

# THE AUSTRALIAN CHRISTIAN

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## The Power of Poise.

USUALLY our holidays are taken that our physical health may be renewed, that we may lay up treasures of vitality which will carry us through the strenuous working days of the rest of the year. But it is also possible to make them a season of spiritual refreshment. Our very closeness to Nature in these free days may yield us much that would make life go more easily, smoothly, and sweetly.

I have just returned from a holiday at Peel, in the Isle of Man. One of the delightful occupations of the hours was to watch the sea-gulls. One of them shed a long white wing-feather at my feet. It was a gift from the heavens. I picked it up with some seriousness, and it is now in a corner of a picture in my study. It will, through the year, simple a thing as it is, renew my memory of those wonderful creatures and of the lesson they taught me. It was their flight, and one particular aspect of their flight, that riveted my attention. They have a marvellous power of poise, even in the teeth of a strong opposing wind. It came to me—how great a thing it would be if we in the higher regions of life possessed such a quality!

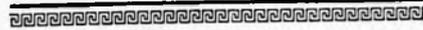
If some powerful spirit, like the Genie of Aladdin's lamp, offered to grant me, for the use of mankind, any gift I desired, I think I would ask for the "Power of Poise." It is such a widespread need; and if we but possessed it most of our troubles—bodily, mental, spiritual, individual, family, economic, international—would be gone, and gone for ever.

### One of our greatest necessities.

That we need it urgently and seriously we do not need to stay to prove. The turbulence of desire, the rush of impatience, the constant irritations, the moods that, like a cloud of black birds, cover our inner sky, the weakness of self pity—things to which

most of us are prone—all speak of its necessity.

Certainly the Great Father intends us to possess it, for he has taught us the lesson again and again, line upon line, precept upon precept. He teaches by the example of his own character. The infinite steadiness and reliability, the great silences, the utter absence of fussiness in the universe speak as to poise being of the very essence of God. The quiet footsteps of the gentle dawn, the silent shooting of the tender blade, the solitude of the mountains, the glory and balance of the stars! How impressive these things are if we open our heart. And the still small voice comes through them all: "Learn of me the secret of quietness and poise." When we contrast this with the hustling hurrying ways of our great human centres, the clash of interests, the constant friction, we feel how poor is our acquisition in this realm. We have not laid up many treasures in this heaven. Yet there are lives that have gained these things: there are those who rejoice in the possession, and their influence is as a cooling breeze on a hot stilling day.



### MY BRIDGE OF DREAMS.

I built a bridge of dreams across  
From star to star,  
Where all the constellations sing  
And systems are.  
I built of opal, amethyst, carnelian, blue,  
But never any of my dreams  
Came true.

I built a bridge of dreams across  
From door to door,  
Where neighbors tolled and babies romped,  
And struggles were.  
I built of courage, love and hope,  
My heart the crew,  
And every dream I fashioned thus  
Came true.

—Will C. Chamberlain.

What is their secret? How can we attain?

The first thing to note is, that to gain poise is not an acquisition, it is a restoration.

How much Jesus made of children and the child-like heart! "Except ye become as little children," is his word. We can only enter the Kingdom of Poise by going back, by unlearning many of our grown-up ways and habits. The greatest problem for any man or woman is to keep or regain the child-like heart, and to link it with the strength and wisdom that comes with our later years. The child-like spirit, coupled with the strength and capability of the grown man or woman, is the ideal.

So, after all, poise is the restoration of something many of us have lost as we have grown up. The first step towards poise is the regaining of the child-like heart, with its wonderful and sweet simplicity.

### We suffer from lack of pause.

Then, a good deal of our lack of poise is due to a lack of pause. We make our lives too strenuous with our constant work and pleasure. The maelstrom of our work gives us little chance of pause. "Hurry up!" is the keynote. Each day has its task to be got through, and the hours are barely sufficient. The duties of our occupation, or the duties of our home, give us little room for quietness. Even when our tasks are done we plunge into a whirlpool of pleasure as if it were the only thing left for us. We get no pause there.

Poise needs pause, but if work and pleasure, with their rush and excitement, yield no place for pause, we need not be surprised if we lack the poise. Most of us seem to think that the excitement of keeping going is life. Those who have their breaks, who stand aside awhile, know better. It is in our moments of pause that we gather poise. Those moments are the

flowers from which the golden honey is gathered.

### Possess your own soul.

Our lack of poise is due also to our obsession by the outward. "Things are in the saddle and ride mankind," wrote Emerson long ago. It is even more true today; we are rapidly becoming tools of our tools. We have created a system; we call it *our* industrial system. But instead of the system serving us we have become its slaves. It rides us, however we chafe at the saddle and the bit and the bridle. We are driven on, for the most part not knowing whither we go. There is great need for the advice: "Possess ye your souls."

We get a big house—it becomes a burden. We get a position—it takes us all our time to keep it up. We lose our souls in running things. "Is not the life more than meat, and the body than raiment?" "Therefore take no anxious thought. Seek ye first the Kingdom of God." Do not let your soul become the slave of the outward. If we do, the power of poise will be far from us.

### Something deeper still.

A certain gentleman, the head of a large business in London, trembled on the verge of a nervous breakdown. He had a fine home, replete with comforts and luxuries, out in a country district, but he could get no rest. His mind was like a perpetual-motion machine. At length he visited a nerve specialist. In the quietness of that physician's consulting room a very intimate conversation took place.

"You must leave London, and go away and live in the country," said the doctor.

"I do live in the country," was his reply. "There are miles and miles of woods and hills and air about me."

"You must have ease and comfort," were the next words.

"I am surrounded with it in my home."

"Well, then, get some relaxation. Go to concerts or the theatre."

"I've got tickets for everything, and have been so often that I've grown weary of it all."

A strange quietness followed that. Then the doctor, who was a deeply religious man, looked at him very seriously and said—

"You've come to the wrong physician. It is rest of soul that you need. I cannot give you that, but there is One who can. Come unto me all ye that are weary, and I will give you rest."

If you really desire poise go to him, learn of him, for in his company you will be near the secret of all things, and in that nearness to the Father's heart you will shed your unrest and lack of balance, and rest and poise will come.

Let me close with the advice of Romanes: "Do not argue about this—just try it."—*John W. Clayton.*

# Balaklava Jubilee.

B. W. Manning.

Fifty years ago this month the Balaklava cause was commenced. The jubilee celebrations were commemorated in August, as that month was considered more favorable for the farming community and also allowed the opening of the new hall to be a feature of the jubilee.



B. W. Manning,  
Preacher of Church  
of Christ, Bala-  
klava, S.A.

The church was inaugurated on Oct. 14, 1877, at a meeting held at the residence of John Fisher at Dalkey. The following eight constituted the foundation members:—T. Dalton and wife, John Fisher and wife, George Dorey and wife, H. T. Sparks and John Verco. Few in number but great in faith, June, 1878, saw the completion of the chapel in Balaklava. The opening services were conducted by Bro. D. A. Ewers, then preaching at Two Wells. H. D. Smith and J. Colbourne continued to help, and eight were immersed, including W. T. S. Harris and wife, D. Wright and wife, John Walk and wife, all of whom became great workers. Bro. Dalton, D. Hammond and John Verco continued the preaching, and at the end of the first year there were 43 members.

Bro. John Verco laid the foundation-stone. In 1914 a wood and iron kinder hall was built. In 1916 the church bought the present manse, which is situated right opposite the new hall. In the jubilee year the wood and iron structure was sold, and the fine new stone hall was erected.

The following preachers have labored at Balaklava since 1892:—Bren. Geo. Day, G. D'Nesi, W. A. Keay, Jas. Johnston, J. Selwood, R. J. Clow, E. T. Ball, E. Neville, A. G. Day, W. L. Ewers, Clive Taylor, J. W. Webb, W. Beiler, F. T. Saunders, and B. W. Manning.

Balaklava church has had some very successful evangelistic missions. In the year 1911, at the Griffith mission, there were 76 baptisms. In 1913 at the Vawter mission there were 30 baptisms. In 1915, at the Brooker mission, there were 44 baptisms; in 1918, at the Chandler mission, there were 69 baptisms.

From the State Conference reports we see that the membership in 1888 was 80, in 1908 it was 190, and in 1927 the membership stands at 304, including a good number of isolated members.

The first financial record shown is in 1893, when the money raised for all purposes was £27. Twenty years later, 1913, it was £413, and in 1927, which was the year of the new hall, the amount raised for all purposes was £1,100.

Some very fine families have passed through the Balaklava books and are now serving Christ



New School Hall, Balaklava, S.A.

In the year 1889, three outstations were established, one at the residence of Bro. Dorey, at Dalkey, when 19 members decided to meet there. Later a chapel was built which was eventually moved to Owen. Another preaching station was established at the home of Bro. W. Smith, and a nice little chapel was built. Bad times and removals caused the closing down of this work. The third was established near Hallbury, in the home of Bro. T. J. Roberts. Many conversions took place there, amongst whom were Henry Roberts, Walter Webb and Sister Mrs. Steinweidel. Owing to removals this work was also closed.

These facts show the enthusiasm and spirit of the mother church, which had to supply the preachers for these causes. It was a church of the New Testament order. In 1895 the chapel had to be enlarged at Balaklava; and in the year 1898, when Bro. A. G. Day was evangelist, the fine new chapel was built. Bro. W. T. S. Harris was the moving spirit in this forward move, and

in other parts. It is amazing to see the number who have left Balaklava district in recent years, and to see how the church still seems to stand solidly in number, progress and zeal.

