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Why I Go to Church on Rainy Sundays.

I ATTEND church on rainy Sundays because

1. God has blessed the Lord's day and hallowed it, making no exceptions for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.
3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needed on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate woman from the ball, the party, or the concert.
9. Such weather will show me on what foundation my faith is built; it will prove how much

I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.
12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have a good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

—Frances R. Havergal.

"Ashamed of Jesus?"

The only religion in the world which I have ever heard of that men were ashamed of is the religion of Jesus Christ.

I preached two weeks in Salt Lake City, and I did not find a Mormon that was not proud of his religion. I never met an unconverted Chinaman who wasn't proud of being a disciple of Confucius; and I never met a Mohammedan who wasn't proud of the fact that he was a follower of Mohammed. But how many, many times I have found men ashamed of the religion of Jesus Christ, the only religion that gives men the power over their affections and lusts and sins.—D. L. Moody.

"As a ship without a rudder is tossed to and fro with the waves, so the man that is negligent is many ways tempted."

Who Will Write the Fifth Gospel?

THE Gospels of Matthew, Mark, Luke and John are being read by multitudes in India. The large circulation of these glorious portions of God's Word is one of the most significant facts to be met in any survey of Christian forces in this sub-continent where one-fifth of the human race is found. They are in far more homes in India than are the sacred books of Hinduism, and while they are not accorded equal reverence in all homes, they are undoubted factors in determining the attitude that prevails in many of them on matters of ethics and morals, and also in a more limited way in religious practices. Many Hindus are better acquainted with these Gospels than with any of the vedas or other sacred books.

The four Gospels do not, however, entirely satisfy Indian thought and aspirations. Over and over again I have been told by Hindu friends that they miss the one thing necessary to make them thorough-going Christians. It is a fifth Gospel—a living Gospel. They want to read a convincing story of Christ in the lives of his followers. They say they read of Christ in a good many lives and are often much impressed, but that they generally run across something that disappoints them so badly that they turn away without caring to know any more.

The four written Gospels can bring men on to the road that leads to Christ, but ordinarily the fifth Gospel, living in flesh and blood, is necessary to bring them along that road to the feet of the Saviour. This fifth Gospel is permeated by love. It is conscious of power but is not proud or boastful. You and I can be transcribed by divine power into copies of this Gospel. It is the highest possible destiny for us. Let us submit ourselves to God for the working in us of this miracle of his grace.—An Indian Layman in "The Indian Witness."

God's Word—Its Place and Purpose.

A. M. Ludbrook.

Psalm 119: 11.

Augustine, greatest of the Latin "fathers," in one of his many writings that have come down to us, relates a vision of Psalm 119 "rising like a Tree of Life in Paradise." The figure, with perhaps some qualification, is a very beautiful one. Oh, what multitudes, sorrowful of soul, have found spiritual refreshment and renewal, not only in that particular portion, but in the whole great book in the heart of which it is enshrined! To give but a single instance—the famous William Wilberforce in his diary indicates how largely his spiritual life was fed by the study of the psalms; and an entry of 1819, in the midst of the most stormy period of his life, records, "Walked from Hyde Park Corner, repeating the 119th Psalm in great comfort."

The 119th Psalm is the longest in the book, the longest chapter in the Bible. How significant that all of its 176 verses, with perhaps one or two exceptions, should refer to the divine testimonies, should set forth the importance, beauty and preciousness of God's word! This, too, although the writer had so much less of the Scriptures of truth than we have. He lived only in the moonlight period of divine revelation. Yet he could say, "The law of thy mouth is better unto me than thousands of gold and silver." "Oh, how love I thy law! It is my meditation all the day." How heartily ought we who bask in the brightness of the Sun of righteousness and revel in the full glory of the gospel to echo the sentiment and emulate the practice! If the divine word was valuable to the psalmist as a handbook of morality, how much more precious ought it to be to us as a guide to the Saviour and to eternal life!

First as to the *place* it should occupy. Says the psalmist, "Thy word have I hid"—not in the sense of concealment but of storage, hence the Revised Version has it, "laid up"—where? Ah, where in the reader's case is it "laid up"?

Sometimes the Book occupies a prominent place on the parlor table, where it serves perhaps as a decoration—and that's all? It may even be *laid up* on a shelf, as if it had had its day and was done with. Not long ago a number of students of the Glasgow Bible Training Institute visited some forty centres in Scotland, calling at the various homes to see that the inmates were possessed of Bibles. They reported that most of the people had the book, but it was not being regularly or diligently read. Alas, how many Christians even can quote Shakespeare better than they can the Bible. As Cowper puts it—

"Our books well trimmed and in the gay style,
Like armies standing close in rank and file,
Adorn our intellects as well as shelves,
And teach us notions splendid as themselves.

"The Bible only stands neglected there,
Though that of all most worthy of our care;
That like an infant, troublesome awake,
Is left to sleep for peace and quiet sake."

Some good people, going to church, carry the book in their hand; and that is well, so far. The Jews of old would write passages of the law on slips of parchment or vellum, enclose these in little leather cases, and carry them on their forehead, breast or arm. This was their interpretation of such injunctions as in Deut. 6: "Ye shall bind my words for a sign upon your hand, that they may be as frontlets between your eyes." That is the reference in Christ's words concerning the scribes and Pharisees—"they make broad their phylacteries." And various other places and methods, some most strange, have been adopted. I once read of a sailor who had "the Lord's Prayer" tattooed on his back!

THE BIBLE.

"Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely: only star which rose on Time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye."

That was certainly the wrong location for it from every point of view.

What then? Thy word, says the psalmist—and none more likely he than David—"have I laid up," or as Rotherham renders it, *treasured up*, "in my heart." That is its God-intended abiding-place.

We need to bear in mind that the divine word does not consist merely of so many printed pages between two covers. The paper and ink are simply expedients—a means of preserving, conveying, expressing and imparting heavenly truth. That is the real word of God. So then the sacred oracles are not to be "laid up" in the head, stored in the memory merely. I do not deprecate the memorising of Scripture; I advocate it most earnestly—"and then some," as our American friends say. It is a valued inheritance of my youthful days that my parents had me commit to memory many portions of Holy Writ—Gen. 1, Ex. 20, Ps. 1, 2, 19, 23, 51, 90, 103, 145, Isa. 53, Matt. 5-7, 13, Luke 15, John 14-17, Acts 2, 1 Cor. 13, 15, and other passages, as well as some of the great hymns of the Christian church. Young people should be encouraged in this respect in every possible way, even including the offering of rewards. It would enrich their lives for all time.

The story is told of an Irish boy coming out of a Protestant Sunday School being met by a priest who snatched his Bible from him and flung it into the fire. "What are you laughing at?" he said to the lad. "I can't help laughing," replied the boy, "for I was thinking your reverence couldn't burn the chapters I've got by heart." Yes, that's a safe place to have them, and to have the truths they convey. Carry the Scripture in your hand and you may lose it. Carry it on your garments as did the Jews, and it may be torn from you. But carry it in your heart and none can deprive you of it—the heart especially in its deeper meaning as the seat of the understanding and affections and will. That is what Paul must have meant when he wrote of the Corinthian disciples as "an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone" (or in pages of a book merely), "but in tables that are hearts of flesh." Said Moses speaking as a prophet of the Lord, "Ye shall lay up these my words in your heart and in your soul." The divine revelation to be effective must penetrate and saturate the soul and spirit of man. "Thy word have I treasured up in my heart."

So much for the place God's Word ought to occupy. Now as to its *purpose*.

Some people scan the Bible simply to satisfy curiosity, or to defend some pet theory or practice. Others read it merely as a historical record—and it is the only authentic history of nearly half the world's existence. Others again peruse it merely as a masterpiece in literature, the most wonderful of all books. But not one of these reasons or motives suggests its true purpose.

Listen to the psalmist: "Thy word have I laid up in my heart"—that's the right place; "that I might not sin against thee"—that's the great purpose. "These things write I unto you," said John, "that ye sin not." That is the divine plan—to save not only from the punishment of sin, but from its practice. Keble, in his Psalter in English Verse, has finely paraphrased our text:

"Thy teaching deeply have I stored
My heart and soul within;
So might I never grieve my God,
Nor swerve from thee in sin."

"Out of the heart are the issues of life." As from the material heart the blood circulates all over our physical frame, nourishing the natural man, so from the heart—in the special sense and Scriptural use of the term—operate all the springs of life and action in the spiritual man. So the fount must be pure if the stream is to be pure. "Ye are clean through the word which I have spoken unto you," said Jesus to his disciples. If the divine word is in the heart, enlightening the understanding, purifying the affections, and quickening the will, then the whole life will be right. As we have it prophetically of our Lord himself; "Lo, I come; in the volume of the

Studies in Ambiguous Texts.

MAKING FRIENDS OF THE MAMMON OF UNRIGHTEOUSNESS (Luke 16: 1-12).

The Parable of the Unjust Steward has been a puzzle to many, and our Lord's injunction to his disciples to "make to yourselves friends of the mammon of unrighteousness" remains to some an exegetical stumbling-block. There are difficulties in the passage of our present study, but there is nothing which should cause much trouble.

The steward whose conduct is described was an agent or factor rather than merely a house steward. The management of affairs was left in his hands. Doubtless he had power to make contracts, fix prices and rents, and generally act for his master. The case of Eliezer in the house of Abraham (Gen. 24) or Joseph in the house of Potiphar (Gen. 39) may parallel that of the steward. Clearly a man in such a responsible position who abused his trust had much opportunity for fraudulent gain. This steward was accused of wasting his lord's goods, we know not how. Accordingly he was asked to give a report and statement of accounts, and received intimation of dismissal. To make provision for the future, he then determined to place his master's debtors under an obligation to himself, and made an agreement with them whereby a large proportion of the indebtedness was written off.

