.**—At Swanston-st. on Oct. 16 there were good meetings and excellent sermons from Dr. Brandt. Several visitors were present from other States. Good interest in evening service, and special music by choir and soloist.

**Footscray.**—Meetings are keeping up well. In the morning Bro. Hurren was at Sunshine wishing the friends there good-bye. The Bible School is planning to open a branch school next Sunday week at Tottenham. At the close of the evening service two were baptised.

**Moreland.**—Increased attendance at communion service on Oct. 16; 211 broke bread. Bro. Webb gave a character study on "Priscilla and Aquila." Three were received in on faith and baptism. There were several visitors. Bro. Webb's evening subject was "Communion with Spirits."

**Prahran.**—Bren. T. W. Smith and A. L. Gibson kindly supplied on Sunday at short notice, owing to Bro. Connor having throat trouble. Their services were much appreciated. School attendance is keeping over the 200 mark. Another of the members, Mr. H. Barranger, has gone to reside at Canberra.

**Dandenong.**—Good meetings are maintained at the mission conducted by Bro. Patterson. During the week two made the good confession. On Sunday evening Bro. Patterson spoke to a good congregation, and two took their stand on the Lord's side. A baptismal service was conducted. The mission continues till Thursday.

**North Richmond.**—Meetings are maintaining usual standard. An exhortation by Bro. Fitzgerald, of Fairfield, on Oct. 9 was most helpful. Bro. Cameron occupied the platform on Oct. 16. Two who recently confessed were received into fellowship. At the close of the gospel message, two sisters responded to the invitation.

**Echuca.**—Splendid meetings are reported. Week night meetings are well attended, and Sunday night attendances continue to grow. On Oct. 9 a young man confessed Christ. Record gathering at night. Bro. Hilford's messages are of a high order. The young people's club is gaining in interest. The membership is increasing.

**Queensberry-st., Carlton.**—A warm welcome was given to Bro. Young Mann at a social on Oct. 5 by the members of the church and mission. There was a large attendance, and a very pleasant evening was spent. It is hoped to keep Bro. Young Mann here for a few months before he leaves for China to open the church at Canton.

**Yarrowonga.**—A series of special meetings is being conducted by evangelists Shipway and Pratt. Bro. Shipway has been with the church since 10th inst., and bright gospel meetings have been held. Services were very well attended on Sunday, 16th, and Bro. Shipway's powerful messages were enjoyed. Seven made the good confession during the day.

**Sunshine.**—On Oct. 2 the church held its first anniversary services. Bro. A. R. Sheehan spoke in the morning, and Bro. J. H. Stevens, B.A., at night. Attendances were good. A scholar from the Bible School made the good confession. The school continues to grow, six new scholars being added since last report. The scholars are training for the anniversary.

**Wangaratta.**—Bro. A. N. Hinrichsen, preacher of Bayswater church, spent last Lord's day with the church. Over 70 were at breaking of bread. Nearly 100 listened to Bro. Hinrichsen's address at the gospel service. Bro. G. Woolnough, from Echuca, whose help during the recent mission, and since, has been greatly appreciated, was made a presentation on the eve of his return to Echuca.

**Hartwell.**—Bro. W. Dickens gave a fine address at the morning service on Oct. 16. Bro. C. Robinson's evening address on "The Sabbath Day" was a stirring message, and one made the good confession. The result of sale of gifts was £62 towards building fund. Bro. and Sister Tyler left England on 15th inst., and are expected home about Nov. 21. All branches of work are strong.

**Warragul.**—There were large and inspiring meetings on Sunday. It was young men's Sunday. Splendid morning meeting. Bro. and Sister Brown, from Moreland, and Bro. Arnold, from Melbourne, were present. Splendid audience at night, the service being conducted by young men, assisted by a young men's choir and male quartette. Suitable addresses by Bren. T. Waters and Wigney.

**Coburg.**—Since Bren. Beaumont and Paternoster have taken up the work, attendances have increased and greater interest is shown. By reason of a legacy from the late Bro. R. Turnidge, the church has been able to secure a new organ. The sympathy of the congregation is extended to Bro. G. Murdoch, and Sisters Mrs. J. R. Griffiths and Miss F. Drayton, because of recent bereavements.

**Brighton.**—Attendances at the mission are growing, and visitors are interested in the gospel message. Literature has been freely distributed. Last Sunday evening Bro. Forbes gave a fine address to a splendid audience on "Life and Death." Three confessed their faith in Jesus. Members from sister churches have encouraged the missioner by visits and assistance at week-night services.

**Cheltenham.**—The school anniversary was continued on Wednesday last with a crowded tea and public meeting. A telegram of congratulation from Bro. A. Malony, of W.A., a former member of Cheltenham church and school, was appreciated. The meetings concluded on Sunday afternoon with special singing and distribution of prizes. The chapel was well filled at night. D. Wakeley spoke on "The Unexpected Visitors."

**Preston.**—Good attendances prevail. Bro. Dawson's addresses are edifying. His last two morning addresses were reviews of "The Christ of the Indian Road." Bro. Ferguson exhorted on Oct. 16. Bro. and Sister Greenway, from Wagga, were present. The K.S.P. on Oct. 10 held an enjoyable banquet. On Oct. 15 the Ladies' Guild held a satisfactory sale of work. The Bible School is healthy. The death of Sister Mrs. Bache is regretted.