Two young men of the church have entered the ministry of the word—Bro. F. Hollams and Bro. James E. Webb. Hundreds of Christians to-day have cause to thank God for the past fifty years of service rendered by the church in this community.

One brother wrote recently: "I am a one-time member of the Balaklava church and owe what I am to the cause there. The more I see of life the more I am convinced that the kind of disciples who pioneered the cause at Balaklava are all too few, and wherever I go I never fail to hold up Balaklava as a true Church of Christ."

The depths of the sea may be (to me) one of the Lord's quiet resting-places—a place of development.

# Studies in Ambiguous Texts.

## 8. THE LORD'S PRAYER (Matt. 6: 9-13; Luke 11: 2-4).

Some few persons are to be found who vigorously deny our right to attach the name "The Lord's Prayer" to the model prayer which our Lord gave to his disciples. They call the prayer of John 17 "the Lord's prayer"—because he prayed it; and that of Matt. 6 "the disciples' prayer" because they were to pray it. This is not mere hypercriticism; but it is invalid. The prayer of our study is the Lord's in the sense that he is its author. Even the title seems to justify our selection of the theme for such a series as this.

Despite the frequent use of it, it is astonishing how many Christians have no knowledge of the different New Testament versions of the prayer. That in most common use does not follow exactly the rendering of Matthew or of Luke either in common or revised versions. It is certain, also, that the common version contains matter lacking adequate manuscript authority. It is doubtless the case that large numbers of Christians would not regard the following as "the Lord's prayer" at all:

"Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves forgive every one that is indebted to us. And bring us not into temptation."

Yet that is the entire prayer as it appears in the Revised Version of Luke. In Matthew, there is a longer account, which yet comes short of the form in common use.

The simple explanation of the different readings in Matthew and Luke is found in the fact that our Lord on two separate occasions gave a model and not a set form of words. The different accounts given in the Gospels furnish the clearest proof that the apostolic church did not regard the Lord Jesus as giving a liturgical form of prayer. As a model the prayer remains the most wonderful and comprehensive of petitions.

### Some alternative readings.

Nearly everything in the model prayer is clear and simple, but two or three points arise which justify the inclusion of the prayer in our present series of studies.

The qualifying clause "as in heaven, so on earth" is generally used with reference to the third petition alone, and that seems the natural treatment. But some prefer to take the words in connection with the first three petitions, thus:

Hallowed be thy name, ) as in heaven, so  
Thy kingdom come, ) on earth.  
Thy will be done, )

Grammatically, this is possible, and of course it gives quite good sense. That reading would remove the difficulty felt in connection with the second petition. To pray "Thy kingdom come," it is frequently pointed out, was appropriate when the kingdom was yet proclaimed as future; but it is not so to-day, for Christians have been delivered from the power of darkness and translated into the kingdom of God's dear Son. For the development or the progress of the kingdom, for its coming in fullness and glory, we can all fervently pray.

Much discussion, most of it profitless, has taken place regarding the words "deliver us from evil" (Matt. 6: 13). The word for "evil" in the original may be either masculine or neuter. Taking it as masculine, our revisers have rendered it "the evil one." The matter cannot be finally decided, and it is unimportant. There can be no practical difference in our being said to be delivered from evil or from him who is the author of evil.

### Our "daily" bread.

There is one word in the Lord's prayer which is puzzling. It is not only difficult, but it is quite impossible, in the present state of our knowledge, to give a final interpretation. That word is "daily"—one which the ordinary reader is apt to think of as one of the simplest words in the prayer. The Greek original is "epiousion," and it is found only in Matt. 6: 11 and Luke 11: 3, and nowhere else in literature. Scholars are still divided as to its derivation and meaning.

It should be quite clear to even the casual reader that the "daily" of Luke 11: 3 cannot mean merely "every day," for that would be superfluous and tautological, seeing that Christ said "Give us day by day our 'daily' bread."

Roman Catholic and some Protestant interpreters have accepted the meaning of super-substantial bread, i.e., bread over and above material substance. Put in its best form, this interpretation simply says that Christ "meant his disciples, in this pattern prayer, to seek for the nourishment of the higher and not the lower life." Those taking this view point out that this is in harmony with the rest of the prayer: "The whole raises us to the region of thought in which we leave all that concerns our earthly life in the hands of our Father, without asking him even for the supply of its simplest wants, seeking only that he would sustain and perfect the higher life of our spirit."

That we should put spiritual nourishment above physical bread, and that we may pray for spiritual food, is undoubted; but we do not think this is the probable meaning of the passage. It seems to us better to take the common view that one petition of the Lord's Prayer deals with earthly needs. The prayer is a comprehensive one, dealing with both spiritual and physical requirements. A lesson in proportional values is taught in that the first part of the prayer deals with God—his holy name, his kingdom and his will; then we make request for ourselves also, and only one petition of the six relates to physical wants. It must be legitimate to entreat sustenance for even earthly life; and the very making of the petition shows that we recognise our absolute dependence upon God. After all, as Farrar remarks, "though we are spirits we have bodies," and in this prayer our Lord "recognises our human needs and bids us ask the All-Father that of his bounty they may be supplied."

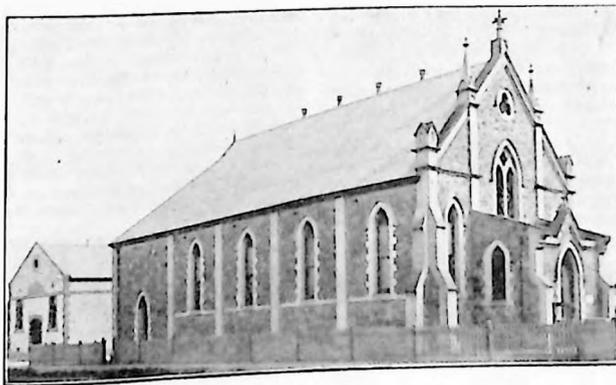
There have been a few who have strangely thought this petition more suitable for men such as the apostles than for disciples to-day who may have well filled store-rooms and banking accounts. This objection seems a foolish one. We are all day by day dependent upon God. But for his constant care and providence where would our boasted provision be?

Very many scholars believe that daily bread means "bread for the coming day," and this follows the analogy of a similar Greek word and also gives excellent sense of itself. The prayer may be made at the beginning of a day, and in that case "bread for the coming day" will be "to-day's bread," and that would fit Matthew 6: 11, "Give us this day our 'daily' bread." But "the coming day" might mean "to-morrow," and some definitely so regard it. For instance, Dr. Moffatt in his New Translation renders Matt. 6: 11 by "Give us to-day our bread for the morrow," and Luke 11: 3, "Give us our bread for the morrow day by day." That is, we seek supplies for one day ahead. While this view is not impossible, and while it may not be excluded by Matt. 6: 34 ("Be not anxious for to-morrow"), yet "the daily asking for to-morrow's bread does not seem quite natural."

The English and American Revised Versions have the marginal reading, "our bread for the coming day," while the American has the additional alternative of "our needful bread." Rotherham puts "our needful bread" in the text definitely as his translation.

For ourselves, while admitting that the matter must be left open, we incline to either of the meanings "bread for the coming day" (not necessarily "to-morrow"), and "bread for the day" in the sense of the needful or sufficient food. The latter view has much to commend it. The request then is for food required for health and strength. The prayer of Agur in Proverbs 30: 8 has often been cited in illustration, "Give me neither poverty nor riches; feed me with the food that is needful for me," Plummer's comment is worthy of notice. "We are not to ask for superfluities," he says. "The petition will cover what is needed for culture and refinement, but it will not cover luxury or extravagance. What we need must not be interpreted to mean all that we desire; sufficiency and contentment will never be reached by that method. Contentment is reached by moderating wants, not by multiplying possessions."

There is a difference between Matthew and Luke which may be noted in closing. In the model prayer of the Sermon on the Mount the word for "give" is "dos" ("give in one act"); in the prayer given on the occasion recorded by Luke our Lord's word was "didioti" ("he giving" or "give us continuously"). Farrar quotes Dr. Vaughan's comment on the different tenses: "Matthew touches the readiness, Luke the steadiness; Matthew the promptitude, Luke the patience of God's supply."



Balaklava Chapel, S.A., showing new hall at rear.

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

## CHAPTER V.

### "The Night Cometh."

John 9: 4.

There is one morning that I can never forget, just as there is a night that will stay in my memory as long as life will last. We were up early that morning, for that was our usual custom, and as the days were shortening we had our breakfast by lamplight. Mother had been hurrying to and fro, and when everything was ready we all sat down and put our hands up while mother said: "For what we are about to receive the Lord make us truly thankful. Amen." Then we all started off. I remember we had cold mutton and fried bread; no butter and no milk, for our one cow was dry. But we were all well, and I think we enjoyed that frugal meal as much as healthy children could, and that is saying much.

"Now, John, you must help your mother all you can; don't let her go out for any wood or water." This was father's instruction to me, and for fifty years I have been ashamed and sorry, oh, so sorry! that I wasn't glad to do it. Little thought I that that would be the last day that ever in this world I would be able to do what father commanded and help the dearest and sweetest mother that ever was. Then mother mentioned Fred's name.

"Poor boy," she said, "I'm afraid he will learn nothing good where he is. I think for his sake, if not for ours, you should get him back, Harry."

"He deserves all he's getting, and if I were to ask him to come back, he'd think I couldn't do without him."

"Perhaps, Harry, you can't."

I wonder what mother meant. What a world of meaning and solemn truth were in her words! "If he were one of our boys, how we would feel about it. He has a soul, you know, and Christ died for him," urged my Christian mother.

