

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXXI., No. 41.

THURSDAY, OCTOBER 11, 1928.

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

Christianising Our Idea of God.

AT one of the meetings of the Oxford Conference of English Congregationalists held recently, Dr. W. B. Selbie spoke in an intimate personal way on Christ. One sentence in the very brief report of his speech arrested our attention. "We cannot," said Dr. Selbie, "be Christians until we have Christianised our idea of God and submitted ourselves to the God who is the God and Father of our Lord Jesus Christ."

There is nothing new in that statement, yet the putting of an old truth in a new way makes it come to men with the attractiveness of novelty. Christianising our idea of God seems to us a noteworthy phrase, expressive of a world need.

We have frequently written of the necessity of Christianising our view of life. Many a man, viewing the turmoil and discord of present-day world conditions, has felt that the only way out is the Christianising of our social, national and international relationships. The Christianising of our industrial relationships seems to many an Australian the only solution of our apparently never-ending industrial unrest and dislocation of trade. But—the Christianising of our idea of God? Is there need of this in a land such as ours? To professing Christians, more particularly, can there be any doubt that our view of God is Christian?

In passing, we might note the great tribute to Christ which is implied in all the phrases we have employed. The implication is that the Christ's views are the final ones. Not church folk alone think that the views of Jesus Christ are the highest to which we may hope to attain. We would not say this of another; we would not think that we would not debate it. Nobody will dispute the name of some other teacher of sixty generations ago and suggest that his view of life or of God should be our views. We do not talk about the need or desirability of Platonising our idea of God or of man. We do not have discussions about

the finality of Plato's views. There is undoubtedly a great compliment, a striking tribute, to the Lord Jesus lurking in the very discussion of the question whether the Christianising of our views is the remedy for the world's ills.

What was Christ's idea of God?

What is the view of God which we must take if we would be like Christ? Space permits only a brief mention of a few considerations.

1. Jesus revealed a God who is immanent in the universe and interested in the men whom he created. Not all have this view of God. The Epicureans whom the Apostle Paul confronted at Athens believed that there might be gods; but, if so, they were not interested in human affairs. In the seventeenth and eighteenth centuries the Deists did much damage to the cause of Christ. They believed in natural but not revealed religion. They were convinced

that there must be an Almighty God and Creator, but this God having made the world let it go; he was not interested in man in the sense which we believe him to be. We may in other ways be far from Epicurean or deistic in our thinking, and yet accept their fundamental error that God is not close to us, interested in our lives, and intervening on our behalf. One would rather deny the existence of God than think of him as uninterested in his creation or careless of the welfare of his creatures. Many who accepted the doctrine of pantheism (which identifies God and the universe and obliterates personality, human or divine) found it attractive in contrast with the cold indifference of deism. We need not be pantheists, but we are somewhat less than Christian if we fail to believe that he is not far from any one of us, for in him we live and move and have our being. Those to-day who, under the supposed urge of scientific thought, so stress the reign of natural law as to make impossible the direct intervention of God, and who therefore deny to prayer its objective value, are also in need of Christianising their view of God.

2. Because of a possible misunderstanding, let us say that the Christian idea of God includes the conception of a God infinite in wisdom, goodness and holiness. God ever remains just and righteous. There can be no moral reproach made against him as there would be if he were to condone sin or act equivocally with regard to it. To-day, men by way of a reaction from one extreme have gone to another, and the dazzling purity and incorruptible righteousness of God are not realised. In the Old Testament the majesty, holiness and justice of God are constantly emphasised. The Christian view of God includes what is declared in the Old Testament plus something which is revealed by the Lord Jesus Christ. The Christian idea does not negate the Old Testament view, but is greater, better and final.

CAN YE SPARE CHRIST ON HIS CROSS?

The cry of earth's anguish went up unto God.—
 "Lord, take away pain.—
 The shadow that darkens the world thou hast made,
 The close-collaring chain
 That strangles the heart, the burden that weighs
 On the wings that would soar,—
 Lord, take away pain from the world thou hast made
 That it love thee the more."
 Then answered the Lord to the world he had made,
 "Shall I take away pain?
 And with it the power of the soul to endure
 Made strong by the strain?
 Shall I take away pity that knits heart to heart
 And sacrifice high?
 Will ye lose all your heroes who lift from the flame
 White lions to the sky?
 Shall I take away love that redeems with a price
 And smiles through the loss,—
 Can ye spare from the lives that would climb
 unto mine
 The Christ on his Cross?" —Anonymous.

3. The third and greatest thing in Jesus' teaching is that God is our loving Heavenly Father. Here is pure revelation, for men had not been accustomed to think of God in this way. There are millions of our fellows in non-Christian lands whose habitual attitude to the gods in whom they believe is one of servile fear. They are terrorised by the thought of spirits, demons and deities who, if they be not propitiated, will seek their harm. The sad thing is that many Christians have thought of the God of the Bible in this unchristian way. It is this which Dr. Selbie had in mind in his Oxford address. He said that he had been brought up frightened of Jehovah. God to him was a horrid nightmare from which Christ had delivered him. He would never forget the day when he began to see God as Jesus reveals him. Then a great liberation came into his heart and mind. Unfortunately there are people who still put the justice and severity of the righteous God before his love. There are now living many persons the brightness and happiness of whose Christian experience has been marred or clouded by the unwise teaching of parents. Mothers dragoon their children by representing God as always on the lookout for their failings, ready to pounce and ready to punish. What incalculable harm they may do! It is a great day for a man when he realises that God is grieved when men go wrong, that he has a heart of compassion, that he loves and cares and sympathises. The Christianising of our idea of God is indeed a great liberation.

Is God Like Jesus?

The Lord Jesus did more than say that God loved man and that he was our Heavenly Father. He went further and said that men would know God the Father as they knew Jesus his Son. To Philip he declared: "He that hath seen me hath seen the Father." Christ is attractive to us all. His unflinching tenderness and love, his constant interest in men, his sympathy with all the distressed, his gracious forgiveness of the erring and sinful, make a wondrous appeal to our hearts. We know of nothing else which can help a person who feels the burden of life, and particularly one who is conscious of his failure to reach his ideals, as can the thought that the Mighty God, the Creator and Sustainer of the universe, who holds the world in the hollow of his hand, loves us as the tender and forgiving Christ loved men. Anyone who reads this feels he could have gone to Jesus as he walked the earth and confessed to him his failure and sin, and that in that case he must have come away strengthened and forgiven. So God cares and loves!

The Bishop of Winchester's remarkably stimulating little book entitled "What is God Like?" has been widely read in recent days. We quote a sentence or two from the chapter on "Is God Like Jesus?" "One thing at least is certain. No straight-thinking man can conceive of God in loftier terms than the character of Jesus. If to me he has not 'the value of God' then nothing has,

or can have." "We have discovered the answer to the question that for centuries half the world is asking: What is God like? For if Jesus is the image of God, then God is like Jesus, and that means that he is knowable, understandable, lovable."

Dr. Woods at the heading of this chapter quotes the familiar lines of Richard Wason Gilder:

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I leave always.

"If Jesus Christ is a God,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"

S. M. Shoemaker, Jr., in "Religion that Works," writes: "No man cometh unto the Father but by me" lays an emphasis upon Christ as great as that upon God. If

God cannot be fully known and approached apart from Christ, which I believe is not a dogma but an experience, then there is not much difference between them. . . . The kind of Christianity which has captured the world has not been a Christianity of ethics, or of faith in God, or of social righteousness alone—it has been a Christianity which emphasised Christ and exalted him and prayed to him and found him a living Lord of present experience, and sought to have the kind of experiences reproduced in them which he had in his own life."

We must accept the apostle's words: "No body has ever seen God, but God has been unfolded by the divine One, the only Son who lies upon the Father's breast (John 1: 18, Moffatt's translation). To grasp fully this truth would be to Christianise our idea of God.

Sinning and Sinning On.

A correspondent asked of Professor David Smith the following question:

"I came across a reference to the apparent contradiction in the first Epistle of John, which raises perhaps a question of authenticity. The passages are 1: 8, 'If we say that we have no sin, we deceive ourselves,' and v. 18, 'Whoever is born of God, sinneth not.' One instinctively feels that the former passage more aptly depicts our human frailty, and that sinless perfection is impossible in this life. Is the latter passage an interpolation?"

In answer, Prof. Smith published the following in his correspondence column in "The British Weekly":

It is unfortunate that our Version has failed to reproduce the studious precision of the apostle's language in dealing with the question of the relation between the believer and sin. Observe these distinctions: (1) Unless it be expressly limited as where it is written (1: 7) that "the blood of Jesus Christ cleanseth us from" not "all" but "every sin," the noun "sin" in the singular denotes the sinful principle, the evil thing called sin; while "sins" in the plural are its specific manifestations. (2) As regards the verb "to sin" there is, as everyone who knows Greek is aware, a significant difference between the present tense on the one hand and the perfect or the aorist on the other. The perfect denotes the past commission of a sin or sins, as when it is written (1: 10): "If we say that we have not sinned, we make him a liar"; while the aorist refers to a definite act of sin whether actual or prospective. Thus it is the aorist that is employed where we read (2: 1): "These things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father." And what of the present tense? It means properly "to be sinning," "to keep on sinning"; and so it is written (3: 6): "Whosoever abideth in him, doth not keep on sinning; whosoever keepeth on sinning, hath not seen him"—an idea which the apostle more explicitly ex-

presses by the phrase "committing sin" or rather, as it is literally, "doing sin," that is, "making sin one's business." See how it interchanges these phrases (3: 9): "Whoever is begotten of God doeth not sin, because his seed abideth in him; and he cannot keep on sinning, because he is begotten of God."

Difficult as it may be to reproduce these idiomatic distinctions in English, they were plain to the apostle's Greek-speaking readers; and if we appreciate them, his argument is luminous. Look at the two passages which you adduce. "If we say that we have no sin" or rather "have not sin, we deceive ourselves." Sin, like death, is the universal heritage of our fallen race. Its poison is in the blood of every child of Adam; and to say that we "have not sin" is to proclaim ourselves ignorant of the plague of our own hearts. The evil principle is there; and though it may be quiescent, the absence of "sins" in no wise prevents us exempt from "sin." The evil principle is within us, and we are constantly exposed to its solicitations; and "let him that thinketh he standeth, take heed lest he fall." Our security lies not in our sinlessness, for only One was ever sinless (cf. 3: 5), but in the provision of redeeming grace. "My little children," says the apostle, "these things write I unto you," not that we may just heart and acquiesce in your sinfulness, but "that ye may not sin. And if any man sin," let him not despair; "we have an Advocate with the Father." One who is our atonement for our sins, and not for ours only, but also for the whole world.

"Its streams the whole creation reach—
So plentiful is the store;
Enough for all, enough for each,
Enough for evermore."

The evil principle is at work in every human life; and what is the difference between a believer and an unbeliever? The

the apostle defines when he writes: "Whoever is begotten of God doth not keep on sinning." A believer may sin, but he will never keep on sinning. He will repent with godly sorrow, and hasten for fresh cleansing in the precious blood which was shed for the sin of the world. "I pray you," wrote Samuel Rutherford from his prison at Merdeen in 1637, "to make your poor soul sure of salvation, and the seeking of

heaven your daily task. If you never had a sick night and a pained soul for sin, ye have not yet lighted upon Christ. Look to the right marks of having closed with Christ. If you love him better than the world, and would quit all the world for him, then that saith the work is sound. Oh, if you saw the beauty of Jesus, and smelled the fragrance of his love, you would run through fire and water to be at him!"

"What About Cornelius?"

A. R. Benn.

It was, if my memory serves me well, at a tent mission meeting that was being held in a Victorian town that this troublesome (?) question was put. The missionary had been stressing the importance of believer's baptism, showing that no one who wanted salvation, as taught in the New Testament, should omit baptism. It was just at this psychological moment that a voice sounded out this challenge, "What about Cornelius?" It was the voice of an opponent.

Well, what about Cornelius? wasn't he baptised? Yes, but then don't you see that there is this about him, that Cornelius, so good as he was before conversion, and then a believer in Christ, and one on whom the Holy Spirit had fallen, *must* have been a saved man, and saved *without baptism*? So, what about Cornelius? "How does his conversion affect your insistence on water baptism? Don't you see it's all against you?"

