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Satisfying the Heart's Hunger for Religion.

A CABLED message from London which appeared recently in our public press attracted a good deal of attention. The most interesting part of the news was the following—

Mr. Self, a well-known London business man, caused a sensation at the Modern Churchmen's Conference by an outspoken protest against the verbiage of the arguments of theologians. Addressing the gathering, which consisted largely of professors, doctors, and clergymen from Oxford and Cambridge, he said: "The business man does not know where he stands. You pulled down the obvious thing in which he trusted, and have put nothing in its place. There is too much Oxford and Cambridge about this conference. Business men are agast at the language of your papers. The hearts of the men in the business world are full of hunger and desire for religion."

There are several items in Mr. Self's strong indictment. The underlying assumption is that the Modern Churchmen's Conference is largely composed of men who have left the faith of the Gospel and have in their public utterances unsettled the minds of others. Their work is destructive, and they give no satisfying substitute for the faith which they destroy. Hence "the business man does not know where he stands." Again, when men's hearts are hungry for religion, they are not given the spiritual food of the Gospel, but their minds are regaled with theological verbiage. To say that religious leaders have no food for those who are hungry for religion is a serious accusation. We are reminded of Milton's charge against the false shepherds of his day: "The hungry sheep look up and are not fed." We may even be reminded of the words of the Chief Shepherd regarding the sin of those who professed to be the religious leaders of the day but left untended the flock of God.

Anyone who retains faith in the Christianity of the New Testament, and who has read reports of addresses or papers given by the "Modern Churchmen," will

sympathise much with Mr. Self. Without tying ourselves down to his application of the words, we may profitably reflect on the hunger of men's hearts, and how the Christian preacher should endeavor to meet human needs.

The preacher should not—

Clearly, if men are hungry for religion, they should not receive from the preacher sermons which have only a very slight connection with religion. The preacher should not deal with abstruse philosophical questions which, however interesting to metaphysicians, are beyond the comprehension of his audience, if not of himself. If men's hearts are longing for a knowledge of God and the comfort of his Spirit, it is pitiful to pass on to them some carefully prepared essay in literature or criticism. It is good for men to know something of Shakespeare, Milton, Dante or Browning—but few go to church on Sunday with a thirst for literature. Political, social and moral questions concern us all, but once more it may safely be said that they are not appropriate subjects for a preacher who is seeking to satisfy men's hunger for religion.

The chief thing the preacher should be warned against doing is the raising of

doubts in the minds of those to whom he preaches. It is not only Mr. Self, or any London business man, who has a right to complain that his preacher, ostensibly engaged to proclaim Christ and his saving message, has instead devoted himself to pulling down that in which his hearers trusted. This detestable thing happens frequently. We can understand how a preacher might fall into doubt and feel he could not preach the old message of the Gospel. If he then were to cease to preach, we could respect while we pity him. But that any man calling himself Christian should seek to unsettle the faith of an earnest believer by instilling doubts into his mind regarding Christ or the Scriptures—that is a thing which we cannot quite comprehend, and with which we can have not the least degree of sympathy.

The preacher should—

The preacher should realise that to him has been committed the ministry of reconciliation. He has to bring the message of life to men who without Christ are lost. Unless one feels this, he has no business to attempt to be a preacher. Men may or may not have a "hunger for religion," but they certainly need the religion of Christ. They have a longing which nothing less than God can satisfy. He has made us for himself, and our hearts are restless till they find their rest in him. God who made the human heart has met its needs in the Gospel of his Son. So we must preach Christ as Saviour. People do not talk of saving souls as much as they used to, which is perhaps one reason why more souls are not saved.

That preacher makes a mistake who forgets that men who are perforce engaged so much with material things during the week not only require but will welcome a change on Sunday. They can get enough of politics or entertainment on other days. A spiritual message to suit spiritual needs is desirable and refreshing.

SET FREE.

One day I found a panting bird
Held prisoner by a knotted string.
All unavailing was its beak,
And useless was its fluttering wing.

Gently I loosed the evil knot,
And set the little stelfin free.
It flew into a neighboring bush,
And sang its gratitude to me.

There from a swooning lilt it sang
To earth around and sky above;
And I, rebuked for being dumb,
Was moved to sing of Calvary's love.

—W. Sayers.

Most men and women have a struggle in life. All have sorrows and difficulties. Those to whom we talk have fierce temptations and recognise their weakness. Theirs is a daily fight. The preacher has the blessed privilege of bringing a message of cheer, of hope, of encouragement, of strength. How foolish for him to barter this sacred privilege for a chance to air his knowledge of philosophy, art, criticism, or politics!

The preacher has to pass on to men the highest principles of living. He has to show how the Lord Jesus Christ is interested in the whole life of man, and how his principles are applicable to the daily tasks in which we engage. Love, brotherhood, service—the great realities for which these words stand are the things most needed in the world to-day, and they are the things which Christians should both inculcate and exemplify. We do not need to have a share in party politics to enunciate the principles which would cleanse the political sphere. We do not need to pose as economists or be partizans in labor disputes in order to tell employers and employees of Christian principles—the texts of Scripture are definite enough. The Christianising of industrial relationships would mean a great uplift for Australia. The preacher of the Gospel with his message of the divine Fatherhood and human brotherhood, with loyalty to the commission given for the salvation of sinners, and to the Sermon on the Mount with its incomparable moral code, has an opportunity than which no greater comes to any man.

Never Lost a Soul.

A young man was once spending his holiday in the Island of Skye, where there are mountains whose crags are more difficult than any others in the British Isles.

Speaking on the subject to an old guide he said: "Have you ever been up in the mountains here when any one was killed?" The old man replied, "Sir, I have lived here all my life, and have taken visitors up these mountains year after year; and I am proud and thankful to be able to add that this right hand" (holding up his arm as he spoke) "never lost any one who trusted himself to my guidance."

We have all got our mountains to climb—mountains of difficulty, temptation and danger. Whenever we have renounced our own self-confidence, and trusted ourselves unreservedly to the divine Guide, we have found a way over. For well-nigh two thousand years Jesus Christ has been leading and helping souls over the dark and difficult mountains of life's experience; and He can truly say to us in words that should inspire us with courage and confidence: "This right hand of mine has never yet lost a soul that trusted itself to my guidance."

Dr. and Mrs. Burnham in New Zealand.

Mr. A. L. Haddon, M.A., kindly sends the following account of the visit of Dr. and Mrs. Burnham to Dunedin:—

We have had a really great time with Dr. and Mrs. Burnham. Their unassuming manner and delightful personalities made a general appeal. The visit has done good in many ways. The messages were full of facts gathered personally and presented inspiringly. Besides, contact with a leader of such wide outlook and distinct ability is encouraging to us, and instructive to our religious neighbors who are naturally inclined to estimate our cause by its local representatives and attainments. As the president of the Council of Christian Congregations said, it means much to be reminded of the greatness and the world-wide tasks of the body of which we form part.

Before his arrival, the doctor was made well known by the press. This, and what had been printed in the North, led to very full reporting



Dr. F. W. Burnham.

of the meetings and addresses with photo. And so for about three weeks the churches of Christ have been much before the public as a people with a missionary work in most parts of the world, with a keen interest in all great Christian problems, with a desire to meet with all Christians for co-operative work and the furtherance of Christian Union, and with men, churches, and numbers sufficient to play a part in these things.

The visitors left the train at Oamaru on Sept. 18, and had an afternoon meeting, then came by car, arriving about 7 p.m. The doctor was taken almost immediately to 4YA to broadcast a talk, in which he told who he was, the work of the churches he represented, and his impressions of N.Z. He then gave an interview to the "Otago Daily Times," touching on the work of the Federal Council in co-operative efforts, prohibition, world friendship, etc. At 8 p.m. he met the committees of the College, H.M., F.M., I.S. departments. The visitor was most sensitive about seeming to boast of things American, and this made the message a little disappointing until questions were asked. (These are most unusual Americans, but when we had learned of the unwillingness to parade their work, we were able to arrange for discussions and questions which would get what we wanted to know.) Four motor outings were arranged. There was a visit to the College, a luncheon address to the Rotary Club on the Presidential Election (by their request), a visit to First Church, and some other places of interest in

company with Dr. Merrington, an address to all of Christian Congregations, visits to Y.M.C.A. and other such places, and of course, public meetings on the two evenings—one devoted to a missionary theme and the other (by request) to the truth about Russia, a wonderful lecture.

They left on 21st, early. Those who have them for longer are to be envied, though we certainly got plenty packed into two days.

AUSTRALIAN ITINERARY.

Dr. and Mrs. F. W. Burnham arrived in Sydney on Saturday last. Their Australian Itinerary is planned as follows:—

Sydney Conference, Sept. 29 to Oct. 4.
Leave Sydney, Oct. 5.
Arrive Brisbane, Oct. 6. Brisbane Conference, Oct. 6-9.
Leave Brisbane, Oct. 10.
Arrive Sydney, Oct. 11.
Leave Sydney, Oct. 12.
Arrive Melbourne, Oct. 13. Melbourne Conference, Oct. 13-18.
Leave Melbourne, Oct. 18.
Arrive Adelaide, Oct. 19. Federal Conference, Oct. 20-26.

THE CHANGED NAME.

Geo. O. Tease.

This name shall be called no more Jacob, but Israel (Gen. 32: 28). "Jacob" means "a prince with God"; "Israel" means "a prince with God"; Jacob, tried by cunning to secure the special blessing of God. How vain it is to try to trick God! The blessing came to him, not because of his treachery, but in spite of it, for it was God's will that he should have it. He seemed not allowing God to bring it about.

The change of Jacob's name to Israel indicated a change of character. He was no longer a supplanter, but a co-worker in the purposes of God.

The disciples were called Christians first at Antioch (Acts 11: 26). The name Christian also indicates a change of character. Where our men were sinners now we are born anew in Christ Jesus, sons and heirs of God through Christ, Jacob—the supplanter. Israel—prince with God.

Peter—the Inconstant. Cephus—the rock. Sinner—the lost. Christian—the redeemed. A change of character each time from a lower to the higher. If any man suffer as a Christian, let him not be ashamed, but let him glorify God on his behalf (1 Pet. 4: 16). Peter's usage of the word is a striking antithesis. They were murderers, thieves, and evil-doers, now they are Christians. The former's sins, now they are virtues, but Christ came into their lives. He brought them into a new living relationship with himself. There followed a wondrous transformation. They became Christians, and the world saw the change.

Herein, brethren, is the test. We are called Christian, and we glory in the name, but has the change of name carried with it a change of character? The change will be seen in this, that the fruit of the old life will be supplanted by the fruit of the spirit—love, joy, peace, kindness, suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22, 23). As we partake of the sacred emblems, which are intelligible only to those of a changed character, may we realize that the change of character shall be more evident in the coming days.

The blessedness of life is that we can be nothing from God.—George Macdonald.

The man who can pray truly is richer and more blessed than all others.—Chrysostom.

What More Can We Do Towards the Attainment of Christian Union?

J. C. F. Pittman.

Since the commencement of our movement we have not ceased to contend for the unity of God's people. Through the medium of platform and press we have continually urged its desirability, explained its Scripturalness, and shown how it can be consummated. So strong has been our insistence of the need and desirability of union that many have gone so far as to assert that for this purpose we exist as a separate people, and that if this glorious objective is lost sight of we had better cease to be. Though many of us would not be prepared to go as far as that, all gladly concede that to do our part towards the uniting of the scattered forces of Christendom is one of the primary reasons for which we exist.

Secularism, we have always contended, is an unscriptural and Christ-dishonouring condition, and must be banished; we have urged strongly of the view, all through our history, that the only way by which this can be accomplished and Christian union made possible is by all agreeing to stand upon the seven-planked platform of Ephesians 4: 1-6. From this position, I contend, we can never retreat. Not one plank of this platform can, under any circumstances, be removed. To take away one is to destroy the utility of the whole. To tamper in any way with this seven-planked platform is dishonouring to our divine Master, and would inevitably defeat the very end we have in view. In these seven units there is something beauty as varied as the colours of the rainbow, and "what God has joined together, let no man put asunder."

