

# 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. 44.

THURSDAY, NOVEMBER 3, 1927.

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

## Unused Communion Cups.

THE janitor of a certain prominent church had been given instructions to prepare 150 communion cups for the regular morning church service. This he did with much care and never-failing regularity. At the time of the annual roll-call of the church a special effort was put forth to secure a large attendance. In line with special instructions the faithful janitor prepared 300 cups.

On the membership roll of this church were listed the names of 600 resident members, besides a hundred other names which the minister and his corps of helpers had been unable to locate. The 150 cups for regular services and double that number for the annual roll call invariably proved to be far in excess of the number actually used.

Every week while cleaning the communion set the janitor noted the number of unused cups and wondered about it. For years he had served the church in lowly, though efficient capacity. The meaning of the unused cups was constantly borne in upon his mind and heart. His life had been dedicated to Christ in boyhood, and he had conscientiously sought to live like the Master, and to remember his Lord in the weekly communion service.

When the roll-call service was over and the people had all gone home, he carefully gathered up the communion set and carried it to the basement. After lunch, according to his custom, he began emptying the unused cups. As he proceeded with his task, many thoughts passed through his mind. He worked and he mused.

"Didn't I hear our minister say we had 600 members in this church? This morning I filled 300 cups and 44 of them were not used—356 members of this church to-day were not present in line with the words of Jesus, 'This do as often as ye drink it in remembrance of me.' We only have 300

communion cups. If all 600 members of this church should come some bright Sunday morning, we would have to refill the cups, and it would take me a long time to care for the communion set, but it would indeed be a joy.

"I wonder who was absent to-day? Sister Brown is not here. She must be ill for she never misses when she is well. Was Deacon Jones here? Yes, his car was out in front, and I think he served at the table. He is a faithful soul. Who was absent to-day anyway? The bulletin board said we had 450 in the Bible School last Sunday, and there were certainly many more here to-day. Of course, many of the children

weakness we may come regularly to the cup for strength, and as the fruit of the vine becomes a part of our own life blood, there comes into our minds and hearts renewed strength from above.

"So many in this church are missing regularly the sustaining power of worship and communion: the regular stimulus of Christian fellowship about the Lord's table. It seems to me our need of spiritual food is just as constant and as regular as our need for bread. With the things of this world freighted so heavily with materials of temporal nature pressing heavily upon our souls, how needful it is that we shall commune regularly with our Lord.

"Who was absent this morning? No doubt, several were ill. Probably some were out of the city, but that only accounts for a few. Fathers, mothers, young men, young women, boys and girls were all numbered in the absent group to-day. If unused cups, indifferent folks, financial struggles, shortage of workers, petty jealousies, wounded feelings, and such like were all tied up together in the same bundle, rolled over and over, the unused cups would show up at the top. They tell the story.

"This church is very much like a train on a steep grade. The wheels are slipping just a little. Yes, I wish I knew how to put sand on the rails, then maybe we could make the grade. Folks don't know how many sermon subjects I have suggested to our minister. I have one more for him now—Unused Communion Cups. I read the text every Sunday as I clean these cups. He may find a starting point in Acts 2: 42.

"There, that's the last cup. I have about all the work I can do now, but I would be willing to wash 600 cups every week if we could get all the members of this church to attend the communion service. 'This cup is the new covenant in my blood, which is poured out for you.' Jesus said it; I believe it."—S. W. Hutton.

FOR as often as ye eat this bread,  
and drink the cup, ye proclaim  
the Lord's death till he come.

—I Cor. 11: 26.

are too young to belong to the church, but even then there were at least 350 or more over ten years of age here this morning.

"It seems to me one of our greatest heresies of to-day is suggested to me every Sunday when I note so many unused cups.

"In the legend of Sir Galahad we are told that his spiritual strength enabled him to find the sacred chalice, the Holy Grail. The vision of the blood of Christ shed for the world's redemption was ever before him. What a strength is found in having the story of the suffering of our Lord brought before us every Lord's day in the simple emblems used in the Lord's Supper. In the cup and in the loaf are found such fitting symbols of Christ's shed blood and broken body. The story of the Holy Grail is re-enacted every Lord's day. We do not have to search for the cup. It is ready and waiting each Lord's day. In our

# A Mass Movement in India.

G. Percy Pittman.

Soon after the Indian Mutiny of 1857, on the sun-smitten plains of the Punjab, a tribe of low-caste, impoverished, illiterate peasants began to talk among themselves of the possibility of improving their wretched condition. They had been despised and oppressed for untold generations. They knew nothing of God or of a life to come. They hardly knew themselves to be human beings. But in the most degraded there is something incalculable, mysterious, divine, and these outcastes and untouchables, around the evening fires or beneath the ancient banyan trees of their villages, began to dream of some power or powers that could raise them from their low estate, and fulfil the strange emotions which they felt arising within their souls.

The devil is always on the watch for this sort of thing, and in order to nip it in the bud he sent among these benighted people at this juncture a Hindu of higher caste who had received just enough modern education to turn him into an unscrupulous atheist. He settled in their midst and gave himself out as a divine guru or religious teacher sent to lead them into the light. They gathered round him in the sultry evenings after the day's toil in the fields was done, and listened with eyes and mouths agape to his disquisitions on subjects of which they had never dreamed before. At last he told them that they were quite mistaken in looking afar into the heavens for a god. God had become incarnate in high-caste men, and especially in those of his particular breed. Finally he made the startling announcement that God was in their midst in bodily form.

"Behold me, I am God! I have come among you to bless and save you. Fall down and worship me, bring to me your offerings of money and grain, and I will lift you up and make you rich and respected."

But even the lowest of mankind retain an extraordinary amount of practical commonsense, and these ragged, half-starved peasants were not quite so foolish as they appeared. There was no response to the appeal for worship, and no offerings were forthcoming. One day a deputation of village elders waited upon the aspirant for divine honors, and after suitable preliminaries proceeded to say,

"Your honor is a great and learned pundit, and we are only dust and refuse. Far be it from us to question your claim to be divine. We are ready to bring the offerings you demand, for all that we have is yours. But we are such blind children of the owl that we cannot see the glory which doubtless shines forth from your presence, and our hard hearts crave a proof of your godhead. We have been told, O pundit,

that God is the Creator of all things. We beseech you to condescend to our weakness and give us evidence of your divinity by creating something. We do not ask you to make a great thing like the sun or a mountain or an elephant or even a horse. Just make some little thing, and it will be sufficient. Will you please make a worm, a living, creeping worm, and then we will know that you are God, and will do all that you command."

The reply of the pundit is not on record, but he decamped that same day, and was never heard of again.

Satan, however, is not the only one who is on the watch for opportunities such as this, and there "happened" to come to that district very soon after this an Indian Christian preacher without much education, but just able to read the Gospels to the people in their own language, and explain them so that they could understand. One evening before a large gathering he began to read,

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that hath been made. In him was life, and the life was the light of men. . . . And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

As he read on, and commented upon the wonderful words, the people cried,

"That is what we have been waiting for! That is what we want! That is truth! Read on, read on!"

Before long, eighty of their leading men were baptised, and so began a mighty movement towards Christianity which continues even at this day. There were, of course, good and bad among them, as among professing Christians at home. But on the whole they have proved quite up to the average, and some have shone like the stars. Among these was a man named Kanaya, who belonged to a family better off than the rest. He was the son of a small landowner, who esteemed himself far above the common herd, and when his son confessed Christ, his pride was mortally wounded. He expelled him from his home, and spirited away his wife and young children to Kashmir. Kanaya went there to find them, and when, after a long search, he discovered that they were locked up in an old tower, he applied to the native Prime Minister for an order to have them handed over to him. This official, however, was a strong opponent of Christianity, and refused point-blank. Declining to accept defeat, Kanaya moved heaven and earth, and at

last obtained a warrant from the courts for the hearing of his suit. After much trouble and delay, he at length was told by the Indian judge to come to the court on the following day. That day happened to be Sunday, and Kanaya humbly said,

"Your honor, I cannot come to-morrow as it is the Lord's day, which we Christians observe as a day of rest and worship. Will you please allow me to come on Monday?"

The judge was furious, and drove him from his presence, telling him never to show his face again. Kanaya went sadly away to a place by the riverside where a fakir, whose acquaintance he had made, was accustomed to sit under the shade of a tree. This fakir appears to have been not far from the kingdom, for when Kanaya told him of his predicament, he agreed to join with him in prayer to God for help and guidance. The two men spent the whole of Saturday night, Sunday, and Sunday night in earnest prayer. On Monday morning he went in great fear to the court. As soon as the judge saw him he beckoned him to come up to the bench, gave him a seat beside him, and asked,

"Kanaya, what have you been doing last night and the night before?"

Kanaya began to tremble exceedingly, but the judge proceeded,

"I had taken a solemn oath to my gods that I would not on any account give an order for the release of your wife and children, but someone, I don't know who it was, came to me in a dream both last night and the night before, and said to me, 'Give that poor man, Kanaya, his wife and children.'"

The overjoyed Kanaya found his wife and children safe and sound in the tower, and took them back to his home. He lived a consistent Christian life to a ripe old age. His descendants now number 120, and they are all Christians. Among them are the following distinguished folks—a revivalist preacher in great demand for religious services all over India, an army chaplain, four ministers, two professors with the M.A. degree, one M.A., Ph.D., appointed to a professorship by government, five members of the educational department of the Punjab, one headmistress, four lady doctors, one municipal secretary, one lady author, and one lady first-prize debater.

There are now 77,000 Christians in that district. The various congregations are rapidly becoming self-supporting and self-governing. There is a synod composed of three-fourths Indians and one-fourth European missionaries, all working in absolute harmony. One part of the great district has been handed over entirely to the Indian Christians, and an Indian is in charge. Last year £3,200 was contributed by the Indian Christians, and they have a balance in hand of £5,638, which will be spent in developing new work. In due

(Continued on page 703.)



## Religious Notes and News.

## Prayer Meeting Topic.

November 9.

THE UNANSWERABLE ARGUMENT.  
(John 9: 25.)