Much could be said in response to this seemingly logical contention; but only this much must now suffice, as I am not now writing on the subject of baptism: If Cornelius, beautiful character that he was, being a believer in Jesus and a recipient of the Holy Spirit, if, he, I say, with all these advantages, needed baptism in water, how important water baptism is. Folk sometimes plead what they call "baptism in the Holy Spirit" as a reason why they should not come down to water baptism; Peter seemed to have looked at it in exactly the opposite way; this receiving of the Holy Spirit was to him a reason why no person could reasonably refuse water baptism. We remember his words, "Can any man forbid water that these should not be baptised who have received the Holy Spirit as well as we?" "And he commanded them to be baptised."

The challenge of our uninspired text, "What about Cornelius?" need not disturb any advocate of New Testament baptism. But all this about baptism is simply pre-fatory to what the writer wishes to write about.

On our prayer meeting topic-list appears that of "The Conversion of Cornelius." A certain man who gives talks on these topics appears somewhat troubled how to make such an obviously gospel subject serve for a devotional talk. Like the interjector at the tent

mission, he had to ask himself the question, "What about Cornelius?" Well, this much about him: I like his pre-conversion goodness; that "fearing God with all his house, praying to God always and giving much alms" to the people (and people too, who differed from him) appeals to me. What a shame it will be if I, who have named the name of the Lord, allow this unconverted non-Christian man to excel me in these essentially Christian graces. When I begin to lower the standard and to find satisfaction in the thought that I am better than some, and quite up to the average church member, may it be given me to ask the question, not about some others, but about one particular man who had not my advantages, "What about Cornelius?" Of course, this means a high standard, and Cornelius was no even in the church, up to the time he met Peter.

I doubt if many, if any, of our churches would give him the sacred emblems of the Lord's table. Yet this man, without thinking whether he was better or worse than others, went on "fearing God with all his house." I who am a member "in good standing," surely will not do less.

Yes, there are things "about Cornelius," which put many of us to shame, and that should be an inspiration to us to go on and up in the things which are worth while. When I get tired of these many and clamant appeals for money—home and foreign mission, educational work, local church needs, social service, which means giving alms to the poor and money for the Prohibition League, to prevent people getting poor—when I am inclined to grumble at all this and to be tempted to withhold more than what is meet, may I hear that challenging voice ring out, "What about Cornelius?" To such a question the answer is, This much "about" Cornelius: "He gave much alms to the people." Surely a man who had never, up to this being put to his credit, heard of God's love in Christ, must not put such a man as I to shame, I who have enjoyed such gospel privileges, and from whom so much might be expected.

Quite easily we may get discouraged in prayer. The devil (disguised of course) may tell us we pray so much and get so little. We may be tempted to think that

prayer is waste of time and breath. At such times of temptation, when it comes to my turn, I would like our old friend the interjector to put his head in at the door and throw in the same old challenge, "What about Cornelius?" And, of course, once more there is this "about" him: "He prayed to God always," and I may be pretty sure he could not pray in the name of Jesus as I can; if, then, the word "always" can be applied to his praying surely I will feel that I "ought always to pray and not to faint."

Lastly, I will venture this "about Cornelius." It seems to me, if I read him rightly, that he teaches us a very much-needed lesson; for he was a man who did not under-estimate the importance of God-commanded ordinances; neither did he make the other extreme mistake of resting in an ordinance, but he would, I am sure, go on bringing forth the "fruits of righteousness which are by Jesus Christ unto the glory and praise of God." Let us hear any amount "about Cornelius." It's all good.

Dick Sheppard and the Pillar Box.

"I can never look at a pillar-box without a certain amount of awe. There is something menacing about that box—slip your letter into it, and you have taken an irrevocable step, you have inevitably added, it may be, to the joy or the anger or the bitterness of the world. That is surely sufficient to make us consider this business of letter-writing, and wonder whether we have placed it on quite a high enough plane," writes H. R. L. Sheppard in "St. Martin's Review."

"Sometimes, I know, it is impossible not to be angry, and it does help to sit down and express that anger in a letter. But we need not post that letter—certainly we need not post it until next morning, when it may not seem quite so satisfactory. The written word is too final to be placed thoughtlessly on record; an angry expression in conversation can be explained, but the cold print of a phrase written in the heat and bitterness of the moment stands for ever, and time will not efface its sting.

"That is the tragedy of letter-writing, and it can be so serious a tragedy that a little patience and a second thought are surely the least precautions which we should take in order to avert it. The postman's knock brings sorrow often enough without our selfish aid.

"Put it is because that knock can bring so many lovely things that it seems to me that we might think over the subject of letter-writing again, and look with more respectful eyes upon the pillar-box at the end of the road."

THY BOOK.

"When quiet in my house I sit,

Thy Book be my companion still,

My joy thy sayings to repeat,

And search the records of thy will.

Till every heartfelt word be mine."

Scenes and Voices from the Upper Room.

"THIS IS LIFE ETERNAL."

A. W. Connor.

If that upper room be the "Holy Place" of the gospel, then the programme of John 17 is the "Holy of Holies." The uplifted eyes of Jesus and the rapt communion with God brings the unseen and eternal close to us. To the revelation in its early sentence we turn to meditate.

"Thou hast granted him authority over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, to know thee, the only true God, and him whom thou hast sent, even Jesus Christ."

"Eternal life!" The soft cadences of the voice fall on the ear, and the uplifted eyes all us with deep awe. Eternal life! To Christ it was the great reality, and it is presented in the New Testament as the supreme good to be sought by man, and the supreme gift to be bestowed by God. "I give unto my sheep eternal life," "Thou hast the words of eternal life," "God so loved the world that he gave the only-begotten Son, that man might have eternal life." "The gift of God is eternal life, through our Lord Jesus Christ."

"Eternal life!" This is more than everlasting life. It has the idea of quality rather than duration. This is not to say that it is not everlasting. From many scriptures we believe it is, but this is not the meaning upon the meaning of a Greek adjective, but on the life that Christ possesses. "I am come that they might have life," "Because I live, ye shall live also," "God has given us eternal life, and this life is in his Son." "Eternal life!" How strange! The speaker is on the way to death. "I leave the world," Men imagine they are leaving his life from him. But he declares, "I lay it down of myself." The Son of man will be lifted up, he will die in utter weakness, yet on the eve of it all he says, "I am the Life." "I give eternal life."

The Supreme Knowledge.

"This is life eternal, to know." At first this must discourage those who feel that their knowledge is limited. But, thank God, it is not the knowledge of the schools, nor of the philosophies of men. It is not the knowledge that comes by way of the schools, colleges, or universities. No; it is a spiritual apprehension that comes by way of surrender, appropriation and communion. It is. "To know thee, the only true God," I stagger at this too. To know God! Have we not all said, "I will seek and find God," only to return baffled in the search? We feel after him, he help we may find him. But I am not left to search the earth, the heavens, and the deep. "To know him whom thou hast sent— even Jesus Christ." That is not incredible; that is impossible; Jesus is knowable. I can come close to him in the Holy Word. I can stretch out hands of faith and grasp. I may bow in prayer and enter into communion with him. Of him we can affirm—

"The healing of his seamless dress

Is by our body of pain;

We touch him in life's throing and press,

And we are whole again."

Once more we come to that central truth of the upper room. "He that hath seen me hath seen the Father." No one knows the Father but the Son, and he to whomsoever the Son will reveal him." "This is life eternal, to know thee." Take an illustration. In the days of Henry VIII. the Bishop of Rochester was sent to the scaffold. When he saw the gaunt outline of the gibbet he was greatly upset. Taking his Greek New Testament out of his robe he prayed for a word that might support him. His eyes fell on our text, "This is life eternal, to know thee," etc. Closing the book he uttered a word of praise. "Praised be the Lord, this knowledge is enough for time and for eternity." On that word he went into eternity. Greater

than knowledge of science, literature, or philosophy; greater than the knowledge of how to make money, to rule men, or dazzle the world, is the knowledge of God which is eternal life. To miss this is to suffer the supreme loss. Fatal ignorance, not to know God.

For Whom?

To know Christ, to perceive his divine character, to come into personal relations to him, is life. But is it for all? Is it for me? Perhaps you felt that the door was shut save to the elect, that the way was narrowed save to the chosen, when I read, "Thou hast given him authority to give eternal life to all whom thou hast given him." Did you wonder if perhaps you were outside that chosen group? Do not fear? Turn to the side Jesus puts to you. "Ye will not come to me that ye might have life."

"That is what bolts the door." "Ye will not." All that the Father give him come to Jesus, but there is no limit, for "him that cometh unto me I will in no wise cast out." "Whosoever will may come and take the water of life freely." No! I am not barred, save as I refuse to surrender heart and life, save as I, my will, continues in rebellion. "How often would I . . . but ye would not."

Him and the Power of His Resurrection.

"Jesus Christ, whom thou hast sent." I follow on from that upper room. I go out to Gethsemane. I go to Calvary and hear the cry of anguish, and then the quiet. "Into thy hands I commend my spirit." He dies. He who yesterday spoke of life, eternal life, death has claimed him too. But I still follow on. Morning breaks on the tomb. Earth is filled with the exultant cry. "He lives, he lives." He has brought life and immortality to light. He has "abolished death."

To know him in the power of his resurrection, to look in the face of the risen Christ, living now no more to die. This is to find the power of the world to come, and to be able to say, "I believe in the life eternal." Here is the answer to the longings of the heart that cries—

"This life whereof our nerves are scant,

Oh, life, not death, for which we pant;

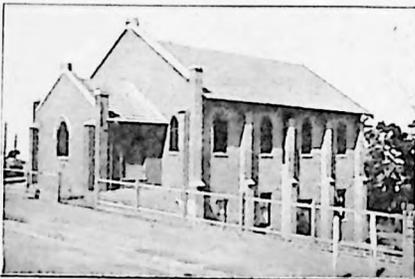
More life and fuller that I want."

This life is in Christ. "Whosoever believeth in him hath eternal life." "Blessed are they that do his commandments, that they may have the right to the tree of life."

We are all facing life and its problems. In a truer sense we are all facing death and its certainties and sequel.

"Life passes soon; death draweth near,

Keep us, good Lord, till thou appear."



The New Chapel
at
Lane Cove,
N.S.W.

For thee to live, in thee to die,
With thee to reign through eternity."
The Anchorage of the Soul.

When John Knox lay dying he bade his wife, "Go, read where I first cast anchor." And where was that? "This is life eternal." And there, the only true God, and him whom thou hast sent, even Jesus Christ." He had opened his heart to the music of that word that he lived, fought, suffered, and now faith he had claimed of death and now faith he had hope in Christ? "Does the anchor hold in the straits of death?" So they asked him, but when voice failed, his long clay-cold finger pointed upward to heaven.

"So the death-angel found him, what time his bow he bent,

To give the struggling spirit a sweet enfranchisement.

So the death-angel left him, what time earth's

The cold, stark, stiffening finger still pointing up to heaven."

Cast your anchor there, in the eternal love of God, in the redemptive grace of Christ, in the unchanging word of the gospel of salvation. Seek ye the Lord. Yield the heart to Christ. There is nothing on God's side to hinder, for "Whosoever will may come and take the water of life freely." Seek life's greatest knowledge, the knowledge of Christ. Seek ye the Lord while he may be found. Yield in glad submission to him. Come into tabernacle with Christ. This is the path to the knowledge of God which will mean life eternal. This is the knowledge for life and death and eternity. "This is eternal life, to know thee, the only true God, and him whom thou hast sent, even Jesus Christ."

NEW CHURCH BUILDING, LANE COVE, N.S.W.

The building is to be officially opened on Saturday next, Oct. 13. It has room to seat over 300 people, whilst the schoolroom under the church building is of the same size. The porch is 20 ft. x 12 ft. There are two vestries, and a kitchen, 35 ft. x 10 ft., with all modern conveniences. The grounds, 150 ft. x 200 ft., give ample room for future extension. The interior wood fittings and furnishings are of polished maple. The comfortable seats are of polished maple. The chapel is in the midst of a fast-growing modern suburb right at the terminus, and beautifully situated on the highway, commanding extensive views over the whole of Sydney to the Southern and Blue Mountains. The designer of the building and supervisor was Bro. S. G. Goodland, and the builder Bro. Maynard Bills.

The membership has grown from 18 to 28 since the inception of the cause on June 18, 1922. The brethren of the congregation supply the platform, with the assistance of Bro. Will Hay, Arthur Webber, L. Harbutt and John Goodland. Total cost now amounts to over £3,000. This cause has been self-supporting from the very beginning.

A Visit to England and Scotland.

Robert Lyall.

It is an interesting experience to the lives of persons to visit for the first time the land of their fathers. It is notably so for those whose birthplace was in far-away Australia, lying beneath the Southern Cross and amid the southern seas.

