

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 47.

THURSDAY, NOVEMBER 24, 1927.

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

The Church That Jesus Built.

A. W. Connor.

THREE Scriptures will launch us into our present brief study on a big theme:

"On this rock I will build my church."—Matt. 16: 18.

"The Lord added to the church day by day those that were being saved."—Acts 3: 47.

"Christ also loved the church, and gave himself for it."—Eph. 5: 25-27.

Cæsarea-Philippi was not only the place where was first made the full confession of the divinity of Christ in the historic words: "Thou art the Christ, the Son of the living God," but it marked the time when Jesus unfolded to his disciples the secret of his impending rejection and death. The confession hour was also made the occasion of the first intimation of the fact that the Lord was going to found a church in the world, and in which certain great features were set forth in bold outline. The words in which that purpose is expressed are inscribed around the vast dome of St. Peter's in Rome, a witness to the passionate belief of all who revere the authority of the Roman church: (1) That on Peter as the "rock" Christ built his church; (2) That Peter was Christ's vicar on earth; (3) That this authority is vested in his successors, the Bishop of Rome. It is hard for one not bred up in the atmosphere of Rome to find in the words of Jesus a basis for such tremendous claims. They have mostly to be read into them. Now, I do not ask you to study the claims of Rome as thus set forth, or the rival claims of others who protest against them. Let us do a simpler thing. Let us study afresh the words in which Christ's purpose is set forth, and in doing so to bear in mind that this is just the first of many references to the church. We may therefore helpfully seek their meaning in the practice and teaching of the apostles of the Lord. Now, the New Testament contains our only record

of this, and this record in detail will fill up the bold outline indicated by Christ. The apostolic commission of Matt. 28: 18-20 does not mention the church by name, yet it was the execution of that commission as recorded in Acts 2 that brought the church into existence. So both these scriptures are vital in our study. On this occasion we will look chiefly at those things suggested by our Lord's words, leaving other studies for a later time.

Founded by Christ.

"I will build my church." The church is not a voluntary human association, but was definitely planned for by Jesus. He says, "I will build," and calls it "My church." The nucleus of it was before him in the group who had confessed faith in him, but it was not founded then and there, nor indeed did Jesus do so in person. Three things are clearly indicated as precedent to that event (*vide* closing chapters of Gospels). The cross and the resurrection with their far-reaching effects must take place. The ascension with its removal of the body of Jesus from the earth must crown the resurrection, before the church, "his body," will function. The chosen men duly commissioned must be qualified and empowered for the task. Jerusalem is the place, and the Day of Pentecost the time when this final requirement was met. Acts 2, with its outpouring of the Spirit, and the preaching of repentance

THE FIELDS OF THE EVANGELIST.

They reared their lodges in the wilderness,
Or built them cells beside the shadowy sea.
And there they dwelt with angels, like a dream:
So they unrolled the Volume of the Book
And filled the fields of the Evangelist
With thoughts as sweet as flowers.

—Robert S. Hawker, on the First Fathers.

in the name of Jesus, marks for us the birthday of the church of Christ. This is an important point.

Founded on the rock.

"On this rock I will build my church." The word *ecclesia* to those early Jewish followers of Jesus would denote a brotherhood of men called out and chosen, and standing in covenant relations to God, even as the congregation of Israel had stood. It would of necessity have its outward rites to mark it off, its special assemblies, its special tasks. All these are indicated in the New Testament. But what was the foundation upon which it was to be built and stand? Surely not Peter, but the great truth contained in his memorable confession. Peter has honor enough as the first confessor and first proclaimer of that truth. That truth itself holds central place in the Scriptures and in the faith of the church. Paul sums it up for us in 1 Cor. 3: 11. The only foundation is *Jesus Christ*. In the first sermon this truth was the great climax to which all moved forward. "Jesus is Lord and Christ." This truth has no competitors for primacy. If this doctrine be not true, then the church was founded on the sands of falsehood, and has lived on a basis as unsubstantial as the mist that wreathes the hill-top. Apostles and prophets are foundation-stones in the noble edifice, but Jesus Christ himself is the chief cornerstone (Eph. 2: 20). This foundation truth determines who may be members. The "living stones" built into the temple of God must be able to confess that "Jesus is the Christ, the Son of the living God." This is fundamental.

Built of men and women of faith.

"Flesh and blood hath not revealed this unto you." Is there not here, more than a suggestion that the quality that fits for membership is first of all an experience of

the quickening power of God? They are those who, having heard the truth of the good news, move on from those who pass verdicts on Jesus to the company of those who confess faith in his name as Peter did. They are those "born, not of the will of the flesh, nor of man, but of the will of God." Whatever of outward conformity the Lord has demanded, membership in the church is degraded if there be no practical experience of Christ.

A study of Acts reveals that this inward change, expressed as "repentance toward God and faith in our Lord Jesus Christ," found its full expression in confession of Christ before the world. That confession was not only in words with the mouth, but in the confessional act of baptism into the name of Christ. On the birthday of the church it was set forth with emphasis and clarity. "Repent and be baptised every one of you in the name of Jesus Christ, into the remission of sins, and you shall receive the gift of the Holy Spirit."

The winnowing fan of prospective persecution, the demands of a costly service, and the fact that baptism meant "going outside the camp" with Jesus, kept back the mere professor or self-seeker. We need to-day not less emphasis on the demand for the outward confession, but more pains to see that the inward experience, implied in Christ's word and emphasised in the "renewing of the Holy Spirit," are not absent.

Built that it may serve.

"The gates of hell shall not prevail against it." The words of the Lord indicate that it is to be a fighting body, one that would finally enjoy a great victory. The picture of Jesus is one of conflict with the powers of darkness. How is she to fight these foes of her Lord? The New Testament gives us the answer on many a page.

She is to be the fold for his flock. Here

by worship in the name of Christ, by fellowship with kindred spirits, and by feeding upon the bread of God, the men of faith are to be quickened for their work. She is to be the witness of his grace, and the diviner life is to be an inviting haven of rest for storm-tossed and evil-beset souls.

She is to be the herald of his gospel, to make known to all men the salvation of Christ. She is the pillar and ground of the truth concerning the nature, the power, and coming of the Lord. She is to be a holy temple built up a habitation of God through the spirit. When we think of her purpose in the world we realise the honor of membership therein. And these great ends can only be reached as we individually become true worshippers and servants of God. Christ's will must be for us supreme both in our private and corporate life. Is this our view of membership in the church, or are we satisfied with the outward and formal?

Has a glorious destiny.

Final victory shall rest upon the true church of God; then the church which Christ has loved, which he has "cleansed by the washing of water with the word," shall be presented to him a "glorious church." "It doth not yet appear what we shall be, but we know that if he shall be manifested, we shall be like him." That will be glory. Such a glorious destiny should be an incentive to earnestness and faithfulness in service. A study of this theme should not leave us complacent or satisfied. All that are *in* the church are not *of* the church. All within her ranks do not share her tasks or her hopes. May our prayer be that we may be found worthy to share in her glorious destiny. Do I share her tasks? Do I love her fellowship? Can I truly say:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer bought
With his own precious blood."

The Totalisator.

As we write the Totalisator Bill is being discussed in Victoria. General alarm is being expressed at the proposed increase of facilities for gambling. We trust that the "We-need-the-money" argument will not prevail. The Government, judged by its references to tin-hare betting recognises the evil of gambling, and yet it favors the measure to legalise the totalisator as a revenue-producing agency.

At a meeting of the Council of Churches on Friday last, the following resolution was passed:—"That we draw the attention of Christian people of the community to the serious situation created by the introduction of a measure to legalise the totalisator. We regard the principle involved—the derivation of revenue from a vice—as an evil one. We are satisfied that the volume and the area of gambling will be enormously increased and a gross wrong done to the whole community, and we urge that people take all possible action to prevent the passing of the measure, and particularly plead that on Sunday next the matter be made the subject of intercession in all our churches."

Mrs. Glencross, president of the National Council of Women and of the Housewives' Association, voices the objections of the women:—"I notice that women are not to be allowed to bet upon the machines, but this prohibition is farcical. The totalisator will be an open invitation to racegoers to bet and a temptation to women to break the law in spirit, if not in fact, for they will be encouraged to bet through the agency of their men relatives and friends. I may be twitted for my opposition to betting by women because I believe in equality of the sexes, but that equality must be on the plane of the higher ideals to which men have ascended, and not in the depths to which some have sunk."

In a letter to the public press Mr. G. A. Jenkins pertinently writes as follows:—"In handling figures intended to show that the totalisator does not increase gambling Mr. Prendergast chose to begin with the year 1920-1921, which was the peak period, because of the amount of money then in circulation. To see the situation fairly a longer period must be reviewed. Take New Zealand, for instance, over a period of 15 years. In 1912 totalisator investments amounted to £2,887,331. By 1919 they had risen to £4,886,156, and a year later, 1920, to £8,373,787, an increase of £3,500,000. In 15 years investments have increased by £6,000,000. In 1926 there was an increase of £160,000 on the figures of 1925, and that was an increase of £720,000 on the figures of 1924. In 9 years in New South Wales investments have increased by £1,500,000. In South Australia investments increased from £500,000 in 1915 to £1,500,000 in 1926. A decrease has never been shown. In Western Australia they have increased from £261,640 in 1912 to £861,000 in 1925. In Tasmania investments increased from £216,500 in 1912 to £519,000 in 1926-27. These figures are more convincing than those for the carefully selected period of six years which began with financial buoyancy, and during which there has been financial stringency. A Royal Commission appointed by the New South Wales Government, a Select Committee of the House of Lords in England, Sir Richard Baker and Mr. T. C. Playford in South Australia, Mr. T. Seddon and Sir Robert Stout in New Zealand, all affirm that the totalisator increases gambling. The Adelaide 'Register' of July 28, 1926, states:—"The use of the totalisator has not diminished gambling. Legalising it has made wagering respectable and enlarged its sphere. It has rendered betting fashionable among nearly all classes, and brought women and children within a pernicious influence."



Site of Herod's Castle at Caesarea-Philippi.

Banias, or Caesarea-Philippi, lies in a nook of the Hermon Mountains. Near this spot Peter made his great confession, and not far distant our Lord's transfiguration took place.

Studies in Ambiguous Texts.

"WHY CALLEST THOU ME GOOD?" (Mark 10: 18).

Dante, the great Italian poet, tells how, walking with Virgil through the Inferno, he saw

"The shade of him
Who made through cowardice the great refusal."

In the first three Gospels we have the story of the rich young ruler, a man whose virtues elicited the love of Christ, one whose heart seemed set on heavenly things, and who yet when the testing time came was guilty of "the great refusal." The earnestness, zeal and humility of the young man are beautifully exhibited in the narrative. That he, a ruler of the people, should run to Jesus and kneel before him in the way, was an unusual and wonderful thing. Whatever may be wrong in his question, "What shall I do to inherit eternal life?" it at least betokened a good interest in heavenly things. His upright life is implied in his response to Christ's words referring him to the law. "All these things have I observed from my youth" is a statement made with evident sincerity. That it was not the empty boast of a religious trifler is manifest from the record of Mark, who at this stage tells us that "Jesus looking upon him loved him."

