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A Brotherhood Spirit and Outlook.

THE essential unity of the people of God should not be ignored. In the highest sense, the church of Christ is one the world over, though its members are scattered throughout many lands, separated by wide oceans, and speak more languages than were heard at Babel. All men are the offspring of God, and therefore all should be treated as brothers. All redeemed souls are members of the church of Christ, and in the highest sense belong to the great family of God.

There are individualistic features about Christianity which must not be overlooked. Men accept Christ as individuals. The Lord does not save people in masses. Each man and woman to whom the Gospel comes has personally to accept the Saviour. There are also what we may call individual churches. We stand for the independence of the local assembly, which is a church of Christ. But, we dare not stress the individual aspect to the detriment of family interests and responsibilities. Nor should we assume an ultra-congregational attitude in our church life. We are bound together by the strongest of ties; we have common desires, opportunities and duties.

The Federal Conference which opens this week is a reminder to us of the joys and responsibilities of brotherhood. From north and south, east and west, Christians now are travelling to Adelaide, where they will meet as brethren and friends, with a heart-felt interest in one another's welfare and work. They will be animated by the same spirit of love and devotion, and have an earnest desire for the progress of the Kingdom of God not only in every State of the Commonwealth but in every country of the world. To attend a Federal Conference is an excellent means of combating a parochial spirit. We learn to think of the whole of our land instead of concentrating attention on a town or district. It is good for all of us to appreciate the fact that we belong to a big brotherhood. We share in the successes of others, and find that they share our difficulties and failures. The man

in isolation, the preacher fighting a hard fight in a small or difficult field, receives encouragement and new strength when he meets with his fellow disciples and realises that their prayers and support are his in the Master's work.

A realisation of the brotherhood spirit is made easier for us just now by the coming of Dr. and Mrs. F. W. Burnham, from America, conveying to us assurances of goodwill from churches of Christ in the United States. Dr. Burnham comes as a fraternal delegate from the American brotherhood to the Federal Conference. No more fitting choice of a representative could possibly be made, or one giving more signal proof of the interest of American disciples in our Australian churches. Unquestionably, by virtue of his position as President of the United Christian Missionary Society, with its missionary, educational, and benevolent departments, Dr. Burnham is the most representative man who could be sent as an

ambassador of love and goodwill. Already we in Australia have learnt that by his own personal gifts, spiritual power, wide knowledge and outlook, broad sympathies, and statesmanlike utterances, Dr. Burnham has outstanding qualifications for the position of leadership which he holds. The wealth of his experience, his intimate knowledge of different aspects of religious work, his acquaintance with the world situation gathered during his extensive travels, makes his utterances weighty and impressive. After listening to his masterly address on our attitude in facing the modern challenge to our faith, several listeners quite independently said they were reminded of Dr. John K. Mott and his addresses. It would be difficult to give a higher expression of appreciation.

We have had in recent years many proofs of the interest of our American brethren in our work. There is an ever-increasing interchange of visitors. Brethren who go and come bear expressions of mutual love. Dr. Burnham's coming will certainly strengthen the ties that bind America and Australia together. The visits of such men further the comity of nations and the interests of world peace, as well as influence the course of Christian Union and in a more direct way advance our own work.

We heartily welcome Dr. and Mrs. Burnham on a visit which is all too short. From Australian brethren in all the States they will receive a cordial welcome, both for their own sakes and because they represent a country and a brotherhood whom we love to honor. As they go back to their own loved land we trust that they will carry many happy memories with them. They will particularly be asked to give American disciples an assurance of our regard and goodwill, of our desire that there may be the closest of associations between the Anglo-Saxon peoples, and especially of our hope that the ties may be strengthened which bind members of churches of Christ in the great republic to their brethren in the island continent of the southern seas.

THE THREE ROADS.

Three roads led out to Calvary:
The first was broad and straight
That Pilate and great Calaphs
Might ride therein in state.

The second was the felon's road,
Cruel and hard to tread,
For those who bore the Cross' load,
For those whose footsteps bled.

The third road slunk through mean defiles,
Feeling the open sky;
And Judas crept the dreadful miles
To Calvary thereby.

The high road up to Calvary
Was blotted from the land;
Where Judas hid, the jackal celer
By thorn-cursed drifts of sand.

But that poor road the felons went—
How fair it now appears,
So outwaded by myriads pent,
And flower-set by their tears.

—Selected.

Scenes and Voices from the Upper Room.

"ABIDE IN ME, AND I IN YOU."

A. W. Connor.

"I am the true vine, and my Father is the vinedresser. . . . I am the vine, you are the branches: he who abides in me, as I in him, bears rich fruit, because apart from me you can do nothing" (John 15: 1-5).

"Abiding in me!" "Apart from me!" These two phrases uttered by our Lord express conditions possible for each of us. The former, the condition where the cleansing power of his indwelling word will operate, and as a result there will be joy complete and satisfying, fruitfulness great and growing, and friendship intimate and influential. The latter, the condition that leads directly and rapidly to the moral and spiritual rubbish heap where the fires of destruction will operate. This voice from the upper room is of great solemnity, and touches the deepest need of the heart, union with Christ. This message on union needs to be assimilated before the wider union involved in John 17 can be properly apprehended. Let us ponder them a little.

Dr. Moffatt claims that chapters 15 and 16 have been displaced, and that chapter 15 should follow 13: 31, where the traitor has gone out from the company, and as John says, "It was night." I pass no opinion on this view, but it certainly gives a deeper meaning to the words of Jesus to remember that one had gone out from the company of the disciples, and from fellowship of Jesus, and like a severed branch would be thrown away and burned. This fact would give point to the words of Jesus, "Abide in me, and let me abide in you."

Abide in his life (1-8).

The relationship thus described is vital, not formal or mechanical. Life forces are at work. There is life and soul in the vine, and life and soul in the branches, and the two are one. Between the two strange, subtle, sweet forces are at work, and this transfusion of life—and this alone—produces leaf and blossom and fruit.

The first great lesson is written large for us all. The vine demands branches, and without them is incomplete and ineffective. Branches on the other hand are useless save as they are united to the vine. So Christ expresses himself through men who abide in him. How do we pass into such vital union with Christ? "Not through the weighing and assaying of grammatical usages, not by a penetrating exegesis, are we going to pass into the fellowship of Christ, but by the all-discovering ministry of the surrendered life." Here is something deeper than mental association. Here is something more penetrating than outward conformity to ordinances or regulations. Here is real surrender of the self to the Lord Jesus Christ. The secret of abiding in Christ, and preserving that glowing sympathetic trust, is obedience to his words. His word

abiding in the heart cleanses and makes communion possible. The necessity of thus abiding is manifest, if we would not be cast away and destroyed. But if we do thus keep ourselves under the cleansing power of his words we shall bear much fruit, prove our true discipleship and glorify God.

We cannot be sources of life, but we can be channels, so let us abide in his life for fruitfulness.

Abide in his love (9-14).

"If ye keep my commandments ye shall abide in my love, as I have kept my Father's commandments and abide in his love." This, then, is the open secret that is to lead us into this blessedness, to "remain within his love." It is worthy of special note that Jesus passes on from obedience in general to obedience in one particular, thus giving a clear emphasis which is instructive. "This is my command: You are to love one an-

"The glint of the sun on the water,
The perfume of rose on the breeze,
The soft green of grass gently blowing,
The sunset, the dawn through the trees—
Oh, this is the beauty around us,
This what God giveth his own,
And in the light of his presence
Never can we be alone!"

other as I have loved you." This is the word with which he introduces the great paragraph on friendship and service, and when he closes it he comes back once more to the same thing: "This is what I command you, to love one another."

This two-fold emphasis is not to be lightly passed over. The result of abiding in his love is a wonderful enrichment of life. His joy remains in us, and our joy is complete. Verse 11 is an instructive one in its revelation of the joy of Jesus. His joy was that of unbroken filial consciousness. It was the joy that came from the exercise of a redemptive ministry—"the joy set before him" of bringing many sons unto glory. It was the joy that came from doing the Father's will. "My meat is to do the will of him that sent me." Our joy will be complete as we abide in him and realise that we, too, are sons of God and obediently surrender to him in the exercise of a redemptive ministry. These joys are as abiding as the love of Christ. All other joys are transitory and incomplete. A partial or meagre hold on the Christian life is never satisfying, but to really "abide in Christ's love" is to have his joy within us and our own joy complete. But in addition to the ideas of life and love, with their related blessings of fruitfulness and joy, the Master has another word of rich import,

in which friendship and service are beautifully related. We are to

Abide in his friendship (15-25).

"You are my friends." And what is the passport into that happy honored circle? Obedience rooted in love. "You are my friends if you do what I command you." This friendship is not a cheap thing. His love for us was not cheap. "Greater love hath no man than this, that a man lay down his life for his friends." That was the cost on his side, and ours cannot be cheap and easy. "I have not called you servants, I have called you friends." But this does not waive his right as Master to our service; it only deepens the obligation to serve, and places it upon a proper basis of friendship and love. We are to share his joy, we are to be initiated into his own deep gladness, but this means we must be sharers of his courage and endurance; hated by the world that hated him, persecution by those who think they are doing God's service. In plainest terms he tells them of the certainty of the hardness of the way. "The servant is not greater than his master," and he "lays down his life for his friends." But he puts into their heart and life a force that will enable them to rise above the difficulties. His joy will be within them as long as they are his friends. Their joy will be complete as they continue in his friendship; for though he was passing from the grip of the hand he was still to be with the grip of the heart by faith. This was his great promise.