Our parents left the mother country between 1850 and 1860 on a venture of faith like Abraham, scarcely knowing where they were going, but hoping to discover in Australia a "land of opportunity." Naturally they told us of the fair country they had left behind, and of the adventures on land and sea of one of the great empires of the world.

Knowing that the British Isles have only about one-twentieth part of the area of Australia, and yet maintain a population of 48,000,000, we were prepared to find a congested land. We were not discovered there was not a man and woman on every foot of land. London with its 7,500,000 people, its two, three, and four-storied houses, and its acres of chimneys, does seem crowded, but it is pleasing to note the suburban housing enterprises of the councils and municipalities. As they are congested, the persons in the crowded centres will move out to the open spaces and live under more favorable physical conditions.

Travelling by automobile we found the open country not far away from the big city. We were impressed with the fields and farms and hedges, with the rich verdure and the symmetrical trees, as we made our way over the narrow roads and country lanes of beautiful England. In the quiet country towns the very narrow streets, with their heavy traffic, are a constant source of danger to the children in their play. Some of the homes are very old, having been built centuries ago, and we could not help wondering how those who have become accustomed to all the conveniences of modern dwellings would fare in these old habitations.

It was a great pleasure to hunt up relations and friends whom we had known for many years by description and through correspondence. They were most gracious in their hospitality, and showed all possible kindness to us. We visited the former homes of our parents, and wandered over the places their feet must have often traversed. Nearby was the Field of Blodden, on which a memorable battle was fought in 1513 between the English and the Scotch. A monument stands there now, dedicated to "The Brave Soldiers of Both Nations." After many years of waiting, in 1707 the Act of Union between England and Scotland was passed by the Parliaments of both countries, and the result has been mutually advantageous.

We shall never forget St. Paul's Cathedral, Westminster Abbey, and the Cathedrals of Canterbury and Winchester—magnificent structures built to the honor of God and to the glory of Jesus Christ. We walked along the corridors of these stately buildings and read England's monuments to the greatest men she has produced in English life. In Statesmanship, in art, in morals, in religion, in literature, in industry, and in benevolence. We were thrilled beyond expression, and our hearts swelled with emotion when we stood by the beautiful memorial to the unknown soldier, expressing the deep feelings of the nation for the host of men whose lives were sacrificed in the Great War. We felt that we of this generation could have so forgotten the sacrifice of the angels, the heavenly orator, "God to God in the highest, and on earth peace, Good will to all men."

Among the places of wonderful historic interest we were able to visit was Chillingham, a village some six miles west of Canterbury. Here Julius Cæsar is said to have fought his battle of the River" in B.C. 55-56. Hilarie Bellec

wrote: "There is a lonely place in the woods by Chillingham in the County of Kent, above the River Stour, where a man comes upon an irregular earthwork still plainly marked upon the brow of the hill."

That earthwork is the earthwork where the British stood against the charge of the Tenth Legion, and first heard, sounding on their bronze, the army of Cæsar. Here the river was fordable. Here the little men of the South went up in formation, here the barbarian broke and took his way, as the opposing general has recorded, through devious woodland paths, scattering in the pursuit; here began the great history of England. Is it not an enormous business to stand in such a place? I think so.

We enjoyed worshipping with Churches of Christ as opportunity offered. We first visited the church in Twynholm Hall at Fulham Cross, one of London's suburbs. Including a branch at Hanwell, this church reports a membership of 650, and a Sunday School of 728. Bro. W. Mander, the preacher, devotes most of his Sunday evenings to Hanwell, while very able "laymen" care for the work at Twynholm Hall. Prominent among these men are B. Wilson Black, and his son and the Batten brothers. We found the organ in use at the morning service at Twynholm Hall, while in some places it is used only at an evening service, and in some places not at all.

At Gateshead, near Newcastle-upon-Tyne, the church has 186 members, and is without the services of a settled preacher. The preaching is done by members of the congregation. While there are five of our churches in Glasgow, we were only able to meet with Shawlands. There are 25 members on the roll at Shawlands, but it was "holiday week," when we were there, and the meeting was very small. Bro. Brookman, a product of Oberlin College, is serving this church, and should do good work. We visited the church at Tushugh Place, Edinburgh, on a week-end. Bro. Warren Hastings, of Eugene, Oregon, is serving this church while pursuing his studies in the Edinburgh University. He is a preacher of great promise.

It was distressing to read in the newspapers of the amount of unemployment existing at present throughout Great Britain. No less than 1,217,000 were recently reported to be out of work. A request from Canada had come for 10,000 men to assist in gathering the expected harvest, and about 25,000 had offered their services. The authorities were trying to get England workers from different countries in England where there was slackness of trade, especially amongst miners, and were taking proportions from several districts.

Without wishing in the slightest degree to raise any political questions, it occurs to me, as a business man, that the subject of unemployment should be one of the most serious matters for consideration by the statesmen and industrialists of the nation. In looking through Whitaker's Almanac some interesting figures are given regarding the trade of the British Nation. The imports for 1926 are stated to be 1,212 million pounds, of which 392 millions were for raw materials and articles, mostly unmanufactured, and 211 millions for articles wholly or mainly unmanufactured, or a total for these two items of 764 million pounds.

The exports are given for the items of raw materials and articles mainly unmanufactured, and wholly or mainly unmanufactured, for their value at 862 million pounds, or a total for these two items of 1,626 million pounds. The excess of imports over exports altogether comes to 477 million pounds.

The United States of America reports this last financial year that their excess of exports over

imports amounted to 146 million pounds, and the huge international trade necessary surely are wants of her nearly 120 millions of people must also be kept in mind. The President, in a recent speech, referred to the "abounding prosperity of the United States," and I have not noticed any special reference to unemployment in the press.

Would it not be a worthwhile subject for investigation by responsible persons in Great Britain, to examine closely the immense imports of raw materials and goods wholly or partly manufactured, and enquire whether much could not be done to reduce the number of our manufacturers more goods in their own country, and by this means find much more employment for Britihers? Whitaker's Almanac reports in connection with the production of pig iron and crude steel there were 315 blast furnaces at work in 1925 and only 111 in 1925. Is this true in regard to any other industries? "Safety-riding of Industries" is not a new question in England. "Provide More Employment" should be a slogan with everybody.

DEFUNCT CHURCH MEMBERS.

We were greatly worried by the exasperated continual harping upon defunct church members. We sat under all with heads bowed in shame, for no good pastor likes to think of his church people being untrue to the Lord. But every pastor present had to admit that the evangelist was stating the case correctly. And the sadness of it lies in the fact that the evil is universal. "Reformed Church Messenger" says:—

We read an indictment of the contemporary church which produced a very serious heart-searching, and we have not yet been able to shake off its effect. Those of us who are constitutionally inclined to look on the bright side, hesitate to believe that such a charge can be substantiated, and yet we must confess that there is too much truth in it to permit any smug self-satisfaction to cry it down and to say off-hand that the picture is overdrawn. Here is the statement to which we refer, made by Bishop Henderson, of the Methodist Church: "Additions to membership instead of converts to Christ are cursing the church. Our church activities have outrun our spiritual experience. Selling souls, spiritual inertia, spiritual complacency, and spiritual incompleteness are strangling Christ within the church."

Somehow this charge carries conviction with us. And if you confer the allegations to be true, what are you going to do about it? Nothing? Well that helps, but the picture is overdrawn. Here is the statement in "Christian Evangelist":—

A SHORTER BIBLE.

I observed some time ago a suggestion that we should have a shorter Bible. I hope the movement will be of the most intelligent kind, have been something quite different that the speaker had in mind. Certainly, for myself, I hope that those who assume the heavy responsibility of reducing the Bible will spare us Genesis; and Exodus; and Leviticus (what a nest of deep texts for preachers, and what numbers of his stories still awaiting their Shakespeare); and Deuteronomy (which would seem to have been a favorite of Jesus—and no wonder, with its daring: life of Almighty God and the sparrows); and Joshua; and Judges. And no one surely would rob us of the History Books. And as for Psalms, and Proverbs, and those mighty expositions of the Justice and Mercy of God from Micah to Malachi—these, I imagine, can look after themselves. "Watchman," in the "British Weekly."

JUST BE GLAD.

Let us fold away our fears,
And put out our foolish tears,
And through all the coming years
Just be glad.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE BRIDEGROOM'S AT THE GATE.

Soon shall the passing night
Fade after the dawn;
There rises high the eastern light,
That tells the day is nigh.

Long have the shadows been
On heart and home and plain;
Long now has been earth's reign of sin,
And long her night of pain.

But shadows soon shall break,
Where wait the martyr dead,
In resurrection life to wake,
And rise to meet their Head.

The morning comes at length;
Awake, O earth, and sing!
Church of the ages, gird thy strength,
With day shall come thy King.

Hast thou thy message given
On street and lone byway?
Haste, then, thy task, for on the heaven
Are signs that herald day.

My soul thy ease prepare,
Trim well thy lamp and wait;
The night gives place to morning fair,
The bridegroom's at the gate.

—F. L. Piper.

TROUBLE.

In most cases, trouble, when it comes, is easier to bear than we have anticipated. After being tormented for a long time with dread and apprehension, after the crisis is passed and the blow has fallen, we resign ourselves to it with wonderful patience. This is particularly true in respect of pecuniary losses, the fear of which causes so much bitter suffering. The man who tossed for many a weary month on an uneasy and sleepless couch may "lie down to pleasant dreams" after the crash is over. There is no agony like that of suspense. Again, nothing is gained by meeting trouble half-way. Every man is certain that, soon or later, certain things must happen in him which he has cause to dread; but it would be very unwise to allow these fore-shadowings of the future to envelop our daily walks with gloom. We know that within a limited number of years we must either have closed our eyes upon all that is fair and beautiful here, or else live on beyond the allotted span of life. Live for the present, as far as possible. Trouble may lie in the future, but wait until it comes before you feel.—Selected.

NOT FOR SALE.

When Clara Barton was engaged in the Red Cross work in Cuba, during the Spanish-American War, ex-President Roosevelt (then Colonel Roosevelt) came to her, desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he said; "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross headquarters. "Oh!" said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once; but you notice that he got them through grace, and not through purchase. If men could buy the grace of a quiet conscience and a restful heart, how the millionaires would vie with each other at such an auction! But no one can have this chain of heaven's gold except by the free grace of God, which is offered to us every one.—Selected.

KNOWLEDGE AND WORK.

Blessed is he who has found his work; let him ask no other blessings. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows; draining off the sour festering water gradually from the root of the remolent grass blade; making, instead of pestilential swamps, a green, fruitful meadow; with its clear, flowing stream. How blessed for the meadow itself, let the stream and its value be great or small.

Labor is life; for the inmost heart of the worker rises his God-given force, the sacred celestial life-essence, breathed into him by Almighty God, from his inmost heart awakens him to all nobleness, to all knowledge, "self-knowledge," and much else, so soon as work fully begins. Knowledge—the knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says yes to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all an hypothesis of knowledge; a thing to be argued in school, a thing floating in the clouds, in endless logic voyages, till we try it and fit it. "Do not, of whatever kind, can be ended by action alone."—Selected.

SURGEON ON PROHIBITION.

Dr. Howard A. Kelly, of John Hopkins University, one of the most noted surgeons of America, says:—

"I believe in prohibition because it puts out of commission the most dangerous potential criminals in our social body—namely, the brewer, the distiller, and the saloon keeper; while it rescues hundreds of thousands of their prospective victims from hospitals, jails, and almshouses, and protects hundreds of thousands of homes from the demon alcohol. I believe in prohibition, especially because of the blessing it brings to the workman's home by protecting him from the dangerous alcohol drug habit. I believe in prohibition as a doctor, because every year it saves thousands of lives sacrificed to alcoholism and the immorality and diseases engendered by it. I believe in prohibition because I find the highest types of citizens from all parts of the country with whom I am daily brought in contact believe in it. I believe in prohibition because of my own little family circle, including twenty-six children and grandchildren, from whose path I would take every temptation."—Selected.

"TAKE THE SAFE PATH, FATHER."

Dr. Thompson, author of "Land and the Book," says, "that once he had climbed nearly to the top of a steep mountain, lifting his feet carefully over the projecting rocks, when faintly from below, he heard a silver voice call out, 'Take the safe path, father, I'm coming after you.'" His heart stood still as he realised the dangers of his precarious way.

If fathers only remembered that the boys are indeed coming after them, how differently they would walk. What a fearful responsibility lies upon parents! Fathers and mothers, are you travelling on the safe path?

How sweet to waken in the morn,
When daylight first begins to creep
Across the world, and then to turn
Right back again—and then to sleep

—"Everybody's Weekly,"

The Family Altar.

