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Scenes and Voices from the Upper Room.

"I am the Way."

By A. W. Connor.

"I am the Way, the Truth, and the Life; no man cometh unto the Father but by me" (John 14: 6).

THIS threefold claim of Jesus was made in answer to a question, and is in the nature of a climax. In John's Gospel Jesus is presented as the "Bread of Life," the "Light of the world"; as the "Door" and as the "Resurrection and the life." On this wonderful last night Jesus had saddened the hearts of his disciples by announcing his impending departure. When he further declared "You know the way to where I am going," he was met by Thomas with his bewildered heart-cry, "We do not know where you are going, and how are we to know the way?" Christ's assertion "I am the Way" is his answer to that cry. One other thing to be noted is that it is followed by that other word of Jesus which is central in the messages of that night: "He that hath seen me hath seen the Father." "I am the Way." The way to what? "No man cometh unto the Father." This, then, is the great end: to find God, to realise the Father, and thus to have the ageless life.

This is the supreme quest of the soul. Philip's pathetic appeal touches the deepest chords of our spiritual being, "Master, come us to see the Father, that is all we need." And what is the answer of Jesus to this age-long cry of the human heart? It is that we need not wait for some supernatural phenomena to manifest God. We need not seek him in the canopy of heaven, in the wide expanse of earth, nor on the boundless blue of the ocean. "Thou true that the heavens 'declare his glory,' that earth proclaims his handiwork, and 'his way' is upon the waters." Yet, if we go to all these declaring, "I will seek God," "I will find the Eternal One," the vision will fade us. We will not have attained to seeing "the Father."

Now we need not wait or vainly seek; we must realise the vision of the Father al-

ready given to us in Christ. In him we behold the power and glory and character of God. "He that hath seen me hath seen the Father."

In the light of this, let us seek an answer to our question: The way to what?

I. The way to the Father.

"I believe in God the Father" is the profoundest word in the old creed. This carries us beyond simple theism. It has in it something that goes beyond the belief that "God is one." But how do we reach such a faith? I answer, Only through Christ. Jesus not only claimed relationship expressed in "My Father," but as we have seen, claimed to reveal that Father to men in his person. The revelation of God thus made is that he personally loves men, shares their life, and saves from sin.

The question which is answered in Christ has been well put by Dr. Carnegie Simpson: "It is this, whether there is ground for the faith that God, who is the Author of all nature, but who there manifests himself only on impersonal lines, has in a way consistent with his reason and worthy of himself, also and further manifested himself as the Father of souls which seek to know him, and the Saviour of lives which are enslaved in sin." "I am the Way" to know God as the Father. This is the most precious knowledge to which we may attain,

the "knowledge of God as personally loving and saving us, and indeed our God and Father."

Let all the puzzled and distraught find here their comfort and stay: "He that hath seen me hath seen the Father." "We believe in God, believe also in me." When you pray say, "Our Father which art in heaven."

II. To the forgiveness of sin.

To behold "the glory of God in the face of Jesus Christ," is to realise the soul-subduing truth that "he is a holy God." And this in turn produces a consciousness of our own guilt. Like Isaiah of old, when he saw the Lord high and lifted up, and heard the voice proclaiming "Holy, holy, holy is the Lord God Almighty," we cry, "Woe is me, for I am a man of unclean lips." Like Peter in the presence of the radiant Christ, we say, "I am a sinful man, O Lord." If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

But in Christ and his cross we read not only God's condemnation of sin, but his love for the sinners, and his means for a perfect at-one-ment.

"I believe in the forgiveness of sin." But how? Through God's revelation of himself to us in Christ. He whose very presence creates in us the sense of sin proclaims as his great purpose to give us salvation in the knowledge of the forgiveness of sin. Always is his cross associated with the forgiveness of sins. "My blood shed for the remission of sins." "Thus it beloved the Christ to suffer," and why? That "repentance and remission of sins should be preached in his name." That is always the sequence. The cross proclaims the heart of the Eternal, and is the witness that "God was in Christ reconciling the world unto himself."

Christ is the Way, the only way to the forgiveness of sins, and to the removal of the barrier between us and God. The fullness of forgiveness is attained only through

TWO VIEWS.

It seemed as though his life had gone for naught—
Nothing to show for that long battle fought,
Not a pale prisoner to the gibbet brought;
But God saw otherwise!

We, too, at times come nigh to lose our hope,
When with life's evils we no more can cope,
And in the dark with heavy hearts we grope;
But God sees otherwise!

—John Oxenham.

Christ and his cross. "Through this Man is preached unto you the forgiveness of sins." In Christ we behold God saying: "Thy sins be forgiven thee." We may know this blessed experience if we come through him who is the Way, even this, that "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

III. To moral empowerment.

But Christ is more than the way to forgiveness. He becomes the moral empowerment of broken lives. In the context of the affirmation we are considering, we find Jesus telling of his departure, but there is no intimation that such an event would mean an irreparable loss to them of moral inspiration and helpful fellowship. Nay; the very purpose of that going was to open up for them and all men communication with infinite moral resources, and that through the divine Spirit, by the agency of prayer, a new increment of moral strength might come to man. He himself is the way to the recovery of the lost life of purity, of strength, of nobility. "I am with you always." Every page of the New Testament throbs with this wonderful spirit. Here is the abundant witness that "all that he had been to men—all that he was for men, above mere precept and example, in his personality—would continue a living spirit within them." Christian experience is a potent and universal witness here. Countless millions have not only found the peace of forgiveness at the cross, where, like Bunyan's pilgrim, the burden rolled away, but have found in Christ the new moral empowerment that has made them a new creation in Christ. Speaking of the meaning of the fact of Christ for character, Carnegie Simpson says: "Jesus is at once its ideal and the power that inspires men to its achievement. This meaning that Jesus has in the realm of character is without even an approach to a parallel in the whole ethical world. The world's masters of morals have simply trifled with the question of character in comparison with Jesus, who, by his example and teaching, and then even more wonderfully by his enduring personal spiritual presence and power, gives to men that very spirit by which alone a character can be realised." Here in the domain of character, which is the supreme thing in life, Christ is "the Way."

IV. To the future life of bliss.

"I believe in the life eternal." But why do I? My answer again is Christ. In the scripture now being studied Jesus speaks with reserve but with quiet certitude of that life. He speaks of "going to the Father," of "the Father's house," of "preparing a place," of "coming again," of "receiving you unto myself," of "being with me." How can we know the way? "I am the Way." He is the way to know God as the Father, the way to reach peace through the forgiveness of sin, the way to moral power through surrender, and finally

the way home to God and the blessed life. "Whosoever liveth and believeth on me shall never die." But it is, of course, the fact that he is the "risen Christ" that gives meaning to his words. He himself travelled out beyond the sunset of life, and came back to tell us of the deathless sinless land. It is as we look from the empty grave into the face of a living Saviour, and experience his power in life, that we say with conviction, "I believe in the life eternal."

Christ is the "Way, the Truth and the Life." If we will obey his word, "Believe also in me," we will be able to think of the way with confidence and hope when friends drop at our side, and when our own end shall come, and we go into the valley of the shadow of death, we will fear no evil, and with certitude will be

OUR AIM.

1. To exalt Christ above party, and his Word above all human creeds.
2. To illustrate the practicability of Christian unity on a divine basis, which consists of "One Lord, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4: 4-6.)
3. To build a Church of Christ without denominational name, creed, or barrier to Christian unity, whose terms of fellowship shall be as broad as the conditions of salvation, and identical with them.
4. To lead alien sinners to Christ in the clear light of New Testament teaching and example.
5. To work with all other Christian workers, as far as we can, in extending Christ's reign among men, while seeking to promote the unity for which our Saviour prayed. (John 17: 20, 21.)

able to say, "Thou art with me." A beautiful story of the passing of Catherine Booth as told by her daughter illustrates this great truth. She tells how as husband and family waited the end the following happened: "It seemed that she had an understanding with my father that if speech left her before death came, and if she realised Christ was with her in the valley, she would wave her handkerchief, that she might tell her husband and children that all was well with her at the last. And so rallying her strength she raised it up, up, up—once, twice, thrice. Only an instant it remained uplifted, then the worn tired arm sank. But still the hand was raised, and when that could no longer be upheld, her thin forehead moved back and forth, then fell, the eyes closed, and she was asleep. But we had the message; we knew that she had looked in the valley the one for whom she looked. For all time that precious finger of my dying mother, covered with the little white handkerchief signalling the triumph of grace in death, will mean more to my soul's faith than all the theological books and scientific arguments history has ever known."

The triumph of grace in death! Nay; Jesus is the Way to that most blessed experience. "I am the Way." Would you know God as the Father, would you enter into the forgiveness of sins, would you share in a moral empowerment that leads to a new life, would you find the way home to God and to the land of life and high, then listen to Jesus, "I am the Way, the true and the living Way."

We must accept him as Saviour, we must trust him, we must obey him. Our attitude to him must be that to which Thomas finally came when, after the resurrection, he uttered his memorable confession, "My Lord and my God."

A Christian's Financial Creed.

1. My money is mine only in trust. It belongs to God, just as I do.
2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or Australia.
3. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.
4. To spend my income rightly is one of my first tasks as a Christian. Until I see this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.
5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.
6. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.
7. I should invest this money for God carefully as in my temporal business, and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.—Selected.

THIS MUCH I KNOW.

This much I know,
That winter hills are very lovely things,
And naked trees are praying to the sky,
That beauty walks on husked and bare feet,
On barren ways, and in great solitude,
This much I know,
That God is very near to those
Who seek to find him in a lonely heart.
—Lucia

Claudius Caesar: Friend of Herod Agrippa.

(Acts 11: 26; 18: 2.)

Randall T. Pittman, B.A., Dip.Ed.

After the reign of Augustus, Rome was not happy in her Emperors for many years. Though Jesus was born in an era in which civil strife was hushed, the empire was organised, arts and letters flourished, and philosophy and religion were encouraged, ere he died internal strife was developing, informers were at their deadly work, suicides were frequent, and the government was in the hands of a tyrant who could exclaim, "After my death, perish the world in fire!" Tiberius was followed by Caius Caligula (37-41 A.D.), a cruel profligate who is said to have spent £80,000 in a single banquet, and to have commanded the works of Virgil and Livy to be removed from the libraries as wanting in learning and genius. Caius was murdered by the tribunes, and some began to clamor for a return to republican rule. But certain of the praetorian guards came upon a person of royal blood, who had concealed himself in fear, and in a moment of freakish behaviour compelled the Senate to declare him Emperor. This was Claudius, nephew of Tiberius, related through his mother to Augustus. He was fifty years of age when he came to the throne of the Caesars, and his reign covered the period 41-54 A.D.

Roman writers present a very unfavorable picture of the personal qualities of Claudius. They refer to his feeble health, shambling gait, deformed limbs and weak intellect. Suetonius declares that his mother called him "a monster of a man," and that if she wished to accuse anyone of dullness she would say that he was "a bigger fool than her son Claudius." Augustus himself feared to present the youth in public lest the people should scoff. It is even suggested that Claudius used his own stupidity as an excuse to escape from a difficult position. Modern historians, however, place him in a better light. They show that he occupied himself in historical and literary pursuits, and set himself to work for the public welfare. He consulted the Senate, and gave considerable power to his officers. He had definite ideas on citizenship, and admitted Gallic slaves to the Senate, arguing ancient precedent. Under his orders, a harbor was constructed on the right bank of the Tiber, two and a half miles from the mouth, to avert floods, and a mighty aqueduct was built, which brought water to the city over a distance of forty-five miles, spanning the Campanian by arches, ruins of which can be seen to this day. "He devoted himself personally to the administration of law, tiring out his judges and assessors by his unwearied application to lawsuits." Some things related of him are not to his credit. He was given to self-indulgence, and his bad habits undermined his already weak constitution. Claudius shows had become popular, and

writers state that to outdo his rivals he ordered a naval battle to be fought on Lake Fucinus. Under the gaze of multitudes of spectators who lined the sloping banks, nineteen thousand gladiators named the fleets, and the fighting was so grim that the waters of the lake were stained with blood.