F. J. SIVVER, B.A.

"One thing I know, that, whereas I was blind, now I see." It was the day of all days for this man who had been born blind. Jesus had come into his life, and for the first time he had beheld the glory of the world. And then had followed an even greater experience, the breaking of eternal light upon his soul.

Spiritual sight came less directly than the physical, for there were many who hindered. Some challenged the man's identity: "Is this he who sat and begged?" His own parents deserted him. The Pharisees insisted that because Jesus had worked the miracle on the sabbath day, therefore he had not come from God. "Give God the praise: we know that this man is a sinner." But the man stood on firm ground: "Whether he be a sinner or no, I know not: one thing I know that, whereas I was blind, now I see." That was his Gibraltar, and he could not be moved. Later, Jesus came to him again and led him into the full light.

### The Testimony of Experience.

No proof is so satisfying to the soul as that which is based on actual experience. Dr. F. N. Norwood, of City Temple, London, in the course of a sermon on "If I had to say what Christ has done for me—?" gave the following personal testimony: "To Christ I owe my sanity, my comfort, my inspiration. He has literally loosed me from my sins. They are not gone but they are loosened; they cling to one's shoulders like a burden, but they are not hugged to one's heart. They are conceived as something foreign, unwholesome, regrettable. Mark Rutherford said there ought to be another beatitude, 'Blessed is he who gives back a man's self-respect.' Christ has given me back my self-respect times innumerable. He has helped me to respect others. He has given me a thought of God which makes him lovable. . . . I've confided to him matters which I could never confide to anyone else. He has spoken for me the last word in sorrow. His has been the triumphant assertion in death."

Dr. Grenfell of Labrador finishes his statement of "What Christ Means to Me," with this paragraph: "The faith in Christ upon which I have based my life has given me a light on life's meaning which has satisfied my mind, body and soul. The hope that through that faith he would reveal a way of life here which justifies it has been more than answered; and it seems to me even more reasonable to hold that it will 'carry on' just as gloriously when we have passed beyond the limits of what material machines can reveal to us. . . . No! I don't know what redemption means, but, knowing myself, I cannot avoid realising the necessity for it; nor can I see any reason why my glad acceptance of faith in the only way I ever heard of should offend my intellect because I do not fully understand it. Humility is an essential of all true science. Why not in this, the greatest of all? Pharpar and Abana are denied me. Am I foolish because I accept the Waters of Jordan?"

Such testimony drawn from real life and from such sources warms our hearts.

### Proof Open to All.

"If any man will do his will, he shall know"—so runs the promise Christ made to every earnest seeker. "I know whom I have believed," declared the apostle, after a long and intimate fellowship with Christ. "Oh, taste and see that the Lord is good"; this is God's invitation to all men. And when he enters our lives, we are able to say with deeper meaning than did he who was born blind: "One thing I know, that, whereas I was blind, now I see."

TOPIC FOR NOVEMBER 16.—TAKING AWAY THE STONE.—John 11: 39.

### PRESBYTERIAN SUNDAY SCHOOLS.

On the Wednesday evening, after the September Quarterlies had met, a conference was held in the Assembly Hall for the purpose of discussing problems of Sunday School work in country districts. Although few representatives of country Presbyteries were present, an interesting and helpful discussion resulted. The Rev. J. Mackenzie, who presided, stated that the number of Sunday Schools in Victoria (538) was exactly the same as in 1907, but there were 3,500 fewer scholars; and male teachers had decreased from 1,476 to 888—a most regrettable decline. Of the 436 Sunday Schools outside the four metropolitan Presbyteries, only 36 reported an average attendance of over 50 scholars under 14 years of age. Out of 255 regular charges and 47 mission stations, 125 parishes reported no pupils over 14 years in attendance at Sunday School.—"The Presbyterian Messenger."

### THE SITUATION AT BATANG.

A letter from the Batang Mission dated May 10 indicates that while everything is quiet in their section of the country, the problem of securing money is coming to be a very critical one. The station at Batang is very much isolated from large centres of trade and commerce and our missionaries are under the necessity of selling orders on the mission account in Shanghai for cash. Because of disturbed conditions throughout China and the effect of this upon centres in West China, our missionaries report that they are not able to secure money to carry on the work.

Formerly they have been able to send to Tatsienlu in West China, eighteen days' journey, where a China Inland Mission worker has secured money for them. Now they have found this course impossible, and the missionary on whom they depended is coming home because of war conditions.

The American Consul has asked the missionaries to leave Batang. They have not felt like doing so up to this time, because there seems to be no danger, and it is safer to stay than to try to leave the country. However, the fact that our missionaries may not be able to secure money to carry on the work or with which to live, may force them to leave. If they should leave the station, the property and work would be left in charge of the native leaders. The consul has informed them that the best route out is through Burma and, if they should be under the necessity of withdrawing, this is possibly the road they would take. On getting into the northern part of Burma, they could make contact with the American Consul at Rangoon and thus secure funds from the society. The missionaries are determined to stay at Batang if it is at all possible.—Stephen J. Corey, in "World Call."

### A HEADMASTER'S VIEW.

"Anything which tends to damage the life of the whole or to do harm to the community, however lightly it may touch any particular one of us, that thing is our business and should not be taken lying down," said Mr. Maurice L. Jacks, Headmaster of Mill Hill School, in a speech reported in the "Sunday School Chronicle."

"If that is true of life in a small community, it is true also of life in a larger sense. Things are always going on around us that make life more unworthy and more un-Christian. It is impossible to read one's daily newspaper with-

out reading examples of things happening which ought not to happen.

"We read of dishonesty in politics, dishonesty in business, or the oppression of defenceless people or the infliction of needless suffering on animals. It is possible for us to realise these things and to say, 'What a pity, but what has it to do with me? I am not oppressing anybody. I am not dishonest in my business or in my politics. I am not causing needless suffering to animals.' That is what the looker-on says. But the doer says, 'It has everything to do with me!' The man who is playing the game of life is the one who refuses to take things lying down."

### PAPAL "TEMPORAL POWER."

His Holiness, the Pope, it seems, is growing uncomfortable in the Vatican. Since 1870 the Papacy has existed as a religious body only; it has "spiritual"—but not civil—authority in Italy. Each Pope has found his office as a Sovereign Pontiff restricted within the walls of his own palace. The world is assured that "the Pope's independence and liberty affects an Italian nation, who, if the Pope is merely an Italian emperor, may cause the loss of an incalculable number of souls and the formation of semi-independent national churches." As a matter of historic fact, the rule of the Pope in Italy was a scandal; the Papal States were the worst-ruled bit of soil in Italy—and perhaps outside Italy. It would be interesting to republish Macaulay's well-known judgment on this point. One of the most graphic of all the many graphic pages he wrote depicts the ignorance, the laxity, or the Papal rule in Italy. But, curiously enough, that strong and strange figure when at present dominates Italy—and who in his earlier years was almost passionately opposed to religion—is now showing a curious respect for the papacy. His despotic mind apparently is conscious of a curious affinity with the despotic rule of the Papacy, and it is possible that he may be tempted to make some concession to the Papacy; but he cannot increase the Pope's real power, which rests on his spiritual claims. The Vatican official newspaper, "Osservatore Romano," however, hints that efforts were being made for a reconciliation between the Pope and the Italian Government, involving a restoration, even to a slight degree, of the temporal power of the Pope. That "hint" is significant, but need not be taken too seriously.

### SPURGEON'S CONVERSION.

Charles Haddon Spurgeon always dated his conversion from a service in Colchester Primitive Methodist Church, on January 6, 1850, when an "unlettered preacher" spoke on the words, "Look unto Me." Curiously enough, though Spurgeon loved to tell the story of that service, he never seems to have sought out or identified the preacher. In a booklet entitled "Who Led Charles Haddon Spurgeon to Christ?" Rev. W. J. Mayers now makes out a convincing case for bestowing the honor on Rev. Robert Eaglen, minister of the Ipswich P.M. circuit from 1849 to 1851. The evidence is very interesting and, we think, conclusive. Mr. Mayers reproduces Mr. Eaglen's notes of the historic sermon. The real moral of the story is that it is worth while to preach one's best, on a dismal morning, to a congregation of twenty.—London "Christian World."

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)  
A. R. Benn.

## CHAPTER VI. Frederick the Great.

One of the things I can never hear of without a pang of sorrowful memory is an inquest in a house. All that we boys saw of the only inquest we have had anything to do with was the policeman, the magistrate and the doctor. Father and Fred and Mr. and Mrs. Brown were in with them while the inquest on the death of our beloved mother was in progress. I had a sickly feeling that someone was going to be blamed, and perhaps punished, for the dreadful thing that had happened: perhaps it was the sight of the policeman in uniform that gave me this feeling; but as far as I know not a word of censure was spoken; but we were relieved to see the inquest party drive away. Then followed, on the afternoon of the next day, poor mother's funeral. I can never tell how kind our neighbors were, and how much they were willing to do for us, and friends were bound to us in those days who were never lost to us but by death. For many years there was a mound of earth underneath a big box-tree that stood about a quarter of a mile from our house: to all of us this was holy ground. It was after we boys had grown to be men that the sacred dust of our loved one was removed to the cemetery which had been created years after that first interment.

The weeks that followed our bereavement were dark and lonely beyond what any writing can reveal. Those were days when it seemed not to matter what else happened; and they were days of remorse. There was no quarrelling, not because we tried not to, but because we had no heart to care who did most or least; we were drawn together in our fellowship of grief, and were living, in some degree, as we wished we had when mother was with us, and when it would have given her so much joy to see it. The greatest of comforts was that mother was in heaven. Of that we never doubted, and without that comfort we felt, I know I did, and I think the others did too, life would have been unbearable, and I think we all made up our minds to do as father advised us, to so live that we might meet her in heaven. Next to the consolation that mother was in heaven was the comfort that Fred was to us. He was unflinching in his efforts to help and comfort us. There seemed to be nothing that he could not do for us, and scarcely anything that he could not do. He tried with all his soul to cook and to keep the house clean. He would sew on buttons and darn socks, and when there was patching that was beyond him, and that wasn't often, he would refer it to Mrs. Brown, and doing it all so gladly and well. No pen will ever tell the story of what he was to father—poor, lonely, desolate father. How he came to look to Fred and to depend on him! I am sure that this big boy, that first of all had been such a trouble to us, had been sent of God to help us in our time of sorrow. To me he has always been the real Frederick the Great.