Despite all his attractive qualities, however, the young ruler failed to pass the test of Christ. Because he had great possessions, he would not sell his goods and give to the poor, but instead "went away sorrowful." Turning his back on Christ, he turned it upon the life which his opening words seemed to indicate he was willing to seek first of all. He was not so much prepared as he thought he was to do anything and everything to obtain life eternal. Whether or not he ever turned again and complied with our Lord's conditions is not revealed. The Scripture record was given for our profit and admonition, not for the gratification of our curiosity.

"Good Master" and "good thing."

For the purpose of our present study we are concerned not with the full story of the ruler, but only with his opening words and with our Lord's reply to them. It will help to have before us the accounts given by Mark and Matthew. In each case we quote the Revised Version.

"There ran one to him, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God" (Mark 10: 17, 18).

"One came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good" (Matt. 19: 16, 17).

A difficulty which some devout readers have had with the various readings of the Gospels must be noted. Matthew represents the young man as asking about the "good thing" he should do, and so quotes Jesus as saying, "Why askest thou me concerning that which is good?" In Mark and Luke, however, the rich young ruler's question is prefaced to "Master," and hence Jesus' inquiry ran: "Why callest thou me good?" The accounts can easily be harmonised. The ruler doubtless said, "Good Master, what good thing shall I do that I may inherit eternal life?" Then Jesus in reply takes up each "good"—"Why askest thou me concerning that which is good? Why callest thou me good? None is good, save one, even God." The words in Matthew, "One there is who is good" imply the evangelist's knowledge of the second question propounded by Jesus. Reference to the

marginal readings will show that some ancient authorities give readings in Matthew identical with those in Mark; but taking our Revised Version as following the better attested text, the believing reader can easily harmonise the records.

The assumptions of unbelievers.

There are many modern critics, however, who will have nothing to do with such reconciliation. They say that Mark, the author of the earliest Gospel, gives the accurate record, and shows that Jesus repudiated the epithet of "good" as applied to himself. It is further alleged that the author of the Gospel which we call Matthew's, writing after the dogma of Christ's sinlessness was being developed, and finding in the record of Mark, which he had before him, words which were inconsistent with that dogma, deliberately altered the narrative to avoid any appearance of conflict with the accepted doctrine of Jesus' sinlessness.

We have no wish to examine in detail the unfounded series of assumptions in this alleged explanation of unbelievers; for our articles are written to help true believers to understand the Scriptures which they accept as the product of the Holy Spirit's inspiration. However, it may be remarked that there is no proof whatever that Matthew altered Mark's record for the reason given or any other. It cannot be proven that Matthew is any less reliable than Mark. There is no proof that Christ could not or did not speak as both Mark and Matthew declare. There is not a shred of evidence to show that after Mark wrote and before Matthew penned his Gospel the dogma of the sinlessness of Christ had been developed. Our critical friends could not begin to prove that Mark did not believe in the sinlessness of Jesus. The interested reader will note that Mark's Gospel opens with the words: "The beginning of the Gospel of Jesus Christ, the Son of God." It will require something more than the mere statement of an unbelieving critic to give semblance of cogency to the view that Mark could think of the Son of God as one who sinned! Again, Mark gives in the Saviour's words that he came "to give his life a ransom for many." Was the Ransomer too in need of a ransom for his own sin? The idea is unthinkable. But we need not be surprised at the strange expedients adopted by those who to-day make "the great refusal" of Christ and his word.

To one other point in the objection we give somewhat more detailed treatment, because in support is adduced the question of Christ which brings the passage within the scope of our studies.

Did Jesus repudiate the epithet "good"?

"Why callest thou me good? None is good save one, even God." This is a text in which some unbelievers exult and by which some Christians are puzzled.

There is no doubt either about the original reading of Mark's account or concerning the translation of the text. We may take it that our versions report accurately what our Lord said. Even so, it is possible to read, "Why callest thou me good?" in different ways and with different meanings. It is a matter of emphasis. If a person wishes to read into the passage a repudiation by our Lord of his own sinlessness, he has only to emphasise the "me" strongly and read: "Why callest thou ME good? None is good save one, even God." But let such a one recognise the fact that that is his interpretation (or distortion) of the text. It

is a wilful reading into the verse of something which makes it contradict the witness of Christ himself as well as the repeated witness of other writers of Scripture (John 6: 61; 8: 46; 14: 30; 1 Pet. 2: 22; 1 John 3: 5, etc.). There is no warrant for so reading this passage in Mark as to make it contradict the claim of him who challenged his enemies to convict him of sin. The attempt on the strength of this one verse to impugn our Lord's perfect sinlessness is as unfair as it is unwarranted.

If we emphasise the "why" of the question, there is excellent sense, the meaning is clear, and the passage harmonises with all the rest that is revealed by or concerning Jesus Christ. The ruler had come with a sincere desire to honor Jesus as a great teacher, and as one who would at all hazards possess eternal life. He came with a somewhat facile compliment upon his lips and also with a question regarding some good thing he could do. Jesus in his reply pulls him up, and bids him think of the word he is using and of its implications. Why is it, he asks, that you call me good? Do you realise what is involved in the use of that epithet? Either the ruler should acknowledge Jesus as divine, and not simply regard him as a human rabbi, or else he should not use the title "Good Teacher." The words "none is good save one, even God" also cut away all just ground for that man's, or any other man's, conceit about his own goodness.

God—or not good.

Dr. Alexander Maclaren has an excellent comment on the passage: "Our Lord answers with a coldness which startles; but it was meant to arouse, like a dash of cold water flung in the face. 'Why callest thou me good?' is more than a waving aside of a compliment, or a lesson in accuracy of speech. It rebukes the young man's shallow conception of goodness as shown by the facility with which he bestowed the epithet. 'None is good save one, even God' cuts up by the roots his notion of the possibility of self-achieved goodness, since it traces all human goodness to its source in God. . . . How then can any man 'inherit eternal life' by good deeds, which he is only able to do because God has poured some of his own goodness into him? Jesus shatters the young man's whole theory, as expressed in his question, at one stroke. But while his reply bears directly on the errors of the question, it has a wider significance. Either Jesus is here repudiating the notion of his own sinlessness and acknowledging, in contradiction to every other disclosure of his self-consciousness, that he was not through and through good, or else he is claiming to be filled with God, the source of all goodness, in a wholly unique manner. It is a tremendous alternative, but one which has to be faced. While one is thankful if men even imperfectly apprehend the character and nature of Jesus, one cannot but feel that the question may fairly be put to the many who extol the beauty of his life, and deny his divinity, 'Why callest thou me good?' Either he is 'God manifest in the flesh,' or he is not 'good.'

No man is entitled to rest half way, and to reject the Saviour's divine authority while lauding his character in the facile way in which multitudes do so to-day. There are but the two forms of valid reasoning from the premises before us. Either—There is none good but God; Christ is good; therefore Christ is God. Or—There is none good but God; Christ is not God; therefore Christ is not good. Our faith is in the Son of God, who died for us, and set the perfect example of a sinless life; in the Lamb without blemish and without spot, by whose precious blood we are redeemed.

"True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect and still revere himself.
In lowliness of heart."

Religious Notes and News.

MOHAMMEDANISM AND CHRISTIANITY.

Mr. Joseph Hocking, the famous novelist, has been visiting Palestine and the near East. To the "British Weekly" he has contributed an interesting series of articles recording his impressions and experiences. In one of these he deals with Cairo, and refers to the comparative influence of Christian and Mohammedan education. The following statement of Mr. Hocking is more than interesting.

But the most remarkable change I saw in Cairo, and certainly the most important, does not lie on the surface. While there I was introduced to the head of the American Presbyterian Mission, a scholarly man and a gentleman. The American Presbyterian Church has been working in Cairo and the district around for more than forty years, and is, as far as I can judge, the most powerful missionary force in that district. During the time I was with him I had a most illuminating conversation. I referred to the influence of the American University in Beyrout, and spoke of the far-reaching effects of that institution. This led to my questioning him concerning the work his church was doing in Egypt.

"Have you been able to record any real progress?" I asked. "What advancements have you made?"

"As far as ordinary mission work is concerned," he replied, "our progress has been slow but steady. In the Nile district we have a membership of something like ten thousand; but that is nothing."

"Nothing?" I queried. "It seems to me remarkable."

"Have you visited the Mohammedan University here in Cairo?" he asked.

As it happened, that very morning I had been to see that very wonderful centre of education for well-to-do Mohammedans in Egypt. I had also seen it on my first visit to Cairo and was told that something like thirty thousand students worked there, who were educated according to the teachings of the Koran.

"I was talking with the principal of that University only a few days ago," he went on, "and he informed me that, as far as he could see, they would have to close their doors in a few years owing to lack of students."

"Why?" I queried.

"It is difficult to reply," was his rejoinder. "But, in a word, the Mohammedan world seems to be breaking up, while Christian influence is growing more and more powerful. Twenty years ago if I announced a Christian meeting at any of the towns or villages in this region I could not get ten Mohammedans to attend. They were afraid. You see," he added, "the Mohammedan law is very strict, and any Mohammedan who departs from his faith is in many respects a dead man. He is ostracised in the worst senses of the word. He is disowned by his family, he loses all his property, in fact he loses everything. In spite of that, however, while twenty years ago scarcely a Mohammedan would come to our meetings they will come now in droves. They will listen eagerly to what we have to say. They will ask intelligent questions, too."

A VISIT TO INDIA.

In a personal letter from Baramati on Oct. 22 Bro. Reg. Enniss writes as follows:—

Here we are at last, in this place of such intense interest to our thousands of Australian members. How I wish it were possible to have a great number of the brethren visit our mission stations. To describe the work in any adequate way is impossible. One might as well

try to describe the variety of sights and smells of this great land.

"The brethren at home may rest assured that their money and prayers are not going for nought. I am perfectly astonished at the magnitude of the work our missionaries are doing. Imagine a church of 100 members, a Sunday School of 200 scholars, a mission property of scores of acres, a fine stone church building, bungalows, cottages, schools, dispensaries, workshops, wells, gardens; and all this where twenty-two years ago we first drove in our pegs. Best of all, think of people, some with criminal records, many born into criminal families, with all the abominations of heathenism before their eyes from birth, accustomed to nakedness, disease, filth and ignorance, but in a few years changed into respectable citizens, honest working people and Christians.

"Our welcome here has been wonderful. From the time we stepped off the train, to be met by missionaries and co-workers, followed by the salaams of our two hundred splendid children, then later by the church members, to the present moment, we have received from Christians, Hindus, Mohammedans, wherever we have gone, the most kindly welcome and treatment. These missionaries of ours have won their place in the community, and to visit their friends is to be sure of the warmest welcome.

"Of the eight weeks we are spending in India, seven are to be given to the visiting of mission stations and to fellowship with the missionaries and other Christians. We hope in the other week to see something of the wonderful cities of this great land. At the conclusion of our stay, and after seeing much of mission work, we are to spend two days in conference with the missionaries. We are hoping thus to be of some service."