Claudius Caesar is of interest to us, however, in a much more direct way. It was he who conquered Britain and named it "Britannia" as a Roman province (43 A.D.). Caractacus, who offered a stubborn resistance, was at last taken captive. Brought to Rome, he was astonished at the magnificence of the city, and exclaimed, "How can people possessed of such splendor at home envy Caractacus his humble cottage in Britain!" Claudius, moved by a speech from the prisoner, spared his life, and thus put a check to the practice of slaying defeated generals brought to grace the triumph of the conqueror.

Although Claudius is mentioned in the New Testament only twice, the references involve important matters, and his contact with sacred history is closer than it seems. One thing which helps us to picture the "background" of the New Testament narrative is the fact that Claudius was a friend of Herod Agrippa I. This persecutor of the apostles, who slew James, was grandson of Herod the Great. He was educated at Rome with Claudius, and made friends with Caius Caligula, when the latter was heir presumptive to the throne. His advocacy of Caligula's claims led to his imprisonment by Tiberius, but when Caligula gained the imperial crown he liberated Herod and made him king over a portion of Palestine. When the crown was pressed upon Claudius, it was Agrippa who urged him to accept it. In consequence, Judea and Samaria were added to his domain in 40 A.D. Agrippa's death was tragic. He held a festival in honor of Caesar, and appeared in a garment made of silver. As the light in upon this costly raiment, and as his voice was heard in eloquent speech, a cry went up from the spectators that he was a god—a compliment which he accepted without rebuke. Immediately he complained of illness, and after five days of agony died a wretched death (cf. Acts 12: 21-23; Josephus, Ant. XIX, ch. 8).

In Acts 11: 28, it is recorded that a famine, predicted by Agabus, came in the days of Claudius Caesar. It seems that famines were rather frequent during the reign of Claudius in various parts of the Empire, so much so that the Emperor became sensitive of criticism of his administration, and allowed a dream of approach-death to influence his mind and thus compass the ruin of two Roman knights. But there was one famine which specially

attacked Jerusalem and Judea, and Josephus records that the Syrian Queen Helena of Adiabene supplied the city with corn and figs. This help was due to the fact that Queen Helena and her son had embraced the Jewish faith.

In Acts 18: 2, mention is made of the fact that Claudius had issued a decree by which all Jews were compelled to leave Rome. In consequence of this Aquila and Priscilla were found by Paul at Corinth. This decree by the Emperor is somewhat surprising in view of the fact that, by reason of his friendship with Herod, his attitude to Jews was on the whole favorable. But that such a decree was issued is attested by Suetonius, who records in his "Claudius": "*Judaeos impulsore Christo assidue tumultuantes Roma expulsi.*" Translated literally, this sentence becomes: "He banished from Rome Jews continuously making uproar, Christ being instigator." There is some ambiguity. The words may refer (1) to riots headed by someone actually called "Christus"; or (2) to disturbances due to disputes among the Jews about the Christ, the name "Christus" being a variant of "Christus." Perhaps Suetonius thought that Christ was actually in the flesh at that date. Whatever the precise meaning of the decree, it is obvious that it cannot have been strictly enforced, or at the most was of temporary application, for there were many Jews in Rome shortly after this, and a few years later Paul could address his epistle to a strong church in Rome, composed of Jewish and Gentile Christians.

Claudius, then, makes definite contact with Scripture history, and a knowledge of his life helps the Bible student to flesh the background of the New Testament record. Secular history completes the story of his reign. In his last alliance by marriage, he took as wife Agrippina, mother of the cruel Nero. This infamous woman made Nero's position secure, on a level with that of Britannicus, son of Claudius by a former wife. She then set herself to remove Claudius, and so make the way to the throne clear for her son. Giving her husband a dish of mushrooms, a favorite delicacy, she effected his death by poison.

Dr. Deissmann cites inscriptions which prove that Claudius shared with other Emperors the honors of deification. Nero is called "Son of the greatest of the gods, Tiberius Claudius." The title of honor, "Saviour of the World," was also bestowed upon Claudius Caesar. While, as a modern annotator writes, "this deification of the Emperors was no mere act of flattery, but grew naturally out of the old Roman worship of the Manes and Lares, the departed spirits of the dead," in the case of Claudius, some Romans did not regard it seriously. Seneca wrote a satiric on the deification (commonly called the "punchification") of Claudius Caesar, in which he detected the Emperor being refused a place in heaven because of his crimes, and being condemned to play dice for ever with a host of hellish devils. "*Facile descensus Averno!*"

The College and Service.

A. Anderson, President Old Boys' Club.

The world to-day makes demands regarding the service it expects. A man is chosen because he is fitted for the work, and if after trial he is found unsuitable, he must drop out. The business world often has posts to offer, if men could be found capable of doing the work, but almost they are often left unfilled, because trained men are needed for the task.

The educational world ever has men who forge ahead, whilst others are stationary. Usually the reason for the former's progressiveness is the result of training. They are now putting it to the test.

Others may have equal brains and ability but the great power has not been called into being, thus they are the ones who are passed over. Unfortunately their name is legion.

The highest service in this world is service for the Master. This applies whether all or only part of one's time be given to that service.

The College of the Bible is now the experimental stage, and the passing years have shown that men and women have been supplied for all activities of the church. Outside the church all service demands the best, and in the same way the church of Jesus Christ must demand the very best obtainable.

Many men who save their lives to the industry of the world in days gone by were large-hearted, capable men, men who served with thoroughness and faithfulness, yet nevertheless many of them would have loved to have had the opportunities which are offered to-day at Glen Iris. These men would have done a larger work had trained minds been brought to bear on their work, plus the other rich spiritual qualifications they possessed. Some in the past, however, gave of their time and energy nil to no purpose. They meant well, but their energies were misdirected. Had training been afforded them they would have soon discovered that some other avenue would be a better one to pursue than the one they aimed at following. The College has altered a good deal of this; since its advent many have had the training; some finish the course and know that they are fitted for the service of the King, others do not finish because, as often happens, a discovery was made to their own souls—they were not fitted for the particular service they aimed at. The College is to be thanked and appreciated for this particular kind of service.

The College reveals to a man what he is, and what he is capable of doing; it either develops or eliminates.

Glancing retrospectively over the past eight years, it has been most interesting to note the type of missionary chosen for the mission field. Few are chosen these days who have not been trained, and the few mission boards remaining who place little emphasis on training are among those who accomplish little. To-day, missionaries are chosen because they have been trained, and can be reasonably expected to perform the office required. Even in China now the elimination process is going on, and has had its birth in the hearts of the Chinese people themselves, and they are making the shrewd distinction between trained and capable leaders and untrained men who have little authority and capabilities of leadership.

The work of the church demands our best, and the College of the Bible alone supplies the golden key which unlocks the door leading to progress. The College will do its part in the progress of our work if we will give it the fullest opportunity. We must progress or die, and the College must be supported if real progress is to be made.

A TOUCHING STORY.

Professor Stuart Blackie, of the University of Edinburgh, was once hearing a class. A man rose with his book in the wrong hand. He began an explanation, and the professor thundered, "Take your book in your right hand, and be seated!" The student held up his right arm, and it was off at the wrist. The Scots students hissed the professor. The great man hesitated a moment, then he went to the student and put his arm around him, and, with tears streaming from his eyes, said, "I never knew about it. You will forgive me?" It ended in the conversion of that young man.

The story was told long afterwards at a Bible conference, and after the meeting a man came forward and raised up his right arm; it ended at the wrist. He said, "I am the man." Professor Blackie led me to Christ, but he never would have done it if he had not put his arm around me and made the wrong right.—Selected.



Victorian Students at Glen Iris, 1928.

The largest State group of students comes from Victoria, naturally. The value of the College to Victorian churches justifies the hope that Victoria will lead in support of the College on October 7.

CANBERRA AND CHRISTIAN UNION.

To those who are interested in the question of Christian union, and to its members of the Churches of Christ in particular, it is a pleasure to announce that a foremost plank in that desirable organization, a proposition of far-reaching importance, was discussed by the Presbyterian General Assembly at a meeting held in Queensland during the past few days.

The subject before the Assembly was "The Church at Canberra," and the proposal was that instead of each religious body erecting its own separate church edifice, the Presbyterian, Methodist, and Congregational churches should unite and occupy the one building. Conferences have been held by representatives from each body to discuss the matter, and they have agreed that for all parties to act independently, it would be a grave reflection on their Christian brotherhood, and would involve the churches in financial burdens which they could not carry.

The report also stated, "It was manifest that if the three churches concerned proceeded to erect their main building, it would be a waste of money, as there was no immediate prospect of the population being able to supply adequate congregations to warrant three large buildings."

Ever since the Federal Capital became an established fact, I have thought that it presented the greatest opportunity ever offered in Australia, or perhaps which will later be offered for the Protestant churches to have Christian unity. Viewed from an economic and religious standpoint, it is utterly indefensible that each religious body should be represented by a church at Canberra, and I am sure that all Christian people will welcome the proposal for a united front of the three great Protestant churches mentioned, and pray that it will be brought to a successful issue.

But what of ourselves? Is it right and proper that there should be two immemorial bodies represented in that city by the Church of Christ and the Baptist Church? Is it right and proper that the great opportunity offered for union between the churches at Canberra should be lost without an effort whatsoever being made to consummate it? I feel that it will be a long reflection on the Christianity and common sense of our leaders if negotiations are not opened, and an attempt made to discuss the question and bring about this most desirable object. Surely if three great bodies such as the Presbyterian, Methodist, and Congregational churches can unite at Canberra, there should be no insuperable difficulties in the way of union between our Baptist brethren and the Church of Christ.

If large and wealthy bodies are going to feel the financial strain of the upkeep of separate churches there, how much more will be the smaller ones? And I would like to see the question of union discussed on a higher plane than the financial one only, although that is a very important one indeed. It seems to me that Canberra offers a great opportunity for the Protestant churches to unite and thus pave the way for the ultimate Christian union.

Are we going to seize the opportunity to act and take the title at its flood, or delay and perhaps lose it forever?—A. B. Lyall.

A NEW EARTH.

God grant us wisdom in these coming days. And eyes unsealed, that we clear vision be lent. Of that new world that he will have us lent. To life's embolism and his high ministrations. Not since Christ died upon his lonely cross. Has there such prospect held of life's new birth. Not since the world of chaos first of a new earth. Has man so clearly envisaged home of a new earth. Not of our own might can we hope to rise. Above the ruins and failures of the past. But with his help who did the first earth lift. With hearts courageous we build this last.

—John Oxley.

The Home Circle.

Conducted by J. C. F. FITTMAN

KEEP FAITH.

We pity the man who has no faith
In the common run of folks,
Who jinks at the floss in man and his laws
And believes that ideals are but jokes.

We pity the man who harbors doubt
And the man who scoffs at life,
It is easy to bear down the things most dear;
It is hard to keep faith in the strife.

We honor the man who seeks the truth
With an open heart the while;
For a question is fair, but doubt is a snare,
Which engulfs the poor soul with its gale.

We honor the men who stand in men,
Who believe that right will win,
Who are not the lad for the good to be had,
And who find more of love than of sin.

We honor the pilgrim's fearless heart
And his fearless flag unfurled,
For the light of the way to the perfect day
Is the man who keeps faith with the world.

—Elliott Jenkins.

A BEAUTIFUL LESSON.

We love immensely by our unfaithfulness to the privileges of sorrow. We are in haste to escape affliction rather than to profit by it. We value more of our fortune than of our character, and covet happiness rather than holiness; forgetting that "out of the depths" of distress, some of the sweetest, most pathetic and inspiring strains have been sung in the ears of God and men. Let us be patient; and

"Through the closed blinds the golden sun
Pours in his dusty beam,
While the celestial ladder seen
By Jacob in his dream."

