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Garments of the Soul.

THE idea expressed in our heading has often been developed in sermons, and the thought that as there is raiment for the body so there is a wardrobe for the soul is familiar to every reader of the Bible.

Dress is important. Frequently we note in articles dealing with a business career an insistence on the value of a well groomed appearance. To be well dressed (which does not mean flashily or expensively attired) is an asset in life and a help to advancement—which possibly explains why some of us are not farther on!

On the other hand, many persons give too much thought to bodily raiment, spending a disproportionate amount of time and money on their wardrobe. Every tramcar journey provides an illustration of this. A visit to any tailoring or outfitting establishment may convince us that it is not alone the sex which is supposed to be bound by the dictates of fashion which is blameworthy. It is a sad spectacle to see a grown-up man waste his money on sartorial displays which Solomon in all his glory could not surpass. For an able-bodied man to debate as a very serious matter the precise number of buttons for a coat, or that coat's length to a fraction of an inch, is not an edifying sight; nor is the excessive care lavished on a harmonious toning from tie to sock—a kind of symphony in color—any the more praiseworthy.

Religious garb.

In the history of religion robes and vestments have played an important part. The story of the early Puritans and their revolt from the bondage of ecclesiastical vestments makes a strong appeal to us. The alliance of gorgeous robes with doctrines which are pagan or Jewish rather than Christian in their origin, explains the ancient and the modern objection to the regalia of the Roman Church. At the recent Roman Catholic Eucharistic Congress, we in Australia have had displayed as never before the pomp and ceremony of Rome. Many

have wondered and admired, and more of us have wondered. We have been amazed, not at the strong sensuous appeal to the beholders, but that professed followers of the lowly Christ should get so far removed from the truth and simplicity of Christianity as it was at the beginning. We would worship the Lord, not with showy ritualism, or in gorgeous vestments, but in the beauty of holiness. The raiment of the soul is the supreme thing for Christianity.

Frequently in the Bible we have important teaching regarding sin and its cure given in figures relating to garments. Sin is represented as a stain in a beautiful fabric. Cleansing comes to us through Jesus Christ. Isaiah's great verse with its metaphors of cleansing is one of the favorite passages of the Scripture; "Wash you, make you clean. . . . Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Describing the attempts of men at a righteousness which would commend them to God, Isaiah said that "all our righteousnesses are as filthy rags." The New Testament closes with a reference to the pure garments worn by the redeemed of God—these were arrayed in white linen, which is the righteousness of the saints.

Putting on Christ.

The effect of the atoning work of the Lord Jesus Christ is set forth under figures

SONS OF PROMISE.

In every meanest face I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God,
No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for him some treasure hoarded.

—T. C. Clark, in the "New Outlook."

relating to garments. We have no righteousness of our own which can commend us to God, but, as Paul says, Christ is made unto us righteousness, and we put on Christ, that is, we wear him as a garment. In two great passages the Apostle Paul refers to our putting on of Christ. The first is in the Galatian letter, where he says that we are sons of God, through faith, in Christ Jesus, "for as many of you as were baptised into Christ did put on Christ." Herein is the great blessing which comes to the obedient believer; here is stressed the importance of the Christian rite. We leave all thought of merit in ourselves and appropriate that which Christ has done. We put on and wear as a robe his righteousness.

But, in case some one should think that Christ is put on once for all and that there is no need of special effort after baptism, the same apostle in the Roman epistle exhorts Christians to "put ye on the Lord Jesus Christ." In the natural world we do not put on clothes but once, and once for all. Nor do the Scriptures reveal but one endowment of Christ. We do not at our initial obedience receive all that the Lord has in store for us.

A passing reflection may be made regarding these two great passages of Scripture. If the sinner wears Christ as a garment, then he who looks at him must see Christ. A sinner clad in the robes of his own righteousness may well quail at the thought of an infinitely pure and righteous God, but the sinner clothed in Christ's righteousness will not stand abashed even at the judgment seat:

"Clothed in his righteousness alone,
Faultless we stand before the throne."

Again, if we as Christians put on Christ and wear him as a garment, the world looking on us will see Christ, learn of him and come to appreciate him. Is that what the world does when it sees our lives? Oh, that those with whom we meet might recognise that we have been with Jesus and have learnt of him!

Lovely clothes, never out of fashion.

In the Colossian letter there is a beautiful passage on the garments of the soul. The use of the figure is, we fear, often unnoticed by casual readers. "Put on," the apostle exhorts, "put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness."

Here are the robes of the soul, beautiful, soft and graceful. The Christian who "puts on" Christ will imitate the character of Christ. Paul enumerates the qualities which shone conspicuously in our Master, and bids us be followers of him. The soul's wardrobe is an extensive one—compassion, kindness, humility, meekness, long-suffering, forgiveness, and over all (not here "above" in the other sense) love. Love as the outer robe, above all and therefore seen by all beholders, is a beautiful conception.

The Christian traits are so familiar to us that they become commonplace. We take them for granted as the appropriate characteristics of the highest life. We fail to see the changed estimate of the nobler virtues wrought by Christ. Men did not always rank these highest. If a man would ponder those great chapters in Sir John Seeley's "Ecce Homo" where he deals with Christ's legislation—the laws of philanthropy, mercy, resentment and forgiveness—he would better appreciate the new fashion of spiritual garments set by the Lord Jesus. Seeley splendidly shows that "while the ancients regarded it as an amazing stretch of goodness for a man to waive his right of revenge, Christ has made forgiveness the normal attitude of all his followers towards his and their adversaries."

Clothes for the body soon wear out, and changes of fashion occur with such alarming frequency that even good material has often to be discarded. It were well if all Christians would seek to wear the garments of the soul of which the apostle writes—the robes which "never wear out, never go out of fashion, and are always lovely."

famous "Arabian" breed of horses. From this industry the community and city became immensely wealthy, and the rich Romans located there built their proud city to show to the Eastern world what Rome was like.

The thing in which the Yale Expedition is most vitally interested is the uncovering of the churches of Jerash, of which the ruins of at least eight have been discovered. The largest is that of St. Theodore and was built in 492-99 A.D. While this church was built in the Byzantine period, the structure was mostly constructed from the classical materials of the previous period. These carved stones were no doubt taken from pagan temples which had fallen into disrepair because of the conquests of Christianity.

When our party arrived at Jerash, our own J. Barbee Robertson took us in charge and showed us first over the classical ruins, leaving the church excavation which his party was conducting to the last. He estimated that there was a great surprise store for us, but did not reveal what it was until we stood in the ruins of St. Theodore which his workmen were uncovering. This was a very large church surrounded by beautiful little chapels, used for various purposes. "Let me show you what the men uncovered yesterday," our friend quietly said, and then he led us to one of the most beautiful ruined chapels. He did not need to tell us more, for there before our eyes, as plain and with a similar design to some of those in our best churches of to-day, was a beautiful baptistry! It is of triple-apse design and a model in its class lines. The stone steps lead down from each side, perfectly preserved, and there is provision for the water to pour in at the top and drain out at the bottom. Even the marble straps on the chapel floor, which no doubt held the posts for the dressing-room curtains, are in evidence. As we look at this indubitable link in the ancient history of immersion as the early Christian baptism, a Presbyterian companion remarked, "Well, this is certainly a great day for the Disciples and Baptists!"

Thus Jerash has provided the missing archaeological link in the history of baptism for the Bible lands and the early centuries. Because the baptisms nearly always took place out of doors in the early days, and likewise from the fact that all the early churches in Palestine, Asia Minor and North Africa were repeatedly destroyed, the archaeological evidences of immersion at the sources of early Christianity have been largely lacking. Jerash makes the discovery for us, formerly authenticated by exegetics and text, that there was immersion in baptistries within the churches, less than five hundred years A.D. And this in a land where the church was no doubt established by Christians from Bible lands and where water was scarce.

Jerash will undoubtedly take its place as one of the greatest and most important of Christian historical ruins.—"The Christian Evangelist."

Ruins of Jerash and the Early Church.

Stephen J. Corey.

One of the most remarkable ruins of the early Christian centuries is Jerash, Trans-Jordan, about seventy-five miles from Jerusalem and some fifty miles north-east from the site of Jericho. In fact, this remarkably preserved ancient site has been declared to be the greatest classical ruin now known, by one international scholar who is familiar with Pompeii, Baalbeck, Petra and the ruins of North Africa. Great interest is added to this ruin by the fact that a remarkable piece of excavation of ancient churches is now being carried on there by Yale University and the British school of Archaeology at Jerusalem. Representing Yale in this work is a young Disciple, J. Barbee Robertson, a graduate of Transylvania, Yale School of Religion, and holder of the Two Brothers Fellowship, at the American School of Oriental Research at Jerusalem, for the year 1927-28. Following the International Missionary conference at Jerusalem, the writer had the privilege, with several others, of visiting this ancient ruin and being shown over the interesting site of Jerash by Mr. Robertson. The place has not been visited to any great extent by travellers, in fact the city was unknown to the modern world until discovered in 1805. It has been almost impossible to reach the site until since the World War and British occupation of Trans-Jordan. Prior to that, being well within a remote region of Syria and the country inhabited by fanatical Moslems, it was not accessible. Only in recent years has a real study of the ruins taken place.

The ruin of Jerash itself is a remark-

able spectacle, lying as it does high up in the Trans-Jordan hills and nesting in a summit valley. The view bursts upon one suddenly after he has rounded a high knoll at the top of the long auto climb, from the valley of the Jabkok. One is almost overcome with awe as he sees the great triumphal arch of approach to the city, still standing, a well-preserved ruin; and stretching beyond it, the pillars of the forum; the great South Theatre, its circular walls towering some thirty feet high; the many remaining pillars of the half mile long "Street of Columns"; the Nymphaeum, or fountain of marble still standing thirty feet high, after nearly eighteen hundred years; on the north slope of the hillside the eleven huge pillars of the pagan temple of Artemis, proudly standing after two millenniums of neglect. These are only a few of the more outstanding of the ruins remaining of this ancient city, the debris of whose buildings, bridges, churches and walls, are piled high through the valley and on the hillsides.

One of the unique features of Jerash is that the city was probably not destroyed by an enemy, but abandoned by the Romans early in the sixth century A.D., and left to slowly fall into decay, through the destruction of time and earthquake. The ruin has been remarkably well preserved in the dry climate of the Syrian hills, the buildings, inscriptions and other archaeological data thus being comparatively easy to uncover and catalogue. The city was no doubt, in its day, the centre of horse raising for the Roman Empire, dealing in the

India and Christian Brotherhood.

H. R. Corentyne.

Several centuries before Christ proclaimed to the world his gospel of love, a unique message, similar in nature, was given to the ancient world by an almost forgotten prophet in the little pamphlet of forty-eight verses which we know as the Book of Jonah, some unknown writer has given us a message of brotherhood which transcends all national barriers.

Think of the state of Israel at that time, trodden down of the nations, in bondage, scattered to the four quarters of the earth. Those Jews very naturally hated their neighbors. We find that very clearly indicated by the attitude of mind of the Pharisees on our Lord's day. They were exclusively nationalistic in their outlook and thanked God that they were not as other men.

John the Baptist, in words of fierce denunciation, greeted them, "O generation of vipers! Strong language, but they needed it. They thought that because Abraham was their father, they were safe from God's wrath, that they were the chosen ones who could not fall from that lofty position. John showed them the futility of that idea. Jonah was no exception. When the Lord said, "Arise, go to Nineveh, that great city, and cry aloud there, for their wickedness is come up before me," he fled from the presence of the Lord, forgetting David's consciousness of God's omnipresence, and set out for the end of the then known world, Tarshish. He represents the exclusive nationalist. He did not wish to give God's message to other nations.