—J. C. F. P.—

Monday.

From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3: 15.

This is the great purpose for which all his Scripture was given. It was not given to teach science, or art, or history, or philosophy, but true religion, which brings peace here and life hereafter.

Reading—2 Tim. 3.

Tuesday.

I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4: 7.

These were Paul's only savings, laid up in the bank of heaven, in God's safe keeping. He had no material riches to leave behind, but a "cross" was on before.

Reading—2 Tim. 4.

Wednesday.

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.—Titus 1: 14.

The touchstone of all human teaching is the "truth," as revealed in the Holy Scriptures. To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

Reading—Titus 1.

Thursday.

Looking for that blessed joy, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2: 13.

Watching, waiting, working; this should be the attitude of every Christian. Watching for Christ, waiting for Christ, working for Christ; these are the precious thoughts that Paul had when writing these words.

Reading—Titus 2.

Friday.

That being justified by his grace we should be made heirs according to the hope of eternal life.—Titus 3: 7.

We are justified, "not by works of righteousness which we have done," but by the grace of God. What riches of grace! Justifying us from all sin and making us heirs of the heavenly inheritance.

"O to grace, how great a debtor
Daily I'm constrained to be,"

Reading—Titus 3.

Saturday.

Hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all saints.—Philemon 5.

Paul was unostentatious in praise where praise was due. True praise does not puff up those who really deserve it. The true in heart are too conscious of their failings to be vainglorious over their good works.

Reading—Philemon.

Sunday.

Unto the Son he saith, Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of thy kingdom.—Heb. 1: 8.

The divine glory of Christ is here asserted. All that the Scriptures declare concerning him confirms it. If Christ is not divine, the Scriptures present him in a false light and the adoration of his people is misplaced.

Reading—Heb. 1.

Prayer Meeting Topic.

October 21.

THE GOSPEL THAT DISTURBS.

(Acts 17: 6.)
W. Waterman.

"They . . . have turned the world upside down!" In these words the Thessalonian rioters accused the first Christian missionaries of disturbing the peace of the people.

The Disturbers of the Peace.

Would you believe it— they are Paul and Silas! What have you been doing, Paul and Silas? "Ye are witnesses, and God also, how boldly and righteously and unblamably we behaved ourselves" (1 Thess. 2). Whence this riot, then? "Jews ask for signs, and Greeks seek after wisdom, but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness." We waxed bold in our God to speak unto you the gospel of God—an much conflict." "God saw fit, by the 'folly' of our proclamation, to save them who believe it." "Who was I, that I could withstand God?" "Woe is me if I preach not the gospel!"

Paul tells us, then, that it is the gospel that disturbs—not his words but Christ's. "The true preacher, who preaches with every drop of his blood and every spark of his life's fire, utters the words of Another"; and these are "the word of the Spirit" "the power of God."

Look closely into

This Disturbance of the Peace.

and you will see that it consists in turning "the world upside down"—that is to say, in upsetting its wickedness. It is ever the works and workers of darkness that the gospel disturbs. To workers of righteousness the gospel is a comfort and a confirmation. "For every one that doeth ill hateth the light, so that his name should be reserved, but be that doeth truth cometh to the light." How often since this disturbance has it been the Jews, moved with jealousy, who, "with vile fellows of the rabble," gather "a crowd" and "set the city on an uproar?" The truth is that they will never do what was cleansed. The gospel always will be to a sinful soul what a caustic is to the skin.

Is the tendency of the gospel, as the rioters said,

Subversion or Conversion?

Paul said of those Thessalonians who obeyed the gospel, "Ye turned unto God from idols, to live a living and true God." To place the heart under this new management—is it to turn the heart upside down or to right it?

John Adams, east with eight other ministers, and six Tabithan men and twelve Tabithan women, upon Pitcairn Island, was soon the sole surviving man. Lust and drink had brought forth their fruit. In his loneliness he turned to the only book he had saved—the Bible, and a prayer book. Soon the gospel disturbed him, and then, as his faith grew, soothed him. He became a missionary to the women and their descendants, and soon wrought such a change in his community that to this day it is eminent in purity and good works. Another, William Johnson, found himself in Sierra Leone, among fifteen hundred freed slaves, the lowest wretches greased with the name of men. In spite of their unwillingness to bear a white man, within three years they were a model Christian community: they had freed from their superstition, witchcraft, and devil houses to serve the living God. Seventy-five years ago the Fijians killed two-thirds of their offspring at birth, and two-thirds of those who were old and feeble. They were cannibals who ate, not their enemies only, but also their own wives and children. Within ten years John Hunt called so many Fijians to Christ that, where his influence extended, murder and superstition virtually ceased. I ask you—were these communities upset or set up?

TOPIC FOR OCTOBER 31.—STUDYING THE WRITINGS OF ACTS 17: 11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The young people of our Melbourne churches are urged to do their utmost to make the young people's rally connected with the visit of Dr. Burdman, U.S.A., a huge success. Let us fill Lygon-st. chapel for overflowing on Tuesday evening, Oct. 16. Dr. Burdman has a great message. Do not fail to hear him.

YOUTH WEEK, NEW ZEALAND.

The Young People's Department of the New Zealand churches recently conducted their second annual Youth Week. Reports received from various parts of the Dominion prove a great advance on the previous year, when over 250 young men and women took some definite part in the Sunday and week-day services.

During Youth Week the churches undertake to swing wide the doors to youth. Not the least result of the week is the enlistment of recruits in order to sustain the mutual ministry of the churches. In a number of churches young men presided and led in the prayers on Lord's day morning, Sept. 2. In most places the speakers, helpers and doorkeepers were young men. At the evening service young men assisted in presiding and speaking, while the young women provided a solo or choruses. During the week mid-week services were in charge of youth, while in most centres a further special youth gathering was held. Amongst the special activities reported are the following: Combined Bible Class rallies, united Endeavor meetings, combined demonstrations and concerts, inter-club literary competitions, fellowship teas, one-air meetings, temperance debates, a conference with twenty-two young people present who entered into a personal service pact, and decisions for Christ by young men and women.

The Dominion Youth Department through the district committees, which are gradually becoming strong and the bodies with their own local plans and programmes.

NEWS FROM NEW SOUTH WALES.

The New South Wales organiser, Mr. P. J. Pond, B.A., sends word that the Bible Schools of New South Wales are still climbing the 5,000 mark. Since last Easter 295 new scholars have had. In addition to the Bible Schools, and it is confidently expected that the 5,000 mark will be reached by Easter, 1930.

A Bible School has been organised at Canberra with an enrolment of more than twenty scholars. The secretary is Mrs. A. Denton, who for many years was the secretary of the Bible School at Prahran, Vic.

The Bankstown Bible School recently held what they termed a social treat. Each scholar of



K.S.P. Club, Preston, Vic.

the school was requested to bring a friend who was not attending any other Bible School. About 75 children attended. Since this function the attendance of the school has increased, and it is felt that permanent good will result from the effort.

PREPARING FOR WORK.

The Book which the teacher should study is the Word of God—not the commentary, the lesson books; these latter are extremely useful, but only as helps in understanding the great textbook of the ages.

1. When to Begin Preparation.

The work should be begun very early in the week and continue until the lesson is actually taught. If we start our lesson preparation on Monday we can gather day by day material which will make the lesson live.

2. How to Begin Preparation.

Begin with a humble, fervent prayer to God for grace and guidance, offering up as your own the petition of the psalmist: "Open thou mine eyes that I may behold wondrous things out of thy law" (Psalm 119: 18).

3. How to Proceed with Preparation.

Read carefully the Scripture portions set for the lesson, and try to commit to memory at least the most important passages. Notice carefully the connection between the present and the preceding lessons. Look up the proper pronunciation and meaning of all difficult words, and the location on the map of all places mentioned in the lesson. Analyse the lesson, carefully noting the who, when, where, and what under each sub-topic. Examine each verse carefully, and endeavor to find out its meaning and the practical application which can be drawn from it. Get the aim of the lesson very clearly before your own mind, and try by every means possible to drive home the truths which you are aiming to teach. Never be afraid to repeat what you believe to be an important truth. Emphasise and re-emphasise if you would drive a truth home.

Once you have studied your Bible make free use of the lesson helps and commentaries. Much information will be found in them that will otherwise not be accessible to you. The superintendent and the teacher need not only to know the truth, but to understand also how to impress it upon others. In addition to the word-pictures, literary illustrations and suggestions found in lesson helps, profitable use may often be made of pictures and natural objects. The poet has spoken of

"Tongues in trees,
Books in the running brooks,
And sermons in stones."

The voices of these trees and brooks and stones may be made to speak eloquently in the Sunday School by those who are able to interpret their language.

A rose, a lily, a forget-me-not, the twig of a green tree, a withered leaf, a stone, a feather, a grain of corn or a head of the wheat may often be used to impress a thought indelibly upon the young and tender mind and heart.

"O Master Workman, if thou choose

The thing I make, the tool I use

— If all be wrought to thy design,

And thou transmute the Me and Mine,

The noise of saw and plane shall be

Part of the heavenly harmony,

And all the din of working days

Beach thee as deep and peaceful praise."

Here and There.

Jos. J. Franklyn has accepted an engagement with the church in Bonmah, Q., and will begin his ministry there on Sunday, Oct. 14.

It is with deep regret that we learn of the critical illness of Mrs. Oram, wife of Bro. W. G. Oram, preacher of Gowler church, S.A.

The Burwood Boys' Home will be visited by Dr. E. H. Ribbler, next Sunday, October 14, at 2 p.m. Friends are invited to be present.

Victorian church secretaries are requested to return local Pentecost news information to Bro. Gale, who is waiting to call the Pentecost Committee together.

The Victorian Sisters' General Bureau will meet on Wednesday next, Oct. 17, in Swanston-st. lecture hall from 10.30 till 4 p.m. All sisters will be welcome.

Owing to the visit to Melbourne of Dr. Burnham, the usual monthly meeting of the Victorian Christian Endeavor Council will not be held on Tuesday, 16th inst., but will take place on Tuesday, 27th.

J. H. Cambridge writes from Albury, N.S.W.:—"I held our first gospel meeting here on Sunday night, with 21 present. Three young ladies, previously in membership elsewhere, stepped out to form the nucleus of the church at Albury."

H. W. Manning sends the following telegram from Queensland:—"Hirniech-Stewart mission Blackhampton great service Sunday night, extra seating, many standing, keen interest, encouraging results, nice decisions; thirty-eight first fortnight."

Dr. and Mrs. Burnham are expected to visit Canberra, F.C.T., to-morrow, Oct. 12, when they will be treated as "distinguished visitors" by the Commissioners of the Federal Capital Territory. At night they will address a religious service in the Ansbie Presbyterian church hall.

Dr. and Mrs. Burnham are being taken for a motor trip over Mt. Mandanooch on Monday afternoon, Oct. 15. With those with cars wishing to join the party meet at Balwyn church at 2 p.m. Phone "phone Mr. J. E. Thomas (W 1609), as afternoon tea will be arranged for at Mountlik.

Bro. G. M. Matheson, of the College of the Bible, who has rendered excellent service as weekend preacher for the church at Peel-st., Ballarat East, Vic., has accepted an engagement as full-time preacher after the close of the College year. The church greatly appreciates the value of his work.

The splendid rains of last week have brought cheer and hope to many who were almost despairing. We trust that none of God's people will be unthankful. Our gratitude may appropriately be expressed both in words of thanksgiving and more generous gifts for the extension of the Kingdom.

Strangely increment weather of Sunday last seriously interrupted our meetings in New South Wales and Victoria. Doubtless offerings on behalf of the College of the Bible were somewhat affected. If preachers and officers will kindly stress the opportunity of participating next Lord's day the offering will be kept from our hands, and the College Board will be grateful.

Dr. Burnham's Melbourne appointments are advertised in this issue. Large attendances are requested and expected. From Melbourne Dr. Burnham goes to Adelaide. He has several important addresses to deliver at the Federal Conference. We note that he will also be the chief speaker at Annual Consecration of the S.A. Prohibition League to be held in Adelaide Town Hall on Friday evening, Oct. 26.

The organising secretary of the College of the Bible was cheered last week by the reception of the following letter from Weemelah, N.S.W.:—"Dear Bro. Saunders, Splendid results have been the outcome of our College work since its inception. When we read the reports of the earnest

band of workers who are preaching the gospel in its purity as given by our Leader, we are thrilled to think we can have part in this glorious work. We pray that there may be an hundred-fold increase in the offering this year, and that teachers and students may alike be abundantly blessed by the Giver of every good and perfect gift. I am enclosing herewith our offering. With every Christian wish for the Faculty, Yours for service, Alfred Winter."