CHRISTIAN LITERATURE FOR INDIA.

In response to urgent appeals from missionaries of different church boards, the Bible Institute Colportage Association of Chicago has recently forwarded to India over 4,500 copies of the D. L. Moody colportage books and other gospel messages, for free distribution among those who read English. It is expected that this literature will help to counteract the agnostic and atheistic publications that are being circulated in that country. The expense is met out of the missionary book funds as supplied by Christian contributors.

THE TRANSFORMATION OF PASTOR X.

A certain church in Connecticut had a pastor who was "very brilliant, but not sound in doctrine." There were three godly men in that church who realised that their pastor was not speaking the truth. But they did not go round among the congregation stirring up dissatisfaction with the pastor. They covenanted together to meet every Saturday night to pray long into the night for their minister. So, Saturday after Saturday, they met in earnest and protracted prayer; then on Sunday morning they would go to church and sit in their places and watch for an answer to their prayer.

One Sunday morning, when the minister rose to speak, he was just as brilliant and gifted as ever, but it soon became evident that God had transformed his ideas and transformed the man; and the late Dr. Theodore Cuyler is authority for the statement that God sent to that city the greatest revival it ever had.

Oh, if we would talk less to one another against our ministers, and more to God on their behalf, we would have far better ministers than we have now!—"The Way of Faith."

THE CALL OF THE SUBURBS.

Godfrey Fretwell.

The term "suburbs" in the title of this article applies to the outlying districts, within a radius of 18 miles of the City of Sydney; bounded on the north by Hornsby, the south by Sutherland, the east by Bondi, and the west by Canley Vale; and linked together by a network of railways, trams, boats and buses.

In that suburban area there are, on a conservative estimate, upwards of 110 towns, ranging in population from 2,000 to 8,000 or 10,000 inhabitants, yet, in the whole of that immense and thickly-populated area, we have but 28 churches, representing a membership of 3,180 out of a State total of 3,997, served by 16 full-time men, 7 part-time men, and a goodly number of planned voluntary preachers.

Taking these facts into consideration, I would suggest first of all, that the "call of the suburbs" is the call of a great opportunity. Even if we take into account but 40 of these rising and prosperous towns, they present an opportunity, a call and a challenge to an aggressive evangelism, such as the Church of Christ, with its plea for the restoration of the New Testament church, should be willing and eager to accept.

Further, and arising out of the foregoing, it is the call of a great responsibility. The need creates the obligation. Our claim to be a people with a distinctive message is creative of an indebtedness which must be discharged at whatever cost. We must advocate our plea or abdicate our position. We must pass on what we have received or be guilty of misappropriation of funds, spiritual, moral and financial.

We are debtors to all men, and to the Lord as well. We owe it first of all to the Lord, to love him with our whole heart, because he first loved us and gave himself for us. We owe it to men, to love them with a love like his, a love that will not let them go until he has loosed them from their sins by his blood. There must be no discrimination. It is to man as man we must appeal. It is the souls of men we are after, and what we need is to capture the Pauline passion to preach the gospel, because we are debtors to all men. To the folk of the suburbs we must say, "We are ready to preach the gospel to you also."

Still further, it is the call of a great privilege. The gospel is the "word of reconciliation." Our ministry is a "ministry of reconciliation," and in this we are workers together with Christ. Reconciliation is the achievement of the Father through the death of his Son. We are ambassadors on behalf of Christ, and as such we have to plead with men, "Be ye reconciled to God."

This is the inestimable privilege of the redeemed in Christ. Being reconciled to God through Christ the spirit of Christ's life becomes the law and spirit of our life. That involves the acceptance of love as the law of our life as it was the law of his. What he has achieved we must advocate. "It was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens."

There are thousands of souls in the suburbs of Sydney, alienated in their minds, in their evil works, in need of reconciliation, and the call comes with increasing urgency to the Church of Christ to fulfil her privilege and discharge her responsibility, to preach with greater fervor the glad tidings of reconciliation through the death of Christ.

The H.M. Committee exists to co-ordinate the work of the churches in this mighty ministry. What are you doing to help? What will you do to help? He that hath ears to hear, let him hear the "call of the suburbs," and respond with a cheerful heart and a liberal hand on December 4.

The Home Circle.

Conducted by J. C. F. PITTMAN

A SONG OF HAPPINESS.

It's the happy smile that sets another smiling,
The happy song that makes another sing,
It's the happy seeds we sow, that in Joy's garden
grow,
And thrill us with their magic blossoming.
It's the happy word that's never wished
unspoken,
The happy laugh that cheers the dullest day;
So when everything goes wrong, just strike up
a happy song,
A happy heart can charm all woes away!

It's the happy soul that makes this earth a
heaven,
The happy mind that's filled with sweet
content:
'Neath happy summer skies each lane's a
paradise,
Each happy thought's a perfect sacrament.
For the happy master ne'er could be a tyrant,
The happy worker never was a slave.
'Tis heaven's princeliest largesse—this gift of
happiness,
For the more of it we give, the more we have!
—Robert Willis.

A WORD TO MARTHA,

"There's no getting a woman without some
foolishness," said Bartle Massey, one of the
characters in "Adam Bede." Here I deal, though
not unkindly, with the weaknesses of the Martha
type of woman.

Martha's world is bounded by the four cor-
ners of her house; constitutions may be over-
turned, principalities and powers may quake,
but her house, and all that therein is, alone
matters. From morning to night she is en-
gaged in cleaning, scrubbing, and polishing it,
fussing over her ornaments, putting a chair
straight here and a flower-pot there, adjusting
the blinds with fractional accuracy, fiddling with
the curtains, and giving an extra sheen to the
brass work.

What devastating energy she has! What an
eye for detail! What zeal and perseverance!
What splendid patience with the daily round!

Yet the buzz of this busy bee gets on the
nerves of those around her. She gives them
an uneasy feeling that they are the stupid drones.
She is never still, never allows herself rest,
never abates a jot of her self-imposed task. By
comparison with her they feel inert and lazy.
Or, rather, that is what they feel that she feels.
For it is a most dread characteristic of Martha
that she gives you the impression that she is
perpetually weighing you up.

But this is not the worst of Martha. She is
a grumbler, a most fearsome, inveterate, nerve-
racking grumbler, who thinks herself entitled,
in compensation for the grinding life she leads,
to badger others with impunity.

She expects other members of the household
to live up to her domestic standards, to show
the same zeal for cleanliness, the same love of
tidiness, the same spirit of glad surrender to
the exacting demands of the neat and complete
household. She cannot understand how any-
body can tolerate a speck of dust, or see any-
thing out of place with equanimity. The un-
tidiness of the men folk is perdition to her.

Yet it is ebullish to write in seeming dis-
praise of Martha. In essentials she is a model.
Her maxim is thoroughness. Her creed is
cleanliness. The object of her devotion is the
home that is committed to her care. If all of
us in our several spheres of labor displayed her
altruism, her consciousness, and her sense of
duty, the work of the world would be done bet-
ter. The contribution of the Marthas to the

sum of human service has been immense, and
it has been made in the seclusion of the home,
unhonored and unsung. Their drudgery has
been taken for granted by ages and nations that
have shown a quick eye for the more spectacular
deeds of men.

What Martha lacks is a sense of proportion.
She fails to realise that the happiness of a family
does not depend on the sheen of a door-knocker.
Dean Swift advised wives to make comfortable
cages for their husbands—comfortable, observe,
and not neat and orderly, nor even clean. And,
incredible as it may seem to Martha, there are
men who are not at all averse to a little untid-
iness; in fact, they rather like it; in their eyes
it is synonymous with homeliness, which is the
real and abiding desideratum with them, the
true, precious, domestic virtue.

But there will be fewer Marthas in the future
than in the past. Men are placing a higher
value on companionship in marriage, and as a
woman cannot be a companion and a drudge as
well, wives will be helped to have a better sense
of the milieu juste in housework.—L.M. in "Chris-
tian Advocate."

ALPHABET OF LIFE.

Act promptly.
Be courteous.
Cut out worry.
Deal squarely.
Eat what is wholesome.
Forgive and forget.
Give generously.
Hope always.
Imitate the best.
Judge kindly.
Knock nobody.
Love somebody.
Make friends.
Never despair.
Owe nobody.
Play occasionally.
Quote your mother.
Read good books.
Save something.
Treat others fairly.
Use discretion.
Vote regularly.
Watch your step.
X-ray yourself.
Yield to superiors.
Zealously live.

—Selected.

CARES.

When cares around us thicken every day, on
our way, and our lagging steps we quicken to
meet them as we may; 'mid the hurry and the
scurry in which we meet, it is sweet, to cast off
every worry and leave it at Christ's feet.

A BEAST THAT INCITES TO WRATH.

Little Mary—Why do they keep lions at the
central telephone office?

Teacher—Why do you ask such a question,
Mary?

Mary—Well, when I call my papa, sometimes
the central girl says, "The lion is busy."

QUITE TRUE, QUITE TRUE.

"What can you offer my daughter that equals
or excels what she now has?"

"Well, I think the name of Montgomery is
an improvement over Bloggs."

The Family Altar.

— J.C.F.P. —

Monday.

I have set thee a watchman unto the house of
Israel.—Ezek. 33: 7.

"If you cannot be the 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. 33: 1-16.

Tuesday.

A new heart will I give thee.—Ezek. 36: 26.
"He who is born of God hath a new heart;
new, not for substance, but for qualities. The
strings of a viol may be the same, but the tune
is altered."
Reading—Ezek. 36: 21-38.

Wednesday.

Breathe upon these slain, that they may live,
—Ezek. 37: 9.

"Breathe on me, breath of God;
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do."
Reading—Ezek. 37: 1-14.

Thursday.

In the visions of God brought he me into the
land of Israel, and set me down upon a very
high mountain, whercon was as it were the
frame of a city on the south.—Ezek. 37: 2.

"He (the Lord) brought Ezekiel to this city,
for it is through Christ that we have both ac-
quaintance with and access to the privileges of
God's house. He it is that shall build the
temple of the Lord" (Zech. 6: 13).

Reading—Ezek. 40: 1-7, 38-47.

Friday.

And the Spirit took me up, and brought me
into the inner court; and, behold, the glory of
Jehovah filled the house.—Ezek. 43: 5.

"And," wrote Dr. A. Clarke, "to follow this for
a moment, how many men has this heavenly
Spirit taken up; filled them with his own in-
fluence, and sent them to every country, and
nation, and tongue, and people, to testify the
gospel of the grace of God, and to preach among
the Gentiles the unsearchable riches of Christ!
What spiritual temples have been raised, beau-
tiful, and filled with the glory of God! And
this light is shining and burning more and more
unto the perfect day, when the whole earth shall
be filled with the glory of God."

Reading—Ezek. 43: 1-9, 18-27.

Saturday.

Let it suffice you, O princes of Israel; remove
violence and spoil, and execute justice and right-
eousness; take away your exactions from my
people, saith the Lord Jehovah.—Ezek. 45: 9.