And remember this—it is equally perilous to "add to" these divine prerequisites to union. To "take from" or "add to" will alike nullify our faith.

But what I specially claim now is that there is something more to think about and particularly something more to do if union is ever to be accomplished. The question once asked by Christ of his disciples might well be put to every church associated with our movement: "What do ye more than others?" It is to these three I would now call attention.

1. In the first place, if union is to be achieved, **We Must be United Amongst Ourselves.**

We can speak about the union of all Christians till the crack of doom, but it will never be consummated until the spirit of unity permeates those who plead its name. We can pray fervently and unceasingly for it, but our petitions will remain unanswered unless we are united amongst ourselves. There may be, and I believe there is, a spirit of love and unity amongst a great many churches associated with our movement; but look around, and you will also see signs of a spirit of discord sufficient to thwart the glorious aim we have. Amongst us, who so insistently preach unity and pray for it, there are churches which have been rent asunder by jealousies and bickerings and disagreements concerning trivial matters which deserve no better place than to be thrown on the scrapheap of speculative theology.

When in England some years ago I asked about a church once prosperous, and with which I had worshipped when a lad, and the distressing answer was given, "That church has almost ceased to breathe; it was split into two, and all over to go with it." "Whatever had a curran' cake to do with it?" I asked, and was informed that a zealous unimpaired believer had presented a cake-meeting which was gratefully accepted—hence the quarrel and the split.

We sing, "We are not divided, all one body we set oft-times members have been known

to criticise their brethren mercilessly, and even refuse to fellowship with them. They have been known to seek by all possible means to keep out of fellowship those with whom they have had personal disagreements. They have been known to harbor grudges against those whom they dislike, forgetting that sins are unimputed unless we forgive those who trespass against us. Now this is particularly inexcusable on the part of those who plead for union. Brotherly kindness and the spirit of unity must ever prevail amongst those who advocate and pray and work for the larger unity of the people of God.

2. In the second place, if union is to be accomplished,

We must Require Nothing of Others which is not Demanded as a Condition of Membership Amongst Ourselves.

We must insist on agreement only in vital essential matters. There is, as you know, much diversity of view in regard to many questions. To give one example—the question as to whether we should accept offerings from the pious unimmersed or not. The point is this: some of our brethren say "Yes," and some "No." We never think of refusing to admit to fellowship or membership those of our own number who differ from ourselves upon such questions or excluding such from fellowship. Therefore, in my opinion, no one view in regard to such questions must be demanded as essential to union.

I would go one step further, and say that, whilst not one of the seven units can be dispensed with, no one view of any of them must be insisted upon. Take one instance—baptism. We all agree that immersion alone is baptism, but there is disagreement as to the design of baptism. Usually, we contend that just when we are baptised our sins are remitted, but many of our members claim that the Scriptures teach that baptism is a beautiful symbol of a change which has already taken place. The latter view is allowed. No one thinks of questioning the right of any to hold it or even advocate it. No church, or church member, would consider it necessary, or even suggest that it is desirable, to withdraw from the fellowship of such. Now I contend that what is not required as a condition of membership amongst us must in no wise be demanded of others as an essential to unity.

It is enough to insist that those who have become united to Christ by faith and obeyed him in the ordinance of baptism should also recognize that God is our Father, the Holy Spirit our Comforter, and should believe in the one glorious God, and contend earnestly for the faith once delivered to the saints. Members may differ as to their definitions or interpretations. Each has a perfect right to his own view; but if there is common agreement in accepting these essential units of Ephesians 4, no church, no board of officers, no individual has the slightest warrant to require of us, or to demand as a condition of fellowship, anything more than these essential units. To do so is to clutter ourselves with authority which rightly belongs only to Christ our Master, and to build an insuperable barrier to Christian union, for the simple reason that our Baptist brethren the wide world over and thousands of intelligent Christians of all denominations could not subscribe to it.

3. In the third place, if Christian union is to be attained,

We must Refrain from Cultivating any Form of Intolerance.

It is well to probe ourselves with a few questions, such as, "Why are we what we are?" A few weeks ago I heard a sermon by Mr. Ruth, of Pitt-st. Congregational Church, Sydney. In

the course of the address he said, "When I commenced my ministry in the Old Country I preached a series of sermons on the following questions:—(1) Why I am a Catholic. (2) Why I am a Christian. (3) Why I am a free churchman. (4) Why I am a Protestant." He said that his manhood insisted that he should decide to be religious and a Christian and a Protestant and a free churchman. "A man," said Mr. Ruth, "cannot wear the priestly garb of man-made creeds." "The way is free to go as widely diversified and as free to all as the air," he said. "I am a Protestant," said the preacher, "because I am a man. There is no room, no provision, for the official priest in the New Testament." "That is the way be reasoned in those days." He said "No" to Rome because he had said "Yes" to Christ. But in later years Mr. Ruth felt bound to reconsider the whole question, and to probe himself with still other questions. "Why," he asked in later life, "why am I a Protestant?" and he was forced to give himself the honest answer, "I am a Protestant because I was born a Protestant." "Suppose," he asked, "I had been born in the South of Ireland. What would then have been in my blood? The hatred of England would have been in my blood; but in the providence of God I was born a Protestant, and in the providence of God others have been born Catholics. I cannot therefore find it in my heart to praise myself, or to blame others. On the other hand," said Mr. Ruth, "he was led to see, whilst repudiating man-made theories, that there existed amongst the Catholics a loyalty to their church, and an intensity of devotion to which Protestants are strangers."

We may not be prepared to endorse all that Mr. Ruth said, but we should acknowledge that the gist of his teaching is correct. A few of our members are of Ireland. But there is no conflict. They fought their way through entanglements of error until they reached the pinnacle of truth we glory in. But there are others who were "rocked in the cradle of primitive Christianity." It was as easy for some of us to believe the fundamental truths of Christianity for a new-born babe, as it is for the adult of heaven. We had no struggle. Largely we are what we are because we were born in Protestant families and reared in the atmosphere of the primitive faith. There is little room, therefore, for praise of self, or blame of others.

And, consequently, there should be in our hearts a spirit of Christian tolerance towards even our Catholic friends. Never should there be uttered by us any public or private tirades against them. It should always be remembered that such only widen the breach, and have never been known to convert any Catholics. Abuse divides, and cannot unite. It destroys, but cannot create. It antagonises, but cannot convert.

And note this too—there is in our hearts a spirit of tolerance towards those of all other religious bodies. What we need, perhaps more than anything else, is to see good in those who differ from us. There is a common saying we should apply to the matter we are discussing: "There is so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to talk about the rest of us."

Robert Browning has written an exquisite poem entitled "A Vision of God." Its purpose is to represent Christ as seen by the mind of a Christian gentleman perplexed by doubts and fears. It is an imaginary narrative. The speaker pleures himself in a little chapel, down there in the night's storm. But the service is so simple, and the preaching so crude, that he feels that he must leave. The sterna had driven him in; the narrow creed and unenlightened mind had driven him out. He was now alone with Nature, which was both the temple and teacher. Now the Almighty seems very near to him. He sees a lunar rainbow in the sky, and on its summit a glorious figure. It is the figure of the Christ. But only the lack

Churches of Christ in Great Britain.

can be seen. The Master appears to be leaving him. Why was that? Can it be because he left the poor chapel with proud thoughts? He clings to the edge of the Master's garment, and explains that he left the chapel only in search of a pure and true worship. Then the face was fully turned upon him, and he was carried in the folds of the Master's vesture to another kind of service, and yet to another form of worship, and led to see that in many places and in varied ways Christ is being worshipped and proclaimed, and so he is led to see that in connection with the little chapel the living water was administered, though it might taste of earthly matter.

Our great business also is to see things in common. Our great business is not to see defects, but to see good in all who love the Lord Jesus Christ. Let us not forget the errors, but Christian consideration demands that we see also the truths contended for by our religious neighbors. Let us think less of the question "wherein we differ," and more of the question "wherein we agree." Members of the Church of Christ should have a special genius for discovering points of agreement. They should never sing, if interpreted in a narrow, exclusive, sectarian sense, that we are "a little garden walled around, chosen, and made peculiar ground." They should delight to look over the wall, and see thousands of the choicest flowers which no human planted. They should never forget that no one church has a monopoly of truth or the Spirit of God. They should find delight in recognizing faith wherever exercised. It is sometimes found in unexpected places, as when Christ discovered it in the centurion and said, "I have not found so great faith, no, not in Israel." They should be keen to observe the love, the devotion, and reverence of a host of worshippers of other bodies; and not only that, but be eager to avail themselves of every possible opportunity of uniting with them in service for our common Lord.

4. In order to attain Christian union, we must sacrifice everything Possible.

Of course, we must not give away that does not belong to us. Truth is of God, and we must hold fast to it, for there is no adequate substitute. But we should be quite willing to let everything else go, if necessary, to achieve our aim. Truth alone is eternal, methods are transitory. Truth is divine, but opinions are human, and will not matter much in the long run. So, if the giving over of some method of work or the wailing of an opinion will hasten the day of union, let it go. Let us sacrifice everything possible to attain the glorious end we have in view.

I firmly believe that in this way we can make a stronger contribution towards this objective than ever before. Then, if we do our part, some glad day the union of all the people of God may be ushered in, and then the church, united as one grand army, shall march forth "bright as the sun, clear as the moon, and terrible as an army with banners," and the world shall believe.

At the British Conference of Churches of Christ held at Leicester in August, Mr. H. Llyall presented greetings from the Federal Conference and also from State Conferences and committees of Australia. When Overdale College report was considered, Mr. Llyall (as chairman of the Board of Management of the College of the Hill, Glen Iris) conveyed greetings which were warmly received and suitably acknowledged. Bro. Llyall writes as follows:—

In August it was our privilege to attend the annual conference of Churches of Christ in Great Britain and Ireland at Leicester. We had been reading of these conferences for about half a century, and it was good to see and hear brethren whose names had become "household words" to us. James Carmichael had been suddenly called home a few days before the conference, and his death cast a certain gloom over the gatherings.

On the Sunday prior to the conference, we attended the services at Eximston rd., Leicester, and heard a helpful address by Bro. Julian Elwes in the morning, and a great sermon by Dr. Charles Medbury in the evening.

The subject of temperance was brought prominently before the conference by Bro. Warren Hastings, Dr. Charles Medbury, the fraternal representative from America, and the Rev. James Barr, a minister of the Presbyterian Church and a member of the House of Commons. Bro. Hastings spoke of prohibition in America as he knew it. Dr. Medbury plead for patience in working out one of the greatest pieces of legislation in the history of men and nations, and asked for the sympathetic support of the British Empire that America might achieve the magnificent object she has in view. And Mr. Barr, with a combination of humor, pathos, illustration and eloquence, made one of the most powerful appeals for a sorer nation we have heard.

The business sessions of the conference were interesting, and some questions were debated with vigor. Some were looking backward longingly, and some were looking forward hopefully, but all were anxious to adhere to the New Testament gospel. In his opening address the president carefully surveyed the past, and plead for more vigorous action in the future.

Dr. Medbury and his wife captured the hearts of the people. They were ideal messengers of goodwill. Dr. Medbury emphasised over and over again the desire of his brethren in the United States to help their brethren in Great Britain in all ways within their power. His messages were inspiring, and the way in which they were received was evidence enough that the right chords had been struck. The visit of Dr. and Mrs. Medbury will be long remembered.

Many visitors from overseas were cordially welcomed. The fellowship was delightful and mutually helpful. The congregational singing was powerful and inspiring. It was unaccom-

panied. The special music of the choir and other vocalists was rendered most effectively. It was accompanied. We are of opinion that what was right for the choir and the soloists would have been quite as right for the congregation, and might even have enhanced the music of the conference.