Exactly what the cunning arrangement involved is not indicated. Many believe that the debtors were tenants who were wont to pay a proportion of the harvest as rent, and that in the past the steward had charged to them the higher amount stated and paid to his lord the lower figure, pocketing the difference. This is possible. Others imagine that goods had been sold, and bills or notes of hand taken in acknowledgment of the indebtedness. It should be noted that the narrative does not represent this reduction of debt as an illegal or even a secret act. It was doubtless the case that while he was yet steward the man could legally fix and adjust prices, and there was no danger of his master's being able to proceed against the debtors for the greater amount. The bargain was valid, and the debtors or tenants remained permanently benefited. Needless to say, in their eyes the steward made no immediate gain out of the present transaction. The view that he let the debtors know of his position and won them over by hope of personal gain to be participators in fraud must be dismissed from our minds, though some commentators evidently accept it.

The lord and the Lord's comments.

Jesus said: "His lord commended the unrighteous steward because he had done wisely." "His lord" of course means the steward's master, and not the Lord Jesus. "Prudently" is a better translation than "wisely." It will be noted that the use of this word carries with it no commendation or condonation of the steward's wickedness. The foresight and prudence even of an evil man may be praised. The lord of the parable is represented as having wit enough to appreciate the shrewdness and foresight of his employee even while that is directed against himself.

"The fraud of this 'steward of injustice' is neither excused nor palliated" by Christ. "The lesson to us is analogous skill and prudence, but spiritually employed."

The words which immediately follow are the words of Christ. "The sons of this world," he says, "are for their own generation wiser than the sons of the light." This verse is frequently misquoted and as frequently misunderstood. Our Lord neither meant nor said that the sons of this world are wiser than the sons of light. The poorest Christian is a much wiser man than the

greatest person in the world who rejects Christ, and nothing in the text suggests the contrary. But "for their generation" the children of the world are wiser or more prudent. There are two ways in which this verse has been interpreted. One, that the sons of the world are wiser in worldly things than Christians are in the same worldly things. This may be true, but surely that is not the meaning. Rather, the sons of the world "make better use of their earthly opportunities for their own life time than the sons of the light do for their lifetime, or even than the sons of light do of their heavenly opportunities of eternity." Many illustrations of this appear. Contrast the diligence and singleness of aim of the successful business man of the world with the half-hearted service we often give to Christ and the church. We are familiar with the saying that if an earthly business were run as the church is it would inevitably become bankrupt. The church seeks to win men from sin—contrast the comparative attractiveness of church and picture show, chapel and hotel bar. The chief thing in our Lord's word seems to be that the children of the light "give not half the pains to win heaven which 'the children of the world' do to win earth—that they are less provident in heavenly things than those are in earthly—that the world is better served by its servants than God is by his." "The zeal and alacrity of the 'devil's martyrs,'" says Farrar, "may be imitated even by God's servants."

A friend of money?

It is the ninth verse of the chapter which has caused most discussion, and which comes within the class of ambiguous texts. According to the Common Version, the Saviour added: "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The Revised Version has some alterations, notably "by means of" for "of," and "it" for "ye."

There are some people who apparently think it impossible that Jesus advised the making of friends either of or by means of the mammon of unrighteousness, and some desperate expedients have been taken to remove the thought that he did so. One noted interpreter tried to solve the problem by translating as a question and giving an interpretation as follows: "Shall I say unto you, Make to yourselves friends of the mammon of unrighteousness? Nay, rather I say, He that is faithful in a little is faithful also in much," etc. Others who have hesitated to deal thus with the passage have been completely puzzled.

A great advance towards a reasonable interpretation is made when we realise that "the mammon of unrighteousness" simply means money. It need not be money wrongfully acquired. It is called "mammon of unrighteousness by a figure of speech (metonymy), the qualities which characterise its common use being transferred to the thing itself." Weymouth translates, "the wealth which is ever tempting to dishonesty." The abuse of riches is more common than their proper use. As Dr. Marcus Dods says, "Take any coin out of your pocket and make it tell its history, the hands it has been in, the things it has paid for, the transactions it has assisted, and you would be inclined to fling it away as contaminated and filthy." No wonder that such expressions as "filthy lucre" or "mammon of unrighteousness" came to be employed even when there was no implication that in the particular case under notice there was any wrongful acquisition or expenditure.

Trench rightly rejects the view that wealth unjustly gotten, by fraud or violence, is referred to, saying: "The words so interpreted would be easily open to abuse, as though a man might compound with his conscience and with God, and by giving some small portion of alms out of unjustly acquired wealth make the rest clean unto him. But plainly the first command to the possessor of such would be to restore it to its rightful owners, as Zacchaeus, on his conversion, was resolved to do; . . . and out of such there could never be offered acceptable alms to him who has said, 'I hate robbery by burnt-offering.' Only when this restoration is impossible, as must often happen, could it be lawfully bestowed upon the poor."

But how could Jesus tell us to "make friends of" money, seeing that "the love of money is a root of all kinds of evil"? The word for "of" is "ek," meaning literally "out of," and the Revised Version translates "by means of." A man who uses his money well, to help his fellows and relieve the poor, can make true friends by means of his riches. By prudent foresight the steward of the parable provided by use of unrighteous mammon friends who would later receive him; in a higher and better sense may Christians make friends with their money.

It will be seen that there would be no special difficulty even if the meaning were "make friends of money." The man who lives to make money, who uses fraud or deceit in its acquisition, who spends it in riotous living, or who uses it selfishly, does not make money in the best sense his friend. It is injuring him as an enemy would harm him. But money may be made a friend, and become a minister of good both to him who gives it and to him who receives. We turn mammon into a friend, as well as make friends by means of it, "when we use riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy."

Received into heaven.

The friends made by the steward received him after his dismissal, and we are to make friends by means of money "that, when it shall fail (or, ye fail), they may receive you into the eternal tabernacles." It matters little whether the reading be "it," referring to money, or "ye," in allusion to the death of the disciple. Our use of money presumably ends with death. But many readers are left wondering who are the people who are to receive us into heaven, or the eternal tents. There are two explanations which seem worthy of note.

One naturally refers the "they" to the nearest preceding plural noun, "friends," and though there is no pronoun at all in the Greek text, very many expositors give this interpretation. Weymouth definitely translates "friends who . . . shall welcome you." Those who oppose this view generally point out that our reception into heaven is not by the favor of men, and so God and Christ are often said to be meant. Others refer us to the angels who carried Lazarus into Abraham's bosom. There is no incongruity in thinking of those we have helped as at least welcoming us in the life beyond, and it is certainly true that this view fits well, and perhaps best, with the analogy of the action of the friends of the steward. Dr. Marcus Dods expresses the meaning thus: "The parents whose closing years you watched and sheltered at the sacrifice of the opportunities of your own youth, the children for whom you have toiled, the friend or relative whose long sickness you brightened and rewarded by unwearied affection, the acquaintance you kept from poverty by timely intervention, the lad whose whole life you lifted to a higher level by giving him the first step—all those whom you have so loved here that your service of them has been ungrudging and unthought of—these are they who will receive you into everlasting habitations."

It may be better, however, to regard the expression as being made with an impersonal

(Continued on page 722.)

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

CHAPTER VII.

Our second crop had been put in. It was a very simple process in those days. Father and Fred ploughed it, and then father sowed it in the old-fashioned way, walking over the land with a bag of seed hanging in front of him, and scattering it just as the sower in the parable did; that is, if we may trust the pictures; and then Fred came along with the harrows, and the crop was in. There was no science in those days, or if there was, it was not known by that rather dangerous word. I'm sure the average farmer of the seventies would have shaken his head at any unpractical person who would be so green and so unpractical as to breathe the word "science." Besides, was it not a word that expressed a thing which was always against the Bible, and always against religion? In some things we are wiser in these days, for we have learnt that science is opposed neither to good crops nor to good religion. But I must stop preaching; what I have to say is that we managed, in this second year, to put in about eighty acres, and we began to look forward hopefully to what this harvest might bring us. By this time our land was nearly all fenced in, and for the last half-year we had been keeping some sheep. We had had to be very, very careful, for as father sometimes reminded us, we were living on credit. Up to the time that the school was opened we boys helped father and Fred in any way that we could. Sometimes we had to mind the sheep on the unfenced portion of our land or on the roads. Then there was housework to do, and we boys did a good deal of what was done, and did it, I'm afraid, in a very poor style. Fred did about all the cooking that was done, and did it at night or early morning, even to sometimes making the bread; this latter service was generally rendered by good Mrs. Brown.

Father still kept up the family worship. He would read a portion of the Bible, and then he would read a prayer out of a prayer-book. One night he was not very well and went to bed early, and we thought there would be no worship that night; but to our surprise Fred got the Bible, and modestly said that he would try and do the reading that night; and he did, and also read a prayer. I remember that he knelt down as he read the prayer. Father always sat, though of course all the rest of us always knelt. After that night father often called on Fred to help at the reading, and whenever he was asked to read the prayer he would sometimes add a few sentences of his own. This we boys thought was very clever, and quite a wonderful thing to do.

Winter had given place to spring, and father was beginning to talk about shearing the sheep or selling them. We boys hoped he would do the latter; for though the shearing would be great fun, yet the selling of the sheep meant no more shepherding, and shepherding was what we detested. Well, father decided to sell the sheep, and so, much to our delight, the sheep were passed on to a new owner, and we thought that the millennium had come (though just then we had never heard of that period). It was the very day following the selling of the sheep that our neighbor, Mr. Brown, and a gentleman with him, drove up to our house in a waggonette. We unhesitatingly judged the elderly gentleman to be a gentleman, because he was well dressed, and that to us then was almost the sole proof of the true aristocrat.

"He's down the paddock," was our response to Mr. Brown's enquiry as to where father was.

"Well, what about you having a drive with us, Colin, to where father is?" suggested Mr. Brown, and Colin, nothing loath, got up with them and drove away down the paddock, much to the envy of Alan and myself.