"We have here," wrote Matthew Henry, "some
general rules for justice laid down both for
prince and people, the rules of distributive and
commutative justice; for godliness without
honesty is but a form of godliness, will neither
please God nor avail to the benefit of any
people."
Reading—Ezek. 45: 1-9, 18-25.

Sunday.

Everything shall live whithersoever the river
cometh.—Ezek. 47: 9.

"Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within;
Thou of life the fountain art,
Freely let me take of thee,
Spring thou up within my heart,
Rise to all eternity."
Reading—Ezek. 47: 1-12.

Prayer Meeting Topic.

November 30.

THE HIGHER CONTENTMENT.
(John 16: 23, 24.)

F. J. SIVYER, B.A.

"In that day ye shall ask me no question" (R.V.). "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." The disciples were greatly distressed. The knowledge that Jesus was soon to leave them had come to them slowly but with crushing force. They were bewildered and benumbed. Jesus sought to comfort them by bringing two lines of thought to their minds. He met the question that came to their lips with the assurance: "In that day ye shall ask me no question."

The Eternal "Why"?

There is scarcely a day goes by but what we have occasion to frame the question, "Why does God permit this thing to be?" A cripple child, a business calamity, a cruel accident, a fallen idol—these bring the eternal "why" to our lips. It is well then to lift our gaze to that day when the question will not be necessary. Sometimes we think there will be many questions we will need to ask the Lord on that day, but he says not. For then we shall no longer see through a glass, darkly, but face to face. Everything will be set in the light of his countenance. Everything shall then be made plain. There will be no need to ask him anything. The "eternal why" is, after all, not eternal. "In that day ye shall ask me no question."

Low Contentment.

Jesus then went on to remind the disciples of what they might receive if they prayed aright. "Hitherto have ye asked nothing in my name: ask and ye shall receive that your joy may be full."

In this we detect first of all the note of regret. The disciples had not been living up to their privileges. They had been for three years in the Master's company, but they had failed to recognise him, and to learn from him about God. Instead they had been arguing among themselves as to who was the greatest, jostling one another for position.

We all need to guard against this low contentment. The signs of it are not difficult to read. Records from public libraries show that the demand for "novels of the day" far exceeds the demands for higher literature. The popular things are frequently the shallow things. Many are missing the highest good and are taking instead the cheap and tawdry things of life.

Asking and Enjoying.

"Ask, and ye shall receive, that your joy may be full." To ask in Christ's name does not mean merely to attach his name to our petitions. It is not an addendum so much as it is a challenge. To pray in his name means to ask in accordance with his name, and his name stands for all that is highest and best. High praying brings high contentment.

But the question might be asked: "If Christ has so much to bestow, why does he not give without our asking?" The answer is he cannot give what we are not wanting. Jesus "could do no mighty works," in Nazareth, "because of their unbelief." The people of Nazareth asked nothing of him, and therefore they received nothing. But when the lepers, the blind, the heaving came, and with believing hearts cast themselves upon him in utter helplessness, he never failed to respond. This same Christ asks men and women to come to God in the same way as the needy came to him in the days of his flesh. "Ask, and ye shall receive, that your joy might be full." The Father waits to bestow the higher contentment—peace of mind, calm of soul, fulness of joy upon all who truly come to him through Christ Jesus.

TOPIC FOR DEC. 7.—PREACH THE WORD.—
2 Timothy 4: 1, 2.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

CHRISTMAS CAMP, SOUTH AUSTRALIA.

The holiday season is drawing near, and arrangements are being made by some of our Bible School and Young People's Departments for summer camps for boys and girls. The Committee of the South Australian Department is arranging for camps at Mylor. The first camp will be held from Monday, December 26 to January 2, and is open for all young men over the age of fourteen years. The cost of the camp is not expected to exceed £1.

From January 2 to Saturday January 7 a camp for boys under fourteen will be held. The cost to juniors is not expected to exceed 12/6. Arrangements will be made in both camps to accommodate those who cannot stay for the full periods of the camps, seniors at the rate of 3/- per day, and juniors at 2/- for a single day.

Campers are asked to come prepared to abide by the rules of the camp, and to respect the authority of the committee appointed to direct its activities.

The camp will be held on the property of Mr. Caldwell, who has very kindly granted the use of his property for the purpose. All campers who would prepare for their own comfort are asked to bring with them the following: Blankets, rugs, bathers, face towels, tea towels, knife, fork, spoons, cup, plates, cushion, and all necessary clothes, old boots, and shady hat; also a Bible, musical instruments (if possible), songs and choruses, and sporting equipment.

All applications must be in not later than Monday, December 19.

For further information apply to R. Raymond, California-st., Nailsworth.

VICTORIAN PRIZE-GIVING DEMONSTRATION.

The annual prize-giving demonstration of the Victorian Bible School and Young People's Department was held in the Prahran City Hall, on Monday evening, Nov. 14. The evening was bright and cool, and a nice number gathered to hear the very fine programme provided by our schools. Action songs were given by representatives from the South Melbourne and Hawthorn schools, dialogues by scholars from Carnegie and Prahran, a duet from Collingwood, calisthenic displays from Oakleigh, a flower-song from Cheltenham and dramatisations from Gardiner and Malvern-Caulfield schools.

The State prizes won in the recent Scripture examination were presented to the successful competitors, also the three Federal prizes secured by Victorian students.

Opportunity was also taken to present three ten-year attendance medals. These medals are awarded to those who attend Bible School for ten years without missing a Sunday. The three

young people who received this award on Nov. 14 were Miss Adela Cope, St. Kilda, Miss Ila Forsyth, Carnegie, and Mr. Everet Phillips of Ascot Vale.

QUEENSTOWN BAND OF HOPE, S.A.

From Mr. Arthur G. Hinde, secretary of the Queenstown Band of Hope Society, South Australia, comes a brief report of the activities of that society.

The society was formed a little over five years ago, and for three years Mr. Frank Harris has been president, while Mr. A. G. Hinde has been secretary of the organisation since its inception. After revision the present membership stands at 265. Last year forty-three new members were added, and the society is recognised as the largest of its kind in Australia. During the last twelve months, forty-seven signed the pledge, making a total of 228 pledges in five years. (Many of the foundation members of the society had signed the pledge previous to the formation of the Queenstown society.)

Occasional visits are paid to other societies, and it is quite a usual thing on such occasions to have sixty or more members go along to present the programme. At the regular monthly meetings, there was quite as many adults present as there are children. Every effort is made to provide varied programmes. Occasionally the fathers and mothers of the society are made responsible for the programme, and everything that is done will be done either by the fathers or the mothers. The members throughout are a loyal, loving people, and are heart and soul behind the cause of total abstinence.

Recently the society put up a very fine record. Three years ago the society had twenty-six entries in the South Australian Band of Hope Union competitions, when several prizes were secured, and the two shields offered for competition among the various societies, the "Dialogue Shield" and the "Keeling Shield," awarded to the society securing the highest aggregate number of points. Last year the Queenstown Society had sixty-two entries and secured eleven first and ten second prizes (including all the gold medals which were offered) and the two shields which we have already mentioned. This year the competitions have just closed with the result that out of seventy entries, the society secured eleven first prizes, eight second prizes, and for the third year in succession won the two shields which now become the property of the Society.

The above record is surely unique and must bring a great deal of satisfaction to Mr. W. C. Brooker, who is patron of the Queenstown Society, and always attends its meetings, and

also to all those who are connected with the organisation. Some years ago, when he was President of the Temperance Alliance, Bro. Brooker led in the organising of the South Australian Band of Hope Union, and it must do him good to see its work being carried on so successfully. The achievements of the Queenstown Band of Hope should surely prove a source of encouragement to many others engaged in similar work.



Officers, Teachers and Friends of Gardiner Bible School (Vic.).

Foreign Missions.

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

FAREWELL MEETING.

Under the auspices of the Victorian F.M. Committee, a meeting was held at Lygon-st. chapel on Tuesday, Nov. 15, to say farewell to Bro. and Sister A. Anderson and Pearl. In the absence of the F.M. President, Bro. A. G. Saunders, B.A., who was conducting a mission at Williamstown, L. Gole presided, and the attendance was very good. After prayer by Bro. T. R. Morris, addresses were given by Mrs. Shipway, President Sisters' Conference, who presented bouquets to Mrs. Anderson and Pearl; Bren. A. W. Connor (Victorian Conference President), A. R. Main, M.A. (College of the Bible), and J. I. Mudford (F.M. Committee). On behalf of the Bible School and Young People's Department Bro. L. C. McCallum, M.A., presented Mrs. W. A. Luke's autograph quilt to the missionaries, and a cheque for £101 to Bro. R. Lyall as F.M. treasurer. Mrs. Luke was congratulated on her excellent contribution to the F.M. work. The quilt contained over 4,000 names, and the money raised is to be devoted to the proposed hospital at Huellichow, West China. Bro. and Sister Anderson made enjoyable responses, and Pearl sang "When He Cometh" in Chinese. The congregational singing was led by Bro. F. Lewis, with Miss Pittman at the organ. Bro. J. W. Baker offered the closing prayer, commending our missionaries to God's care. On Wednesday the mission party left Melbourne by the Sydney express.

NEWS FROM MISS ELSIE CALDICOTT.

Miss Elsie Caldicott sends a very interesting report of the Sunday School work from October, 1926, to October, 1927:—There are two hundred students in our Baramati Sunday School, thirteen teachers, and two superintendents. During the year thirty scholars from the Intermediate Division sat for a written examination, while twenty-five scholars from the Junior Division were verbally examined. Of these, three Intermediates and twenty-three Juniors received certificates for passing. This year fifty are preparing for the annual scripture examination.

Our Baramati S.S. scholars are not always able to give money. Many of them bring grain or onions each Sunday. This is sold at the end of each month, and the amount thus gained is credited to the class to which the donors belong. During the year the Sunday School sent Rs. 5, equal to 6/4, to help the Leper Asylum. We are very happy in saying that our Sunday School is improving each year. The last two years we have not had to approach the church for any financial help; in fact, we have been able to give contributions to others as well as paying our own expenses.

We are all working together with the one object of winning our scholars for Christ Jesus. At our anniversary Sunday at the close of the church service, there was great joy in our hearts to see four of our orphan boys (Sunday School scholars) make the good confession.

Miss Elsie Caldicott's medical report for September shows 195 new patients, and 517 retirements, total 712. Fees received, £5/7/6; Scriptures sold, 67; while many free tracts and Scriptures were given away. In the Child Welfare Centre 19 new cases and 17 retirements, total, 36. Fees received, 3/9. Both at our Child Welfare Centre and the Medical Dispensary faithful work has been done by all in giving the gospel message as well as medical help. I visited Sunsar village, where we have a preacher. The Bible-woman accompanied me. Many sick ones received medical help, and to them and many others we preached the gospel of

Jesus Christ with the hope that the seed would fall into good ground, and bring forth an abundant harvest.

VISITING THE NEW HEBRIDES.

(Continued.)

Conference with Oba Church Leaders.