A Great Conception.

The Book of Jonah is known to most people because of its story of a great fish, or because it has been the scene of a critical conflict. This is not to be great only, and yet, as the statement of it has said, "Nowhere in pre-Christian literature can be found a broader, purer, loftier, tenderer conception of God than in this little anonymous Hebrew tract." It has a message for India today. In an atmosphere of bitter nationalism it tends to clear call to brotherly sympathy and cooperation.

As God tenderly taught Jonah lessons of brotherhood, so we have learnt from Christ himself. His followers are expected to be one great brotherhood of kindred souls. Even in the first century, however, we find many types of characters, and several types of political opinion, but these were all subordinated to the one great purpose of following Jesus. In the early church we find master and slave serving a common Lord. All will remember the story of Onesimus, and Paul's intercession on his behalf. The letter to Philemon is one of the priceless gems in our Christian scriptures, and in it we find the realities of life faced squarely. "The runaway slave is to be received back as a servant, not just as a slave, a servant, a brother beloved." Here is a lesson in brotherhood transcending all of the then understood relationships out of Christ.

It will only be possible to indicate rather than discuss a few of the many thoughts upon this subject, theme, of applying principles of Christian brotherhood to India.

When we try to split Christian brotherhood over India, we face a different problem from any ever faced in any land and at any time in the history of the world. Other lands have their peculiar problems, but nowhere do we find anything so divisive as the caste system. You are Hindu society is split horizontally into about 2000 groups, the members of which can neither marry nor intermarry. There is no way of escape from one caste to another. To add to the confusion, we have Mohammedanism which splits Indian society vertically, and gives a solid block of non-Hindu souls, whose very religion ostracizes all others as infidels. There are

other religions represented, but we need not refer to them here.

Difficulties in the Way.

In the face of such facts, we ask ourselves, How does this idea of Christian brotherhood appeal to India? At present the appeal is probably not very strong, on account of the constitution of the Christian community. The idea of a world brotherhood is quite foreign to the Hindu. Conversion to Hinduism was a recent thing of the scriptures; it is merely a recent political dodge, adopted in self defence of their community. We must notice the difficulties that stand in the way of the realisation of the ideal of Christian brotherhood.

In the first place the exponents of this brotherhood are foreigners, members, largely, of the ruling race. The fact of them being foreigners makes it difficult for Indians difficult and brotherhood hard to accomplish. Habits are different. The "malap" (mother-father) idea is present in the minds of so many Indians all the time. There is unfortunately what is known as a superiority complex present in the minds of Europeans, and it is difficult, too, for them to realise that the coolies around are potential Christian brothers. If they are brethren, what interests have they in common? It is only the central fact of redemption through Christ which makes them one in faith. Then, again, educated Indians are suspicious of the foreigner's brotherhood, afraid that it means nothing more than joining a society of benefactors. The rising tide of nationalism is estranging many of the better-class Indians from those whom they feel are but representatives of their foreign rulers. The Christian religion is looked upon as a foreign religion.

Unfortunately the new nationalism in India with which is combined the non-co-operative movement is based upon the adoption of intolerance and self-pride and the rejection of everything Western—the very spirit that in the West may be said to wars and countries which are the curse of modern civilisation. The appeal of Christian brotherhood is to India, bidding her attain to national self-respect without poisoning her soul with the venom of hatred. Our position as Christians is that of mediators and revealers of the brotherhood to be found in Jesus.

Another great difficulty in the way of the development of a truly Christian brotherhood is the fact that the great mass of Christians in India are of caste origin, and they have little or no idea of brotherhood. They suffer badly from what is sometimes called an inferiority complex. As the Christian worker of attainment comes into contact with such, it is difficult for him to avoid feeling that he is superior. Think, too, of the slave mentality of the out-caste non-Christian criminal, and in fact any caste non-Christian criminal, and you will see why people who are wanting to help. Even Brahmins exhibit the same mentality when seeking favors. Unless these things are, we must face them and try to find a solution.

We find to-day many students who love Christ, and Dr. Stanley Jones has testified, and we from our experience may testify too, but few of these are willing to come into the Christian community. Somehow the message of brotherhood which has touched them. How can we bring it to bear upon them?

No Other Way than the Christ Way.

We know that there is no other way than the Christ Way. That Jesus was baptised at the hands of John to signify that he had entered this new kingdom where all are brothers and joint heirs with him. The entrance to this brotherhood is the same for all. Even the King, who is our elder brother, must enter his kingdom by the

same way as his subjects, who are his brethren. This brotherhood, then, is identical with the church for which Christ gave Himself. Mr. Holland, in his latest book, "The Indian Outlook," has some splendid words to say on this subject in a chapter entitled, The Indian Church.

In the first place the man with the message must be human. The Indian to-day says, "We would see Jesus," not only hear him, but it is only in lives of humility that Jesus can be seen. We come as teachers, and it is hard for us to sit as learners; but it is the only way in which the true Christian life can be manifest. Is our Christianity a religion for everyday life? Students admit that the story of Christ and his apostles is beautiful, but they ask, is it practical? If it is, why has Europe not begun to practise it after all these years? Humbly we must realise that we are still seekers for spiritual power, pressing on the marks of the high calling of God in Christ Jesus. India may come and sit with us in the learner's seat, and learn of him the true way of life.

Secondly, we have a message which turns the world upside down. "If any man be in Christ, he is a new creature," "ye could be born again." This new birth and re-creation is unfortunately mixed up with the idea of initiation into a new community. Baptism without the new birth is worse than useless; it merely produces baptised Hindus or Muslims and not true Christians. In this new brotherhood it is character that counts. It is hard for the Indian to move apart from his community, hence individual conversions are not numerous. We do see that even from among the sweepers those who follow Christ become a new creation. Think of that young educated convert, whose Christ converts, who wished to serve his Master in some way among the soldiers. He could not get any other suitable employment because of his ancestry, so he joined the sweeper's corps as a sweeper, and went to Mesopot where he served his brethren faithfully and preached Christ to many a new creation. This is what Dr. Stanley Jones calls "vertical conversion." There are plenty of horizontal conversions in India as in other countries, but what is needed is vertical conversion—a new man in Christ from top to bottom. Such are the true brethren of Christ.

How the Christian brotherhood might degenerate in this caste-ridden land is illustrated by the Syrian church in South India. Its life-blood is drained by caste which is permitted inside the church! It is practically non-missionary.

Encouraging Signs.

When we think of what is happening in India today, we are encouraged, for each week about 3,000 souls are pouring into the Christian church. Here is a great potential brotherhood, and we believe that what has happened lately at Madak in the Nizam's territory, is but the beginning. Hundreds of caste people, Brahmins and village headmen and others, have put on Christ. The great brotherhood appeal has reached their hearts, and Christ, not a far-off, unknowable Brahma, but a loving elder brother has drawn them to him. Then again, Christian brotherhood demands that our methods of founding churches need to harmonise with New Testament methods. Paul planted, Apollus watered, but God gave the increase. It was all spontaneous, unofficial, uncontrolled. Then why should we not say to our natural enthusiastic leaders in a new Christian community, Brother, we expect you to minister to this flock. Are we afraid they might abuse their leadership and produce heretics? They might, but Holland says: "It has always been remembered that in the past heresies have mostly sprung from the ignorance and ignorance of illiterate, and from the speculations of learned men." Let us do nothing that will cause this new brotherhood to be dependent upon us, but to tell them to rely entirely upon God and Jesus Christ, their Elder Brother. It is more often personal than it is to Jesus Christ which converts, and that correct theological doctrine. Where the Spirit is, there is liberty.

God's Durbar.

Allow me to allude to what Narayan Waman Tilak called "God's Durbar." It was an honest attempt on his part some ten years ago to create a great brotherhood of lovers of Christ who were to be real friends of men and real patriots, through whom the world would come to have a vision of the Lord Jesus. Whether this movement was right theologically or not is not the question, but it illustrates the gropings after a greater brotherhood than Tilak had hitherto found in the Christian community of his day.

We find Gandhi emphasizing brotherhood in his Ashram where all in turn become sweeper, cook, etc., to the rest of the community. The idea is slowly taking root in India.

That is not enough. We want to see the flower of this brotherhood. It is only a true Indian church that can make Jesus Lord of India's life. Caste divides, Christ unites. The implication is that only as caste is destroyed can India (that is Hindu India) come to know Christ. Hinduism in its organised form is caste, which means that popular Hinduism must go before caste can go and the great brotherhood of Christ take firm hold upon India. A wonderful picture recently appeared depicting Christ standing before an open door with arms and legs shackled. Normally his brethren are his arms and legs to carry his message through that open door. That is why the church is called his Body. It does his work, or should. Only as that body realises its opportunity and responsibility will the great brotherhood of Christ increase.

Let me close with a message from Psalm 126: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Forgiveness and Debts.

"Forgive us," shows that forgiveness had a place in the Lord's Prayer (Matt. 6: 12). You never find a child of God who gets beyond this mark. Whenever you cease to ask forgiveness, you have got out of the region of the teaching of Jesus; you have got beyond the prayer of the Lord, which is the measure of the teaching of hisfulness. "Forgive us"—what? Most of us will say, "our trespasses." I don't find it so. The word "trespasses" is not in the Lord's Prayer as it is given us in the Word of God, according to our common version. It is in the Prayer-book version; it is in one of the old versions, I believe, of the Reformation. Tyndale was the first that changed the old English translation of "debts" into "trespasses"; but it was restored again. The word in the Greek unmistakably means "debts."

The English word "trespasses" refers to outward transgressions, and generally transgressions against man. The Greek has also the thought of transgression in it; but the word of the Lord is "debts"—a much wider word—the debts that we owe to God, most of all that debt of love, the first and chief of all, and the debt that we can never pay. We are bankrupt; and the Lord Jesus teaches us to go to God, our great Creditor, whom we can never possibly pay, to ask him—not to have patience till we may pay, not to remit a portion of the debt, but to forgive us all our debts against him. Remember the condition. We are forgiven "as we forgive." Do you forgive everyone with all your heart? Can you lay your hands on your heart; can you lift your hands to the Lord, and say, "Lord, thou knowest I forgive all. I harbor no evil, no grudge, against any one soul in all this world?"—J. Elder Cumming.

"Just where I am is where I should be. For God has a definite corner for me. It may be most humble, this corner of mine. Yet around and about me is his love divine. Let me daily be cheerful, no worry nor fret; The needs of his children he will not forget."

A Forty Years' Ministry.

A. C. Rankine.

In the golden city of Ballarat I first saw the light. My parents, who came from Scotland, settled there in the days of the early gold rush. They were both closely associated with the church in Dawson-st., Ballarat. As a boy of ten and ten years I can remember receiving scriptural instruction from the late Bro. Charles Morris. When eight years of age our family removed to South Australia, and lived first on Hindmarsh Island and afterwards on Lake Plains. I received a good public school education. Then we removed to the Wimmera district of Victoria and settled at Dinsyarrak, where farming received my attention for several years. There was no church of the primitive order in all that district in those days. I began to be anxious about my salvation, and journeyed to Adelaide, about 200 miles, to be baptised by our late Bro. Jesse Colbourne in the Foley chapel. The late Bro. William Burford was the first to take me by the hand in coming up to the baptismal water.