Crossing the Grand Pass from Kandersteg to Leuk, I had one of those experiences in Swiss travel which make an impression never to be erased, and leave a vision on which the fancy ever delights to dwell. Wearily had we toiled for three hours up some 6,000 feet, through dark clouds packed as thickly as autumn leaves on the forest grass, the rain and snow mercilessly driving their way through the stoutest garments and a fiercely cold air penetrating to the very marrow of the bones. Chafed and depressed, still we journeyed on, with a "desperate hope," wondering how soon the day would break and the stifling cold abate—when lo! suddenly, as sheet lightning splits the clouds at sunset, we emerged out of midnight darkness into midday splendor. The long Rhône valley burst upon us like an amazed escaped from Paradise, all light and glory, and beauty. Stretching away for miles, it was lit up with indescribable brilliance, painted with its gorgeous colors, and crowned with a halo of white, dazzling light. In a moment the cloud line was passed, and we stood first bewildered, and then enraptured at the inconceivable glories and surpassing beauties of the scene. We, weary of man, we pass from shade to light, from sorrow to joy, from tribulation to rest, from earth to heaven, glad at our deliverance, but crickets in ecstasy for enjoyment and service. He of good cheer. Keep on in faith and love, hope and work, steadfast as a planet; be courageous as a hero. God is light and he is not far off. The next step may bring you to behold the full glory of your Father's face."

MR. SPURGEON AND THE BABY.

Many years ago a young man and his wife, living in the Whitechapel, went one Sunday evening to the Metropolitan Tabernacle to hear the

great preacher. When they got there they found the place crowded, but a steward came to their rescue, and found them room in the front seat just below the lower platform. After a time the baby began to cry, and the mother cried her best to calm it, while the people round got rather perturbed. But the preacher looked down and said, "Don't worry, mother. Don't be disturbed, dear friends. Perhaps one day he that little voice will be used to proclaim the gospel of Christ." Then in his prayer Mr. Spurgeon prayed for the little child, and asked that it might grow up to be a good soldier of Jesus Christ.

Years rolled by, and one afternoon there went into the room of the Pastors' College a young man who had passed the Selection Committee, and was about to enter the college for training for the ministry. As was his wont, Mr. Spurgeon was present to give the hand-grip to all the young men who had passed the Selection Committee, and to welcome them into the college. The father of the young fellow came with him, and when Mr. Spurgeon had gripped him by the hand, and wished the lad every blessing, the father turned to him and said, "Sir, I wonder if you remember one Sunday evening a little baby crying in the Tabernacle and disturbing the people; and you looked down and told the mother not to be embarrassed, and the people not to be disturbed, that perhaps one day that little voice would be used for proclaiming the gospel of Christ? And then you found a place in your prayer for the tiny child?" Mr. Spurgeon said that he did remember. "Well," said the father, pointing to the lad who had just been received, "that is the baby, sir."

—Selected.

DIVING SPANDIARD AND PSALM 23.

An old Spaniard of eighty-one recently related the story of how he owed his conversion to the simple reading of the Bible. Thirty years ago a friend lent him a New Testament, and he was so impressed with it that he began to copy it out by hand, not knowing where to obtain one for himself. He had written out Matthew, when a fellow-villager informed him he was about to burn a book that he was told was bad. He asked to see it, and finding it was a Bible, begged it of him. This Bible became his constant friend. On his deathbed Psalm 23 was read to him. "I am just this one whom God is making to lie down in green pastures," said the old peasant. "And is my Shepherd." And if I am walking in the valley of the shadow of death I have no fear. The Lord saved me, and he is with me."

SAM'S REASON.

United States Senator Vanderman, on the story goes, once uttered a word of several acres to one of his black neighbors. The land was to be planted in corn, and the senator, then ex-governor, was to receive one-fourth. The corn was duly harvested, but the senator did not receive his fourth. Meeting the negro one day he said: "Look here, Sam, have you harvested your corn?" "Yes, sah, boss, long ago." "Well, wasn't I to get a fourth?" "Yes, sah; boss, dat's de t'raf, but dar wasn't no fo'th. Dar was ies' three loads an' day was mine." There are some white people who treat the Lord in the same fashion. —Baptist Standard.

Boy: "Should a person be punished for something he hasn't done?"
Teacher: "Of course not."
Boy: "Well, I haven't done my country."

The Family Altar.

J. C. F. F.

Monday.

And the Lord make you to increase and abound in love one toward another, and toward all men.—1 Thess. 3: 12.

The disciples of Christ are required to imitate their Master who loved, and gave his life for all mankind. Such love and sacrifice can only be faintly imitated, however much we may do. But the little we can do should surely be done joyfully and freely.

Reading—1 Thess. 2.

Tuesday.

For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.—1 Thess. 4: 14.

This is surely a promise of reunion with our dear ones who have passed on before us. The previous verse seems to clearly imply as much. That we shall know them seems certain, but in what relationship is not revealed, except that we shall be "as the angels of God."

Reading—1 Thess. 4.

Wednesday.

Abstain from all appearance of evil.—1 Thess. 5: 22.

Better "every form of evil." A certain course of action may appear evil to some distorted minds when it is perfectly right and justifiable. It would be extremely difficult to abstain in such a case. But every form of conduct, evil in itself, must be avoided.

Reading—1 Thess. 5.

Thursday.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.—2 Thess. 1: 7.

"Rest"; in sure and blessed hope, in full view of the awful judgment on the wicked at the glorious appearing of Christ.

Reading—2 Thess. 1.

Friday.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught whether by word or our epistle.—2 Thess. 2: 15.

The "traditions" here referred to were the truths of the gospel revealed by the Holy Spirit. We possess them in full in the New Testament. We need no others, however ancient they may be. Only on these can we "stand fast" and "hold" together in "one heart and one mind."

Reading—2 Thess. 2.

Saturday.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.—2 Thess. 3: 5.

As when a man enters a warm cheerful room out of the bitter cold night, and patiently waits the summer to meet his king; so we enter into the love of God and patiently wait for his Son from heaven.

Reading—2 Thess. 3.

Sunday.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1: 15.

"I Love, that our redemption
Made perfect through the blood
Of him whose life was offered,
To bring us near to God;
O Love, that now extendeth
A pardon full and free,
And lends with eyes of pity
On sinners such as we."

Reading—1 Tim. 1.

Our Young People.

Conducted by Leslie C. McCulloch, M.A.

TEACHER TRAINING, W.A.

During the winter months the Young People's Department conducted a special course of training for teachers. The subjects embraced psychology, method in teaching, and Bible History. Mrs. A. J. Ingham, J. A. Ewers, and L. C. Peacock were the lecturers. Forty students enrolled, and the average attendance over ten weeks was thirty. At the last session the students carried a resolution expressing their appreciation of the work of the lecturers.

An examination was held, when six teachers presented themselves. The result was as follows: Miss L. Lueraff, 93 per cent.; Miss V. Bush, 89; Mr. A. Lauder, 68; Miss E. Logan, 59; Miss McLean, 50. Prizes will be awarded to the three who gained highest marks at the forthcoming Bible School demonstration on October 5.

BIBLE SCHOOL EXAMINATION, W.A.

Owing to the doctrinal nature of the lessons studied this year, a large number of scholars were deterred from entering. Evidently many of those who did sit found the questions too difficult, especially in the lower divisions, as a considerable number of these failed to secure a pass. But those who studied the lessons must have been well repaid for the knowledge of first principles which they received. The following is a list of those who passed the examination:—

DIVISION I.

First prize, Howard Ballard, Kalgoorlie, 85.
Second prize, Kathleen Mason, Maylands, 81.
Third prize, Lorna Garvey, W. Subiaco, 72.
Passes: Raffle Thompson, Muriel Paul, Inglewood; Bill Maloney, Kalgoorlie; Irene Gibbey, Amy Jones, Maylands.

DIVISION II.

First prize, Dora Hutson, Inglewood, 92.
Second prize, Howard Pearce, W. Subiaco, 87.
Third prize, Bona Stirling, Fremantle, 82.
Honors: Betty Taylor, Fremantle; Cyril Biddle, Alex. Smith, Inglewood; Frank Ewers, Perth.

Passes: David Prosser, Bassendean; Doris Jayson, Cottesloe; Allan Hurst, Kalgoorlie; Joyce Gibb, Gordon Garvey, Jack Wallace, Violet Maguire, Joyce Fletcher, Dorothy Gibbs, Bier Wedd, Wallis Wedd, Ewan Rule, W. Subiaco.

DIVISION III.

First prize, Elma Elliot, Perth, 91.
Second prize, Gordon Ewers, Perth, 93.
Third prize, Cliff Taylor, Fremantle, 92.
Honors: Thelma Smith, Perth; Isabel Scott, Subiaco.

Passes: Sydney Moignard, Nancy Bradley, Bunbury; George Goodhill, Fremantle; Lillis Bertram, Inglewood; Lorna Polkinghorne, Garland Banks, Oswin Banks, Kalgoorlie; Peter Wedd, Maylands; Victor Colyer, Victoria Park.

DIVISION IV.

First prize, Eileen Sykes, Subiaco, 99.
Second prize, Thelma Thomas, Perth, 98.
Third prize, Elsie Somers, Subiaco, 97.

Honors: Allen Logan, Armadale; Audrey Horn, Thelma Cahill, Bunbury; Ben McCracken, Doreen Jeffries, Cottesloe; Gordon Stirling, Phyllis Thomas, Ray Steinhove, Fremantle; Charles Legge, Barbara Maloney, Hazel Polkinghorne, Jean Varney, Rose Morris, Myrtle Smith, Betty Ellis, Kalgoorlie; Ruby Hollands, Bona Garvey, Alice Maguire, Keith Matthews, Maylands; Will Page, Jean Yelland, Douglas Pantou, Golln Ewers, Perth; Margaret Biddle, Jessie Osburn, Charles Nelson, Bryan White, O. Frieze, Victoria Park.
Passes: May Bittche, Joe Elliott, Bassendean;

Jack Bittche, Alice Jeffery, Cottesloe; Alan Green, Inglewood; Stella Thomas, Malcolm Banks, Kalgoorlie; Len Wilkinson, Perth; Doris Dorrington, Subiaco; James Stringer, W. Subiaco; Harry Hiltcheuk, Victoria Park.

DIVISION V.

First prize, Constance Hoediger, Northam, 93.
Second prize, Delys Ballantine, Armadale, 92.
Third prize, Fred Clarke, Perth, 87.
Honors: Grace Moignard, Bunbury; Marjory Arnold, Northam; David Ewers, Perth.
Passes: Joseph Logan, Armadale; James Colingwood, Perth.

DIVISION VI.

First prize, Miss E. Bust, Perth, 92.
Honors: Miss H. Cole, Fremantle.
Pass: Miss I. Cole, Fremantle.

DIVISION VII.

Marion Harris, Maylands, a pass.

DIVISION VIII.

Walter Brunning, Cottesloe, a pass.

DIVISION IX.

Second prize, Mrs. Polkinghorne, Kalgoorlie, 87.

DIVISION X.

First prize, Miss Vera Bunt, Inglewood, 93.
—H. Hutson.

THOUGHTS.

Growth is the child's natural destiny.—Herbert.

A character is a completely fashioned will.—J. S. Mill.

What is really wanted is to light up the spirit that is within a boy.—Gladstone.

"All the words of the New Testament point unerringly to the way of salvation by the way of the cross."

The Sunday School Council of Victoria has requested the Young People's Departments of the various churches to arrange for addresses on peace to be given in all Sunday Schools on Armistice Day. A Sunday School Convention, which will be held in Melbourne in April next from 23rd to 29th, will be of practical interest to all Sunday School teachers and workers. The convention will deal with various aspects of Sunday School work, and will make helpful suggestions in regard to buildings, equipment, etc.