Father was silent for a moment, but gave no decided answer. Oh, father, how you have wished, and we all have wished, that you had only done the right thing and said the right word. I know you meant to, but if you had done it right there as we sat that morning at our early lamplight breakfast! It is costly to do right, but infinitely more costly to leave it undone.

Then father read a chapter out of Jeremiah. I remember it was something about sin being written with a pen of iron and the point of a diamond. I don't know that it had any connection with our then circumstances, but I just remember it. Then mother prayed, and specially mentioned Fred. Then we all got up off our knees, and the day's programme began.

I have a good memory, my friends tell me, but I can never remember how I worked for mother that day. Perhaps God in mercy has caused me to forget; or it may be that the never-to-be-forgotten tragedy of that day has blotted out remembrance of lesser things. It would have been one of the big joys of my life to have remembered that I anticipated her every wish, or even cheerfully complied with her every request.

After tea that night father went out to do some grubbing and burning of stumps and trees. It was hard, slow work, and he did it while he should have been resting, but that was the way of the Wimmera pioneers. We boys liked the firelight, and were in our element when out at this after-dark work. This night we were out with father as soon as we had helped mother to wash the dishes, which father always insisted

we should do. I could never tell how long we had been out; but never shall I forget two awful sounds that broke the stillness of that saddest night of my life. One was the sound of a big tree falling that father had been grubbing, and being unable to finish, had left till daylight. The fall of the tree with its swish as it rent the air and its crash as it reached the ground was quickly followed by a cry which almost paralysed us all with fear.

"Mr. Bennett! Mr. Bennett! Quick! quick!"

Father was chopping at the roots of a stump, and he dropped his axe and ran towards where the tree had fallen, and we were too frightened to follow him; at least Colin and I were, but I think Alan went after father. What I here write I heard from the lips of others. It was Fred that had called out, but he wasn't hurt himself, but was working away frantically in his efforts to rescue someone.

"What is it! What is it?" father cried, with a suspicion of the awful answer he was going to receive.

"It's Mrs. Bennett."

I think those three words cut my father's life in two, which means that he was never again the man whom we had known in mother's lifetime. Yes, our beloved mother was under that tree. No one will ever be able to tell the story of how father and Fred fought their way through those murderous branches. No one but God knows how long it took and how we felt, if indeed we felt at all. Father had rushed back

for his axe, and then Colin and I ventured to follow him to the spot that we have never been able to look at or think about since without, partially at least, opening up the wound that was made that night. I saw father go down on his knees and clasp, what we knew too well was the form of our precious mother. Gently he raised her up.

"She's gone. Oh, God! my God! she's dead," was what I heard poor father say. Then he and Fred carried mother to the house, and Fred, dear old Fred, was the only one of us that cried that night; the rest of us were too stunned.

I think it was Fred, too, that did everything that was sensible that night. First he went to our nearest neighbor, Mrs. Brown, and both Mr. and Mrs. Brown came over to render what help they could. And Mrs. Brown did all that a kind and capable woman could do in that darkest night of our lives. We boys had taken a foolish dislike to the Browns, but it all went off that night, and a new era began. They seemed to be new people, and have never been the same since. Then Fred went to his employer's place and consulted Mr. and Mrs. Johnston, and they advised him to go to H— and inform the police and, if necessary, bring a doctor. And Mr. Johnston lent him a horse, and Fred started off long before daylight for H—, and we did not see him again till late the next day.

Mother's prayer was answered. Father and Fred were more than reconciled. There is a text which I would like to take away from its sacred connection and make an application here, and if I need forgiveness for such new application, may I be forgiven. This is it: "Made nigh by the blood." And the blood shed was that of one of the most Christian women I have ever met, or will meet—my mother.

(To be continued.)

# The "Christian" in Christian Homes.

A PLAN WORTH TRYING.

It would be an immeasurable help to our work if "The Australian Christian" were regularly received into every home where there are church members. Preachers and secretaries could greatly assist both the local work and our brotherhood enterprises by frequent announcements and efforts to extend its circulation. New members, particularly, might have its helpfulness pointed out to them. To have them all read our church paper would reduce the number of the losses which is the subject of annual regret.

In some churches, we are glad to know, efforts are regularly made to this end.

At Cheltenham, Vic., a special attempt is now being made. The preacher, Bro. Daniel Wakeley, is sending out to members a personal letter, which reads, in part, as follows:—

One thing that we specially want to do in our "Advance Campaign" is to get our splendid church paper, "The Australian Christian," into every church home.

In these days, when so many papers of all sorts and sizes come into the home, it is necessary to be very careful that we do not crowd out the one paper that we really ought to have and cannot afford to be without.

As far as some papers are concerned, it makes little difference whether we read them or not, but every earnest Christian must want to know how our great cause prospers in the various centres of the homeland and in the distant fields, where the money we contribute for Foreign Missions is spent. We like to have news from the churches where friends of ours are in membership. We like to know

what the other churches are doing and thinking, what new ideas are being tried in Bible School work. We want the inspiration that comes with the cheering news of great successes in evangelism. All this and much more information from individual churches all over the Commonwealth and general religious news from all over the world comes to us week by week through the medium of "The Australian Christian." It will keep you in touch with all our church work everywhere, and with many old friends with whom you find it impossible to keep in touch by correspondence.

We are anxious to have you receive this paper every week, and as a start in that direction we have made arrangements with the publishers to let you have your copy week by week for the rest of the year free of all cost to yourself in the hope that by that time you will not only become a subscriber yourself but will do as we are doing—recommend it to others. It is so cheap, too—only 2/3 per quarter, just about twopence a week. We would rather go without a meal than miss the "Christian" for a single issue.

Here is a plan which may profitably be followed by others. The Austral Co. would be glad to hear from preachers or secretaries who will be willing to push an increase campaign and to make arrangements for extra copies to be available at easy rates. Now is a good time to begin a campaign for a great increase of subscribers for 1928. We should be glad to have other suggestions, or reports of plans in operation.



# The Home Circle.

Conducted by J. C. F. PITTMAN

## THE TEACHER.

"I walked a mile with Pleasure; she chattered all the way,  
But left me none the wiser, for all she had to say.  
I walked a mile with Sorrow, and ne'er a word said she;  
But Oh, the things I learned from her, when Sorrow walked with me."

## THE GOLDEN THREAD.

"Ah! There it comes! There it goes—down!"  
"Where?" I said, "where?"  
"Why, there! Can't you see? Off it goes, look!—with one in its beak!"  
"That is how our eggs disappear, is it?" I said. "I wish I had a gun!"

"What for?" asked the sarcastic one.  
An old copybook line came to mind, and I counted ten. Then again I thought of the feathered thief, and I began to count a hundred, but broke off to say:

"Well, if I can't be a hunter, I'll be a trapper, for our chickens will go next, as our neighbor's have gone," and I thought of the mangled remains that had been shown me as the fell work of carrion crows.

I secured a steel trap. I set my teeth, brought my lips together in a determined line, and wished I had a steel heart.

The trap was set. Grass was craftily strewn over it. With fell cunning a horseshoe-shaped hedge of twigs was stuck into the earth around it; a white egg placed within the toe, while the trap lay at the open heel of the horseshoe.

"There!" I said, as I slyly looked around. "If you get the egg, you must first step on the trap."

"Kraw!" answered the rasping voice of the villain, and with vexation I remembered that "in vain is the snare set in the sight of any bird."

Nevertheless I had the grim hope that this time the exception would prove the rule.

After an interval I went to look at the trap. The egg was gone, but the trap was not sprung! Then I discovered that a hole had been made in the hedge of twigs, the egg drawn out, and there, to add insult to injury, lay the empty shell!

I hardened my gradually softening heart. I marched firmly to the house and fetched another egg, repaired the gap, reinforced the hedge, and went back in what used to be called "high dudgeon."

Darkness fell, but in the morning I took an optimistic journey to the trap. But when I reached it!

God save thee, Ancient Mariner,

From the fiends that plague thee thus!

Why look'st thou so? With my cross-bow  
I shot the albatross.

Ah, no!—but there lay an innocent cat, with a bleeding leg gripped by the cruel jaws of the trap. There she lay, exhausted with the terrible struggle for freedom, and the helpless, pathetic look and feeble cry made me feel, like that ancient worthy, that I "had done a hellish thing."

Now, I love cats, and they love me, but this cat had never been friendly, and all my overtures had been met by coldness and suspicion. So now I wondered what was to be done. What would she do when I tried to release her? But it must be done.

So I pressed down the spring with my foot, and, assuring her, in the language cats understand, that I would, if I could, undo the terrible wrong that had been done her if she

would only let me try; and seeing that she seemed to believe me, I carefully gathered her up in my arms and, gently holding the poor mangled limb, took her, unresisting, to the house.

After bathing and anointing, the leg was put in splints. Then, with nursing and care, in process of time her leg became as strong and useful as the others.

But now there was a wonderful thing revealed—she was capable of gratitude. Her disdain and resentment gave place to affection. In many ways she seemed to wish to show me that she knew I had saved her from a terrible situation, and she wanted me to know that she was grateful. Instead of mute aloofness, there was articulate friendliness each time we met. In the place of dislike—love.

And I saw in it one of those golden threads that come down through all life, and which, in spite of the redness of tooth and claw, provides a clue by which the philosopher may trace a path through the maze of existence to the Great Source of all that is good and true and lovely.

The trap now hangs rusting upon the wall, for I said it were better for the guilty to go unpunished than for the innocent to suffer.—T. H. Martin.

## TRUE FRIENDS.

True friends seem rather hard to find. The kind of a friend I admire is not a "flatterer," but an honest-to-goodness, frank, truthful person, who tells us just what he thinks. Who doesn't like this kind the better? Any sincere person will. I enjoy listening to frank people. We always know that what they say is true.