A. C. Rankine.

Who on Oct. 28 completes forty years of service as a preacher of the Gospel of Christ.

On returning home I resolved to become a preacher of the gospel, feeling that God was leading me in that direction. It is interesting to note that I invited Bro. Colbourne to come to our district and hold some gospel services. The Home Mission Committee sent him up, and he won several souls for Christ. That was the beginning of the work in the West Wimmera district which has so splendidly developed under the blessing of God.

To prepare myself for the work of a preacher I proceeded to the College of the Bible, Kentucky University. It was a great experience to sit at the feet of those giants in scriptural knowledge, of men like J. W. McGarvey, I. Grubbs, Robert Graham, L. Lons, M. Collis and others. Knowledge gained in those days proved invaluable to me. All my associations with that splendid institution have proved a benediction to me through the passage of the years. On leaving my old Kentucky home Bro. McGarvey wrote in my autograph album: "You came from the uttermost parts of the earth to learn the wisdom of a greater than Solomon, and behold the half has not been told you."

On arriving home I gave my first address in the Onley chapel. I lived in the home of Bro.

and Sister Colbourne for over two years. The late beloved T. J. Gore was then teaching day classes for young men, and I further pursued my studies under him, which greatly assisted me. That was in September, 1888.

The Norwood church had been re-organised in August, 1888, by Bro. Gore. The Home Mission Committee sent me out to preach there, and paid me £1 per week. Thus my regular gospel ministry began in Chapel-st., Norwood, on Lorry day, Oct. 28, 1888, forty years ago. With his arm and trembling I stood before a little band of 17 on a Lord's day evening. That ministry lasted 23 years. It was a revival altar call the beginning to the end. I had the great joy of baptising over one thousand persons in those years. The Sunday School grew to 529 in number. The little old church building gave place to an enlarged structure, and the latter was eclipsed by the splendid Tabernacle. All of the church buildings were free from debt before we left there.

Since leaving Norwood we have had the great privilege of laboring at Glenferrie church for three and a half years, Brisbane over seven years, assisted Henley Beach for six months, Grovet, Adelaide, for two years, and in my present sphere at Birkleigh running on for three years. In visits to America I have enjoyed holding gospel missions in Indiana, New Mexico and several in California, and ministered to the Boyle Heights church, Los Angeles, for the months while we were in that city.

Forty years ago we were a comparatively small religious body. It has been a joy to see the church prospering in many places. I rather think we have lost in these days something of the sturdiness which characterized the depths of Christ of those earlier times. The doctrines we taught were challenged more than now. Doctrinal sermons were more in evidence in those days. There seems to me a danger to be that we lose some of the old-time earnestness to lead people into the old paths, and the past for souls which was so much in evidence among earlier disciples. One can, however, be very thankful for the growth of the missionary spirit in the Churches of Christ during the last 25 years. It was my privilege to be linked with the beginning of our Foreign Missionary enterprise. And from the day we began to send the gospel to the heathen world, God's blessings have come down upon our brotherhood to great measure.

Pastoral work has claimed much of my life in those forty years. It has been my joy to know all the sheep by name. People care not for a warm-hearted pastor than they do for a cold-blooded preacher. I have proved time and again that what the world needs is the better gospel of Jesus Christ.

"Redeeming love has been my theme.

And shall be till I die."

This brief summary of my forty years' ministry would be incomplete without a reference to my wife who, for 35 years, has been in "thats and ahnds," and a sharer with me in the joys and sorrows of our life's work.

You ask me my impressions of a preacher's greater work. It is not free from disappointments and heartaches. We have had these. We have had no pastor, it without them. But he has been more. He has joys without measure. Look, the young converts he has won to Christ, they can be an eye. "We are glad and joyous." When all of earth is over they shall live in glory. When all of earth is over they shall live in glory. When all of earth is over they shall live in glory. When all of earth is over they shall live in glory. Through grace divine I shall meet in the glory a great number of the redeemed to whom I say, "Ye are my joy and crown."

Federal Conference.

The fourteenth Federal Conference of Churches of Christ in Australia is now in session at Adelaide. The promises to be one of the largest held. The Executive Committee, led by Mrs. Wm. Morrow, M.L.C., President, and W. G. Graham, Secretary, had made most extensive preparations, and the heartiest of South Australian welcomes was tendered to the visitors.

There is a very large representation. The secretary reports the following delegations: U.S. America, Dr. and Mrs. F. W. Burnham, fraternal delegates from the U.C.M.S.; Victoria, 45; Western Australia, 52; New South Wales, 27; Queensland, 21; Tasmania, 6; New Zealand, 2; total, 207. These figures speak of a great interest aroused.

The Adelaide newspapers have given excellent popular announcements of the Conference and lengthy reports of the opening meetings. Crowded audiences marked the commencement of proceedings. There was an excellent attendance at preachers' session on Saturday morning; over 200 sisters crowded Grote-st. schoolroom at the women's welcome in the afternoon; while at the evening public welcome meeting Grote-st. chapel was crowded and many could not gain admission.

The presence of Dr. and Mrs. F. W. Burnham has aroused great interest, and will prove of incalculable help to the Conference. The Adelaide Town Hall was packed on Sunday afternoon, when Dr. Burnham preached a great sermon.

The Grote-st. choir led by Mr. A. J. Gard rendered beautiful and helpful anthems.

A large company, over 250 brethren and sisters, accepted the kind invitation of Mr. and Mrs. Morrow to the President's reception and dinner in the Railway Dining Rooms.

Motor outings to beauty spots around the city are arranged for the mornings of Conference days. On Monday a large fleet of cars conduced visitors to Morialta and Norton's Summit. The procession through the city of placards and handbills to advertise the Conference and attract much attention. It was a delightful prelude to the business sessions.

The Conference proper had just begun as the mail closed. Grote-st. chapel had an imposing array of representatives. The happiest of spirit prevailed, and hopes ran high for a great spiritual uplift.

Interested visitors occupied the platforms of our city and suburban churches last Sunday morning.

FIRST IMPRESSIONS AND WELCOMES.

C. P. Hughes.

Adelaide has become the Mecca of God's people this week. From east and west, north and south, the brethren have been gathering in the "garden city of the South." They come as a host, and have been welcomed to the homes of the Adelaide people with great joy. When the large number arrived, there was much excitement as host and guest sought out their respective guests. Beside new friendships, and thoughts of the Conference which have given a note of joy and optimism to the first gatherings.

The preachers of all the States gathered together on Saturday morning under the presidency of Hon. Hugh Gray, chairman of the South Australian Fraternal. Bro. Gray expressed a welcome to all present, calling upon A. C. Bankine to give the welcome to Dr. F. W. Burnham. His responses were made by preachers representing each State, the mission fields, and Canberra. In a short address Dr. Burnham touched upon the message of the preacher to his people, and also referred to the attitude of the church towards Christian Union. The singing of "Blest be the name of our Father" was expressive of the spirit of the meeting.

Saturday afternoon the South Australian Sisters' Conference gave welcome to the visiting sisters. Afternoon tea was served. The President, Mrs. Garfield Rootes, and Mrs. W. Morrow spoke words of welcome. Responses were made by Mrs. Burnham, of America; Mrs. Gladstone, of New South Wales; Mrs. Robert Lyall, of Victoria; Mrs. Wallace, of Tasmania; Mrs. Young, of Queensland; Mrs. Wakefield, of Western Australia; S. Callcott, of India; and Mrs. Knapp, of New Zealand. The afternoon was brightened by solos from Misses Dorothy Pearce and Hazel Read, and a violin solo from Mrs. T. A. Leane. At the railway dining rooms the President, Hon. W. Morrow, held his reception and dinner. The guests were received by Mr. and Mrs. Morrow. On this occasion 250 sat down to dinner.

A great public welcome meeting was held in the evening at Grote-st., when the building was crowded out. Words of welcome were expressed by the Federal and State Presidents, Hon. Morrow and Tuck, in the overseas and Interstate Visitors. To the welcomes given, responses were



Dr. and Mrs. F. W. Burnham, whose presence in Australia is being greatly enjoyed. Dr. Burnham is President of the United Christian Fellowship Society of America and is attending the Federal Conference as fraternal delegate from U.S.A.

made by the following, who spoke representing their various States and countries: Dr. F. W. Burnham, Mrs. Burnham, America; Bren, F. Mackie, New Hebrides; R. Lyall, Victoria; I. A. Paterson, New South Wales; S. Stevens, Canberra; C. Young, Queensland; D. B. Stirling, Western Australia; and P. Duff, Tasmania.

The Conference Sermon, preached by Bro. Dr. Burnham in Grote-st. chapel, was broadcast to the Adelaide Hall on Sunday afternoon. The Grote-st. choir, led by Mr. A. J. Gard, rendered with great effect "The Last Chord" and other anthems. The President, Hon. W. Morrow, occupied the chair, and the assembly was led in prayer by Bro. Burnham, H. A. G. Clark, M.A., Principal A. B. Main, M.A., H. A. G. Clark, M.A., and the Scriptures. The address of Dr. Burnham was the effort of a great man on a great occasion. His subject was "The Challenge of Our Times to Religion." He spoke of the challenges of youth, the social order, and international relationships. It was broadcast by SCL Adelaide.

Social services were conducted in all the metropolitan churches by visiting evangelists, and inspirational times were spent in the various congregations, by fellowship with the visiting brethren.

The magnificent gathering, the spiritual tone, the optimism of all, show growing interest in the Federal Conference, and give great promise for the business sessions and public meetings that are to follow.

Dr. and Mrs. Burnham in Melbourne.

The services were continued on Tuesday afternoon, October 16, with a crowded meeting of women in Swanston-st. chapel. The President of the Women's Conference, Mrs. R. P. Clark, presided. Mrs. Geo. Mitchell read the Scripture portion, and Mrs. F. L. Mitchell rendered a solo. Mrs. Burnham gave a sunny greeting, and Dr. Burnham spoke inspiringly of the work and influence of women. A feature of the service was the presentation of the freewill offering of women for Home Missions. This amounted to £12 2 8, and the gift was acknowledged by Mr. L. Gole, Victorian Conference President.

The young people's rally was held in Lygon-st. chapel on Tuesday evening. A special report appears in our young people's department on page 683.

The address to preachers was given on Wednesday afternoon. J. E. Allan presided over a fine audience. Impressions of the religious life of Russia were presented by Dr. Burnham. Many questions were answered, throwing light on the Revolution and its working in the lives of the people.

The Lygon-st. sisters prepared tea, and preachers and others enjoyed this opportunity for social intercourse.

"Missionary Stewardship" was the theme of Wednesday evening's service. The fine audience was led in song by Bro. R. Lyall. Dr. Burnham told of the triumph of the gospel in many lands, and closed with an appeal to sustain and enlarge the work of the Lord. Presentations were made on behalf of the brotherhood by L. Gole, who presided. Mrs. Burnham was the recipient of a save made from mulka wood from Central Australia, and a small homearing. A blackwood walking stick was given to Dr. Burnham. The gifts were acknowledged in grateful speeches. Miss Nance Marley and Miss Selma Bagley delighted with musical items. After prayer and the benediction by Dr. Burnham a verse of the National Anthem of America was sung, followed by a verse of the British National Anthem. Thus closed the brief but inspiring series of meetings held in Melbourne.

CHRISTIAN UNION.