The New Testament with its stories of joyous disciples, of songs in the night, and of abounding joy in midst of persecutions and loss, is the proof of how Christ's word fulfilled its mission in their lives. John who records for us this message of the upper room, in his epistle counsels us to "abide in him," that when we meet him it will be with joy and not with shame.

Let us then abide in his life, that we may be fruit-bearing branches of the true vine, for apart from him we can do nothing. Let us abide in his love by obedience, that our joy may be complete. Let us love one another, that we may enter into the secret of his joy. Let us abide in his friendship, doing what he commands—and realising that service based on friendship is the highest possible service. So shall we, too, and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name," because we "abide in him," and realise that "apart from him we can do nothing."

What needed counsel is here! "Abide in me, as I in you." "Abide in my love." "This is my commandment, that you love one another." "You are my friends if you do what I command you."

"Abide in me; there have been moments past
When I have seen thy face and felt its part,
Then evil lost his grasp, and passion held,
Owned the divine enchantment of the heart."
"These were but my seasons beautiful and rare,
Abide in me, and they shall ever last,
I pray thee now fulfill my earnest prayer,
Come and abide in me, and I in thee."

The Other Things Which Jesus Did.

It would be difficult to find a more unconvictional ending to a book than the verse with which John concludes his Gospel. "There are also many other things which Jesus did," he says, "the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The apostle puts what suggests an apology where one usually finds the climax. Yet, of course, he states the simple fact. Though the Gospels number four, the brevity of the historical records they embrace is startling. Was a structure so vast as the Christian church ever reared upon so slender a foundation? It must be borne in mind that the evangelists aimed, not at accumulation, but at selection. They were not out to solve theological questions, but to sketch a divine character. Their ideal was best realised not by gathering a thousand and one details, but by judiciously choosing specific words and actions which came from that divine character at cardinal moments and which bore the stamp of his individuality. A person is delineated memorably if one depicts the peculiar ring in his voice, the turn of his head, the way he has of laying his hand upon our arm, the cadence of his laugh, the expression on his face beneath some great sorrow. These are the things which identify him for us; and by the mental picture of him which they bring before our minds he will live beside us long after his physical presence has vanished in death. The supreme triumph of the plain men who wrote the Gospel records is that, in spite of what they omit, they have given to the world such a vivid and enduring picture of Jesus Christ. On some points we might have liked further details, but no one can mistake the Jesus of the Gospels. He walks, speaks, challenges men with an accent in his teaching and his character which marks him as the Son of God.

Much is necessarily unreported; and "the many other things which Jesus did" open to our reverent consideration a suggestive and fascinating theme. We might start with his boyhood. A good deal is written here. There is the idyll of joy and wonder at the start, the girl-mother with her babe seeking a cradle in Bethlehem, the scraps filling the wintry air with the rustle of wings and the minstrelsy of heaven. Yet the childhood and boyhood of Jesus have to be pieced together with scarce a scrap of history to guide our thought. In the life of Christ on earth there are thirty silent years. How many of the "other things" may be within the compass of these years! Wordsworth speaks of

"The best portion of a good man's life—
His little nameless, unremembered acts—
Of kindness and of love."

The silent years must have been full of such nameless, unremembered acts. This period of obscurity, indeed, is very sugges-

tive. Browning writes of a poor boy who longed for a conspicuous position. He became priest, bishop, pope. But one day an angel stood before him and whispered:—
"I took thee from the craftsman's cell,
And set thee here; I did not will,
Back to the cell and poor employ;
Beside the craftsman and the boy."

Not to reach a great position but to follow Christ whether ploughing the furrow or sweeping the floor is the true aim of life. Plough the furrow straight. Sweep beneath the mat. Obscurity may be divine.

During his silent years, was Jesus sequestered in the canyons of Galilee pondering the problems of human sin and sorrow? Or was he standing amid ruined palaces musing upon the fallen gods? Or did he push back the gates of the wise men and study their mystic lore? Who can say? But at all events he would acquire a trade and work. Among the Jews it was a fixed belief that not to teach a boy a trade was equivalent to teaching him to steal. We may place among "the other things which Jesus did" the fact that he industriously worked. Whether he wrought with plough and spade or drove nails, which one day would pierce his hands and feet, or planed beams, which one day would form his cross, matters little after all.

"This is the gospel of labor—
That he, ye bells of the Kirk!—
The Lord of Love came down from above
To live with the men who work!"

Somebody has remarked that people today grow old too soon. Jesus retained the submissive and teachable spirit befitting youth throughout His silent years. It looks as if Nazareth was a place characterised by special social uncleanness; but the home of the Child of Mary was like a fair lily springing from a morass. Much of his time must have been given to the Jewish Scriptures, and perhaps he transcribed them *in toto* with his own hand. The lowly home in any case was probably too poor to buy a copy. In our Lord's sermons which the New Testament contains twenty-three out of the thirty-nine books of the Old Testament are quoted. Had we a complete record of his words we would probably find that he quoted the older Scriptures more fully still. Then the Master in the school of prayer must have listened it first at Mary's knee and practised it throughout the silent years.

"Oh! the cold mountains and the midnight air
Witnessed the fervor of his prayer."

The public ministry of the Christ is a wondrous epic of love, grief and death; but much must be unreported. How many unknown souls must Jesus have touched and befriended till the last day-drudge would kindly into a hero! One likes to picture him patting the golden head of the little girl of Jairus when he raised the young girl to life. And we feel sure that he en-

couraged and heartened the poor wife of Zaccheus in no formal fashion when he startled the contemptuous neighbours by paying a visit to her house.

In the Acts of the Apostles is found a saying of Jesus which is not mentioned in the Gospels: "It is more blessed to give than to receive"; and in 1 Corinthians the words are ascribed to Christ: "This do ye, as oft as ye drink it, in remembrance of me." Such casual sentences must be typical of many more. A few have survived in the writings of the early Fathers; and there are the "Sayings of Jesus" which were discovered amid the ruins of Oxyrhynchus. Such random fragments of the preaching of him who "spoke as never man spake" intensify our desire to know more of "the other things which Jesus did." In the ancient convent of St. Catherine, on Mount Sinai, two Cambridge ladies, Mrs. Gilson and Mrs. Lewis, found a Syriac palimpsest of the Gospels in 1892. Dating back to the fifth century, it follows closely our Gospel records, and, being written in the language spoken in Palestine when Jesus lived, it abounds in free and graphic description. Various sidelights are flashed by it upon the unreported ministry of Jesus. Our mental picture of his optimism and robustness as a preacher, for example, becomes clearer when we read the rendering of Luke 6: 35: "Love your enemies . . . and do not cease hope of men." Matthew 12: 36 is given thus: "I say unto you that every good word which men shall not speak, they shall give account thereof in the Day of Judgment." This is a much more comprehensive rendering than that in our Gospels, for most of our sins after all are sins of omission—unwritten letters and unpaid visits, as somebody suggests.

The translation given of John 4: 27 is illuminating: "His disciples came and wondered that with the woman he was standing and talking." Why was he standing? A little while before he was sitting weared on the well of Sychar. Besides, when an Eastern rabbi was teaching he always sat. An Oriental would never have risen voluntarily out of politeness to a woman. Possibly the Master's enthusiasm for the tremendous truths he was voicing made him rise; but one likes to think that there was an occasion on which he broke through the restrictions of time and race and rendered to womanhood the courtesy accorded to her by all Christian civilisation to-day.—Norman Macleod Caie.

THE SECRET.

The man who wants a garden fair
Or small or very big,
With flowers growing here and there,
Must bend his back and dig.
The things are mighty few on earth
That wishes can attain;
Whatever we want of any worth,
We've got to work to gain.
It matters not what goal you seek,
If secret huns thy quest;
You've got to dig, to work, to walk,
To get Results or Bless.

Our Mutual Dependence.

G. Percy Pittman.

"The eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you."—1 Cor. 12: 21.

Eyes and head are kingly members, but they are not independent of the humbler organs of the body. Each has its own work to do, and all are necessary. The preacher cannot say to the kindergarten teacher, I have no need of you. The foreign missionary cannot say to the deacon in the home-church, I have no need of you. Mrs. Browning sings:

No ill-muffled hum of a summer bee
But finds some coupling with the spinning
stars.

This is her poetical way of saying that there is a subtle connection between things far removed from each other, and that the humblest life in the lowliest sphere may influence the mightiest. There is a plan for every life, and all the plans fit into each other.

The chief officer of all the Criminal Tribes' Settlements of the Bombay Presidency is a Baptist gentleman who is not ashamed of Christ. He conducts regular religious services on the Lord's day. His aim is to make the criminals of the various settlements not only law-abiding citizens, but true Christians. He encourages the managers to bring their settlers to Christ. His active mind is always at work on schemes for the improvement of all the settlements, but his chief desire is that the 13,000 criminals under his control may be obedient to the gospel. He is a shining example of what may be done for God and humanity by a true Christian in a secular calling, and in a foreign land.

I know a colonel in the British Army in India who, if he could, could spend his spare time, like the majority of military officers, in social functions and sport. Instead of this, he teaches a large class of Indian children on Sunday, and holds services for soldiers and others during the week. The boys and girls adore him. I have seen a score of them running by the side of his pick-up, competing to catch his hand. I heard Dr. Stanley Jones say in public that the Colonel's Sunday School class was the best sight he had seen in India. The Colonel would rather win those children for Christ than win a battle for King George.