It turned out that the elderly gentleman was a school teacher who had thoughts of starting a school if he could secure enough scholars. The outcome was that we three boys were booked for the new school, together with all the available children of the district, and the school was to be started the very next Monday. Mr. Brown had placed an old building at the disposal of the school. That old building was not so very old either. It was the first house the Browns had lived in when they came to K—, and having built a larger house a little further off, he had no special need for the old home. It had been a two-roomed house, and when the partition was taken away it consisted of one fairly large room. The principal materials of its construction were bullock posts and slabs with mud plaster to fill up the cracks, a fireplace, two windows, and two doors with a paling roof, comprised the edifice in which I and my brothers obtained most of our school learning.

We had not been to school for nearly two years, and I daresay the new teacher found us very backward; but I suppose when he took the school on he knew something of what he might expect in this regard, and I think we were all anxious to learn. And so began our school life at K—, and those would have been happy days if mother had only been with us, and I think that the opening of the school was also the opening afresh of the hardly healed wound of bereavement; for we knew how much mother wanted a school, and how she prayed for it; and now we had it, but mother was gone.

Our new teacher was a remarkable man in many ways. Like father he had been widowed, but his children had grown up, and had left their father once more a single man. In many ways he was talented, having written several stories for some of our Australian magazines, and also some creditable verses which had found their way into print. More important still, for us children, at any rate, he was a very kind and considerate and capable teacher. During his stay of less than six months, not once did he administer punishment of any sort to any of us. Perhaps we happened to be all reasonably good, or it may be that the novelty of school for the first few months kept us within bounds. Be that as it may, I have the happiest recollections of Mr. Benjamin Franklin; and just here a few words of explanation may be needed. Mr. Franklin had been a State School teacher, but under some circumstances had left the Department. Later on, when somewhat advanced in years, he essayed to get back, and had started this school at K— in the hope that he might be appointed its teacher after giving it a start; but for reasons best known to itself, the Department put another man in, and our loved teacher went away. I have often wondered, seeing he did all the teaching for nothing, whether the parents acknowledged his services in any way. I hope they did, yet I am afraid they didn't. The teacher who succeeded Mr. Franklin was, if I can rightly judge, an all-round good teacher, young enough to be his predecessor's son, and a man who made a good impression on us. I admit he had a hot Irish temper, but who has not some failing? This is my impression of Richard Lynch as I remember him, God bless him!

(To be Continued.)

Notes and News.

Bro. J. R. Leach, B.A., will commence work with the Burwood church, N.S.W., on Dec. 1.

Bro. T. H. Scambler, B.A., Dip.Ed., last week entered upon his thirteenth year of labor with the church at Hawthorn, Vic. All the years have been filled with blessing, and prospects were never brighter than now, a harmonious and progressive spirit being manifest.

In Tuesday's papers it was reported from Adelaide that Mrs. E. H. Riches, wife of a leading officer of the South Australian Education Department, was fatally injured on Monday morning. She was knocked down by a motor car, and died shortly after in hospital. We fear this report relates to one of our esteemed Adelaide sisters, the mother of Bro. S. E. Riches, missionary in South Africa. The sympathy of the brethren will be extended to those who mourn.

Reports of the annual offering for the College of the Bible continue to give encouragement to the Board of Management. From the churches the following amounts have been received to Oct. 31:—Victoria, £381/5/11; South Australia, £142/12/11; New South Wales, £73/14/9; Queensland, £10/14/3; Western Australia, £23/6/7; Tasmania, £1/2/-. Total, £665/16/5. Church treasurers are asked to forward promptly moneys in hand, in order that the College may gain the advantage of the offering in reducing the overdraft.

All Australia was shocked last week by the news of the tragedy in Sydney Harbor, when one of the ferry steamers was cut in two by the "Tahiti." Innumerable expressions of sympathy have been forwarded, and many prayers have been offered on behalf of those who have been so suddenly bereaved. Some of our own church folk are amongst those who mourn. Dr. R. Lee-Brown and his wife were on board the ferry. The doctor is reported as missing, but we are glad that Mrs. Lee-Brown was amongst those who were rescued. The tragic suddenness of the disaster impresses us all with the uncertainty of life. May the Father's comfort be granted to his sorrowing children.

America has had many disastrous visitations in recent months. Following upon the destruction some months ago of Miami and surrounding districts in Florida, there came the Mississippi floods and the threatening of New Orleans. Next there was much destruction in St. Louis, Mo., at the end of September. Mr. W. A. Crutcher, District Manager of the Air Reductions Sales Co. of that city, in a letter to his sister, Mrs. John L. Brandt, gives a graphic account of the storm and its effects. He writes, in part: "It is hard to form an idea of the horror from newspaper descriptions and photographs; you have to stand in the midst of it to realise its immensity. It is terrible. The miracle of it all is how so many people escaped death, and the answer is probably that the greater number of families were at work in industrial sections that were not touched, and it so happens that only a few schools were destroyed, and the loss of life in these schools was exceedingly small. A large negro section was wiped out." Once more a disaster of great magnitude has occurred. The collapse of a large reservoir in Vermont, it is reported, has been followed by floods which, it is feared, have caused 200 deaths. Reports of such occurrences may cause us to think of and appreciate the comfort and security which we have enjoyed. There is always one cheering result of the tragic happenings in any continent. Immediately there is evoked a feeling of sympathy and a strong desire to help. The best in human nature seems to be called out. Acts of heroism are wrought by people who previously seemed very unheroic, and self-sacrificing efforts and gifts made by those whose hearts have been moved by the needs and sufferings of their fellowmen.

OUR JELLY FISH ANCESTRY.

Sir Arthur Keith, in his presidential address to the British Association at Leeds, emphatically stated his belief that Darwin's theory of the descent of man from the anthropoid ape since it was first put forward.

But he went further back still and found man's earlier beginnings in the jelly fish.

With this latter view one is inclined to find oneself in a measure of agreement!

Probably the most crushing retort yet made to Sir Arthur came from a Roman Catholic pulpit on Sunday.

Preaching at St. Anne's Cathedral, Leeds, Friar Bede Jarrett—whom one remembers as the very scholarly author of "Social Theories of the Middle Ages," one of the most important contributions to the history of the period of recent years—in the course of his sermon said: "Sir Arthur has forgotten or has deliberately omitted to mention that man contains the divine spirit which we call the soul."

Sir Arthur Keith's reply to that would be interesting.—"Christian Advocate."

A TEN YEARS' SCIENTIFIC HOLIDAY.

After Sir Arthur Keith had given the address referred to above, the Anglican Bishop of Ripon made the suggestion that scientists could well take a ten years' holiday. This remark aroused much adverse discussion. It was held to involve a suggestion that we should seek to stay the advance of scientific thought. The "British Weekly," however, in the following paragraph puts a better view: "The Bishop of Ripon's proposal for a ten years' scientific holiday has been misunderstood, we think, by Sir Arthur Keith, and even by Sir Oliver Lodge. The Bishop never meant that the beneficent work of science should come to a temporary standstill. He had in mind, no doubt, the pushing forward of laboratory work which can only bring danger and possibly ruin to humanity. There has been an uneasy suspicion, ever since poisoned gas was used in the Great War, that chemists are busy in secret with other destructive agencies; that they, in short, would be the arbitrators in another world conflict. In such a conflict, as Mr. Hieks said in Edinburgh, humanity would wither like grass in a prairie fire."

DR. CARNEGIE SIMPSON ON THE LORD'S SUPPER.

In a noteworthy sermon at the Birmingham meeting of the Free Church Council, Dr. Carnegie Simpson had many things to say which our readers will thoroughly endorse. "The catholic view of the real presence in the consecrated elements, apart from its error, is not large enough. The elements are not the sacrament; they are only part of it. To speak of 'reserving the sacrament' is a gross inaccuracy. You cannot reserve the sacrament, for the sacrament is the whole action, and not a part of it. To say that Christ's presence is located in the material part of the sacrament is the smaller view on any showing. Evangelicals are the full Sacramentarians, the Catholics are literally and simply Elementarians." Not only do we most heartily endorse these words, but we also identify ourselves without reserve on the side of those who, in these days of Prayer Book revision, are raising their protest against both the "reservation of the Blessed Sacrament" and all such practices which accommodate themselves to Medieval usage and tend in the direction of Rome.—"Joyful Tidings."

Through the New Testament Together in 1928.

The following list of readings has been compiled by Mr. A. M. Ludbrook. Anyone is free to republish the list, as the sole aim in printing is to encourage daily reading of the word of God. The readings appear also on the almanac published by the Austral Co. (Note: the heavier figures indicate Sundays. The dating holds good only for 1928. The Memory Verses are suggested in parentheses.)

Table with columns for months (Jan, Feb, Mar, Apr, May, June, July, Aug, Sep, Oct, Nov, Dec) and corresponding Bible readings (e.g., Matt, Mark, Luke, John, Acts, Rom, Cor, Gal, Eph, Phil, Col, Titus, Philemon, Heb). Includes verse numbers and memory verse suggestions in parentheses.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE BIBLE.

Oh, how precious is the Bible to my soul!
Sweetly satisfying all my deepest need,
Where in all the world beside
Can I find so true a guide?
In the way of life its light my soul shall lead.
O light divine, upon my pathway shine;
I crave for life's dark journey, no other light
but thine.

Oh, how precious is the Bible to my soul!
Guilty, lost, and vile, it shows my state to be;
But it shows a Father's face
Full of tenderness and grace,
And his loving arms outstretched to welcome me.
O light divine, upon my pathway shine;
I crave for life's dark journey no other light
but thine.

Oh, how precious is the Bible to my soul!
Telling how the Son of God was crucified;
How he triumphed o'er the grave,
And the Holy Spirit gave
To reveal the way of life through him who died.
O light divine, upon my pathway shine;
I crave for life's dark journey no other light
but thine.

Oh, how precious is the Bible to my soul!
When no other help would hope or comfort give,
O'er the country out of sight
It has shed a glorious light—
There my soul with Jesus evermore shall live.
O light divine, upon my pathway shine;
I crave for life's dark journey no other light
but thine.

—J. Pittman.

THE FOUNTAIN CRITICISED.