A consciousness of the anomaly of Christian denominations is penetrating the religious mind (says a writer in the "Christian Evangelist"). At the present stage of religious thinking, the idea of ecclesiastical union seems to prevail. This experience is needed, perhaps, to teach the utter futility of mechanical union. Denominationalism is too radically out of harmony with the mind of Christ to be cured by the coalition of the more nearly related sects. "Religious Telescope" says:

"There is a widespread feeling that before serious steps are taken for the merger of the larger denominations, the different bodies of the same denomination get together. There seems to be a reason for this contention. If the different bodies of Lutherans, of Presbyterians, of Baptists, of Methodists cannot merge, how can it be expected that great denominations could come together in a workable and lasting unity? A desirable step has been taken in this direction by the recent action for the merger of the Lutheran congregations in the States of New York, New Jersey and all New England. The combined organization will include 200,000 pastors and 2,178,822 members. An almost unanimous vote indicated the unity of spirit and mind with which the merger was entered."

"There are depths of sweet communion that are all awaiting you. There are sweetest springs of blessing for the holy and the true; There are precious pearls of promise that can never be priced in gold. There's a beauty in the Saviour that has never yet been told."



The Home Circle.

Conducted by J. C. F. FITTMAN

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that day well spent.
But if, through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done that you can trace
That brought the sunshine to one face,
No net most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

—Selected.

"THE LORD'S PRAYER."

In this prayer there is only one petition for material things: "Give us this day our daily bread," and that most people have already, so that the prayer is almost all for the spiritual. All the other petitions relate to spiritual things and things that refer to the kingdom and glory of God. The lesson we are to learn from this is that the spiritual is infinitely more important than the material, and that glory and kingdom of God should rule in our hearts. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—J.P.

COLONEL INGERSOLL BEATEN.

A Methodist minister who had read a volume of Colonel Ingersoll's infidel lectures, which were published in the form of newspaper reports, told his people that at the end of one lecture, a working man rose and said: "A few years ago I had a wife, but she could not say that she had a husband, I had children, but they could not say they had a father. And then I gave my heart and life to Jesus Christ, and I would like Colonel Ingersoll to come with me to my home and see for himself the change which Jesus has made." That was one of the occasions on which the infidel lecturer was beaten.—Selected.

"A SHORT LEASE"

F. Luke Wiseman, speaking in Aspatira, told his audience not to be unduly concerned about new theological theories which suddenly get popular; and assured us all that during the past years of his own life, many a belief which had been thought important had died a natural death. The story he related was good. He said that a few weeks ago he was watching some new houses being erected in London, and noticed that the work was shoddy. He asked a workman how long they were expected to stand. He answered, "About forty years—there is a short lease." Erroneous theories make a great noise, and they will soon be forgotten, but we have "the freehold of the Rock of Ages," said Mr. Wiseman.—Selected.

INFLUENCE OF FRIENDS.

The water placed in goblet, bowl or cup
Changes its form to its receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or ill in the friends they choose.
Therefore, be ever careful in your choice of
friends.

And let your special love be given to those
Whose strength of character may prove the whip
That drives you ever to fair wisdom's goal.
—Selected.

A LITTLE VISIT TO BUCKINGHAM PALACE.

"You shall all see the King of England," rashly promised a missionary in China before he and his family started home on furlough.

How excited the children were, and how greatly worried was their rash father when he reached England and found out how hard it would be to keep his word! Somehow or another there seemed to be no chance of being able to take his children to see the King pass by.

"You promised, Daddy," was all the children would say, looking at him with trustful eyes.

So, driven into a corner, the missionary at last went to the Palace and spoke to the Lord Chamberlain. "Could he see just when the King would next be driving out of the gate? They would all be there to wave and to look. They came from far-away China."

A very kind letter was received by the missionary a day or two after his call, asking him to bring his little flock to the Palace at a time when they would be able to see the King.

The party called at the appointed time, and in a fine room they waited. By-and-by King George came in, and chatted with them all with the greatest simplicity, interest, and kindness. They have a memory for a lifetime. Our King is a true gentleman.—"Children's Newspaper."

WHAT SORT OF A FATHER ARE YOU?

What sort of a father are you to your boy?
Do you know if your standing is good?
Do you ever take stock of yourself and check up
Your accounts with the boy as you should?
Do you ever reflect on your conduct with him;
Are you all that a father should be?

Do you send him away when you are anxious to
read.

Or let him climb on to your knee?

Is a book more important to you than his talk?

Do you find that his chatter annoys?

Would you rather he quiet than have him about?

Do you send him away with his toys?

Have you time to bestow on the boy when he
comes.

With his questions—to tell him the truth?

Or do you neglect him and leave him alone
To work out the problems of youth?

Do you ever go walking with him hand in hand?
Do you plan little outings for him?

Does he ever look forward to romping with you?
Or are you eternally grim?

What memories pleasant to you will he have
in the years that are certain to come?

Will he look back on youth as a season of joy?
Or an age that was woefully grim?

Come, father, reflect! Does he know you to-day,
And do you know him as you should?

Is gold so important to you that you leave
It to chance that your boy will be good?

Take stock of yourself and consider the lad;
Your time and your thought are his due;

How would you answer your God should he ask,
"What sort of a father are you?"

—The Western Sentinel.

STILL A CHRISTIAN!

Bishop Blomfield, of London, used to tell a story of his having been once late in life at the University Church, at Cambridge, and having seen a vergier there whom he remembered when he himself was an undergraduate. The Bishop said to the vergier that he was glad he was looking so well at such a great age. "Oh, yes, my lord," said the vergier, "I have much to be thankful for. I have heard every sermon that has been preached in this church for fifty years, and thank God I am a Christian still!"

The Family Altar.

J. C. F. F.

Monday.

Christ was once offered to bear the sin of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9: 28.

This is the divine antidote for the terrors of death and judgment (9: 27). Christ's second coming will not be to deal with sin by dying to remove it, as at his first coming, but to deal with his people who were waiting for him, and with sinners who rejected him.

Reading—Hebrews 9.

Tuesday.

Then said he, Lo, I come to do thy will O God. He taketh away the first that he may establish the second.—Heb. 10: 9.

The "first" here means the old covenant in its entirety; including all its laws and ceremonies. That covenant was typical of the new covenant—the one was the shadow; the other the substance. The shadow gave place to the substance. How much "better" is the substance than the shadow!

Reading—Heb. 10: 1-18.

Wednesday.

Let us draw near with a true heart in full assurance of faith.—Heb. 10: 22.

Faith penetrates the veil and carries the soul of the true worshipper into the holy of holies—the very presence of God. The veil is the "flesh" of Christ. When Christ died the veil of the temple was rent asunder, thus making the way to the mercy seat open. We can now draw nigh to the throne of grace with holy boldness, through Christ "the Way."

Reading—Heb. 10: 19-39.

Thursday.

Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

Without faith in the only true and living God, as one who delights to bless those who seek him, there can be no fellowship between God and man; and all religious devotion is void. The wonderful triumphs of faith form the substance of this chapter. God delights to honor it.

Reading—Heb. 11: 1-19.

Friday.

Gloosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11: 25.

A great and noble choice from royalty to slavery and beggary. A shadow of a far more wonderful descent—the descent of him who, though he was rich in all divine glory, yet for our sakes became poor—who can say how poor—that we through his poverty may be made rich.

Heb. 11: 20-10.

Saturday.

Ye have not yet resisted unto blood, striving against sin.—Heb. 12: 4.

By the mercy of God most Christians have not been spared such a fiery ordeal and trial of faith. We among the number. Still we should try to be ready, and cultivate the martyr spirit, by considering him who endured the cross, striving against sin, for our salvation.

Reading—Hebrews 12.

Sunday.

Let your conversation be without covetousness.—Heb. 13: 5.

Our conduct toward one another should be without envy and covetousness.

"Among the saints on earth
Let mutual love be found;

Heirs of the same divine inheritance,
With mutual blessings crowned."

Reading—Hebrews 13.

Prayer Meeting Topic.

November 7.

THE JOY OF THE GENEROUS HEART.

(Acts 20: 35.)

W. Waterman.

Paul urged the Ephesian elders "to help the weak," as he had given them example. See his example.

He did not covet.

"I coveted," he said, "no man's silver, or gold, or apparel." He used no "cloak of eunuchousness," in effect he said, I never aimed at worldly wealth, and certainly never wanted any of your wealth, "I will not be a burden to you, for I seek not yours, but you."

He labored hard.

You yourselves acknowledge that for my necessities, and for those who were with me, I have wrought in these hands." His own toil-harred and leather-stained hands. From Ephesus he had written before, "Even at this present hour we both hunger, and thirst, and are naked, and buffeted, and have no certain dwelling-place; and we toil working with our hands."

It seems strange that a good man such as Paul could be poor, but not so strange when we remember that Paul's Master himself hungered and thirsted, and had no place to lay his head. Notice, too, that Paul worked with his hands not for riches—as much as he could get—but only for necessities. Sometimes, indeed, he preached so much that he left himself too little to earn even necessities. Paul's labor for necessities was, emphatically, with his hands—not with his wits. These hands often worked miracles of mercy, or conferred the Spirit of Power and Wisdom on others; why did not they make magnificent provision for his own necessary necessities? See, then, that Paul's labors provided not only for himself but also for his party of assistants. This accords with Christ's words, "I am among you as one that serveth"; "he that is greatest among you, let him be servant of all."

So Labor Ye!

"In all things (that I did) I gave you [elders] an example, . . . so laboring." "The nobility of life is work." "We must work . . . with all our might." Paul's labor, however, was not all for himself. "I gave you an example that so laboring ye ought to help the weak," the poor, the sick, the old and infirm, and the weak in character and courage. To help such was a passion with Paul. "Help the poor," he exclaimed—"the very thing I was rebuked in doing." Paul tells these elders, not merely to dole to the weak, but to make the weak their labor. Charity is more than doles. In Paul's estimation, even more charitable than the Samaritan's oil and twopence was his personal concern and labor for the unfortunate. Let him labor—working with his hands—that he may have to give to him that needeth."

Remember the Words of Jesus!

"The charity that is not lighted of the fire of heaven will be blown out by the winds of the earth." Paul, therefore, offers a heavenly motive: "Remember the words of the Lord Jesus how he himself said, It is more blessed to give than to receive." Thus Paul backs his example with the words of the Master.

Christ's words, literally, were, "Blessed is it to give, theoretically, even the world admits this; but, hold!—more, indeed, than to receive!"—and right here heaven and the world part. Heaven works for others' good; the world for its own good. The worldly lives on what it gets; the spiritual is loving, and so lives on what it bestows. The worldly feels that the Lord appeals to give, give, give, until everything is gone. The saint feels the dignity and privilege of bestowing. Christ's cross, to his followers, is not only an object of faith, but also a law of conduct. "Freely ye have received, freely give."

TOPIC FOR NOVEMBER 11.—ENFORCED MISSSIONS.—Acts 21: 11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

VICTORIAN YOUNG PEOPLE'S RALLY.

A building crowded to the doors, glorious singing; an address that thrilled and lifted one; these were some of the things that marked the young people's meeting held on Tuesday evening, Oct. 16, in the Lygon-st. chapel. As one looked out over the audience numbering over seven hundred, one could not but think of the wonderful possibilities that the meeting contained. Mr. Leonard Gale, the Conference President, presided over the gathering, and he remarked afterwards: "It was an inspiration to preside over such a gathering." The box Hill male quartette party rendered two helpful items, while Miss Pittman presided at the organ.