On the night of poor mother's death Fred had come over to our place to ask father to take him back. "Of course I never would have thought of coming back," he always explained when telling the story, "only for your dear mother." Mother had written to him suggesting that he should ask father to take him back, and he had come over that night to do so. When he got to the house that night there was only mother at home, and she came down the padlock with him to see father about it, and of course to intercede for Fred. Often and often

has he told us the story of that fateful night, and what mother said as she took that last walk. On their way there was a hush that intercepted their walk, and mother went on one side and Fred on the other, and it was just when they were there that the tree fell, and like the old chariot of fire in the story of Elijah, parted them. Mother went up to heaven, and I think I am not wrong in saying that her mantle of unselfish service for others fell on this big boy Fred, who so grandly filled her place and comforted the bereaved whom she had left behind.

"You'll stop here, Fred," was what my broken-hearted father said to him, and he said "Yes," and he did it. Mr. Johnston was willing to let Fred come back, and so he came to us, like Onesimus of old, "not now as a servant but above a servant, a brother beloved." Whenever a word of praise was bestowed on Fred he always said something like this: "Your poor mother lost her life in helping me. You have no mother because of me, and what's doing a bit of housework or darning to that?" and he generally said it with tears in his eyes, and always tears in his voice.

### THE TRUE LIFE.

Thou must be true thyself  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.  
Think truly and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Horatius Bonar.

There is something more I want to tell about our boy here. Through mother's influence he had become a Christian. Father and mother, as I have already intimated, were members of the Baptist church at M— before they came to the Wimmera; but when they came to K— there was no such church to be found, and they had, for the time being, at least, thrown in their lot with the Wesleyans, who used in those days to have services in the homes of the selectors. Generally the preacher was not a minister, and it was one of the local preachers who conducted the funeral of our precious mother. We almost always attended these cottage services, especially we boys, and I remember one Sunday afternoon when a local preacher, who was also a local selector, conducted a service and read a sermon out of a book; it was about the "Barren Fig Tree," and I think it had been written by good old John Bunyan. It was when we were on our way home from that service that Fred told us that he had made up his mind to be a Christian. I think we were all impressed, and that simple confession of discipleship was much more powerful than any sermon we could hear, and we all knew (how could boys with such a mother think otherwise?) that he was doing the right thing. I remember that Alan, as usual, said the proper thing, and told him that he was doing what he ought to do; in fact, that it was wrong for him to think of doing anything else. Colin, always impulsive, said:

"My word, you're good enough, Fred; we don't want you to be any better. If I was as good as you, I'd be satisfied."

Fred said something about being a barren fig-tree, and Colin responded by saying that plenty of religious people were not as good as Fred was. I did not say anything just then; I was the eldest of the family, but was young enough and backward enough to say nothing, while my two younger brothers had at least something to say, even if it were not the very fittest thing. And I was a bit puzzled over some things, and partly ashamed too, of being so unlike Fred, and I had a feeling that it was wrong for me not to be a Christian. Fred told us that he was going to tell father about his conversion, and I think we all wondered at his bravery. Just here I broke silence. I ventured to suggest to him that there was no need to make too much of it, and perhaps that he had better see how he got on first. But Fred was wise enough to be determined.

"If I'm going wrong, he'll tell me; and if I'm right, he'll be glad; anyhow, if I'm not ashamed to be a Christian, I oughtn't to be ashamed to let people know."

And so he went straight into the room where father was, and told him all about it. Fred told us afterwards that father said he was very glad, and he hoped he would stick to it.

"I said to father," Fred said, when telling us of it, "that I intended some day to be baptised. You believe in it, don't you, father? You and Mrs. Bennett belonged to the Baptist church, didn't you? And he said yes."

I may here explain that Fred had got into the way of calling father, "Father," and we all liked him to do it. I wonder if any boy, not being a son, was ever more to any man than he was to father in those sorrowful days; and how often our grief-stricken father thought of mother's last request to him, and how, on the last day of her life, he had failed to accede to it. Our father was a reticent man, but had he kept a diary of his heart-life, what sad reading it would sometimes have been!

(To be continued.)

### THE BRIDGE OF FAITH.

Every day—and, indeed, several times each day—I walk through a little park. It is a place of flowers and trees and fountains. Seats are arranged in the pleasant shade, and the weary of earth come there for rest and recreation.

There is a circle of benches which, in the summer afternoons, is nearly always filled with a group of old men. They gather there in a spirit of comradeship and talk about the old days and the old ways. Their average age is nearly ninety, and the very youngest has passed his eightieth milestone. One gathers much instruction through listening to these men whose memories reach back through so many years.

Yesterday a new recruit joined their ranks. He was pitifully feeble and his hands and arms shook constantly. "I am tired of living," he said, in quivering voice, "and yet I am afraid to die! To me death is a deep, dark chasm—and I am afraid to enter it!"

"My friend," said one, whose face was all aglow, "why don't you walk on the bridge of faith? It spans that chasm as a rainbow of wondrous beauty! I am going that way in a little while—but I am going with a glad song of hope in my heart!"

"Alas!" replied he of the shaking hands and sad, sad face, "there is no such bridge for me!"

And as I went my busy way I carried with me these two pictures:

The despair of the man who faced the gloom of the chasm.

The hope of the man who faced the glow of the rainbow.

Nor did I forget that thus it is written: "And this is the victory that hath overcome the world—even our faith."—E. C. Baird in American "Christian Standard."

## The Home Circle.

Conducted by J. C. F. PITTMAN

### MORAL COURAGE.

He who seeks the truth and trembles  
At the dangers he must brave,  
Is not fit to be a freeman;  
He at best is but a slave.

Speak! no matter what betide thee.  
Let them strike, but make them hear;  
Be thou like the noble Jesus,  
Scorn the threat that makes thee fear.

Face thine enemies, accusers;  
Scorn the prison, rack or rod!  
And if thou hast truth to utter,  
Speak and leave the rest to God!

—Gallagher.

### A CENTURY OF PRAYER.

In a sermon by Bishop Hasse, preached at the celebration of the four hundred and fiftieth anniversary of the Moravian church, a remarkable illustration was given of obedience to the command in 1 Thess. 5: 17. The preacher said:

"The infallible proof of the Spirit's presence is that he drives men to prayer for communion with God, and then to work for God. Observe well the order, and beware of the latter without the former."

The bishop went on to describe a prayer concert at Herrnhut, which, beginning in 1727, continued "without any break, day and night," for over a hundred years, during which period, by arrangement, brethren and sisters prayed without ceasing for all the work and wants of the church of Christ.

"Prayer of that kind always leads to action. In this case it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of modern Foreign Missions. Moreover, from that one small village community upwards of a hundred missionaries went forth in twenty-five years."

It is not surprising that such obedience to the Master's command to pray without ceasing has been rewarded by the marvellous success which has followed the efforts of the Moravian church and the labors of Moravian missionaries throughout the world.

### A WONDERFUL BOOK.

It is marvellous how wonderful the Bible is the first time you come to it. I think I almost wish I had never read it, that I might have the pleasure of reading it for the first time. I frequently hear of that being the case with a convert, when one calls on me. Towards the end of last year a man came to join the church. He had never attended at a place of worship, but he had been induced to come on one occasion, and God met with him. While I was trying to find out whether he really knew the Lord, he said to me, "What a wonderful book, sir, the Bible is!" "Yes," I replied, "it is wonderful. How have you found that out?" "Well, sir," he replied, "I can't read except very slowly. I have to spell all the words, and one day I got to John, and came to this: 'Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends.' Friends! That he should call me a friend. Why, that knocked me all to bits, sir. So I took the book into the shop, and said to my wife, 'Here, you can read. I am afraid I've made a mistake here. You read it to me.' And she read out, 'I've called you friends.' Well, for him to call me a friend! It melts me, for I have been his enemy all my life, and I never did him a service. Even now I don't see what I can do to serve him, and yet he calls me friend. Did you

ever notice that, sir?" he said to me. I said, "Yes, I have noticed it, but in the way you put it, it comes to me more fresh than ever." "A little further down," said he, "I was dead beat, for I came upon this: 'These things have I said unto you, that ye should not be offended.' Bless me," said the man, "I am always afraid of offending him, but for him to be afraid of offending me! Isn't it generous? Isn't it kind? So condescending like, that he should be afraid of offending me! He may do what he likes, sir," he said, "now that he has saved me, and I will never be offended. I cannot be offended with him; but it is so beautiful." And so it is—that he should be afraid lest we should be offended, and guard against it. That is a man who never read the Bible before. And it was all wonders to him.—C. H. Spurgeon.

### THE HEROIC HEN.

In the western parts of Massachusetts, a man had a fine stock farm; that is, a farm for raising cows and horses. But a few weeks ago a fire broke out in the barn, and burned not only the building and the hay, but most of the animals also. After the fire, the owner walked over the ruins. It was a sad sight to see the charred bodies of his fine Jersey cows and his high-spirited horses, to say nothing of the money lost with them. But at the end of the barn he saw a sight which touched him more than all the rest. There sat an old black hen. He wondered that she did not move her head to look at him as he came near her, but he thought she must be asleep. He poked her with his cane, and to his surprise the wing which he touched fell into ashes. Then he knew that she had been burned to death. But out from under her came a faint little peep, and pushing her aside with his cane, the man found—what do you think?—ten little live yellow chickens! The poor hen had sacrificed her own life to save them, and had held her place in the fire as Casabianca held his on the burning deck. That sight touched the man more than everything else, and he has to own that his eyes grew a little more moist than usual.—Selected.