But we must let the brethren work out their own problems, and wish them God's blessing as they enter upon another year of service to Him. We shall be glad all our remaining days that we were able to attend the Leicester conference in 1928, and share the happy fellowships there that will someday be renewed in heaven.

Statistics and Finances.

The report showed present membership of the churches to be 16,640. Additions for the year had been—by faith and baptism, 891; by transfer, 339; formerly immersed, 75; restoration, 68; total, 1,376. Losses—death, 157; separations, 600; transfer to other churches, 192; emigration, 41; total, 1,090. Net increase, 423.

The financial report stated that receipts were £3,529, and expenditure £3,205, and that overdraft account balance previous year was reduced by £221. A discussion ensued, and all desired a greater progress to be made.

U.C.M.S. Offer Accepted.

A motion was submitted by the General Evangelistic Committee seeking authority to accept proffered assistance from the United Society of U.S.A. to arrange visits of evangelists to undertake missions amongst the churches in Great Britain on the lines of those successfully conducted by Dr. Jesse B. Kellens.

The resolution was moved by the chairman of the G.E.C., Mr. J. Wycliffe Black. He was so able of some opposition to the proposal, but it is nothing like so strong as last year. Then 41 churches were in opposition, representing membership of 6,557 individuals; this year only 10 churches had entered protests, representing 200 members. Of the 41 dissenting churches, 20 were amongst those that had had no baptisms during the year. Mr. Black maintained that the proposal constituted no violation of principle, and in his judgment they would work out to the highest interest of the British churches.

The question received considerable discussion. After a spirited debate, the proposal was carried by 208 votes to 101.

NEW CHURCH BUILDING, COTTESLOE, WESTERN AUSTRALIA.

This new chapel, which was opened on Saturday, Aug. 18, by the Conference President, Mr. D. B. Stirling, is beautifully finished throughout and tastefully furnished, costing somewhat £1,500. The total debt is £850.

The W.A. "Christian Evangelist" says that "the Cottlesloe building is one of the most attractive buildings in the brotherhood, and the church received many expressions of commendation and congratulation in regard to the type of building that they had erected. The outward appearance is pleasing and attractive, while the interior design is very impressive in its simplicity yet simple effects. The lighting arrangements are also attractive and well carried out. The ventilation is a special feature of the building, and has been very efficiently planned. This should ensure the building being quite comfortable in any weather."

Mr. Wikke Thomson has been the preacher at Cottlesloe for three years. He concluded his ministry with Cottlesloe church on August 20. The chapel was crowded at the evening service when three persons made the good confession.



New
Chapel
at
Cottlesloe,
W.A.

South Australian Conference.

C. P. Hughes.

The forty-fourth conference has come to a close. It proved a time of blessing to all who attended. Its aspirations should provide an inspiration to the work of the brotherhood in this State. Greetings were received from all the Federal Conferences, the College of the Bible, the Federal Foreign Mission Board, and the Prædial of the College of the Bible.

At the commencement of conference the President (Bro. F. Collins) held his reception. He welcomed Bro. H. Gebbie, Hy. Watson and Sister E. Cahillott as visitors to the State; also Bro. A. Brooke, H. C. Hassmussen and S. E. Hiles as new evangelists. His message to the conference was entitled, "Essentials to Progress." Some of the outstanding events of conference may be spoken of as follows:—

The Conference Sermon.

The service was led by the President, Bro. Heller led in prayer, and Bro. Morrow read the Scripture. The address of Bro. Gebbie was a worthy one for the occasion, entitled, "We Would See Jesus." He spoke of Christ's estimate of humanity, His estimate of Calvary, and His estimate of God.

Devotional Addresses.

These again proved a success. They were delivered with animation, the inspiring session by Bro. Gebbie, and took the place of the devotional period at the beginning of each session. The addresses delivered were entitled, "The Life Worth While," "The Way of Success," and "Every Man a Prophet."

Pentecost Campaign.

The Pentecost campaign has been taken up enthusiastically by the South Australian churches. The complete aims as set forth by each department of the brotherhood are as follows:—3,000 souls for Christ; 3 new churches; 3 churches raised to self-support; An itinerant evangelist appointed; Every isolated member in touch; £20,000 raised for all purposes; 3,000 (Hires); Uniform Bible readings; The holding of Easter conventions. Foreign Missions.—3 new hospitals; 3 new out-stations; 3 new missionaries; 33 per cent. increase in giving. 3,000 new scholars in Bible Schools; 300 new teachers; 3 new Bible Schools; 1,500 scholars won for Christ; A Teachers' training department. Annual offering £20 from Bible Schools. These aims were officially adopted by the conference as the State's Pentecost programme.

Federal Conference.

During the past two years the executive has been in Adelaide. Tasmania has been helped to the extent of £200. The amount for Canberra has been raised to £3,000, chiefly through the efforts of Bro. Thos. Hagger. A preacher has been hired at Canberra in the person of Bro. Stuart Stevens. Babuian preparations are being made for the Federal Conference, which is easily awaited.

Future Work.

The following clauses were adopted under this heading. They provide a large programme for the State work. Each church be urged to hold an evangelistic mission some time through the year. That an attempt be made to open up two new fields. That a church be organised in the Seaford district, with the idea of arranging a circuit between Colonel Light Gardens, Seaford and Blackwood. That we attempt to open up a new work on Eyre Peninsula, or elsewhere. That an itinerant evangelist be employed and a motor-car purchased, suitable for stocking books and literature. The Hinrichsen mission party be engaged for at least a twelve months' campaign in S.A., as soon as possible.

Statistics.

The total membership of the churches is now 80,655. There have been 290 additions from all sources for the year, and a loss of 923, making a total increase of 67. The Sunday Schools have a total of 6,287 scholars and 921 teachers. This is an increase of 5 teachers and a decrease of 298 scholars. 257 scholars were received into the church during the year, making a total of 1,618 in the church. The Endeavor Societies total 1,889 Endeavorers, showing an increase of 201.

The finances show receipts from all sources as £3,299/19/10. The expenditure was £3,778/1/11. The present deficit is £425/13/1. The annual offering was 1958/5/10, which with other special gifts reached £1,150/19/7. The total value of all church property in this State is £116,492. Accommodation is provided in the church buildings for 29,184 people.

A NEW DAY.

The dawning sunset sinks to rest
Beneath the waves the sun has left,
And wind-puffed clouds their lustre lack—
The sheen is turned to austere black.
Just after night the grey dawn brings
Another wonder—and for flings
Each shooting stream of sunrise ray—
To glorify a new-born day.
So I have faith that God who made
In human life the light and shade,
At Death's sunset will care for me—
As well as sunsets in the sea.

Music.

Excellent music by the various choirs of the churches was rendered at the different gatherings. These church choirs taking part were Maylands, Graydon, Grates-st., Mile End, the eastern suburbs combined, and the combined choir of the church, under the leadership of Bro. Will Watson.

The reports of the various committees were encouraging. An active work has been done in all departments.

Home Missions.

In addition to the work mentioned above other items of interest may be noticed under this heading.

Tent missions have been held through the year at Maylands, Prospect and Mile End by E. C. Hinrichsen; at Semaphore by W. Heller; at Flinders Park by E. J. Paternoster; and at Strathalbyn by Roy Raymond. A total of 378 decisions was made in these missions.

The men's group movement had many meetings and rallies. The following groups are doing active work:—Port Line, Eastern, Western, and North Groups.

The State paper is doing an excellent work. It has a circulation of 1,100. It finished the year with a credit balance of £7/6/2. The editor is Bro. J. Wiltshire, and the business manager Bro. W. L. Ewers.

District Conferences have been held at Balaklava, Bordertown, Strathalbyn and Tomby Bay. Each conference is helping the weaker causes in the respective districts.

The Home Mission workers gave bright, optimistic reports. Those speaking to the Conference concerning their work were Bro. A. Garland, of Wallaroo; Roy Raymond, of Nalls; Walter W. G. Oram, Gawler; G. Bontes, St. Morris; E. H. Hambl, Port Pirie; and W. G. Graham, of Fullarton.

The Home Mission tea in the Adelaide Town Hall was one of the features of the Conference. The hall was filled with tables for the tea, but many were unable to obtain a seat at the first sitting.

At the great Home Mission rally the Past President, Mr. F. P. Langlois, made a presentation of a Bible to Mr. F. Collins, the retiring President. The incoming President, Mr. H. M. Tuck, of Balaklava, was introduced and took the chair. Addresses were delivered by Bro. H. M. Tuck, Roy Raymond, and Ralph Gabbie, B.A. Bro. Gebbie spoke concerning "The Romance of Home Missions."

Foreign Missions.

In the Foreign Mission Committee's report the passing away of Bro. F. W. Worden was noticed with regret. He was for long the faithful servant and treasurer of the committee.

Appreciation was expressed in the report at the excellent work done for Foreign Missions by the "Australian Christian" and the "Challenge." The support of these papers was commended to the brotherhood.

The finances show a total of £2,800 raised.

Appreciation of the work of Bro. Dr. Billmeyer and his wife, who have been so active in visiting the churches, and arousing greater interest in the work being done, was expressed.

The Foreign Mission rally was presided over by Mr. E. A. Hiles. Addresses were delivered by Dr. Billmeyer and Mr. Hy. Watson. An Indian village scene was arranged by Miss E. Cahillott which showed characteristic of the dispensary work in India.

Bible School and Young People's Work.

One new school had been commenced through the year. A Christmas camp was held in which 70 lads and young men took part. At Prospect a school of methods was held. The teachers' portable library has been much appreciated, and proved of help to many through the year. The Scripture examinations had 290 candidates this year, a decrease on last. The amount of finance received for the general fund was £324/1/2; for Dioid Hospital, £59/12/3; the Forward Movement, £116/1/6; the hospital cot, £73/1/1. During the year a workers' tea was held, followed by a conference on Bible School work.

At the Conference session Mr. J. Wiltshire conducted a questionnaire, discussing the following subjects:—"How can we reinforce our Bible School workers?" "Does Bible School teaching pay? If so, who gets the profit?" "Is an annual decision day desirable?" "Do anniversaries aid or hinder the work of the school?" "When should a teacher commence to prepare his lesson?" It proved a very helpful discussion.

The demonstration was presided over by Mr. J. Wiltshire. The new President, Mr. W. Heller, was introduced. The prizes won in the Scripture examination were presented; also the honor shield for efficiency, to the Maylands school. The combined choir of children, and the orchestra, led by Bro. Watson and Wood respectively, rendered several pieces very effectively. Items were delivered by the York and Forestville schools. An address was delivered by Roy Raymond entitled, "Follow the Leader."

Christian Endeavor.

A record year has been listed in the Endeavor work. Two societies have been received into the Union. Two rallies were held at Gawler and Adelaide. A boat trip was held in which 300 Endeavorers participated. The annual social, held at Hindmarsh, proved very successful. It was closed with family worship. During Endeavor week district rallies were held at Glencel, Mile End, York, and Newswell. The total given to Home Missions for the year was £17, to Foreign Missions £190. There were 411 new members during the year, making a total of 1,889.

(Continued on page 634.)

The Home Circle.

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day.
If our door is open, it may come this way.
Open the door.

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diamonds.
Open the door.

Open the door of the soul, let in
Strong, pure thoughts which will conquer sin;
They will blossom and glow with a grace divine
And their fruit will be sweeter than that of the vine—
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door.

CHRISTIAN SACRIFICE.

A noteworthy instance of Christian Endeavor heroism was reported in an English paper as happening at Mount Gambler, S.A. A young child had been burned, and the doctor, in order to save the child's life, decided upon the operation of skin-grafting. The matter was brought before a Christian Endeavor meeting in which twenty-four were present, and twelve of the Endeavorers consented to have pieces of skin taken from their bodies and grafted on to the child. One Endeavorer had no less than forty pieces of skin removed, and several others had twenty. The operation is a very painful one, and men have been known to cry like babies when undergoing it, and especially when the wounds are afterwards dressed. This is the sort of Christian service that tells—the giving of self. No other giving really counts.