Mrs. Burnham brought to the meeting a graceful greeting, while Dr. Burnham brought us face to face with "Christ's Challenge to Youth." In a masterly way the speaker helped us to realise what the call of Christ involved. He said that Christ called us to the discovery of self. Christ stood at the door of a young person's heart and asked for admittance that he might reveal to every one the possibilities of life. Further the call of Christ was a call to self-mastery. Christ would not deny to us a single worthwhile enjoyment. All he asked of us was that we deny those tendencies and appetites which would tend to break down our moral and spiritual fibre and mar the divine image within us. And as the engine required the experienced hand of the engineer to control and direct its power, so young people needed the hand of the master-pilot, the Lord Jesus Christ, to direct their lives aright. Further, the call of Christ was a call to fellowship; fellowship with himself and with the Father. Christ wished to be the real friend of every young person. He wanted us to realise that we could and should be friends to all men. In the great work of making his will and word known to the world Christ challenged us to have a part. Mr. J. E. Shipway led the meeting in prayer, while Mr. Reg. Ennis in the closing prayer asked that God's blessing and guidance might be with Dr. and Mrs. Burnham and every other person present.

NOTES FROM NEW SOUTH WALES.

Progress at Bilguy.

The Sunday School which Mr. and Mrs. A. Wallace started at Bilguy a few months ago has now an enrolment of forty scholars. This is the first Sunday School to be formed in the district, and it is good to see the interest being taken in it by the children and young people. Everywhere Bibles are in evidence, and recently eleven have confessed Christ. The first baptismal service was held on Aug. 20, when three adults were baptised by Bro. H. C. Spratt in the waters of the Gwydir River.

Erskineville.

Good interest is being maintained at Erskineville. Sixteen new scholars have been enrolled, and several scholars have lately been added to the church. A band of young men carry the message of Christ along the highways and byways of the city.

"A Little Child Shall Lead Them."

Recently at Gunnedah a boy in the Bible School was asked to sing at the gospel service. His father, who had been out of touch with church life for years, was so influenced that he later decided for Christ, and became obedient to the faith.

Canberra.

owing to the membership of the Canberra church being scattered among the various suburbs, the school period follows immediately

after the breaking of bread on a Lord's day morning. The school is growing, and there are now five classes taught by an efficient staff of teachers. Mr. P. J. Pond visited Canberra on Sunday, August 26.

THE CITADEL.

Boys, the heart's a citadel.
Built for strength and beauty,
With a watchful sentinel
Doing ceaseless duty.
Garrison your fortress well,
Boys, the heart's a citadel.

There are enemies outside,
Enemies unnumbered,
Cunning-handed, evil-eyed,
Who have never slumbered.
Ready there, with shot and shell,
Boys, the heart's a citadel.

There are enemies within,
Have you never found them?
Doing all they can to win
Forces that surround them.
Beware, the traitors to disport,
Boys, the heart's a citadel.

Keep the colors waving high,
Let not foes despise them;
Let none dare their worth deny,
Nor dishonor soil them.
Let the brave example tell—
Safely guard the citadel.

—Selected.

RINGWOOD BIBLE SCHOOL, VIC.

A very important feature of the work of the Ringwood Church is the Bible School. Since the foundation of the church the school has made steady progress. Mr. Lindsay Smith is the superintendent, and is a faithful and capable worker who takes a keen interest in the welfare of the children. The Bible Class has grown considerably since Mr. Lawrie, of the College of the Bible, has been in charge. His work as leader is greatly appreciated by both the church and the young people. There are about seventy scholars on the roll, and seven teachers who are very faithful, and always ready to sacrifice for the good of those whom they teach. At present the school is conducting a rally, and six new scholars have already been added. Mr. J. J. English, the preacher of the church, reports keen interest in all departments of the school, and assures us that those in charge of the work are looking forward with confidence to the future.



Teachers and Bible Class, Ringwood, Vic.

Foreign Missions.

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

DHOND HOSPITAL.

In a recent communication from Dr. Oldfield he has given us a front view of the administration block of the hospital and a ground plan, and also a ground plan of all of our buildings in their relative positions on the hospital allotment. As these have been very forward to many in Australia, we will not reproduce them here. Concerning the hospital, Dr. Oldfield writes:—"We have commenced the building of Block A, which will be the administration block. On the other side of the accompanying sheet you will find a rough diagram of this block, together with a picture showing something of the appearance of the front of the building. You will see that in this building there is an operating theatre and sterilising room. Between the theatre and the rest of the building there is an ante-space which will have a ceiling, upon which will be placed two large water-tanks. The rest of the building consists of the dispensary and drug-room, office and surgery, and verandah waiting-room. The building is to be of brick with stone floors, except in the operating theatre, where the floor will be tiled. The verandah waiting-room will have large steel folding-doors. Round the whole building will be a verandah 4 ft. wide. The entrance to the building will be facing the road near the railway station. I have marked on the plan the position the wards will occupy when we have the money to build them. Until we can get money for this purpose we will use the rooms in the present dispensary, which was erected cheaply as a temporary structure. In it we shall be able to place about twelve patients, and so we shall be able to make a start in our hospital work. We shall have to get some proper wards as soon as possible. I am hoping that we shall be able to obtain some money for this purpose in India when the building is opened.

"The money that the young people of Australia have been giving will be of very great use in equipping and maintaining the hospital until it can be self-supporting. It will be several years before that stage can be reached. Therefore I ask you to continue your support so that we may keep the place open and get improvements from time to time. The money that we now have for building will only pay for the erection of Block A. We are needing more already to erect the absolutely necessary quarters for the staff.

"It may interest you to know that the operating theatre is being called, 'The Fisher Operating Theatre,' in memory of Mr. Aloysius Fisher, who left some money to supply us with some of the furniture necessary. He lived in South Australia. The dispensary is being named after Mr. and Mrs. William of Victoria, as these children have sent a sum of money to equip it in memory of their father and mother. The whole hospital is being called 'The Ashwood Memorial Hospital,' in memory of Mr. J. E. Ashwood, of New South Wales. Mrs. Ashwood and her daughters have given the money for the building of the first block of the hospital. We call the luncheon 'Winterhouse' to remind us constantly that most of the money for the hospital was given by Mr. P. Winter, also of New South Wales.

"The men are hard at work on the building now, and we hope to have it opened about the end of the year. Keep on praying that it shall be used to the glory of God and the salvation of souls."

"God never asks a favor that he does not make a promise, and while he bids us go, he tells us what will go with us all the way. No other work or enterprise in the world to-day can equal that of making disciples of all nations."

NEW HEBRIDES.

Bro. Filmer, in a recent letter, states that the New Hebrides' Presbyterian Mission Board have sold their hospital at Vila to the British Government. The Presbyterians have been great benefactors to the New Hebrides group, with their magnificent missionary doctors, and the hospital has been a city of refuge to any of our missionaries who may have been taken ill. Under the management of the British Government we can be well assured of the hospital being as available as ever.

MARY THOMPSON.

Chinswami's (our oldest member's) youngest daughter, Karuna, owing to the closing of the girls' school at Barua is now helping Miss Thompson in place of Sarathi with the Bible-lessons' work. Miss Thompson says: "She is a very fine young Christian woman, so I have her and Shandabal, and our work is going on as usual." This news is interesting, as it represents the second generation in this family of Christians, who is judged worthy to act as Bible-teacher in Sarani's place. Miss Thompson is now also superintending two young evangelists, who used to give the Bible lessons in the boys' schools. "One of them is the husband of Shandabal, and worked for me previously, so I have known him for a great many years. He and his fellow-worker go to the near villages."

THE STORY OF A PRODIGAL BOY.

Bro. Hughes tells of an experience with one of the boys that will enable us to see the amount of care and work associated with our boys' home at Baramati. He writes: "I have not told you of the orphan who left us in July. He is the boy who came last year, by the name of Aba. He has given us a lot of trouble by constantly running away to the town, where he lived by begging. I brought him back some three times, but he was no sooner cleaned up and well fed than off he went again. He is only nine at the most. His father is an old wandering Hindu beggar, and being unable to support the boys (two of them) he gave them over to us. The elder boy gives no trouble, but is doing well in the fourth standard. But the little one inherits his father's wanderlust. At last he came back one day hungry and torn, and seemed repentant. So I tried him out. I refused to take him, and to his sorrow sent him off. But I sent someone after him to tell him I would forgive him again, so once more we cleaned him up and fed him. But that night he was gone again. Next time his father brought him back to us, so I offered the old man cooie work to get him to stay, this being the only condition on which I would take him again. But he preferred to beg, so off they went. Two weeks later the man brought the boy back very ill with what turned out to be typhoid. We did not know this at first, but gave the old man medicine, and off they went. But a few days later they were back, and the boy was then not able to move. So we took them in, and they are with us all now with the boy as an in-patient. He is still very ill, and unable to move. What will be the ultimate result we cannot as yet say, but we are working and praying that the lives of both father and child will be won. We all like the boy very well. When well he was a bright little youngster, afraid of nothing, and able to make his way anywhere. I took to him from the first, mainly because of his bold direct manner. Maybe his illness will enable us to win his heart. The old man says he is never going to leave us."

COMING EVENTS.

OCTOBER 28, 29, 30. Geelong Church 7th Anniversary. Sunday, Oct. 28, Special Services 11 a.m. and 7 p.m.; speakers, Bro. J. E. Shipp, Monday, Oct. 29, Public Meetings, Lecture by Bro. J. E. Thomas, also musical and chorusing by boys. Tuesday, 30th, a Grand Concert. Items by leading artists. Admission to concert, adults 1s., children 6d. Proceeds to Building Fund.

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. 7.15. Mr. A. G. Saunders will speak. Wednesday, Oct. 31, 7.15. Annual Demonstration—a good programme. All past scholars and friends cordially invited. Come to the old school's anniversary service. With one accord let us make it "Back to Lygon-st." on Oct. 28 and 31.

OCTOBER 28, 31.—North Richmond Church of Christ, corner of Murphy and Copps-sts., 26th Church Anniversary Services. Oct. 28, 11 a.m., Mr. H. Swain; 3 p.m., Distribution of Prizes, 7 p.m., Mr. R. Holdan. Church Social, Oct. 31 at 8 p.m., Speaker, Mr. B. J. Cambridge, Musical programme. Community singing. Be sure to be there.

NOVEMBER 1 and 8.—Brunswick, Sale of Gifts, to be opened by Mrs. Reg. Clarke, Pres. Women's Conference, at 8 p.m., Thursday, Nov. 1, and continued on Friday, 8th.

NOVEMBER 2 and 3.—Friday and Saturday Surrey Hills Ladies' Guild will hold its Annual Sale of Work in the School-Hall, The Avenue, Surrey Hills. The function will be opened by Mrs. A. R. Main on Friday evening at 7.15. Superior goods; reasonable prices. Friends far and near are most cordially invited to be present.

NOVEMBER 4 (Sunday).—Swanston-st. Anniversary and Home-coming Day. Special services will be held to mark this event. All past members are most cordially invited to spend the day with us, and to accept this notice as an invitation to be present.—Robert Lyall, Secretary.

NOVEMBER 4 and 5.—Berwick Bible School Anniversary, Sunday and Monday, November 4 and 5. Special speakers, singing and items. All are welcome.

NOVEMBER 9 and 10.—The Ladies' Aid Society of the Church at Balwyn will hold a Sale of Work in the School Hall. It will be opened at 2 p.m. on Friday evening, Nov. 9, and continue 2 p.m. and 7.30 p.m. on Saturday, 10th. All welcome.

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. Admission, adults 6d., children 3d.