True friendship stands any test. I think it is silly to get "mad" at anything our friends tell us. My friends and I tell each other just what we think. In this way we help correct our faults. New friends are gems, but value old friends more, for they are rarer.—B.B. (age fourteen), in "Girlhood Days."

## WHY?

A little girl, the daughter of a minister, being of an inquisitive turn of mind, wandered into her father's study one day while he was writing at his desk the sermon for the Sunday service.

"What are you writing, daddy?" the child asked.

"My sermon for next Sunday, my dear," her father replied.

And does God tell you what to say, daddy?" the inquisitive one asked.

"Of course, my child," said her parent.

"Then, daddy, why do you keep on scratching words out?"

Which verse in the Bible is the hardest to read aloud in church without smiling? The Bishop of London says it is: "There was no smith found throughout all the land of Israel."

"Mark Twain," runs the story, "was walking on Hannibal-st., when he met a colored woman with her youthful family. "So this is the little girl, eh?" Mark said to her, as she displayed her children. "And this sturdy little urchin in the bib belongs, I suppose, to the contrary sex?" "Yassah," the woman replied, "yassah, dat's a girl, too."

# The Family Altar.

— J.C.F.F. —

Monday.

And this is his name whereby he shall be called Jehovah our righteousness.—Jer. 23: 6.

Coventry Patmore wrote thus to his little daughter: "I am rejoiced to think that you know and feel that the only way to be happy is to be good and true, for it to be necessary to say anything about that, except to remind you that the way to be continually more happy is to be continually more entirely good, and that the only way to be really good is to love Christ, and to have the power of his goodness (whose name is 'The Lord our Righteousness') in yourself."

Reading—Jer. 23: 1-8.

Tuesday.

The word of Jehovah hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened.—Jer. 23: 3.

"Though they had the substance of the warning sent them already in the books of Moses, yet, because those were not duly regarded and applied, God sent to enforce them and make them more particular, that they might be without excuse. Thus God's Spirit was striving with them, as with the old world."

Reading—Jer. 25: 1-11.

Wednesday.

The nation that shall bring their neck under the yoke of the King of Babylon, and serve him, that nation will I let remain in their own land, saith Jehovah; and they shall till it, and dwell therein.—Jer. 27: 11.

"Some would condemn this as the evidence of a mean spirit, but the prophet recommends it as that of a meek spirit, which yields to necessity, and by a quiet submission to the hardest turns of providence makes the best of bad: it is better to do so than by struggling make it worse.

"When we needs must bear,  
Enduring patience makes the burden light."  
Reading—Jer. 27: 1-15.

Thursday.

And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds.—Jer. 30: 8.

"O thou to whose all-searching sight  
The darkness shineth as the light,  
Search, prove my heart; it pants for thee;  
O burst these bonds, and set it free."  
Reading—Jer. 30: 10-22.

Friday.

Is there anything too hard for me?—Jer. 32: 27.  
"Whatever he designs to do, whether in wrath or in mercy, nothing can hinder him nor defeat his designs."

Reading—Jer. 32: 26-44.

Saturday.

Jonadab, the son of Rechab, shall not want a man to stand before me for ever.—Jer. 35: 19.

"True Christians may be considered as the genuine successors of these ancient Rechabites. . . . If so, the prophecy is literally fulfilled: they shall never want a man to stand before God, to proclaim his salvation, and minister to the edification and salvation of others, as long as the earth shall endure."

Reading—Jer. 35.

Sunday.

Is there any word from Jehovah?—Jer. 37: 17.  
"Any word of comfort? Note, Those that will not hearken to God's admonitions when they are in prosperity would be glad of his consolations when they are in adversity and expect that his ministers should then speak words of peace to them; but how can they expect it? What have they to do with peace?"

Reading—Jer. 38: 1-13.

## Prayer Meeting Topic.

November 2.

## RECIPROCAL FAITH.

(John 2: 23-25.)

F. J. SIVVER, B.A.

"Many believed on his name, . . . but Jesus did not commit himself unto them." The significance of this statement is enhanced when we have in mind the fact that the same Greek verb is used in each part of the sentence, "Many believed in Jesus, but he did not believe in them."

There are two sides to faith—the human and the divine. It is not sufficient for me to trust Christ, he must also trust me. I may believe in God, but does God believe in me? Many were drawn to Jesus during the days of his flesh, but did not become his disciples. The same thing is happening to-day. Many are professing belief in his name, and are attaching themselves to his church, but it is evident from the poverty of their spiritual experience that Christ is not committing himself to them. Let us consider, then, the faith that is futile and the faith that is fruitful.

## Faith that is Futile.

There was something lacking in the faith of those Jerusalem Jews to whom Christ refused to respond. Their faith was too easy, too superficial. Religious by nature, cradled in Judaism, privileged to behold Christ's convincing works of wonder, it was an easy matter for them to believe him to be a great prophet sent from God; but there was no moral quality in their faith. It made no difference in their conduct and on their outlook on life. They never felt their need of saving grace, and never saw in Christ the Saviour of mankind. And Jesus, who knew men better than they knew themselves, would not commit himself to such superficial believers.

At a later stage of his ministry, the excitable Galileans were similarly treated. Jesus had miraculously fed a great crowd of them, and in their enthusiasm they wanted to make him their king, but he met them with a sobering and searching demand, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

Luke tells how Jesus chided three candidates for discipleship. One rashly promised to follow Christ anywhere. The others were willing to follow him after they had attended to other business, but Christ would not tolerate such discipleship. Similarly in our time he does not commit himself to the superficial believer. Faith must be with the heart as well as with the head—deep, sincere, thorough-going, or Christ will have none of it.

## Faith that is Fruitful.

It is surprising to notice the kind of people to whom Jesus committed himself. Think of a rough, impetuous, unstable, and altogether unlikely man, such as Peter was. The very first time they met Jesus showed that he trusted Peter, and believed that some day Simon would become Peter, the rock-like disciple. Zacchaeus was the kind of man likely to be despised not only by his fellow-countrymen but by honest and loyal hearts of every age. Yet Jesus went and dined with him, and declared that salvation had come to his house. Then there was Mary Magdalene, woman of the city, ostracised and rejected, but welcomed by Jesus. The splendid devotion that kept her last at the cross and brought her first to the tomb was the outcome of his trust and love.

Jesus is still seeking the same kind of people. He is ready to respond to the "honest and good heart" that realises its sin and feels a sense of need. But he will not commit himself to those who lightly treat his name, and will not give to him the depths of the heart's confidence.

TOPIC FOR NOVEMBER 9.—THE UNANSWERABLE ARGUMENT.—John 9: 35.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

## N.S.W. YOUNG PEOPLE'S DEPARTMENT.

Upon taking over his work as Organiser for the Y.P. Department in New South Wales, Bro. P. J. Pond, B.A., was welcomed at a dinner in the Y.M.C.A. building, Sydney. The chairman of the Bible Schools' Committee, Mr. A. H. Webber, presided, and addresses of welcome were also given by Bro. S. J. Southgate (Conference President), and Bro. P. C. Bennett.

The City Temple, Sydney, has been secured by the Y.P. Department, N.S.W., for the Annual Bible Schools' Demonstration on Oct. 25. In the Scripture examination thirty-seven prizes were secured by N.S.W. scholars, and 530 certificates. The opportunity will be taken of according a public welcome to the new organiser, Bro. P. J. Pond, B.A.

## THE MENACE OF GAMBLING.

The great spring racing carnival is upon us, and with it the lust for gambling is being increased. The evil is always with us, and unless something is done, it is likely to extend its influence. Gambling is one of the most pernicious evils to be found in human society. Often it disguises itself as a perfectly harmless indulgence; indeed, sometimes as an angel of mercy. Gambling is an historic evil. It attained enormous dimensions in ancient Rome, so much so that it was interdicted by stringent legislation. One law enacted that anyone who allowed gaming in his house had no legal redress even for robbery or violence. Throughout the ages it has always tended to destroy the finest features of human society.

In the early half of the last century the British Government promoted a series of State lotteries. Shares in these lotteries were purchased by private dealers, who would in turn sell them to the public at an enormous profit. Having given the lead, the Government was in no moral position to prevent private lotteries. These became rampant, and England was plunged into an orgy of gambling.

Swindlers and bogus enterprises flourished, and there was such an increase in the number of crimes of petty larceny committed by clerks, shopmen and servant girls, tempted by these chances of opulence, that an alarmed public compelled Parliament in 1826 to pass legislation making all lotteries illegal. England learned a stern lesson, and her gaming laws now are probably the strictest of any country in the world. Australia cannot ignore the lesson of England's experience. Yet we find that several of our State Governments are exploiting lotteries as a means of raising revenue. The Tasmanian Government collects a large sum annually as its share in the proceeds of a licensed lottery. In Queensland the public hospitals are largely financed out of the profits of a lottery conducted by a Charity Committee under the blessing of the Government. The State of Victoria is in financial difficulties, and the eyes of the Government are turned toward the totalisator as the god that will fill the depleted treasury. Even when it seems most harmless, legalised gambling contains the seed of evil. It puts the Government in a weak moral position to prevent any abuses that may arise. We must therefore as Christian people fight this growing tendency in Australia to raise revenue by gambling.