Meetings for the breaking of bread are now regularly held in the chapel at Pakenham East, Vic, on Sunday mornings. There is good prospect of a the church being built up in this growing district. Sister churches are helping in carrying on the services. Herwick and Glenferrie churches have undertaken systematic assistance for a while. On Sept. 30 Bro. E. G. T. Turner, of Herwick, was the preacher, and on Oct. 7 two young men from Glenferrie, M. Scambler and L. Finger, conducted the service.

A FINAL WORD TO FEDERAL CONFERENCE VISITORS.

1. Will any delegate who registered with the Federal Secretary by September 20, and has not received a copy of the Conference programme, a set of invitations, and the name and address of his or her host and hostess, please write the secretary, W. G. Graham, 9 Milton-ave., Fullarton Estate, at once?

2. Will every delegate please wear the Conference badge for identification purposes?

3. Visitors from Queensland, New South Wales, Tasmania, and Victoria will be met by Bro. G. T. Walden, who will join the express at Murray Bridge on the morning of Oct. 26. All delegates from these areas are expected to arrive by this train, unless the secretary has been advised otherwise. Delegates from Western Australia are expected on the evening of the 19th. All delegates, upon their arrival at the Adelaide station, are asked to assemble in the main waiting hall (pavilions).

1. Other necessary instructions will be furnished Eastern delegates by Bro. G. T. Walden, and to Western delegates by the secretary, upon their arrival at the Adelaide station.

The mission conducted by Bro. J. B. Cambridge at Gillgandra and Balladoran, N.S.W., came to a close on Sept. 26. The first week of the mission was in Gillgandra, then a fortnight was given to Balladoran, and the last four nights to Gillgandra. For three and a half weeks Bro. Cambridge faithfully delivered the messages in simple and plain language. There were few nights when there were no conversions. Altogether 37 came in during the mission, 22 at Balladoran and 15 at Gillgandra. Included in those at Balladoran were three from the Baptists and one who was formally immersed. On morning of Sept. 20 a number of members from Gillgandra journeyed to Balladoran to be present at setting-up of the tables and the Lord's table in that place.

Bro. Byrnes spoke on "Standing on the Threshold," 15 foundation members were received in, in the afternoon at Gillgandra five more received in the right light of fellowship. Some still await the baptism. The prayers of the brethren go with baptism. As a result of the mission at Balladoran, a public meeting was held at which it was resolved that in future all Sunday sport be done away with. For about ten months Bro. Byrnes and Bro. Burrell have been faithfully proclaiming the gospel in this place over a fortnight.

The following snappy paragraph is from the "Christian Evangelist" (U.S.A.) of Aug. 16:—"The report that S. J. Matheson has tended his resignation of the Christian Church, Hollywood, California, as published in 'The Christian Evangelist' on July 26 was premature. In a communication from Bro. Matheson, under date of July 30, he says: 'It is also reported that Al Smith will be elected president of the United States in November. Both reports are incorrect. In this case is illustrated the idea that reports may have wide circulation and yet have no foundation.'"

There were large attendances at Gardiner, Vic, on Sunday last, when Sunday School anniversary services were held. In the morning the superintendent of the school (Bro. J. W. Ennis) presided, and Bro. L. C. McCallum spoke. The College offering amounted to £11. Miss Elsie Preston was the afternoon speaker; her talks, stories and other recitals were highly appreciated. Bro. J. E. Thomas was the speaker at night, when there was one confession. At afternoon and evening services the school, under the leadership of Bro. A. G. Chipperfield, rendered helpful musical items.

Under the heading of "Congratulations to the 'Christian Evangelist' (U.S.A.) says the following kind things:—"We are in receipt of the Foreign Missions number of the 'Australian Christian.' It is gotten out in three color type, with pictures of our Australian missionaries on the cover pages, and splendid articles concerning the progress of the Australian mission work in foreign lands. Especially interesting are the reports from China. Apparently the Australians have been able to hold on longer than most American workers in this peculiarly turbulent field. The Australian churches appear to be a unit on the question of missions. We wish the same thing could be said of our American congregations. Maybe our Australian brethren will be good enough to send us a few missionaries to instruct us how to work together in the great enterprise."

ADDRESSES.

- Geo. Calkin (theatre) Dumbell and H.M. Com.
- Earle Terrace, Windsor, Brisbane.
- Geo. Pearson (secretary Escendon church, Vic.).
- 7 SALTER-st., Essendon.
- C. Sorrell (secretary Rockdale church, N.S.W.).
- 4 Albert-st., Armfield.
- E. Stevenson (secretary Ormond church, Vic.).
- "Tyone," Thompson-st., Bentleigh, S.E.14.

IN MEMORIAM.

AUSTIN.—In loving memory of our dear son and brother, C. O. Austin, Third Australian Pioneers, died of wounds, Tincourt, France, Sept. 30, 1918.

"Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe and blessed."

—Inverted by Mrs. J. Meyer, 1919. In God's keeping. —In loving memory of our darling boy, who went to be with Jesus on Oct. 11, 1928. Always remembered.

A little while and we shall meet

The loved ones gone before,

And we shall clasp their hands again

On yonder radiant shore.

—N. E. Meyer and family, Herwick, Victoria.

ORGAN.—In loving memory of our dear son, Lieut. Studley Organ, killed in action in France Oct. 9, 1917; also our dear daughter Ethel, passed away (sheep Oct. 7, 1921). In God's keeping. Ever remembered by loving parents, brothers and sisters.

POTTER.—In loving memory of our dear mother, Emma Potter, who fell asleep Oct. 11, 1927; also William Potter, husband of the above, who fell asleep Oct. 7, 1921. "His will be done." Inverted by their loving son and daughter-in-law, Ern and Ciss.

TO LET OR FOR SALE.

Furnished cottage, Belconnen district, 50-odd rods, bus at door, 2 1/2 garage, court, 50 allotments available.—Jackel, Selby.

Federal Conference, 1928.

In different States visitors are preparing to go to the Federal Conference of Churches of Christ, which opens in Adelaide next week. The Executive Committee has made complete arrangements for Conference programmes and the entertainment of visitors. The official programme promises a feast of good things. All attending the Conference are assured of a good time, and hearty welcome such as South Australian brethren and sisters know how to give. The accompanying verses show how the limits of prose had to be transcended if the cordiality of the welcome were to be adequately conveyed.

WORDS OF WELCOME.

We hid you come! From lands far-off we greet you,
From East and West—o'er ocean's trackless main;
Where float on high, the free and lofty standards
That guard dear lands, loved homes, undying fame.
Come one and all,
Come Age and Youth,
And sail anew with us the seas of Truth.

We hid you come! From nearer fields we call you—
Fields of ripe pine, tall-growing sugar-cane,
Where, ton, the fleecy sheep browse idly round you
On hilltops, and the curlew calls again.
Come one and all,
Leave now your toil,
And delve with us in rich and fruitful soil.

We hid you come! From noise and clang of city
Where life flows on in swift and hurried rush.
Leave, too, the sinewy toil of sturdy miners,
Hearing, anon, wild voices of the lonely bush.
Come one and all,
Enrich your store
Of gold, that shines bright-brushed evermore.

We hid you come! By brotherly affection
Constrained and welcomed! Though our paths
be wide,
For this brief while we'll travel close together
In fellowship, and love for him who died.
Come one and all,
Appropriate
The hearty, ungloried welcome of Our State.
—Mrs. Will Heller.

UNITED RALLY AT ROSEWOOD, QLD.

Rosewood chapel was crowded to its utmost capacity on Wednesday night, Sept. 26, the occasion being a grand united rally of the five churches in the West Moreton district and the second anniversary of the arrival of evangelist and Mrs. W. J. Campbell, who are now commencing their third year of service in that district.

After the Sisters' Conference, tea was served in the basement of the chapel.

The attendance was a great tribute to the high esteem in which evangelist Campbell and his wife were held. Over 300 people were present, the building being packed to overflowing. The platform was decorated with a magnificent display of missionary garments and goods, in all 600 articles, which had been prepared by the five churches (Rosewood, Marlburg, Mount Walker, Rosevale and Fernvale) ready to be sent in a mission box to India.

The rally commenced with a song service under the able leadership of Bro. A. Pieper. The West Moreton Conference President, Bro. A. Hinrichsen, occupied the chair, and extended a hearty welcome to churches and visitors. He spoke of the wonderful progress made in the district, and of the high esteem in which evangelist and Mrs. W. J. Campbell was held. A good programme of elocutionary and musical items was enjoyed by all present. A telegram of

greetings was received from West Moreton students in the College of the Bible. Bro. Hermann, Secretary State Foreign Mission Committee, expressed hearty appreciation of the work of the sisters. Bro. Young (Conference President) also spoke and expressed congratulations. Bro. Stubbin, from Bonaah, and Pastor Harper, Congregational minister, conveyed greetings. Bro. W. J. Campbell responded and moved a comprehensive vote of thanks.—S.M.S.

SISTERS' CONFERENCE, WEST MORETON, Q.

The half-yearly conference of the West Moreton sisters was held in Rosewood chapel on Wednesday afternoon, Sept. 26. A large number of sisters were present, representing churches at Rosewood, Rosevale, Fernvale, Marlburg and Mount Walker. Mrs. T. Jenner led the devotional exercises.—The Conference President, Miss A. Lobegeiger, occupied the chair, and gave an inspiring address on "Gratitude to God."

A report of past work was given by the secretary, Miss A. Zahl, and reports from the various committees showed that active work had been engaged in. A very helpful paper was read by Mrs. Jenner, and another interesting paper from Mrs. Madison was also read. The president heartily welcomed the visitors, including Mrs. H. W. Hermann, from Brisbane, and Sister Stella Snow, from Bangalow, N.S.W. The visitors suitably responded. Heartly appreciation was expressed of the work done by Mrs. W. J. Campbell in organising missionary work and keeping in touch with the various activities of the church.

Sister S. Snow gave a brief address and congratulated the members on their practical Christianity in preparing such a quantity of garments for the mission box. An offering was taken up from the sisters to assist Rockhampton mission, £1/6/9 being collected.

UNION MOVEMENTS.

The death knell of denominationalism in Great Britain is being rung. The three branches of the Methodist church have accepted proposals for union and Scotch Presbyterians have taken definite steps toward organic union. These two achievements are the result of twenty years of "kindly, patient and skillful negotiation." With the United Church of Canada, in which Presbyterian, Methodists and Congregationalists are one, the British lands take a notable lead in this vital movement.—"World Call."

THE
BRISTOL TUNE BOOK

Now Available in Two Sizes—
Pages 48 x 61. 7/6; posted, 8/-.
Larger Type, Pages 54 x 7, 12/-; posted, 13/6.
Strongly Bound in Cloth Covers.

Austral Printing and Publishing Co. Ltd.,
628, 530 Elizabeth-st., Melbourne, Vic.

Miss Alice Allanby
Specialist in
High Grade Knitted Garments

"Caston"
Austrian Street
Parkdale S 11

Phone Cheli. 301

JACK ROSS, Motor Carrier
Furniture Removed
TOWN OR COUNTRY

Picnics Attended N°cale 2618
26 RENNIE ST., THORNBURY

CARL H. HALL
House Renovator & Electrician
7 Appleton Street, Richmond, E.1

All kinds of buildings, repairs and alterations
Plumbing, painting, paperhanging, jobbing
work a speciality. Phone J 3934

Spring is Here! What About a Car?
Enjoy the Open Road.

Consult H. E. GILBERT Automobile Engineer

33 TOORONGA-ROD, EAST MALVERN, S.E.A.
Sub-Agent All Popular Cars. Used Cars Taken
in Payment. Several Secondhand Cars on Sale.
Write or Ring Me at Once. Repairs to Any
Make of Car Executed Personally. U 6253.

BARNES' HONEY
STANDS ALONE

The State Savings Bank of Victoria

"THE PEOPLE'S BANK"
HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not already own a home.

Deposit £50 on a capital cost of:— Wood £1,000
Brick £1,300

repayable by instalments over a term of 20¹/₂ years.

Special reductions in the amount of Deposit required are granted to applicants with two or more children under the age of 14 years.

Payments under this Scheme amount to less than rent.

For further information call in at any Branch of the Bank or write to Head Office—
139-163 ELIZABETH ST., MELBOURNE. GEO. E. EMERY, General Manager

OBITUARY.