A certain man placed a fountain by the way-side, and he hung a cup near to it by a little chain. He was told some time afterwards that a great art-critic had found much fault with its design. "But," he said, "do many persons drink at it?" Then they told him that thousands of poor people, men, women and children, slaked their thirst at the fountain. He smiled, and answered, that he was little troubled by the critic's observations; only he hoped that on some sultry summer's day the critic himself might fill the cup, and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some of us seem afraid lest confidence be shaken and its honor be decreased. But let us be sure of this, that from the standpoint of its munificent designer the only question is, "Do many persons drink at it?" and that God, the giver, is fully satisfied in knowing that increasing multitudes of earth's weary, wistful souls are slaking their thirst at his life-giving fountain—blest fountain which can satisfy the craving, the yearning desire of every fainting soul, famishing for the water of life. Oh, that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! Oh, that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the disarming of criticism. The book itself is its own best witness and defender.

Lord Lytton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of insincerity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the Book and write against it. The result of their separate attempts was truly remarkable. They were both converted by their endeavors to overthrow Christianity. They came together, not as

they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the work of God, and to rejoice together over a Saviour found. Both were led through this door of truth into the light of the truth as it is in Jesus.

With all, the indifferent or perplexed, the doubting or denying, our troubles would be well-nigh over if we could once but get them to put the Bible to the test—the practical test of experience. It has its own way of evidencing itself. It carries its own inherent power to convince. It has survived many previous attempts to set aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. Let none of those who love it, who read it as God's Word, who bow to its decisions as to doctrine or duty, for one moment fear the ridicule or boastful claims of any so-called "Advanced Thinkers" or "Higher Critics." God will take care of his own Book. Instead, we have every reason for supreme confidence. "The Word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and our reason. And our best act will ever be in trying to lead men to put it to the test of personal appropriation. "Oh, taste and see!" "With thee is the fountain of life, and in thy light shall we see light."—"The Presbyterian."

THEODORE PARKER ON THE BIBLE.

"This collection of books has taken such a hold on the world as no other. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It enters men's closets, mingles in all the griefs and cheerfulness of life. The timid man, about awakening from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife, and babes, and home."

GOD KNOWS BEST.

God knows best what is best for me,
Why should I worry—or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I have need to see,
God knows best what is best for me.

God knows best what is best for me
All through time and eternity,
In my Father's house is goodly store
Of all I can ever need—and more.
With him I rest, for I know that he
Always gives what is best for me.

—"Sunday School Times."

Tom—"When you proposed to her I suppose she said, 'This is so sudden?'" Dick—"No; she was honest and said, 'The suspense has been terrible.'"

Customer—"How is it that I have not received a bill from you?" Tailor—"I never ask a gentleman for money." Customer—"And what do you do if he doesn't pay?" Tailor—"If he doesn't pay I conclude he is not a gentleman, so I ask him."

The Family Altar.

— J.C.F.P. —

Monday.

They are new every morning; great is thy faithfulness.—Lam. 3: 23.

When a very young man, Cardinal Vaughan criticised his spiritual life thus: "There must be somewhere a great hiatus—I could not have remained what I am so long if I had not made a mistake somewhere. I must have been blundering to work with wrong tools. But enough of all this. I must begin again, and begin every morning, and so I will. If I live for over fifty years, and by that time have learnt never to criticise, to become quieter and gentler in manner, I shall have done something."

Reading—Lam. 3: 22-36.

Tuesday.

The heavens were opened, and I saw visions of him.—Ezek. 1: 1.

"On one of the great trunk roads of India a missionary saw a woman measuring herself in prostrations along the ground—a familiar form of pilgrimage. Through dust and dirt and heat she moved onward, lying down, marking the farthest point her hand could reach, and rising and starting again from that point to prostrate herself and reach forward again. She must have made seven or eight hundred prostrations to cover a mile. He asked where she was going, and she named a shrine in the Himalayas, where from some cleft in a valley a burst of natural gas would from time to time leap and take fire in the air and vanish—a fleeting manifestation of God (to her). It meant a journey of a thousand miles. Why was she going? 'Uski darshan,' she said—two words and no more: 'Vision of him!'"

Reading—Ezek. 1: 26—2: 10.

Wednesday.

Son of man, I have made thee a watchman upon the house of Israel.—Ezekiel 3: 8.

"If you cannot be a watchman
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron
Holding up the prophet's hands."

Reading—Ezek. 3: 1-21.

Thursday.

And ye shall know that I am Jehovah.—Ezek. 6: 7.

"Ezekiel's favorite expression for the result of God's dealings with men in prophecy and in history. It means the recognition now of one, now of another, aspect of the character of the true God."

Reading—Ezek. 6.

Friday.

And, behold, the glory of the God of Israel was there.—Ezek. 8: 4.

"Perhaps over the main Temple building, south of the gate where Ezekiel was. In the next verse he turns and looks north. All the idolatries were thus enacted in God's very presence."

Reading—Ezek. 8.

Saturday.

I will be to them a sanctuary for a little while in the countries where they are come.—Ezek. 11: 16.

Another proof that "God's presence and the privileges of the Temple were not confined to Jerusalem."

Reading—Ezek. 11.

Sunday.

Though Noah, Daniel, and Job were in it, as I live, saith the Lord Jehovah, . . . they should but deliver their own souls by their righteousness.—Ezek. 14: 20.

"This should encourage us to keep our integrity in times of common apostasy, that, if we do so, we shall be hidden in the day of the Lord's anger."

Reading—Ezek. 14: 12-23.

Prayer Meeting Topic.

November 16.

TAKING AWAY THE STONE.
(John 11: 39.)

F. J. SIVVER, B.A.

"Jesus said, Take ye away the stone." In such a wonderfully great and overpowering story a detail like this seems almost trivial. But everything that Jesus said and did was meaningful. When about to work one of his miracles Jesus was extremely sensitive to the attitude of those present. At the tomb of Lazarus he was greatly troubled. The grief of the heretofore sisters and the unbelief and hypocrisy of the Jews so affected him that he went to the grave groaning in spirit. Back of his simple request for the stone to be removed was a deep longing for faith and obedience on their part. And when once they responded the situation was immediately changed. Jesus lifted up his eyes to heaven and said, "Father, I thank thee that thou hast heard me." The miracle was as good as worked: God was willing, the power was present, the people were responsive.

Impatience.

Impatience was one of the things which hindered Jesus that day. We catch the note in the cry of Mary and Martha, "Lord, if thou hadst been here, my brother had not died." In a more ugly way it is there in the jibe of the Jews: "Could not this man who opened the eyes of the blind have caused that even this man should not have died?"

Kingsley quoting the Scripture, "He that believeth shall not make haste," flamed out in a hot way, "And yet I think that he that believeth can do nothing except haste; look at the world!" Too often our prayers are "an irreligious solicitude for him." Until we are ready to submit and hide his times and seasons, he cannot help us as he would.

Self-sufficiency.

"The day of the Lord is darkness and not light, yea very dark and no light in it," said Joel the prophet. And very often God only gets his chance of ministering to our deeper needs when we are crushed beneath a load of difficulties, or smitten down with sickness or affliction. Ibsen spoke for a multitude when he said, "If I ever do anything great it must be in the darkness." Most of us have to confess that when the cloud lifts and the strain passes, we start to get slack again. Paul voiced the experience of many in his confession, "When I am weak, then am I strong." It is only when we roll away the sense of self-sufficiency and come to him in a spirit of utter dependence that he is able to save us from ourselves.

Grudge or Grievance.

The harboring of a grudge or the hugging of a grievance makes the enjoyment of divine grace impossible. It cannot be too greatly emphasised that God's forgiveness depends upon ours. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Until we are able like Job to pray, "For our false friends and those who despitefully use us, there can be no peace of mind and no progress in grace."

Sin.

But nothing hinders Christ more than the presence of sin. While Judas remained in the room the atmosphere was heavy, but as soon as the betrayer had gone out into the night Jesus drew the little company to himself in tenderest confidence. "If I regard iniquity in my heart, the Lord will not hear me." It is my heart, the Lord will not hear me. Jesus we useless to cry unto him for deliverance while we persist in an act or attitude of sin. Jesus says, "Take ye away the stone," and when he says, "The miracle of grace will surely follow. It is obeyed the miracle of grace will surely follow."

TOPIC FOR NOV. 23—CHRIST'S CONCEPTION OF SERVICE.—John 13: 1-15.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NEWS AND NOTES.

Tasmania.

From West Hobart comes word that the Band of Hope and Christian Endeavor Societies are doing effective work. Recently, at the close of an Endeavor meeting, a fine lad, who had been attending the Bible School and Endeavor meetings for some time, confessed Christ. He was immersed by Bro. Lionel Johnson, of Collins-st., and Bro. George Smith on behalf of the church welcomed him into the fellowship of the Lord's people.

On Tuesday evening, Oct. 11, the West Hobart C.E. Society had the pleasure of welcoming the Sandy Bay Baptist and Collins-st. Endeavorers. Pastor Trinham, of the Hobart Tabernacle, delivered an instructive and helpful address. Members of the West Hobart society took part in the service, Elvie Eaton reading the lesson, and Iris Lillye and Winnie Street taking part in song. Visits paid by members of the Sunshine Committee to invalids and shut-ins are greatly appreciated.

On Oct. 18 the young people from West Hobart visited Collins-st., and had a most enjoyable time. Mr. Wheatly's orchestra contributed several items, while several items were rendered by members from both societies. A very fine spirit of fellowship and co-operation exists between the youthful members of Churches of Christ in Hobart.

N.S. Wales Y.P. Department.

Plans are being made to increase the enrolment in our Bible Schools in New South Wales from 3,625 to 5,000 before Pentecost, 1930. Bro. P. J. Pond, B.A., the newly-appointed organiser, reports that various schools are taking up the matter with enthusiasm.

At North Sydney a young people's Bible Class has been organised under the leadership of Bro. R. O. Sutton. At Naremburn an increase rally is in full swing. New centres have been inspected with a view to the establishment of new schools.

A successful rally of scholars and workers in the Parramatta district was held on Saturday, Oct. 15. Bro. T. J. Hones presided, and the following schools were represented: Canley Vale, Lidcombe, Granville, Auburn North, Auburn South, Loftus Park and Seven Hills. A very happy time of fellowship ensued and opportunity was taken to extend a welcome to the new organiser, Bro. P. J. Pond.