Then again, sweeps, raffles and guessing competitions are being constantly flaunted before the eyes of our young people in shop, factory and warehouse. These things, which seem so harmless in themselves, are surely educating our young people in the wrong direction. In the midst of all this evil there is a tendency

on the part of some Christian people to lower the standard, and in some measure to countenance the evil of gambling. Such action is fatal, for no man can take fire into his bosom and be not burned. The present is a time that calls for clear-cut, definite convictions regarding the moral evils in our midst. Not only is it the duty of the Christian to try and build up a Christlike character, but also to build a better world, and this he cannot do unless he turns his face steadfastly against every form of evil.

Gambling is destructive of business, morality and religion. It has a most deteriorating influence on the mind and character. It is difficult to describe the effect of gambling upon the deeper nature of a man, but the excitement, the fever, the over-stimulated emotion absorb the spiritual faculties. Gambling seems to assume complete control to the exclusion of all other considerations. A Methodist preacher went to visit a dying man, and found two of his friends rejoicing that he had lived long enough to hear the result of a certain race, and to know that he had won his bet. An inquest a few years ago disclosed the fact that the last act of a dying man was to send his grandson to put a shilling on a horse. Such incidents only occasionally come to light, but results of this character are not an infrequent accompaniment of gambling.

Law after all is but another name for God. The final wrong of gambling is a wrong done to God. Chance is the precise opposite of Providence, and the acceptance of the control of chance is a practical denial of God. The young man who would make his life count for the highest and the best will never stoop to interest himself in this tremendous evil that is sapping so much of the moral and spiritual power of our national life.

## SOME DO'S AND DON'TS.

Don't wait for a hundred babies before starting a Cradle Roll. You don't wait for a household of babies in your home before you get a high chair. Start right in with one baby.

Get the Bible School in your head. Don't be discouraged with high ideals. Aim your arrows at the stars. You won't hit them, but you'll hit higher than the cellar.

Get the Bible School ideal in all its aspects, and you'll work toward it. God pity the man who loses his vision because it is bigger than he can realise.

If you want to get men and women, you'll not get them so easy in a mixed class as in a class for each.

If you want men and women to come to your church, you must ask, "Who is it coming?" And you must suit everything to their needs; treat them as men and women, not as children.

Would you like to have the men coming to Bible School? Then stop talking about the Bible School as for children. Men to-day are organising all sorts of things for the accomplishment of the everyday task. Isn't it perfectly reasonable to expect that men would enjoy meeting together for Bible study?

Do you know why there are more women meeting in Bible Classes than men? It is because the women have more religion, and stand far more that they don't like than men.

More men are sick of their sins than we realise, and they would just love to sit elbow to elbow with men of their own kind, and study the Bible.

As soon as a man comes in put him to work. The trouble is, so many come in and just eat out of a spoon. They have no appetite for men's food because they are not given any work to do.—W. C. Pearce, M.A.

## Foreign Missions.

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

### CHILDREN'S DAY, NOVEMBER 6.

#### PLEASE TO REMEMBER THE 6TH OF NOVEMBER!

This is Children's Day in Australia. We hope all our schools will celebrate Children's Day this year. It helps children to have a wider vision when they hear of the children who live in India, China and the New Hebrides. It enlarges their sympathies when they give something to make pleasure for those who have so little of even the necessaries of life and none of its luxuries. When children give their money or buy and dress a doll or make a little dress for some child in non-Christian lands, they will take a delight in studying about the boys and girls to whom they have ministered. The Bible School that keeps from its scholars the joy of helping the children in non-Christian lands is putting a stumbling-block in their pathway. George H. Trull says: "In the hands of Sunday School superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, within a generation there will be a church whose intelligence about missions and zeal for them have never been equalled in the world's history."

#### H. A. G. CLARK.

In an interesting letter from Bro. Knott, he says: "I had quite a surprise a few days ago, when I got a letter from H. Clark, from China, stating that he was coming to America to do some study while waiting for the Chinese situation to clear up. I invited him to come to Eugene, Oregon, for a few days, and we have had him here for a short visit. He is going east, probably to one of our own Universities, for further study. We are having quite a scattering of Australians from here this summer. One has already started for Drake, and Bren. Toogood, Turner and Duff Gordon are all planning to go east this week. Bro. W. Nankivell is still here, and is doing very well both in his preaching work, and in his work at the State University."

#### MISS FLORENCE CAMERON.

Miss Cameron left Adelaide on Saturday, Oct. 8, for Bordertown. She spoke at three services at Bordertown on Oct. 9, and had a very enjoyable time. She is now in Victoria as the guest of Mr. and Mrs. Harry Lyall, and will visit the

Victorian churches during part of October and November, when she leaves for Sydney. She took part in the packing of the boxes for India, and expresses her delight in the opportunity of meeting many of the sisters at Swanston-st. the day after her arrival. Miss Cameron arrived in Melbourne on her birthday, Oct. 11, and found a package of seventy notes in Marathi from the Shrigonda Children's Home girls, wishing her many happy returns. I know how delighted the girls were at writing these notes, for they all love their foster mother, Miss Florence Cameron.

#### MR. AND MRS. ESCOTT.

Mr. and Mrs. T. Escott and Edgar left Adelaide by the "Chitral" on Thursday, Oct. 13. They will have arrived in Western Australia on Oct. 17, and after spending two weeks there, leave by the "Narkunda" on Oct. 31.

#### EXHIBITION OF VICTORIAN GOODS FOR INDIA.

Our picture shows a section of goods supplied by forty Victorian churches, Mission Bands, clubs, and C.E. Societies, and displayed at the exhibition held on Wednesday, Oct. 12, at 3 and 8 p.m., in Swanston-st. lecture hall. The F.M. President, Bro. A. G. Saunders, opened the exhibition, which was largely attended. Sister F. Cameron, from India, brought greetings from the field, and in a graceful manner thanked the ladies for their practical interest in the work. The display was a miscellaneous assortment of useful articles for every department of service. In the background is the Bible Schools autograph quilt, on which appear 4,000 names written by Sister Mrs. W. C. A. Luke, and by which the sum of £97 was raised for the Hueili Hospital, W. China. Recitations by Miss R. Lawson and Miss Brooks, and a solo by Miss E. Bagley, were greatly appreciated. The sisters of the F.M. Committee arranged afternoon tea tables, which were well patronised, the proceeds going towards freight charges on the goods for India. The exhibition was an unqualified success.

#### VERA COVENTRY.

We are very sorry to hear from India that little Vera Coventry has been suffering very much from tonsillitis, but we hope before this is read that she will have completely recovered.



Exhibition of Victorian Goods for India.  
(Held at Swanston-st. church lecture hall on October 12.)

### COMING EVENTS.

**OCTOBER 20.**—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.

**OCTOBER 30 and NOVEMBER 6.**—Middle Park Sunday School Anniversary. Speakers, Oct. 30, afternoon, Mr. Horton Williams; evening, Mr. Ralph Gebbie, B.A. Nov. 6, afternoon, Mr. J. R. Waterman; evening, Mr. C. C. Dawson, M.A.

**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. The tent will be situated opposite Le Leu Bros., on Whitehorse-rd., just past Balwyn-rd.

**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 Dr. J. L. Brandt. Will render at evening meeting the sacred cantata, "Daughter of Jairus." Please keep date in mind.

**NOVEMBER 6 and 7.**—Berwick Bible School Anniversary and Distribution of Prizes. Bro. Gale will be speaker on Sunday, and Bro. Gebbie on Monday night.

**NOVEMBER 13 and 15.**—"Back to Moreland" Services. Sunday, Nov. 13, 11 a.m., Speaker, H. B. Robbins; 7 p.m., Jas. E. Webb. Soloist, Miss Edna Bagley. Tuesday, Nov. 15, 6 p.m. and 6.30 p.m., Reunion Knife and Fork Tea. Adults, 1/6; Children, 1/-. 8 p.m., Great Reunion Gathering. Speakers, F. J. Sivy, B.A., and H. J. Patterson, M.A. All former members especially invited. Greetings from those unable to attend would be appreciated. Secretary, A. E. Pittock, 26 Fourth Ave., W. Brunswick.

**NOVEMBER 14.**—In the City Hall, Greville-st., Prabhān, 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 Prabhān station or tram along Chapel-st., High-st., or Malvern-rd.

**NOVEMBER 19.**—North Melbourne Sale of Work will be held in School Hall in aid of building fund. Afternoon 2.30, and evening 7 p.m. Something for everybody. All welcome. Special invitation to old members.

**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.

#### 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.

The Service will be Broadcast by 3AR.

#### 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.

Here and There.

We learn that Bro. J. Leach, preacher of the church at Claremont, W.A., has accepted an engagement with the church at Burwood, N.S.W., and will soon begin work there.

The Victorian Women's Executive will meet on Friday, Nov. 4, at 2.30 prompt. Mrs. A. G. Saunders will lead the devotions. Speaker, Mrs. Forbes. All sisters cordially invited.

Owing to the holiday next week, it will be necessary to close the paper for press on Monday evening. News items should therefore reach Austral as early on Monday as possible. Will reporters please note?

The response to the Hospital Appeal on Sunday last was most gratifying, a record offering being made. The first report showed that over £11,000 had been given by the churches, the Presbyterian Church heading the list.

Our readers will sympathise with Bro. L. Gole, vice-president of our Victorian Conference, in the death of his father, who on Monday of this week passed away at his residence in North Fitzroy, at the advanced age of 82 years.

Victorian church secretaries who have not yet made arrangements for the special collection of 1/- per member towards the College of the Bible renovation appeal are urged to do so as soon as possible. The Women's Conference Executive asks every church member to participate in this birthday gift.

Bro. H. A. G. Clark, M.A., has settled down at Yale University, where he hopes to take additional studies for a time. His address is 2137E, Yale Station, New Haven, Connecticut, U.S.A. While travelling to Yale, Bro. Clark met a number of Australians now located in America and had a good time of fellowship with them.