### WHO SHALL CHIDE?

The folks who in glass houses live,  
Each candid person owns,  
Should be the last, the very last,  
To take to throwing stones.  
Our Saviour, he alone could boast  
All Satan's wiles defied;  
So, when aside a brother steps,  
Oh, who is there shall chide?  
Once, ere his teachings I had learned,  
Full oft a shaft I hurled,  
Nor cared I if the cruel taunt  
Should echo 'round the world.  
But now, when tempted to desery,  
These words stand forth alone:  
"Let him who is without a sin  
Be first to cast a stone."

### AS HE EXPLAINED IT.

When little Willie L.—first heard the braying of a mule, he was greatly frightened; but, after thinking a minute, he smiled at his fear. "Mother," he said pipingly, "just hear that poor horse with the whooping cough."

### REAL REJOICING.

Mother (To Betty, who has been sent home, owing to indisposition of schoolmistress)—But I hope you were sorry poor Miss Pringle was ill. Betty—Oh, I was, mother, but I couldn't help clapping my hands under my breath.—"Punch."

## The Family Altar.

— J.C.F.P. —

Monday.

For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith Jehovah.—Jer. 39: 18.

"Thou (Ebed-melech) hast feared the Lord, and not the king, nor his princes, and thou hast taken the part of the prophet, and become his intercessor. Thou shalt not be slain. Thou hast put thy trust in me; thou shalt therefore be safe whithersoever thou goest. They that fear God need fear none besides."

Reading—Jer. 39.

Tuesday.

Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God; that it may be well with us, when we obey the voice of Jehovah our God.—Jer. 42: 6.

"Though it may seem evil to us, yet we will believe that if God command it, it is certainly good, and we must not dispute it, but do it."

Reading—Jer. 42: 1-16.

Wednesday.

Fear thou not, O Jacob my servant, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity.—Jer. 46: 27.

"In the midst of wrath God remembers mercy. Though Judah shall be destroyed, Jerusalem taken, the Temple burnt to the ground, and the people carried into captivity, yet the nation shall not be destroyed. A seed shall be preserved, out of which the nation shall revive."

Reading—Jer. 46: 13-28.

Thursday.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.—Jer. 49: 11.

"It is an unspeakable comfort to the people of God, when they are dying, that they may leave their surviving relations with God, may, in faith, commit them to him and encourage them to trust in him."

Reading—Jer. 49: 7-22.

Friday.

They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to Jehovah in an everlasting covenant that shall not be forgotten.—Jer. 50: 5.

"Come, let us use the grace divine,  
And all, with one accord,  
In a perpetual covenant join  
Ourselves to Christ the Lord."

Reading—Jer. 50: 1-20.

Saturday.

The destroyer is come upon her and her mighty men are taken, their bows are broken in pieces; for Jehovah is a God of recompenses, he will surely requite.—Jer. 51: 56.

"The fall of Babylon is an act of divine justice; whatever it suffers, it is in consequence of its crimes."

Reading—Jer. 51: 45-64.

Sunday.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is brought upon me.—Lam. 1: 12.

"Richard Baxter applied this text to the sufferings of our Lord, 'We will scarce hear or regard the dolorous voice; nor scarce turn aside to view the wounds of him who turned aside and took us up to heal our wounds at this, so dear a rate. But oh, then our perfected souls will feel as well as hear, and with feeling apprehensions, flame again in love for love.'"

Reading—Lam. 1: 1-14.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## YOUNG PEOPLE'S SUMMER CAMP CONFERENCE.

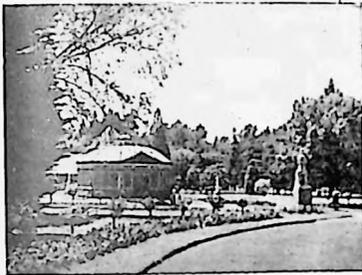
BALLARAT, DEC. 26 TO JAN. 2.

### Object of the Conference.

The Summer Camp Conference is a plan that has become very popular with our young people in the United States and Canada. Its main object is to combine with a worthwhile vacation training for Christian service. The mornings will be devoted to study while the afternoons will be given over to recreation and outings. All young people who wish to enjoy a good holiday should avail themselves of this opportunity for fun, fellowship and training.

### The Camp Site.

The camp will be held at Ballarat. The pictures we present will convey some idea of the



Botanical Gardens, Ballarat.

beautiful surroundings in which the conference will be held. The grounds of the Ballarat A. & P. Society have been secured as a site. Across the road is Lake Wendouree, and right alongside are the gardens and the boat sheds, while outside the city proper are many places of interest such as the Eureka Stockade, Lake Burrumbeet, Mount Buninyong, and the Gong Reservoir.

The camp offers ample accommodation for at least a hundred people. The girls will be assigned to one of the halls on the eastern side of the ground, while the boys will be accommodated in one of the buildings on the western side of the enclosure. A large dining hall capable of seating over one hundred and fifty people is the place where the conferencites will eat. A playing field within the grounds provides opportunity for games of all kinds to be played.

### The Conference Programme.

The conference will be in charge of capable leaders. The president will have general oversight over the camp, while the director will have charge of all business details. A camp father and a camp mother will look after the welfare of the boys and girls respectively. The conference is strictly a co-operative enterprise, and only those who are willing to enter fully into the life of the camp in a co-operative way should come.

The studies offered in this year's conference are as follows:—Fourfold Charting—Charting the fourfold development of all students as a background for building a four-square life.

The Christian Home—A presentation of the fundamental principles that underlie the building of happy successful homes. Separate classes for young men and young women will be provided.

History of Churches of Christ—A study of the history of Churches of Christ, and the contribution which they have made to Christian thought and practice.

Foreign Missions—A course of study setting forth the principles underlying the work of Foreign Missions, and our duty towards Australian stations in India, China and the New Hebrides.

Home Missions—A study course which discusses the acute problems facing the church in the homeland with particular reference to the way in which young people may help solve these difficulties.

Methods Course—A study of child nature dealing with the principles that should guide teachers and leaders in their work among children.

Principles of Recreation—A brief course on the principles and moral and educational value of play, including the discussion and demonstration of actual types of play and recreation.

Vesper Lectures—A series of inspirational lectures on the life and work of Jesus Christ.

Other courses will be offered if the attendance warrants it.

### General Information.

#### Who may attend?

Young people who are 16 and not over 24 years. Exceptions to this rule may be made where applicant is under 16, provided that the young person is advanced in development and anxious to qualify for service.

Time.—The camp opens on Monday, Dec. 26. Students should arrive at the conference by noon of that day. If unable to arrive by this time, notice should be given to the director. The conference officially closes at 3 p.m., Sunday, Jan. 2.

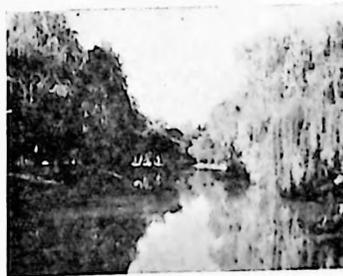
Expenses.—A fee of 10/- is required on registration, and a further sum of £2 must be paid on arrival at the camp. For registration forms apply to L. C. McCallum, 40 Kyarra-rd., East Malvern. Fill out this form and have it signed by the preacher, S.S. superintendent, or some other leader in the church, and mail it along with registration fee to the camp director, L. C. McCallum.

What to Bring.—Necessities: Bed linen, blankets, toilet articles, including soap and towels, clothes suitable for play out-of-doors, Bible, pencils, Sankey hymn book, and a conference smile. If possible bring camera, musical instruments, bathing suit, stunts, jokes, songs and recitations.

Under the auspices of the Victorian Bible School and Young People's Department.

—Leslie C. McCallum, Secty, 40 Kyarra-rd., E. Malvern.

If you can fill the unforgiving minutes  
With sixty seconds' worth of distance run,  
Yours is the earth and everything that's in it  
And—which is more—you'll be a Man, my son!  
—Kipling.



Lake Wendouree, Ballarat.

## THE MUTUAL NEED OF THE CHURCH AND THE SUNDAY SCHOOL.

1. The church needs the Sunday School for the completeness of its being:—

(a) It needs it as its department of Bible instruction, and without it in some form part of the church's work is left undone.

(b) It needs it to give exercise to its members. There is no better development of the Christian character than that which comes to the Sunday School worker. He is brought into the study of the Word; he learns by teaching it to others; he enters into sympathy with youth; and he gains strength of character by the use of his powers.

(c) It needs it as an evangelising agency. The vast majority of members enter the church through the Sunday School, and many of them are brought to Christ by it as the direct instrumentality.

2. But if the church needs the Sunday School, the Sunday School needs the church still more:—

(a) It needs the church to supply it with workers. Only Christians can properly



Lake Burrumbeet, Ballarat.

teach the Word of Life, and these are in the churches. Were there no churches there could be no Sunday Schools.

(b) It needs the church to give unity to its work. The Sunday School which is connected with no church is apt to have for its workers discontented members, the "cranks," and those who can find "no church good enough for them." As a result, its work is irregular, its teachings are apt to be loose, and its results are meagre. It may flourish for a time, but it tends to disintegration and not to unity.

(c) It needs the church to foster its converts. Every living Sunday School will win souls to Christ; and these must be gathered into the church for their security and their development. It is the universal experience that no Sunday School can take the place of the church in the care of young Christians. Every Sunday School should be in direct relation to a church, wherever such relation is possible.

## A MASS MOVEMENT IN INDIA.

(Continued from page 698.)

time, under the efficient, self-effacing leadership of their American Presbyterian missionaries, the whole of this great community will become entirely independent of foreign control and foreign money, and will be a mighty power in the hand of God for the uplift of North India.

"And mind you," said Dr. D. R. Gordon, B.A., D.D., who told us this story, "we have never taught them any of this modern stuff. We have never preached evolution to them."

Precisely! The preaching of doubts and criticisms and scientific theories cannot produce results like these. But the proclamation of the simple gospel can and does.