Western Australia.

During October a number of important functions have been held in the West. Anniversary services have been plentiful, while the annual Bible School demonstration was held on Oct. 18. As usual the Lake-st. chapel was crowded, and a splendid programme was presented by members of our metropolitan schools. The chairman of the Young People's Department, Bro. J. A. Ewers, presided in his usual pleasant way. Bro. Ewers presented the shields won in the recent increase campaign. The Maylands school has won the shield in the first grade for the second year in succession, while in the second grade the shield was secured by Palmyra. To the Cottesloe school was presented the banner won in the recent Federal Scripture Examination. This banner was awarded to the school gaining the highest average points in the examination.

Another event of interest to young people was the picnic held by the Junior Endeavorers

at King's Park. About 130 juniors were present, and a splendid afternoon's outing was enjoyed. Before tea a short Endeavor meeting presided over by Bro. Ewers was held. Bro. Les. Peacock led in the singing of the choruses, while Miss Holland, junior superintendent, gave an excellent address on "Sunbeams." The work among our Junior C.E. Societies is in a particularly healthy condition.

One of the most successful and enjoyable trips ever held in the West was a wild flower excursion to Boya, a place about 15 miles out of the city. Over 600 made the trip, and a very enjoyable time was spent among the hills, which were literally covered with wild flowers of all kinds. After tea a big camp-fire meeting was held. Bro. Ewers presided over the gathering, while Bro. Berry led the singing. It was an inspiring moment when from the great audience there ran out, "Heaven and earth are full of thee, Heaven and earth are praising thee, O Lord most high." Bro. Schwab, of Lake-st., gave an uplifting address on "Lessons we can learn from the Flowers."

WHERE PRAISE IS DUE.

The superintendent took a moment during the afternoon session to announce that that particular Sunday marked an uninterrupted attendance record of six years on the part of one teacher in his school. He mentioned her name, praised her for her achievement and her splendid example, and suggested that others in the school might strive to emulate her example. Needless to say, both the teacher and the rest of the school appreciated the act of the superintendent.

Do you watch the personal attendance records in your school and class? Do you recognise the self-sacrifice, the sometimes painful effort, and the splendid loyalty that stand to the credit of many a teacher and scholar? Generally we are rather prone to overlook these unpretentious but none the less magnificent accomplishments of others. It will help everybody in the school if superintendent and teacher will give honor where honor is due in the matter of consistent attendance at Bible School.

WHY I AM GLAD TO BE A BIBLE SCHOOL TEACHER.

I am glad that I am a Bible School teacher, first of all, because of the great opportunity for service teaching offers. To lead even one of "the least of these" is a wonderful privilege. When this one is multiplied by the number found in the average class, one's sphere of usefulness is not confined by narrow bounds.

To teach my Sunday School class properly, I must be prepared, and through study come spiritual growth and mental improvement.

Systematic Bible study, so often neglected even by earnest Christians and regular attendants of church and Bible School, is made possible—yes, necessary—for me as a faithful teacher.

And then the companionship of children and young people is something to be desired in itself. Children are individuals. They are friends. In the right relationship of teacher and pupil, they may become very dear friends, ones that might never have been gained otherwise.

Spiritually, mentally, socially I am glad to be a Bible School teacher; yes, even from a physical standpoint, for one must be full of life to carry on successfully as a leader.—"Lookout."

Foreign Missions.

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

IN THE NEW HEBRIDES.

In a recent issue of the "Christian" I wrote briefly concerning the history of our mission work in the New Hebrides. There is very much of that history that I would like to have written at greater length, and much that is more worthy of remark than the events of my own

visit. The purpose, however, of these articles is to give our Australian brotherhood some idea of the mission work at the present as I was able to see it.

From my arrival there on August 3, 1927, until I left on September 6, I was busy visiting the various church centres on Oba and Pentecost, and interviewing Christians, and in some cases heathen on both Islands. The reception that I received from the first day until the last was



G. T. Walden.

most cordial. I thank God on every remembrance of the New Hebridean Christians. I shall never forget their kind faces, their heartfelt greetings, and their prodigal kindness to my messenger.

My visit was not a holiday; it was a strenuous time. I had to do all my sea travelling in a row or sailing-boat. The land travelling I did on foot. There are no roads there for horses, horse-vehicles or motors on either Oba or Pentecost, except paths made by our Christians along which a horse might make its way. I think the animal that would make the most successful transport would be a good big billy-goat. There is no part of either Islands, I think, where a goat could not travel; but I hadn't a goat. I travelled 235 miles by sea and 50 miles by land, and most of the 50 miles by land was up hill and down dale. In all of my travels I had the pleasure of Bro. MacKie's company, and his most valuable help. He did everything possible to make my visit pleasant. The only thing he couldn't do was to make the sea calm, and bring the wind into subjection.

A large part of the 235 miles sea travel was done one night. We had left Lolokaro at two o'clock on August 9 for Pentecost, but the wind was contrary, and we tacked about from one side to the other all night and the next day. It should have been a four hours' trip in our sailing-boat, but we did not arrive at Pentecost until seven o'clock the next night, having spent thirty hours on the journey. On a sea trip from Banmatmat back to Ndindui things got very serious, and at times I despaired of ever reaching land except by swimming. I got as far as unlacing my boots so that I could kick them off easily. After a big wave had dashed into our boat, covering us all with water, I put my hand in my pocket to get a handkerchief, and found my pocket full of water. I think some of the other folks in the boat were quite as scared as I was. Bro. MacKie had given me some very comforting information before we took this last sea-trip. He said that Sam, our helmsman, a fine, big, muscular Christian, and Peter Tekaro, the leader of our boat's crew, and a magnificent seaman, had agreed that if anything happened on the voyage they were going to take possession of me and get me to safety. I greatly appreciated their kind thoughtfulness, but was very glad it was unnecessary.

Travelling on foot along the paths made by

our native Christians, and those on Oba, made at the suggestion of Bro. Fred. Purdy and later of Bro. Waters, I could not help thanking these two brethren and the road-makers for the pleasure they gave an Australian traveller. Most of the roads that they had made were between high trees, either cocoanuts or others, whose foliage met and gave one such complete shade that oftentimes it was unnecessary to wear a hat, even with a tropical sun shining overhead.

In all our travels we had the company of some of the native Christians, generally some men and boys, especially boys, and dogs. On some of the journeys some native women and girls favored us with their company. A continual embarrassment to me was to satisfy the desires of our fellow-travellers to render me some assistance. One boy would want to carry my camera; another my bag, containing gifts from the Australian young folks; another my Bible, and another my hymn-book. I began to think that I would have to let somebody carry my handkerchief; but that would have been rather awkward, as the weather was hot enough to cause perspiration, and it would be inconvenient for me to have to call out for a boy to come with my pocket-handkerchief every time I wanted to wipe my face. But the joy of being the recipient of so much kindness on the part of these young Christian boys, who seemed to be realising to the full the words of our Saviour, "It is more blessed to give than to receive," made me feel very glad. When travelling on land we had little baggage compared with what we carried on our sea-trips.

(To be Continued.)

CHILDREN'S DAY, 1927.

I trust that our schools had a good time on November 6. The exercises this year were specially fine, having been prepared by Miss Florence Cameron, our missionary. Will all school secretaries let us have the number of children collecting the various amounts at the earliest possible date? We have the photographs and coins all ready to send out. We put other work aside if necessary to see that the awards are sent forward by return post. We think it is due to our children who work so hard to gather money for Children's Day that the little recognition made should be made promptly, but last year we received some Sunday School awards four months after November. This is enough to kill the interest of the children to be kept week after week, and month after month, waiting for the photograph, certificate, coin or stamps—whatever is promised to them. Fellow secretaries, let us make a record this year of promptness. Send your returns to the State Secretary at once. We are sure that he will promptly forward them to the Federal Secretary, and within one day of receiving the number of photographs and coins required they will be posted from our office. There is no reason why every child in Australia should not have received his award by the end of November, or if Children's Day is celebrated some other date than November 6, within a month of the Children's Day celebration. I was almost writing "within two weeks," and this is easily possible, for every State except perhaps Tasmania and Western Australia. Don't keep the children waiting. "Hope deferred maketh a heart sick," and late awards dampen the enthusiasm of the scholars. If you have not kept up Children's Day on November 6, do so as soon as possible. Let every Bible School scholar in Australia have a chance to take part in the Children's Day services, and thus enlist their sympathy with the

little children of foreign lands, and begin their training in taking part in sending the gospel to non-Christian lands. Let us train up the children in the way we want them to go, and when they are older they will not depart from it.

COMING EVENTS.

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

NOVEMBER 18 and 19.—Jumble Sale, conducted by Benevolent Section of Victorian Department of Social Service. Held at South Richmond church, Balmain-st., Friday, Nov. 18, 7 p.m., and Saturday, Nov. 19, 3 p.m. The Committee would be glad to receive parcels for same.

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 20.—Sunshine Bible School Anniversary and Distribution of Prizes. Speakers, Bro. Patterson in the afternoon, and Bro. Reg. P. Clark in the evening.

NOVEMBER 20 and 23.—Ringwood Church of Christ Church Anniversary. Nov. 20, Worship, 11 a.m., Every member present; Roll-call. Evening, 7 p.m., Speaker, Bro. English. Nov. 23, 8 p.m., Lantern Lecture by Bro. Gale, Home Mission Organiser.

NOVEMBER 20 and 23.—Prahan (High-st.) Church Anniversary Services. Sunday, 20th, 11, Every member present; F. J. Sivyer, B.A., preacher. Old friends welcome. 7, A. W. Connor. Special music. Wednesday, 23rd, Basket Social Reunion.

NOVEMBER 20 and two following Sundays.—Special Revival Services each Sunday evening at Newmarket church, conducted by Bren. H. B. Robbins, Whittington and Melody. Old and new friends cordially invited.

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.