We thank correspondents who have forwarded messages for the Wayside Pulpit. Many scores have been received, but most of them do not deal with the special plea of Churches of Christ. We are not now asking for general messages on religion, morals, prohibition, etc., but for some simple statements (about twelve words long) dealing with our distinctive position.

Mr. and Mrs. Reg. Enniss and Lola were to leave London about September 21 and were due to reach India last week. They will visit our mission stations, and other mission centres in India. They expect to leave Colombo by the "Naldera" on Dec. 10 for Adelaide, reaching there on Christmas Eve. After spending a few weeks in South Australia, they hope to reach Melbourne by the "Narkunda" on January 23.

It is with deep regret that we report the death of Mrs. J. C. F. Pittman, who after a long illness passed away at her home, 7 Staughton-rd., S. Camberwell, Vic., on Friday evening, Oct. 21. Mrs. Pittman was well known and loved in Victoria and South Australia, where her beautiful Christian spirit and her service for the Master added much to the effectiveness of her husband's ministry. To Bro. Ferdinand Pittman and all the bereaved ones we tender our most sincere sympathy.

Under date Oct. 17, Bro. J. E. Searle writes from Brim, Vic.:—"Attendances at the first week of the Hinrichsen-Brooker mission were wonderful. One family has been present four nights out of the seven, which meant a journey of sixty miles each night. Many have come from a distance of about four miles, to and from the tent. Amongst those converted is a man who has not been inside a church for nine years. During the first week there were five decisions—three men and three youths."

At Petersham, N.S.W., one brother previously baptised was welcomed into fellowship on Oct. 16. On 23rd Bro. Arnott's morning subject was "Ye are not your own." His evening theme was "Saved or Lost?" An American tea was held on a recent Saturday afternoon, the proceeds of which went towards the Bible School funds. The school is busy preparing for the anniversary and Decision Day.

At Epping, N.S.W., on Oct. 23 the Bible School held its anniversary services. In the morning Bro. Paternoster gave splendid addresses to the children and the church. In the afternoon and evening, Bro. Hagger's messages were greatly appreciated. The scholars rendered beautiful items on both occasions, under the able leadership of Bro. Keith Wells. Valuable help was given by some members of the Hornsby orchestra. There were good attendances at all meetings.

The evangelistic mission conducted by H. B. Robbins at Essendon, Vic., has gone along happily throughout the past week. Bro. Robbins has delivered very earnest and appealing gospel messages, and the singing has been excellent. The services on Sunday were particularly fine. F. J. Sivyer spoke in the morning. At night a men's service was held, the men occupying the centre seats. Bro. Robbins spoke on "A Great Man in a Rage." Confessions to date total twelve, all young people, ten of whom are from the Bible School. The hospital collection for church and school amounted to £7.

The Shipway-Pratt mission at Yarrowonga, Vic., was continued during the past week. All meetings were splendid. The messages by Bro. Shipway were very fine, while the gospel was given in song by Bro. and Sister Pratt, Sister Shannon presiding at the organ each night. On Friday night a lady made decision for Christ, and last Lord's day seven more made the good confession, a total of fifteen for the fortnight. Two baptismal services were held during the week. Last Lord's day three were welcomed to the church. On Saturday the combined Bible Schools picnic was held on the Mulwala sandhills, where about 200 people spent a most enjoyable time.

Recently an "Every-member-cavass" was undertaken at Malvern-Caulfield, Vic.; practically all the homes of members were visited on a Sunday afternoon. Pledges of regular contributions were taken. Bro. Griffin's resignation as preacher, to take effect at the end of the year, has been received with regret. On Oct. 9, in the absence of Bro. Griffin, who was in the country on a health trip, Bro. J. Swain spoke in the morning and Bro. J. McG. Abercrombie at night, both addresses being greatly appreciated. On Oct. 16 Bro. Griffin was still unwell, and Bro. G. Black gave very helpful messages at both services. Bro. F. T. Saunders exhorted and preached on Oct. 23. Meetings continue to be fairly well attended, and a fine spirit of unity prevails.

The first Sunday in November is now recognised as All-Australia Temperance Sunday. The Victorian Prohibition League, in its latest issue of the "Clarion Call," has collated much information that will be of value to ministers in preparing temperance sermons. A special section contains an "Order of Service" suitable for Sunday School or young people's services. Superintendents or ministers requiring copies of "Order of Service" or of "Clarion Call" are requested to write at once to Mr. R. Ambrose Roberts, acting secretary, Victorian Prohibition League, Clyde House, 182 Collins-st., Melbourne. In cases where it is not practicable to set aside the first Sunday in November as Temperance Sunday, ministers and superintendents are cor-

dially invited to arrange services on some subsequent Sunday, and thus utilise the material available as occasion offers.

Valedictory services were held in the old chapel at Box Hill, Vic., on Oct. 16. Good meetings all day. Three Bible School boys, baptised during the week, were received into fellowship. Bro. and Sister Cameron, senr., who had been absent for many weeks through sickness, were welcomed back at morning service. A special thankoffering was received for new building fund. While the new chapel is building, Lord's day services will be held in the Recreation Hall on Whitehorse-rd., Box Hill. The first of these began on Oct. 23 with splendid gatherings, and good messages from Bro. Allan, 198 present at Bible School. Bren, Earl, Ward, Thomson, Anderson, and Sister Miss Budd were added to the teaching staff. The aged Bro. King passed away on Thursday, Oct. 20. The sympathy of the church is extended to his widow and her sons. Last week Bro. W. McCoughtry underwent an operation for appendicitis.

**ADDRESSES.**

- Will Beiler (preacher Semaphore church).—Swan-st., Semaphore, S.A. Tel., Semaphore 412.
- T. Crawford (secretary Wangaratta church, Vic.).—Bowen-st., Wangaratta.
- H. R. Taylor (preacher Unley church, S.A.).—Manse, 75 Clifton-st., Unley, S.A.
- E. G. Warren (preacher Broken Hill church, N.S.W.).—113 Sulphide-st., Broken Hill.

**DEATH.**

ARTHUR.—On Oct. 19, at her residence, 4 Rosetta-st., Collinswood, Mary Reid Arthur, widow of the late Richard Arthur, and youngest daughter of the late Robert Lawrie, of Alma Plains, aged 78, dearly loved mother of Zella, Albert and Elsie (Mrs. T. H. Howlett, of Agery). "One of God's best."

**IN MEMORIAM.**

MOORE.—In cherished memory of Gunner G. F., the dearly beloved son of Lillie, and the late T. H. M., brother of Florrie (Mrs. Eccles), Charlie, Mirriam (Mrs. Fisher), and loved brother of Wallas, wounded at Le Cateau, passed to the higher life Oct. 23, 1918.

Loved by all who knew him.  
His nature calm and true.  
His life among us was to give kindness and pleasure to one and all.  
—Inserted by loving mother and brother, Wallas, Alphington.

DEALY.—In fond and loving memory of our dear, devoted mother, who was called home on October 19, 1926.

There is a home, a glorious home,  
A heavenly mansion fair,  
And those we loved so fondly here  
Will bid us welcome there.  
—Inserted by her sons and daughters.

**FOR SALE.**

Bro. J. Mortimer and wife are thinking to leave Melbourne for England at the end of March next. Bro. Mortimer offers his library for sale, 15 vols. for 10/-, 7 vols. for 5/-. They are in good condition, and all helpful books for preachers and teachers. Carriage paid. If not satisfactory, cash returned on return of books. 300 to 400 vols. Address, "Glenrowan," 22 Willesden-rd., Oakleigh, Vic.

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## S.A. CONFERENCE RESOLUTIONS.

"That the date of the Conference be unchanged, and that in view of the Federal Conference coming in October 1928 it is resolved that we curtail the State Conference to only two days for general State business and two nights instead of three as at present; Federal Conference to follow on."

"This Conference conveys its hearty greetings and congratulations to the College of the Bible upon the attainment of its twenty-first anniversary, and wishes it Godspeed in the continuation of its splendid service for the church and the community at large. Conference also sends greetings to the students, trusting that God's richest blessing will rest upon their present studies and their future ministry."

"This Conference desires to express its gratitude to God for our faithful band of missionaries and recognises their magnificent work in the past and assures them of our continued prayerful interest and support in the great work to which they have committed their lives."

"This Conference heartily supports the ideals of the Prohibition League."

"That this Conference of Churches of Christ congratulates broadcasting station 5CL in the decision not to broadcast secular items on Sundays."

"This Conference sends greetings to Bren. Moran and Ells and any other brethren working in the camps of the North-south Line and rejoices in the fact of their determination to assist in spiritual work amongst the men."

"This Conference endorses the following resolution in connection with the proposal to legalise bookmakers:—'Recognising the widespread and increasing tendency to gambling which is a feature of present-day society the Conference records its conviction that such a practice is inimical to the stability and welfare of the State and subversive of public morals. The Conference maintains that it is the function of the Government to discourage such a practice and not to seek to benefit thereby thus facilitating gambling and contributing towards the deterioration of national character.'"