Prayer Meeting Topic.

October 10.

LET US GO AGAIN!
(Acts 15: 36-41.)
W. Waterman.

"But Paul (the apostle to the Gentiles and Barnabas tarried by Antioch, their home base. . . . And after some days, Paul (rebel with mission-hunger) said to Barnabas, 'Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare.'"

Beginning with the Home Base. Paul was concerned for others, possibly because Judaizing teachers, who taught Gentiles that they must follow Moses as well as Christ, had already passed through Antioch and parts Galatian churches lay in their path. Paul's great controversy was with these men. But notice, he did not leave his home base until he had discredited their error there. To consist of, he and others, by appointment of the church, went to Jerusalem with their case, and won it. Later, when Peter, together with Barnabas and other Jews, publicly acted, at Antioch, in support of this Jewish error, Paul withstood him to his face. Not before he stayed his declension at home would he leave his field "far off among the Gentiles." He knew that mission churches cannot be much better than the home base. Let us remember this: Our Foreign Mission work must begin at home. Gentius given his head.

"And Barnabas was minded to take with the Mark. But Paul thought it not right to do with them (on another dangerous journey) his who (on the last) withdrew. . . . and went not with them to the work. . . . So they parted, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas and went forth" to Galatia. Thus even aspired men could quarrel; but the Lord overruled this quarrel for good. Best of all, he used it to untrammel the religious genius of Paul.

How? you ask. I reply, by permitting Barnabas to sail for Cyprus. Here Barnabas leaves the stage—he has played his part. His part had been to find for Paul, the Lord's "chose vessel," his proper place in the church. Barnabas it was who first "took him, and brought him to the apostles"; who "went forth with us to seek for Paul, and . . . brought him unto Antioch"; who took him on his first missionary journey. So Barnabas stood sponsor to Paul; but at this point Paul began to increase and Barnabas to decrease. Paul, in their fourth year, soon supplanted Barnabas as leader; later he publicly rebuked him—and Peter was he has emphatically rejected the suggestion of Barnabas concerning Mark. Barnabas becomes more subordinate to the chosen apostle. Clearly, after their quarrel, "the only hope of peace lay in mutual separation," and so Paul broke away from his sponsor. This I believe was providential, for Paul at this time was entering upon his greatest work, his disentanglement of Christianity from Judaism—a work in which Barnabas showed he could not help. Henceforth Paul needs no mentor. Inspired genius must be given his head.

Complained by the Church. "Paul chose Silas, and went forth, being commended by the brethren to the grace of God as a mission. That is to say, these two men went out as a mission of the Antioch church. Such missionary work were the grand concern of a church plan, and church; they entered into church plans, and were the object of church prayers. Alexander Campbell said, "To be called neither to lead nor man to the work of a Christian missionary by one's own impulse, is rather a humiliating reflection." So all enlightened missionaries and evangelists feel they like to be doing your work.



Coming Out of Bible School, Gympie, Qld.

TOPIC FOR OCTOBER 17.—SONGS FROM THE PRISON.—Acts 16: 25.

S. A. Sisters' Conference.

The twenty-third annual conference was held in Great Britain, Friday, Sept. 11. A devotional service led by Mrs. C. P. Hughes opened the morning session, and was an inspiration to all. Mrs. Ross Graham presided over the business sessions. Greetings were received from the Women's Conference Executive of Victoria and Tasmania, Miss Florence Cannon and Miss Edna Vassner from India, Mr. A. Wood, supt. of Minda Home, Brighton; Mrs. J. Goldworthy, Milang; Mr. G. T. Walden, Sec'y, Federal P.M. Board, and Mr. H. J. Horsell, State Home Mission secretary. Reports of the various committees show good work accomplished during the year, and were presented by superintendents as follows: Home Mission (Miss C. Surman), Foreign Mission (Miss R. L. Tonkin), Dorcas (Mrs. Cant), Hospital (Mrs. Thomas), Literature (Mrs. Sargent), Prayer (Mrs. F. Harding), Temperance (Mrs. Manger, sec'y.). The superintendents spoke in their reports, and presented further details respecting their activities.

There was a large response to the call of all delegates at the opening of the session.

The hon. treasurer, Mrs. Bond, presented the financial statements, which showed the position of the various funds to be as follows:—Home Mission Fund—Receipts: Balance, £122/10/0; collections, £115/2/-. Expenditure: Paid to H.M. treasurer, £121; balance in hand, £106/18/0. Foreign Mission Fund—Receipts: Balance, £67/11/1; donation from sale of pictures by Mrs. Messent, £50/17/6; collections and interest, £75/18/9, total, £194/11/3. Expenditure: Paid F.M. treasurer, £121; balance in hand, £73/11/3. General Fund—Balance, £5/6/10; collections and sale of constitutions, £18/3/2; special gifts for furnishing of College of the Bible, £7/17/6; total, £31/7/6. Expenditure: Salary of lecturers and expenses, £22/7/1; to College of the Bible for furnishings, £7/5/6; balance in hand, £11/14/8. Luncheon Fund—Receipts: Balance, £7/18/6; received during year, £10/0/6; total, £17/19/2. Expenditure, £10/9/6; balance in hand, £7/9/6. Temperance Fund—Balance in hand, £1/12/11.

The auxiliary collected £73/11/3 for Foreign Missions, and with amounts sent direct by sisters to the F.M. Committee, a total of £170/14/0 was raised during the year. The auxiliary also collected £108 for Home Missions during the period under review.

The election of officers resulted as follows:—

President, Mrs. Garfield Rootes; vice-president, Mrs. Green; past president, Mrs. Ross Graham; secretary, Mrs. A. L. Bend; asst. secretary, Mrs. G. Manger; hon. treasurer, Mrs. Bond. Superintendents of Committees:—Home Mission: Mrs. Ross Graham; Foreign Mission: Miss Tonkin; Temperance, Mrs. Helps; Dorcas, Mrs. Cant; Hospital, Mrs. Thomas; Literature, Mrs. Pascoe; Prayer, Mrs. Harding; Obituary, Mrs. Thompson; Catering, Mrs. Bond; delegate Protestant Children's Home, Mrs. E. J. Paterson.

The afternoon session was opened by a devotional service led by Mrs. Herbert Taylor, which was much appreciated. The attendance increased to about 500, and the interest was most marked. Songs were rendered by Mrs. Lamb and Miss Rita Watson in a pleasing manner.

The responses for visitors were made by Mrs. Wallace, of Tasmania, and Mrs. Pittman in foundation member of the auxiliary, of Mt. Compass.

Reports of work from the country churches were introduced by the secretary, Mrs. A. L. Bend, and indicated growing interest and progress.

The president's address was well received, and struck an optimistic note for future work. Addresses were given by Miss Elsie Caldwell on the topic, "Women's Life in our Field in India,"

and by Bro. H. Watson on "Status of Women in our India." The addresses were well received, and were educational and inspirational.

Resolutions to the Government were passed in respect to the closing of liquor bars at 1 P.M. on Saturdays, and for the provision of Bible reading in the State schools.

A pleasing ceremony was introduced this year of presenting the retiring president, Mrs. Ross Graham, with a handsome copy of the word of God suitably inscribed. Mrs. T. B. Fisher, the past president, made the presentation.

Mrs. Garfield Rootes, incoming president, was introduced to the meeting.

The evening session was well attended. Bro. E. S. Langlois, of Maylands, led the song service. Mrs. Ross Graham presided, and was accompanied by the president, Mrs. Garfield Rootes. Songs were beautifully rendered by Mrs. Leslie Mathews, L.A.L., and Miss M. L. Louisa. The address on the topic, "My Prohibition Creed," was given by Bro. Ralph Gehbie, B.A. of Victoria.

Mrs. T. B. Fisher moved and put a resolution of thanks to all who had helped towards the success of the conference.—E. Evelyn Head.

"Here in our streets we pass face after face without a sign of recognition, but in heaven the common happiness will speak through the eyes."

Hinrichsen-Stewart Mission, Broken Hill.

Again the power of the gospel has been demonstrated. The work at Broken Hill was at a low ebb owing to many reverses. There were only 21 present on the first Sunday morning, including the mission lady, and still it seems that the faithfulness of the few brought the ultimate victory. For 18 months Bro. E. G. Warren and Clark did practically all of the exhorting and preaching. Nine months ago Bro. E. G. Warren entered the field as evangelist. He made many friends, and was assisted in a wonderful way by Mrs. Warren, who is one of God's choicest spirits. There were many obstacles in the way of the mission at the commencement. These are not recounted here. For the first fortnight there was not one decision, and it seemed as though there never would be any. But the victory came in an amazing way when the people had time to think through the message. The delightful spirit shown by the Broken Hill people could scarcely be surpassed. There were many striking conversions—one being a man who had been the organist for nearly ten years in the Roman Catholic cathedral.

For the missionaries it was inspirational to watch the morning meetings grow in every way. In figures they were 21, 30, 40, 50, 80, 102, 173. On the last Sunday morning there were 40 who received the right hand of fellowship. We

LIQUOR ADVERTISEMENTS ON RAILWAY BRIDGES.

On September 11, a very large and representative deputation, organized by the Victorian Prohibition League, waited upon the Railway Commissioners, Melbourne, to protest against the continuance of liquor advertisements upon railway bridges and other railway property. The deputation was introduced by Mr. A. H. Fitzgerald, M.L.A. He was supported by Mr. Maurice Blackburn, M.L.A., who put in a plea for the discontinuance of this particular medium of advertising. Dr. A. Law (President of the Victorian Prohibition League) stated that the league represented a very wide section of citizens, including the Presbyterian, Methodist, Congregational and Baptist churches, the Church of Christ, Australian Church, Society of Friends, Salvation Army, Y.W.C.A., Y.M.C.A., and W.C.T.U., also the Rechabites, Sons and Daughters of Temperance, Good Templars, Melbourne Total Abstinence Society, Band of Hope Union, and Student Christian Movement, also Young Australia Temperance League.

In reply, Mr. Clapp stated that he had listened with great interest to the statements and arguments of the various speakers, and appreciated their earnestness and the moral, scientific, and other arguments advanced in support of their claims. He could say that this matter had already been receiving attention. Inquiries were in progress which he hoped might solve the problem they were discussing. He was hopeful that advertisements of a different type might be procurable, more especially those relating to primary products which would be of assistance to rural interests; thus it might be quite possible for the wishes of the deputation to be granted without any loss of revenue to the Railways Department.

Thank God because in the mission [sic] made the confession. The present indications are that 102 will be immersed and 101 welcomed into the church. More than 90 are adults. The thank offering was one of the very finest. Again it was touching to see the sacrificial and yet happy gifts of old and new members. The Bible church at Railway Town is specially deserving of mention here. The offering of £220 more than paid all expenses.

A presentation of a tray of Broken Hill silver was made to Mrs. Hinrichsen and Mrs. Stewart. An envelope of money was given to each of the missionaries. This is appreciated by the missionaries, and it illustrates the spirit of the people with whom they worked.

Bro. E. G. Warren, the energetic preacher, is most optimistic regarding the future. "Let all pray that he may be much used."

Owing to the great kindness of the Maylands, Mile End, and Prospect churches, and the committee, it is possible for the missionaries to have two Sundays rest. They wish in this way to record their appreciation. On Sept. 21 the mission opens at Rockhampton. After this it is hoped that fields small and large, old and new, are to be visited. The new fields are made possible by the generosity of God's people who may never see these fields.—E.G.H.



Mission Group, Broken Hill, N.S.W.

Here and There.

College of the Bible annual offering, Lord's day, October 7.

We hear of good meetings and four decisions for Christ at the special mission being conducted by Bro. H. B. Hobbits at Prahran, Vic.

Bro. A. H. Pratt concludes his ministry with the church at North Williamstown, Vic., on Dec. 16, and has accepted a call as preacher to the church at Essendon.