LIVING AT THE BACK.

In a certain home where lived a little girl, there hung in one of the rooms a reproduction of Holman Hunt's striking picture "The Light of the World." The little maid had a great liking for the picture, and would often be found looking at it. One day she turned from contemplating the picture to her father, and said: "Daddy, why don't the people open the door to Jesus; why do they keep him waiting out there in the cold?" The father replied that he was afraid he didn't know. Suddenly an idea struck the little one, and she said: "Daddy, I think I know why he is kept outside the door." "Why, dear?" asked the father. And the girl replied: "I think, daddy, it's because the people are living at the back, and they cannot hear him knocking!" "Yes, there are some folk 'living at the back,' too engrossed with trifling material things to hear or heed the knocking of the pierced hand.

THE MAN WITH THE DIRTY FACE.

The following striking incident is related by Mr. George Williams, in the "Friends Witness." It was in the street of an English seaport. A man with a very filthy face stood well forward in the crowd, and, after listening for a short time, shouted: "Listen! that fool talk! The gospel has been in the world for two thousand

years, and we are not a bit the better of it!" "And water," replied the preacher, "has been in the world for four thousand years, and your face is not a bit the better of it." This sally was received by the crowd with loud applause. "Don't you see, man?" continued the preacher. "The four-thousand-year water must be applied to your face to clean it, and the two-thousand-year gospel must be applied to your heart to cleanse it. The gospel offers you a living Saviour who is Wisdom for your folly, righteousness for your guilt, Sanctification for your sinfulness, and Redemption for your slavery" (1 Cor. 1: 30). The crowd again applauded, and the man looked ashamed, and all listened as the preacher used the illustration to urge the necessity of a personal appropriation of the only Saviour, whose precious atoning blood makes the blackest sinner whiter than snow.

MAKING HAPPINESS.

It's the songs you sing and the smile you wear,
That makes the sunshine everywhere,
And the world of gloom is a world of glee,
With the bird in the bush and the bud on the tree.

—James Whitcomb Riley.

HOW FOUR GENERATIONS WERE BLESSED.

A Christian man in the Midlands relates that when, as a small boy, his mother took him to a service, she was asked to leave, because he persisted in talking, in his childish way, during the sermon. The next Sunday night, the mother, with her child, attended another chapel, and just before the sermon the caretaker came to the mother, and taking two sweets from his pocket, said, "Give baby a sweet." To the little boy's delight, she did so, and he contentedly sucked the "goodie" until he fell asleep. In that service the mother was so influenced that she joined the church, and all her family eventually joined, too. The second and third generations also became members, and now the fourth generation is following in their train. A grandson of the mother referred to is building up a church in a famous holiday resort. Thus a stream of blessing is flowing down the generations, and already four generations have been blessed by one small act of "sanctified common sense." "Be wise as serpents, and harmless as doves."

LEFT NO CLUE.

Father had forbidden Betty to touch the apples. One day he came into the nursery, looking very stern. "Somebody has been at the apples," he said. "I have found three cores." Betty tried to look as if she had never seen an apple. At last she blurted out, "Well, it wasn't me, 'cause I ate my cores."

ALL DEPENDS.

"Microbes!" exclaimed the clubman gently, getting his breath after coughing and sneezing violently for several minutes.

"It's all right," remarked the quiet man in the armchair, "if you're sure they're your cores!"

Little Natalie complained that she found it painful to swallow, and her mother was worried about it. "Are you sure your throat pains you?" she asked. "Tell mother just where the pain is."

"My tongue licks where it was put in," replied Natalie.

The Family Altar.

— J. C. P. P. —

Monday.
For there is one God, and one Mediator between God and men, the Man Christ Jesus.—1 Tim. 2: 5.

"One Mediator," and one only. "No man cometh to the Father but by me." God, in love and desire to save us, gave his Son to be a ransom for all; that we might be made perfect in him. Humanity made "accepted in the Beloved" and "complete in him."
Reading—1 Tim. 2.

Tuesday.
The church of the living God, the pillar and ground of the truth.—1 Tim. 3: 15.

This is the office of the church. It is here likened to a beautiful pillar with a broad base, supporting a majestic statue. The basic foundation of the church is Christ. The apex on the summit of the tall pillar is "the truth" of Christ. The office of the church is to show forth the truth in its purity and power.
Reading—1 Tim. 3.

Wednesday.
"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Tim. 4: 8.

The "promise of the life that now is" is not wealth, or anything that is earthly, but it is contained in the words, "all things work together for good to them that love God." The "good" in this providential working is the preparation for the greater things of the life to come.

Reading—1 Tim. 4.

Thursday.
Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—1 Tim. 5: 17.

The first honor is esteem, the second is material support when necessary. This is sufficient in the next verse. Men who devote their lives to shepherding the flock of Christ, and to teaching and preaching the word, must "live of the gospel." If need be, otherwise the work would soon cease.

Reading—1 Tim. 5.

Friday.
Godliness with contentment is great gain.—1 Tim. 6: 6.

Contentment, even in the golly, is not expected nor practicable in all circumstances. But Paul realised this is clear from verse 8, "having food and raiment let us therewith be content." What we are warned against is *coveting* in verses 9, 10. To pursue riches for riches' sake is to pursue our ruin.

Reading—1 Tim. 6.

Saturday.
Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.—2 Tim. 1: 13.

Words express thoughts. The apostle's writers were taught "all truth" by the Holy Spirit; and even the words expressing the truth were inspired. As Paul says elsewhere, "We speak not in the words which man teacheth, but which the Holy Spirit teacheth."

Reading—2 Tim. 1.

Sunday.
Thou therefore endure hardness, as a good soldier of Jesus Christ.—2 Tim. 2: 3.

Paul's life was the best illustration of the teaching. The discipline of a Roman soldier was "hardness." Indeed, the Christian's hardness is softened by the meekness and help of the Captain of his salvation.

Reading—2 Tim. 2.

Prayer Meeting Topic.

October 17.

SONGS FROM THE PRISON.

(Acts 16: 25.)

W. Waterman.

"And it came to pass a certain maid having a spirit of divination . . . following after Paul and us cried out saying, These men are servants of the Most High God, which proclaim unto you the way of salvation." To be complimented by some men is an insult. Paul felt that the patronage of this girl degraded his Master. He, therefore, "being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour." Such is the magnificent independence of truth.

The Messengers Gagged.

We are not surprised that the world did not appreciate Paul's action. "A great crime (the world) laid to Paul's charge—troubling the city. So it always is. Whether it be George Fox, or John Wesley, or the Salvation Army, the disorderly elements of every community attack the preachers of the gospel in the name of order, and break the peace in order to have it kept." Their true reason, however, is the same as that of this girl's master—"the hope of their gains gone." How much opposition to-day comes from the same mean source!

The efforts made to gag Paul and Silas were extraordinary—the men "laid hold on Paul and Silas . . . the multitude rose up against them . . . the magistrates commanded to beat them with rods . . . many stripes . . . and the jailor thrust them into the inner prison and made their feet fast in the stocks."

The Message Freed.

Appearance was against the apostles; but the spiritual warfare takes no count of appearance. Although in the vilest dungeon in Philippi, "at midnight Paul and Silas being at prayer began singing praise to God; and the prisoners did hearken unto them." In this way the apostles begin a strange service; they hold a prayer meeting, and conduct a song service.

For what, you ask, did the apostles pray? Certainly not for their escape; for when later the earthquake opened doors and loosened fetters, the apostles showed no inclination to flee. Doubtless their prayer was for the progress of their cause. Far from doubting Paul's vision of the Macedonian, which had led them here, the apostles craved the realization of its promises. Even as they prayed God wakened man to hear his word at their mouths. The apostles' confidence can be seen in that "being at prayer they began to sing praise to God"—spontaneous, heartfelt, confident praise. "They had no food; their bloody backs were unspunged; they were thrust into a filthy hole, and put into a posture of torture. Yet God gave them 'songs in the night.' We can hear the strains through the centuries, and they bid us to be cheerful and trustful, whatever befalls. In how many a prison have they been heard since!"

The Message Fruitful.

The apostles win again! "And suddenly there was a great earthquake, and immediately all the doors were opened, and every one's hands were loosed. . . . And the jailor brought them out . . . And they spake the word of the Lord more abundantly, with all his house. . . . And he was baptized and all his immediately. We must realize that it is an inevitable result of prayer and faith win. "This is the victory that overcometh the world, even our faith." God therefore extends their prayer meeting into a victorious gospel service—sermon, confessions, baptisms, and all.

TOPIC FOR OCTOBER 24.—THE GOSPEL THAT DISTURBS.—Acts 16: 25.

QUEENSLAND.

The following are the results of the Annual Scripture Examination held by the Queensland Churches of Christ Bible School and Young People's Union.

DIVISION I.

First prize, Meyerck Roberts, Wallan Creek, 70. Second prize, Betty Price, Maryborough, 60. Pass—John Duval, Charters Towers; Phyllis Westwood, Wilfred Watson, East Ipswich.

DIVISION II.

First prize, Ruth Roberts, Wallan Creek, 97. Second prize, Ada Stainton, Hawthorne, 81. Third prize, Sylvia Christensen, Rosevale, 80. Honors—Cyril Coward, East Ipswich; Mavis Halg, Nellie Sneddon, Hawthorne; Lorna O'Connor, A. Hinrichsen, Wynnum. Passes—Eunice Deutscher, Stanley Harris, Annerley; Horace Bassard, Brisbane; Lloyd Martin, David Wilson, E. Ipswich; Clive Kehl, Thomas Thompson, Gympie; Edna Virgen, Olga Spicker, Harlaston; Mollie Bennett, Cecil Klein, Sylvia Hull, Stella Johnston, Vera Price, Maureen Gick, Maryborough; Neville Cooke, Roma; Alan Morton, Alan Harten, Sunnybank; William Pickard, Zillmere.

DIVISION III.

First prize, Otto Spicker, Harlaston, 91. Second prize, Nelly Payne, Albion, 90. Third prize, Sylvia Payne, Albion, 80. Honors—Doris Thomas, Brisbane; Robert Walk, Bundaberg; Phyllis Tucker, Charters Towers; Ethel Barrett, Gympie; Joyce Maske, Rosevale; Faith Roberts, Wallan Creek. Passes—Harold Finger, Annerley; Henry Witte, Brisbane; Les Walk, George Burgum, Will Prestonwood, Bundaberg; Evelyn Holmes, Maisie Fraser, Burnetville; Clifford Coward, Harold Brooks, Hugh Cumming, E. Ipswich; Agnes Thompson, Lily Blackburn, Harry Nutley, Moreen Lang, Gympie; Eunice Price, Myra Dan, Charlie Holt, Vera Bennett, Maryborough; Edie Kiesscher, Eric Pitman, Roma; Robert Christensen, Rosevale; Ida Wuff, Vera Morton, Sunnybank; J. Davidson, Percy Duke, Wimala Murrell, Wynnum.

DIVISION IV.

First prize, Cora Enchelmaier, Albion, 100. Second prize, Nelly Wilson, Toowoomba, 98. Third prize, Hilda Geizenbauer, Charters Towers, 95. Honors—Eunice Cain, Albion; Violet Rogers, Annerley; Jean O'Connell, Ruth Bassard, Brisbane; Linda Deutscher, Hazel Holmes, Burnetville; Arnold Wilson, Beryl Martin, E. Ipswich; Freda Spicker, Harlaston; Lina Holt, Mary, Freda Spicker, Harlaston; Gertrude Gertrude Jorough; Roy Christensen, Rosevale; Gertrude Jorough, Sunnybank; Ken Roberts, Wallan Creek; Vera Hinrichsen. Passes—Joseph Gager, Albion; Kathleen Wilson, Annerley; Edith Hill, Frank Thackeray.