I made the acquaintance of another military officer at Simla, who, during the war, met a Swedish missionary lady in Arabia and married her. In a year or two his time of service will expire, and then they will both go back to Arabia as self-supporting missionaries. Meanwhile they are spending all their spare time in helping the Union Church and Sunday School, and conducting a fine Bible Class during the week. During the winter, when they are located at Delhi, they are a tower of strength to the Union Church in that city.

At our first mission station, when my wife and I were living in tents during the hottest season of the year, and vainly trying to get land on which to build a bungalow, just in the nick of time there was a change of Deputy-Commissioners. The previous official was unsympathetic, and declined to give a finger to help us to secure land. The new head of the district was a Christian gentleman, who held a prayer-meeting every day with his dependents, and sought every opportunity to show a Christian spirit to the Indian people. He saved me from falling into the hands of some crafty old Brahmins who were trying to sell me some inalienable land. They would have allowed me to build the bungalow, and then would have claimed land and bungalows, both, and their claim would have been upheld by law. He not only rescued me in this way, but immediately leased me a plot of land close to the town, and we got the roof on to the mission bungalow just two days before the monsoon deluge descended.

These are a few instances of the influence that may be wielded for righteousness in a heathen land by Christians in various walks of life. I wish there were no examples to the contrary, but unhappily there are many. I called recently on a wealthy English merchant in his handsomely furnished bungalow, set in a gorgeous garden. I saw his superb motor-cars, and retinue of Indian servants. On a table in the lofty reception room was a large photo. of a beautiful lady. This was his wife, who has run away from him to live with another man. They say her fascination for her husband's friend began in a dance, and I can well believe it, as modern dances seem designed for that sort of thing. She wrecked another home besides her own, for the wife of the man she is now living with is obliged to keep a shop in England to pay her way, when

"CHURCH."

A Six-Year-Old's View.

"D. E. Auly, of Castle-Douglas, vouches for the following poem, "Church," as being the unassisted composition of a little girl of six-and-a-half:—

"It's very hot in church to-day,
And very sleepy too,
And the minister's talking and talking away,
As ministers always do.

"I never can get the third
Of anything he says,
Both when their sermons are being read
And when they start to pray.

"If I could have church the way I like,
The minister wouldn't be there,
And we'd have no sermon or reading from Job,
And only a little prayer.

"And we would sing all the hymns so glad,
And then read a Bible text,
And if we got tired of the set we had
We would go and sit in the next."

—The Christian World.

She might by rights be the leading lady in an important Indian district. Think of the devastation following in the train of that dedication to sin of a life which might have been a power for good among the heathen! Think of the scandal to Christianity among the Indian people, who look upon every European as a Christian!

At Simla last year the Englishman in charge of the army canteen, in a fit of anger when half-drunk, kicked a poor coolie to death, and is now undergoing a long sentence. The earnest young Indian Christian who does voluntary evangelistic work on Sundays among the prisoners in the jail, tells me that this man not only seizes his ministrations, but is the greatest opponent of his Christian work. Who can calculate the evil influence of such a life, in a land where Christianity is judged almost entirely by the conduct of Europeans?

Many years ago I made the acquaintance of a young man in the shellac industry. He was an attractive, clever young fellow, and in our lonely station his visits were always enjoyed. After a while he grew fond of whisky, and went down rapidly. One night he was travelling on the mail from Calcutta, drank heavily, and, not knowing what he was doing, opened the door, stepped out, and was killed on the spot. Not long afterwards his young widow, who found it a hopeless task to support herself and her two

children, became the kept mistress of an scrupulous friend. They lived close to the bazaar, and all the Indians knew, and judged Christianity accordingly.

Take the cinema as a conspicuous instance of the influence of the West over the East. Every town of any size all over Asia has picture houses are crowded with natives, most of whom are illiterate, and cannot read the printed explanations, but can understand well enough the drift of the pictures, while the ill of course, lose nothing. The type of picture which is shown everywhere conveys a pervading notion of European life, but as that life is then synonymous with Christianity, their natural conclusion is that our holy religion is an immoral and frivolous affair, and the less they have to do with it the better. If the picture industry could be controlled by Christian men and women, and the baser appeal eliminated, the cinema might be made a powerful adjunct of the gospel. As it is, it is one of the worst dangers to the missionary cause.

The great life in the East and West are so inextricably and so interlocked that Christian workers in the home-lands may in a very real sense be said to be at work also on the foreign field. That bright boy in your Sunday School may never become a missionary, but he may some day as a clerk or engineer in China or Africa, and his life will prove a potent force for the furtherance or hindrance of the gospel among the heathen. Your own daughter may marry a man whose work may lie in a country where her influence for good or evil will be twice as powerful as in a Christian land. Yet who are an enthusiastic temperance advocate may not realize in your fight for prohibition, your success will have an immediate reaction on the foreign field, where drink is one of the deadliest enemies of the gospel.

You cannot raise the moral tone of your village in the home-land without uplifting the whole of life in the New Hebrides. You cannot do a mean action or think a low thought in your Australian hush-home without depressing the spiritual vitality of your foreign mission station at Barua or Hweilhehu. Everything in Christian lands that is true, honest, just, generous, and of good report, is a valuable contribution to Foreign Missions. Everything that is untrue, dishonest, unjust, impure, unlovely, and of evil report in Australia or England, is a blow in the face to the missionary cause. It is why our Lord did not say that his disciples were to be the salt of their village and the light of their town, but the salt of the earth and the light of the world. This is why he did not say "the field is your own little parish," but "the field is the world." He who lives a pure life and does his utmost for God and man, enters the most circumscribed sphere is really entering the most comprehensive sphere in which spiritual force available in God's great scheme for his work at the ends of the earth, and even in worlds to come.

LOSING RESPECT.

"No one should be too hard on the very natural weakness of wishing to appear young as long as possible; but it is a weakness, and there is no surer way of losing respect to the younger generation than for elderly people to make a ridiculous attempt of becoming 'young'—tries to change in the "Evening Standard." "The war has in some ways dug a chasm between the old and the young. It has put between the old and the young, the economic changes which it brought about, has been to speed in developments which would have come slowly without it.

"We may console ourselves by thinking that if we live long enough we shall see some of the fashions of our young coming back. Each generation consigns its parents' household dustbin, but it is rather favorably disposed towards those which its grandparents' world has left behind. It may be that those absurd people, who have had no use for them."

Ambassadors of Brotherhood and Goodwill.

VISIT OF DR. AND MRS. F. W. BURNHAM.

Dr. and Mrs. F. W. Burnham are now in Melbourne, having arrived on Saturday last from Canberra, where they spent the previous day. Our visitors expressed themselves in glowing terms of the location, planning and prospects of our Capital.

While in Melbourne Dr. and Mrs. Burnham are the guests of Mr. and Mrs. Hcg. Emms, who on Saturday evening gave a dinner in their honor at the Victoria Collier Palace and introduced them to a company of about eighty persons, representing our home and foreign mission interests and the Prohibition League. Numerous speeches of welcome were given, which Mrs. Burnham briefly acknowledged and in response to which Dr. Burnham gave an appropriate and highly appreciated address on prohibition in America.

Sunday was a very busy day for our visitors. For morning and evening services Swanston-st. and Lygon-st. churches combined. The morning service at Swanston-st. was very largely attended, and was helpful and inspiring in every way. Representatives from each congregation took part in the exercises. Bro. Moore presided, and Dr. Burnham delivered a very beautiful exhortation. At Lygon-st. for the evening meeting the building was filled to overflowing with interesting exercises. Dr. Burnham's sermon was a masterpiece, and was thoroughly appreciated and enjoyed by all. At both services the choir, under the leadership of Bro. E. Tippett, rendered excellent music and led the congregational praise, which was indeed a feature of the meetings. At the organ solo Pittouard sang "O Mitchell officer," and Mr. Harold Barrett accompanied on the piano. Mrs. Vernon Walker and Mrs. F. L. Mitchell sang the solo parts of the morning anthem, and Mrs. Walker the solo in the evening selection. The fellowship of the day was of the highest order, and the meetings will be long remembered. That the purpose of meeting and effective co-operation was well illustrated in these most enjoyable services.

In the afternoon a united meeting of Melbourne and suburban churches was held in the Independent Church building, Collins-st. The action of the officers of the church in granting the use of their beautiful building was most appreciated. The service, which was a most impressive one, was broadcasted by G.A.B., so that a wide circle of hearers benefited. The Conference President, Bro. L. Gale, presided. Miss Nancy Marley, from Sydney, and Mrs. Vernon Walker rendered beautiful solos. Dr. Burnham delivered a great message on the attitude which faith should assume in the challenge of the world of today. As he dealt with faith in relation to the progress of science, the social position and international relationships, and as he stressed the conviction that in the application of the principles of Christ we have the solution of world problems, and that in Christ there is neither east nor west, our hearts were helped to a better realization of the implications of our faith. We were glad that an address of this high standard by one of our own brethren was being broadcasted.

With Sunday's services as a whole in mind, Bro. Wm. Gale, our Conference secretary, remarked at Monday's meeting, "I shall remember this day as one of the greatest days of my life."

On Monday afternoon a motor outing to Monbulk gave Dr. and Mrs. Burnham a view of the nearer hills and a rest.

The brotherhood welcome meeting was held in Lygon-st. chapel on Monday night. At this Conference President (Bro. L. Gale) presided on behalf of the brethren throughout the State a cordial welcome to Dr. and Mrs. Burnham. Miss Elsie Preston by a recital and Mrs. F. L. Mitchell greatly added to the enjoyment of the evening. Being on a suggestion received, Dr. Burnham

its development, organisation and method of working. It was an interesting and helpful review, and all were glad that, if (as he says) he must "refuse to go round the world and talk of the greatness of America," he was willing to satisfy our desire for information so that we might be helped in our work.