The following telegram from N.S.W. reached us on Monday: "Crowded meeting at Gilgandra Sunday night; eight confessions; thirty-four to date; continuing three nights.—Butler"

The Victorian Women's Executive will hold their usual monthly meeting on Friday, October 5, at 2:30 p.m. Devotions will be led by Mrs. Pittman. Speaker, Mrs. MacKie. All sisters cordially invited.

A telegram from Queensland which came on Monday reads as follows:—"Hirshisen-Stewart mission Mackayton line reception; great opportunity; encouraging opening about two hundred in tent, many listening outside; mission partly hopeful.—Manning."

The Baker-Watson tent mission, conducted by the Norwood church, S.A., entered its seventh week last Sunday. The tent was crowded out, and the service was broadcast. After a powerful appeal by Bro. F. H. Baker, three married sisters and two married brethren made the good confession. This brought the number of decisions to 26, all adults. The mission was to close on Sept. 25 with a thanksgiving service.

Already some applications are coming to hand from those who hope to enrol as students of the College of the Bible in 1929. Candidates are requested to send in applications by November to the principal. Some of the excellent students for this year are still free to enter into engagement with churches for service after College closes in November. Churches desiring preachers are requested to get into early communication.

Overseas visitors to our British Conference held at Leicester in August included the following: Dr. Chas. S. McIlhenny, who was appointed in our greetings of American disciples; Mr. J. Warren Hastings, F.S.A.; Mr. and Mrs. R. Lyall, Swanston-st., Melbourne; Dr. and Mrs. Gough, Bendigo, Vic.; Mr. and Mrs. Skyrme, Gardiner, Vic.; and Mrs. Passe, Brighton, Vic. These all responded to a cordial welcome extended by the chairman.

Recent tragic happenings in America and Spain speak forcibly to us of the uncertainty of life. After the former visitation, the recent hurricane must have brought fear and horror in its train even more than the present loss of life and property would account for. The terrible holocaust in Spain, when hundreds of people met their death in a burning theatre, appals the imagination. The sympathy of the world goes out to a bereaved and mourning people.

Mr. and Mrs. G. Percy Pittman, who took charge of the Criminals' Ethics' Settlement at Stotrup during the fortnight Mr. and Mrs. Stratton have now returned to their station at Simla, where they are carrying on an independent mission. They wish to thank those who have so liberally contributed towards their work in the past, and ask for the prayers of the brethren in their efforts to evangelise their large and needy district. Their address is Skipton Lodge, Simla, India. Supporters are reminded that contributions for this work may be forwarded through Mr. R. Lyall, Leveson-st., North Melbourne.

On last Lord's day a Church of Christ was established at Five Dock, N.S.W. In the morning, Bro. Thos. Hagger presided over a gathering of 25, 22 of whom broke bread. He also delivered a most suitable message for the oc-

casions. The following officers were appointed for six months: Bro. A. Smith, S.S. superintendent; Bro. E. Gunter, treasurer; and Bro. J. B. Marley, secretary. At 3 p.m. Bro. P. J. Pond, B.A., met prospective teachers and scholars, and issued a policy for the afternoon. At 7:15 p.m. the first evangelistic service opened with an attendance of 35. Bro. Hagger delivered an inspiring address on "What We Stand For." One young man confessed Christ.

Bro. Will H. Clay writes:—"The Victorian Department of Social Service is finding the limited number of its disposal altogether insufficient to relieve the very many necessitous cases that are constantly being reported. Some families of Churches of Christ are looking to us for the only assistance that is available to them, and the extent of such assistance is determined by the support we receive. Many men, women and children would have starved but for the help we have given during recent months. Charitable organisations of the city are being compelled to limit their gifts to the poor almost to the vanishing point, and this is a calamity in many cases. Some have closed their doors. The church must honor her obligations even though all others fail. Your readers are urged to send contributions to the secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, C.T."

In a personal note Bro. W. B. Hibbard writes regarding Dr. F. W. Burnham's visit to New Zealand:—"News has just filtered through from Auckland that Bro. Burnham is a winning personality. The Auckland brethren are elated with the news. He talked hopefully on Russia being fresh from a visit to that country, and made references to Peace Pact. This, I understand, was at a public gathering in Auckland. He passes through Wellington on Friday for Dunedin and Christchurch. He is being broadcast from Christchurch this Sunday evening (Sept. 16). Bro. and Sister Burnham return to Wellington on Friday, Sept. 21. Bro. and Sister Vickery, of Wellington South, entertain them until their departure on Sept. 25 for Australia." Last Lord's day, Dr. Burnham was due to speak in the morning at Vivian-st., Wellington, to address a united young people's service there in the afternoon, and to preach at Wellington South in the evening.

At Balwyn, Vic., on Sept. 16, anniversary services of the S.S. were continued. A. G. Saunders, B.A., gave an inspiring address in the morning to a fine gathering. Dr. W. A. Kemp gave a great talk to scholars and parents on "Giant Killing" in the Balwyn Hall in the afternoon, and Jas. E. Thomas preached to an audience that filled the hall at night. The scholars sang splendidly. On Wednesday, 20th, there were over 500 people at the demonstration given by the scholars in the Balwyn Hall. There was a magnificent programme that reflected great credit on the scholars and those that taught them. It was a fitting close to a great anniversary.

Miss Phyllis Pope received a gold medal from the S.S. Union for having attended Sunday School without missing a Sunday for ten years. She is now a teacher in the school. The superintendent, J. E. Austin, presented a Teacher's Bible to Clarence Burnham, one of the teachers, who has removed to Footscray. Bro. Burnham, in reply, stated that he also had received a gold medal for ten years' attendance at school. Bro. Austin also made a presentation of a Bible to Mrs. A. Wilson, who was a teacher in the school, and has been over thirty years teaching in the Sunday School. Reg. Ennis gave a most helpful talk at the public meeting following the tea meeting on Wednesday, Sept. 12. Ralph Gebbie, of Gardiner, commenced two weeks' mission on Sunday night, 23rd. Dr. W. A. Kemp presided at the morning service.

Many of our brethren may be presumed to be interested in the subjects of "Instinct and Personality." Those who are and who were conversant with Dr. A. C. Garnett, M.A., now Professor of Apologetics in the School of Religion at Butler, Indianapolis, U.S.A., will be glad to read his volume on the subject published by Messrs. Allen and Unwin, London (price 4s. 6d. views of the earnest book, which is an expansion of the thesis accepted by the examiners for his doctor's degree.

The "British Weekly" sets forth the aim of the book, as follows: "While intended primarily to be a contribution to psychological theory, the book, by merit of its clearness of exposition, is one that the educated reader should find helpful and illuminating. For many such it will provide a corrective to a kind of teaching which has had an aversive influence. The book takes us back to the generally accepted but often forgotten facts of the classical psychology. The special interest of the book is in this, that it writes by taking full account of all the facts which the hypothesis of the unconscious may have been based on and has shown how these may all be interpreted from a standpoint which holds that the springs of human conduct are to be found not in the unconscious but in the conscious sphere. Generally, the thesis is that the dynamic and guiding influences of life issue not from beneath us, but from above, the conscious level downwards. With a mass of data and careful observation in the field of biology Dr. Garnett develops the hypothesis that 'consciousness and expectation are the factors that normally initiate activity.'"

"The Expository Times" also publishes a very favorable review of "Instinct and Personality" by Mr. A. Campbell Garnett, M.A., Litt.D., distinguished by lucidity of statement and unity of aim, is sure to be read with pleasure and profit even by those who may hesitate to assent to its metaphysical conclusions of its final chapter. "We have read this book with keen interest, and congratulate the writer on a notable psychological achievement."

While Dr. Garnett's volume will most interest the student of psychology and philosophy, all others may read with both pleasure and profit.

WANTED.

Christian lad, 16 years of age, wants board in Christian home, near to city preferred. All first instance to Austral Coy.

IN MEMORIAM.

BIRKHOUS.—In loving memory of Pte. J. Burt Birkhous, the dearly loved son of W. W. and M. Burrows, and grandson of the late J. and E. Anson, of North Melbourne, who was killed in action in France, Sept. 29, 1918, aged 19 years. When the mystery of life is revealed,

And the last great divide we have crossed,
We know we shall meet him again.
The dear one who we loved and have lost,
JOHNSTON. — In affectionate remembrance of our dear daughter and sister, Florrie, who was called home on Sept. 21, 1922.

Best, weary one, while
Thou Christ shall bid thee rise;
And soon, as from refreshing sleep,
Thou'lt awake, with glad surprise.
—Inserted by her loving mother, brother and sister.

RINSEY.—In loving memory of our dear loved only son and brother, Pte. George W. Rinsey, who was killed in action in France on Sept. 29, 1918.

God has you in his keeping,
We have you in our thoughts,
—Inserted by his loving mother, father and family.

MORRISON.—In loving memory of Richard Morrison, who passed away on Sept. 25, 1928. —Inserted by his ever-sorrowing family, Leithfield, N.S.W.

WINSON.—In loving memory of my dear husband, William Andrew Winson, who passed away September 29, 1928, in our loved Marysville, passed away August 6, 1921. Ever remembered.

Foreign Missions.

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

CHILDREN'S DAY.

The Children's Day supplies have gone forward to all who have ordered them, and on November 1 we shall take our offerings. We are hoping that every school in Australia, whether observing Children's Day or not, will take an offering on that day, or as near as possible to it. To the school of fifty or more scholars in each State that gives the largest offering per capita will be presented an enlarged photograph of one of our missionaries. Schools under fifty, highest per capita, panel photograph. Any child who contributes one shilling, a Chinese postcard with the first verse of "Jesus Loves Me" in Chinese, and the directions of how to pronounce the words; or some other interesting postcard. To all who give 2s. a coloured Chinese postcard with the same verse will be sent; and to those who give five shillings and over a small booklet of mission photographs will be sent. Let us all work to make our 1928 Children's Day the best on record. We want every school to participate in this offering.

BARAMATI CHAPEL EXTENSION.

This is an appeal from Dr. Kulkarni, our Indian doctor at Baramati, and one of the elders and members of the church there. This Baramati church is practically self-supporting, receiving only £20 towards the salary of its preacher. It has been saving up for years to extend its chapel building, which is too small now for the Lord's-day audiences. They have helped acquire buildings in two of the villages—Hori and Sansar, and now they want to help themselves. These people are worthy from whom the request comes.

Help by special gifts to the Baramati church for the extension of the chapel. Rupees 1500 or £120 are required. £70 will be collected in India, only £30 are wanted from Australia. Please help those who are in the real need of help. The chapel extension is required to accommodate more members for the worship and for the glory of God. The amount is wanted before May, 1929. Some of the members are giving one month's salary. Will you have fellowship with us?

Fifty may be sent through Mr. G. T. Walden, Federal Secretary, 71 Edmund-ave., Unley, S.A., with an acknowledgment that it is for the Baramati chapel extension.

MRS. W. MASSILL.

Mrs. Massill, who is returning to Africa to lead our mission work at South Rhodesia, spent her early girlhood in Christchurch, N.Z., where she united with the church, being baptised by Bro. H. Fiebigle at the age of seventeen. In 1912 she went out to Africa with Bro. and Sister Hatfield and there married Bro. W. Massill, one of our earliest Irish missionaries. After a short but intense period of pioneering service, Bro. Massill died in Ingonie in 1914, shortly after establishing the mission there. Mrs. Massill then returned to N.Z., where her daughter, Hazel Ingonie, was born. After a two years' sojourn at Okaiya, Hetchurch, Mrs. Massill returned to Africa, taking up the work with Bro. and Sister Sheriff at Forest Vale. In 1919 in order that her daughter might receive an education. For several years Mrs. Massill acted as "Mother's Help" in Unley, and rendered excellent service to the sick and to the poor of the community. In addition our sister has splendidly served the local church, being a frequent visitor of the sick and the aged, and a very faithful teacher in the Bible School. The Nelson church has been enriched by her sojourn, and while the mem-

bers greatly regret her departure, yet they rejoice that the work has opened up for her to return to the work that lies so close to her heart.