My first official meeting with the brethren on Oba was on August 5, two days after my arrival. About 46 to 50 of the leading brethren of various parts of Oba had come together to talk with me concerning the work. Their report concerning the work was very favorable. They stated their great need was medical help. They asked if I thought the Australian brethren could send them a doctor. We discussed this question in "pigeon English" at a great length. I assured them of the desire of the Australian brotherhood to help them to secure a doctor, but told them of our financial difficulties. I said, "When at the beginning of our work you were heathen, we sent our missionaries to your islands, erected houses for them to live in, paid all the expenses, and did not ask you for any help; but now when there are so many of you Christians, I think it is right that I should say that the brotherhood of Australia expect you as Christian men and women to help in the providing of a doctor and the necessary buildings that would be required." They were unanimous in saying that they thought this would be just, and after remitting the question to the different church centres on Oba, and many consultations with the Federal Secretary, the brethren authorised me to state that they would be prepared to pay the salary of a doctor if we could send them one.

Mission Home and School, Oba.

My headquarters while at Oba were at the mission house. It is a very comfortable and commodious building. It has two bedrooms, and a large diningroom 21 ft. x 16 ft. It is surrounded by a 9 ft. verandah, but the back corner of one side forms a bedroom, and next to that a bathroom, and opposite in the other corner are the kitchen and pantry. It is built on massive piles about 10 ft. high, and this basement has enabled Bro. MacKie to build a very convenient storeroom, and also a large room for natives to rest in, and it is also used as a sewing-room by the native women helping in the house. The house is delightfully situated on rising ground, the front facing the sea. It is surrounded by the most beautiful trees—coconut, banana, orange and mandarin. I enjoyed every minute of the hospitality of Bro. and Sister MacKie and their little son, Melville. Melville has been troubled with a bad hip for the last two or three years, resulting from a fall, but he seems to be getting stronger, and was able to walk a few steps before I left. Bro. and Sister MacKie are greatly beloved by the people at Nduindui. Each morning of five days in the week when Bro. MacKie is not visiting outstations, he conducts a school lasting from nine o'clock to twelve. The school meets as one class at the beginning, and repeats together some Scripture, and then a united prayer. The school is then divided into its classes. The young Christian girl, Isobel, takes the senior class of boys and girls. Mr. MacKie takes a training class, and one of his trainees takes the A.B.C. class. The principal book in the school is the Bible. They read the Scriptures, and have a spelling-class of the principal words. Then follows dictation, and finally a lesson in grammar. Each Friday night a large number of the young people come to the mission house, where Bro. MacKie conducts a singing class. As possibly

the brethren know, Bro. MacKie is an accomplished singer and musician, and uses his gifts to the glory of God.

(To be Continued.)

On November 4 a baby son was born to Bro. and Sister A. A. Hughes, of Baramati, India. We regret to say that it only lived a few hours after birth, but Mrs. Hughes is doing well. This news of the death of the infant son of Bro. and Sister Hughes will cause widespread regret, and the sympathies of our Australian brotherhood are with the young mother and father in the loss of their little son.

IN MEMORIAM.

HARPER.—In fond and loving memory of dear Minnie, who passed away on November 25, 1926. Still living, still loving, still ours.

Sleep on, dear loved one, thy task is o'er,

Those loving hands shall toil no more;

The sun has set, the race is run,

The Saviour's voice has bid thee come.

—Inserted by her heart-broken mother and family.

HOWARTH.—In loving memory of our dear father, John Howarth, who passed away at Castle-maine on Nov. 11, 1926; also our dear mother, who passed away at Sutton Grange on Jan. 14, 1909.

Farewell, dear dad, your suffering past,

You loved us while your life did last;

Our loss is great, we must not complain,

But trust in God to meet again.

Father and mother reunited.

—Inserted by his loving family.

SYMES.—In fond and loving memory of our dear grandma (Ellen Symes), accidentally killed at Harcourt on Nov. 11, 1926. "Peace, perfect peace."

—Inserted by Edna and Alice Symes.

COMING EVENTS.

NOV. 27, Sunday, to DEC. 1, Thursday (both inclusive); also DEC. 4, Sunday.—Closing of Robbins revival services at Newmarket church. Sundays, 6.45; week nights, 7.45. Old and new friends cordially invited. Singing a speciality.

DECEMBER 3.—N.S.W. Church of Christ Children's Home, "Hurlingham," Union-st., Tempe. Garden Party and Official Opening by Hon. Dr. Richard Arthur, Minister for Health, on Saturday, Dec. 3, 3.15 p.m. Everybody welcome.

DECEMBER 10.—Ringwood Church of Christ Ladies' Class will hold a Sale of Work on Saturday, Dec. 10, afternoon and evening, to be opened by Mrs. Shipway at 3 p.m. Various stalls. Christmas tree. Everybody welcome.

"VICTORIA AT A GLANCE."

Eleven Thousand Miles of Travel in Victoria.

ELECTRIC LANTERN LECTURE

by Mr. William Gale.

SWANSTON-ST. CHURCH OF CHRIST.

Wednesday, November 30, at 7.45 p.m.

Every member should see these pictures that tell a remarkable story of the great progress of our work in Victoria.

TO LET.

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

Tenders are invited, returnable to H. V. Barnett, Spring-rd., Moorabbin, on or before Nov. 30, for erection of marble and tile baptistery at Church of Christ, Cheltenham, Vic. Tenders may be submitted, labor and material, or labor only. Plans and specifications at Mr. D. Wakeley's, "Bethany," Chesterville-rd., Cheltenham. Lowest or any tender not necessarily accepted.

Victorian Home Missions

IT CANNOT BE DONE To raise £2200 on Dec. 4

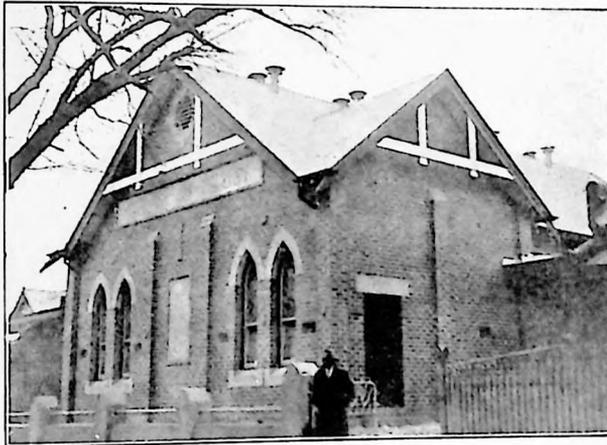
unless thousands get behind it in a big way. If it is not done, then promises made to many fields cannot be honored—that's the truth in a line—and work must stop at once, to balance accounts.

A WORD FROM THE PRESIDENT.

At the inception of my year of office, I ventured to suggest that in our membership of 12,000 there ought to be at least one in four who would give a minimum of one pound a year for each of our big missionary enterprises at home and abroad. Here on the eve of the

FACTS THAT ASTONISH.

Looking over the books reveals some encouraging as well as surprising facts. From accompanying figures it is evident that our churches have not all responded splendidly to our greatest brotherhood task—the winning of the homeland to Christ through the medium of our



The Church Home in Bendigo.

Ere this paper falls into the hands of the readers, Bro. A. E. Hurren, Assistant Conference Secretary, will have taken up his work in this lovely building in Bendigo. There, as a result of many months of work, and a mission, made possible by those who gave to Home Missions last year, Bro. Hurren will be greeted by one of the most enthusiastic bands of workers anywhere in Victoria. Then be one to help Home Missions do likewise elsewhere.

annual appeal for our Home Mission work I ask each reader whether they could not enter this legion of honor. The hour calls for such service. No more urgent appeal has been made for a long time past. Starting the year heavily handicapped with a £617 deficit, we have carried on in some big tasks. Some were pledged and promised last year. Most of them by God's blessing have been successful. All of them have involved heavy expenditure in execution and in following up. The year has not been an easy one owing to unemployment, and seasonal set-backs in the country. In spite of this, we are well able to raise all that is asked of us. But it will require the active participation of every member, especially if we set before ourselves that "golden minimum" from all our earning adult membership, and worthy giving for a worthy cause on the part of all.

"My best" for his cause, who gave for me "his all." The work is the main thing. It is the Lord's cause, yet I may surely stress that we have laid on Bro. Gale in his first year of office the heaviest of burdens. Your Committee have every confidence in him, and trust that his heart will sing for joy in the splendid response for the work of Christ in our homeland. For such a Master and such a task, is "our best" too much?—A. W. Connor.

greatest co-operative venture—Home Missions. One church of over 300 gave less than £10, whilst a baby church two years old, with a membership of less than 80, gave £25! One church of over 200 gave less than a very struggling

Home Mission church of less than 60. Let us individually rise to a sense of our responsibility and provide a fitting and adequate sum for this the greatest work of our conference.

WHERE THE MONEY GOES.

Since Jan. 1 of this year, the Home Missionary Committee has given assistance in some way to the churches and circuits listed below, thus touching thirty-six preaching points. It is a formidable list, and gives one an idea of the extensive work of Home Missions. So that he might get into touch with the work and to know it, the Home Missionary Secretary has this year travelled 11,000 miles, that is, over one thousand miles per month. The list is as follows:—

- Ballarat (Peel-st.)
- Bendigo (Mission)
- Bourk-Pyramid Hill Circuit.
- Chelsea.
- Colac.
- Drumcondra.
- Drummond.
- Echuca (Mission).
- Emerald.
- Emerald East.
- Hartwell (Mission).
- Kyneton.
- Lancelfield.
- Merbein.
- North Essendon.
- North Williamstown.
- Ormond.
- Port Fairy (Mission).
- Redcliffs.
- Rochester.
- St. Arnaud.
- Stawell.
- St. Kilda.
- Swan Hill.
- Wangaratta (Mission).
- Warracknabeal-Brim-Minyip Circuit (Mission).
- Warragul Circuit (Mission).
- Warrnambool (Mission).
- Yarrawonga.

HOME MISSION ANNUAL OFFERING DEC. 4

Use special envelope and place on plate, or send direct to William Gale, Churches of Christ Home Mission Office, McEwan House, 343 Little Collins-st., Melbourne.



Wangaratta—a Group of Church after recent Mission. Bro. N. Hinrichsen commences in full-time ministry when College closes. A Home Mission enterprise.

THE GATES OF HELL CHALLENGE THE CHURCH!!

Everywhere there is pressure. God's Plan depends on Man. Let everyone press more intensely, and on Dec. 4 place an adequate sacrificial offering to the credit of our greatest co-operative effort for Christ in Victoria—Home Missions.

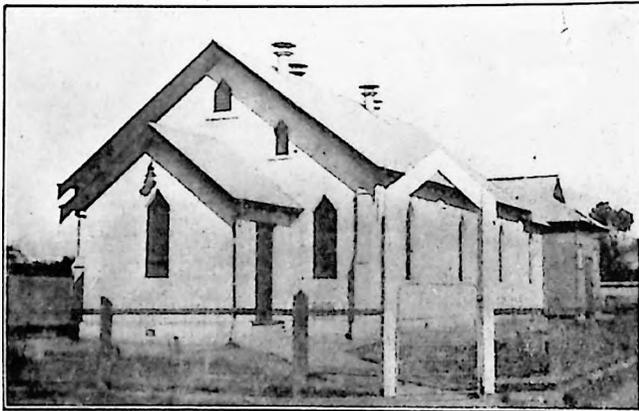
THE CALL OF OTHER TOWNS.