NOVEMBER 26.—South Yarra, Cliff-st. Women's Guild Sale of Work. Afternoon and evening. Opening ceremony, 3 p.m., by Mrs. Connor. Proceeds new school building fund.

BIRTH.

KILLMIER.—On Sept. 5, at Yunnanfu, West China, to Dr. and Mrs. E. R. Killmier—a son (Bruce Lynton).

IN MEMORIAM.

PETTY.—In love and remembrance of my dear husband and our father, George Thompson Petty, who passed away on Nov. 5, 1923, at Doncaster, Vic.

—Inserted by his loving wife and family.
SULLIVAN (Thomas).—In loving memory of Herbert William Sullivan, who fell asleep on Nov. 4, 1925; dearly loved youngest son of Norman and Isabell Sullivan (nee Thomas), and much-loved little brother of Wallace, now in hospital, and loved grandson of Mrs. Thomas. "Safe in the arms of Jesus." Ever remembered.
—Inserted by his father, mother, brother and grandmother Namron, 3 Queen-st., East Brunswick.

Here and There.

We understand that Bro. H. C. Stitt has accepted an invitation to labor with the church at Footscray, Vic.

Bro. R. J. H. Greenhalgh starts work at Grafton, N.S.W., in December, under the N.S.W. Home Missionary Committee.

We hear of the following confessions in connection with Sydney churches last Lord's day: South Kensington, 2; Epping, 1; Chatswood, 1; Rockdale, 1.

The Victorian Sisters' General Dorcas will hold their usual monthly work meeting on Wednesday next, Nov. 16, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters welcome.

Services at Sunshine, Vic., are being well attended. On Oct. 30 three scholars made the good confession, Bro. J. H. Stevens preaching. The Bible School is practising for its first anniversary.

New South Wales and Victorian members are asked to bear in mind that the annual offering for Home Missions will be taken up in those States on December 4. It is imperative that this year's offering shall exceed that of last year.

Bro. and Sister A. Anderson expect to leave Melbourne for Sydney by the train on Wednesday, Nov. 16. They will spend some time in Sydney and later go on to Queensland. From there they will depart by the "Tandu" for China about January 16.

South Melbourne, Vic., Bible School celebrated its anniversary on Oct. 30. Bro. W. H. Clay spoke at all services. An outstanding feature was the singing of the scholars under the leadership of Bro. C. Sahlberg. Attendances at all services were large.

At South Kensington, N.S.W., there were excellent meetings on Nov. 6. In the evening a memorial service for those who lost their lives in the harbor disaster was held. The chapel was full, and after Bro. Southgate's address, two ladies made the good confession.

The following telegram from Brim, Vic., reached us on Tuesday: "Hinrichsen-Brooker closed short mission Brim; amazing results; 32 decisions, including 20 men. Thankoffering, £301/10/-, apart from £175 already given; total, £176/10/-. Mission cost little over £100.—Searle."

Bro. J. Mortimer closed his ministry with Drumeondra church, Vic., on Oct. 30. The church has been greatly helped, and all enjoyed his fellowship during the three months. A farewell social evening was tendered to him on Oct. 31. Bro. R. Gray, on behalf of the church, presented him with a monetary gift in appreciation of his services. Bro. Russel Banks began his labors with the church on Nov. 6.

Meetings at Maylands, S.A., are being well maintained. On Oct. 30 Bro. Hudd exhorted. Bro. Collins preached at night, when four lads from the junior Bible Class confessed Christ. On Nov. 6 Bro. G. T. Walden spoke in the morning. In the evening Bro. W. Green preached. Bro. Collins is assisting Owen church during their anniversary. Sisters Mrs. Veitch and Miss Coombe have been called to rest. Sympathy is extended to relatives and friends.

Mosman church, N.S.W., is enjoying a forward move under the leadership of Bro. A. E. Adams, B.A., Dip.Ed. Since last report attendances have increased 30 per cent, and local offering 25 per cent. There have been six additions, and the work in general is very healthy. A request has been made that the B.M. subsidy be reduced by 30/- a month, and the aim is to be self-supporting by Pentecost, 1930. A boys' club has been organised and is functioning well. On Oct. 29 the ladies of the church, organised by the Dorcas Society, held a sale of work, opened by Sister Mrs. W. H. Hall. Almost £200 was cleared, which the ladies decided to present to the officers to reduce debt on church building.

We learn that Bro. P. C. Bennett has resigned from the work at Bankstown, N.S.W.

On Oct. 9 the Bible School anniversary at Williamstown, S.A., was held. Bro. F. Hollams, from Hindmarsh Christian Church, conducted three services with good congregations. On Monday, 10th, a public tea was held, followed by a well-attended public meeting. The singing on the Sunday and Monday was much enjoyed. The church organist (Miss Pappin) deserves great credit for capable training of the children. A supper brought a very successful anniversary to an end.

Two baptismal services were recently held at Yarrawonga, Vic., when five boys from Yarrawonga Bible School and one from Mulwala were immersed. On Oct. 30 the right hand of fellowship was extended to three adults and three Bible School scholars who have been baptised. There was a large attendance. Bro. Pratt gave a fine exhortation. Visitors included Bro. and Sister Cockroft, of Qld. There was a good attendance at the gospel service. Sister Cockroft sang a gospel solo.

A very happy thanksgiving service at Essendon, Vic., on Thursday, Nov. 3, brought the 17 days' mission to a close. Thanks and appreciation were expressed of the fine services of H. B. Robbins and his assistants, F. Whittington and J. Melody. Altogether there have been seven decisions; fourteen will be coming into membership. Sunday, Nov. 6, marked the fourth anniversary of F. J. Siver's ministry. Good meetings morning and evening. The Bible School picnic on Nov. 1 was well attended, and a most enjoyable time was spent.

The church at Tarce, N.S.W., was pleased to receive a visit from Bro. R. O. Sutton, preacher of North Sydney church, who was present from Oct. 16 to 26. On 16th he spoke both morning and evening, and also addressed the children in the afternoon. On Oct. 18, 19 and 20 and also on Oct. 24, 25 and 26 Bro. Sutton addressed the members, taking studies from 1 Thessalonians. On Oct. 25 he baptised four young people from Wingham. Bro. Sutton's messages have been much appreciated. On morning of Oct. 23 H. Edwards addressed the church, and Bro. Sutton preached in the evening.

Good attendances are reported at all meetings at North Essendon, Vic. On Oct. 23 Bro. Mulford, of Newmarket, delivered an enjoyable morning address. On Oct. 15 the sisters held a sale of works and gifts, which resulted in £12 being handed to the church, towards the land purchase fund. Mr. Robert Lyall officially opened the fair. Meetings on Oct. 30 were well attended. At the close of Bro. Mathieson's address on "Loyalty to Christ," a fine young lad from the recently-formed Bible Class made the good confession. The Bible School is still increasing; two new scholars on Oct. 30.

At Balwyn, Vic., Wednesday, Nov. 2, the church welcomed Ira A. Paternoster, of Enmore, N.S.W., who had come to conduct a tent mission. There was a fine meeting, and J. G. Hare, the church secretary, and J. E. Austin, the Sunday School superintendent, extended a welcome, along with Jas. E. Thomas. Bro. Paternoster suitably replied, and gave a gospel invitation, to which one young lady responded. On Lord's day, 6th, there were 40 at prayer meeting at 7.30 a.m. The morning service was a great uplift, two being welcomed by letter and one formerly immersed. Bro. Paternoster gave an encouraging message in the afternoon and evening in the tent there were splendid gatherings, it being almost full at night. There were thirteen who confessed Christ at these services. The encouraging feature is that these were all from the Sunday School. F. Whittington rendered an appropriate solo, and Wilfrid Dimond is leading the singing.

At Norwood, S.A., on Oct. 30, Bro. and Sister Lawrie and their daughter, Miss Lawrie, were received into fellowship. On Oct. 27 a grand concert was held in the St. Peter's Town Hall to provide funds for the Sunday School. The gospel services continue to be well attended. On Oct. 30 Bro. Baker spoke to a large audience. Anniversary services of the Bible School, held on Sunday, Nov. 6, were well attended. At the morning service 205 met to break bread, and 20 at night, a total of 225 for the day. Special singing was rendered by the scholars at the three meetings, and thanks are due to Bro. H. J. Matthews for training the children.

By a week of special evangelistic and social services, Geelong church, Vic., celebrated its seventeenth anniversary. On Oct. 30 Bro. S. H. Mudge, of Oakleigh, speaker for the campaign, was welcomed. He exhorted on John 1: 35. His evening theme was "The Worth of a Soul." A junior Bible School scholar confessed Christ. Meetings were held nightly. Defeated in class competition with the ladies of the Bible Class, gentlemen of this auxiliary on Oct. 29 entertained the former at a banquet. Anniversary services were continued on Nov. 3. Bro. Mudge, who during the preceding days had conducted evening sessions, preached forcibly before large gatherings. A children's service was held at 3 p.m. At the closing meeting a youth confessed Christ. The choir, assisted by various soloists, greatly helped. The ladies' aid society sent 72 doz. eggs to the Protestant orphanage.

Splendid services last Lord's day marked the 62nd anniversary and home-coming day at Swanston-st., Vic. Bro. A. L. Gibson presided in the morning, and reference was made to the bereavements sustained by our Sydney brethren and others in the recent harbor disaster. The congregation stood reverently in silent prayer for a few moments, and all were commended to God. Large numbers of former members were present all day, and were entertained by the sisters, some 170 being served at mid-day. At the afternoon meeting, during a social session, several spoke of their present task with their own churches, and of their progress. Members of the Bible School rendered several items from the Children's Day exercises, and Bro. Albert Anderson (who was present with Mrs. Anderson at the morning service) also gave an interesting account of our work in China. Dr. Brandt's sermons were very fine and helpful. After the address at the evening service the choir rendered Stainer's sacred cantata, "The Daughter of Jairus." Solo parts were excellently taken by Mrs. Vernon Walker, soprano; Mr. Percy Blundell, tenor; and Mr. Charles L. Jones, bass, while at the piano and organ Miss Olive McKillop, L.A.B., and Mr. C. H. Mitchell, with Mr. J. Harold Barrett as conductor, rendered most capable and efficient service.