A COMEDY OF THE CHINESE WAR.

(An Experience of Dr. W. E. Macklin.)

Dr. Macklin, who was in hiding a short way from his home at the time of the Nanking outrage, was watching the troops as they forced an entry into the house and started looting. Having taken all that they cared for, and broken up what they did not want, one group came out, and started around the side of the house.

Before them loomed a row of marble-white chests and, as one man, they made for them, excitedly thinking that here was something worth taking with them. They started breaking open the boxes with the butts of their rifles, stuck their layonets through them, dashed them to the ground, and in general acted like mad men.

All at once the looting of the chests stopped as if by magic. The soldiers dropped their rifles and dressed themselves of anything that might hold them back from running faster. Coats were pulled over their heads and wild blows at the thin air were made. Others ran for a way and then started rolling on the ground, while others took cover in Chinese houses near by.

The chests which the soldiers thought contained untold wealth were heathens.

CHRISTIAN WORK IN CHINA.

The American brethren have suffered a good deal of loss of their property in China. At Chuechow, after the missionaries evacuated, their homes were rented for a time to refugee families who crowded into the city when the country was over-run with bandits, but later they were again occupied by troops, whom up to the present time it has been impossible to dislodge. The furniture and other contents are practically a total loss, and the buildings will need extensive repairs as soon as it is practicable to do the work, and the buildings can be reasonably well protected from further injury.

As evidence of the stability of the Chinese Christians during the absence of the missionaries, the following is interesting. At one of the out-stations of Chuechow, Go-tan-gih, the work has shown gratifying progress. Church members are contributing more for the regular work of the church than ever before. In the spring 19 converts were baptised, and the church elected its first deacon, who was ordained by Pastor Ko Luen-pu at a special service. The boys' and girls' schools are flourishing, with an enrolment of 120 pupils. The church members and the foreign friends have contributed gold \$5000 toward the erection of an addition to the school building.

In another place, in the absence of the missionaries, the Chinese pastor kept up regularly the services of worship and Bible School on Sunday, the weekly prayer meetings and the pastoral visits to the members. Reading and game-rooms are maintained.

VICTORIAN MISSION BOXES.

Those who are preparing goods for India should deliver parcels to the Austral Company not later than October 24.

The Foreign Missionary Board acknowledges with thankfulness the receipt of thirty pounds from Mr. and Mrs. Bate's Settlement Fund for our Foreign Mission work.

COMING EVENTS.

SEPTEMBER 30 and OCTOBER 2.—Sunday, Sept. 30, Brighton Bible School Anniversary, 11 a.m.; L. C. McCallum, 3 p.m.; Song Service by scholars and items by kindergarten. Speaker, A. L. Gibson, 7 p.m.; A. F. Forbes. Special singing by scholars. Tuesday, Oct. 2, School Demonstration of choruses and dialogues. Collection. We invite you to visit us.

OCTOBER 3.—At 2.30 p.m., Victoria Sisters' Auxiliary will hold a "puntry" afternoon and evening in the church building. Cakes, jams, etc. for sale. Afternoon tea. Trains leave Melbourne 2.40 and 4.10 p.m., returning 5.25, 6.20 and 8.25. Come and spend a happy time.—K. Chandler, secretary.

OCTOBER 7, 11, 18.—Sunshine Church Anniversary 11 a.m.; Bro. H. Williams; 7 p.m.; Bro. Abercrombie. Oct. 11, Bible School Anniversary; 3 p.m.; Bro. L. C. McCallum, M.A.; Thursday, 1.30. Concert.

OCTOBER 11.—Semaphore. Preacher's First Anniversary and Back to Semaphore Day. "Family" Roll Call at 11 a.m.; 3 p.m., "Back to School"; 7 p.m., big bright song and evangelistic service. Offerings to wipe out debt on property (1921). Fossiliferous plates for sale during the day. All past and present members cordially invited. If unable to attend send a greeting. Will Beller, Swan-st., Semaphore.

OCTOBER 11, 17, 21.—Cheltenham Bible School Anniversary. Sunday, 11.40, 11 a.m.; L. C. McCallum, M.A.; 3 p.m.; W. H. Clay; 7 p.m., D. Walsley. Wednesday, 1.30, 6 p.m., Anniversary Tea. 7.15, Scholars' Demonstration. Sunday, 2.15, 3 p.m., Distribution of Trices. All meetings in our own school hall. Old and new friends cordially invited.

NOVEMBER 26.—Annual Prize-giving Demonstration of the Victorian Bible School and Young People's Department will be held in the Lygon-st. chapel at 7.45 p.m. Fine programme by representatives of metropolitan schools. Admission, adults 6d., children 3d.

DECEMBER 26—JANUARY 1.—Under auspices of Victorian Bible School and Young People's Department. Young People's Summer Camp Conference at Geelong. For young people sixteen years and over. Good food, enjoy a worthwhile vacation. For further particulars and application forms, apply to L. C. McCallum, 49 Ryarra-rd., Glen Iris, S.E.C.

DR. BUNHAM'S VISIT TO MELBOURNE.

Sunday, October 14—11 a.m., Swanston-st. Church, 3 p.m.—Great United Church (Italy) in the Independent Church, Collins-st. 7 p.m.—Lygon-st. Church.

Monday, October 15—8 p.m., Metropolitan Welcome Hall, Lygon-st. Church.

Tuesday, October 16—3 p.m., Women's United (Italy), Swanston-st. 8 p.m., Jones-st. Young People's Hall, Lygon-st. Church.

Wednesday, October 17—3 p.m., Preachers' Conference, Lygon-st. Church, 8 p.m., Missionary Stewardship Final Session, Lygon-st. Church.

MARRIAGE.

L'UDHOOR-VIRGO (Silver Wedding).—On Sept. 25, 1903, at Unley, South Australia, by Bro. T. J. Gore, Albert M. Ludbrook, formerly of England and Victoria, to Florence Ada, eldest daughter of Mr. John Verec, of Kingswood, S.A. Present address—97 George-st., Norwood, S.A.

DEATH.

GREEN.—On Sept. 26, at private hospital, Melbourne, Matthew Wood, dearly beloved eldest son of the late Matthew Wood and Sarah J. Green, loving brother of William, Meredith, Sarah, Oliver, Elizabeth, and Ernest, aged 66 years. Privately interred. "His life was beautiful by kindly deed."

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

The usual monthly meeting was held on Sept. 7, Mrs. Clark (president) presiding. Devotions were led by Miss Baker, who gave a very interesting address. Our beloved Sister Mrs. Graigie has been called to higher service after a very long illness. For many years our sister was a faithful and devoted worker of the Women's Conference. We again sympathise with Mrs. Trinnick and Mrs. Gole in their sorrow.

The Community's Obligation to its Young Women was the subject of a splendid address by Miss Stevenson, of Y.W.C.A. Mrs. Ewers conveyed greetings from S.A. sisterhood.

Home Mission Committee visited Cox Hill and Brunswick. The programme consisted of H.M. information, devotional talks and appeals for increased financial assistance, and musical items. There was a very good attendance at General Dorcas and good work done. Parcels received from Sisters Oliver Ennis, and Johnston. Parcels sent to Social Service Dept., Mrs. Meyer for hospitals, and several private cases. £1 given for groceries.

Middle Park members visited benevolent Home with their preacher, Bro. Baker, who conducted a service in the hall.

Prayer Committee visited North Richmond; a fine number present. Papers contributed were helpful; also the singing by Mrs. Sampson.

Hospital Committee paid 55 visits to the various institutions, and have distributed numerous comforts to the patients. Thanks are given to sisters for carrying the ordinary sisters for Jan, etc., and general Dorcas.

Isolated sisters.—52 letters sent for the month; 6 replies received.

Social Service Committee have helped 65 needy families. 39 parcels received. The committee will visit, whenever able, any church inviting them. Women's Mission Committee was represented at Carnegie and Brunswick anniversary. Group meetings have been largely attended.

Women's Home Mission rally will now be held on Tuesday, Oct. 16.

At next Executive meeting on Oct. 5, at 2.30 p.m., Mrs. Pittman will lead devotions, and Mrs. Mackin, (moderator) speak. Mrs. Homelich, secretary, 13 Florence-ave., Kew, E.4.

SISTERS' AUXILIARY CONFERENCE, N.S.W.

The monthly meeting was held at City Temple on Sept. 7. Devotional exercises were led by Sister Bush, who gave a fine talk on "Loyalty to Christ and the Church." Business session was provided over by Sister Corbett, president. A welcome was extended to Sister Hayward, who conveyed a greeting from Victorian Sisters' Conference.

Collectors were appointed from churches represented to receive donations for shilling fund in connection with £1000 appeal for Home Missions. A Foreign Mission drawing room is to be held at City Temple, Sept. 21, Sister J. B. Leach to be the speaker.

In connection with the visit of Dr. and Mrs. Burnham, it was decided to hold the usual monthly meeting on Wednesday, Oct. 3, when Mrs. Burnham will be asked to speak; meeting to commence at 2 p.m. Afternoon tea is to be served. The offering taken at Home Mission drawing room meeting amounted to £6/10/-.

Mrs. Hayward was asked to convey a greeting to Victorian sisters.—Jean N. Palmer, Recording Secretary.

ADDRESSES.

E. V. Harris (secretary Paddington church).—16 Lugar-st., Waverley, N.S.W.

A. N. Hinrichsen (preacher Maryborough church).—Tooley-st., Maryborough, Qld.

A. E. Hurren (preacher Bondi church, Vic.).—117 Kings-st., Brighton.

A. D. McNelly (preacher Brunswick church, Vic.).—"Larnook," 101 Derby-st., East Kew. Haw. 2566 (day).

NEW CHURCH HALL, VICTORIA PARK, W.A.

At Victoria Park, W.A., on August 25, the newly-completed church hall, which for the time being will be used for all meetings, was opened by Bro. D. B. Stirling, Conference President, in the presence of a goodly number of members and friends. After the opening an inspection of the building was made, and all were more than favorably impressed. The seating accommodation is excellent, and is the magnificent gift of Bro. Albany Bell. At 5.30 a social tea, pre-



Church Hall, Victoria Park, W.A.

pared by the sisters, was partaken of in the library hall, the previous meeting place of the church. At 7.30, in the new building, a short dedication service was conducted, the evangelist presiding. 175 were present. A musical programme, interspersed by a few ten-minute talks, was rendered. Those speaking were Messrs. Stirling, Ingham, Hill and Erphardt. An appeal by Bro. Hill resulted in £1/16/- in aid of church funds.

Presentations of baskets of flowers were made on behalf of the building committee to Sisters White and Hendry, whose husbands had given excellent service in connection with the new building, Mr. Hendry being the contractor.

On Aug. 26 the Lord's Supper was laid for the first time in the new building. Bro. W. G. Osborne presided, and 68 broke bread. Bro. D. R. Hill gave a very helpful exhortation. The Bible School is in a healthy state, with an average attendance of 100. In the afternoon Bro. Hill gave an interesting talk on clocks. Four were received into fellowship in the morning. 131 were present at the gospel service.

No one is so accused by fate
No one is so utterly desolate
But some heart, though unknown,
Responds unto his own.

—Longfellow.

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OBITUARY.

ESPUER.—On Sept. 3 Sister Mrs. Espuer passed to higher service. For nearly a quarter of a century she had been a loyal and faithful member of Paddington church, N.S.W. She was one of a faithful and consecrated band of women who have for many years helped and inspired others in the work. She lived a beautiful life, and bequeaths its memory to a large group of dear ones. Her mortal remains were laid to rest beside her mother in the Waverley Cemetery in the presence of a numerous company. Three daughters, Mrs. E. Smith, of Melbourne; Mrs. Graham, of Temora, N.S.W.; Miss E. Espuer, also son and husband remain to mourn their loss. We commend them to the God of all comfort.—J. Chapple.