**Hampton.**—Bro. Buckley spoke on Sunday morning. In the afternoon Miss F. Cameron, of India, spoke to the school. The kinders made her a gift of £1 for her special work. In commencing the school year, the teachers made a book presentation to Bro. Tinkler, in appreciation of his devoted work as superintendent. At night Bro. Arnold spoke on "What to Believe about Jesus Christ." This was the first of a series on "Fundamental Facts of Christianity."

**Brunswick.**—The concert by the visiting male choir held on Aug. 30 resulted in a profit of £75/6, which the women's mission band will devote to the hall debt. On Oct. 13 the sisters held a devotional meeting at the home of Sister Mrs. David Walker. Bro. A. McNeilly is giving impressive addresses. At worship on Oct. 16 he exhorted on "The Sufferings of the Lord Jesus Christ." At the gospel meeting Sister Miss Elizabeth Reid sang a solo. Bro. McNeilly preached on "Remember Lot's Wife."

**Fitzroy.**—The Sunday School has had a successful anniversary season. On Oct. 2 Bro. Griffin spoke in the afternoon on "Three Wise Monkeys." At night Bro. L. C. McCallum was the preacher. The demonstration by scholars and distribution of prizes took place on Oct. 4. The kindergarten service was held on 9th. After Bro. Martin's address three senior girls took their stand for Christ. A tea-meeting and grand concert on 11th ended the celebrations. Singing was conducted by Bro. Shephard. An orchestra assisted.

**East Kew.**—Good meetings on Oct. 9. Bro. Youens speaking. Splendid meeting on Oct. 16. Bro. F. T. Saunders gave a fine morning message. Bro. Christiansen took the Bible Class. Bro. Saunders gave a powerful gospel message to a large congregation. Prayer meetings continue to grow. All auxiliaries are healthy. For Oct. 5 Miss L. Garrett arranged a fine concert program, proceeds being for the kinder hall. The

building was filled to the utmost. The church greatly appreciates the services of Bren. Saunders and Christiansen, as Bro. Youens is laid aside.

**Gardiner.**—All services are well attended, with stirring messages from Bro. Gelbie. At the continued anniversary meeting on Oct. 9 a girl from the Bible School made the good confession. On Oct. 12 a large audience enjoyed a very fine entertainment given by the scholars. During the evening a presentation was made to Bro. W. Strongman as a token of appreciation of his four years' able service as church secretary. On Oct. 5 the church held its annual business meeting. Reports showed the work to be in a healthy condition. 25 have been added by letter, and 8 by faith and baptism. Good results are expected from a recent canvass of the district by the sisters.

**Maryborough.**—The Sunday School anniversary was held on Sunday, Oct. 9, with excellent meetings. Bro. Withers was the preacher, and his stories to the children afternoon and evening were very interesting. In the morning several young worshippers who had attended the whole year were presented with prizes. The children did their singing well, under leadership of Bro. Combridge, who has conducted for the past eleven years. This being his last, on account of removal from the district, the scholars and teachers made him a presentation. Previously the church met in a social gathering, and honored Bro. and Sister Combridge for their faithful work in the church.

**Surrey Hills.**—Bible School anniversary services were commenced on Sunday. In the morning Bro. T. H. Scambler gave an appropriate address. In the afternoon Bro. Combridge gave a delightful talk on "Pin Points." The offering is to be apportioned between Young People's and Social Service Departments. In the evening the school hall was again crowded, when Bro. Combridge delivered the gospel message. Unusually fine singing by the children under Bro. George Murray, assisted by the Bible School orchestra, was a feature of the services. At the prayer service on Wednesday, Oct. 12, a special address by Dr. McColl on the influence and power of the Holy Spirit was greatly enjoyed. At a combined business and social meeting on Thursday last the ladies' guild terminated a very successful year's work, when special tributes of appreciation were conveyed to the secretary (Sister Mrs. S. J. Wilson) for her organising ability and enthusiasm in the work. Though nominally in recess, the guild will continue its monthly session in the interests of the Melbourne City Mission.

#### South Australia.

**Alma.**—The church has welcomed the wife of Bro. L. Villar, who on Oct. 9 journeyed eight miles to Owen to obey her Lord in baptism, and was received into the church in the afternoon.

**Balaklava.**—Very happy fellowship was enjoyed during the short stay of Bro. McKie. Visits have been enjoyed from Bro. Escott, of India, and Bro. Anderson, of China. One decision since last report. Good meetings and fine prospects.

**Mallala.**—The church has suffered a loss in the home call of Sister Mrs. W. Donnelly, who passed away after a long period of suffering on Sept. 20. Her body was laid to rest in the Feltwell cemetery, Bro. Mason conducting the service. The sympathy of the church is with the loved ones.