COLLINS.—Early on Sunday morning, Sept. 16, Bro. F. W. P. Collins, a faithful servant of the Lord, passed to his eternal reward. Bro. Collins was for thirty years a member of the church at Bendigo, Vic., and during the last few years has been a patient sufferer, yet through all his suffering he continued to attend until within a few weeks of his death. His going is a great loss to the church. He was by nature cheerful and optimistic, so that few outside his own home realised how much he suffered. In the church Bro. Collins filled almost every office that could be held. For many years he was a deacon of the church, while he served in the Bible School both as teacher and superintendent, giving always unstintingly loving and loyal service. He had a keen interest in the work of the Lord, and was "faithful unto death." On Sunday, Sept. 30, a memorial service held in the chapel was largely attended by members of the family and friends. The sympathy of the church is with Sister Mrs. Collins and other relatives. Yet we "sorrow not even as the rest which has no hope," but rejoice in the promise of a brighter and better day. —A.E.H.

GREGG.—Mrs. Annie Maria Gregg, a very old member of the church, passed away at Pakenham East, Vic., on Sept. 23, at the age of 76. She joined the church at Newtown, Sydney, confessing Christ during the ministry of the late M. Wood Green in 1869. The meetings were then held in Whatley's coach factory, and the baptism was in Bathurst-st. Baptist church, Sydney. Her maiden name was Annie Burton. She was one of the first members at St. Armand, Vic., and later on united with the church at Four-sway, where she was for many years a faithful member. In later years she removed to Pakenham, and she rejoiced at the re-opening recently of the cause there, but was unable to go. She was for many years a patient sufferer. She was a most faithful witness for Christ in her life and home, and her memory will be precious to all that knew her. The funeral service was conducted by Jas. E. Thomas in the Spring Vale cemetery on September 26. May God richly comfort her husband and all the dear ones in the hope that is ours in Christ our Lord. —J.E.T.

TAVERNER.—On Aug. 17 Bro. W. Tavernder, of Gloucester-st. Prospect, S.A., was called home after a prolonged illness at 65 years of age. Bro. Tavernder was a faithful member of the church at Prospect, and was dearly loved and highly esteemed by all. He was most regular at the Lord's table until overtaken by sickness, when for several months he was confined to his home. Bro. Tavernder was baptised at Mallala forty-four years ago, he then removed to Stockport and Watervale, where there was no church of the New Testament, so he assisted in Bible School work with the Baptist and Methodist churches in those places. Nine years ago, in company with his wife, Bro. Tavernder came to reside in Prospect, where he endeared himself to a large circle of friends, and he was laid to rest in West Terrace cemetery, in the presence of a large company of relatives and Christian friends. —W.A.R.

"Mine is to hold the standard up,
To patient, trustful lie;
To leave the harness and the tears,
The future, all with thee."

A Sympathetic and Efficient
Understanding, achieved by
Long Years of Experience.

We would appreciate an opportunity to
serve you when in need of a competent
FUNERAL DIRECTOR

LEWIS - - Undertaker
PHONES J 1066, N°s 578 & 2029



Eye-strain relieved,
Reading will be
a pleasure
after visiting
W.J. AIRD
By Ltd.
The Reliable Optician
314 Collins St., Melbourne
4th Floor, take elevator C.1
PHONE 6937

LAMP HOSPITAL. Motor, Railway,
Household Lamps,
Primus Stoves, Painters' Blow Lamps,
Motor Radiators, Guards, Wind Screens.
COPPER Asbestos Gaskets.
MOTOR RADIATOR MFG. CO. Phone: 5155
CENT. 9758
(H. U. Robbins)
LATROBE ST., 1 door from Elizabeth St.

W. A. FORDHAM
Painter & Decorator
280 Riversdale Rd., Mid. Camberwell
Estimates Submitted for All Classes of Repairs.
Phone W 1403

Introducing the
"KOF DOKTA"
A small packet, containing a remedy of great
value for all affections of the throat and lungs.
"The best goods are often wrapped in small
parcels."



Always
Carry
the
"Kof
Dokta"

To "Stop-
-a-Cof,"
Relieve a
cold, or
"Fix the
'flu"

Or even should you sneeze—or wheeze.
Through sitting in a chilly breeze.
Relief is quickly given you
With a 3d. packet of "Dokta Doo."

Obtainable at all
Confectioners, etc.

W. C. A. Luke, Manu-
facturer, Melb.

**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.

The Best
for all...
Occasions

**GRIFFITHS
TEAS**



**SCIENTIFICALLY
FITTED GLASSES**

It is impossible to determine what the eyes really
need without a thorough and painstaking examination
by a certified Ophthalmic Optician. If you
phone Messrs. E. Wood Pty. Ltd. (Cent. 6778) for
an appointment, you will be sure of getting the
utmost satisfaction.



E. WOOD & CO. PTY. LTD.
95 ELIZABETH STREET, MELBOURNE, C.1.

News of the Churches.

Queensland.

Gympie.—Services were much better attended on Sept. 30. Bro. Vanham exhorted, and at night preached on "Mercy." 50 were present at Bible School.

New Veteran.—On Sept. 29 an excellent concert was held under the auspices of the Bible Schools. The building was crowded. Interest in Bible School work is growing.

Rundaberg.—On Sept. 30, Bro. Hinrichsen spoke on "Putting on the King" in a large congregation. On Oct. 2 the church held its half-yearly meeting. Reports showed steady progress.

Tonawomba.—Meetings have been very encouraging lately. Three new scholars have been added to Central Bible School. Youth Week concluded on Sept. 30 with a beautiful young people's meeting conducted by Bro. Wilson, the children taking special part. Harleston reports a good meeting on 30th. Sister Eldridge, one of the oldest members of the church in Tonawomba, passed away in Brisbane recently at the age of 97.

East Ipswich.—The Bible School is practising for anniversary. On Sept. 24 about 26 young people attended a young people's rally at Anst. Brisbane. Young people's Sunday was observed on Sept. 29. At morning service the young people took a large part in the service. An address was given by Bro. Percy Alcorn, and Bro. T. Coward presided. At night a big youth rally was held. A frank address was given by Bro. H. D. Priestley. Musical items were given by young people. A young woman was baptised.

Annerley.—Good meetings are reported. Youth week was celebrated from Sept. 24 to 30. On Sept. 30 the morning service was conducted entirely by young men. The kindergarten reported a 91 per cent. attendance. At gospel meeting Bro. Young delivered an impressive address on "The Rest in the Worldings." Five young people were baptised, and two more young women confessed Christ. The building was crowded, seats having to be requisitioned. The Lord's day school created a record by collecting £9 for the B. & F. Bible Society. Bro. and Sister W. Munro (England) were recently received into fellowship. Prospects are very bright.

South Australia.

Crystal Brook.—Meetings keep up well. Gospel service on Sept. 29 was splendid, with good attendance and fine address by Bro. Bridgman. Bible School continues to flourish; six new scholars present. Week-night meetings in homes of members are a source of help.

Semaphore.—On Oct. 7 there were good meetings. Bro. Beller spoke in the morning on "Into the Kingdom." A Bible School scholar confessed the Saviour. Two new scholars in the Bible School and a record school for the year. A great meeting at night. Bro. Beller preached on "What is Jesus Worth?"

Queenstown.—On Sunday, Oct. 7, Bro. Brooker exhorted the church. The men's class of the Bible School paid a visit to the men's class at Hindmarsh church, and a combined class was held. In the evening Mr. Brooker took charge of the service, and Mr. Wilmour, of British and Foreign Bible Society, spoke on "The Bible." The chapel was packed morning and evening.

Murray Bridge.—The sisters' guild held a Foreign Mission afternoon on Sept. 25, and as a result a large parcel has been packed for foreign fields. At the Bible School picnic on Oct. 6, a happy time was spent. Bible School is increasing in numbers; 113 present last Sunday. On Sept. 29 an elderly lady made the good confession, and last Lord's day there were two more confessions. All activities of the church are in good order.

Enley.—The church has sustained a great loss by the death of Bro. D. W. Freeston, which took place on Oct. 2 after a long period of ill-health. He was a highly-respected elder of the church. The anniversary of the church was celebrated on Oct. 7 with large attendances. H. R. Taylor and Roy Raymond were the speakers. An offering for the College of the Bible amounted to over £26. An organ and chapel improvement fund has been inaugurated.

Newwood.—Good meetings were held on Sunday, Oct. 7; 195 met for breaking of bread during the day. Seven were received into church fellowship. Among these was Bro. J. H. Williams by letter from Kadina. Bro. Pfeiffer, of North Richmond church, travelling to W.A. for the C.E. Convention, was at the morning meeting. Bro. P. R. Baker has concluded two fruitful years of service with the church. He has consented to continue for an indefinite period at an advance in salary.

St. Morris.—The girls' and boys' gymnasium clubs, assisted by friends, rendered a creditable programme before a capacity house in the Transmere Hall on Oct. 2. At the half-yearly church business meeting last Wednesday, reports showed that the average number meeting for the breaking of bread was 10 higher than the previous half-year. Additions to the membership were 5 by primary obedience and 6 by letter. There were optimistic reports from all the auxiliaries. On Oct. 7 the meetings were good. A young woman was received by letter. At the gospel service the choir gave an excellent rendering of the anthem, "God is Our Refuge." The first instalment of the Bible College offering is £244.

Western Australia.

Bussellton.—On morning of Sept. 30 Bro. Keith Robinson addressed the church on "The Goodwill." Bro. E. Evans spoke at night to a full chapel on "The Good Confession." Bro. Nightingale spent the day at Midland Junction. The K.S.P. and P.R.P. clubs held an enjoyable combined social on Sept. 25.

Subiaco.—On Sept. 30 the Sunday School held its anniversary in the afternoon and evening. Both meetings were well attended, the seating capacity being taxed to its limit at evening service. Bro. Carter addressed all meetings, his addresses being inspirational and uplifting. The average attendance at Lord's table for September was 168.

Northam.—On Sept. 23 was begun a special chain of services extending over eight Sundays to celebrate the anniversary of entering into the new inheritance. The opening day was Bible School day. Bro. Buckingham delivered two very impressive and appropriate messages. "Stewardship" was the theme on Sept. 30, Bro. D. M. Wilson addressed large congregations both morning and evening.

Victoria.

Ormond.—Six confessions on Oct. 30—three from the Bible School in the afternoon and three at the conclusion of Bro. Baker's evening address on "In the Garden."

Boroona.—Good attendances at all services. Bro. Barber has been welcomed by letter from Red Hill. The ladies of the church held a successful party afternoon and evening on Oct. 3.

Wangaratta.—Three new scholars in Bible School. Bro. Arnold's gospel message a lad from the Bible School confessed Christ. Song services led by Bro. Arnold are much enjoyed.

North Williamstown.—Bro. Bindloss, of Ivanhoe, and Bro. and Sister Stanley, from Preston, have been received by letter. On Oct. 7, at the close of Bro. A. H. Pratt's gospel address, three made the good confession. Gospel meetings are well attended.

Port Fairy.—On Lord's day, Sept. 30, a young man made the good confession, and on Oct. 7 was baptised after an address by Bro. Lloyd on "Faith." Attendance has been good the last two Sundays.

Colac.—Bro. Bartlett continues to preach five sermons. On Oct. 1 the young people's club, under the leadership of Mr. J. Helmers, gave a splendid concert in aid of church funds. £107.75 has been handed to the officers of the church.

St. Albans.—A sale of work held by the Women's Society on Oct. 6 realised £130 over expenses. Last Sunday Bro. Sistersen, of Gendernale, spoke in the morning, and Bro. Grundy at night, when Sister Meyers was the soloist. One was initiated into the K.S.P. on Monday evening.

Ringswood.—The church has had decreased attendances of late owing to illness among members. Bible School attendance rally is resulting in an increase of scholars. On Oct. 6 a social was held, and a presentation made to Sister Miss V. Smith, who is shortly to be married.

Essendon.—Good attendances and fine interest are taken in Bro. Smith's work, which is to continue till Bro. Pratt's arrival. On Oct. 7 Dr. W. A. Kemp, at the gospel service, gave a splendid message on "Beware of Covetousness." All departments of the church are healthy.

North Melbourne.—On Wednesday, 3rd inst., a well-attended social was held to farewell Bro. Hunt and welcome Bro. Jenner. Bro. Wight presided, and representatives of the school aid clubs also spoke. Bro. and Sister Hunt were presented with a gold pencil and a crystal case vase. Sisters provided refreshments.

Carlton (Lygon-st.).—On morning of Oct. 7 Bro. J. Plummer spoke on Col. 1. Bro. A. G. Saunders spoke in the evening on "After the Fall." A solo by Miss Myra Owens and an anthem were appreciated. A happy social evening was tendered by the officers to the choir on Oct. 4. Practices for the school anniversary are proceeding well.