A welcome social was tendered to Bro. and Sister Beiler and family at Semaphore, S.A., on Oct. 24. The speakers were Bro. F. Collins, W. C. Brooker, R. E. Mossop, L. V. Mathews, B. Peacock and J. C. Stanley. Bro. Beiler suitably responded. On Oct. 27 the annual girls' clubs demonstration, held in the Semaphore Town Hall, proved a successful function. On Oct. 30 the J.C.E. anniversary day was held. The Endeavorers sang special songs both morning and evening under the baton of Miss Ivy Bray (superintendent). Bro. Beiler delivered suitable addresses. There was a splendid audience at night. On Wednesday the anniversary was continued, when Bro. Lamphire gave the address, and prizes were distributed. Sympathy is expressed to Mrs. Slowly in the loss of her mother, and to Mrs. Turbill, whose son passed away last week. On Nov. 6 there was a splendid audience at night, when Bro. Beiler spoke on "Cured by Faith and Works." Miss Olive Carter, A.T.C.L., recited the Scripture lesson, and Mrs. Mathews, L.A.B., rendered a solo. The choir sang a beautiful anthem. After Bro. Beiler's morning address one lady came forward,

News of the Churches.

Victoria.

Wangaratta.—Fine meetings last Lord's day; over 60 broke bread. A number of new scholars were enrolled in the Bible School. Bro. Chivell, of the College of the Bible, gave splendid addresses morning and evening; his gospel message was entitled "The World's Sin-bearer."

Warrnambool.—On Oct. 30 visitors were present from Colac, Sth. Melbourne, Lake Gillear and Gardiner churches. At night an offering for the local hospital was received. On Nov. 6 Bro. J. Peel conducted a service at Winslow. The ladies' church aid society is carrying out several improvements to the building.

Rochester.—The church farewelled Bro. Bamford on Nov. 6. There was a good attendance at the night meeting. It is with much regret that Bro. Bamford is parted with. He is to labor with the Lancefield church. Bro. Turnbull, on behalf of the church, presented Bro. Bamford with a small gift for his faithful work at Rochester.

East Kew.—Splendid meetings on Nov. 6. A brother received the right hand of fellowship. Bro. Youens exhorted. Evening service was an inspiration. Bro. Youens gave a splendid message, and two men and a lady took their stand for Christ. A solo by Miss P. Latham was enjoyed. Bible School went to Dingley Dell for their picnic; a very enjoyable day was spent.

Echuca.—Meetings continue to grow. On Sunday, Nov. 6, there was the biggest gospel meeting yet, and a record school. At the gospel service one man made the good confession. On Saturday, the young people's club held a picnic on the river bank. On Sunday, Nov. 13, Echuca will take over the work at Rochester. The preaching in future will be done by Bren. Hilford, Woolnough and Payne.

Ormond.—Great activity in all branches. During October there were three confessions, and two received by letter. On Sunday, Oct. 29, Bro. Will Smith addressed the church. In the evening Bro. Fred. T. Saunders gave an eloquent address. On Nov. 1 the Sunday School picnic was a great success. On Sunday, Nov. 6, temperance bodies attended in large numbers to hear from Bro. Baker a splendid address on "The Devices of the Drink Traffic."

Bet Bet.—During the past few Sundays the church has enjoyed the fellowship of several past members who have been visiting the district. On Oct. 31, meetings were good, Bro. Banks speaking at both services. At the close of the gospel meeting Sister M. Russell made a presentation to Bro. Banks on behalf of members of the church. Bro. Banks is leaving to take up the work at Drumcondra. On Nov. 7 Bro. Payne, of Maryborough, conducted the services for the day.

Thornbury.—Splendid meetings all day. In the morning Bro. Swain addressed the church on the Home Mission offering. Two received in by letter. Record school in the afternoon; 417 present. At the close of the evening meeting two young ladies confessed Christ.

Mildura.—Good meetings on Nov. 6. In the morning Bro. Cave's subject was "A Well-ordered Church." The evening meeting took the form of an impressive memorial service for the late Bro. W. Mouldsdale. The Loyal Orange Lodge, of which our late brother was a member, and of which Bro. Cave is chaplain, was well represented. The subject was "A Glorious Awakening." Bro. Cave concludes his term on the second week in January; he hopes to return to New Zealand as soon as possible.

Hartwell.—Anniversary services were held on Nov. 6 with good meetings. In the morning Bro. C. Robinson's address on "The Whole Armor" was splendid. In the afternoon Bro. Scambler spoke on "The Wrestlers." Everyone enjoyed the talk. In the evening Bro. A. Cameron spoke to the children on "The Three Monkeys," and to the adults on "The Master Touch." These were fine addresses. On Monday, 7th, the anniversary concert and distribution of prizes took place. Large attendance, and good display by children.

Colac.—Splendid meetings on Oct. 30. Bible School anniversary services were continued. Mr. Melville (Baptist) gave an interesting talk to the scholars in the afternoon. At night Bro. Bird delivered a powerful address on "The Prodigal Son." The tea and concert on Monday were a huge success. Seals were given to several for attendance, amongst them being Miss Edna Wheadon, 11 years without a break; Stanley Wheadon, 9 years; Garnett Wheadon, 6 years. Sister Bird has been in private hospital for some weeks, but is recovering after a serious operation. Nov. 6, meetings well attended, and addresses by Bro. Bird much appreciated.

(News Continued on page 724.)

STUDIES IN AMBIGUOUS TEXTS.

(Continued from page 715.)

sense (as in Luke 12: 11; 23: 31). The underlying meaning is clear. It is the great lesson of Matt. 25: 34-40, that they who will be accepted at last will not be those who have made a mere profession but those who feed the hungry, care for the poor, visit the sick, and minister to the needy ones whom Christ calls his brethren. The literal truth is that "the heart of love which prompts and induces us to do good to the poor fits us for heaven."

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,
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Representative Speakers.
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"BACK TO MORELAND."

November 13 and 15.

Sunday, November 13, 11 a.m., Speaker, H. B. Robbins; 7 p.m., Jas. E. Webb. Soloist, Miss Edna Bagley. Tuesday, Nov. 15, 6 p.m. and 6.30 p.m., Reunion Knife and Fork Tea. Adults, 1/6; Children, 1/- 3 p.m., Great Reunion Gathering. Speakers, F. J. Snyer, B.A., and H. J. Patterson, M.A. All former members especially invited. Greetings from those unable to attend would be appreciated. Secretary, A. E. Pittock, 26 Fourth Ave., W. Brunswick.

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GOD'S WORD—ITS PLACE AND PURPOSE.

(Continued from page 714.)

book it is written of me. I delight to do thy will, O my God; yea, thy law is within my heart." Because God's law was in his heart Jesus ever did, and rejoiced to do, the Father's will. So, too, it shall be with us. If the word of Christ dwell in us richly we shall ever shun the evil and pursue the good.

"It fills the soul with sweet delight,
And quickens its inactive powers;
It sets our wandering footsteps right,
Displays his love and kindles ours."

As we have noted, the psalmist possessed but little of God's word as we have it to-day. But what he had he held in highest esteem. "More to be desired than gold, yea than much fine gold; sweeter also than honey and the honeycomb." We have had revealed to us much more of God's truth, much more of his love. Let us use and value the Book accordingly. Every day, in private if not at family worship, let us reverently and prayerfully read and ponder at least a few verses. "Not time," does someone say? Thrice daily you can find time for food for the body that is soon to be laid in the grave and return to dust; surely you can do so at least once daily for food for the soul that shall live on into eternity. You make time for "the bread that perishes," why not also for that which endures unto everlasting life? How we need to beware of allowing newspaper or novel or any other literature, or indeed any other occupation, to absorb the time and attention that should be devoted to God's Word!

Let us then increasingly receive that word into our hearts, and ever seek to make it a controlling and moulding influence in our lives. "I fear you are ill," said Dr. Latham to Faraday, whom he found in tears, with his hand resting on an open Bible. "It is not that," the great scientist said with a sob, "but why will people go astray when they have this blessed Book to guide them?" Should it not be our constant endeavor to conform our lives to its teaching? Translating the gospel into action in the daily life of Christian men and nations is the new translation most needed. Many around us do not read the Bible, but they read your life and mine. Of a Chinese convert who died some years ago, it was said by his neighbors, "Why, there's no difference between him and the Book!" Let us see to it that we so live as to be veritably "epistles of God read and known of all men."

"So should our lips and lives express
The holy gospel we profess;
So should our works and words combine
To show forth doctrines so divine."

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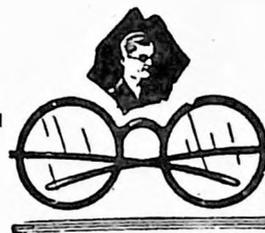
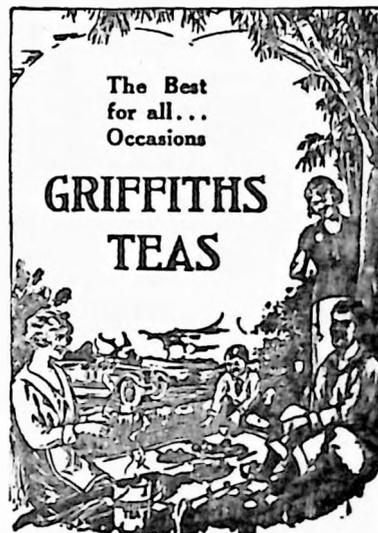
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News of the Churches.

(Continued from page 722.)

Victoria.

Benalla.—Meetings are going along nicely. A young man who made the confession and was baptised at Wangaratta mission has been received into fellowship. The church held its first birthday on Nov. 6. Bible School is going well. College offering amounts to £3.

Wedderburn.—Meetings are fairly well attended, and Bro. Mudford's messages greatly appreciated. The sisters' talent scheme sale of gifts was a success; over £30 was taken in one and half hours' sale. The money will be used to reduce loans on manse building account. At the Bible School picnic on Nov. 2 the scholars had an enjoyable time.