## Foreign Missions.

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

### BRO. AND SISTER A. A. HUGHES.

Bro. A. Hughes and his wife are busy at their work among the orphan boys. Bro. Hughes is now taking over the Educational Department at Baramati. He is planning to send more frequent reports direct to the supporters of the orphan boys. In addition to all his other work, Bro. Hughes has reported to the Field Council regarding a more effective system of Mission accounts. This report has been adopted, and will come into operation shortly. The work of our Indian Field never looked more promising than it is at present.



Sunder Thorate.

Orphan boy who was supported in Baramati orphanage till he was 17 years old. He worked two years in Baramati dispensary while doing high school studies, so bought books and paid school fees with his earnings. He is now in Miraj Medical School training for compounder's work—a three years' course. Dr. and Mrs. Oldfield and Mr. and Mrs. A. Hughes are supporting him through this course. We hope he will be a blessing in Dhond afterwards.

### "FIRST PRINCIPLES."

There has already been reported in "Here and There" the popularity of Principal Main's book on "First Principles." Not only is it used by our own Christians, but other missions are buying it for use among their members, and shortly a second edition will have to be printed to supply the needs. We are sure that all of our readers will congratulate Bro. Main on this additional branch of missionary enterprise into which his splendid book has thrust him.

### NEWS OF CHINA.

We have received a very interesting letter from Mr. Douglas F. Pike, C.I.M. missionary to China. Bro. Pike is very well-known to many of our Australian brethren. He and his good wife have spoken at many meetings. He has recently visited Chefoo, where on the Sunday morning they conducted a baptismal service on the beach. He says, "It was an impressive sight to see European girls and boys enter the water with the Chinese men and women. Seventeen were baptised, and there was much praise to God for his goodness in leading these souls to the knowledge of his saving grace in Christ Jesus."

During his visit there was a meeting of the school children. He writes, "Every girl and boy leaving the upper schools received a copy of God's word, and the beautifully bound Bibles were something to rejoice their hearts and stimulate them to read carefully and ponder the truths contained therein."

He says, "A band of devoted workers have a gospel hall in Chefoo where they endeavor to get in touch with the sailors and marines from the gunboats and destroyers. Praise the Lord, there have been a number of decisions among the men, and some of them have gone forward in their Christian lives, and sought to win others to the Saviour."

"Each week there were three afternoon services on the sand, preceded by indoor prayer meetings, to which many came to ask God's blessing on the service to follow. The digging of the seats and building the pulpit was heavy work, but many willing hands made the task lighter. A special committee was responsible for decorating the pulpit, and at each meeting the text was tastefully worked into the front of the sand pulpit with shells and white stones. The solemn messages given in the stillness of those two evening meetings must have appealed to many hearts, and we sincerely pray that the impression then received may be acted upon."

"Looking back on the mission, we thank God for his manifest blessing, and pray that he will continue to bless his work."

"During the last few weeks things have changed rapidly in the political world in China, and some days one party gets the upper hand, and then they meet with reverses, and another party enjoys a short-lived success, and so on. We wonder what will be the end of it all. One of our missionaries wrote home and said, 'It must be evident that in this new situation there are many special difficulties of a peculiar nature to contend against, so I would earnestly beg for the continued prayers of God's people that the great Pilot will himself steer us safely through the rocks and reefs which abound on all sides, and thus enable us to apply ourselves to the great work before us in this vast land, and that thus souls may be saved, our Master's Name glorified, and many true witnesses raised up for the confirmation and furtherance of the gospel.'"

"You will rejoice to know that we have good news from our children, and thank all who join with us in praying for them."

### GOODS FOR HUEILI, CHINA.

In response to enquiries as to suitable articles for our West China work the following information is given, viz:—

Quilts; small singlets made from old ones, or tops of old stockings; any old clean linen handages; cotton wool; small pots for ointment; soaps—including medicated; face washers; pieces of old blankets; rubber sheeting; toys of all kinds; lead pencils; beads; crochet cotton and crochet hooks; wool and knitting needles; small exercise books; cotton and needles; ribbons; mittens and scarves; handkerchiefs; garter elastic.

The following goods may also be sent as personal gifts to the missionaries:—Materials of any kind; handkerchiefs; stockings and socks; elastic, ribbons, tapes, buttons, etc.; any haberdashery line is serviceable; tea and other towels; crochet cot-

ton, and crochet hooks; underclothing of any kind.

Goods from Victorian churches, etc., must reach Austral Publishing Co., Melbourne, not later than Monday, December 12.

### NOVEMBER 6 IS CHILDREN'S DAY.

Many schools have prepared the programme and distributed collecting-boxes. It is hoped by the Board that every Bible School will participate. If November 6 is not a convenient date, it is urged that some other time be set apart, and the children given an opportunity to make an offering.

### INDIAN NEWS.

Miss Caldicott is very grateful for the money sent for the bicycle for Dr. Kolhatkar, and sends a photograph of the doctor and his "New Hudson" bike bought with gifts given by the young people of Hindmarsh church, £5, also a gift by another member of the Hindmarsh church of £1 odd. The bike is a very nice strong one, has also an acetylene gas lamp, a strong seat and Dunlop tyres, and cost about £9 odd.

Miss Caldicott says: "August has been a busy month. The message has been given to all who come for medicine or medical help, both at our dispensary and also in the village in our little Child Welfare Centre room. Jankihai, our nurse Bible-woman, has a very attractive way of presenting the gospel to the poor village Hindu. She uses such homely apt illustrations that her hearers grasp the meaning at once, however ignorant. We have had many serious cases to treat, and can praise God for his help and blessing in these cases. We had one sad experience during the month. A young man from an out-village was brought in by his parents for treatment. We kept him two days and tried to stop the vomiting with various treatment with no result. We felt he needed an operation, so suggested hospital treatment. Although we did our best to persuade him to go, showed him how dangerous it was to neglect such treatment, even promised to send some one with them to the hospital, they refused. The old parents said they would rather die than take their son to Poona. They were afraid to go so far away. We spent many hours showing them what their duty was, but they would not hear. They eventually took the boy home to die. You will not be surprised at our longing for the time when we shall have our Dhond Hospital to which we can send such cases. During the month we have had 307 new patients, 559 retreatments, total, 866; fees received £8/19/3. We sold 83 copies of the Scriptures for which 2/- were paid. At our Child Welfare Centre we had 42 new patients, 34 retreatments, total, 76, and received 7/9 in fees."



Dr. Kolhatkar, Baramati, India.

With the "New Hudson" bike bought with gifts of young people of Hindmarsh church, S.A., of £5; also a gift by another member of Hindmarsh church of £1 odd.

## Here and There.

One confession at Rockdale (N.S.W.), four at Ashfield, and one at Chatswood on Lord's day, Oct. 23.

R. O. Sutton, of North Sydney church, is on a visit to the Manning River, and his efforts there are much appreciated by the brethren.

As announced in last issue, we had to go to press earlier than usual this week. This will account for the omission of some items of news.

A telegram from Bro. Searle reads:—"Hinrichsen-Brooker conducted Sunday night service Warracknabeal; chapel crowded out, one confession."

H. C. Spratt reports four confessions and two restorations at Edgeroi (N.S.W.), and arrangements made for the observance of the Lord's Supper each Lord's day.

Miss Edna Vawser, our missionary in India, wishes to express her thanks to the many friends who sent messages of sympathy to her on the death of her brother Stirling.

We learn that Bro. H. D. Priestley has accepted an engagement to labor as evangelist with the church at Ipswich, Q. He is to begin work there almost immediately.

Mr. and Mrs. J. R. Leach expect to leave Perth on Nov. 5. After a month's stay in Victoria, they hope to leave Melbourne on Dec. 10 for their new work at Burwood, N.S.W.

Good progress is reported at Echua, Vic. Bro. Hillford's labors are being much appreciated. The largest meeting yet held in the new building took place on Oct. 23, on the occasion of Bro. W. Gale's visit and lecture.

Bro. S. J. Southgate, preacher of the South Kensington church, N.S.W., was in Melbourne for a few days last week. We regret that the illness of his mother was the occasion of the visit. She entered into hospital towards the end of the week.

The tent mission at Brighton, Vic., conducted by Bro. A. E. Forbes, came to a close on Sunday evening. There was a crowded audience, and ten made the good confession. A thank-offering of £60 was made, which will cover all the expenses of the mission.

£70 more and the £3,000 for Canberra will have been raised. Send yours to-day to A. J. Gard, King's Grove, Trammere, Adelaide, S.A. Will all who have promised to this fund please fulfil their promises as speedily as possible also? This will help the Federal Committee very much.

Bro. D. M. Wilson, of Perth, W.A., says of the Conference on Faith and Order held at Lausanne: "The World Conference has impressed me by its frank admission of the evil of a divided Christendom, and its sincere desire to find a basis of unity that the Saviour's prayer may be answered."

The American "Christian Standard" of Oct. 1 contains the following item of news:—"G. M. Anderson, who did a very fine work at Whittier, has resigned at Shelbyville, Ill., to return to his California. He will make his home with his son Mona V., who is superintendent of the Bible School at Riverside."

Up to Sunday last, there have been sixteen decisions at the mission meetings conducted by Bro. H. B. Robbins, at Essendon, Vic. Nine new members were received into fellowship on Sunday morning: seven by faith and obedience, two by letter. The mission closes on Thursday, Nov. 3, with a big thanksgiving service. Bro. Robbins has preached in a masterly style each evening, and his messages have been enjoyed by all. The singing of Bro. Whittington and the playing of Bro. Melloy have greatly helped. The Bible School has purchased a fine new marquee for picnic purposes.

There was a happy gathering at Glen Iris on Sports Day, Oct. 28. Many visitors were present. For the third time Mr. E. L. Williams is sports champion. All friends of the College are reminded of the Annual Demonstration to be held in Lygon-st. chapel on Thursday evening, Nov. 24. Diplomas will be presented. A programme by the students is being arranged. All members of the churches are invited. Preachers and church officers are particularly asked to be present.