The divided state of Christendom holds many hearts down in confusion and unbelief, until the ideal of Churches of Christ becomes their "heavenly vision." Had it not been for our endorsement of the Home Missionary Committee's policy of evangelism, thousands of souls in this State would not have been won for Christ. This fact is increasingly significant

ARARAT.

The work of the Home Missionary Committee was never more varied than it is to-day. In the very nature of things it does not lend itself to display and emotional appeal, but this in no way minimises its importance and necessity.

The cause at Ararat was made possible through the assistance of the Home Missionary Com-



Warracknabeal, showing new Lecture Hall at Rear.

Here Bro. G. J. Andrews is leading out in self-support, with big-hearted Minyip as the other point in the circuit.

to one who has personal contact with the people themselves. As we consider how wonderfully the Lord has used our witness, we surely hear his call to the "other towns also" where countless hearts, in order to their salvation, are waiting for the message which the Master has entrusted to us.

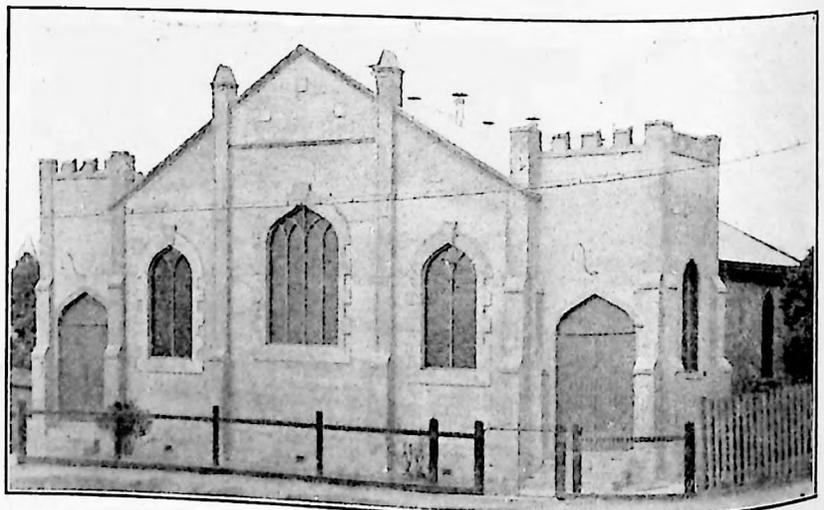
While we rejoice over the expansion of the brotherhood as a result of our witness, we must recognise that those brethren whose faith and obedience bring upon them the inevitable problems and responsibilities of a new church are in need of our practical help during their pioneering stage. One ministers in their midst with the firm conviction that they are worthy of all the encouragement and support that those older in the faith are able to give them.—G. J. Andrews, Warracknabeal.

£1 from every Adult Member on Dec. 4 is urgently needed.
HE gave ALL. Can you do this?

GROWING EXPENDITURE.

The work has made greater demands on the finances of the Committee than last year. Unfortunately, the year commenced with a deficit of £647. This has given the new secretary much concern and worry, especially in view of the fact that the programme of the year had been fixed beforehand. This had to be, as it included a year with the Hinrichsen-Brooker party in tent missions. It left no chance to wipe out the deficit. Rather has it considerably increased the expenditure.

mittee. In 1921 we had ten members meeting in a hall. To-day we have a beautiful church home, and a fine congregation. This result was brought about by two very successful Hinrichsen-Brooker tent missions conducted by the Home Missionary Committee, which has also guaranteed the Church Extension Committee respecting the costs of erecting the fine chapel,



Where the Church Meets in Ararat.

The Home Missionary Committee has just arranged for Bro. C. L. Lang to labor here. He writes back delighted with the town and the church. The secretary says they are all just as pleased with their new preacher. They have a big debt, but Bro. Lang will prove an excellent leader. There are great days ahead for the church in Ararat. Home Missions has played a big part here. Will you play a big part on Dec. 4?

a picture of which appears on this page. Ararat is fast becoming one of the most important towns in Victoria. The Railway Department is at present constructing railway yards and extensions, costing thousands of pounds, with the idea of making Ararat a railway centre. Besides being an important Public Service town Ararat is supported by a rich agricultural and dairying district.

The engagement of the present preacher, Clarence L. Lang, was also made through the Home Missionary Committee.

Without the assistance of the Committee such a work as this could never have been established.

Now let us all make a big, strong, united effort to exceed all previous offerings on Dec. 4, that causes such as this may be established in other big towns in our State.—C. L. Lang.

DROUGHT AND FROST.

The committee had looked forward to several of the fields reducing the subsidies and so assisting the finances. Merbein, in the Mildura Irrigation area, was one that did this, but a few weeks ago a disastrous frost wrought havoc on the blocks. One brother described the sight as though a fire had passed through and blackened almost every vine. Most of our brethren lost heavily; some estimate their loss as much as 70 per cent. to 80 per cent. of the harvest. An appeal has been received from them for an additional amount. It is for you to say. Red Cliffs Soldiers' Settlement was also badly affected—all of the brethren have suffered, some severely. Great losses have been sustained on the "dry" blocks. Drought and frost have played havoc in many parts. Our brethren affected naturally look to the brotherhood through the Home Missionary Committee to succor them. Commencing the year with such a handicap of debt has greatly embarrassed the Committee, but it has faith in the brotherhood to help the weak, and in the name of the brotherhood has promised needed help.

Consequent upon these unfortunate circumstances, the Home Mission appeal is this year on quite a different plane. The appeal is for every adult to respond with one pound on Dec. 4. This is needed, first, to wipe out last year's debit, and secondly, to assure additional assistance which drought, etc., have necessitated. Careful calculations show that £2,200 will be required to just balance the books.

HINRICHSSEN-BROOKER MISSION, WANGARATTA, VICTORIA.

Many have wondered why we had no cause at Wangaratta. About 18 months ago Bro. G. Jackel began to meet for the morning service with a few other brethren in his own home. They did not attempt holding gospel services nor did they start the school. By the time the tent was pitched there were in the town about fourteen members. There was no preacher to assist, though Bro. and Sister Jackel were as helpful as a preacher and his wife. They are highly esteemed in the town. Bro. Woolnough later assisted. At first it was difficult, but later the gospel began to win its way until seventy souls decided for Christ. At the end of six weeks there was a church with eighty members—more than forty of whom are men. This is another testimony to the wonderful power of the gospel when backed home by the Holy Spirit. What



Wangaratta Church (Vic.). Taken on the Last Sunday Morning of the Mission.

has been done here can be done in dozens of other towns in this State. Remember that on Dec. 4.

The final meeting was conducted in the new chapel, and it was a delightful one. The new church contributed £260. Very valuable presentations were made to the missionaries, and a special gift to Mrs. Hinrichsen because of her services at the piano.

The accompanying photograph does not give the strength of the church. It was taken on the last Sunday morning of the mission, when it was very wet, and some could not attend. A number of men and women made the confession in services after the photo. was taken.

The effort is one to cause much rejoicing, and much thanksgiving to God.

VICTORIAN CHRISTIAN ENDEAVOR UNION.

Mr. S. E. Dorman, of the Bendigo Baptist church, and Mr. J. H. McKean, secretary of the Churches of Christ C.E. committee, have been elected vice-presidents of the Union.

Fixtures of the Victorian Union for 1928 include the following: February 4 (Saturday), "Endeavor Day"; March 26 (Eight Hours' Day), "Field Day"; May 4, 5, and 10, visit of Dr. W. E. Poole, of London. Training class lectures will be delivered during March.

At the last meeting of the Methodist C.E. committee it was reported that several metropolitan societies had re-commenced open-air work, and the idea was commended to other societies.

PLEASE!

Many have not yet paid for the "Christian" for 1927, and some, we are sorry to say, owe for two years or more. It costs a lot to print a paper.

PLEASE!

At the November meeting of the Victorian Council a resolution was agreed to opposing the proposed introduction of "tin hare" racing in Victoria, and urging the State Ministry to introduce legislation to prevent betting at such meetings.

ARMISTICE DAY.

One of the finest utterances of Armistice Day which we have read was that made by the Prince of Wales to a great gathering in London. Addressing the audience as "old comrades and friends," the Prince said:—"We celebrated the first Armistice Day with rejoicing and relief. It was the end of a long period of strain, struggle, sorrow, and glory, the like of which, I pray to God, we will not endure again. Nobody who was present at any public place during the two minutes' silence this morning, or to-night, can question that Armistice Day is still full of meaning, but now it is a day not of rejoicing,

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OBITUARY.

ARTHUR.—On Oct. 19 at the ripe old age of 78 years, one of the brightest saints of the church in South Australia was called home in the person of our late Sister Mrs. Mary Reid Arthur. She was the youngest daughter of the late Robert Lawrie, brother of John Lawrie. She was baptised by her uncle John at Alma Plains when eleven years of age, and thus was a member of the church for 67 years. At the age of fourteen she became a Bible School teacher. Her home was always open to visitors. In the early days when T. J. Gore and H. S. Earl went to Alma to preach, they invariably made her home their place of abode. Our sister had her membership at Prospect for about four years, removing to Nailsworth a few months prior to her death. She loved the church as she loved the Saviour. The testimony has come of two young preachers who testify to the influence of her life as the factor that led them into the ministry. To the sorrowing ones who remain we tender our loving sympathy, and pray the dear heavenly Father's blessing and guidance.—Will Beiler.

KELSON.—A severe motor accident following on other physical infirmities contributed to the falling asleep of Sister Mrs. Kelson at the home of her daughter, Mrs. Wyatt, Murrumbidgee, Vic. She was a great temperance and church worker, being specially active in all W.C.T.U. and conference work. Her association has been mainly with the churches at North Carlton and North Fitzroy, where she strove to do her best to extend the forces that made for social and religious righteousness. Her faith and testimony for Jesus Christ were pronounced and vigorous, and her last days were marked with a quiet confidence in the faithfulness of the Saviour in whom she had trusted for many years. She leaves behind her a daughter (Mrs. Wyatt, of Murrumbidgee), and two sons, Mr. A. Kelson (of Gardenvale), and Mr. E. Kelson (of Balwyn).—J.W.B.

(Continued on page 758.)

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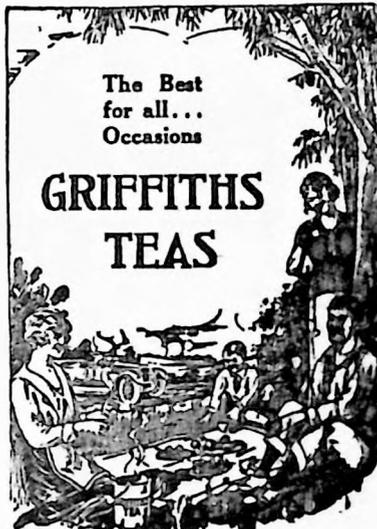
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News of the Churches.