Hanilton.—On Oct. 4 J. C. F. Pittman gave a travel talk. The Bible School anniversary began on Sunday. K. Jones gave stimulating message on "The Goodwill." In the afternoon J. Dennis, delighted with his description of Sunday Schools in various countries. Under the leadership of J. V. Buckley the children's singing was deserved praise.

Prabhan.—On Sunday, Oct. 7, Bro. H. Ball in the morning edified the church with an address on prayer. Bro. E. Saunders, just returned from Perth, presided. At night, after an address on "Hanilton," Bro. Connor baptised three who decision has been reported, and the mother of one of them decided at the same time to follow the Lord Jesus in baptism.

Cheltenham.—Meetings were good on Sunday. In the evening Bro. D. Wakeley preached well to a good congregation on "What think ye of Christ?" His was a strikingly parade night. A monthly offering for benevolent work was taken. The College offering was a good one. A visitor was Bro. Cyril Wolf, of Qld. His mother, Mrs. Wm. Wolf, is seriously ill.

Thornbury.—Meetings continue good. At the close of Bro. Swain's address on Sept. 30, three confessions from the Bible School made the good confession. On Oct. 6 the morning of good confessions by Bro. Lee. At the close of the service by Bro. Lee, there were five confessions. The birthday tea given by the sisters of the church on Oct. 6 was a great success. All auxiliaries are healthy.

Malvern-Caulfield.—Last Sunday morning Bro. E. T. Saunders gave an address in connection with the College of the Bible offering. A few weeks ago the members and friends were asked to take part in the offering. Bro. Lee, favorite text, and favorite hymns. On Sept. 23 Mr. Anderson's message was based on the life of Paul, who received the highest number of votes as favorite character. On Sept. 30 the message was on the favorite text, "Let not your hearts be troubled." On Oct. 7 the gospel address consisted of remarks on the eternal life of the soul. The musical side of the service was of a high standard, and greatly enjoyed.

Box Hill.—Splendid S.S. anniversary services were held on Sunday, Oct. 7, in the Recreation Hall. The speaker in the afternoon was Dr. Kemp, and in the evening Mr. Allen. The two services were well attended, and interesting and helpful messages were given. The singing by the scholars, under the leadership of Bro. Salisbury, was a special feature.

Brumecomb.—There were good meetings on Sept. 20. A married lady was received into fellowship upon the invitation and baptism. On Oct. 7 two members were welcomed by letter. At a special meeting it was decided to retain the services of Bro. Banks as full-time preacher for a further period. The sympathy of the church is extended to Bro. H. Johnson in the death of his daughter.

Mayop.—The work is doing well under the ministry of Bro. G. J. Andrews. A social was held on Sept. 26 in aid of the Bible School equipment, £16 being realised. The presence of Sister Goube and family, of Kynton, added enjoyment with social and educational items. The Bible School is gradually getting more members enrolled. There is much sickness. Sister H. J. Newell is suffering from a long illness.

Warwicknah.—The Bible School anniversary was held on Oct. 7, all services being very well attended. Bro. Payne, of Horsham, was the speaker both morning and evening, and his messages were much appreciated. One of the boys from the Bible School made the good confession. Bro. J. Scarr, of Irwin, gave a very interesting address to the children in the afternoon. Special singing by the scholars under the conductorship of Sister Jones was much enjoyed.

Shepparton.—Bible School anniversary services on Sept. 30 were a great success. A. J. Fisher, of Preston, the visiting speaker, was much appreciated. In the morning two were welcomed into membership. The afternoon meeting was well attended, while at night the building was filled. Bro. Fisher presided at the children's service on the Monday evening, and distributed the prizes. There were three decisions at the gospel service on Oct. 7. Endeavor meetings are very fine; attendance has reached 40.

Geelong.—Last Sunday morning Bro. Clipstone spoke on "Knowing Jesus Better," and in the evening, in confirmation of the series on "What We Believe" he spoke on "What We Believe About the Holy Spirit." These talks are proving a great blessing to the church. Bro. H. McGregor and A. Carr have been appointed deacons to fill vacancies. Miss Williams, organist, is back again after several weeks' illness, and Mr. and Mrs. Bauer and family have returned to Geelong after an absence of six months in Warwicknah district.

Newmarket.—While Bro. Black was conducting a mission at Brunswick Wick, Bro. McConchie preached on Sept. 16 and Oct. 7; at former meeting a young man made his confession. Bro. McNelly officiated on Sept. 23, and the baptism followed. Three have been received into fellowship this month. On Oct. 2 a large crowd witnessed a demonstration given by the girls' gymnasium club in the Kensington Town Hall. It was a fine display, reflecting credit on the leader, Miss Isa Southwick. A social was held for funds for refreshment stall at forthcoming sale of stock.

Horsham.—The church has experienced a time of spiritual refreshing during the last fortnight. Bro. Searle, of Irwin, has conducted a mission, and his addresses have been appreciated by all. Bro. Searle, of Irwin, has conducted a mission, and his addresses have been appreciated by all. Bro. Searle, of Irwin, has conducted a mission, and his addresses have been appreciated by all. Bro. Searle, of Irwin, has conducted a mission, and his addresses have been appreciated by all.

North Richmond.—The Mutual Improvement Society held annual services last Lord's day. Members of the society took control of all services. Bro. A. McConchie gave the morning exhortation. Bro. B. Bolduan spoke at night on

"A Man's Religion." The singing of the male choir, under the leadership of Bro. Hall, was excellent. The society held a reunion and banquet on Monday, Oct. 1, with a good rally of past members. Bro. Mulford and Fitzgerald gave messages of 41 addresses. The church is healthy. The balance-sheet at the meeting showed the church to be in a sound financial position. Sympathy is extended to Sister Mrs. Smith in the loss of her husband.

New South Wales.

Rockdale.—At a recent church business meeting Bro. C. Sturcell was elected secretary and Bro. Stan. Wilson treasurer.

Enmore.—Bro. W. Morrow spoke on morning of Sept. 30, and Dr. Burnham at night. Both messages were a great help. On Oct. 7 good meetings were held in spite of severe distemper. College offering was about 160.

North Sydney.—On Oct. 7 Bro. H. G. Harvard commenced his ministry with the church. Addresses during the day were instructive and inspiring. A number from the Bible School confessed Christ. Thanks are given to the speakers who have ably filled the platform during the past few weeks.

Chateauwood.—On morning of Sept. 20 a good meeting was held, interstate brethren being present. The speaker was Dr. Barnum, from U.S.A., whose presence and message were appreciated. In the evening Bro. Cambridge, preacher-elect for Allary, delivered a simple and convincing gospel address. We are sorry to report the sickness of the preacher's wife, Mrs. Whelan.

Grafton.—Special services for the month commenced on Sept. 20, when 55 were present and an address on "Our Plea" was given. Many strangers were present during the month. There were three new scholars at Bible School on Sept. 20. The school plans to give each scholar a prize at first anniversary. Attendance are good at all services, with a noticeable improvement at prayer meetings.

Hornaby.—On Sept. 23 Bro. H. C. Stitt commenced open-air meetings and was well supported by church members. A four-page folder—church paper—has been issued. Twenty scholars resulted so far from "Round Australia Aeroplane Rally"; three on Sept. 20. Bro. Laurence (Epping) spoke to the church. Bro. Stitt gave the gospel message on "The Jericho Road, and Other Robbers." Misses E. Tewksbury and D. Phillips sang a duet.

Hallway Town.—On Sept. 20 Bro. Les Warren gave a good address. The Bible School donated 21 garments for our Indian mission. The electric light is now installed. The evangelist will arrange for Lord's day evening gospel services. Bro. Les Warren, A. Clark, J. Gremer and E. G. Warren will arrange the new plan of work. The monthly prayer meetings are never brighter, though industrially things are bad. There is need for a second preacher.

Lismore.—There were good services at Bangalow and Byron Bay, when Bro. S. G. Noble paid his monthly visit on Sept. 22. At Lismore the monthly prayer meeting at Lismore to our late Bro. Andrew Witherspoon appreciated the evangelist's message on "The Ministry of Suffering." The ladies guild enjoyed a successful building fund afternoon at the manse on Sept. 26. 35 members and friends of the Y.P.C.E.U. gave a successful service on Oct. 7. The church enjoyed the fellowship on the 26th. The church enjoyed the fellowship and helpful messages from Bro. and Sister P. Duff, of Launceston.

Wagga.—Meetings are splendid. On Sept. 23 a young man was baptised, and a married man confessed Christ. Annual meetings were held on Sept. 27. Past members elected were Bro. Midgley, Bro. Wink, G. Brown, Quarmy, Blyth, Howlands; organists, Miss E. Mowser and Mrs. Wink; correspondent, Miss V. Rich. It was decided to buy large block of land with view to the erection of new buildings in the future. Chapel has been painted throughout. The use of duplex envelopes has resulted in all offerings increasing by £1 10s. per week. Bro. and Sister Blyth

have returned from England. Bible School is in good heart; kindergarten has out-grown number of chairs. Bro. Midgley has been appointed superintendent. Mid-week meeting has troubled Ladies' aid society propose holding a sale of work. The Y.P. club is enthusiastic.

Peterham.—An annual flower day a large donation of flowers and eggs was taken to the Children's Hospital, Camperdown. On Oct. 7 the addresses were on "The Duty Without" and "God Dwelling in Us." Preparations are being made for the Bible School festivities. One teacher and two scholars gained prizes at the recent Bible School examination. Church College offering will be received next Sunday. One was received into fellowship by transfer. The church took a very active part in the prohibition campaign, and the services of Bro. Arnold as president and organizer of the committee were highly appreciated by the various churches, and the N.S.W. Alliance. Bro. Arnold gave much time and energy to the campaign.

Broken Hill.—A most successful Bible School anniversary was held on Sept. 30; record meetings all day; in the morning Bro. John Gremer exhorted. In the afternoon Bro. E. G. Warren gave a very instructive illustrated address on "The Heart." The kindergarten children did well. At 7 p.m. there was a crowded audience. Bro. E. G. Warren again delighted the scholars with his practical talk on lessons from eight books. The singing of the scholars was splendid. Bro. John Gremer being the conductor. At annual school business meeting Bro. A. Clark was elected president, Bro. Will Harris secretary (for fifth year), Bro. Tom Read treasurer. Prizes were distributed on Thursday, On Wednesday Bro. E. G. Warren baptised two married women and one young man. 50 copies of the "Australian Christian" were given to the new members last Lord's day morning.

DR. REINHOLD'S VISIT TO MELBOURNE.
Sunday, October 11—11 to 12, 70, Smith-st., Church, 3 p.m.—Great United Church (Italy) in the Independent Church, Collins-st. 7 p.m.—Lygon-st. Church.
Monday, October 15—8 p.m., Metropolitan Welcome Hall, Lygon-st. Church.
Tuesday, October 16—4:20 p.m., Women's United Rally, Swanston-st. Church. 8 p.m., Minister Young People's Rally, Lygon-st. Church.
Wednesday, October 17—3 p.m., Preachers' Conference, Lygon-st. Church. 8 p.m., Missionary Stewardship Final Session, Lygon-st. Church.

BIRTH.

FOX (nee Ada Kingsford).—On Sept. 23, at Nurse Andrews' St. Leonard's private hospital, Flemington, to Mr. and Mrs. A. E. Fox, of North Essendon—a daughter (Phyllis Elizabeth).

DEATH.

PAIKER.—On Oct. 4, at Adelaide Hospital, Allan Stewart, dearly loved son of Elizabeth and the late G. H. Parker, of Strathalbyn, aged 23 years.

BEREAVEMENT NOTICE.

Mrs. Morton and family desire to thank all kind Christian friends, especially of Baywater, for sympathy expressed, floral tributes, etc., in their recent sad bereavement, especially thanking Bro. Ghisell for services rendered. Will all please accept this as personal acknowledgment of sincere gratitude?

WANTED.

Young lady, with some experience as typist and clerk; apply by letter to Lyall & Sons Pty. Ltd., Leveson-st., North Melbourne.

Young lady desires position with family, holding up at seaside or country, any time between Nov. 20 and Feb. 15, 1929. E 883k, or write 201 Lower Macleay-st., Glen Iris.

Wanted by church member, position as general, in suburb, no washing, adults, Church of Christ home preferred. Apply N.Y.Z. Prospect Post Office, South Australia.