Bro. J. Inglis Wright, of Dunedin, writing on behalf of the Elburn Trust to the Organising Secretary of the College of the Bible, Glen Iris, says: "Permit me to convey the congratulations of the members of this trust upon the approaching of the Glen Iris College. I remember its beginning very clearly, as I was over in Melbourne about that time, and discussed the matter with the late A. B. Maston on several occasions. I hope that the College will continue to grow and prosper, and that its work may be richly blessed by God. . . . I am sure we shall always maintain a warm interest in the progress and success of the College at Glen Iris."

Up to Thursday last, Oct. 27, 13 persons confessed Christ at the Hinrichsen-Brooker mission now being held at Brim, Vic. At the Thursday meeting, there were 180 people in the tent with many more standing outside, a remarkable attendance for the district. On that evening six decided for Christ, two being Roman Catholics. Of the 13 who have taken their stand, 11 are men. The mission is due to continue till Nov. 6. On Nov. 13 Bro. Hinrichsen and Brooker are expected to begin a mission at Warragul. The following telegram reached us on Monday afternoon:—"People travelling great distances Hinrichsen-Brooker mission Brim; fourteen confessions, including eleven men.—Searle."

The Churches of Christ Almanac for 1928 is ready, and sample copies are being posted to church secretaries. It is expected that the sheet will have a large sale. The artist has done his work well, the theme of the central design being "The Pre-eminent Christ"—"We honor the Lord when we honor his institutions." Suggested Scripture-readings, hymns and prayer-meeting topics are provided, also Bro. Ludbrook's plan for reading through the New Testament. The price of the Almanac, posted anywhere, is 3d. per copy, or 2/9 dozen. Early orders should be placed, as congestion of mails at Christmas often causes annoying delays in delivery. Church service plans (1/- doz. for the year's supply), and a leaflet containing readings, hymns, prayer-meeting topics and the New Testament reading plan (3d. dozen), are also ready.

The New York Bible Society, with the co-operation of over two hundred young people, recently made a large distribution of Bibles, Testaments and portions to members of the United States Fleet just before it left New York harbor. The young people visited more than a hundred ships in making the distribution and 655 Bibles, 2,175 Testaments and 31,840 portions were personally handed to the men, making a total of over 37,000 volumes. There was a formal presentation of a Bible to Admiral Charles F. Hughes, Commander-in-chief of the United States Fleet, on board the flagship "Seattle." Honorable Curtis D. Wilbur, Secretary of the Navy, who was present at the presentation ceremonies, in praising the influence of the Bible upon the men of the Navy said: "There are a thousand passages in the Bible, any one of which a man can tie his whole life to, such as the first verse of the 23rd Psalm, 'The Lord is my Shepherd, I shall not want.'"

On Wednesday afternoon last Mrs. Harry Lyall entertained some 60 to 65 ladies, mostly presidents and secretaries of Mission Bands of Melbourne and suburban churches, at a garden party, the object being to meet Miss Florence Cameron, our missionary from Shrigonda, India, now on furlough. Afternoon tea was served. Miss Cameron spoke interestingly of her work with the girls at the orphanage. A most enjoyable afternoon was spent, and an excellent opportunity afforded for the Mission Bands to become more fully acquainted with the work going on amongst the children on our mission fields.

Mr. W. H. Allen, formerly preacher of Swanston-st. church, Melbourne, now preacher of the First Christian Church, Whittier, California, U.S.A., writes under date September 18, in part as follows:—"We want, Mrs. Allen and I, to send our greetings to the brethren in Australia, and urge you all who are intending to be present at the International Sunday School Conference in Los Angeles, July, 1928, to give us a look-in. In fact I would like to propose that you make Whittier, only fourteen miles from the heart of Los Angeles, your abiding place during that Conference, and that one Sunday in the First Christian Church of Whittier be given over to you all, to conduct our morning worship, just as you do at home. Why not? And if we are not living at that time, or should be in some other parish, we shall expect the scheme to be carried out just the same. We note by the last issue of the 'Evangelist' that Mr. Robt. Lyall and wife are contemplating a visit to the United States next year. They first entertained us in their home in Melbourne in 1911; we should love to have them give us that opportunity when they come to America. It was our good pleasure recently to have a brief visit with Ed. Austin and his wife and daughter. Our home is always open to our friends from Australia."

### 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.

### VICTORIAN FOREIGN MISSIONARY COMMITTEE.

FAREWELL MEETING TO  
BRO. & SISTER A. ANDERSON & PEARL  
on the eve of their return to China.

LYGON-ST. CHAPEL, TUESDAY, NOV. 15,  
at 8 p.m.

Representative Speakers.

Farewell Addresses by our outgoing missionaries.  
Presentation by the Bible Schools Department  
of the Autograph Quilt to Sister Anderson, and  
Cheque (approx. £100) for Huell Hospital to  
Bro. Anderson.

Fill Lygon-st.

J. E. Allan, Secty.

### TO LET.

Furnished cottage, seaside; three bedrooms; all  
conveniences; no vacancies Christmas.—Miss  
Nash, Beach-rd., Black Rock, Vic.

## The Mind of the Master.

(Continued from page 699.)

They have had some disadvantages too, which may be the cause of that in them you do not like. They may not be capable of understanding you, and may oppose you. But that may all be due to their environment or lack of opportunity. Thus thinking of them, we may begin to love them.

And if there has been inveterate animosity, there is still a way to begin. We may begin by doing something. "Bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you." When you have brought yourself to the place where you really pray for such an one, you are on the way to the exercise of that noble sentiment, akin to the heart of God, which Jesus demands of his disciples towards their enemies.

In the days of the revolutionary war in America, there was a Baptist preacher named Peter Miller, who was a friend of George Washington. Miller had an enemy named Wittman, who sought by slander and abuse to injure him and his work. This man Wittman became involved in treasonable matters, and was condemned to death. Miller walked a distance of seventy miles to Washington to plead for the life of his enemy. Washington heard his plea, and said, "No, Peter, I cannot grant you the life of your friend." "My friend!" exclaimed the preacher, "he is the bitterest enemy I have." "What?" cried Washington, "you have walked seventy miles to save the life of an enemy? That puts the matter in a different light. I will grant the pardon." And he did. Peter Miller took Wittman back to his own home, and he went no longer as an enemy, but as a friend. Love brought an enemy from the foot of the gallows to the foot of the cross.

### Ye shall be Perfect,

as your heavenly Father is perfect, said Jesus. Can we be? Is it possible? Perhaps we shall not reach the goal, but that is the ideal our Lord sets before us. The great characters of the ages have been those who had this aim—perfection. A divine standard lifts men higher than the average—a moderate one leaves them little better than the animals. The child's script at the head of his copybook is not written imperfectly to meet the lack of skill in the child. He is given a perfect copy—that is what he must strive after. Christ is right—he has lifted millions to heights of virtue and unselfishness untouched by other teachers.

### IV. THE LOVE OF GOD.

Let us think for a moment of the source of such character reaches as we have been contemplating. It is found in God. "Love your enemies . . . that you may be sons of your Father who is in heaven." Like Father, like son! "He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." The spirit that characterises God cannot be alien from us.

In one wonderful passage Jesus sets forth the love of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Dr. L. R. Akers says: "The glory of the Japanese Empire is its towering and majestic Fujiyama, rising in an almost perfect cone, and exquisite in its symmetry and beauty. The Fujiyama of the Bible is John 3: 16." Paul brings the message home to our hearts in a personal way. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." That love shed abroad in our hearts becomes the source and inspiration of noble attainment in our own character. The natural result of the love of God experienced in our own hearts is the outreach of love to others. To fail here is to deny God.

Henry Drummond, in one of his sermons, said, "I was wandering about the coral islands of

the Pacific, and I came to one island far remote from human gaze, inhabited only by cannibals. At one end of the island was a missionary and his wife. At the other end of the island was another missionary and his wife. They never heard from other parts of the world for six months. You would suppose that they would see each other every day, but they were not on loving terms. They were not on speaking terms. They were on war terms. One had actually assaulted the other. What was the trouble about? It was a quarrel over the word in the native language they should use for 'God' in their translation of the New Testament."

They had begun the wrong way to translate God for the comprehension of the natives. God is love, and only love can express the effect of God's love upon us. Surely the world is in need of it. The world is full of suspicion and hate; it needs

### A Fountain Flowing Love.

Only the church of God can supply it—a church that has experienced the love of God, a society of men and women who have felt the glow of the divine affection, and who can love across all the lines—social, ecclesiastical, or racial—that divide men. The world is in need of such a church, and the church needs to realise that her supreme task is to bring the love of God into the troubled heart of humanity. She can do it only by loving.

"O love of God! how strong and true,  
Eternal and yet ever new;  
Uncomprehended and unbought,  
Beyond all knowledge and all thought.  
"O love of God! how deep and great,  
Far deeper than man's deepest hate;  
Self-fed, self-kindled, like the light,  
Changeless, eternal, infinite."

### SWAN HILL DISTRICT CONFERENCE, VIC.

The annual conference of churches in Swan Hill district took place in the shire hall on Oct. 19.

Mr. Chas. McDonald presided over the gathering. Representatives were present from churches at Woorinen, Ultima, Pyramid Hill and Swan Hill, and visitors from Colac, Melbourne and Castlemaine. The president of the Victorian State Conference (Mr. A. W. Connor) was also in attendance. Conference opened with a devotional service led by Mr. Hargreaves, of Woorinen.

The election of officers and committee for the year resulted as follows:—President, Mr. Silas Harrop; vice-president, Mr. Taylor; treasurer, Mr. F. Redford; secretary, Mr. A. J. Wilson. Committee: Messrs. Chas. Harrop, R. Pryor, P. G. Baxter, D. Anderson, E. Hungerford and Chas. McDonald, with two representatives to be appointed by the churches at Piangil and Swan Hill.

Conference luncheon was provided by the liberality of the sisters of the various churches. The presidential address of Mr. Chas. McDonald was a timely call to more earnestness in con-

tending for "the faith once for all delivered to the saints."

A sacred solo rendered by Mrs. D. A. Cockcroft was much appreciated.

Reports were submitted from Swan Hill, Woorinen, Ultima and Piangil, revealing a hopeful outlook, particularly in the work carried out by the sisters, and also the young people's activity at Ultima and Woorinen.