St. Kilda.—On Oct. 27 the Bible School gave a social evening to the scholars' parents. Bro. McCallum addressed the gathering, and prizes were distributed. Two new scholars were recently added. Bro. Burns, of Fitzroy, spoke last Sunday morning. The Bible School annual business meeting was held in the afternoon. Officers for the ensuing year were elected.

Carlton (Lygon-st.).—On Oct. 30 A. G. Saunders, B.A., gave two fine addresses, speaking in the morning upon "Songs in the Night," and at night on "A Great Plea for a Great Loyalty." There was one confession. Helpful meeting in the morning of Nov. 6, when H. J. Patterson, M.A., was the speaker. Improved attendance in the evening. A. G. Saunders, B.A., discoursed upon "The Old Faith in a New Age." A nice anthem by the choir, in which Colin Dabb sang the solo.

Footscray.—At all services on Oct. 6 extra large congregations were present. In the morning four were received into fellowship, and there was one confession at night. The superintendent, on behalf of the Bible School, wished Bro. Hurren good-bye at the close of school. During the evening Bro. Bob. Hardy sang "When the Pearly Gates Unfold." Friends lingered a long time at close of the service to wish Bro. and Sister Hurren good-bye. The farewell meeting was to be held on Wednesday.

Cheltenham.—On Oct. 30 all meetings were good. On Nov. 6 the morning meeting was well attended. Bro. D. Wakeley gave a good address on "The Lord's Supper." The juniors took a little part in the service. In the afternoon the school joined with the other Sunday Schools of the town in holding a united temperance meeting. At a large evening gathering D. Wakeley dealt in a masterly manner with the drink evil and the Christian's position in regard to it. Bro. Horace Brough was the soloist.

Middle Park.—Sunday School anniversary services were held on Oct. 30 and Nov. 6. Meetings were very well attended. On Oct. 30 Bro. Jackel addressed the church in the morning, Bro. Horton Williams in the afternoon, and Bro. R. Gebbie at the gospel meeting. Last Sunday Bro. J. R. Waterman spoke to the children in the afternoon, and Bro. Dawson at night. Special singing, under the baton of Mr. Alex. Mitchell, was very much appreciated. Bro. and Sister W. G. Graham, of S.A., and other visitors were present last Sunday night.

Brunswick.—Several of the members paid a combined visit to the Robbins-Whittington mission at Essendon. On Nov. 1 the picnic of the Bible School was held at Edwardes Park. On Lord's day, Nov. 6, Bro. Douglas Gibbs exhorted on "The Light of the World." The aged and infirm Sister Mrs. S. Nash, who has been absent some time, and lately suffered a bereavement, was present, and welcomed. At the gospel meeting Sister Miss Alice Adams sang "You Ought to Know Him." A good audience listened to Bro. McNeilly on the subject, "What's Your Name; or Which is the Right Church?"

Malvern-Caulfield.—Splendid meetings last Sunday, when the Bible School celebrated its anniversary. The singing of the scholars gained general approval, and much credit is due to Bro. G. W. Mitchell, who prepared them in the special songs. In the morning Bro. R. Gebbie gave an excellent address. At the special afternoon service Bro. R. P. Clarke, the Bible School superintendent, spoke to the scholars on "Life Savers." There was a crowded audience at the evening service, and at the close of a powerful address by Bro. D. H. Griffin, two adults and three scholars made the good confession.

Horsham.—Bible School anniversary services were held on Oct. 16 with large attendances. Mr. Gale spoke at all services. On the following Monday night the prizes were distributed. The singing of the scholars under Mr. Helmore was a feature. After a splendid sermon by Mr. Payne on Oct. 30, a young man confessed his Lord. The sale of work held last Friday by the sisters resulted in £72 for the building fund. Three more confessed their faith at the conclusion of Mr. Payne's address last Lord's day evening. After the meeting five were immersed, three having previously made the good confession at Pimpinio.

Shepparton.—During October, Mr. W. H. Rose was present for organisation of a Band of Hope. "Sister Jane" (a returned missionary from India) on two occasions gave an address concerning her work. Mrs. Larsen was present again on Oct. 30 after a visit to Queensland. Bro. Larsen continues to give excellent messages, and attendances have shown considerable increase, over 100 breaking bread on 30th. On Monday, Oct. 31, Band of Hope held a good meeting, J. B. Mahaffy, a local leader in the work, giving an interesting message. Sympathy is expressed with Bro. and Sister Harris, whose infant daughter was laid to rest during the week, Bro. Larsen officiating at the graveside.

Surrey Hills.—Splendid meetings on Nov. 6. Bro. Combridge gave the morning exhortation. He presided in the evening, when Mr. Samuel Mauger gave a magnificent address on "The Tragedy of Waste." Members of the Surrey Hills and Canterbury lodges attended in regalia, and the building was crowded. The choir rendered special music, and a duet by Mrs. S. J. Wilson and the leader of the choir (Bro. G. Murray) was beautifully sung. A young married lady made the good confession. On Nov. 2 an address by Bro. J. E. Webb, of Moreland, was greatly enjoyed. Bro. G. Murray has taken up the duties of Bible School superintendent. The Kappas and Phi Belas had an enjoyable basket picnic at Emerald on Cup Day. The church has sustained a loss by the sudden death on Wednesday of a greatly beloved member, Sister Mrs. Best. Deep sympathy is felt for the bereaved husband and family.

Queensland.

New Veteran.—On Oct. 30 seating accommodation was over-taxed at the gospel service conducted by Bro. E. Trudgian. On Oct. 16 the young man was immersed and received into fellowship. The Bible School is very healthy.

Maryborough.—State evangelist Combridge paid a brief visit on Oct. 30, and spoke morning and evening. Attendances were very good. On the Monday night another gospel service was held. Two girls made the good confession, about 90 being present. The visit has encouraged the brethren. Bro. Combridge considered the work well maintained, after months of serious difficulties, and expressed the opinion that the time was ripe for a district evangelist's appointment. Over 80 attend the Bible School.

Annerley.—Both meetings were well attended on Oct. 23. In the morning two new members were received into fellowship. At night two candidates were baptised. On the evening of Oct. 26 a concert party of young people, led by Sister Mrs. Daek, journeyed from Ipswich and favored the church with a delightful programme;

proceeds were in aid of the piano fund. On Oct. 30 Bro. C. Young continued his series of studies on 1 Cor. 13. Bro. and Sister W. V. Mills and their daughter, Nancy, were received by letter from Ann-st. A large attendance assembled at night, many strangers being present. Bro. Young's theme was "What did You do in the Great World?" The kindergarten department of the Lord's day school is making great progress under the leadership of Mrs. Young; 60 names are on the roll, with an average attendance of 45.

Tasmania.

Devonport.—One young lady, formerly a member at Southport, was welcomed into the church on Sunday, Oct. 30. The church appointed building fund and Home Mission collectors on Nov. 3.

West Ulverstone.—The church has won the Women's Conference challenge shield three years in succession for having collected the most money per member for Home Missions under the penny-per-week system. For this triple honor the Women's Executive presented the church with a beautiful framed certificate. Miss V. Ivory is the collector.

Hobart.—The Christian Endeavor Society held a very pleasant social on Oct. 18, about 70 persons attending. Mr. Wheatley's orchestral party delighted with their sweet music. West Hobart Society was also present. The society visited West Hobart on Oct. 12, when Mr. T. P. Trinham, of the Baptist church, gave a helpful address. On Oct. 30 Bro. H. B. Hurlburgh exhorted in the morning. In the evening the Royal Orange Lodge attended in good force. Bro. Johnston spoke on "Jesus as a Phantom." Sister Miss Buttrick, from Parkdale, Vic., had fellowship with the church.

Western Australia.

Inglewood.—On Oct. 23, after a fine address from Bro. Hutson, a father, mother and adult son confessed Christ. Open air work has been commenced. Bro. Wesley is leader.

Claremont.—Bro. Leach delivered his farewell address to the church on Sunday, Oct. 30. The Bible School anniversary is over, and the school is looking forward to a good year's work with its new superintendent.

Maylands.—At the meetings held from Oct. 23 to 27 for the purpose of developing Christian character, there were fair attendances and good addresses. The speakers were Bren. W. Wakefield, A. J. Ingham, A. Hutson, A. Brooke, and A. Lucraft, who all spoke on the subject of the Holy Spirit.

Perth.—The evangelist's report for the month showed roll membership now 364, including isolated. Attendances at breaking of bread for month, 160; evening gospel service, 160; Bible School, over 200. Arrangements are in hand for a "full force" effort in November. Members of the church are delighted to have Bro. J. Platt in his place again.

Northam.—The special services being conducted by Bro. Buckingham are proving a great attraction, attendances at all meetings being splendid. On Oct. 22 the Bible School picnic was held, and a most enjoyable day was spent. Attendance at the school on Oct. 23 reached 147. On Lord's day morning, Oct. 30, Bro. P. Roediger spoke on "The Christian Ministry." At the gospel service Bro. Buckingham spoke on "Checking up the Cost." Both services were well-attended. The K.S.P. club is making good progress, it having been decided to form a cricket club.

Kalgoorlie.—Splendid meetings on Oct. 23. Sister Ellis was welcomed after a prolonged absence through injury. Bro. Thos. Escott had an enthusiastic reception on Oct. 25, when he spoke of the work in India. He also addressed the sisters' Mission Band on the following afternoon. The K.S.P. is growing in numbers and in service, and has undertaken to repair the kindergarten equipment. The young people's work generally is somewhat hampered for the want of room. Fine attendances continue at

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OBITUARY.

CHAPMAN.—It is with deep regret that the church at Hawthorne reports the sudden death of our esteemed brother, P. Chapman, sen., who passed away at his home at Hawthorne on Oct. 17, at the age of 63 years. We keenly feel his loss, for he was a true soldier of the Lord, and always ready for service. We deeply sympathise with those who remain in the great loss sustained.—E. Berry, Hawthorne, Qld.

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