Brisbane; Phyllis Bust, Enid Voss, Bundaberg; Gladys Fraser, Burnetville; Mary O'Hanlon, William Brooks, Ivy Blackburn, E. Ipswich; William Kerlik, Joyce Lane, Margaret Addison, Maryborough; Gordon O'Connor, Bellair; Gladys Christensen, Iris Madson, Rosevale; Guy Thrupp, Roma; Olive Osborne, Sunnybank; Jean Sellers, Gladys Bailey, Jean Pascoe, Toowoomba; Christie Trautweller, Wynnum.

DIVISION V.

First prize, Lillie Green, Bundaberg, 88. Second prize, Lily Bady, Brisbane, 85. Third prize, Hope Bassard, Brisbane, 79. Honors—Norman Holmes, Burnetville; Robert Davidson, Nellie Blaik, Wynnum. Passes—Vera Hagley, Annerley; Grace Thomas, Noel Cain, Henry Nellan, Albert Irving, Brisbane; Kate Prestonwood, Bundaberg; Avarill Barrett, Rose Spiller, Gympie; Percy Christensen, May Christensen, Rosevale; Dorothy Judge, Elsie Judge, Sunnybank; Vivian Roberts, Wallan Creek.

DIVISION VI.

First prize, Percy Dixon, East Ipswich, 91. Second prize, Pearl Martin, East Ipswich, 80. Third prize, Muriel Gedargreen, Bundaberg, 72. Honors—Samuel Bassard, Brisbane. Passes—Ruby Byron, Cecil Roberts, Annerley; Mary Bady, Brisbane; Andrew Hume, Bundaberg; Clem Price, Maryborough; Eric Trautweller, Wynnum.

DIVISION VII.

First prize, Myrtle Wilson, East Ipswich, 81. Second prize, Mrs. G. McIlhagger, Bundaberg, 76.

Third prize, Mrs. W. Lindsay, Bundaberg, 71. Passes—Mrs. Gedargreen, Mrs. W. Lawie, Bundaberg.

DIVISION VIII.

Passes—H. Wyeth, L. Wyeth, Annerley.

DIVISION IX.

First prize, C. V. Roberts, Wallan Creek, 85. Second prize, Mrs. G. Burgum, Bundaberg, 60.

DONCASTER BIBLE SCHOOL, VIC.

There has been a remarkable growth in the above school during the last few months. From an average attendance of between sixty and seventy the numbers have steadily gone up until recently a total of 116 scholars and nine teachers was reached.

A notable feature of the work is the Bible Class for young men and women which has over forty members. Mr. Hargreaves is the president of the class. Recently members of the Bible Class conducted the Sunday evening service, and special music was provided by a choir of young people. This service was followed by a "Bible Class" banquet on the Monday, when Mrs. J. E. Thomas, along with several other friends from the Balwyn Bible School took part in the programme. The Doncaster Bible School, under the capable leadership of Mrs. Les. Potts, has a very promising future before it.



Bible Class, Doncaster, Vic.

"Life has many shadows, but 'tis the sunshine makes them."

Foreign Missions.

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

II. A. G. CLARK, M.A., B.D.

Bro. Clark, after leaving Yale College, has been visiting in America and Canada. At the Convention at Northfield, Dwight L. Moody's old home, he was one of the speakers. He also visited Bethany College, and was much interested in the homestead of Alexander Campbell. He says, "There is something of a benediction even in visiting the homes of men like Moody and Campbell, and I felt a certain reverence as I stood at their graves and recalled the great influence they exerted."

Bro. Clark left London on the Australian Commonwealth boat "Largs Bay" about Sept. 18, and expects to reach Adelaide on Oct. 23, and will spend at least one day with us at the Federal Conference. We shall all be glad to see him and enjoy his fellowship at the Conference.

HINDMARSH CHURCH, S.A.

Hindmarsh church, one of our pioneer Foreign Missionary churches, had a "Back-to-Hindmarsh" meeting last Sunday. At the morning service, which the Federal Secretary attended, the building was full of present and past members of this historic church. The Hindmarsh church made it possible for Henry Stratton to go forth as a missionary to India, and helped in his support during all the time he was associated with our Australian station, and since then he sent the same amount for the support of Bro. H. B. Coventry. Bro. Allan Brooke is the present preacher, and is doing a magnificent work.

CHRISTIAN WORK IN CHINA.

Eloquent testimony of the appreciation and value of what our workers did during trying months is furnished by the act of the convalescent soldiers who, before leaving the hospital, contributed a memorial stone to the institution as a mark of their gratitude. Dr. Chen Dan-seng, a Chinese doctor, was in charge of the hospital, and in addition to his medical work, Dr. Chen has taken an active part in all the Christian affairs of the station and many public affairs of the community.

Our American brethren's administrative committee voted to close the Gee Memorial Girls School during the school year 1927-28, because of the limited budget, and the difficulty of securing a responsible staff. However, certain of the Chinese teachers, without any help from the mission, undertook to carry it on, and they kept the primary department going throughout the autumn term, but found the task beyond their means to continue longer than the New Year season. Thereupon, certain of the alumnae of the school felt the need of the school so keenly, and were so filled with regret at the thought of its closing, that they organised a voluntary committee and teaching staff to carry it on. This they did throughout the spring term both for the primary and junior middle school departments.

In one place in Nanking, in the absence of the missionaries, the congregation has been in undisputed possession of the church property, and the activities of the church have been conducted without interruption.

In another part of Nanking, it is said some 16 years ago the Chinese members of our churches, in order to demonstrate their missionary spirit, undertook to assume entire responsibility for the budget and the administrative direction of the work at Hsia Kwan. This obligation they have faithfully carried, and the results achieved, while not spectacular, are a tribute to our Chinese brethren. In the same place another

church lost two-thirds of its members by their moving away to other localities. Yet those who remained have stood loyally by their obligations, and are striving to keep the light of their influence for the cause of Christ shining in this needy and very important centre.

At Wuhu the Chinese pastor, Choo Shao-chen, graduate of the University of Nanking, and of Princeton University and of Yale Divinity School, is the efficient leader not only of the church, but of all our mission activities in the city. He is quiet and unassuming in his ways, with a steady faith and optimism, and a sanity of judgment that have been a great source of strength to all of us.

After the Nationalists took the city of Wuhu there were many rumors and fears, but the city passed through the entire transitional period remarkably well. Our various properties were used by troops for short intervals, but not seriously injured. Our work was scarcely interrupted, and is now in good condition to go forward.

NOT A CROSSWORD—BUT BETTER.

The first Sunday School scholar sending us a correct answer to the E.M. crossword puzzle will receive a small book. We shall decide who is first by the postmark on the envelope in which the answer is enclosed, thus giving the same opportunity to children in any part of Australia. To all others who send correct answers will be given an interesting illustrated postcard.

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30

Note. When you have decided on a word (e.g. Who did Jesus say ought always to pray and not to faint?), put the letters in the squares as numbered. The word must be written thus:—First letter in square numbered 3, second letter in 16, and third letter in 19. The completed answer gives our missionaries' appeal for help.

3, 16, 19. Who did Jesus say ought always to pray and not to faint?
27. Initial of first person mentioned as having been baptised in Europe.
11, 20, 24. What we should all give our missionaries?

1, 5, 12, 4, 26. An Australian cry.
28. Initial of the greatest Missionary.
8, 2, 13, 21. A girl's name.
30, 29, 10. What a large number of heathen worship.

22, 15, 25. A river near Augsburg, Germany.
17, 18, 6, 7. Name of the second living thing that left the Ark.
11, 9, 23. A Bible metal.

OUR INDIAN BOYS.

Bro. Andrew A. Hughes, in his last report, gives some particulars of the work done in the Industrial and school departments. There are seven students in the carpentry class. In addition to carpentering, agriculture, tailoring, lace-making and dressmaking are taught. The work done included fencing the farm, making six door frames and seven window frames, working on the Settlement verandah extension, making re-

pairs to the Magarey bungalow, one dining room extension table, one pair of doors, one gramophone table, resetting tiles in five houses, re-roofing one house.

In the school there are nine full-time teachers, and three manual teachers, with an enrolment of 189 scholars. The night school has one full-time teacher and 21 scholars. The nomenclature of the children's home is 61.

There is a band of young men associated with the work, or working in the village or independently, whom we have been able to reach with the language of personal experience. Most of them have grown up in the boys' home. They are Christians by training. They are at it thinking, doubting, questioning age, and being a week now here or so of them have been visiting our house for recreation, singing, discussion and prayers. Two in particular, most beset with troubles, the deepest thinkers, the most discontented, are coming through triumphant, are seeking life, fulness of life, experience of Christ's power and peace. This is giving us great joy. The coming years will show the results.

COMING EVENTS.

OCTOBER 7.—Collingswood Chapel, Great "Second Coming" Meetings, commencing Sunday evening, Oct. 7, continuing for 13 weeks. Mr. J. C. Bird, preacher.

OCTOBER 11.—Semaphore. Preacher's first Anniversary and Back to Semaphore Day. "Family" Ball, 8.15 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 (1932). Hospitality provided for visitors during the day. All past and present members cordially invited. If unable to attend send a greeting.—W.H. Heller, Swan-st., Semaphore.

OCTOBER 11, 17, 21.—Glenelg Hill School Anniversary. 11 a.m., 11.15 a.m., L. C. McCallum, M.A.; 3 p.m., W. H. Clay; 7 p.m., D. Walsley. Wednesday, 17th, 6 p.m. Anniversary Tea. 7.15, Scholars' Demonstration. Sunday, 21st, 3 p.m., Distribution of Prizes. All meetings in our own school hall. Old and new friends cordially invited.

OCTOBER 16.—Victorian Women's Home Mission Rally will be held in the chapel, Swan-st., on Tuesday, Oct. 16, at 2.30 prompt. Speaker, Dr. F. W. Burnham. A feature of the afternoon will be the presentation of free-will offering by representatives of Victorian churches. Soloist, Mrs. T. L. Mitchell. Visitors plan to be there to hear Dr. Burnham.

OCTOBER 26, 27.—Glenferrie Ladies' Church Aid Society Annual Sale of Work, New Hall, Glenferrie, Glenferrie. Mrs. H. Clark, Pres. Women's Conference, will open the sale on Friday, 26th, at 3 p.m.

NOVEMBER 26.—Annual Pre-Christmas Demonstration of the Victorian Bible School and Young People's Department will be held in the Lysons' chapel at 7.45 p.m. Fine programme by representatives of metropolitan schools. All mission, adults 6d., children 3d.

NOVEMBER 16 and 17.—Malvern-Caulfield Sale of Work. Keep these dates free.

NOVEMBER 22.—The Annual Demonstration of the College of the Holy Bible will be held at Lysons', Carlton, on Thursday, Nov. 22, at 8 p.m.

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 a week-end years and over. Come and enjoy a week-end while vacation. For further particulars and application forms, apply to L. C. McCallum, 11 Wynarra-rd, Glen Hills, S.E.6.

A PLEASANT HOLIDAY.

Close to Adelaide's lovely beach, 5 minutes' station, two large rooms and self-contained, electric light and water, near shops, main street, vacant until Dec. 17 and after Jan. 10. —C. Hannis, Glenelg.

Here and There.

Only a little news reached us from New South Wales in time for this issue. There has probably been a delay in the mails.

The sisters of country churches in Victoria are asked to forward their free-will offerings to the State Secretary, Miss Honeleigh, 13 Florence-aye, Kew, E.A. as soon as possible. Money raised for the special Home Mission appeal will be presented at the rally on Tuesday, Oct. 16.

On next Lord's day, Oct. 7, Churches of Christ in Australia will make an offering on behalf of the College of the Bible. Money is urgently required. The members of the Board of Management would be most grateful for an unusually liberal response to meet the pressing need.

It is announced that "The Southern Cross" of which Dr. W. H. Fitchett was editor will henceforth be amalgamated with "The Australian Christian World," of Sydney, edited by Dr. Robert Day. September 28 issue was the last one to be published from the office of "The Southern Cross."