On Tuesday morning our distinguished visitors were received at the College of the Bible, where a welcome home was also extended to the Chairman of the Board (Bro. B. Lyall) and Mrs. Lyall. Mrs. Burnham gave a most delightful little greeting, and Dr. Burnham delivered an address on the church, the college and the missionary society, showing the close relationship between the three.

These are the meetings held up to the time of our going to press. Others are planned before Dr. and Mrs. Burnham leave Melbourne for Adelaide on Thursday.

The fellowship we have had with them constrains us to urge all the brethren who can to meet and hear them. They are gracious people. Dr. Burnham's addresses are informative and convincing. The coming of such visitors is of very great value.

THE QUEENSLAND VISIT.

Dr. and Mrs. Burnham arrived in Brisbane from Sydney on Friday, Oct. 5, a day earlier than had been originally planned, thus no functions were arranged for Saturday.

On Oct. 7 Bro. Burnham addressed the church at Annerley at 10 a.m., and that at Albion at 11 a.m. At 2.30 p.m. a combined meeting was held at Ann-st., where our visitor also preached at 7.30.

On Monday evening a youth meeting was addressed by him. On Tuesday morning a call was made on the Mayor of Brisbane. At 1 p.m. Dr. Burnham addressed the Council of Churches on the wider aspects of church life, with particular reference to U.S.A. Over a cup of tea a number of questions were asked, Bro. Burnham's ready and apt replies being greatly appreciated by the members of the council. On Tuesday evening a Foreign Missionary meeting was addressed; this also ended with a question period.

Dr. Burnham's addresses were informative and inspiring, and he was very much at home in answering questions.

Various visits to places and objects of interest were sanctioned in between meetings, so that the visit, though brief, was busy. Among those whom Dr. Burnham met were the secretary of the B. & F. Bible Society, and the Director of the Prohibition League. On Wednesday morning our visitors left for Sydney.

Their visit is another link in the happy chain of international fellowship, which reminds us that we are not merely local assemblies of saints, but part of a world-wide movement that includes in its communion brethren of many races and tongues. So may our sympathies be enlarged and our vision extended.—H.G.P.

OUR VISITORS IN SYDNEY.

Bro. and Sister F. W. Burnham have visited Sydney, and the Sydney people have been blessed as a result. They arrived on Sept. 29, and were welcomed, as soon as they landed, in the City Temple, where a number of representatives of our various Conference committees had assembled by invitation of the State Conference President for that purpose. At the close of that function they were motored to Roseville where, in the very hospitable home of Mrs. Ashwood, they were entertaining while in Sydney. Sunday was a delightful day for Bro. Burnham; he spoke at Chatswood in the morning, in the City Temple in the afternoon, and at Emuree at night.

The week-night meetings were held in the Temple. His address on Monday night, when he spoke of conditions in Russia and Turkey, was packed full of information, while that on Wednesday evening, when he spoke to our young men and women on "The Call of Jesus to Youth," was just as full of inspiration—it did us all good, especially the young.

The preachers met our brother at lunch one day, and the Conference committees sat with him at the tea table one evening and questioned him much about the methods of work in America. Mrs. Burnham proved to be a very interesting speaker in her address to the sisters in their monthly meeting.

Our brother and sister are "gracious spirits," and they will prove to be a benediction to the churches wherever they go. May America send us many more such visitors.—Thos. Haeger.

Chapel Debt Cleared.

At Semaphore, S.A., Oct. 14 was observed as preacher's first anniversary and back-to-Semaphore day. At 10.30 three young people were baptised. They were received into fellowship at worship meeting, which was the largest in the history of the church; 200 present, 161 breaking bread. The roll was called. The special offering to wipe out the debt owing on the property (viz. 192) more than realised the aim. Fifteen years ago the church had a loan of £1,300 from the Church Extension Fund. This is now all paid. In the afternoon a "back-to-school" day service was conducted. The chapel was crowded. Helpful talks were given by two past superintendents, Bro. A. Samuels and E. G. Manger. Miss Doris Bradlock sang a beautiful hymn, which was also sung by a nice item. About 100 sat in a basket-like in the kindergarten room. At night Bro. Beller preached on "What are Preachers For?" The building was crowded. The choir sang three beautiful anthems, and Mrs. L. V. Mathews, E.A.B., favored with a solo. Visitors included Mrs. A. G. Samuels, of Lygon-st. —L.H.B.

Mr. Loth-to-Stoop.

Mr. Loth-to-stoop is specially mentioned in the story of the Holy War. "He was a stiff man in his way, and a great doer for Diabolus." He is still with us under the name of Modern Man. Or perhaps this is a descendant of his. There, anyhow, is the same objection to any loss of dignity. An Adelaide minister recently expressed sympathy with him about entering the church, and suggests that alterations should be made to suit him. "We must make the door," he says, "so intellectually high that a man can enter without stooping to enter the door. As he is, he would have to stoop to enter, as well as height. This spirit of compromise is too prevalent in our time. We are afraid of the modern man. If he has objections to the church as defined in the New Testament, we will alter it to suit him. But even then it is not certain that he would enter. So far as we can see, any attempt at humoring him are not very successful. And if he did come in on the altered conditions, would it any longer be the Church of Jesus Christ?"—"Australian Baptist."

O THAT I KNEW HOW TO FIND HIM.

Job 23: 3.

I have traced thy footprints in the snow,
I have heard thee in the wind;
I have seen thy beauty in the flowers,
I have felt thy presence in between.
But show thyself as thou art now,
So that I can rest alone with thee;
Then came a voice within my soul,
—Draw thou nearer to me.
I have revealed myself to thee,
For in my Son thou seest me.

—G.W.C.



The Home Circle.

AWAKE.

Eternal ages lie beyond this little span of time, Oh, what is earth to those who dwell in that celestial clime?

How poor, how meagre must appear earth's richest, grandest things

In presence of 'Almighty God and Christ the King of kings.

What fools we are to fret and fume o'er this world's trifling toys.

While careless of the priceless wealth of heaven's eternal joys!

What should we profit if we gained the wealth of all the world

And at the last our wretched souls to endless death be hurried?

Awake! arise! the watchman cries,
O dreamer, wake and live.

Put on this night the robe of light
Thy Saviour loves to give.

—J.P.

INFLUENCE OF FAMILY WORSHIP.

"I answered thee in the secret place of thunder." This subject helps me to explain some things you have not understood about certain useful men and women. Many of them have not a superabundance of education. If you had their brain in a post-mortem examination, and you could weigh it, it would not weigh any heavier than the average. They have not anything impressive in personal appearance. They are not very fluent of tongue. They pretend to nothing unusual in mental faculty or social influence, but you feel their power; you are elevated in their presence; you are a better man, a better woman, having confronted them. You know that in intellectual endowment you are their superior, while in the matter of moral and religious influence they are vastly your superior. Why? For the revelation of this secret you must go back thirty or forty, or perhaps sixty years, to the homestead where this man was brought up. It is a winter morning, and the fallow campo is lighted, and the fires are kindled. The mother is preparing the breakfast, the blue-edged dishes are on the table, and the lid of the kettle on the hearth rattles with the steam. The father is at the barn feeding the stock—the oats thrown into the horses' bin, and the cattle crunching the corn. The children, earlier than they would like, and after being twice called, are gathered at the table. The blessing of God is asked on the food, and, the meal over, the family Bible is put upon the white tablecloth, and a chapter is read and a prayer made which includes all the interests for this world and the next. The children pay not much attention to the prayer, for it is about the same thing day after day, but it puts upon them an impression that is never lost. Years pass; the parents are gone; but where are the children? The daughters are in homes where they are incarnations of good sense, industry, and piety. The sons—perhaps one a farmer, another a merchant, another a mechanic, another a physician, another a minister of the gospel, useful, consistent, admired, honored. What a power for good those seven sons and daughters! Where did they get the power? From the schools, and the seminaries, and colleges? Oh, no, though these may have helped. From their superior mental endowment? No, I do not think they had unusual mental calibre.

I think we will take a train, and ride to the station nearest to the homestead from which these men and women started. The train halts. Let us stop a few minutes at the village graveyard and see the tombstones of the parents. Yes, the one was seventy-four years of age, and the other was seventy-two, and the epitaph says that "after a useful life, they died a Christian death." On over the country road we ride—

the road a little rough, for the weather is not quite settled, and once down in a rut, it is hard to get the wheels out again without breaking the shafts. We come to the lane in front of the farmhouse. Let me get out of the wagon and open the gate while you drive through. Here is the arbor under which those boys and girls many years ago used to play. Yonder is the orchard where they used to thresh the trees for apples, sometimes before they were quite ripe. There is the mow where they hunted for eggs before Easter. There is the door-sill upon which they used to sit. There is the room in which they had family prayers, and where they all knelt—the father there, the mother there, and the boys and girls there. We have got to the fountain of plous and gracious influences at last. That is the place that decided those seven earthly and immortal destinies. Behold! That is the secret place of thunder.—Dr. Talmage.

CAMPBELL MORGAN'S STORIES.

Dr. Campbell Morgan has been telling some stories that make splendid illustrations. He told one of Mr. D. L. Moody. "Once," he said, "Moody took me for a drive at Northfield, and he drove like a Jelt. Suddenly he said, 'Morgan, what is character?' I knew he had an idea in his mind, and I wanted it. So I said, 'I don't know. Tell me.' He said, with a twinkle in his eye, 'Character is what a man is in the dark.'"