DECEMBER 26 JANUARY 1. Under auspices of Victorian Bible School and Young People's Department, Young People's Summer Camp Conference at Geelong. For young people sixteen years and over. Come and enjoy a wonderful vacation. For further particulars and application forms, apply to L. C. McCallum, 4 Ryarra-rd., Glen Iris, S.E.5.

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Here and There.

On page 628 we print an article by S. J. Corey in which he describes the discovery of a tapestry in a very ancient church building at Jerash.

In a personal note Bro. H. H. Coventry, of India, writes that the Marathi edition of A. R. Mann's "First Principles" is nearly exhausted, and a reprint is being asked for. The Alliance (Christian and Missionary Alliance of U.S.A.) has adopted it as a text book.

Many of our readers will follow the proposed flight of the "Spirit of Australia" to England and back with a greater interest because Mr. T. E. Rufe, of Sydney, is announced as the donor of the machine. Mr. Rufe's liberality to hospital, educational, and missionary and other church work, is well known to our readers.

We congratulate Bro. A. C. Rankine, of Adelaide, S.A., on his long record of faithful and successful service as a preacher of the gospel. It will be forty years next Sunday since he began his ministry at Norwood, S.A. Our readers will peruse with interest Bro. Rankine's article on "A Forty Years' Ministry" which appears in this issue.

At the half-yearly meeting of our Indian Field Council the subject of mobilization at the devotional sessions was broached. Bro. H. H. Coventry read a paper on "India and Christian Brotherhood." It was highly appreciated by our missionaries, who asked for its publication in the "Christian." So we are able to print it for our readers' benefit.

At the eighth National Conference of the Australian Band of Hope Union, held in Perth early this month, there was a large and representative delegation. The report of the secretary, Mr. W. H. Bose, showed that there are nearly 600 Bands of Hope at work in the Commonwealth. Bro. Chas. Schwab, of Western Australia, was appointed Vice-President.

The recently formed United Youth Temperance Council in connection with the Victorian Prohibition League is planning a rally for Thursday, Nov. 18, in Central Hall, Ltd., Collins-st., Melbourne. The Y.M.C.A. and Y.W.C.A. are combining to present a "drama" which will present up-to-date facts concerning temperance progress in many lands. The Youth Council is working vigorously in arousing interest in the 1930 campaign.

The returns of the annual offering for the Colizee as they come in indicate that there has been a very general climb higher on the part of the churches. Where all are done well it may be unusual to refer to any specially, but the splendid advance of Cheltenham church, which has sent in £32 9/- as compared with £11 6/- in 1927 is noteworthy. The church made special plans for a large offering, and has gone far beyond its usual aim.

The following telegraphic report and appeal come from Bro. H. W. Manning on Tuesday: "Great revival continues Hurlbus-Stewart mission, Rockhampton, Queensland. Ninety-one conversions four weeks; new field, with no old repentant local members helping. Mission continuing all buildings opened. Would it be grand if every church in Australia sent to this new cause five shillings for thank-offering? Address Hurlbus, Post Office, Rockhampton. We know you will. Thanks."

City Temple, Sydney, on Sunday, Sept. 29, the church was pleased to hear the gospel proclaimed by Bro. W. Morrow, of Adelaide. Bro. J. J. Franklin was a visitor on the morning of Oct. 7 and his message was greatly enjoyed. A 90th anniversary meeting assembled on Sunday, Oct. 21, when Bro. Davis spoke on "The Name Above All Names." Four made the good confession. Sister Davis has been called upon to part with her father, Thomas Hunter, of Marricksville, who had died away on Sunday last.

The Austral Co. announces that the Almanac for 1929 is ready. The central picture, printed in three colors, depicts Christ in conversation with Nicodemus. The title is "The Son of Man Must be Lifted up," and the Cross of Christ is suggested beautifully by the artist. Bible readings and hymns for morning service are given, together with prayer meeting topics and a useful calendar. The price, postpaid, is 3d. per copy, 2/9 dozen. Sample copies are being mailed to our church secretaries in the Commonwealth and New Zealand as far as they are known.

On Tuesday, Oct. 16, when Dr. F. W. Barnham visited the College and gave an address to the students, Bro. B. Lyall took occasion to hand to Bro. A. R. Mann, Principal, a gavel which had been presented by Bro. Chas. Goodnight, President of Bethany College, West Virginia. The gavel, sent in this way from the oldest of our Colleges, is of special interest in that it was made from timber taken from the old Brush Hill church, the first of the Restoration movement. Bro. Mann, in accepting the gavel, spoke appreciatively of the thus established between Bethany and Glen Iris.

There was a large attendance at the laying of the foundation stone of the new chapel at Nalby, north of the corner of Ellen and Daxways sts., S.A., on Saturday afternoon. Mr. Roy Raymond presided. The stone was laid by Mr. J. H. M. Hawkes, whose association with the church of Christ has extended over a period of seventy years. He is a foundation member of the Killaworth church. Dr. F. W. Barnham said that the church was firstly a monument of God, secondly a testimony to loving faith, and thirdly a building for the services of members of the community. Addresses were delivered by Hon. W. Morrow, M.L.C., and Mr. F. Collins. The contractor, Mr. New, presented Mr. Hawkes with a silver trowel with which he laid the stone.

The Sunday School at Fremantle, W.A., recently held a series of meetings on Wednesday evenings to interest the church in the work for young people. The meetings were in charge of Sunday School, Bible Class, and boys' and girls' clubs respectively. Bro. Ingdam, Carter and Peacock were the speakers. Interest grew, and 75 were present on the last evening, there being an average of 61 for the series. On Sunday, Sept. 16, a "Back-to-Sunday-School" rally concluded the series, when a number of prospective scholars were present, even from far-away places like Ralston and China. Sunday evening meetings continue very large, and on Oct. 8 there were four baptisms and one restoration. On Oct. 10, at a church social held to welcome new members, Bro. Stirling was presented with a tea-tray, and prior to his departure with Mrs. Stirling for the Dorcas General Conference, and the sisters of the Dorcas Society handed £25 to the church officers for the "land fund," the proceeds of their recent sale of work.

Opening celebrations in connection with the new building at Gungahlin, N.S.W., took place on Saturday, Sept. 12, about 200 being present. Bro. W. C. Webb performed the duty of officially opening the building, and with beautifully chosen words dedicated it to the service of man and the worship of God. The Conference President, Bro. J. Chas. Chapple, acted as chairman, and the platform was by all denominations, bringing greetings of goodwill from their congregations. Bro. C. S. Bush offered prayer and Bro. Arthur Webber read the Scripture lesson. Solos were rendered by Bro. Kenneth and Sister Miss Blanche Hall. Bro. H. G. Harward's soloist for Wednesday was a sermon on "The Completed Building," a powerful message. The appeal for the church building fund, made by Bro. S. G. Goddard, was responded to with about £25 in cash and promises. The sisters served after-

noon tea in the schoolroom. The services were continued on the Sunday, when every seat was occupied, and Bro. Arthur Webber delivered an earnest gospel message. Bro. Kenneth Hunt and Sister Blanche Hall again rendered hymns. The sixth anniversary of the church was celebrated on Wednesday last. Bro. Wm. Day occupied the chair, and addresses were delivered by Bro. T. Hager and J. Whelan, soloists being: Sister Mrs. Swallow and Miss Blanche Hall. A presentation of a beautifully engraved gold-mounted foundation stone was presented to the holder, Bro. Maynard Billy, to mark the occasion of the completion of the building. The best thanks of the church were extended to him from the church members by the chairman. The building, easily worth £2500, was completed by him for the church for £2500. On Oct. 21 Bro. C. S. Bush conducted all services. After his thoughtful gospel address on "The Church He Established," a young woman was baptised. This was the first baptismal service actually conducted in Lane Cove.

ADDRESS.

H. G. Harward, preacher North Sydney church, N.S.W., "Exington," Westcliff-road, Northbridge.

IN MEMORIAM.

MOORE.—In cherished memory of Gomer G. E. the dearly beloved son of Lillie and the late T. H. Moore, brother of Elsie (Mrs. Lecky), Charlie, Miriam (Mrs. Fisher), loved brother of Walter, wounded at Lo Calcan, passed to the higher life Oct. 23, 1928.

Loved by all who knew him.
His nature calm and true.
His life among us was to give kindness and pleasure to one and all.
Interred by loving mother and Walter, Alphington.

BEREAVEMENT NOTICE.

W. G. Dean wishes to thank all the kind friends who so lovingly expressed sympathy with him in his recent bereavement. He finds it impossible to reply personally to them all, and would like them to accept this, his heartfelt thanks, for all their kindness.

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Our Women's Work.

W.A. WOMEN'S AUXILIARY.

The monthly meeting was held in Lake-st. hall on Tuesday, Oct. 2, there being a very good attendance.

Mrs. Louey led the devotional session and spoke in a very helpful way on our opportunities for service. The Isolated Committee reported that 117 letters had been written for the past quarter and 46 answered.

The president (Mrs. Wakefield) opened business session with prayer.

A letter was read from the Baptist Women's Mission Board inviting us to send a representative to their annual meeting on Oct. 9; also one from the Home Mission organiser asking our help towards the support of Mr. Whitney, who is willing to visit the Woorooloo Sanatorium daily.

Mrs. Wakefield was asked to represent the auxiliary at the Baptist Women's meeting, and to convey a greeting.

Regarding support to Mr. Whitney, it was decided that we endeavor to support it to the extent of £1/10/- per month until further funds are available.

The treasurer (Mrs. Ingham) gave a satisfactory financial statement. The result of the Home Mission tea and rally was £25 up to date. It was decided to add £5 from our meals account to this fund.

The president was asked to convey the greetings of our auxiliary to the sisters in the Eastern States as she had opportunity. A number of the auxiliary ladies are attending the Federal Conference. Collection amounted to 11/-. Mrs. Olsen will lead the devotional at November meeting.—M. Wilson.

VICTORIAN WOMEN'S EXECUTIVE.

At the monthly meeting on Friday, Oct. 5, Mrs. Clark, president, presided.

Mrs. D. Pittman conducted devotions, taking for her Bible lesson, "In quietness and confidence shall be your strength." We were pleased to welcome Mrs. Glyde and three returned missionaries. Mrs. Watson (India), Mrs. MacKie (New Hebrides), and Dr. Kilburner, who told us of the conditions of women in China. Mrs. MacKie spoke of the women on the Islands. Greetings were received from N.S.W. sisterhood.

Home Mission Committee has visited Cheltenham and Black Rock during the month. Large attendance at Cheltenham.

There was a splendid attendance at General Duran, when a number of garments were finished, as well as working for the mission box. Parcels sent to S.S. dept., Sister Grace's Mission, and Mrs. Meyer for hospital. Very nice parcels were received from Sisters Oliver, Tyrell and Smedley, 6— from a sister, and 12 from Moreland Ladies' Guild. Will all helpers accept our sincere thanks?

Prayer Committee visited Essendon, Stm. Melbourne, and Brunswick.

Hospital Visitation Committee has paid 43 visits to the various institutions, and distributed a large assortment of home comforts.

Women's Mission Band Committee conducted a group meeting at North Fitzroy which was largely attended; speaker, Mrs. Mann. Geelong band was visited on the occasion of their anniversary.

Girls' Mission Circles.—Ascot Vale is forwarding parcel for mission box, also Carnegie, and is now working for hospitals. Hawthorn P.B.P. Interest is well maintained. Girls being forwarded, and a cash donation to purchase suitable gifts.