The following telegram from Queensland reached us on Tuesday morning:—"Hilfries-Stewart mission Rockhampton, meetings growing and encouraging; addresses much appreciated and discussed; minister, confessions first week. Address: letters Rockhampton Post Office—Manning."

Bro. C. H. Hunt is leaving Kalgoorlie for Galeside, W.A. The Kalgoorlie church, it will be noticed, is anxious to secure the services of an evangelist after the end of November. It was in this important centre that the great Hurlstien-Brooker mission with 292 confessions was held in 1926.

An anxious mother (widow) wishes to hear from some Church of Christ, Victoria, concerning her only son aged 15, who left home about December last. He writes to say that he is well, and is now a member of the Church of Christ. Description, well developed, fair, blue eyes. Address Will H. Clay, 49 Elizabeth-st, Melb., C.A.

Victorian brethren are reminded of the meetings in connection with the visit of Dr. and Mrs. Burnham. The programme is published on this page. Our sixty churches in and around Melbourne should easily provide overflowing audiences for these central gatherings. The women's rally on October 16 will begin at 2.30 p.m. instead of the time previously announced.

Hon. Wm. Morrow, M.L.C., our Federal Conference President and Mrs. Morrow journeyed to Sydney last week and welcomed Dr. and Mrs. F. W. Burnham, who arrived from New Zealand on Saturday, also Mr. and Mrs. R. Lyall, who returned from America by the same vessel. Mr. and Mrs. Lyall reached their home in Melbourne on Sunday. Dr. Burnham has begun his Australian Itinerary, references to which are made elsewhere in this issue.

The offices of the United Christian Missions Society, U.S.A., which have been maintained in St. Louis since August, 1926, formally closed on Aug. 22. The office furniture and records, as well as the goods of the secretaries and employees, were moved to Indianapolis by truck. The secretaries and employees, numbering about 75, went by rail or by auto. They reported on the 27th for duty in the College of Missions Building, henceforth to be known as the Missions Building.

The Baker-Watson tent mission conducted by the Newwood church, S.A., came to a close on Tuesday, Sept. 25. A thanksgiving meeting was

held. The expenses amounted to 130, and the thank-offering in cash and promises reached 496. The decisions numbered 29. All services, on Lord's day, Sept. 20, services at the tabernacle were resumed, when a large meeting was held, and the service was broadcast. Three sisters and three brethren were immersed. During the day 204 broke bread. Bro. Baker has completed two years of service with the church.

Sunday, Oct. 21, has been appointed by the World's Student Christian Federation as a day of prayer for students. Various religious leaders, including the President of the Federal Conference of Churches of Christ, have signed the following brief statement commending the matter to the attention of Christians:—"We commend to the Christian people of Australia the call to prayer issued by the officers of the World's Student Christian Federation, and invite the members of all our churches in cooperation with the Australian Student Christian Movement in observing Sunday, October 21, as a special day of prayer for students throughout the world."

In a letter from Eugene, Oregon, U.S.A., under date Sept. 3, Prof. H. E. Knott writes as follows:—"We have just had the pleasure of a visit from Bro. and Sister R. Lyall on their return journey to Australia. We were glad that they were able to be with us for a Sunday, so that we could have them with us at the services of the First Church, Eugene. Bro. Howe, who is supplying the pulpit during the illness of Dr. E. V. Sifers, prevailed upon Bro. Lyall to give a message at the evening service. In a very pleasing way Bro. Lyall conveyed the greetings of the Australian brotherhood, and told of the delightful fellowship that he had had with the churches over here. The message was a very good one, stressing as Bro. Lyall did 'the life that binds' and was greatly enjoyed by the congregation. These visits are greatly appreciated by our American churches, while to the Australians scattered all over the continent it is almost like a visit home to hear the latest news of the Australian churches and their activities. We are sure that the coming of Bro. and Sister Lyall to America has not only enriched their own lives, but that through them the whole of the Australian brotherhood will be blessed."

Our British churches suffered a great loss by the very sudden death of Mr. James Carmichael, of Leicester, who died on August 1. Mr. Carmichael, "The Christian Advocate" reports, had been home from his visit to America only a fortnight, and he had appeared to be in his usual health. He was presiding at a gathering of the Elyington church, of which he was an officer, when he called, particularly, to say farewell to Mr. and Mrs. Clarence Reynolds, who were leaving for their home in the United States after a period of evangelistic service with the church. To them he had made a presentation, in a speech full of his customary charm. "I rejoice as the closing hymn, 'Son of the South' chose as the closing hymn, 'Son of the South' and when the congregation reached the final verse—"Able with me when night is nigh, for without thee I dare not die," he sank to the floor beside the communion table. It was at first thought that he had fainted, and assistance was speedily forthcoming, but apparently death was instantaneous. "James Carmichael was a true Christian gentleman," says "The Christian Advocate." "He died as he would have wished to die." "He died as he would have wished to die, in the very fullness of his powers, with those dear to him near at hand, in the midst of those who were his friends, and whom he served in so many generous ways, and in the sanctuary which he loved and which he had done so much to make beautiful."

UNIVERSAL DAY OF PRAYER FOR STUDENTS.

On behalf of the officers of the World's Student Christian Federation, Dr. John H. Mott (chairman) has issued the following call for the observance of the Universal Day of Prayer for Students, Oct. 21, 1928.

We cannot be far wrong when we quietly and solemnly confess to ourselves and to God that our prayer life is not all that it might be and should be. Nor can we turn such thoughts in upon our own spiritual shallowness, without heeding the reality of the fact that we may be permitting to slip from us one of the greatest facts and forces which has helped to give us the Federation, enduring time, withstanding the strain of wars, bridging gulfs between races, making inter-confessionalism a greater reality, and proclaiming unity in Christ.

By every test, be it intellectual, moral, broadly social, or specifically spiritual, we are led to prayer with an overwhelming conviction of our need for it: we live in the thirty-first year of the existence of the Federation with large numbers of students intellectually confused as regards the bases and implications of their religious life; thousands of students still held a losing battle in the realm of individual morality; the fierce strains of nationalistic and racial feeling still draw heavily upon our will rich full-spent reserves of love, and men and women students in every land, out of the depths of their consciousness of a conviction of what our fathers used to call "sin," cry out for the leading which the whole world needs so sorely.

Christian students of the whole world are still called to the courageous quest for the rule of God in the world. Whether by continents, nations, or races, we of the Federation are called to tasks which require of us lives and actions which are realised only by the help of what Bunyan called "the Grace of God." Let us, therefore, steal away in prayer to him.

ADDRESSES.

T. C. Dawson (secretary Geelong church, Vic.).
—Elizabeth-st., Newtown.
J. B. Marley (secretary Five Dock church).—
20 Lea-ave., Five Dock, N.S.W.

DR. HUNHAM'S VISIT TO MELBOURNE.

Sunday, October 14—11 a.m. Swanston-st. Church.
3 p.m. Great United Church Hall 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—2.20 p.m. Women's United Hall, Swan-st. Church. 8 p.m. Monster 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.

DRAWING OF DEBENTURES.

At the annual meeting of the Balwyn Church of Christ on August 22, 1928, the following debentures were drawn:—
At 4.10—Nos. 50, 58, 59, 99, 100, 101, 105, 108, 111, 117, 119, 126, 127, 132, 116.
At 4.5—Nos. 11, 13, 11, 17, 57, 61, 65, 81, 97, 105, 112, 117, 118, 119, 112.

—Charles H. Frey, Treasurer.

BEREAVEMENT NOTICE.

Mr. and Miss Gordon, Mr. and Mrs. J. Richards, desire to thank all kind friends for expressions of sympathy and beautiful floral tributes during the recent sad bereavement in the loss of our dear husband and father, especially friends at South Richmond for the provision of a memorial tablet, and friends at Gardiner churches, who played except his own as a personal expression of our deepest gratitude.
—1 Amsterdam-st., Richmond.

SOUTH AUSTRALIAN CONFERENCE.

(Continued from page 633.)

The C.E. rally proved a great success. The retiring president, Bro. J. Wiltshire, introduced Bro. Hugh Gray as the incoming president. Items were rendered by the Glenelg Y.P., the Unley Intermediates and the Graydon Juniors. Bro. A. Garland delivered an address upon "Consecration." The results of the banner competitions were as follows:—Country Y.P., Strathalbyn; Country J., Strathalbyn; Sulburton Y.P., Glenelg; Sulburton J., Forestville; State Intern., Mt. Compass.

Church and S.S. Building Report.

The total amount of money loaned by this fund has been £11,709/14/2. The annual offering for the past year was £219/11/10. One loan of £100, free of interest, has been transferred as a gift to the fund.

Social Service Department.

An employment bureau was established through the year, and has been the means of finding work for several brethren in the churches. The church's quota of £25 was raised by the Committee, and paid to the Federated Protestant Children's Home. Representation was also held on the Prohibition League. The future work clause states the desire to establish a "holiday home" for wearied mothers. It urges the churches to tabulate their social service work through the Committee, so that Conference will have an adequate idea of the work being done.

Bank Depot.

This department has shown a profit through the year, paying £25 off its loan account and £52 as rent and salary.

Training Class.

The leaders of this class are Bro. H. R. Taylor and J. Wiltshire. A correspondence class is also conducted through the pages of the "Challenge." Through the medium of this committee, Bible institutes have been held at Kadina, Strathalbyn, Tunby Bay and Milang.

Preachers' Session.

Held on Saturday morning, this proved most instructive and inspiring. Bro. Garfield Bontes presided, and Dr. Killmier delivered an address upon "Christian Missions in Relation to the Rising National Spirit in China."

College of the Bible Did Boys' Reunion.

The reunion was presided over by Bro. W. G. Graham. A happy time was spent, and arrangements made for the federal reunion at the Federal Conference. The new president elected was Bro. C. P. Hughes, and the secretary Bro. Reg. Lamphire.

Officers and Committee.

President, H. M. Tuck.
Vice-president, H. R. Taylor.
Secretary, H. J. Horsell.
Treasurer, A. J. Gard.
Assistant Secretary, W. Beller.
Past-president, F. P. Langlois.
Home Mission Committee.—W. C. Brooker, W. L. Ewers, B. W. Manning, A. C. Rankine, R. Raymond, C. M. Verco, T. F. Yelland, S. P. Weir.
Foreign Mission Committee.—H. R. Ackland, W. L. Ewers, H. P. Manning, G. T. Walden, Miss R. L. Tonkin, Mrs. Bond.
Bible School and Young People's Department.—W. Beller, H. Gray, R. Lamphire, R. Raymond, Herbert Taylor.
Church and S.S. Building Extension Committee.—A. J. Gard, F. P. Langlois, J. Wiltshire.
Social Problems Committee.—H. H. Crosby, Theo. Edwards, Jas. Gordon, Ross Graham, H. Gray, J. Wiltshire, Mrs. Bond.
Representative to S.A. Protestant Alliance.—Theo. Edwards, Jas. Gordon, J. Wiltshire.
C.E. Department.—A. Brooker, secretary; W. G. Graham, H. Gray, president.
Training Committee.—A. C. Rankine, R. Harkness, G. T. Walden.

Nominating Committee.—W. L. Ewers, H. J. Horsell, A. G. Rankine, G. T. Walden, J. Wiltshire.

Representatives to Council of Churches.—T. Edwards, H. Gray, G. T. Walden, J. Wiltshire.

Protestant Homes Committee.—T. Glover, E. W. Peet, H. R. Ackland.

Resolutions.

The following resolutions were moved, and adopted by the Conference:—

1. That this Conference, viewing with concern the growing spirit of gambling in this State, pledges its support to any measures the Government may introduce for the more rigid enforcement of the law for the suppression of such.

2. That this Conference places on record the appreciation of the Churches of Christ in this State of the valuable services given, over a period of eleven years, by Bro. I. Collins to the various Conference committees and the local churches.