Another story which Dr. Morgan enjoyed telling was about a woman who wished her daughter to learn music. She had become wealthy—"as they have a way of doing in America." When she interviewed the professor of music, the latter said, "Your daughter cannot go on as my pupil. It is not lack of application. What she wants is capacity." "My dear sir," said the mother, "money is no object. Buy her a capacity."

KNOCKING DOWN AND BUILDING UP.

A rather good story is told by a local temperance advocate. It related to a discussion between two men, one an abstainer and the other a rather inmoderate user of alcohol. Said the latter: "Depend upon it, there's nothing like here; why, when I get home at night and have drunk a quart or two of ale, I feel as if I could knock a house down." "Ah," replied the other, quietly, "but since I have been a teetotaler I have put two houses up, and that suits me much better."—Alliance Record.

MASTERY BLUFF.

John D. Rockefeller's favorite story is of a farmer who met another driving in a narrow country road in the deep snow of winter. "If you don't turn out for me," said the first farmer, "I'll do to you what I did to the last man who couldn't turn out for me." Not caring to have trouble the other man pulled out into the deep snow and let his neighbor pass. Then he shouted back to the first farmer, "Tell me, neighbor, what did you do to the man who wouldn't turn out for you?" "I turned out for him," said the hellgracious farmer.—"Boys' Comrade."

The house surgeon had just removed two heads and five inches of string from the necks of a small girl. H.S. (to small girl)—"Whatever made you push these things in your ear, Polly?" Little Girl (Silence). H.S. (to small girl's sister)—"Do you know why she did it?" Sister—"No, doctor—unless it was 'cos of what teacher said." H.S.—"What did teacher say?" Sister—"She said an anything went in at one of her ears come out of the other."

The Family Altar.

J. C. F. P.

Monday.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. 2: 1.

If a pilot neglect the steering gear, it is the easiest thing in the world for the ship to drift—It may be on to the rocks, to its own destruction. This is the illustration used in this text. We do well to heed the warning.

Reading—Hebrews 2.

Tuesday.

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus.—Heb. 3: 1.

Christ Jesus is considered in this epistle as made to appear as he is—the greatest of all; greater than angels; greater than Moses, Aaron, Melchizedek, the object being to place him about all on the throne of our hearts.

Reading—Hebrews 3.

Wednesday.

There remaineth therefore a rest to the people of God.—Heb. 4: 9.

That is, God's rest, which his people now enjoy. "For we who have believed do enter into rest" (v. 3). We may now enjoy rest in God's rest, and thus foretaste the fuller rest to come.

Reading—Hebrews 4.

Thursday.

Though he was a son yet learned he obedience by the things which he suffered.—Heb. 5: 8.

Some things can only be learned by experience. Even Jesus needed suffering to make him "perfect" as our Saviour and High Priest. So with us. We are taught in the furnace of affliction, that we may share in his glory.

Reading—Hebrews 5.

Friday.

Which hope we have as an anchor of the soul both sure and steadfast, which entereth into that within the veil.—Heb. 6: 19.

The anchor is lowered in the sea, and grips the uneven rock, and so saves the ship from drifting on to the breakers. That anchor is our hope, and faith is the chain connecting us with Christ, the uneven Rock. While faith holds we are safe.

Reading—Hebrews 6.

Saturday.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7: 25.

Jesus, my great High Priest, offered his blood, and died: My guilty conscience seeks No sacrifice beside, His powerful blood did once alone.

And now it pleads before the throne.

Reading—Hebrews 7.

Sunday.

But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.—Heb. 8: 6.

The first covenant was limited in Israel, and was earthly and temporal. The new covenant is spiritual and eternal. The new covenant "ever will" receive it in Christ Jesus. How much "better" the new is than the old cannot be measured.

Reading—Hebrews 8.

Prayer Meeting Topic.

October 31.

STUDYING THE WORD.

(Acts 17: 11.)

W. Waterman.

Paul and Silas were persecuted in Thessalonica: whether should they flee? where best could they carry on their work? God guided them to Berea, where lived many of

God's True Nobility.

"And when they (the apostles) were come thither, they went into the synagogue of the Jews doubtless with grave misgivings; now they found to their surprise (these Jews) were more noble than those in Thessalonica—"they," literally, "were better-bred." They more conformed to the dignity of the true spiritual Israel, in mind, heart, spirit. "It (better-bred)" stands for the generous, loyal temper which was ideally supposed to characterize those of noble origin."

How was their Quality Revealed?

First, in their receiving Paul and Silas in a generous, liberal, noble spirit. The Jews of other synagogues, "having fallen into error by their traditions, resisted with passion and up-ran every attempt to give them the true light." The Bereans listened to the truth and examined it like rational beings: "They were more noble in that they received the word with all readiness of mind." "Paul calls that nobleness—loyalty to truth, freedom from prejudice, mental excellence, spiritual aristocracy."

Next, in their use of their standard of truth—their Bibles: "They received the word . . . examining the Scriptures daily, whether they were ready to believe in the gospel as meeting their spiritual wants, and so came to a study of Paul's proofs with a temper predisposed to faith. But they did not accept their own wishes, or the apostle's assertions, as in themselves sufficient ground of faith, but with ready intelligence they searched the Scriptures daily to see whether they really did speak of a Christ that should suffer and rise again." Since Paul grounded his gospel in the Hebrew Bible, these Jews eagerly examined their Scriptures again, feeling that, after all, "to follow implicitly wherever the word of God leads could never be unacceptable to its Author." A congregation never provided with large, well-used, familiar Bibles; that looks up the preacher's references, and binds him down to his sacred brief; that makes it a daily occupation to examine whether his teaching is so: how a preacher's heart hungers for just such a Bible!

Nobility Obedient.

The gospel asks nothing better than a candid scrutiny of its claims, for this is the shortest way to truth. The Bereans "sought whether these things were so; many of them, therefore, believed." The only effective resistance to the gospel, if not to be sure, is indifference to its message, or refusal to investigate its claims. "Light enough is given for all who wish to see; darkness enough for all who wish to abide in their blindness." The gospel has no power on a mind barred against its arguments, but "is the power of God unto salvation" in every open heart.

How awful is the word of God! Our eternal salvation stands or falls on its finding entrance into our hearts. "Do I believe and obey the gospel? Do I reject the gospel? His tells us God wants to know about my fitness or unfitness for Christ's salvation." "The words that I have spoken unto you, the same shall judge . . . at the last day."

Although we cannot escape our responsibility in the word, we can deprive ourselves of its saving help. Beecher wrote: "Sink the Bible to the bottom of the ocean, and I man's obligations to God would be unimpaired; he would have the same message to make, only his compass and chart would be overboard." "Thy word is a lamp unto my feet, and a light unto my path."

TOPIC FOR NOVEMBER 7.—THE JOY OF THE GOSPEL'S HEART.—Acts 20: 35.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

This week we present a photograph of the officers and teachers of the Bible School at Cheltenham, Vic. For many years the church at Cheltenham has been forward in Bible School work. At present the school is in a fine healthy condition, having an enrolment of over two hundred scholars. The provision of a fine Bible school building and a separate kindergarten hall greatly helps in the carrying on of the work. The school has set as its aim for Pentecost, 1930, the securing of three hundred scholars, and we sincerely hope that they more than achieve their aim. Mr. H. W. Brown is the superintendent of the school, and Mr. S. Collyer its secretary.

YOUTH WEEK, QUEENSLAND.

In connection with Youth Week, which is being held in Queensland under the direction of the Bible School and Young People's Union, a combined rally was held in the Ann-st. chapel on Monday, Sept. 24. About forty young people sat down to tea at 6.15. At 7.15 community singing under leadership of Mr. Snelling was enjoyed. The meeting which followed was presided over by Mr. C. Wolf, vice-president of the Union. Twenty young people's organisations, representing Bible Schools, Endeavor Societies and other young people's clubs, answered the roll-call.

Vocal items were rendered by Messrs. S. Snelling and E. Enchelmaier, and recitations by Messrs. Priestly and Roberts. Mr. W. E. Hurst in a most helpful address stressed the advantages and opportunities of youth for taking part in the contest between good and evil, concluding with an urgent appeal to youth to take Christ into their hearts.

YOUNG WORSHIPPERS' LEAGUE.

On Lord's day, Sept. 30, the third anniversary of the Young Worshipers' League connected with the church at Parkdale, Vic., was celebrated.

Mr. Williams, of Cheltenham, addressed the young people at the morning service, while Mr. Stephenson spoke at night. There was special singing by members of the league. Miss Dilecia Tease sang a gospel solo, while Max Collyer read the Scripture lesson.

The league began in 1925 with a membership of 27, while the present membership is 62. The

average attendance for the whole year was 71 per cent. This speaks well for the consistent attendance of the boys and girls. Four members of the league have not missed a service in three years, while others have attended twelve months without missing a single Sunday. Those who attended the three years without a break were awarded gold stars, while certificates were given to those who had attended for twelve months without missing a Sunday. These awards were presented at a social gathering which was held on Monday evening, Oct. 1, when the young people entertained their fathers and mothers. Over one hundred people were present, and a most enjoyable time was spent. Mr. Williams and Mr. Genn both spoke words of appreciation of the work of the superintendent of the league, Miss Albany.

DECISIONS.

"To every youth there openeth

A high way and a low;

And every youth decideth

The way his soul shall go."