Mr. A. W. Connor, of Prahran, held the conference in rapt attention as he spoke on "The Evangelism of Jesus." "On the rising tides of evangelism all the ships of worship, fellowship, stewardship and discipleship would float on to the accomplishment of the purpose of Jesus."

The half-yearly re-union was fixed to be held at Woorinen, and the next conference at Swan Hill, on dates to be arranged by the district executive.

In the evening in the presence of a large congregation Mr. Connor delivered an address entitled, "Our Debt to the Past."

A solo was effectively sung by Miss Wallace, of Woorinen.

The work of the Ladies in providing meals was specially acknowledged.

CHARLES R. FURLONGER

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Bibles for all ages to suit all sights.

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

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## News of the Churches.

### Western Australia.

**Maylands.**—On Sunday morning, Oct. 15, Bro. H. Berry spoke on "Knowing God." As it was about six years since his last visit, his presence was much appreciated. Bro. Jaques at the gospel service took for his subject, "What Think Ye of Christ? Whose Son is He?" Bro. Wakefield has spent a few days at the South-west Conference.

**Subiaco.**—The Bible School anniversary was held on Oct. 2 and 9. Bro. Stirling, from Fremantle, addressed the children on Oct. 2, and Bro. Hutson, of Inglewood, on 9th. The tea and demonstration was held on Oct. 11, the chapel being filled to overflowing. The anniversary and demonstration was one of the best held in Subiaco. On Oct. 16 Bro. Eaton, of West Subiaco, spoke in the morning. At a special gospel service the girls' club assisted. Bro. Brooke spoke about the "Sunshine Girl." On Oct. 23 another special gospel service. The men's council assisted. Bro. Brooke spoke on "Courageous Christianity."

### South Australia.

**Avon.**—On Lord's day, Oct. 9, at the close of Bro. B. W. Manning's address, two confessions were taken.

**Mallala.**—On Lord's day, Oct. 23, one was received by letter and one restored to fellowship. Bro. Mason's visit was much appreciated.

**Queenstown.**—On Sunday, Oct. 23, Bro. Brooker exhorted the church on the morning lesson. At 6.45 p.m., one S.S. scholar was baptised. Mr. Brooker preached on "The Path of Safety." All were pleased to see Sister Beltin at the morning service. Sympathy is extended to her in the loss of her mother at the great age of 102 years 6 months.

**Balaklava.**—Meetings are being very well attended with encouraging results. There have been five baptisms the last two Sundays. Two others have made the good confession. Mr. and Mrs. A. R. Williams were received into fellowship by letter. Bro. B. W. Manning has recently visited Avon, Brooklyn Park and Moonta, and is planning to visit Saddleworth, Snowtown, Lochiel and Crystal Brook in the next two or three weeks. Balaklava church is most unselfish in allowing its preacher, who is the secretary of the Northern Conference, to visit so many centres and help in other parts.

### Queensland.

**Ma Ma Creek.**—Meetings are keeping up splendidly, the chapel being well filled each Sunday morning. There was a fine meeting on Oct. 23. Bro. A. J. Bernoth was the speaker, taking as his subject, "Every Child for the Church." The Sunday School is making good progress under the able leadership of Bro. Bernoth.

**Marburg.**—The church has experienced a spiritual uplift during the mission conducted by Bro. W. J. Campbell, with Bro. A. Pieper as song leader. The meetings were exceptionally well attended throughout, and on Sunday night the building was far too small. There were two additions to the church, and good results should follow. Three were received into fellowship on Oct. 23.

**Maryborough.**—Bro. A. Price preached in the evening of Oct. 16, and Bro. V. R. Adcock on the 23rd. Attendances are good in all departments. The C.E. Society has started cottage meetings, holding them the last meeting of each month in the home of some church member prevented from regular attendance. Bro. W. Clarke is president. The sisters' guild has good meetings, and is doing useful work. The attendances at the guild are the best for years.

**Ipswich.**—Attendances have been fair. There were bigger meetings on Oct. 17, when Bro. J. R. Combridge, State Evangelist, visited the church. A boy and a girl made the confession. On Oct. 18 Bro. Combridge addressed the senior C.E. at its first birthday social. On Oct. 23, 25 members of the J.C.E., with their superintendent, Miss Pearl Martin, visited the Dinmore Methodist J.C.E., and took the meeting there. Bro. Keith Gerrard spoke morning and evening. One of the boys' Bible Class members, Alan Walker, made the good confession. On 24th another, Stan. Risson, made the decision at the C.E. meeting. At the C.E. annual business meeting the newly-appointed evangelist, Bro. H. D. Priestley, was appointed president, and Bro. Percy Alcorn superintendent. Recently the Endeavorers started a fund for the purchase of a piano, Bro. C. Risson (church secretary) advancing £90 for the purchase. Already about half of this amount has been given direct. The church building is being painted.

### New Zealand.

**Wellington South.**—In September a week of inspirational meetings was held, the theme being "The Reality of Christ." The meetings were well attended. During "Youth Week" all services were led and controlled by the young people of the church. This culminated in a competition between the young ladies' and men's clubs in sight-reading, prepared reading, impromptu speech and prepared speech, word-building, etc. The young men's club won by nine points. During this month 54 different parts were taken by the young people. At a Bible Class rally members from all surrounding Bible Classes assembled; 140 present; 124 sat down to tea. Bren. Carpenter, Hibburt, Day and Vickery were the speakers after tea. Bren. Nelson, Lamb, Brown, Usmar and McKenzie were the speakers in the afternoon. On a recent Sunday evening one girl made the good confession. On "Get Together" day there was a record attendance at morning service. There is added interest at all meetings. A very interesting lecture has been given by Lieut. Gordon Burt on "The Antarctic." This was listened to by over 350.

### Tasmania.

**Sulphur Creek.**—Services are well maintained. Bro. Nightingale visits fortnightly.

**Ulverstone.**—The church recently had fellowship with Bro. R. Clarke, of Doncaster, Vic. Bren. N. J. Warmbrunn, A. and H. Taylor, and A. Ivory have assisted the preacher by taking services. The College offering more than doubled that of last year.

**Devonport.**—The church feels the recent loss by removal of ten young people, including Miss V. Harvey who was married to Bro. H. R. Byard, of Mole Creek. Bro. McKenzie is recovering well from a severe motor-cycle accident. Bro. W. H. Nightingale has commenced an adult Bible Class. Two new C.E. members are reported.

**Launceston.**—The Sisters' Conference Executive held a Home Mission rally in Margaret-st. hall on Oct. 24. Sympathy is extended to Sister Miss Mathews in her recent bereavement. On Oct. 23 Bro. N. G. Noble received two recently immersed into fellowship. Under the leadership of Bro. H. V. Stevens, the Y.P.S.C.E. gave a devotional programme, entitled, "The Unguarded Place," to the Invermay Improvement Society on Oct. 25. Bro. H. W. Street delivered a good address.

### New South Wales.

**Wagga.**—"Sunshine Club" meetings are proving both educational and enjoyable. Sunday School is busy practising for anniversary to be held on Nov. 6, which will also be decision day. The annual picnic held at Lake Albert on 17th inst. was well attended, and a happy time spent. On 22nd inst. Bro. Stitt's gospel message was "Confession a Scriptural Necessity."

**Hurstville.**—The chapel was crowded on Oct. 16, it being church and Bible School anniversary. Special singing was rendered by the children. The speakers were: Bro. Stowe in the morning, Bro. Acland in the afternoon, and Bro. Hinrichsen at night. Prizes were presented to the kindergarten children. On Oct. 17 the demonstration was held in the Masonic Hall, which was packed. A good programme was rendered by the scholars. Bro. Crossman presented prizes. Bro. Lay was presented with a conductor's baton in appreciation of his work in training the children. On Oct. 23 anniversary services were continued. Bro. Hinrichsen speaking morning and evening. In the afternoon Bro. Alcorn addressed the gathering. The training class is in working order. The C.E. Societies are working on Christmas boxes. On Oct. 22 a pretty wedding was celebrated in the chapel, when Miss Violet Storey was married to Mr. William Fisher, both of Hurstville, Bro. Crossman officiating. Both have grown up together from Sunday School into the church.

### Victoria.

**Melbourne (Swanston-st.).**—Last Lord's day the meetings were very enjoyable, and excellent sermons were delivered by Dr. Brandt. Several visitors were present, including Sister Mrs. Bowes, from Norwood, S.A.

**Warrnambool.**—On Oct. 25 the Ladies' Church Aid Society held a most successful social and jumble stall, as a result of which the electric light will be extended to the vestries and additional carpet provided for the chapel. The Phi Beta Pi held an initiation ceremony on Oct. 27.

**Moreland.**—The Y.P.S.C.E. anniversary was held on Oct. 30. The Endeavorers sang several choruses under Cecil Watson, and Sister Doris Evendon rendered a solo very sweetly. Bro. Webb spoke on "Andrew the Model Endeavorer." Dr. W. A. Hinrichsen addressed the church on "A Voice from Behind." Five motor car loads of members visited the mission at Essendon on Oct. 25.

**Geelong.**—The first church parade of the K.S.P. club was held on Oct. 23, members assisting in the service. Bro. Colin Dabb and Miss Preston, of Lygon-st., greatly assisted. Bro. Stevens gave a forceful discourse. Severe injuries were sustained by Sister V. Anderson on 20th inst. when knocked down in a vehicular accident. We pray for her early restoration, and express sincere sympathy to the family in this misfortune.

**Boronia.**—On Oct. 23 the meetings were well attended all day, Bro. Williams speaking morning and evening. In the afternoon Miss Cameron gave an address on her work in India. On Oct. 30 Bro. F. T. Saunders spoke in the morning. There was a large evening attendance, when an installation service was held in connection with the P.B.P. and K.S.P. clubs. Interest is well maintained in Bible School and Christian Endeavor.