3. That this Conference places on record its appreciation of the "Australian Christian" and the "Challenge," realising the worth these are to the brotherhood. It compliments the editors upon the high standard of their contributions, the deep spiritual tone, and the loyalty to the Scriptures expressed therein.

4. That this Conference congratulates Mr. Crosby, M.P., on the piloting of the "Bible in the State Schools" bill. It places on record its entire accord with the purpose of the bill, and urges the members of the House of Parliament to cast their votes in its favor.

5. That this Conference heartily endorses the work of the Port Adelaide Seamen's Mission, and heartily commends it to the sympathy and support of the churches throughout the State.

6. That this Conference declares the liquor traffic to be the State's greatest evil, and re-assures the Prohibition League of its continued loyalty in its great prohibition objective; it suggests that the Government be called upon to grant to the people of South Australia the right by a referendum and compulsory voting to abolish the liquor traffic.

7. That this Conference joins its voice with that of the Prohibition League in asking the Government to reduce the hours of liquor trading, by closing all licensed places at 1 p.m. Saturday.

8. That this Conference places on record its appreciation of the space given by the Adelaide press to the business sessions and other meetings of the Conference.

9. That this Conference express its best thanks to the church at Gardiner, Victoria, for making it possible for Bro. Gebbie to visit us, and that we place on record our high appreciation of the splendid messages that Bro. Gebbie has delivered.

10. That this Conference rejoices with Bro. Hinrichsen and Stewart at the rich blessing of God in the Broken Hill mission, and prays for a similar manifestation of power at Rockhampton, and that a strong church will be established there.

11. That we thank Mrs. Glover for her services as pianist during the business sessions of the Conference, the sisters of the churches, who prepared luncheon and tea, and the secretaries who attended to the ballot papers for the elections.

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OBITUARY.

BENNETT—On Aug. 30, at 16 Battle-st., Cottesloe, W.A., Sister Mrs. Henrietta Bennett passed away at the age of 66 years. With her husband, the late William M. Bennett, she was baptised by A. E. Hingworth at Lake-st. in October, 1898. Our sister, during thirty years of fellowship at Lake-st., by virtue of her bright, gentle and practical Christian life, won for herself a large circle of friends. When some eleven years ago she was overtaken by illness, from which she never completely recovered, her love for Christ and his cause never waned. Through the long period of increasing weakness her patience was wonderful and her faith most beautiful. In the presence of a large gathering we laid her body to rest in Karrakatta Cemetery on Aug. 31. An old friend of the family, Dr. Gordon, assisted the writer at the grave. Her family, two of whom are members at Lake-st., and one at Cottesloe, we commend to the One in whom their loved ones found a constant supply of comfort and strength.—C.S.

BICKFORD—North Melbourne church has again been called upon to part with one of its oldest and consistent members by the death of Bro. F. Bickford on Sept. 13. He left home as usual for his work, but before the tram which he was on had time to start, his spirit was called home. Our brother was the son of old members of Lygon-st., and was baptised in North Melbourne in 1883, Bro. C. A. Moore being preacher. His consistent Christian life has been an example to those around him, by unselfish and unflinching devotion he endeared himself to all. The number of friends that gathered around the grave when his mortal remains were laid to rest spoke volumes for the respect in which he was held. Our late brother left behind him his partner in life, two sons, and two daughters, all of whom followed his steps and were baptised at North Melbourne. We extend to them our sincere sympathy and commend them to our heavenly Father's loving care.—W.

GREEN—On the early morning of Thursday, Sept. 20, after a brief illness, Bro. Matthew Wood Green passed away at Miss Hill's hospital, Fitzroy, Vic. He was the eldest son of his father, after whom he was named. He was born at Manchester in 1862, being therefore in his sixty-seventh year. He gave his heart to Christ in early life, and was baptised by his father. He had membership with the churches at North Melbourne, South Melbourne (where he was a trustee), Collingwood and Hawthorn. Oct. 25, 1888, he was married to Miss Emily Russell Wilkinson, his father officiating. He leaves behind the widow, and a son and daughter. His eldest boy fell at the war. He also leaves four children and two sisters, one of the brothers being in New Zealand. For forty-five years he was at the "Age" newspaper office, where he held an important position and was highly esteemed. His body was laid away in the Melbourne General Cemetery, privately, on the afternoon of Sept. 21. Bro. Green was a quiet, faithful man, who will be greatly missed by many who had learned to appreciate his sterling worth. We offer our heartfelt sympathy to all his dear ones in their loss.—A.G.S.

COLE—On September 20, after a lingering and painful illness, Bro. E. Cole, snr., of Ma Ma Creek, Qld., fell asleep in Jesus. Our brother had been connected with the church for over forty years, and always had its welfare at heart. He will be greatly missed. Bro. Cole was highly respected by all classes of the community, as was evidenced by the large and representative gathering that paid their last respects at the home and graveside, where beautiful and impressive services were conducted by Bro. C. W. Hamann. The loving sympathy of church members and friends goes out to the sorrowing wife and loved ones in their sad bereavement.



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News of the Churches.

Queensland.

New Veteran.—Gospel service on Sept. 23 was conducted by several brethren from Gympie. Bro. C. S. Troutman preached on "The Lion of Judah."

Gympie.—Services on Sept. 23 were conducted by Bro. Vanham, evening subject being "A Notable Example." Attendances are keeping up. Four new scholars in the Bible School. Billy is doing well.

Brisbane.—On Sept. 16 Bro. Bassard spoke at both services. The boys' club held a very successful social recently. Bro. Bothery exhorted on Sept. 23. Bro. Bassard speaking at night. On Sept. 23 Bro. J. Coward, senr., passed away. Bro. Taylor is still absent through illness.

Tasmania.

Sulphur Creek. Meetings have not been so well attended of late, sickness prevailing throughout the district. Bible School has lost 5 scholars by removal. Sister Hushy was received by transfer from New Zealand. Bro. Stevens, from Launceston, and Sister Donovan, from New Zealand, were recent visitors.

Invermay.—Interest is well maintained. Bro. Waterman and others give excellent exhortations and gospel addresses. Sisters Dowd and Fuller have completely recovered, but Sister Doyle and her son, Monte, have influenza in a serious form. Synodal and prayers are with Bro. and Sister Walters and family in the loss of their little son Max, who passed away in the Children's Hospital. The members of the church on Wednesday, Sept. 26, held a successful tea meeting. Speeches were given by Bro. Waterman, Clements (2), Hodgson and Stevens, and musical items were also enjoyed.

Western Australia.

Kalgoorlie. The half-yearly business meeting was held on Sept. 19. The president of the hour, Bro. J. Maloney, was in the chair. A good amount of business was done. All reports showed that the church was healthy. On Lord's day, Sept. 23, there were splendid meetings. Bro. Pollard, B.A., B.Sc., exhorted in the morning. Bro. Pascoe's solo in the evening was appreciated.

Subiaco. Services maintain their high standard; 149 broke bread on Sept. 23. Bro. Frank T. Carter spoke at both services; subjects, "Letting God Make Use of You" and "Thoughts on Becoming a Christian." A young lady was immersed. On Sept. 24 a special evangelistic service was held, and preliminary plans set out for Pentecost celebrations, 1930. A large and interesting meeting was enjoyed.

Bassendean. On Sept. 22, in the chapel, Bro. Geo. Baynes and Sister Myra Mitchell, two prominent church workers, were united in marriage. On Sept. 23 Bro. Nightingale spoke morning and evening. Two sons; men of the church were the speakers at Millard Junction, where interest is growing in church and C.E. work. Bassendean school has entered on a new year with a fine attendance for the first Sunday several new scholars, two new teachers, and a record kindergarten attendance.

Perth. Church anniversary services were continued. On Sept. 21, at the "family banquet," Bro. Albany Bell and A. B. Povey talked to members about "The Legacies of the Past" and "The Legacies in Our Hands." The secretary's annual report showed a year of consistent work. Appreciation for the work of all auxiliaries was expressed by evangelists and members. It was gratifying to note the emphasis placed by every department on spiritual development, and the help rendered to a large list of departments

outside the local church sphere. On Sunday, Sept. 23, a young University student made the good confession.

Banbury.—On Sept. 23 Bro. Lake and family and Bro. Smith motored up from Balingup. Miss Bletts, who decelerated for Jesus some weeks ago, accompanied them, and was immersed and received into fellowship. Bro. Wilkie Thomson gave helpful and earnest addresses to fine audiences. After the gospel address a young teacher from the kindergarten made the good confession. Bible School is working hard for numbers. Influenza is prevalent, several members being laid aside. Boys' club, under the leadership of Bro. Chessell, is making great headway. Bro. and Sister Reg. Berry, of Lake-st., are visiting; Bro. Berry leading the song service, and rendering a solo at the evening service.

South Australia.

Queenstown.—On Sunday, Sept. 30, S. Matthews exhorted the church. At the evening service Bro. Ewers, from Mile End, took for his subject "A Good Beginning." On Wednesday, Sept. 26, a lantern evening was held. On Saturday, 29th, the boys' club went to Victor Harbor to spend the week-end, and on Sunday, 30th, went to the church at Goolwa in the morning to take charge of the service.

Hindmarsh.—Special "Back-to-Bobert-st." services were held on Sunday, Sept. 30, in connection with the "Back-to-Hindmarsh" movement. At the morning service Bro. Will Graham, an old Bobert-st. boy, addressed the church on "Going Back." In the evening Bro. Allen Brooke's theme was, "The Happy Pilgrim." The church building was comfortably filled at both services. The choir rendered special pieces.

Gawler.—A good audience greeted Mr. Keith Steward, organiser for the S.A. Federated Protestant Children's Home, on Sept. 23. An offering was received for the institution. Mrs. McFeyn, organist for evening services, is well. Two new scholars have joined the kindergarten. Bro. Colla Pickering, secretary of Bible School and superintendent of Juniors, has been transferred to Kapunda. Several visitors were present on Sept. 30. Much sickness prevails. Sister Mrs. Joseph Smith, Sister G. Doley, and the preacher's wife, Mrs. W. G. Oram, are all ill.

St. Morris.—On Wednesday, Sept. 26, the officers and wives attended the Endeavor meeting. There were 35 present. Bro. Barkness delivered a helpful address. At the morning service on Sept. 30, Bro. F. Fisher gave an interesting address. The Bible School is making good headway under the leadership of Bro. D. McKie, in preparation for anniversary services. In a few well-chosen words Bro. Rist recently declared the tennis courts open for the season. The sisters, at their annual conference recently held, honored the preacher's wife, Mrs. Bontes, by electing her as their president for the ensuing year.

Maralinga. Church work continues good. Meeting for worship are well attended. The gospel services are large, chapel often being filled. The C.E. society is very helpful. On Sept. 23 the Sunday School anniversary was a great success. In the afternoon the scholars (numbering about 50) gave special items of song. Fully 100 people gathered to hear; Bro. Cornilly gave an address on "What the Church Teachers" and prizes were distributed. The night gathering was also large, and special singing was given by the school. After an address by Bro. Cornelius on "The about the Greatest Thing" two members of the school confessed Christ.

Dulwich.—At the close of Bro. Hankins' address on Sunday evening, Sept. 23, a young boy made the good confession. An effort is being made to reduce the building debt by 100 pounds (for Bro. J. H. One brother has offered £20, to liquidate the church's balance of £100). Bro. evangelist, Bro. Hankins, has tendered his resignation to the church, to take effect at the end of December. Bro. Hankins has labored faithfully; his addresses are full of splendid teaching.

Glenelg.—On Sept. 30, Bro. Collins gave a far exhortation. This was a teachers' recognition service. To a splendid afternoon gathering the scholars rendered special items, and Bro. Huber of Cottonville, addressed the school. In the evening Bro. Edwards gave a very fine address. The building was packed, and many failed to gain admittance. The scholars, under the leadership of Mr. Barrett, gave an excellent programme of singing. A presentation was made to the conductor at the close.