When John Owenham wrote that little bit of wisdom he knew and understood the value of it. At first glance we might think that we do not decide which way our souls shall go, but upon further investigation we find that it is only too true.

Every day we are making decisions. Mother may have more work to do than she can accomplish alone. Shall we help her or flatly refuse to do so? Perhaps we have cultivated a taste for a low class of literature, and now really enjoy reading it. Soon we shall be doing the things we have read and have grown accustomed to think about. One small thing leads to another, and before we realise it, we have decided the way for our souls to go.

On the other hand, we can lead our souls upward to a higher plane just as easily as we can drag them down to a lower one. The decision for right comrades and good literature will lead on to better living. When they are clean and good, we are deciding for the better way. Through these small decisions our souls will become pure and sweet, pervading the lives of less fortunate people who have not, as yet, found the high road of life—Ezith Woodward, in the "Front Bank."



Bible School Teachers and Officers, Cheltenham, Victoria.

Foreign Missions.

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

Mr. Morrow, President of the Foreign Mission Board, arrived in Adelaide last Saturday. While in Sydney he had an attack of gastric influenza, and was for some days very ill. We are glad to report that he is better, but not by any means well. He hopes to be fully recovered by the end of the week, when the welcome dinner of Mr. and Mrs. Morrow will be given to the delegates at the railway station refreshment room.

WILLIE BOY, OF OHA, NEW HEIRIDES, TO BE AT FEDERAL CONFERENCE.

Mr. F. Mackie is bringing with him to the Federal Conference Willie Boy, one of the young men from Oha. Mr. Mackie speaks very highly of Willie Boy as a Christian young man. He is able to make himself understood in English. This is the first time that a native Christian from any of our mission fields has visited our Federal Conference. He and Mr. Mackie will be the guests of Bro. and Sister Aekland, of Mile End church, during their stay in Adelaide.

CROSSWORD PUZZLE.

We received seven correctly answered solutions of this puzzle, and eleven partially answered. These eleven are being returned to the senders for completion, as we think their omitting the names that together form the text was an oversight.

NEWS FROM INDIA.

Murtel Coventry, after three months' struggle with ill-health, is now reported doing well, for which we are all very thankful.

At the co-workers' examination on "First Principles," to which reference has been made, Dr. Redhakar, our Indian doctor at Baramati, passed with honours.

There are now 619 in our Industrial Settlement at Baramati—187 men, 187 women, and 225 children. Number of church members, 97. Adherents and children, 81. They have one Bible Class, with 21 men members.

OUR INDIAN SCHOOLS.

The schools at Indapur (10 scholars) and Shirsupal (52 scholars) have maintained last month's standard. The teachers in both places are working well to keep things going. We feel that at Indapur we may be able to build up a good school again; the young master is energetic and popular.

The evangelists have had a good month of work. At Wadgaon two young men have desired to become Christians, and the evangelist has made some arrangement for them to earn their living while they are learning a trade. The evangelist at Sansar has had wonderful opportunities of preaching Christ before the leaders of the village, who have called on him to refute some reactionary teaching on the part of some priests.

The two men at Indapur have worked faithfully in the town, and have visited some outside villages. In one village some of the people still observe Sunday as a day of rest, who were taught to do so over forty years ago by Dr. Narayan Sheshadri. In Baramati and the surrounding villages the people hear the Word readily.

Since June we have been making a special effort to sell portions of Scriptures, and have averaged over a hundred each month. The Bible Society has granted a subsidy of Rs. 10 per month, and this will be distributed among the six preachers who are doing the selling. We hope that the printed Word may reach a wide circle of readers.

We hadly need rain. The early crops have failed, and we are now waiting anxiously for the

latter rains, which are really our chief rains. We ask you to pray for rain to be sent upon the thirsty earth, and for the rain of God's Spirit upon the thirsty souls.

After receiving the note, Bro. Coventry writes: "We have had excellent rains during the past few days, and are hoping that it will ensure a good crop this year."

At our Shrigonda Girls' School, Miss Edna Vawser reports there are 14 teachers and 73 scholars, with an average attendance of 66. At our Girls' Home, Shrigonda, there are 66 in the Home, and 9 are away training as Bible-women, teachers and nurses.

DIHOND HOSPITAL NEWS.

Dr. Oldfield writes: "If you had been present to-day you would have rejoiced with me because at last the workmen have started building the hospital, which the contractor promises will be ready before the end of the year. I shall be taking photos of the hospital as erected, and will send some to you from time to time. I have found the people of Dihond quite willing to help us in various ways, for they also are anxious to have a hospital in their midst."

"We have performed a number of minor operations in our dispensary, and have had good success with them so far, and people are more and more willing to come to us."

"Since I last wrote you we have had a lot of cases of cholera, and there were many deaths in Dihond. We had a number of cases to treat, and it was a very busy time for us all, as we were called out both night and day. The epidemic is over now, however, and there are no cases remaining in Dihond."

A VISITOR TO SHRIGONDA.

Recently our Shrigonda Girls' Home has had a visit from Mr. L. N. Ghoshkar, the children's missionary of the Children's Special Service Mission and the Marathi Scripture Union of India. Miss Cameron in a recent letter writes: "We have had a very interesting visit from the children's evangelist," and enclosed a note from the missionary, who wrote: "I had really a very happy time at the Shrigonda Children's Home, and will never forget the happy company there. I was so glad to see that the Lord has blessed the work and many girls have come to him."

CHILDREN'S DAY SERVICE, BARAMATI.

During the month of August we were very much helped and encouraged by the presence of a representative of the Children's Special Service Mission. He was with us for five days, and gave some of the most helpful and direct gospel messages that I have heard from an Indian. He used the lantern five times. Only a young man of 23, he held the interest of the children with every word, and in spare moments I found him seated on the ground with the boys around him telling them stories. One day he took them all out for a picnic, and his visit gave great inspiration to our young men and teachers. He is a product of the Children's Home at Navik. He has been trained by a missionary there, and spend all of his life under the mission control. One such man will make all the expenditure on orphans work worth while. It is true that in our orphan work we are very hopeless but if heredity be stronger than environment, but the power of a good environment helped by the grace of God can do wonders. The maturity of our boys are of a fair average. Though I am not the son of a prophet, I consider that we will see some very good men, both mentally and spiritually, leave our Institutions.—A.A.H.

COMING EVENTS.

OCTOBER 20 (Saturday, 2.15).—Sabbath School Laying Foundation Stone by Mr. J. R. H. Hawker, Speakers, Dr. F. W. Hornham, Bro. W. Morrow, M.L.C., Interstate visitors invited. Enfield car to Burwood-ave.

OCTOBER 20.—Newmarket Ladies' Guild Annual Sale of Work and Gifts, in the Chapel, Freeling-st., Newmarket. Mrs. H. Clark, Pres. Women's Conference, will open the sale on Saturday, Oct. 20, at 3 p.m. Admissions, 3d.

OCTOBER 21 and 22.—Fairfield Bible School Anniversary. Sun, Oct. 21, 11 a.m., Mr. J. L. Shipway; 3 p.m., Mr. H. Gellie, B.A.; 7 p.m., Mr. T. A. Fitzgerald. Tues, Oct. 22, 7 p.m., Scholars' Demonstration and Prize Distribution. Old members and friends invited; spend the day.

OCTOBER 22-27, 28, 31.—North Richmond Church of Christ, corner Murphy and Cappin Sts. Meetings for Deepening of Spiritual Life, commencing Oct. 22, to Oct. 27, Friday evening. Speakers, Mr. A. W. Ludbrook, Dr. G. E. Moore, Mr. S. B. Baker, Mr. A. E. Forbes, Mr. S. H. Mudge. Helpful messages. Bright singing. At 8 p.m. Come, bring a friend. Remember also—29th Church Anniversary Services, Oct. 28, 11 a.m., Mr. H. Swain, 7 p.m., Distribution of Prizes; 7 p.m., Mr. H. Holburn, Church Social, Oct. 27, at 8 p.m., Speakers, Mr. B. J. Cambridge, Musical programme, Community singing. Be sure to be there.

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

OCTOBER 28.—Cammerwell Church Anniversary. 11 a.m., A. L. Gilson; 7 p.m., J. L. McLeod. Soloists, Mr. E. Bleckford. All old members and friends are cordially invited to spend the day with us.

OCTOBER 28 and 21.—Haywater Church 2d Sunday School Anniversary. Speaker on Saturday, Mr. Cambridge, from Surrey Hills. Wednesday, Social Evening and Distribution of Prizes.

OCTOBER 28 and 31.—Lygon-st. Anniversary Services. Special singing by scholars, led by Mr. W. Davidson. Afternoon service and Distribution of Prizes, 2.15. Mr. H. J. Book (formerly "Billy Bunny") will speak. 6.15, 8.15. G. Saunders will speak. Wednesday, Oct. 26, 7.15, Annual Demonstration—a grand opportunity. All past scholars and friends cordially invited. Come to the old school's anniversary services. With one accord let us make it "Back to Lygon-st." on Oct. 28 and 31.

OCTOBER 28, 29, 30.—71st Anniversary of Geelong Church. Sunday, Oct. 28, Special Meetings. Speaker, Bro. J. E. Shipway. Monday, Oct. 29, Public Meeting. Lecturer, Bro. J. E. Thomas, also musical and oratorical items. Honors contributed by Geelong's leading artists. Students to concert, adults, 1/-, children, 6d. Proceeds in aid of Building Fund.