ACKNOWLEDGMENTS.
COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during September:—

Church—Lygon-st., Carlton, £3.
Individual Contributions.—Victoria: "A Brother," £30; Anonymous, Thornbury, £1; K. Butler, £1; E. Eastlake, £1; Miss M. Banks, 10/-; A. G. Hingworth, 5/-; Owens & Dixon, 15; P. P. Shaw ("Working Man"), 15; H. H. Starr, 10/-; J. A. MacDonald, £1; Miss O. Follard, 2/6; G. H. Gaudle, 7/-; Mr. and Mrs. R. A. Kemp, £2. N.S.W.: A. W. Billingham, £1/10/-; F. S. Steer, £2; Anonymous, Hurstville, 15. South Aus.: "Forestville," £5; Anonymous Isolated Brother, £5. Western Aus.: Mrs. C. Burkett, £1/5/-; H. Mason, 5/-; A. F. Lethbridge, 10/-. Tasmania: C. Hale, 5/6. Queensland: Anonymous, Isolated, 5/-. New Zealand: Miss C. Winter, £2.
Special—Church Extension Committee, Vic., £2/10/-.

W. C. Craige, Hon. Treas.
Fred. T. Saunders, Org. Sec.

J. FERGUSON & SON
J. Ferguson E. J. Collins
Funeral Directors
660 HIGH ST., THORNBURY
Phone N'ote 1771
Orders promptly attended to. Up-to-date Motor Service

CLIFFORD C. SHARP, L.D.S., B.D.S.
J. NORMAN BARKER, L.D.S., B.D.S.
Surgeon Dentists
HARLEY HOUSE
71 COLLINS ST., MELBOURNE, C.1
CENTRAL 7253

See Back Page for Rates of Small Advt.

PUT A LITTLE BY
each day for the
VICTORIAN HOME MISSION
ANNUAL OFFERING ON DEC. 2
The urgent calls being received and fine openings available cannot be indefinitely postponed without loss to the Brotherhood.
Note New Address—
WILLIAM GALE, Home Mission Organiser,
New T. & G. Building,
(2nd Floor, Room 217),
Russell St., Melbourne, C.1.

FURS!
For Coats, Chokers, Stoles, Rugs and Trimmings, etc., make your enquiry to:—
F. McCLEAN
126 Lygon St., Carlton, Melb
(and Branches)
Australian Peltries, and Furs from everywhere supplied in the latest styles
Your own Fox, Rabbit Skins, etc. dressed, dyed and made up into cosy coats and neat neckwear.
ESTABLISHED 47 YEARS
Renovations Remodellings

Make Your Money
Do Double Duty
TO YOURSELF
TO HUMANITY

It is possible for brethren to gain a double satisfaction from investing money.

Invested in the College of the Bible under the Bequest Annuity System money can produce an assured income now, the principal later to be devoted to training men and women for the ministry of the Word.

The Board of Management is prepared to receive sums of money, and will pay on such sums

6 per cent. per annum for life to the donor, and also to immediate dependents, if so desired.

Here is a safe investment without anxiety, a good return, and the joy of **doing now** what otherwise must be left to other hands.

Write for full particulars to the Organising Secretary.

The College of the Bible
GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE
Principal, A. R. Main, M.A.
Send Donations to
Fred T. Saunders,
Organising Secretary,
250 Tooronga Rd., East Malvern, S.E. 6.
Phone, U 2964.

DIAMOND RINGS of High Quality
All McMaster's Diamond Rings are set in 18-ct. Gold and pure platinum and mounted by skilled workmen.
A written guarantee goes with every purchase.
If you are not satisfied return to us at once and we will refund your money in full.

 A301: £10	 A300: £7/10/-	 A352: £14/15/-	 A320: £15	 A335: £7/10/-
 A365: £15	 A518: £12/15/-	 A521: £30	 A354: £15	 A550: £6/15/-
 A510: £10	 A402: £12/17/6	 A366: £25	 A302: £15	 A371: £10
 A363: £10	 A312: £17/10/-	 A339: £20	 A308: £15	 A315: £10
 A330: £10.	 A350: £20	 A368: £20	 A320: £15	 A359: £8/10/-
 A344: £25	 A337: £10	 A323: £7/10/-		

Phone F 3064. Send for Catalogue Post Free.
P. B. McMASTER
Town Hall Bld'gs, 54 Errol St., Nth. Melb.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

Miss M. Mitchell Typewriting and
Duplicating Office
31 QUEEN STREET, MELBOURNE, C.1

FOR SALE.

Fruit trees, best sorts, 13/- doz., 90.- 100. Passions, Grape Vines, Gooseberry, Currants, Logans, 4/6 doz.; Raspberries, 1/3 doz.; Strawberry, 9d. doz., 2/6 100. Chestnuts, Walnuts, Almonds, 1/3 each. Orange, Lemon, Persimmons, 3/- each. Bhubarb, 6/- doz. Asparagus, 1/3 doz. Cabbage, Cauliflower, Lettuce, 1/- 100. Choice Herbs — Bush, Climbing, 1/- each; Standards, 3/- Sugar, Mahogany Gums, Cypress, 8/6 doz., 55/- 100. Flowering Gums, 1/1 each. Wattles, 11d. each. Oaks, Elms, Planes, Poplars, Pyrus, Flowering Cypress, 1/6 each. Herbs—Golden Privet, 2/- doz. Green, 1/6. Veronica 4/6. Broomlyall, Jasmine 6/- doz. Shrubs and Climbing Plants, 1/6. Price list posted.
A NIGHTINGALE, NURSERYMAN, EMERALD, VICTORIA.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.
Manufactured by
AUSTIN SHOES PTY. LTD.
810-322 Johnston-st., Abbotford, Victoria.

T. W. BURROWS,

CASH AND FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork, Ox Tongues. Families waited on daily. Orders promptly attended to. The favor of your patronage and recommendation respectfully solicited.
**CANTERBURY-RD. (NEAR SUFFOLK-RD.),
PHONE W 1991, SURREY HILLS.**

FOR SOFT WHITE HANDS
USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
**SKIN GETTING ROUGH AND
CHAPPED.**

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.

Prepared only by
**EDWARD G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
— PHONE 2087 —**

PREACHERS' PROVIDENT FUND.

With which is Incorporated the Aged and Infirm Evangelists' Trust.
Established by the Federal Conference of the Churches of Christ in Australia.
Members of Committee: W. E. Day, A. Morris, T. E. Hafe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

- The Objects of the Fund are:
1st. To assist financially Aged and infirm and Retired Preachers.
2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.
Please forward contributions to W. H. Hall, 107 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).
Phone F 4592.

Revolvent Depot.—Church of Christ, Burnley-st., Burnley. Tuesdays, 2 till 4. Mrs. C. Gill in charge.
The Department offers free service in any social matter to the whole brotherhood. Write for advice in your trouble.
This is a work that should appeal to Christians everywhere. Send contributions to the Secretary, Will H. Clay.
Help us to Help Others.

**SOCIAL SERVICE DEPARTMENT OF
NEW SOUTH WALES.**

Room 405, Rawson Chambers, Rawson-pl., Sydney.
Employment Bureau.—If you can offer work or desire work, let us know at once.
Clothing and Poor Relief Depot.
Hours: 9 to 5 daily.
The wholehearted co-operation, financial and otherwise, of the brotherhood will be appreciated.
—W. J. Crossman, Organizer.

Miss M. E. Pittman, L. Mus. A.,(Univ. of Melb.)
Teacher of Singing
Phone X 6473 "Brentwood," Hampton St.
Hampton,
also Lygon St. Christian Chapel,
or c/o Allan's.

UPWEY, DANENONG RANGES.

Spend a Holiday at this delightful spot. "Hillcrest," furnished cottage; electric light; £2/10/- week. (Christmas and Easter extra.)—Miss Pittman, "Brentwood," Hampton-st., Hampton, N.6473.

Australian Baptist Foreign Mission

BOOK DEPOT

456 ALBERT-ST., EAST MELBOURNE, C.2.

Best Books for S.S. Rewards and Libraries. All kinds of travel, adventure and story books. Our selection of missionary books is unsurpassed.

SPECIALS FOR PRESENT READING.
"Christ at the Round Table," 5/-.
"God's Better Things" (Bible), 4/6.
"If I had only One Sermon to Preach," 7/6.
An Introduction to the classics for children:—"The Children's Dickens," "The Children's Scott," "The Children's Tennyson." All 2/6. Postage extra.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: £2/2/- per Quarter.
These lessons help towards efficiency in service, which should be the aim of all.
Enrol me as a Student in } Course.....
Send Particulars re }

Name..... Address.....

Pill in above, and post to

J. C. F. PITTMAN,

"Brentwood," Hampton-st., Hampton, Vic.

(Enclose 2d. Stamp for postage.)

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.

Phone F 3400 MELBOURNE

Private Address:—92 Primrose-st., Essendon

Architect for New Churches of Christ at Essendon and Thornbury.
ESTIMATES & SKETCH PLANS submitted on Request.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3648.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

Miss L. DESMOND
LADIES' DRAPER

At
145 CHAPEL ST., WINDSOR. Wind 8121.
THE HAMPS, 33 IRVING ST., FOOTSCRAY.
Footscray 860.
96 GLENHUNTLY ROAD, ELSTERNWICK.
X 3527.
449 SYDNEY ROAD, BRUNSWICK.
All Classes of Ladies' Frocks, Under-
clothing and Children's Wear, Hosiery and
Handkerchiefs. Troussau Sets a Speciality.
This firm is organised, controlled and
staffed where possible by our own people

SEWING MACHINE SALE



STAR BARGAINS
CASH WITH ORDER

66 SINGER, latest drophead, &c., was £21 now £12/10/-
25 WERTHEIM, late high arm, now £5/10/-
15 SINGERS, New Family, drawer, cover, &c., now £3/15/-
WARD BROS., Errol St., Nth. Melb. (F3985)
Chapel-st., Prahran (opp. Coliseum), Smith-st., Collingwood (opp. Arks) & Sydney, Adelaide, Hobart.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY, CHAFF and COLONIAL PRODUCE.

Country Orders carefully attended to.
Special Attention Given to Seed Grain.
HEAD OFFICE AND MILLS:
39-51 Leveson St., North Melbourne.
BRANCH STORES:
1 & 3 Victoria Market, Melbourne.

CHAFF, HAY, GRAIN and PRODUCE MERCHANTS

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.
528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Postage Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc. to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

SMALL ADVERTISEMENTS
Should be Accompanied by Payment.

To use **PAULINE**

"Reliable" Paper Patterns

is true economy and a wonderful help to the Home Needle-woman.

They are accurate, simple and always in good taste.

PROPRIETORS—
Pauline Reliable Patterns Pty. Ltd.
195 SMITH ST., FITZROY, Vic.

P.O. Box 705

References:
E.S. & A. Bank, Swanston-st.

H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission Agents,
172-176 LITTLE BOURKE ST., MELBOURNE.

Account Sales with Cheques sent daily, immediately after consignments sold.
Also at Victoria Market.

Also —
LOUEY PANG & SAMUEL WONG LTD.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit markets, where the central activities of the fruit trade are being operated. We conduct our business on the same principles as the Melbourne Firm.

Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by
J. E. ALLAN, Sec. 51 Watt-st., Box 1111.
Phone: Box Hill 452.

Alfred Millis & Sons Pty. Ltd.
Fruit Commission Agents,
5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY.

For First-Class
TAILORING
Ladies' or Gents'

Go to...
W.C. Craigie & Co.
265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and Fatherless Boys. PHONE: BOX HILL 588. No Really Destitute Boy Refused. FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT: Mr. R. Campbell Edwards.	HON. AUDITOR: Mr. F. Hoake, F.I.A.V., F.C.P.A., 31 Queen St., Melbourne.	HON. DENTIST: Mr. T. M. Ward, Surrey Hills.	STOCK EXPERT: Mr. L. Hunter, Hawthorn.
VICE-PRESIDENTS: Mr. W. C. Craigie. Mr. Wm. Macrow.	HON. PHYSICIAN: Dr. H. Selby Link, Riversdale-rd., Camberwell.	HON. OPTICIAN: Mr. W. J. Aird, Colonial Mutual Life Bldg., 4th Floor, 314 Collins-st.	ORGANISING SECRETARY: Mr. A. E. Knight.
HON. TREASURER: Mr. John Hunter, 10 Peveler St., Canterbury. Phone - Cam'ry, 2030.	HON. CHEMIST: Mr. Cathcart, Surrey Hills.	HON. SOLICITOR: D. S. Abraham, Temple Court Building, 422-8 Collins-st.	COMMITTEE: Messrs. W. Cust, J. Hunter, Wm. Macrow, Rowland T. Merris, G. A. Edwards, R. C. Smedley, Quilham.

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