**Surrey Hills.**—The Bible School anniversary services were brought to a successful conclusion on Oct. 26 by the scholars' demonstration and prize distribution. A specially fine programme was presented by the children, and greatly enjoyed by a crowded gathering in the school hall. Good meetings on Oct. 30, Bro. Combridge taking both services. An all-day rally of the ladies' guild for work in connection with the Melbourne City Mission is being held under the superintendence of Sister Mrs. Ray.

**Ballarat (York-st.).**—Meetings for fellowship maintain a splendid average attendance, and much spiritual benefit is received. Gospel meetings have improved a great deal during the last month, due to fine weather setting in. The Bible School and the young people's society are both in a flourishing condition.

**Fairfield.**—Sunday School anniversary was held on Sunday, Oct. 30, and proved to be a great success. The children sang splendidly under the leadership of Bro. A. G. Chipperfield. All meetings were well attended, and the addresses given by Bro. A. R. Main, L. C. McCallum, and T. A. Fitzgerald were much appreciated.

**Glenferrie.**—Two members have been received by confession and baptism, and one by transfer. On Sunday morning, Oct. 30, Bro. Tease addressed the church. The Boy Scouts held a parade at night, and Bro. T. H. Scambler preached to a large audience on "Life's True Measures." A very fine anthem was rendered by the choir; soloists, Miss Bessie Tucker and Mrs. Melvor.

**South Richmond.**—The Bible School anniversary services were a great success on Oct. 23. Bro. Clay gave a good morning address. In the afternoon Bro. Gipson gave a good address to the children. On Oct. 30 Bro. Beaumont addressed the church. At the gospel service Bro. W. Jackel gave a fine address to a large audience. Bro. Smith trained the children in his usual capable manner. Bro. Stanford gave a splendid solo. A working bee was formed, and the chapel has been painted throughout.

**Boort.**—Good interest is being maintained in the work. On Oct. 23, after a gospel address by Bro. Methven; a young man confessed Christ. A social evening was held on Oct. 26 to mark the going into recess of the young people's club, which for several months has met at the manse. Recently a number journeyed to a camp on the State Rivers channel work about 20 miles distant, where Bro. Methven held a week-night service. This was much appreciated by the men. Bro. Methven is at present conducting a mission at Harcourt.

**Brighton.**—The Bible School gave the Children's Day exercises on Sunday afternoon. Miss Cameron addressed the meeting. The school prizes for the year were distributed by Bro. Forbes. The evening service was the last in connection with the special effort in the tent. Bro. Forbes gave a masterly exposition of the plea of the Churches of Christ. There was a large attendance, and ten responded to the invitation. The thanksgiving offering at the close of the meeting proved sufficient to cover all the expenses of the mission.

**Footscray.**—Splendid meetings on Sunday, at all meetings. Bro. and Sister Gale were received into fellowship. School very well attended. Tottenham school was opened with ten students. Evening, chapel well filled, and eight scholars. Evening, chapel well filled, and a baptism at close. During the week the girls' club and the young men's club held a meeting, and presented Bro. Hurren with a blackwood and presented Bro. Hurren with a blackwood and presented Bro. Hurren with a blackwood. At swing easy-chair, with silver plate attached. At the State school a presentation was made of a volume of Adam Lindsay Gordon on behalf of the 6th grade religious instruction class. Bro. Hurren's farewell will be on 9th.

**Brunswick.**—Sister Mrs. A. Cornish got responses for the Bible College furnishing fund. The Women's Mission Band held a much-appreciated devotional meeting at the home of aged Sister Mrs. S. Nash. Sister Mrs. Nash has aged Sister Mrs. S. Nash by death, the result lost a son (Henry Nash) by death, the result of an accident at Bunyip. Bro. C. Banks, from Moreland, exhorted on "The Victorious Church." Decision day was held in the Bible School on Oct. 30. Bro. J. Roberts (superintendent) made an appeal, and Bro. McNeilly received the commendation of ten scholars. Suitable helpful sessions of ten scholars. At the gospel classes will be held for these. Bro. meeting, Bro. McNeilly was the preacher. Bro. Fred Lydiard and Sister Miss Alice Adams sang a duet. The preacher will be continuing a few more weeks with the church.

**Warragul.**—On Sunday morning Bro. Wigney exchanged pulpits with Mr. Willard, of Methodist church. Bro. Abercrombie, from Ivanhoe, presided over a splendid meeting. A helpful exhortation was delivered by Mr. Willard. In the afternoon Bro. Abercrombie spoke to the children. A large audience enjoyed Bro. Abercrombie's address at the gospel service.

**East Kew.**—Splendid meetings on Oct. 23. Bro. Youens exhorted. Night service, building packed. Bro. Youens preached a powerful message. Three men were baptised. Oct. 30, splendid meetings; over 70 broke bread. Bro. Cameron exhorted. At night Bro. Youens gave a wonderful message, and four took their stand for Christ. An enjoyable evening was held at the home of Bro. and Sister Arthur to help raise £100 for the debt on the building. Sisters are working hard for the fair.

**Carnegie.**—Last Lord's day seven were received into the church by letter at the morning service, and at the conclusion of Bro. Shipway's gospel address four made the good confession (including a father, son, and Bro. Shipway's own little daughter, Valma). The Bible School has exceeded the 200 mark in attendance for three consecutive weeks. A visit from Bro. Lewis, the Hebrew evangelist, was enjoyed last Wednesday evening. The sale of works on Thursday and Friday resulted in a nett profit of over £70 to date.

**North Richmond.**—The church anniversary services on Oct. 23 were very successful. Bro. J. E. Thomas gave a very helpful message to the church. In the afternoon the scholars were presented with prizes. Sister Mrs. Fisher, one of the pioneers of the church, presented the prizes. At night Bro. A. Cameron gave the gospel message. The choir maintained usual singing qualities. Almost every available seat was occupied. On Oct. 26 the anniversary services were continued. Bro. G. Tease and Bro. Geo. Hughes, two past scholars in the school, gave splendid messages. Lord's day, Oct. 30, Bro. Youens addressed the church. All regret the departure of Sister Gray and family, who have gone to reside at Box Hill.

#### VICTORIAN HOME MISSION FUND.

##### Acknowledgments.

During the past four months the following amounts have been gratefully received by the Victorian Home Missionary Department:—

Churches per Duplex Envelopes.—South Richmond, £1/10/-; South Yarra, £3/4/9; Dandenong, 16/9; Bendigo, 3/11; Northcote, £7/14/6; Wedderburn, 11/3; East Camberwell, £3/16/11; Chelsea, £1/6/01; Brunswick, £2/8/-; Ascot Vale, £1/7/6; Kaniva, £6/5/9; Swanston-st., £5/4/9; Preston, £2/15/4; Colac, £1; Kyneton, 2/7; Footscray, £2/10/9; Echuca, £1/5/41; Dandenong, 7/9; Castlemaine, £1/19/5; Box Hill, £3/9/11; Northcote, £3/18/6; Geelong, £3/3/01; Pyramid Hill, £1/1/4; North Fitzroy, £5/6/2; South Yarra, £3/8/2; South Richmond, 15/-; Red Hill, 19/41; Warrnambool, £1/14/91; North Melbourne, £1/15/101; Merbein, £1/5/41; Burnley, 14/8; Carnegie, £3/9/8; Windsor, 5/-; Hartwell, £2/15/91; North Williamstown, £2/3/7; Fitzroy, 19/6; Shepparton, £1/4/5; Stawell, 19/6; Bambra-rd., 10/-; Bendigo, 12/9; Brunswick, 19/61; North Essendon, 9d.; Chelsea, 5/3; Newmarket, £4/13/11; Wedderburn, 11/3; Prahran, £4/8/6; Brighton, £3/17/91; Carlton, Queensberry-st., £2/4/7.

Churches per Collectors.—Bayswater, 15/-; Northcote, 6/8; Gardiner, £2/12/4; Bayswater, 10/-; Carnegie, 13/-; Lygon-st., £1; Middle Park, 17/6; Gardiner, £2/10/8.

Miscellaneous.—Sisters' Tent Appeal (add.), 12/-; Bendigo (Services of Secretary), £4; Girls' Mission Circle, Carnegie, 5/-; Special Donation towards Lancelot Building (Mr. B. J. Kemp), £10; Women's Mission Bands, £22/0/6; C.E. Department, 7/6; Interest Endowment Fund, £28/10/-.

W. C. Craigie, Treas., 265 Lt. Collins-st., Melb.  
William Gale, Sec., 343 Lt. Collins-st., Melb.  
(Individual acknowledgments next week's issue.)

#### MARRIAGE.

**BULOW—ALCORN.**—At the Ann-st. Church of Christ, Brisbane, on Oct. 19, by evangelist H. Bassard, Elizabeth Petiva (Pete), youngest daughter of William Alcorn (deceased) and Elizabeth Alcorn, of Sandgate, Brisbane, to Peter Christian Bulow, of Rosedale, Queensland.

#### IN MEMORIAM.

**LFE.**—In fond and loving memory of our dear mother, who passed away at Templestowe on Nov. 3, 1926; also our dear father, who passed away on January 19, 1927. Sadly missed.

Thank God for faith that teaches,  
When the trials of life are o'er,  
We shall meet again our dear parents,  
On that beautiful golden shore.  
—Inserted by their loving family.

#### COMING EVENTS.

**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 (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. Choir will render at evening meeting the sacred cantata, "Daughter of Jairus." Please keep date in mind.

**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 Lou Bros., on Whitehorse-rd., just past Balwyn-rd.

**NOVEMBER 6.**—Malvern S.S. Anniversary, Nov. 6. Morning, Ralph Gebbie; afternoon, Reg. Clark; evening, David Griffin. Wednesday evening, special programme, including Alan Loraine, Australia's leading ventriquist.

**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 19.**—Boronia Sisters' Auxiliary Sale of Work. Opening ceremony, Mrs. Shipway, 3 o'clock. Friends cordially invited to come and spend a happy afternoon.

**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.

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Churches and individuals are invited to send contributions to the appointed conference clearing-house.

The Victorian Department expresses its gratitude to all subscribers throughout the past year, and hopes to have their further confidence in this appeal.

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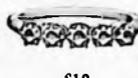
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