"The Conference heartily commends the following as submitted by the Council of Churches:—'The Council of Churches desires to direct the attention of all Christian people to the fact that for them the Lord's day is an essentially Christian festival associated with which are the holiest and happiest sanctions and memories. Voluntary worship both public and private is to believers in the risen and reigning Saviour both a privilege and an obligation of the first order. In other respects the day may be well observed in the Spirit of him who is the Lord, but the Council appeals to Christian people to reserve to themselves, and to secure as far as possible for others that leisure and detachment from ordinary affairs and activities which will preserve the institution both in spirit and in form. As regards those who are not influenced by strictly religious influences the Council points out that there are abundant humanitarian reasons for observing Sunday in a manner which, while affording reasonable relief from the work and pressure of other days, will secure to all, not only physical, but also mental rest and recuperation. A professedly Christian State should not only preserve the rights of those to whom the first day of the week is "The Lord's day," but also should discourage those practices on that day which tend to cause men to forget that their higher nature will be inevitably damaged if a wise distinction between Sunday and other days is allowed to become obliterated.'"

"That this Conference, realising with heart-felt sorrow the present industrial dislocation, and the distress consequent thereon, and believing that the causes of such dislocation are moral and not merely economic, urges:—(1) All Christian people to make it their constant prayer that there may be born in the country a new attitude towards wealth and industry, wherein service, and not gain, may be the paramount motive;

and (2) assures the Government and all other responsible bodies of its sympathetic support in all positive efforts made to relieve the present needs."

"That this Conference of the Churches of Christ in South Australia, in view of the way in which drink and gambling go hand in hand in the many hotels, especially on Saturday afternoons, urges Parliament to make it possible to close all liquor bars on Saturday afternoons at 1 o'clock. The Conference notes that measures are being brought forward in Parliament by the Government seeking to amend the Licensing Act for administrative purposes and in relation to the licence fees, etc. We trust that nothing will be done to vitiate the principles of issuing licences from year to year as contained in the Licensing Act, 1917."

The following resolution was unanimously carried by over 2,000 people in the Adelaide Town Hall on the occasion of the Young People's Demonstration:—"That this assembly of 2,000 Bible School workers, parents, friends and scholars, representative of the Churches of Christ in South Australia, heartily approves of the bill now before Parliament for the introduction of Bible lessons in State Schools, and implores members of Parliament to give their utmost strength to secure the enactment of this most necessary legislation."

## VICTORIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held on Oct. 7. Mrs. Shipway (President) in the chair. Devotions were led by Mrs. Reg. Clark, whose message on "They labored in the Lord" was very helpful.

Mrs. J. L. Brandt received the best thanks of the executive for her interesting address on the "Mission Fields of Mexico." Sympathy was expressed for Mrs. Alec. Wilson and Mrs. Northeast, who are laid aside in hospital.

Additions from Bible Schools: Box Hill, 3; Footscray, 1; Ivanhoe, 4; Surrey Hills, 3; Nth. Richmond, 2; Moreland, 2.

General Dorcas had a busy day on Sept. 19. Most of the time was spent finishing work for India, also a large parcel for Diksal. Clothing was made for two cases going to Austin Hospital. Other garments were sent to private cases.—E. Hunter, Supt.

Isolated Sisters.—34 letters written, 11 replies received. 19/6 received for College renovation appeal.—P. Ellis, Supt.

Girls' Mission Circles.—Ascot Vale and Carnegie Circles and Prahran Phi Beta Phi have forwarded nice parcels to the Foreign field. Hawthorn report a growing interest in mission work; they too have sent a parcel to India.—M. Smith, Supt.

Women's Mission Bands.—The committee visited South Melbourne and Hampton Bands. The meetings were helpful and enjoyed by all. Maryborough has organised a Band with 16 members. The Bands including Warragul have

sent fine parcels for the boxes to the foreign field.—B. Scambler, Supt.

Benevolent Home has received visits from members of Oakleigh and Bambera-rd. churches. Mr. and Mrs. Mudge conducted a very bright service. We wish to thank the Bambera-rd. friends for their splendid effort. Mr. Tease gave a helpful message. These meetings are a great comfort to the old folk.—E. M. Croxford, Superintendent.

Burnley Benevolent Committee has helped 27 families. 14 parcels were received at the depot, also an invalid chair from Boort. If members know of any one needing the use of a chair, please apply for loan of same at a small rental.—F. Gill, Supt.

Hospital Visitation Committee have paid 47 visits to the various institutions and distributed all kinds of home comforts for which the patients are very grateful.—S. Meyer, Supt.

Next meeting of executive will be on Friday, Nov. 4. Mrs. A. G. Saunders leads the devotions. Speaker, Mrs. Forbes. All sisters are cordially invited.—L.R.

## OBITUARY.

BURCHILL.—The unexpected home-call on Lord's day, Sept. 18, of Bro. Geo. O. Burchill, aged 57, has removed from Box Hill church, Vic., one of its best loved members and deacons. For 34 years he served Christ, having been baptised by the late Bro. W. S. Houchins at Bendigo. Bro. Burchill was one of the pioneers of the cause in Western Australia, and a charter member of the well-known "Tent" church at Coolgardie. Later, he was actively associated with the churches at Lake-st., Perth, Subiaco, and North Perth, also an honored member of brotherhood committees. Returning to Vic-

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toria in 1922, he united with the church at Box Hill, and soon endeared himself to all. He loved the church above all else, and always worked for its prosperity. The large and representative gathering of church members, citizens, and Masonic members at the graveside was a beautiful tribute of affection. In the absence of Bro. J. E. Allan, the service at the house was conducted by Bro. W. Quirk and by Bro. J. E. Thomas at the Box Hill Cemetery. The Christian love of the church is extended to Sister Burchill and the two sisters. May the God of all comfort bless them in their season of sorrow.—J.E.A.

**DONLEY.**—The church at Mallala, S.A., has sustained a great loss through the death of Mrs. W. Donley, who passed away on Sept. 27, 1927, after a short illness. Our sister, who was 63 years of age, had been associated with the church for many years, and was most regular in attendance. She was of a kindly disposition, and always ready to do what she could for others. On Oct. 9 Bro. T. G. Mason conducted an impressive and well-attended memorial service. Our sympathy is extended to the husband and family in their bereavement.—T. H. Worden.

**McGUINNESS.**—On Oct. 12 our beloved Sister McGuinness was called home suddenly. Six years ago she was baptised by the writer in Hurstville chapel (N.S.W.). Our sister proved the power of the gospel in her own life. Her kindness of heart and tender sympathy led her to be a true helper of all in need. The writer, assisted by Bren. Alcorn and Thomas, laid the earthly remains in their last resting place, there to await the call of the Master, when the day shall break and the shadows flee away.—John Clydesdale.

**POTTER.**—On Oct. 14 Sister Mrs. Emma Potter, a faithful and loyal member of the church at the City Temple, Sydney, entered into rest at the age of 71 years. She was baptised many long years ago during the ministry of Bro. C. Watt at Enmore. She had held membership at Marrickville before coming to Campbell-st. She was a most earnest and consistent worker for the church and the N.S.W. Sisters' Conference, especially devoting her attention to the poor and sick. She made regular monthly visits for about 30 years to the Newington Old Women's Institution. The City Temple members feel her loss very keenly. The husband (Bro. W. Potter) died just three years ago. On Saturday, 15th, her tired body was buried by his side at the Rookwood Cemetery in the presence of many sorrowing friends and brethren. She leaves one son (Ernest), who with his sister wife is in active service for the Lord at Enmore. They have our prayers and sympathy in their grief and loss. She, like Phæbe of old, was truly a succourer of many, and her good works will follow her. The writer (A. E. Illingworth) conducted the funeral.

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

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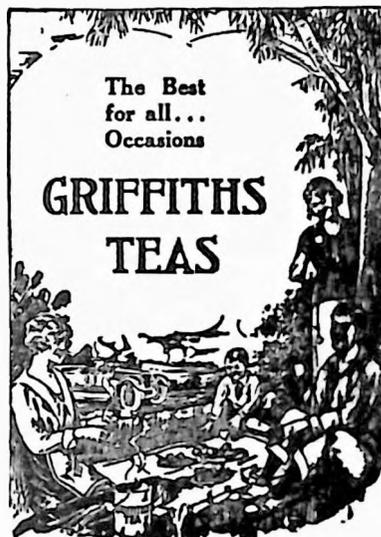
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## News of the Churches.

### Queensland.

**Bundaberg.**—Splendid meetings continue. 141 met round the table on Oct. 16. Bro. and Sister Anderson, from Gympie, were welcomed into fellowship. Bro. Trezise spoke morning and evening. The sisters are busy preparing for the half-yearly sale of work.

**Annerley.**—Good meetings on Oct. 16. An exhortation by Bro. Rothery was very helpful. 118 were present at Bible School. Mr. Bell, M.A., of Vulture-st. Baptist church, delivered a fine spiritual address at the gospel service. Bro. Young was at Vulture-st. church.

**New Veteran.**—Meetings on Oct. 16 were bright and well attended. Bro. E. Trudgion preached on "The Miracle of Saul's Conversion." Bro. C. S. Trudgion spoke to the young people. On 15th the Bible School anniversary was held. A splendid programme was rendered by the scholars, followed by prize distribution. The building was crowded. Refreshments were served.

### Western Australia.

**Bassendean.**—On Oct. 11 the Bible School anniversary was continued. The seating accommodation was again taxed to its utmost. Splendid reports were given by the secretary and also the superintendent of Beechboro Sunday School. Fine musical and elocutionary items were rendered by the children and prizes were presented. On 16th Bro. Peacock spoke both morning and evening.

**Inglewood.**—With regret we report that our aged Bro. Bevis had a fall and is now in the Perth Hospital. On Oct. 16 one formerly immersed was welcomed into membership. The Bible School half-yearly tea and business meeting was held on Oct. 14. A fine address was given by Bro. Bodier. A committee was formed to find ways and means of providing a much-needed kindergarten hall. School attendance on Oct. 16 was 105.