Mile End.—The Bible School anniversary was held on Sunday, Sept. 30, when a service of song, "The Mission of the Boxes," was given by scholars and teachers, under the conduct of Bro. A. B. Morphett. Bro. Jas. Gordon spoke in the morning on "The Mind of the Mass." The evening service was taken by Bro. W. C. Brooker, of Queenstown church, whose subject was "The Sin of Indifference." Attendances were good, the evening meeting being crowded. Three families have had sorrow come into their homes during the past week—Bro. and Sister Clarke losing their daughter, Sister Smith her son, and Sister Richards her husband.

Semaphore.—The Bible School anniversary was held. On Sept. 23 services were held in the local town hall. Evening singing under the baton of the superintendent, Bro. A. Stewart, was rendered. T. C. Woodham addressed the church on "The Value of the Bible to Young People." Bro. Heller gave his illustrated talk on "The Little Foxes" in the afternoon, and Steve Wickes gave a chalk talk at night on "Christ the Comforter," followed by an appeal by the preacher. On Wednesday a beautiful programme was presented by the scholars. On Sept. 20 Bro. Heller spoke in the morning at Corner-stones. In the afternoon the kindergarten department provided a fine programme. At night Bro. Heller preached on "Hellion in a Five-Flamed House." At the close a special prayer service was conducted; a large number stayed to intercede on behalf of the industrial trouble.

Victoria.

Middle Park.—Meetings are well attended, especially at night. All auxiliaries are healthy. The preacher, Bro. A. Baker, has been elected Tent-leader in the State Chapter of E. P. S.

North Melbourne.—On Saturday, Sept. 23, the K.S.P. and P.H.P. societies held a combined social in the Jubilee hall. There was a good attendance. Proceeds are towards the sale of gifts.

Wangaratta.—Good meetings last Lord's day. Eight new scholars in Bible School (sixteen since last year). A happy time was spent at the Bible School picnic on Sept. 23 at Laska Park.

Asent Vale.—Nice meetings were enjoyed on Sept. 30. Bro. M. Bailey, from Ballarat, presided over the meeting. Dr. W. A. Kemp gave a fine address. Bro. Patterson conducted a fine service in the evening. The Women's Mission Band supplied the flowers, and nicely decorated the chapel. Cottage prayer meetings are attended splendidly.

Footscray.—Anniversary services and concert were a great success. An audience which crowded the building listened to a fine programme by the scholars. Sister Essie Gardiner, who was laid to rest last Thursday, and one time was a prominent worker in the church in the Bible School. Bro. the youngest son of Sister P. Easton, was removed to hospital on Thursday.

Moreland—Good meetings on Sept. 20. In the morning Bro. J. E. Allan addressed the church. After Bro. Welch's gospel address at night there were two confessions.

St. Kilda—Bro. Andrew addressed the church on Sunday morning. A question night in the evening, at which Bro. Grundy spoke and sang, proved interesting. On show night three R.S.P. members were initiated into the second degree at 11 o'clock. Anniversary practice is in good way.

Yarrawonga—At the close of a very fine prayer meeting on Sept. 18 a young man was baptised. At the worship service on Sept. 23 Bro. V. Potter was welcomed to the church. The young people's society has started a rally in which great interest is being taken. Many members are laid aside with illness.

Carlton (Lygon-st.)—Concluding the week's special mission, Bro. Baker spoke in evening of Sept. 30 on "Profit and Loss." There were good attendances and helpful addresses throughout, and the effort has proved an inspiration to members. An anthem was rendered by the choir, which supplied soloists for the mission. **Southwell**—On Thursday, Sept. 27, the church held its annual business meeting. The church has engaged Bro. Robinson for a further term of twelve months. On Sunday, Sept. 30, two young girls (sisters), who had made the good confession, and been baptised, were received into fellowship. Bro. C. Robinson addressed both meetings, and gave fine addresses.

Balwyn—There have been good meetings at the mission conducted by Ralph Gebbie, B.A., of Gardiner, at Balwyn church. There were splendid services on Sunday. Jas. E. Thomas spoke in the morning, and Ralph Gebbie afternoon and evening. The choir rendered a beautiful anthem at the evening service. There were four confessions at the close of Bro. Gebbie's chart sermon, making seven confessions for the first week of the mission.

Pyramid Hill—One young woman, baptised on 21st, was welcomed into fellowship on Sept. 23 by Bro. Westwood. Attendance at gospel meeting was very encouraging. Bro. Westwood spoke on "The Power of the Resurrection." On Sept. 30 the church enjoyed the fellowship of Bro. and Sister P. Funston, of Bendigo. Bro. Funston's addresses at both morning and evening services were much appreciated. The combined picnic with Boort on Sept. 26 was a complete success.

Camberwell—The Sisters' Mission Band held its tenth anniversary on Sept. 12, when Dr. Killmer gave a thrilling and informative address on his work in China. A satisfactory offering was taken up and handed to the doctor to spend on extra equipment for his work. Impressive and encouraging addresses have been given by Bro. Main, Scambler and Dr. Kemp. All auxiliaries are in a healthy condition, the Bible School especially. A fair number of strangers attend the gospel services.

Kaniva—On Sept. 23 visitors included Bro. A. Williams and Cyril Williams, from Ballarat and Bardsley, Qld. Morning and evening meetings were well attended. Bro. Wigney, of Warra, and J. McWhorter delivered appreciated messages. On Sept. 26 the young people's club held a very successful social. Bro. Williams, on behalf of club members, made a presentation to Bro. and Sister Methven. The officers of the church had a pleasing part in programme, and an enjoyable time was spent.

North Essendon—All meetings are well attended. Bro. H. Williams is preaching faithfully. Many Bible School scholars attend the gospel services. The sympathy of the church is extended to its preacher in the loss of his mother. The sisters are preparing for a sale of work. Owing to the absence of the preacher, Bro. Burns and Gardiner, from Ascot Vale, had charge of services on Sept. 16. Bro. E. Waters, from the College, addressed the members on Sept. 17 at the prayer meeting.

Geelong—Good meetings on Sept. 23 and 30. Bro. Clipstone is giving a series of addresses on "What We Believe." On Sept. 23 the topic at that time was "What We Believe About God." Last Sunday Bro. Clipstone spoke on "What We Believe About Jesus" to a large congregation. Bro. Clipstone excelled himself, in spite of the severe chill which laid him aside for a few days. The prayer meeting last Wednesday was the largest for some months, and all Brightons—On Sept. 23 six were received into fellowship—four from the Bible School and two men and his wife from the Baptists. The Sisters' Mission Band entertained the non-member mothers of the Bible School children at a social afternoon. Sister Mackie, from Oba, was principal speaker. On Sunday, Sept. 30, Bible School anniversary services were held. Splendid meetings all day. Bro. Gilson, McCallum and Forbes were the speakers. At night a Bible School scholar made the good confession.

Prahran—The month of September was special for the church. Bro. Robbins took the Sunday services for the first two weeks, while Bro. Connor was at Mont Albert for a mission. From 10th to 20th Bro. Robbins conducted 13 meetings. Attendances were good. The message was delivered with power. All were helped nearer to God, and there were seven decisions during the month. Valuable help was received from many visiting singers. All feel it was well worth while, and that Bro. Robbins did the church excellent service.

Cheltenham—The mission was continued all last week with good meetings, inspiring addresses by Bro. S. H. Ludge, and hearty singing conducted by Bro. M. Es. Brooker, with solos by Bro. Val, Wolf and others. A young man made the confession. On Sunday morning Bro. D. Wakeley made a stirring appeal for the College of the Bible. At night S. H. Ludge preached a splendid sermon on "Our Blessed Hope" to a congregation that filled the building. Good singing by a men's choir. One young woman made the good confession.

Carnegie—The fortnight's mission, with Bro. Combridge as missionary, concluded last Sunday evening with an inspiring service. Bro. Combridge spoke on "The Triumph of the Cross," and a married lady decided for Christ. The services have been well attended—an average of over 60 each evening. Bro. Harvey, of Ivanhoe, led the singing in an excellent manner. The church has been helped with the messages of Bro. Combridge. Unfortunately, Bro. Shipway fell ill with influenza, and his services were missed during the second week.

Surrey Hills—Bro. Wm. Wilson gave a delightful address at the morning service on Sept. 23. Owing to serious indisposition Bro. Shipway was unable to give the concluding gospel message at the close of last Lord's day evening. Bro. Dr. Kemp kindly conducted the service, having the assistance of Bro. Fred. Elliott as song-leader. There have been very fine attendances at all meetings. Many members have been sick, including the aged Sister Woodhead, on whose behalf special prayers were offered. The ladies' guild is meeting weekly in active preparation for the sale of work.

East Keew—On Sept. 16 there were good meetings. Bro. Youngs speaking. A young lady made the good confession. On Sept. 20, the annual business meeting was held. All auxiliaries report progress. Bro. Youngs gave a very favorable report. The following officers were elected:—Secretary, Bro. Holmes; treasurer, Bro. A. Henderson; deacons, Bro. Fitzroy, J. C. East, Washington, McDowell, Holmes, Harding; deaconesses, McDowell, Fitzgerald and Watt. Sept. 23, ess, Sisters Fitzgerald and Watt. Bro. Youngs gave fine message meetings. He has gone to N.S.W. for his holidays with Bro. and Sister McDowell. Bro. Sparks with Bro. is taking the platform. He took both meetings on Sept. 20, and his messages were much enjoyed.

New South Wales.

Ararat—Local brethren have taken preaching appointments since Bro. Harward completed his brief stay. On Sept. 21, on the eve of their marriage, Bro. George Saxby and Miss S. Murray were presented with a set of cutlery. Bro. Saxby is a splendid worker in church and school. They sailed for South Africa on Sept. 25, where their holiday will be spent. The church regrets the illness of Sister S. Smith and Bro. T. Bussey, who are both in hospital.

Hurstville—There has been steady progress during the past three months, under the services of Bro. Cyril Flood, who has generously carried on gospel services gratis. The church is deeply grateful, and as an evidence of appreciation and expression of confidence invited him to take up the work as resident evangelist for a given period. Prospects are very bright. At gospel meetings the seating accommodation is fully taxed.

BIRTHS.

FREY—On August 25, at "Kalimna," Wellington-st., Mont Albert, to Mr. and Mrs. C. H. Frey—a daughter (Dawn Marjorie). Both well.

WHITTINGTON—On Sept. 21, at St. George's private hospital, Kew, to Mr. and Mrs. H. W. Whittington, of "Glytonia," Oberwyler-st., Burwood—a son (Douglas Williams).

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The church at Balgownie requires the services of an evangelist after end of November. For full particulars apply secretary, D. F. Beames, 30 Buller-st., South Balgownie.

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Then she added, smilingly: "I am so happy to say that the tree of Christianity has been vindicated by its fruit. I have tested it over and over again—and it is always good!"

And I thought of the fine, brave way in which this frail daughter of pain had met the long, weary years. I thought of the fond hopes she had buried. I remembered the bitter cup that had been raised to her lips, not once or twice. I saw the glad gleam of victorious faith that shone in her eyes. And I said, in my heart: "Yes, even so! Just one testimony like that vindicates the tree of Christianity and answers all the infidel logic in the world."—E. C. Baird in "Christian Standard."

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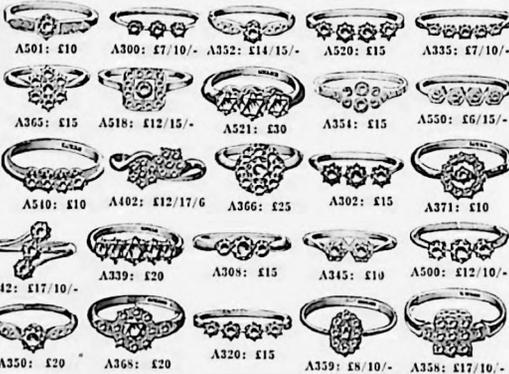
When God's children pass under the shadow of the cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises. Its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—F. W. Farrar.

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