**Gawler.**—On Oct. 9 Bro. Doley gave the morning address, and Bro. Mauger spoke in the evening. The attendances were fair and the addresses good. The Bible School picnic was held at Bro. Atco's on Oct. 12. On Oct. 13 Bro. Anderson delighted all with his powerful address on China. The attendance was good. On Oct. 16 three new scholars were at Bible School. Splendid attendance at night.

**Henley Beach.**—Anniversary services in September were an unqualified success. The tea was largely attended, visitors coming from all

parts of the State. Special offering for reduction of church manse debt amounted to over £40. Speakers were Bren. Gooden, H. P. Manning and W. G. Graham. Splendid attendances at Lord's table every Sunday. Two young people confessed Christ on Oct. 2, and were baptised on 9th.

**Berri.**—The work is well maintained since the church became self-supporting. Bro. Randall conducted S.S. anniversary services on Oct. 9. Splendid singing by the school under Bro. Chapman. Bro. Randall gave a fine talk in the morning. Bro. E. A. Cotton gave the morning address on Oct. 2, and Bro. W. A. Hunt conducted gospel service. Sister Magarey rendered a solo. Work in the Bible Schools at Berri and Winkie is in good heart.

**Williamstown.**—On Sept. 25 Bro. Talbot preached a splendid sermon on "Rebuilding Altars." In the afternoon Bro. and Sister Nicholls, of China Inland Mission, gave an enjoyable address to the combined Bible Schools. In the evening Bro. Nicholls preached to a fine audience, and after the first service Sister Nicholls, in Chinese dress, gave a very interesting talk, and Bro. and Sister Nicholls sang in Chinese. Their stay was very much enjoyed.

#### New South Wales.

**Broken Hill.**—On Oct. 9 Bro. J. Cremer exhorted. He is training the scholars for the anniversary. Bro. E. G. Warren preached to a good audience. A choir has been formed.

**Railway Town.**—On morning of Oct. 9 a hearty welcome was given to the new evangelist, Bro. E. G. Warren, and his wife. In this church the sisters read the morning lessons, and give thanks, and do everything except exhort. There are no male members attending. Ten sisters are doing a splendid work. Recently 22 garments were sent to India, and medical comforts and gifts to the value of £3/6—were sent to the mission field.

**Hurstville.**—Good meetings continue. On Sept. 25 Bro. Hinrichsen spoke at both meetings. It was the C.E. anniversary, special singing being given by the societies. On Oct. 2 a morning address by Bro. Adams, of Mosman, was enjoyed. On Sept. 26 the anniversary was continued, the chapel being filled. Messrs. Brown and Crossman spoke. Prizes were presented to successful Endeavorers. The church building is progressing. A men's improvement class is being formed. On Oct. 9 Bro. Acland spoke in the morning and Bro. Hinrichsen at night. The church hopes to have Bro. Hinrichsen as full-time resident preacher soon.

**Enmore.**—Recently Bro. Paternoster began his second year at Enmore. At a social on Oct. 5 the church extended good wishes. Bro. S. J. Southgate (Conf. President) presided. The C.E. Society through Dr. C. A. Verco presented Bro. Paternoster with a gold Eversharp pencil and Bro. E. J. Hilder, church secretary, on behalf of the officers, gave a sum of money to purchase books. Mrs. F. Steer, Mr. W. D. Rankine, and Roy Stanhope also spoke. During the evening £100 was given for the manse fund. Record meetings on Oct. 9, 226 breaking bread. In the morning three were baptised, and at night two confessed Christ. Among the visitors present were Bren. W. Ennis, Dr. Ennis and C. Rainsford, of Gardiner; Bro. Kemp, Swanston-st.; and Bro. and Sister Hall, of Middle Park, Vic. A roll call of members was made. Sister Clark and two daughters, from St. Peters, were welcomed; also Francis Page, a baptised believer. The year has been a very happy one, and the outlook is bright.

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**VICTORIAN J.C.E. RALLY.**

In Wirth's Olympia, Melbourne, on Oct. 8, a Junior C.E. Demonstration was held. At least 1,000 Juniors took part, and the total attendance was about 2,000. The Australasian President (Mr. Dyson) presided and delivered an eloquent missionary address. The chief feature of the afternoon was a tableau presented by the juniors, entitled "From the Idol to the Cross," which depicted the carrying of the gospel to heathen lands. At a rally in the evening the chairman was the State President (Mr. L. H. Purnell). The new president (Mr. T. B. Reed) was introduced. The chief speaker was Dr. John L. Brandt, who spoke of the ideals of the Christian Endeavor movement. It was a peculiar pleasure, he said, to address them as one who had known the late Dr. Clark personally for a period of more than forty years. The last time he had met him was at the Portland (U.S.A.) International Convention some two years ago. In a letter written only a short time before his death Dr. Clark had expressed to him his supreme desire that the Endeavorers should continue to hold firm their simple faith in Christ. During the evening a resolution of protest against the proposed introduction of the totalisator was carried unanimously. The

series of meetings concluded with a combined rally of intermediate societies in the Collins-st. Baptist Church on the following Monday evening, the programme being carried out by the Intermediate Endeavorers. A feature of the rallies was the presentation of "Silk Purse" thankofferings from societies on behalf of the funds of the Victorian Union. Nearly £80 was received.

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