Isolated Sisters' Committee has sent out 25 letters; 2 replies received.

Social Service has helped 45 families; received 16 parcels; have met in conference with Prohibition League, when the 1930 campaign was discussed. The committee thanks all who helped at recent banquet.

Next meeting of executive, November 2. Leader of devotions, Mrs. Pratt; speaker, Mr. W. Gale.—Miss Hometch, secty., 13 Florence-ave., Rew. E.A.

S.A. SISTERS' AUXILIARY.

The sisters met in Grote-st. hall on Thursday, Oct. 4, for monthly meeting. Devotional exercises were led by the president, Mrs. Hoopes, who also presided over business. We were pleased to welcome Mrs. Hayward, of Vic., and Mrs. Budgett, of N.S.W. Both ladies spoke a few words and brought greetings. A presentation of a gold watch was made to Mrs. Mauger, sen., one of our oldest members, and first president of the Sisters' Conference.

The treasurer's statement was as follows:—General Fund, £7/16/3 in hand; for Foreign Mission, 11/3; for Home Mission, 11/5. Afternoon offering, £1/12/1. Collected for Foreign Missions during the month, £20/9; for Home Missions, £2/19/6.

The ordinary superintendent reported the death of Mrs. Cherrington, of Mile End, and Mrs. H. D. Smith, of Hindmarsh.

233 visits have been paid to the hospitals, and the usual comforts distributed.—M. Mauger.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Jack Martin, aged 15, fair complexion, blue eyes, well developed, is urged by his anxious mother to write home. He is stated to be connected with some country Church of Christ.

Unemployment.—Men for gardening, cleaning, chimney sweep, glad to have even a day. Typists, junior and senior, waiting.

Prince George cart for loan or sale. Apply Will H. Clay, Social Service Dept., 49 Elizabeth-st., Melbourne, C.I.

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DR. CHAS. S. MEDBURY SEES BRITISH CHURCHES

Dr. C. S. Medbury, who was fraternal delegate from America to the recent British Conference of Churches of Christ, writes as follows in the American "Christian Evangelist":—
 "In round numbers, we have in the co-operation whose representatives assembled at Leicester about 150 churches with some 16,000 members. There are, as I am told, twenty-seven full-time workers either as located men or men and women in the evangelistic, educational, and Sunday School work. Of this number, five are men, each serving one church. These men, however, are called evangelists and not pastors as with us. The latter term is objectionable here. The view held here of a "mutual ministry" of preachers and laymen introduces a situation with which we in America are wholly unfamiliar. "While the number of 'preachers' is so small the churches have preaching practically without any break. Loyal and intelligent laymen are everywhere devoted to the ministry of the Word. While one can but feel that conditions here deny to full-time workers much initiative and personal expression in lines of leadership—the very things that make for growth—it must be admitted, on the other hand, that our laymen at home have much to learn from these big men of affairs who preach regularly and see to it that no church is without adequate leadership in the services. We, of course, have some who do this and a multitude who have capabilities for it, but here this sort of service is taken for granted. It is the very life of many truly great souls."

AN OLD BLUNDER.

"New Health," the monthly organ of the New Health Society, may be a valuable guide in hygiene matters, but those who are responsible for its production would do well to read their files more carefully—or, at any rate, to add a copy of Gruen's Concordance to the equipment of the editorial library. In the current number an article by Lady Neths opens with a sentence which attributes the well-known saying, "Cleanliness is next to Godliness," to "the Book of Books." In this instance the blunder is not that of a single person only, for it must have run the gauntlet of a number of normally alert scrutineers of "copy" in the editorial and printing offices, including the editor of the magazine, Sir W. Armitage Latou.

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News of the Churches.

Queensland.

New Veteran.—Two new scholars added to Bible School on Oct. 14. Now 46 on roll. 42 present. **Kingaroy.**—Bro. C. S. Trudgian conducted services morning and night on Oct. 14, and at home in the afternoon. All services well attended. Great shortage of water in this part, and distressful conditions looming.

Gympie.—The services on Oct. 14 were conducted by Bro. Vanham, and the attendance was splendid. Bro. Vanham is taking a six weeks' rest, and local brethren will carry on in the meantime. Four new scholars in the Bible School.

Maryborough.—Bro. A. N. Hinrichsen's able addresses and instructive Christian doctrine studies are very helpful. The sisters' guild farewell Sister Mrs. Stanley, who is leaving for Emerald (C.Q.). The C.E. Society has donated over £10 to the church towards expense of engaging an evangelist.

Roma.—The church was delighted with a visit from Bro. C. Young on Oct. 3 and 4. His message at night was most helpful. Bro. Young conducted a baptismal service on the night of Oct. 3, when a young married woman who recently confessed Christ was immersed. The Bible School is keenly interested in the rally, 24 scholars being gained since the commencement. Roma is second in the shield competition.

Western Australia.

Kalgoorlie.—On Oct. 11 there were good attendances at all meetings. Bro. Banks has returned after an extended holiday. He exhorted the church in a fine manner in the morning. Bro. F. D. Pollard preached in the evening. Bro. Hunt has been absent for a week attending the C.E. conference.

Fuhrer.—On Tuesday evening, Oct. 9, the Bible School held its annual tea and demonstration. A very enjoyable time was spent. The Lord's day services maintain a high standard. Mr. D. H. Stirling addressed the morning meeting. In the evening a temperance meeting was conducted by Mr. F. T. Carter, a large number of the members of the Rechabite Lodge being present.

Baselstaden.—On Sunday morning, Oct. 14, the church was addressed by Bro. Johnson, from Wagh. Several visiting C.E. delegates were present. The address was much enjoyed. The evening service was well attended, when Bro. Nightingale spoke. At 9 p.m. in conjunction with the other local churches, the C.E. Society held an open-air meeting, which created interest. The C.E. Convention enjoyed wonderful attendances. Sunday School work is bright and healthy.

Inglewood.—Recently Bro. Henderson entertained about 60 people at a social evening. Proceeds were donated for the kindergarten hall. On Oct. 8 a Bible School entertainment was a success; the shield won at the last campaign was unveiled and certificates were awarded. Speeches by Bro. Peacock, sen. and jun., Hutson, J. Ewers and Schwab were interspersed with musical and chorale songs. A happy evening was concluded with supper. Proceeds for Ender hall amounted to £116. On Oct. 11 the church had the pleasure of listening to Bro. Childs, N.S.W., in the morning, and Bro. Wiltshire, S.A., in the evening.

Maylands.—A successful birthday gift evening was held by the women's guild to help the work of the church. Bible School anniversary services were held on Sept. 20 and Oct. 2. Bro. Widdall gave a splendid address on "The Reality of Religion" to a large congregation on Sept. 30. The Pitt River P.I. celebrated their first anniversary on Oct. 21 when installation of officers took place. A successful concert was given the following Tuesday, after which 81 guests were en-

tertained at a banquet. The members of the P.I.P. made a presentation of a fraternal case to Mrs. Wakefield (Melbourne), as she leaves for an extended holiday to Victoria. The women's guild presented Sister Wakefield with a handsome handbag as a birthday gift. Bro. Brown is making good progress after his recent operation.

Victoria.

Carlton (Lygon-st.).—Bro. A. G. Saunders spoke in morning of Oct. 21 on "God's Watchman," and in the evening on "A Close Friend" to good attendances. Bro. and Sister Arthur McKean, of Chatswood, N.S.W., were visitors.

Warragul.—Good meetings. Bro. Arnold preached on "Christian Baptism." A married lady and two Bible School ladies took their stand for Christ, and were baptised. Three other ladies who had previously made the confession were also immersed.

Pyramid Hill.—Good attendances marked the closing of Bro. Westwood's ministry with the church on Oct. 21, when he gave a farewell message on the eve of his departure to N.S.W. For the future the church will endeavor to carry on the work by local effort.

Box Hill.—Good services on Oct. 21, although attendances were small owing to much sickness. The church was helped by the address of Bro. Graham in the morning and by Bro. Sparks in the evening. The Bible School is flourishing, 185 scholars and 29 teachers being present on Sunday.

Bonri.—Good average attendances are experienced. Bro. R. G. Cameron has commenced a series of addresses on the second coming of Christ. Bro. W. Baldwin, who has come to reside in the district, had fellowship with the church last Lord's day. Bro. Steaks exhorted in the morning.

Yarrawonga.—Interest is well maintained, but meetings have been seriously affected by the epidemic of influenza. The annual picnic of Yarrawonga and Mulwala Bible Schools was held on Saturday, Oct. 20, on the Mulwala Sandhills. There was a good attendance, and a very happy time was spent.

Oakleigh.—A splendid morning meeting was held on Oct. 21. One young man was received into fellowship. Sunday School anniversary services, held in Mechanics' Hall, afternoon and evening, were a great success. Bro. Shipway spoke in the afternoon, and Bro. Mudge gave a stirring address at night.

Ringswood.—The church celebrated its seventh anniversary last Lord's day. Many visitors were present. At the morning worship Dr. Kemp presided and also gave a children's talk. Bro. Jackel exhorted. In the evening Bro. English delivered a splendid gospel address. Items by choir and orchestra were appreciated.

Cheltenham.—The Sunday School anniversary was continued on Wednesday last with a tea and public meeting, and concluded on Sunday with the distribution of prizes. All the meetings of the day were good. In the morning Bro. Lee, Bas spoke, and in the evening Bro. Harold Saunders preached to a good congregation.

Castlemaine.—Many visitors were present on Lord's day. 109 broke bread. Bro. Earle's messages were inspiring. Increased evening attendances are enjoying the series of sermons on "Portraits after Pentecost," the second of the series being "The Portrait of a Business Man." The ladies' help assembly are working for a "New Year."

Ararat.—Anniversary services were held on Oct. 7. Good attendance at all meetings. Fine addresses by Bro. Lang. Special singing by the children, trained by Bro. Lang and accompanied by an orchestra, was much enjoyed. Prizes were distributed the following evening. After twelve

months' service Bro. Lang is on leave of Federal Conference.

St. Kilda.—Anniversary services were held at Gardendale, in the morning. Bro. Christensen, of Gardendale, spoke. The J.C.E. made a presentation of a hymn index board to the church. Bro. Stevenson, of Parkdale, spoke in the afternoon, and Bro. Grundy at night. After the evening service a K.S.P. member was initiated into the second degree at Elwood.

Melbourne (Swanston-st.).—There were nine meetings on Oct. 21. A splendid address was given at night by Bro. Moore on "Why I Belong to the Churches of Christ." Bro. Moore, from Adelaide, was visitor. The Bible study classes of Wednesday evenings is well attended, and good interest prevails all round. Special preaching is being made for anniversary and home-coming day.

Newmarket.—All auxiliaries are functioning happily. The sisters' guild, assisted by the P.I.P., raised nearly £100 at a sale of work on Oct. 20. The sale was opened in the presence of a good number by the president of the Women's Conference, Sister H. P. Clark. Bro. Stated conducted the gospel service last Sunday, and gave a timely and much appreciated message. Many cases of sickness have been reported.

Asent Vale.—The Lent mission began on Sunday. At 7:30 a.m. in the tent, a prayer meeting was held with 50 present. At 11 a.m. in the tent, about 100 broke bread. In the evening Bro. Webb and Barber commenced the sea-sailing campaign. Bro. Webb preached a stirring gospel message to over 200 people. Bro. Barber made the singing go with a fine swing. Sister Mrs. Barber sang a gospel solo which was much appreciated.