Queensland.

New Veteran.—On Nov. 13 Bro. E. Trudgian preached on "What shall I do to be Saved?" Bro. C. Trudgian spoke to the young people on "The Alarm Bells of Conscience."

Albion.—A picnic held by the Junior Christian Endeavor on Nov. 5 was successful and largely attended. The church has increased its membership by one confession and baptism. Sunday night meetings recently have been interfered with by heavy storms.

Annerley.—Good morning meeting on Nov. 13. Bro. C. Young continuing his series of edifying addresses on 1 Cor. 13. On Nov. 11 the ladies' guild conducted a successful banquet in the interest of the building fund. S. C. Trudgian represented the H.M. Committee, and J. R. Combridge gave a stirring address. The appeal for funds was most successful.

Western Australia.

Claremont.—The church is without the services of an evangelist, but all are grateful for brethren of other churches who are helping.

Northam.—Bro. W. Martin on Nov. 13 gave a very interesting exhortation. The special services continue to attract large attendances. Bro. Buckingham's address at the gospel service on "The Church" was delivered to a most appreciative audience.

Inglewood.—Nov. 6 was recognised as fathers' day. In the evening nine fathers assisted in the service. On Nov. 13 Children's Day was observed. In addition to the set programme nicely given by the children, an interesting address was delivered by Mrs. Powell, of the C.I.M. Children's offering amounted to about £1.

Harvey.—Bro. Schwab gave a fine address on Oct. 20. Bro. MacMillen visited Collie on Nov. 6. The services at Harvey were conducted by Bren. Fitch and Johnston. Meetings are well attended. Keen enthusiasm at prayer meetings; interesting studies by Bro. MacMillen. Bible School is flourishing; average attendance for the past twelve months, 47 scholars.

Maylands.—At prayer meeting on Nov. 9 a married woman confessed Christ. Attendances on Nov. 13 were much above the usual. About 80 were present in the morning. The gospel service was brightened by two items by the Senior Christian Endeavorers, and a solo by Sister Galvan. Bro. Winkfield spoke acceptably at both services.

Subiaco.—"Loyalty" thankoffering boxes were brought in on Oct. 30. The amount to date is about £150. Average attendance at the Lord's table during October was 179. At the mid-week services this month, an exchange of speakers is being arranged, stressing H.M. work. All meetings are well attended, especially the Sunday evening gospel services.

Kalgoorlie.—Good attendances continue at mid-week gospel services. Sunday, 13th, fine services all day. Bro. Geo. Banks exhorted in the morning and Bro. C. H. Hunt spoke at night. 208 met around the Lord's table. Sunday was also Children's Day for the Foreign Mission, and in the afternoon a large number of parents of the scholars attended. After various items were rendered a large number of certificates were presented to successful scholars in Bible School examination.

Fremantle.—Three confessions and two baptisms are reported. Average attendance at gospel services, 115. Bro. Frost recently gave an interesting discourse concerning his Bible van work. The Bible School rally continues, average attendance being 163, the boys still leading in the aeroplane race. We regret to report an accident to the school superintendent, Bro. Briddick. He is now making good progress. A successful social evening was tendered by

the church officers on Oct. 27 to all workers in the recent sale of work. The girls' club concert raised £6 for the land fund.

South Australia.

Port Pirie.—Since last report there have been five adult decisions. Meetings have been well attended. Mr. B. Benn has left for Brisbane.

Croydon.—Bro. Graham was the speaker on Sunday morning. There was an attendance of 218 at Bible School. Bro. Graham's subject in the evening was "Religion." Special singing was rendered by the choir.

Queenstown.—On Sunday, Nov. 20, Bro. W. C. Brooker exhorted the church on "Be not deceived, evil communications corrupt good manners." Sunday School was held, and in the evening Bro. Brooker spoke on "How to be Always Happy."

Owen.—Church anniversary services were held on Nov. 6 in the Institute Hall. Bro. F. Collins, of Maylands, spoke morning, afternoon and evening. Special items were rendered by the choir. All services were well attended. At regular Sunday services able assistance is given by Bro. Warren, and Bro. Chappell, from Adelaide.

Wallaroo.—On Oct. 30 and 31 the Bible School anniversary was held. The scholars, under the baton of Bro. A. W. Garland, rendered beautiful singing. Bro. Boss Graham, of Croydon, spoke to a large audience at each service. Oct. 31 was the children's night, when a concert was given before a good congregation. In last report the number of confessions since Bro. Garland's arrival was given as six; it should have been ten. A K.S.P. club has been formed in connection with the church.

Norwood.—The Sunday School anniversary was concluded on Nov. 13 after a most successful series of meetings. On that day Bro. F. Collins, of Maylands, addressed the morning service. On Nov. 20 Bro. G. T. Walden addressed the church. 192 met to break bread. Bro. and Sister Thulhorn were received by letter from the Fullarton church. The renovation of the tabernacle, which has been in hand for some weeks, has been completed with the re-carpeting of the building. This occasion is being marked by a special series of meetings from Nov. 27 to Dec. 11.

Glenelg.—Church and Bible School are in healthy condition. Bro. Edwards' messages are appreciated. Three by letter and three by faith and baptism have been received. Bible School picnic, Nov. 12, at Blackwood; everything went well. Sale of work by the sisters realised £95. The church feel the loss of Sister P. Verec, who is removing from Glenelg. Sister Edwards has been elected president of the ladies' guild through the retirement of Sister Verec. Bro. Harkness spoke at the gospel service last Sunday. Bro. Edwards speaking at the Hindmarsh anniversary.

Prospect.—Bible School anniversary celebrations were concluded on Wednesday, Nov. 16, when the annual concert was given by the scholars before a large and appreciative audience. The chair was occupied by the superintendent, Bro. Roberts. Items by the children reflected credit on those responsible for their training. On Lord's day, Nov. 13, Bro. Russell spoke in the morning, and Bro. E. L. Stevens (in the absence of Bro. Russell at Hindmarsh) conducted the evening service. On Sunday, Nov. 20, Bro. Russell conducted both services. At the morning meeting two young ladies, baptised the previous week, were received into membership. The subject of his gospel address was, "A Tale of Two Cities." One young lady made the good confession.

Fullarton.—During Bro. Graham's absence Bren. Colliver, Hon. W. Morrow, Robt. Harkness, B.A., G. T. Walden, M.A., J. Wiltshire and H.

Vawser rendered much appreciated service. The C.E. society is doing fine work and having good attendances. Mr. and Mrs. Graham had a pleasant surprise on Nov. 9. Bro. Graham performed a wedding ceremony, after which a great crowd gave them a fine welcome home. Bro. H. L. Vawser presided, and a fine programme was rendered. Bro. Graham suitably responded. On Nov. 13 98 broke bread. The right hand of fellowship was extended to Sisters Marjory and Jean, and Bren. Malcolm and Colin Nicholson. Three new scholars in B.S., 53 in kindergarten. At night a large gathering listened with rapt attention to Bro. Graham on "Which Way?"

Victoria.

St. Kilda.—There were three baptisms at the evening service conducted by the clubs last Sunday. Two Kappas assisted Bro. Goodwin in the address.

Murrawee.—On Nov. 13 the school presented Mrs. Hargreaves with a flower vase. Mrs. Hargreaves has trained the children of this school for the last three anniversary celebrations.

Glenferrie.—Appreciated addresses have been given by Bren. Abererombie and Jones. On Sunday, 20th, Bro. T. H. Scambler spoke morning and evening. Very good attendances.

Melbourne (Swanston-st.).—Meetings last Lord's day were enjoyable and fairly well attended both morning and evening. Good sermons from Dr. Brandt. Choir and singers rendered special music which was much appreciated.

Drumcondra.—Good meetings on Nov. 20. Bro. Eldridge and son were received at morning service by letter from Colac. Bro. R. Banks' subject at night was "By Grace are ye Saved." Bro. C. Combridge and Sister Wiltshire rendered solos.

Ormond.—Bro. Baker gave a most interesting address last Sunday evening, after which two young ladies from Bible School were baptised. Last Saturday afternoon the tennis court erected by the busy bee was opened by Bro. Baker. The late preacher, Bro. Will Clay, was the originator of this project.

Cheltenham.—On Sunday the meetings were large and inspiring. Fine addresses from F. W. Martin and D. Wakeley. A number of visitors at the morning service. A pleasant surprise to all was the presence morning and evening of Bro. and Sister H. Davie, of South Aus.; both helped with the evening service.

Warrnambool.—On Nov. 14 the Bible Class held a most successful social attended by a splendid number of young people. On Nov. 17 the P.B.P. had a surprise party, visiting one of the club member's home. A service was conducted at Winslow on Nov. 20. The electric light has been extended into the vestry.

Ararat.—Bro. Lang is doing a splendid work. Congregations and offerings are increasing. 84 were present on Nov. 13. The Bible School picnic was held on Nov. 11, about 130 being present. On Nov. 7 Mrs. Erwin presented a successful concert. She was assisted by the young folks. Proceeds amounted to £16.

Ringwood.—The church celebrated its anniversary last Lord's day. Bro. English delivered splendid addresses. Many visitors and former members were present. Amongst the visitors were Bro. and Sister Leach, who were for some time missionaries in India. Bro. Leach gave interesting addresses to Bible Class and Bible School.

Shepparton.—Bro. Stuart Stevens arrived on Nov. 8, and on the same day officiated at the marriage of Sister Miss Jessie O'Donnell to Mr. J. H. Winsbury. On the following day, the Bible School picnic was held at the Broken River, the usual programme of games, races, etc., being successfully carried through. On Nov. 10, Bro. Stevens opened a short mission campaign, and despite very hot weather at the outset, all attendances have been good. Prior to that date, three decisions were made, and on that date, following a baptismal service and a splendid message, four more took their stand for Christ.

Kaniva.—On Lord's day, Nov. 20, Bro. F. Kennett was baptised prior to morning service, which was preceded by special singing from the J.C.E. Society. Bro. and Sister Holmes, from Red Hill, were visitors. Bro. Benn spoke at both services. A number are journeying to Border-town Conference during the week.

Ultima.—On Nov. 8 the young people of Ultima church tendered a farewell social to Bro. and Sister Hargreaves and daughter on their departure for Doncaster. Bro. J. Taylor was in the chair. A beautiful case of brushes was presented by Bro. Vic. Taylor on behalf of the young people to Bro. Hargreaves, and presentations were also made to Mrs. Hargreaves and Miss Kath. Hargreaves by the young people.

Newmarket.—Revival services commenced on Sunday, Nov. 20, with an encouraging prayer meeting at 7.30 a.m. Bro. Harold B. Robbins, assisted by Bro. Whittington, soloist, and Bro. Melody, pianist, is conducting these services, and his morning address was stimulating. The building was comfortably full for the gospel meeting. Bro. Robbins' preaching and the singing filled the church with a feeling of new life.