**Kalgoorlie.**—Bro. F. D. Pollard exhorted the church on Oct. 16. Sister E. J. Smith was present after three months' absence due to a broken leg. Bro. C. J. Garland was absent, having gone to Perth to attend the funeral of his sister. The church extends deepest sympathy. 217 broke bread. Splendid attendance at the gospel service. Bro. Hunt speaking on "Down, but not Out." For some months Bro. Pollard has been coaching a special class of young men on Sunday afternoons after the close of the Bible School. These students are commencing practical work in the Wednesday evening meetings. The members of the Y.L.O. turned down a request to give an item in a public exhibition concert on account of the admission tickets being sold on the art union principle.

### South Australia.

**Flinders Park.**—The work is progressing very satisfactorily. Bro. Conning is ably assisting by preaching. A tent mission is to commence on Oct. 30 with Bro. E. J. Paternoster as missionary.

**Dulwich.**—On Oct. 16 the Bible School anniversary was held. In the afternoon Bro. G. T. Walden gave a very interesting talk concerning the New Hebrides. At night a good congregation assembled to hear the gospel address by Bro. Rankine. The children's singing and recitations were well rendered. On Wednesday, 19th, the building was taxed to accommodate those present. The children again rendered items creditably, while the presentation of "Ruth and Naomi" was splendid. The distribution of prizes brought to a close a most successful Bible School anniversary. Thanks are expressed to all who helped.

**Croydon.**—A visit and an address from Bro. Escort were enjoyed by all. On Oct. 16 Bro. Rankine exhorted. In the evening the choir assisted with two items, and Bro. Graham preached the gospel.

**Fullarton.**—On Oct. 22 Bro. W. G. Graham, preacher of Fullarton church, was married to Miss J. M. Snook, of Hindmarsh. The ceremony took place in Hindmarsh chapel, which was crowded with friends.

**Norwood.**—The anniversary and tea were held on Oct. 20, when a great inspiration was received. The speakers were Messrs. P. R. Baker, A. C. Rankine, W. Beiler and J. W. Wiltshire. The report showed a membership of 342, with an increase of 98 for the year. Average attendance for breaking of bread, 203. The finances are healthy, total receipts for year for all purposes being £1,172/6/-. Bro. T. J. Fox was newly elected as deacon, and Bro. Tucker as elder, in addition to the old ones who were returned. Good meetings on Sunday, Oct. 23, when Bro. Baker delivered powerful addresses morning and night.

**Unley.**—The chapel was full on Sunday evening, when Bro. H. R. Taylor gave a forceful address at the men's service on "Quit you like Men." A male choir numbering 33, under the leadership of F. A. Messent, sang two choruses, and Mr. Newsham rendered a solo. The K.S.P. boys attended in full force. The Bible School picnic was held on Saturday at Blackwood; sports and games and many visitors made the outing very enjoyable. The kindergarten held their picnic the previous Saturday at Botanic Gardens, and spent an enjoyable time. Bro. G. T. Walden gave an interesting address the previous Sunday morning on his recent travels to the mission fields.

**Semaphore.**—Bro. Morrow conducted an impressive service on morning of Oct. 16 to mark the commencement of Bro. Beiler's ministry, and delivered messages to the preacher and the church. Bro. and Sister Beiler and Don were welcomed into fellowship. Bro. Beiler addressed the Bible School, and also preached to a fine gathering at night, the theme being "On the Rock." The choir sang beautiful anthems, and Mrs. Mathews, L.A.B., rendered "O Divine Redeemer" by request. On Monday night a church social was held, when the Endeavorers welcomed the new preacher. On 23rd there were helpful meetings, Bro. Beiler speaking morning and evening. The choir sang well.

### Victoria.

**Ringwood.**—Bro. English's addresses are much appreciated. On Oct. 16 Bro. L. Beaumont ably exhorted. Several visitors have been present at the services of late.

**St. Kilda.**—The Bible School anniversary last Sunday was very successful. Bro. Nicholls, of Bumbra-rd., was the song-leader. The afternoon speaker was Bro. Rowland T. Morris. Bro. Goodwin addressed the morning and evening services.

**Prahran.**—Splendid morning service, with an address from Bro. Butler, which was very helpful. 227 in the Bible School. At night the Girls' Guild had their parade. Splendid attendance. Both juniors and seniors sang. At the close of Bro. Connor's address one young man confessed Christ.

**Thornbury.**—Meetings continue bright and helpful. On Oct. 16 Bro. and Sister F. Smith were farewelled by the church on leaving for England. They will be greatly missed, for they were most faithful to the church. Bro. Smith held the position of secretary for five years. £21 for hospital fund, with 12 doz. eggs. All auxiliaries are healthy.

**Dunolly.**—Meetings are going on nicely. On Oct. 2 there were two confessions, Bro. Greenwood preaching. On Oct. 9 Sister Fox was baptised; she was received into fellowship on 16th.

**South Melbourne.**—Last Sunday Bro. Waterman spoke at both services. Attendances are good, and the addresses enjoyable. The Bible School with an attendance of 260 enjoyed its singing service. Reports from auxiliaries show progress and interest.

**Warrnambool.**—On Oct. 18 the Bible Class held a most enjoyable social, when a large number of young people gathered for an evening of games and items. On Oct. 20 the P.B.P. held a mother and daughter evening, which proved most successful.

**Wangaratta.**—Splendid meetings last Lord's day. Bro. Hinrichsen's gospel message was much appreciated; his subject was "Conduct your own Burial." One young man confessed Christ. Two ladies were baptised. Bro. Campbell conducted a fine song service.

**Carnegie.**—During the absence of Bro. Shipway at Yarrowonga, the church has been helped with addresses from Bren. P. A. Dickson, Campbell Banks, Hugh Ball and Cecil Watson. On Tuesday, 18th inst., Mr. Pope, of Scripture Gift Mission, gave a very interesting address on "A Night with the Arabs."

**Drummond.**—Record meetings on Oct. 23. Forty-eight were at Sunday School, which is a record. The scholars are practising for anniversary. Another great meeting at night, when Bro. Miles spoke on "God's Blockade to Hell," when two young women accepted Christ. Bro. Miles is doing a splendid work.

**Dandenong.**—Bro. Patterson finished his short mission last Thursday. His messages were much appreciated. Six made the good confession. On Friday evening a social was held, and a presentation was made to Bro. and Sister Patterson in appreciation of Bro. Patterson's services. Good attendance on Sunday evening, when Bro. Fortune spoke.

**Cheltenham.**—Meetings on Sunday were large and inspiring, Bro. D. Wakeley speaking at both services, also at an after meeting in Soldiers' Memorial Hall, arranged by the Moorabbin Band in aid of the charities. The offering in school and church for hospitals amounted to £8/2/5. Sunday School started work in earnest after the fine anniversary meeting with grading of classes and promotion of teachers and scholars.

**North Williamstown.**—Since last report there have been three restorations. Women's meetings are held every Thursday. Mrs. Pratt is president. Mrs. C. F. McDonald and Mrs. F. Lee have given appreciated addresses. The church is preparing for a mission to be conducted by Bro. A. G. Saunders. On Oct. 23 Bro. A. H. Pratt spoke on "The Pearl of Great Price." Two girls made the good confession. Attendance at kindergarten, 55.

**Colac.**—Splendid meetings on Oct. 9. Bro. Bird speaking. The Sunshine Club held its monthly social on Oct. 12; 60 young people were present. On Sunday, 16th, Bro. Les. Selwood gave a helpful address to the church. At night Bro. W. Selwood gave a splendid gospel address to a fine gathering. On the 23rd the Bible School anniversary services took place, when there were record attendances. In the afternoon Bro. Bird gave an illustrative address to the children, and at night preached with power on "God's Matchless Love."

**Footscray.**—Bro. Bolton, who took ill during service last Sunday, is doing well. Sister Hill and Bro. K. Buckley are still in hospital. A special meeting of members unanimously decided that Bro. C. Stitt, of Wagga, be engaged as evangelist at the close of Bro. Hurren's term. On Sunday morning two young sisters and one brother, baptised the previous Sunday night, were received into fellowship. The West Footscray Bible School opens next Sunday, and a close canvass of houses in the district is being made by members.



**W.A. WOMEN'S AUXILIARY.**

The monthly meeting was held in Lake-st. hall on Oct. 4, 39 sisters responding to the roll-call. Devotional exercises were led by Mrs. Wakefield in the absence of Mrs. Jefferies, who was unable to attend because of sickness. Mrs. Fieldus gave much pleasure by singing a solo. Mrs. Wakefield read a paper written by Mrs. Jefferies entitled "Christian Worker's Need."

The business session was conducted by the president (Mrs. Robinson). Auxiliary collection, 7/6; Hospital collection, 6/2. The financial statement of the treasurer (Mrs. Ingham) showed a satisfactory condition. It was agreed that the balance of £2/1/- from Y.P. tea be handed over to the Bible School and Young People's Committee.

It was decided to hold the annual Home Mission tea and rally on Friday, Nov. 4, at Lake-st. Representatives were appointed from each church. Home Mission work was very encouraging, showing a marked increase in giving, £55/14/1 being received. Foreign Mission work has been well kept up. At the annual F.M. Society rally in August, a number of garments was made. The prayer committee have visited West Subiaco, Claremont, Victoria Park and Maylands since last report.

Hospital work is being well carried out by the committee. Dorcas classes are all busy preparing for sales of work. Isolated committee reports having written 51 letters and received 14 answers. Mission Band and young people's work is still very encouraging. The Woorooloo Sanatorium has been visited each month. The devotional leader for November meeting will be Mrs. Lushey, supt., H.M. Committee.—M. Wilson.

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