GORDON. The church at South Richmond, Vic. has suffered a severe loss in the call to higher service of Bro. Gordon, who on Sunday, Aug. 26, while preparing for the morning service, was suddenly called away. He joined the church 31 years ago, under the preaching of Bro. Way, of North Fitzroy. Later, he came to Richmond, where for 19 years he rendered valuable assistance to the church. For the past six years he was secretary. His remains were laid to rest at Burwood, Bro. A. Anderson conducting an impressive service. As a mark of respect the church members have placed in the church a beautifully inscribed tablet. We commend the sorrowing loved ones to the God of all comfort.—C. W. Jackel.

MITCHELL. Bro. J. Mitchell, of the Gottonville church, S.A., passed away on Monday, Sept. 3, in his 74th year. He spent 38 years in active service for the church. Our brother was a foundation member of Gottonville church. In earlier days he did much speaking at the service. He was baptised by A. C. Bankin at Norwood on Jan. 19, 1890. His homeliving was peaceful. He was an active worker to the end, and passed quietly and unexpectedly away in his sleep.—C.P.H.

SMITH.—On Thursday evening, Aug. 30, at the age of 61 years, Mrs. Alison C. Smith, widow of the late Bro. H. D. Smith (for many years beloved pastor at Robert-st., Hindmarsh, S.A., passed away at Burwood Hospital, Adelaide, after an illness of only twenty-four hours. The churches of South Australia, and especially the brethren at Hindmarsh, have sustained a severe loss at this sudden passing. She is lovingly remembered as one who presented herself "a sacrifice unto God," rendering efficient service in every department of church work. After a brief service at her home, conducted by Breu. Ewers, Bankin, and Brooke, her body was laid to rest in the Hindmarsh Cemetery on Sept. 1, in the presence of a great company of Christian people. We commend to the care of Jesus the loved ones who, in a special way, mourn her departure. "He giveth his beloved sleep."

CHRIST OUR ALL.

"For the weariest day may Christ be thy stay;
For the darkest night may Christ be thy light;
For the weakest hour may Christ be thy power;
For each moment's fall may Christ be thy all."

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News of the Churches.

Queensland.

Gympie.—On Sept. 16 Bro. C. Barrett exhorted. At night Bro. C. T. Dickinson preached on "What Doth It Profit?" The C.E. Foreign Missionary gift night was a great success, many useful presents being handed in.

Roma.—On Sept. 9, a young married woman confessed Christ. The Bible School is keenly interested in the rally, Roma being second in the shield competition under new scholar last Sunday, a total of ten since rally began. The church work is maintained by local brethren, and all departments are healthy.

Bandaherg.—Meetings are well attended, and Bro. Hinrichsen's messages are greatly appreciated. On Sept. 16 a scholar from the Sunday School was baptised. A Mutual Improvement Society has been inaugurated, with Bro. Hinrichsen as president. Great interest is being taken. The society commenced with a membership of 41.

Wynnum.—On Sept. 9 two Bible School scholars were received into fellowship. Bro. J. K. Martin gave a fine exhortation on "Seeking Christ." A social gathering on Sept. 8, however, was presented with a travelling rug, prior to his departure for Federal Conference. The church greatly appreciates his work. The women's guild are preparing a Christmas box for the missionaries.

Ma Ma Creek.—Since Bro. Hamann has taken up the work, there has been a great revival of interest. There have been seven baptisms and record attendances at all services. An average of over seventy have broken bread for last four weeks. The Sunday School also is making good progress. Bro. Hamann has started an adult Bible Class, attendance being good. Bro. Cole, sur., continues very useful.

Amnerley.—Bro. H. Manning, of Bala-Klaxa, S.A., spoke on "The Triangle," his exhortation being thoroughly enjoyed. In the afternoon he addressed the Bible School. In the evening Bro. Young gave a powerful discourse on "The Christ of the New Testament." All services were well attended. A one sister was received into fellowship. Strong mission drive is planned for the next thirteen weeks.

Western Australia.

Northam.—Bible School anniversary was held on Sept. 16. The children rendered specially-prepared hymns. The afternoon session was devoted to the primary department. A phenomenal crowd assembled for the evening meeting. The beautiful singing and stirring messages by Bro. Hill made it most successful. The anniversary was the largest ever witnessed in the district.

Kalgoorlie.—A strong Band of Hope has been formed with 41 members on its roll. The local C.E. Union held its annual convention in the chapel on Sept. 14, 15 and 16. Monetary gifts to the Foreign Mission appeal were very liberal. Sister Kerr, on finishing her training as a nurse, has decided to take up Foreign Mission work in that capacity. Bro. Garland exhorted the church on Sept. 16.

Baselstrand.—Sunday School anniversary on Sept. 15 attracted large crowds, afternoon and evening services averaging about 200 in attendance. Bro. Les, Peacock gave a good afternoon address, and Bro. Nightingale preached fluently at night. The children performed well. The church recently held its half-yearly business meeting, and the school its annual meeting. Bro. Lethbridge, after about 25 years' sterling work as superintendent, voluntarily made way for the appointment of the evangelist for that post. The Midland Junction cause carries on well.

Perth.—There were wonderful experiences on Sept. 16, the thirty-fourth anniversary of the church. 196 broke bread during the day. At

the afternoon men's class open session, 63 were present. Messrs. W. J. Youmans, I. M. Iveyan and A. L. Pantou delivered inspiring addresses on "Men of the Bible" and "The Man Christ Jesus." In the evening two choirs, totalling 50, assisted Bro. Schwall to present the message "The Christ—Where is He?" Bro. Carter and Berry effectively rendered a duet. There were two decisions. All attendances were in advance of the last anniversary—280 in the evening.

South Australia.

Queenstown.—On Sept. 23 Bro. A. Colin exhorted the church. In the evening Bro. Brooker took for his subject, "Letters or Messages?"

Hindmarsh.—Services on Sept. 23 were fairly well attended. In the morning a young lady was received into fellowship following her confession and immersion. Bro. Allan Brooker's subject was "Living Victoriously." In the evening his topic was "Excuse me, Please."

Senaphore.—On Sept. 12 a social evening was tendered Bro. A. Stewart and Miss May Martin, when presentations were made from the church to the Bible School. They are to be married this month. Both are excellent workers. On Sept. 16 there were good services. Bro. Allan Garland gave a nice morning message, and Dr. Killmiller a stirring address at night. Mrs. Johnson was received by faith and baptism, and Mr. and Mrs. Will Melkie by transfer from Bro. Pirie.

Balaklava.—Bro. and Sister Manning and family left on Sept. 6 for Buckhampton to take part in the Hinrichsen-Stewart mission. Bro. H. Watson started his two months' ministry on Sept. 9. He gave good addresses morning and evening, and an interesting talk to combined Bible Class in afternoon. Attendances were very good. On Sept. 16 Bro. Watkins gave a fine message, and Bro. W. L. Ewers gave fine messages. The Bible School, with Bro. A. Williams superintendent, is making plans for an increase campaign.

Glenelg.—On morning of Sept. 16 a fine exhortation was given by Bro. Ralph Geddie, B.A., from Vic. The gospel address by Bro. Theo. Edwards on "Rebuilding the Walls" was much appreciated. A baptismal service was held. C.E. Society had the honor of obtaining the shield this year. All meetings were well attended on Sept. 23. The work is progressing under the ministry of Bro. Edwards. On Lord's day morning Sister Sulzman was received into fellowship. In the evening Bro. Edwards gave an inspiring address, a number of members who have been ill are restored to health.

Berrig.—The work is gradually progressing under the ministry of Bro. Talbot. Good reports were presented by church and auxiliaries at the annual business meeting recently held. The church deeply sympathises with members who bear a loss of loved ones, the following having been called home: Mrs. E. J. Rogers, Mrs. Cotton, and the father of Bro. G. B. Burnett. Bro. Talbot and a party of members recently visited Moorook at the invitation of Bro. Liddicott, in whose home the Lord's table is regularly set up, and held an encouraging service. During Bro. Talbot's absence in Adelaide, Bro. and Sister Chaplin conducted services at Beerri and Winkie.

Fullarton.—Since last report one has been immersed. On Conference Sunday Bro. W. Morrow delivered a fine address on "A Purposeful Pursuit." This was much appreciated by a large audience. In the afternoon teachers and elder scholars were free to attend the Conference session. At night Bro. Graham gave a fine address on "The Way of Life." On Sept. 23, Bro. Richard Verco, of N.S.W., gave a very helpful address on "Service." Bible School and men's

class had fine sessions. Principal Kirk spoke on "The Church and Its Critics." At night Bro. Graham's subject was "The Limitations of Jesus." The school is preparing to give the Dhond hospital scene. Offering at Bible School, £111/3.

Croydon.—Bright meetings with good congregations continue. On Sunday Bro. Graham was the speaker at both meetings. At the evening meeting of the year the superintendent of the Bible School, Bro. H. Nicolson, set an aim for an attendance of 260 scholars, and asked for 20 confessions of faith from the Bible School scholars for the year. The school is graded into kindergarten, junior, intermediate and Bible classes, and each department has progressed wonderfully. Sunday was "Delection Day" and 200 scholars were present. Eight made the good confession, which made the total of 20 added for. In the kindergarten there were 120, and the junior department had only three absentees. From the Intermediate C.E. society, which has already been in existence only a few weeks, there have been already eight confessions.

Victoria.

Glenferrie.—On Sunday morning Bro. J. I. Mulford addressed the church. Bro. T. H. Scumiller preached at night. The Bible School annual demonstration on Tuesday, 18th, was very successful.

Sunshine.—On Sept. 16 Bro. and Sister Alderson were received by letter from Bel Met. Meetings are encouraging. The school is preparing for its anniversary. On Sunday, Sept. 23, U. scholars and teachers were present.

St. Kilda.—On Sept. 16 Bro. Ludbrook, of South Yarra, gave the morning address on "The Church—The Foundation of the World." He assisted Bro. Grundy with the evening service. Miss Grey, of Brighton, was soloist. 56 were present.

Carlton (Lygon-st.).—Good meetings on Sept. 23. Bro. A. G. Saunders spoke in morning to Phil. I. Bro. Baker, commencing the work of special mission, spoke on "My whole authority" in the evening. Mrs. E. McLean is improving in health.

Garfield.—On Sunday, Sept. 23, a very fine service was held. Bro. Baker and Lewis, from Cheltenham, and Sister Braunstead, Bro. Patterson and Baker, from Warragul, cheered the church by their visit, and Bro. Baker's address was much appreciated.

Yanhee.—Both church and Bible School anniversaries have been celebrated. The church membership is now nearly ninety. Ground meetings under V. C. Stafford's preaching. Three prizes were gained by Ivanhoe scholars in the recent N.S. examinations.

Cheltenham.—On Sunday night the two weeks' mission commenced most auspiciously with a very large meeting. A fine address was given by Bro. S. H. Hudge on "A Study in Profit and Loss." Hearty congregational singing was conducted by Bro. L. E. Brooker. There was one confession.

Castlemaine.—Attendances are good. The help of the church are preparing for a fair. They have completed a number of articles for foreign fields. On Sept. 11 the church enjoyed a visit from Bro. and Sister H. M. Clippstone. Bro. Clippstone gave a talk at the prayer service following the month the church has had fellowship with a number of visitors. The church's sympathy is with Bro. J. Bauer and family in the loss of wife and mother; also with Mrs. Heath, whose mother passed away last week.

Kanva.—The sympathy of the brethren goes out to Bro. Williams and family in the death of his wife at Ballarat. Sister Williams was one of the pioneer members of the church. At evening service a crowded chapel filled with praise attention to Bro. Wigley's message. One young man made a good confession. Sisters E. Goldsworthy and A. Williams sang very effectively.