OCTOBER 30 (Tuesday)—3 and 8 p.m., Swanston-st. Lecture Hall. Exhibition of missionary goods for India. Bro. J. E. Thomas, President of F.M. Committee, will open the Exhibition.

NOVEMBER 1.—Sale of Work. 11 and 12.—Malvern-Caledon Sale of Work. Keep these dates free.

NOVEMBER 22.—The Annual Demonstration of the College of the Bible will be held at Lygon-st., Carlton, on Thursday, Nov. 22, at 8 p.m.

NOVEMBER 26.—Annual Prize-giving Demonstration of the Victorian Bible School and Young People's Department will be held in the Lygon-st. chapel at 7.15 p.m. Fine programme by representatives of metropolitan schools. Invitations to adults and children 3d.

DECEMBER 26—JANUARY 1.—Under patronage of Victorian Bible School and Young People's Department. Young People's Summer Camp Conference at Geelong. For young people over sixteen years and over. Come and enjoy a wonderful vacation. For further particulars and application forms, apply to J. G. McCallum, 15 Kyarra-rd., Glen Iris, S.E.G.

Here and There.

J. J. Franklyn, recently of New Zealand, arrived in Brisbane on Oct. 10. He commenced his ministry at Bonmah on the 11th.

With regret we learn that owing to ill-health Bro. E. A. Arnold has been compelled to relinquish his work as preacher of the church at Fostersay, Victoria.

Mr. and Mrs. F. V. Knapp, from Nelson, N.Z., spent the week-end in Melbourne. They will be amongst the visitors to the Federal Conference in Adelaide.

With deep regret we report the death of Mrs. Oram, wife of Bro. W. G. Oram, preacher of Gawler church, S.A. As indicated in last week's issue her decease was not unexpected. Deep sympathy is expressed for Bro. Oram.

Queensland will be represented at the Federal Conference by twenty delegates, including George Young (Conference President) and his wife. In addition to Bro. Young, preachers present will be H. Bassard (Ann-st.), S. Vanham (Gympie) and J. K. Martin (Wynnum-Hawthorne).

The generosity of a friend of school society has made it possible for the secretary of the Victorian department to attend the Federal Conference. Afterwards Bro. Clay will be away from the office for a short period, during which the assistant secretary, Bro. C. B. Burdick, will attend to all important matters.

Friday, Oct. 26, will be Sports Day at the College of the Bible, Glen Iris. As usual the presence of interested visitors will be appreciated. Those desiring to be present are asked to attend at 2 p.m., so that the afternoon's programme may be enjoyed. The student committee would be glad if preachers and secretaries would announce the fixture and invite members to attend.

There were good meetings at Gardiner, Vic. on Oct. 11. A lady, recently baptised, was welcomed in fellowship at morning service. At night the Sunday School anniversary was continued. Many choruses were given by the school. After Bro. B. Gebble's address five scholars confessed Christ. A number of members are sick, including Bro. S. McLean, church treasurer, who is in hospital recovering from an operation. College offering reached £18.

Bro. A. E. Varcoe, well-known to many of our readers, died at his home in Healesville, Vic., on Friday last. For many years Bro. Varcoe was superintendent of the Hurwood Boys' Home. He is held in loving remembrance in the churches at Ascot Vale and Surrey Hills, where Mrs. Varcoe labored for years. For some time Bro. Varcoe was isolated from our churches, but in the last was in service for the Master. Mrs. Varcoe was called home some time ago.

An attractive booklet calendar has been prepared by the Victorian Foreign Mission Committee. It has an art cover, and the inside pages have illustrations of our mission work and workers. Much useful information is given, including addresses of missionaries and F.M. Secretaries. Supplies are being sent to church secretaries, and it is expected that there will be a ready sale. The price is 6d. per copy, posted 7d. The Western Australian committee has ordered a quantity for use in that State.

At Goktonville, S.A., on Oct. 7 Bro. Hughes was called for the day. One was received into fellowship. Visitors included Mrs. Mitchell, Vic., and Mrs. Groom, Lakeside, W.A. The J.C.E. Society is making steady progress, average for month being 19. The Bible School three-months' "Star" competition resulted in 28 new scholars. The kindergarten is doing splendid work, the attendance being about 15. A visit was paid by Endeavourers to Glenelg, who gained the shield in the annual competition; a splendid gathering of young people was held.

At Preston, Vic., excellent meetings continue both morning and evening, and interest is maintained. On morning of Oct. 11, Bro. Baker, North Fitzroy, gave an excellent exhortation. In the evening, after a splendid address from Bro. Fisher, one young lady made the good confession. One was immersed. Lay members and auxiliaries are doing good work and are working hard for the forthcoming sale of work.

Very successful Sunday School anniversary services were held at Malvern-Caulfield, Vic., on Oct. 14. Dr. Kemp was the speaker in the morning, and Mrs. Kookakurra entertained the children in the afternoon. During the evening service the scholars, under the leadership of Bro. G. Mitchell, rendered selections, and a Chinese fairy story was told by Bro. Anderson. At the close of the gospel address on "The Lonely Christ" three scholars made the good confession.

On Tuesday we received the following telegram from B. W. Manning:—"Thrilling meetings (Hirrie) held at mission, Brookhampton, Queensland. First service breaking record, Sunday; fifty-five present. Tent crowded night; twenty-one confessions, ten men, five husbands and wives; total, sixty-nine three weeks. Land bought, chapel plans approved. Wonderful prospects. Will experienced preacher accept challenge this new field?" Write (Hirrie) Brookhampton."

At Brunswick, Vic., on morning of Sept. 30, Bro. Kilmister interested a good gathering, as did Bro. A. G. Saunders on Oct. 7. The evening service closed the mission conducted by Bro. Black and Stamford. A good interest was created and helped given to it. Three new converts, one confession, Sisters A. Murray, G. Smyth and Haskell aided with pleasing solos. On Oct. 11 Bro. Stanford exhorted a splendid gathering. At night a young lady confessed Christ, Bro. McNelly preaching. The ladies are working for a sale of gifts.

On Sept. 20 and Oct. 7 Bible School anniversary services at Prospect, S.A., were in happy memory. Lay attendants by Bro. Gray, Raymond, Walden, Bankine and Russell were deeply appreciated. The children sang splendidly under leadership of Bro. Reg. Mayman. On Oct. 10 the Bible School picnic was held at Millbury. Splendid meetings last Lord's day. In the evening an "in memoriam" service was held in honor of the late Bro. Taverdell. The chapel was comfortably filled. A special message was given by Bro. Sussler, and the choir rendered "Across the Bar." One married woman made the good confession. The harmony in the church is delightful and prospects are bright.

Ralph Gebble, B.A., of Gardiner, concluded a most helpful evening's mission at Healesville, Vic., last attendance. At the concluding meeting a presentation was made, and the thanks of the church expressed by J. G. Hare, secretary. Nine confessed Christ during the services, and the church was greatly blessed by the splendid messages of Bro. Gebble. Oct. 11 was the sixtieth anniversary of the opening of the building. At a very fine gathering our brother, an Immersed Leeper, was welcomed into fellowship. A thank-offering was made toward the building fund. It amounts so far to £121/10/-. In the evening Mrs. Liddell rendered a beautiful solo. Jas. E. Thomas spoke at both services; 197.

At its last meeting the Department of Social Service of Churches of Christ in Victoria passed the following resolution, which has been published in the daily press:—"This department, speaking for the Churches of Christ in Victoria, deeply deplores the action of the present Ministry in persisting with the introduction of gambling further to facilitate the sale of gambling by the people. Already the cauldron erriog

ion many privileges. Too many men and women are depending almost entirely upon this sport for a means of livelihood. We are of the opinion that gambling is immoral whether through the bookmaker or the totalisator, and the duty of the Government is to suppress rather than to facilitate it. The intention of the Ministry to provide funds for hospitals and other charitable institutions by this means does not alter the truth that the end does not justify the means. We urge every legislator to make morals supreme above money."

Special lack-of-loberst-st. services at Hindmarsh, S.A., were continued on Oct. 7, which was "Men's Day." About 225 were present in the morning, when Bro. T. P. Richardson and A. Moye, of men's class, delivered messages to the church. In the afternoon a reunion of past and present members of the men's class was held. Bro. W. C. Brooker, an old member of the class, delivered an inspiring address entitled, "Man know thyself," to about 180 men. A reunion tea was held in lecture hall. In the evening Bro. Allen Brooke spoke to an audience of about 100; subject, "The Soldier of the Cross." A male choir rendered special singing morning and evening; soloists were Messrs. Les. Weeks and Gordon Hele. Meetings on Sunday, Oct. 14, were bright and helpful. Bro. Allen Brooke spoke in the morning on "The Pilgrim." Bro. Reg. Burton, missionary from Bolivia, South America, addressed the men's class on "Home in Bolivia." He also spoke at night on "Our Debt to Others." On Oct. 16, a number of men formed a working bee to clean up the churchyard, and to do several other jobs about the church property.

ADDRESSES.

W. Hill (secretary) North Richmond church, Vic.,—105 Mary-st., Richmond, E.I.

J. Holloway (secretary) Malvern-Caulfield church, Vic.,—528 High-st., Glen Iris, S.E.G.

J. Martin (secretary) Wynnum church, Qld.,—Adam-st., Wynnum Heights.

J. K. Martin (preacher) Wynnum-Hawthorne circuit, Qld.,—"St. Anthon," Bay Terrace, Wynnum South.

J. I. Mulford (preacher) Camberwell church, Vic.,—"Taringa," May-st., Camberwell, E.T.

ST. KILDA BIBLE SCHOOL ANNIVERSARY SERVICES.