Surrey Hills.—On Sunday morning Bro. Cambridge spoke of privileges and responsibilities in connection with the Home Mission field. Sister Mrs. Brooks was received into fellowship, having been baptised on the preceding Sunday. The gospel meeting was "in memoriam" to a greatly esteemed member, Sister Mrs. Best. The ladies' guild met at the home of the secretary (Mrs. S. J. Wilson) on Thursday afternoon to prepare Christmas cheer for the hospital patients ministered to by the Women's Executive.

Moreland.—Homecoming services were continued on Nov. 15 with an excellent tea provided by the ladies of the church. A public meeting followed, when Bren. F. J. Sivyver and J. H. Patterson were the chief speakers. Home Missions was stressed by Bro. Webb on Sunday morning, and at the evening service, when there were three decisions, the subject was "What Must I Do to be Saved?" At a very fine concert recently given by the I.C.E., six communion plates were presented by them to the church. The gift is greatly appreciated.

Brunswick.—The half-yearly business meeting of the church was held on Nov. 16, Bro. E. Clarke presiding. Reports from secretary, treasurer, Bible School, Phi Beta Pi, Women's Mission Band and Christian Endeavor societies were listened to. The school has an enrolment of about 220 scholars; average attendance, 140. E. Clarke, A. Mann and W. McCallum were re-elected deacons for twelve months. Ten deaconesses were appointed. It was decided to engage Bro. Andrew McNeilly as evangelist on part-time for six months from first Lord's day in 1928.

Castlemaine.—The church celebrated its 57th anniversary on Sunday, Nov. 20. Dr. A. McKenzie Meldrum delivered two inspiring addresses to very good congregations, the building being packed at night. Special singing was rendered by the choir. On Sunday, Nov. 13, one young girl from the Bible School was received into the church; she made the confession during the mission at Harcourt. Recently the ladies' help assembly held a successful "lilac fair" in the Mechanics' Hall, when about £68 was raised for the building fund. The ladies also presented the church with new carpets for the aisles. On Wednesday, Nov. 16, the Bible School held a successful picnic at Kyneton.

Prahran.—Sunday, Nov. 20, was celebrated as church anniversary day, being seventy-four years from the first meeting in Melbourne. The report of the members gave nearly a record for recent years at the communion service. Many visitors were present, Bro. Sivyver being the speaker. It was a beautiful service. At night Bro. Connor preached on "The Church Jesus Built." The congregation was very large. The choir did excellent work in two anthems, while Bro. Hudson gave a fine solo as well as conducting. Sister Daff has had to relinquish the organ after years of splendid service. Sister Bagley gave a beautiful devotional solo at the

morning service. The school was well up in attendance.

Swan Hill.—On Nov. 9 and 10 the sisters' guild held a garden fete at the home of Bro. and Sister Redford, resulting in a nett profit of £73 odd, thanks to the untiring efforts of the sisters of the church for many months past. Their aim is to raise money for the land fund, and this effort has eclipsed all others. The fete was opened by Mrs. D. A. Cockroft in the absence of the evangelist, Mr. D. A. Cockroft. Sunday evening services are maintaining a good standard, increasing in numbers of late, no doubt due to Bro. Cockroft's interesting and instructive addresses. Sister Chas. McDonald, who recently underwent a serious operation at Bendigo, is progressing favorably.

Brim.—Splendid meetings on Nov. 13. The breaking of bread service was very impressive, the church building being full. Five were received into fellowship. Services on Sunday, Nov. 20, were inspiring. Bro. Searle exhorted on "The Lord's Supper." In the evening the building was packed, the service being special for men. Bro. Searle gave an inspiring address on "The Man Who Missed His Chance." Special singing by the young men was enjoyed. At a meeting held on Nov. 17 the preacher was presented with a set of hair-brushes as a mark of the church's appreciation of his services. The Bible School is flourishing, and is practising for the anniversary.

Woorinen.—Splendid gatherings marked the closing meetings of Bro. Hargreaves at Woorinen. On Nov. 13, before a crowded audience, the final address on "The Second Coming of Christ" was given. One young sister made the good confession. She was baptised the following day. On Nov. 14 a united church farewell gathering took place. On behalf of the Woorinen, Ultima and Pungil churches, a roll of notes was presented, also a wallet from the young people of the Triangle Club. Miss K. Hargreaves was presented with a beautiful bedroom clock on behalf of the Bible School. The sisters entertained Mrs. Hargreaves at afternoon tea and presented her with a silver sandwich tray.

Parkdale.—During Bro. Stewart's absence at Pyramid Hill conducting a brief mission, the platform has been filled by Bren. F. T. Saunders, G. Black and P. Bryce. On Nov. 6 Bro. Saunders was with the church for the day. At the morning service Bro. D. Conn was received by letter from Brighton, and Bro. and Sister G. Lincoln upon their obedience in baptism. A good number were present at the evening service to hear Bro. Saunders. On the 13th Bro. Bryce exhorted the church, and Bro. G. Black preached at night. Bro. W. Fielder led the singing, and Bro. Waters sang a solo; a quartette was also rendered. Last Sunday Bro. Stewart exhorted the church, and preached at night, and had the joy of taking the confession of the husband of Sister Mrs. Box.

New South Wales.

Lidcombe.—One confession on Nov. 13, wife of Bro. G. Lacombe, Bro. Puffett preaching on "Believer's Baptism."

Hornshy.—Bro. W. J. Crossman, organiser of the Social Service Department, is supplying for a few weeks. He spoke at both services on Nov. 20. One man made the good confession. Bro. E. R. Childs, the preacher, is having a much-needed rest.

Epping.—On Nov. 13 Bro. MacKenzie gave a fine address on "Loneliness." Seven Bible School scholars, recently baptised, were received into fellowship. Bro. Fretwell gave a splendid message at night. On Nov. 20 Bro. Fretwell delivered appreciative addresses both morning and evening. Sister Batt was present after a period of sickness.

Taree.—Bro. H. Edwards, from Cudletown, spoke on morning of Nov. 13, and Bro. P. G. Saxby in the evening. On Nov. 15 and 17 the church met for prayers for the success of the special evangelistic services to be conducted by

Bro. Thomas Hagger, from Nov. 20 to Nov. 27. At Thursday evening's service one young man confessed Christ. He was baptised by Bro. Edwards on 18th.

Broken Hill.—On Nov. 13 Bible School anniversary services were continued. In the afternoon Mr. Bond, B.A., Baptist preacher, gave a good illustrated address. In the evening Bro. E. G. Warren gave his popular lighthouse address. Between two and three hundred were present, including scholars. The tennis club re-opened their court on the church property. A number of new scholars have recently been added to the school. Bro. John Gremer had a good service at Railway Town on morning of Nov. 13.

Wagga.—On Nov. 13 Bro. Stitt gave farewell addresses. On 14th inst. a meeting was held to bid farewell to Bro. and Sister Stitt. Representatives of various religious bodies attended and gave a parting message, and Bro. Brown spoke on behalf of the church; the auxiliaries were represented by one of their officers. Bro. Stitt was presented with a beautiful travelling rug, and Sister Stitt with a silver sandwich tray, and Beale, their young son, received a hook. Bro. Stitt responded. Refreshments were served. Bro. Brown will carry on the preaching until Bro. Orford arrives to take up the work.

Belmore.—Bible School anniversary services were held on Nov. 13, large congregations attending. The children sang splendidly under the leadership of Bro. E. Kent (choirmaster) and Bro. F. Coxhead (superintendent). Bro. P. C. Bennett gave a helpful address in the afternoon, entitled "Continued in our Next." Bro. P. E. Thomas, B.A., gave an illustrated evening address which was much appreciated. On Nov. 15 the demonstration and presentation of prizes was held at the Paragon Theatre. A first-class programme was rendered in the presence of an audience of about 650 persons. An enjoyable picnic took place at Bronte Beach on Nov. 19.

VICTORIAN DEPT. OF SOCIAL SERVICE.

CHRISTMAS TREAT FOR POOR CHILDREN.

The Committee of the Benevolent Section, Department of Social Service, Victoria, wish to give a Christmas treat to poor children on Saturday, December 10, and invite gifts of toys for the same. Parcels may be sent to Burnley Railway Station, or given to Mrs. Allen at Executive meeting on December 2.

CHRISTMAS APPEAL.

The Victorian Department of Social Service acknowledges receipt of five shillings from a sister at Kingaroy, Queensland. This is the first and only amount so far received in answer to the appeal for Christmas cheer made in the "Christian" three weeks ago. May we again stress the urgency of the appeal? Melbourne has not had such a poor Christmas prospect for many years. Already the strain is being felt by the Department. Members of the church and of our congregations naturally look to us for relief. Most people in comfortable circumstances send donations to charitable institutions at Christmas time to help brighten the lot of the unfortunate. May we suggest that the members of the Churches of Christ recognise their own Department and send contributions to Will H. Clay, 49 Elizabeth-st., Melbourne. Smallest contributions will be thankfully received.

Unemployment.—Employers of labor, and others who could make even a half-day's work available, are asked to communicate with the secretary. Typists and office attendants waiting.

Benevolence.—The depot at Burnley is open on Wednesday, 2 till 4, for representatives of the churches to obtain clothing and other necessities. Churches are advised not to send cases of distress to the depot. Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne.

OBITUARY.

(Continued from page 755.)

LOGAN.—Another of the old members of the Sydney church has passed away. On Nov. 12 Mrs. Ellen Logan fell asleep peacefully in Jesus at the ripe old age of 80 years. She, with her late husband, Bro. G. Logan, was baptised and married by Bro. M. W. Green, and had been in membership with the Campbell-st. church for over 50 years. An impressive funeral service was held the City Temple on Nov. 13, conducted by A. E. Illingworth, assisted by Bro. J. Whelan. Her body was laid to rest at the Rookwood Cemetery in the sure and certain hope of a glorious resurrection. She leaves three sons and three married daughters to mourn her loss. We extend to them and all friends our Christian love and sympathy.—A.E.I.

RICHERS.—The church at Mile End, S.A., has sustained a very severe loss in the passing home of our Sister Mrs. Julia Hannah Riches on Nov. 7, as the result of a motor accident. Our sister was a foundation member of Mile End church, being transferred from Grote-st. eighteen years ago, after a membership there of more than twenty years. She was baptised by Bro. T. J. Gore. Early in life she consecrated her life to her Lord. Mrs. Riches had been identified with the Sisters' Conference since its inception, being its first treasurer, and a most valued worker in a number of its phases of work. The W.C.T.U. early recognised her willingness for work, and found her faithful and loyal to a marked degree. As president of the local Dorcas for some years, she led her fellow-workers in the paths of practical service for others. Mile End church has depended on her for many things. She has been the leader of our women in all phases of their work. An ideal wife and mother in the home, she was full of good works. Her bruised body was laid to rest on Nov. 8 in the presence of a very large attendance of friends and representatives of many conference committees, Bren. Ewers and Wiltshire conducting the service. The floral tributes were exceedingly abundant and beautiful. Loving Christian sympathy is extended to our Bro. E. A. Riches and his daughter Mrs. Trowbridge and his son, Stanley, who is a missionary in South Africa.—W.L.E.

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