South Melbourne.—Last Lord's day morning Bro. Turfill gave an uplifting message. At the Bible School Bro. Couch presented the lesson to the school as a whole. In the absence of Bro. Waterhouse, Bro. Morgan gave a fine message on "A New Name Is the latest acquisition of the church."

Echuca.—"Back to Echuca Week" was celebrated from Sept. 8 to 15, and a large number of former members were visitors. Bro. Woodhouse welcomed them. A reunion social was held in the school hall on Sept. 12. Bro. Hildford has returned from Swan Hill after his fortnight's mission. On Sept. 19 a litchin evening was tendered to Sister Ada Turner, who is to be married shortly.

Hambrayrd.—The Carnegie married ladies' club gave an enjoyable concert. It was largely attended and a huge success. The united prayer meeting held at Oallegh was well attended, representatives from nearly every church in the group being present. The study class held at the preacher's residence is doing much good. The Bible club held their annual social on Sept. 12. It was a very successful function.

Moreland.—Bro. F. T. Saunders addressed the church on Sunday on reasons for supporting the College of the Bible. Bro. Webb's subject at night was "The Wages of the Devil." Good meetings were held at the ladies' aid society. Recently visited the Old People's Home at Royal Park, distributing sweets and magazines, and singing to the inmates. The birthday gathering of the society was a splendid success.

Drumcondra.—The special mission services continued on Sept. 16. There was a large attendance at the special meeting. Bro. Gale delivered his final message. Mr. C. Watson, of Moreland, favored with a solo. A baptism took place at the close. On Sept. 18, at a thanksgiving meeting, addresses were given by Bro. H. M. Clifton and Gale. Thankoffering amounted to £10. The ladies' aid provided supper. Good meetings on Sept. 22.

Melbourne (Swanston-st.).—Meetings are improving with the passing of the holidays. On Sept. 16 Bro. Moore's evening subject was, "He shall come Again—to Judge." Bro. and Sister Rees, from Sydney, and Bro. Brown, from England, were visitors. Bro. and Sister E. H. Gibson helped all with a beautiful message on "Seeing Jesus." Bro. Moore spoke to a good audience at night on "The Holy Spirit." The choir assisted with some good music.

Ararat.—On Sept. 18 the third quarterly meeting of the church was held, when the financial report was given, and a self-denial month arranged for October. The report of the Pentecostal committee was read, and auxiliaries are already working. Bro. Lang has attended the Wimmera District Conference, and is at present walking over the Grampians with the local postman. Bro. C. Welsh, jun., is in the local hospital, suffering with a nervous breakdown. Bro. and Sister E. H. Gibson, at all services.

Essendon.—Good addresses at all services. Bro. Smith's messages are inspiring. The half-yearly meeting was held on Sept. 19; large attendance. Bro. McGregor in the chair. Bro. Jackson, Kemp, Anderson, Smith and Pearson were elected officers; Bro. G. Pearson secretary. Encouraging reports from all auxiliaries. Bro. Smith having expressed a wish to be relieved owing to his business arrangements, the church unanimously decided to engage Bro. A. H. Pratt. The financial statement shows a satisfactory position.

Fondra.—Anniversary services of the Bible School were concluded last Sunday. There were fine attendances. On Sunday, Sept. 16, Bro. Wells, from Moreland, spoke in the afternoon, and Bro. Tezzie, of Dandenong, in the evening gave helpful and instructive talks. Last Sunday Bro. Arnold spoke in the morning, and in the evening Dr. Killmer spoke to a crowded audience. Special singing by the children under the leadership of Mrs. G. Cousins, augmented by an orchestra of twelve instruments, was appreciated. Sister Elsie Gardiner is very low. Some time back she had to give up Bible School work on account of ill-health.

Duncester.—The church held its annual business meeting on Sept. 19. Reports were encouraging. The ladies' sewing class held 23 meetings during the year; made 286 new garments, 18 doz. face-washers, and repaired 22 large and 26 small things, all forwarded to hospitals and benevolent societies. Two local families have been assisted. The class also provided linoleum for the floor of the porch in the chapel and three class rooms in the Bible School. Bro. J. E. Allan addressed the church on Sunday morning on Sept. 16.

North.—Last Sunday the church celebrated its 25th year service. About 175 were in bread, and the fellowship of past members with present members was exceedingly happy. Singing by the choir was a special feature. Miss E. Bagley sang a solo in the morning, and Miss H. Drakeford in the evening. Bro. Mann was the speaker in the morning. Bro. C. Anderson, M.G., Abernethy, Dr. Hinrichsen and J. C. P. Pittman, past preachers, were present. Bro. Hingworth was the speaker in the evening. Recently the sisters organised a successful gift afternoon.

North Melbourne.—Many relatives and friends of Bro. Blekford were present at a memorial service on Sunday evening. Bro. Blekford was a member of North Melbourne church for 15 years. The singing of his favorite hymns was a feature of the service which was conducted by Bro. A. H. Hunt, a former preacher of the church, assisted by Bro. S. Jenner. A recent business meeting decided to call Bro. Jenner as evangelist of the church, and he has accepted the appointment. His addresses during the past few weeks have been appreciated by the congregation.

Preston.—Meetings are excellently attended. Bro. Fisher's ministrations are appreciated in church and district. On Sept. 16, a special meeting was held at night—an Orange church parade. At the Bible School new scholars are being enrolled. On Sept. 15 the adult Bible Class held an enjoyable social. The cricket club has started practice. The Bible School contributed two letters to a successful concert in the Wesleyan Hall. Bro. Cole, Conference President, addressed the adult Bible Class on Sunday, Sept. 9.

Box Hill.—Splendid meetings on Sept. 16. Bro. Hargreaves, from Duncester, was the morning speaker. In the evening a combined C.E. service was held, when C.E. members of all the churches in the city were present. The whole service was conducted by C.E. members, including singing by the combined intermediate C.E. choir. The chapel was packed, and Bro. Allan gave an inspiring message on "The Christian Endeavor Movement." On leaving for Canberra, Bro. and Sister P. Rees and family received hearty gifts from church, Bible School, ladies' guild, and C.E. society. Bro. Rees served as a deacon, also as superintendent of the school; Sister Rees as a teacher and a worker in the ladies' guild. Bro. Rees, jun., as president of C.E. society. Bro. S. Salisbury is the new superintendent. Bro. H. Earl has been elected as a deacon.

New South Wales.

Railway Town.—On morning of Sept. 16 Bro. Clark gave a good message. All have been inspired to greater service by the recent mission. Miss London, immersed during the mission, is now a teacher in the Bible School.

City Temple.—On Sept. 16 one was received into fellowship by transfer. At the gospel service two men from church, Bible School, ladies' guild, and C.E. society. Mrs. Edwards has been engaged for another twelve months as visiting sister.

Grafton.—There were splendid services for the month. 50 were present on Sept. 2, at commencement of "restoration service," when Bro. J. Barber was baptised. Bro. Greenhill spoke on "The Availability of the Lord's Supper." Attendance at morning services have doubled. Attendance at Bible School, which is prac-

tising for anniversary. Attendance at prayer meetings have increased. The front and Hall has been made more attractive through repairs and additions.

Enmore.—On Sept. 23 Bro. Alcorn, of Buckleake, gave a helpful morning message. At night Bro. Paternoster preached on "The Christian Priesthood." A young man confessed Christ.

Buckleake.—On Sept. 23 Bro. A. Paternoster, from Enmore, gave a splendid exhortation from Phil. 1: 8. To a good attendance at gospel meeting Bro. Alcorn gave a powerful address on "God's First Question."

South Kensington.—On Sept. 23 the church enjoyed fellowship with Mr. and Mrs. J. J. Franklin, Bro. Franklin delivering an appreciated address. At night S. J. Southey preached to a good congregation on "The Problem of Sin."

Broken Hill.—There were splendid services all day on Sept. 16. Five new members were received into fellowship by Bro. E. G. Warren, who gave a good address on "The Church of the Future." Six new members were received into fellowship by Bro. and Sister Les. Warren, with the aid of their brother in Adelaide last week. At night Bro. E. G. Warren preached on the second coming of Christ to a splendid audience. The choir, with the assistance of two violinists, rendered valuable service. Six new members were received into the senior C.E. Society last week. The future of the church looks bright.

Elmore.—Junior and Y.P.S.C.E. are doing good work. The ladies' Guild are preparing for a sale of gifts. Bro. Harry Taber has removed to Gilgandra. The church is deeply grieved at the passing of Bro. Andrew Witherspoon, a loved elder and foundation member, whom Bro. Noble laid to rest on Sept. 11. There was a large attendance at the graveside. The church tenders deepest sympathy to Sister Witherspoon and family. The gospel service on 16th was conducted by Bro. E. G. Warren, from Broken Hill, and Sister Les. Warren, from the local church. Bro. Noble delivered a good address on "When Thou wast Young." There is much sickness in district and church.

Erskineville.—Attendances at all meetings are good. On Sept. 16 Bro. C. Flood addressed the church. In the afternoon a teachers' tea-table conference was held. Bro. Bonney opened the discussion. At gospel service conducted by Bro. W. J. Crossman, there was one confession. The annual tea and concert was held on Sept. 18, an enjoyable time being spent. Bro. C. Wells exhorted on 23rd, and Bro. Crossman preached the gospel. It has been decided by the Bible School teachers to co-operate with the young men's Mission Band in holding open-air services prior to the gospel service.

Hankowyn.—With the return of Bro. Way to his former abode, all departments are active again. One addition by faith and baptism is reported. 75 attended a fully serviced Sunday service on Sept. 16. Bro. Way preached on "Consider the Lilies." The church, at a half-yearly business meeting, was able to reduce the subsidy to the H.M. Committee by 5/- a week. The fence round the property has all been renovated by a working bee. Bro. Way has been delivering very interesting addresses.

"The Three Judgments." A fortnight of special meetings is planned for October. The school is practising for anniversary. Mrs. Appleby has not yet quite recovered from her recent accident.

Tasmania.

Launceston.—There were splendid attendances at all meetings on Sept. 16 and 23. 125 broke bread on the former day. Bro. W. G. Caldwell, Maylands, S.A., has accepted the enthusiastic and unqualified invitation of the church to take up the work of preacher. The chapel walls have recently been renovated, and the desks covered with new matting. On Sept. 23 Bro. W. Jarvis, of Hobart, preached, when Bro. Way preached on "Consider the Lilies." Bro. H. Edmunds and W. Waterman, of Invermay church, delivered splendid messages morning and evening.

THE "THOUSAND GATHERING."

The Victorian Department of Social Service celebrated its third annual social event on Sept. 10 in the Oddfellows' Hall. The usual high standard was well maintained in every feature of the programme. Provision was made for an attendance of one thousand, but this hope was not realised. The attendance, however, eclipsed that of the two previous occasions. An appeal was made to the meeting to subscribe towards one of the aims of the department for the Pentecostal anniversary celebrations, viz., the establishment of Homes for our Aged in 1930. The sum of £147 was promised.

The programme was distinctly high class. Sir James Barrett, the speaker for the evening, gave great emphasis to the fact that the preservation of open spaces within easy distance of the metropolis was a social matter that called for the support of all social service bodies. Mr. Val Wolf, Mrs. Howgate, and the Stonington quartette party rendered delightful items of entertainment. Mr. G. J. Mackay handled the big crowd in community singing in a masterly way. Some sixty ladies managed the catering in a creditable way, Mrs. C. Gill being in charge. —Will H. Clay.

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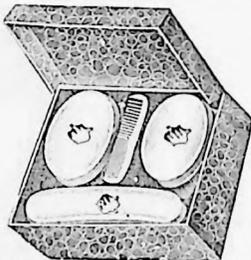
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All Correspondence to be addressed to the Secretary, Burwood Boys' Home, Bounary Rd., Burwood, Victoria.