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Religious Notes and News.

WORLD'S SUNDAY SCHOOL CONVENTION.

In the London "Christian World" Mr. Arthur Black gives an interesting review of the recent World Sunday School Convention at Los Angeles, U.S.A. He writes in part as follows:

The whole series of gatherings has been of absorbing interest, and the attendances far beyond the record for any such international and interdenominational assembly. The registration totalled 7,631 delegates from nearly fifty nations and representing nearly as many branches of the Evangelical Christian Church. More than half of this number were from Southern California, 250 from Japan and China.

The main Convention meetings have been held in the Shrine Auditorium, a modern building with every equipment, seating 10,000, seating fully 7,000 people. It has a huge stage and orchestra, seating some 1,300. The hall has always been crowded, often packed.

All references to prohibition were cordially received, and there seems to be little doubt but that the Protestant churches will stand by the present law.

THE WORLD'S ASSOCIATION.

The World's Association, continues Mr. Black, consists of thirty-five national units. Its government has been reconstituted, and its main work will now be directed by an executive committee of which Dr. Luther Weigle, the Dean of the Divinity School of Yale University, is the new chairman. There are two operating sections—one, the North American, appointed by the International Council of Religious Education; the other, the British section, whose field is the continent of Europe and India. Two general secretaries have been appointed—Dr. B. H. Hopkins, of St. Louis, and Mr. James Kelly, of Glasgow. The acceptance by these two respected and beloved leaders of their new duties has given immense satisfaction on all sides, and there seems little doubt but that the work of the Association will go rapidly forward, in line with the new development of the missionary enterprise as outlined in the findings of the Jerusalem Conference. A budget of £20,000 has been adopted. This is a small figure for so large an opportunity and challenge. It is, of course, in addition to large sums of money raised by the national units in their own fields.

THE CONVENTION PROGRAMME.

The programme has included a great amount of solid educational work. Seven important seminar groups met each for three long morning sessions, and reported their findings on the closing day. There have also been four series of popular conferences, national and group area meetings, and denominational gatherings. A summary of these and of their findings will be published in the official report. A large exhibition of material has also brought within sight the wonderful amount of modern material now available in the way of lesson courses, helps for teachers and scholars, pictures and books of every description bearing on the different aspects of church work, and training and missionary service. A daily issue has been published by the International Council of Religious Education by the Council, whose distinguished secretary is Dr. Hugh McGill, a wise leader of men and master of his subject.

The next Convention has been planned for Rio Janeiro, Brazil, in four months' time. The new President is Sir Harold MacIntosh, of Halifax, who has acted as the treasurer of the British Committee for the past four years, and is keenly interested in the movement.

WORLD SUNDAY SCHOOL ENROLMENT.

The total enrolment of Sunday Schools for the world is estimated at between 31,000,000 and 32,000,000 teachers and scholars. This shows

a small reduction of previous figures, due in part to the decline of some 450,000 in the returns from Great Britain. The whole spirit of the Convention has been one of happy fellowship. There has been very real and intimate friendship between those of different races and nations. The closing eloquent appeal by an Indian professor—Rajah Manikam, of Madras—was based on the words of Paul, "In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female," and his bold exposition dealing with the Christian relations between races, classes and sexes seemed to carry the enthusiastic approval of the great assembly.

"JOIN THE SALT CLUB"

One would think (writes a correspondent) that the pulpit of the Metropolitan Tabernacle on a Sunday morning would be almost the last place from which one might expect to hear reference made to "Baron de Beeff" and the "Mustard Club," but Mr. Wilkinson Riddle, who took the place of Rev. Tydenan Chilvers, is not without a touch of daring, and in his talk to the children at the morning service he not only took a text, but gave the boys and girls a slogan. The text was "Salt is good," and the slogan "Join the Salt Club!" "Strictly speaking," he said, "every local church is a salt club. Jesus said to his disciples, 'Ye are the salt of the earth.' Salt not only gives taste and 'bite' to our food, but it is the great preservative of life. There is a great mystery of the sea—in that with and dirt and refuse is continually being poured into it, and yet it remains wholesome all the time. Were it not for its saltness, indeed, the sea would have poisoned us all by now. What salt is to the sea, that the church is to society. So join in the Salt Club!"—"Christian World."

CHURCH LETTERS.

The careless method of filling up transfer forms in some of our churches is a disgrace to officers. Very often there is no Christian name given, only Mrs. Blank, or Mr. Blank. Schism is there any evening letter giving the work done or officers held in the church sending the transfer. Members come without the honorable record of their work being known. Accuracy in keeping church records is a religious duty. There can be no excuse for its neglect.—"The Victorian Independent."

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OBITUARY.

BLACKWELL.—Cottonville church, S.A., has suffered loss through the home-going of Sister Mrs. J. Blackwell. Our sister's going was sudden and unexpected. She came into the church at Millang in February, 1922, and was transferred to Cottonville in 1924, since when she has been a faithful follower of her Lord. The loving sympathy of the church goes out to her husband and child in their sad bereavement.—C.P.H.

CAPPEL.—On Sept. 8 Sister Mrs. Capper was called to be with Christ after a long and painful illness. Mrs. Capper was immersed into Christ by the writer on February 23, nearly four years ago, and throughout she has been a very faithful follower of the Lord Jesus. Her mortal remains were laid to rest in West Terrace on Sept. 9. In the presence of a large gathering of friends and relatives, Bro. Rasmussen and the writer conducting the service. We commend the sorrowing relatives, especially the devoted daughter, to the unfailing consolation of our God and Father.—J.W.

CHIESEMAN.—On Lord's day morning, Sept. 9, Bro. Jarvis Chieseeman fell asleep in Jesus, at the ripe age of 84 years. Bro. Chieseeman was immersed into Christ over 60 years ago in Melbourne by the late Bro. M. W. Green. Later he came to Adelaide and came to connect with our brethren at Grote-st. When the Unley church was established, he and Mrs. Chieseeman became foundation members, and continued with the church until 1903, when their membership was transferred back to Grote-st. Mr. Chieseeman always took an active interest in the activities of the church, especially the singing and the work amongst the Chinese brethren. Our brother's home-going was peaceful as the sleep of a wearied child. His loved ones rejoice in hope of the glory of God and the reunion of all who have loved the Lord and His appearing. The funeral service was conducted by the writer at West Terrace on Sept. 10.—J.W.

FREESTON.—David William Freeston, who was an elder of the Unley church, S.A., was called to higher service on Tuesday, Oct. 2, at his home, Austral Terrace, Malvern. He had reached the age of 77 years. He became a member of the Norwood church about thirty years ago, and for the past seven years was in fellowship at Unley. Our brother was a spiritually-minded man. Like Barnabas he was full of the Holy Spirit and of faith. The word of God was his daily companion. He was a splendid type of a Christian gentleman. The church was his deep concern. His business life was above reproach, and in his home he was a devoted husband and father. The funeral took place at Pyscham cemetery on Wednesday afternoon. Bro. A. C. Hankin and H. B. Taylor conducted the service in the presence of a large and representative gathering. On the way to the cemetery the procession passed through Bro. Timber Mills, where the employees of the road and of respect for their fellow-employee who had spent the greater part of his life with the firm. Much sympathy is felt for the wife and family.—H.B.T.

PALMER.—On Thursday, Oct. 4, at "Dun Aris" Private Hospital, Swan Hill, Vic., Sister Mrs. Irene W. Palmer fell asleep in Jesus, after a brief illness. For a number of years our sister was a member of the church at Woodfin, and the
(Continued on page 674.)



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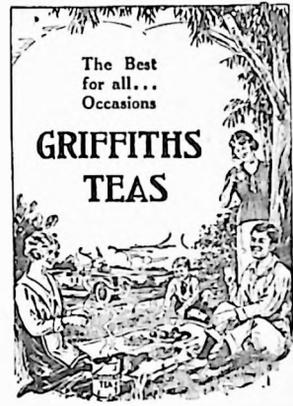
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OBITUARY.

(Continued from page 671.)

news of her death came as a sudden shock to all her relatives and friends. Her body was laid to rest in Swan Hill district cemetery on Oct. 5. We commend her husband, lady daughter, and relatives to the comforting love of the all-wise Father in whom our sister trusted.—T. G. H. Westwood.

REYNOLDS.—Bro. Hugh Reynolds, of Prahran church, Vic., passed away in Alfred Hospital on Sept. 17. He had been ill for a time, and after an operation he never rallied. He had been a member for several years, and his faith in Christ and love for his cause were real. Sister Reynolds and a little boy are left to mourn; yet they have the Christian's hope.

WOTHERSPOON.—After two months of declining strength, our beloved Bro. Andrew Wotherspoon passed away on Sept. 12, at the age of 72 years. The church keenly feels the loss; and tenders to Sister Mrs. Wotherspoon and family the united sympathy of an earnest church. Bro. and Sister Wotherspoon have been foundation members of the Lismore church, N.S.W., since its inception 43 years ago, and both have served the church greatly in many offices. Bro. Wotherspoon was a patient and wise counsellor on the board of elders. The support, regularity, and advice of our brother will be missed. His interest over included every phase of the Lord's work. Bro. N. G. Noble conducted appropriate services at the home and at the graveside before a very great gathering of respectful citizens. Bro. and Sister Wotherspoon have a family of nine who mourn the loss of a beloved parent. A largely attended memorial service was conducted by Bro. N. G. Noble on Sept. 23.—N.G.N.

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