Sydney.—Meetings for the deepening of spiritual life were held in the first week of October, appreciated addresses being delivered by Bro. Newell, Crouch and Greenwood, of the College, and Bro. E. Goudie. The visit of a large number of brethren from Lanevale church one night was enjoyed. The annual business meeting concluded the special week. A sister has donated a heater for the lapidary. One man confessed Christ on 21st inst.

Morwell.—There were baptised at the morning service (Jill and Edna Sands and Trevor Howe). These, with Mrs. Sands, were received in. Bro. Webb is giving a series of addresses on "The Second Coming." Bro. H. J. Patterson gave a fine address at night. Dr. W. A. Kemp addressed the K.S.P. meeting during the week. S.S. demonstration in aid of penicillin fund was a success. Several Henry were rendered by members of Gullingwood S.S.

Geelong.—Splendid meetings last Sunday. 22 broke bread. Bro. Clifton's message to the children was taken from the word "Watch." His exhortation to the church was on "Christian and the World." At the gospel service spoke on "What We Believe About Baptism." A large number of men and women attended the working day last Saturday, and a good clean up of the church grounds resulted. The members have decided to complete the tennis court.

Surrey Hills.—Bible School anniversary services, commenced last Sunday, proved most successful. The afternoon and evening meetings were held in the school hall. In the afternoon an unusually interesting and attractive address was delivered to the children by Dr. W. A. Kemp. Special singing by the scholars, under the leadership of Mrs. George Murray, assisted by the orchestra, was a feature of the meetings. In the evening Bro. Cambridge gave a delightful message to children and adults on "Youth and Religion." Good offerings received will be apportioned between the Social Service Department and the hospitals.

Hendigo.—On Sunday, Sept. 30, Bro. Rev. Ellis was present in the interests of the Presbyterian League. A scholar of the Bible School made the good confession. The officers of the Bible College was £11/10/-, the result of the Bible School have been very successful at basket ball, having won the premiership cup in the Y.W.C.A. competition, also the aggregate cup

in connection with the annual sports demonstration held last Saturday. The "Butterfly Fair" conducted by the sisters showed a net profit of £158. £130 has been received from the sisters for the church building, and £10 has also been voted to the school land fund.

Footscray.—Bro. Turner, from the College of the Bible, was the speaker on Oct. 21. All on his message. Bro. Arnold, who was able to give his present, appeared a little latter; he has now left Footscray. Influenza is being asid; many members. Bro. Aitken, who is seldom absent, is confined to his bed. M.H.P. and K.S.P. clubs are giving entertainments, mainly for Bible School picnic funds. Green hair-dress at front of church have been recovered, the ladies' aid society bearing the expense. Seating in the Bible School has been converted to neat and shorter seats, which are more comfortable; the expenses have been met by Bible School and Ladies' aid society, £10 from each.

South Australia.

Glencol.—On Lord's day morning, Oct. 21, Bro. Selwah, of W.A., delivered a very fine message to his church. At the gospel service Bro. Young, of Queensland, preached the gospel, when one young man made the profession. Good attendance. Included many interstate brethren.

Croydon.—Several brethren from other States were welcomed on Sunday. At the breaking of bread Bro. Pond, from N.S.W., delivered the address, and in the evening Bro. Robbings, of Vic., preached the gospel. Bro. Robinson conveyed greetings from the church at Haslemoen, W.A.

Burke.—On Oct. 21 one who had been immersed was welcomed to fellowship. A number of visitors have met with the church lately, and on Sunday many interstate visitors were present. Bro. A. W. Connor, of Victoria, delivered the morning address, and Bro. Wilkie, of Ballarat, Vic., gave the evening message.

Bismarck.—Last Sunday two helpful services were held, at which visitors to Federal Conference spoke. In the morning Bro. J. C. F. Pittman, a former preacher of the church, gave a helpful address. In the evening the preacher was Bro. A. H. Main, M.A., principal of the College of the Bible, at Haslemoen.

Adelaide Chinese.—Last Sunday Miss Baker, secretary of the Melbourne Chinese Mission, was welcomed by Mr. Phillip Clue on behalf of the Chinese, and by Mr. E. McPhee on behalf of the workers. Miss Baker gave a very interesting and helpful talk. Edward Ling, of the Melbourne Chinese Mission, rendered a solo.

Norwood.—On Oct. 11, 21 met to break bread. In the evening a young man made the good confession. Meetings on Oct. 21 were still larger; 23 met to break bread. Many interstate visitors were present. In the morning Bro. W. H. D. By, of Melbourne, exhorted. In the evening Bro. By, of Melbourne, of China, addressed the gospel service.

Queenstown.—Last Sunday Dr. Killinger, of China, gave a very interesting talk to the young people, and exhorted the church. In the evening Mr. Lang spoke on "The Love of God." The building was filled morning and evening. On Monday, 15th, Mr. E. H. Hays spoke at the Band of Hope, and a programme was given by members of the society.

Gawler.—In a memorial service was held in the chapel on Oct. 21 in connection with the death of Mrs. W. G. Oram, late wife of our dear pastor. There was a large audience. Bro. Hugh Gray, of North Adelaide, who has had a long acquaintance with both families, preached an impressive sermon. Bro. A. B. Benn read the lesson, and a trio—Helen M. Dealy, C. Pickering and G. W. Doley—sang "My Redeemer."

Creswick Brook.—On Lord's day, Oct. 7, Bro. G. M. O'Neil, gave a splendid address. The gospel service was one of the largest gatherings since starting, 60 folks attending. Bro. McKie delighted with an address on "The Second Coming of Christ." The Bible School on Oct. 11 reached the 40 mark after seven weeks' running. At a session on Oct. 10 was a great success. Splendid addresses were delivered on Oct. 14 by Bro.

Brigman. The brethren are united, and a fine spirit prevails.

Mt. Morris.—On Wednesday, Oct. 17, an enjoyable conference was held by scholars of the Kindergarten department, assisted by the proceeds, £10, will be used to purchase equipment for the department. On Lord's day, Oct. 21, Federal Conference visitors, Bro. H. B. Robbings and J. Glydesdale, were the preachers. Their messages were greatly appreciated by good audiences. A solo by Miss D. Coleman, and an anthem by the choir at the gospel service were enjoyed. There were 158 scholars and 22 teachers at Bible School.

Semaphore.—A splendid thanksgiving social was held on Oct. 17 to celebrate the clearing off of the debt on the church property. Bro. Heller handed to Bro. F. P. Langlois (representing the Church Extension Board) the balance of £60 of £91 £14. Bro. Brooker gave an excellent address, telling of the early days of the history of the church. Bro. G. L. Lang, of Ararat, Vic., gave a beautiful address to the church on Oct. 21, and Bro. J. E. Allan, of Box Hill, Vic., preached earnestly at night. The church delighted in its happy fellowship with Federal Conference visitors, also with J. C. Stanley, returned from the States.

Mile End.—Bro. W. Morrow, Federal President, presided at the Lord's Supper, and Dr. Burnham, from U.S.A., gave the address on Sunday morning. In the evening Bro. A. W. Connor, of Vic., was the speaker. The addresses were much enjoyed by the large number of members and visitors. Bro. A. J. Skinner, who had been the church treasurer for some years, received the home-call last Friday. His remains were laid to rest in the West Terrace Cemetery on Sunday afternoon. A large number of friends gathered to pay their last tribute of respect. The sympathy of Mrs. C. L. is extended to his wife and family and relations in their deep sorrow.

Unley.—"Industrial Sunday," with a men's choir, was held on Oct. 21, when Bro. H. R. Taylor spoke on "The Remedy for Industrial Helplessness. The girls' club gave an interesting display. The young men's department. The library and debating society had a large gathering at their last meeting, when original items were given by the members. Doreas and Foreign Mission band held a gift afternoon, when a splendid address was given by Miss Russell, missionary from India. Last Friday a social evening was held in connection with the coming fete for Foreign Missions. The chapel was full at both meetings on Sunday. Bro. T. Hagger, from N.S.W., spoke in the morning, and Bro. J. E. Thomas, from Vic., in the evening. Solos were rendered by Mrs. J. E. Thomas, and Mrs. A. Jessop. A large number of conference visitors were present, several taking part in the morning service.

Cuttentown.—On Sunday, Oct. 14, a splendid fellowship meeting was held. Bro. Davidson and Bro. Tolley, of the M.H.L., interesting addresses were given. The offering for the F.M.S. for the Bible amounted to over £5. The folks were doing their utmost to alleviate distress in the district. Another offering was made recently. The C.E. Society contributed groceries to the extent of £20. Bro. E. Killinger delivered an eloquent address at the mid-week meeting, representing with sister churches being present. Last Sunday several interstate visitors were present. Bro. D. B. Stirling gave the church a stirring message. Bro. T. Hagger spoke at the gospel service on "Jesus' Name" as a large gathering. The choir rendered special anthems. On Thursday, 14th, the Bible School social was held, the outcome of the recent competition. The help of Miss S. Poocek's class, who were the winners, each received a prize.

Beetle and Winkie.—Bible School anniversary services at Berri were a success. The singing of the children and the offering for the Bible School illustrated talks were given by Bro. A. E. Talbot, and large numbers attended. At the public meeting and distribution of prizes on Monday night, superintendent Bro. H. V. Clark presided. Winkie S.S. anniversary services were

held on Lord's day, Oct. 7. Bro. L. A. Chapple was responsible for the creditable performance of scholars, and both schools combined reciprocally for above two occasions. Bro. Talbot delivered helpful messages afternoon and evening. A large gathering of parents and friends filled the building on the Monday night, for the conclusion of anniversary services and distribution of prizes. Bro. and Sister Downs, of North Adelaide, had fellowship at Berri on Lord's day, Oct. 14. A fine address was given by Bro. Talbot, who gave an inspiring gospel message at night.

New South Wales.

Lidcombe.—Bro. Adams, of Granville, and Bro. H. V. A. Laroche, of North Sydney, have conducted gospel services this month pending the arrival of Bro. T. G. H. Westwood, of Victoria, who commences his labors on Lord's day, Nov. 4. Bro. A. Elean exhorted on Oct. 7 and 21. On the 14th Bro. J. Glydesdale renewed fellowship with the church.

Burwood.—Large attendances and splendid programmes were features of the Bible School anniversary on Sunday, Oct. 14, and the following Tuesday. The school has commenced a rally, aiming to increase its enrolment by 10 before the end of the year. On the first Sunday 11 new members were admitted. The work progressing very favorably and the church has often able to notify the Home Mission Committee that a subsidy to the church is no longer required. The service Bro. J. B. Leach is rendering to the church is greatly appreciated.

Chateauville.—On Sunday, Oct. 14, the church held its Bible School anniversary. Bro. SHH addressed the church. In the afternoon Bro. Harward spoke to the children. At night another fine meeting was held, when Bro. Whelan spoke on "His Letter." A Bible School scholar made the great confession. Special music was rendered by scholars. Tuesday night was given to the school, when prizes were given, and items rendered. On Sunday morning, Oct. 21, Bro. Chapple gave a helpful talk. At night Bro. Whelan's theme was "The Young Man Who Loved the Good." A young brother, who had been recently converted, College offering, about £20.

Emare.—A very happy social was held on Tuesday night, Oct. 16, to celebrate the completion of Bro. Paternoster's second year of service. Representatives of every department spoke, and musical items were rendered by choir and friends. The Doreas class presented Mrs. Paternoster with a bouquet and a hamper. Mr. Paternoster received from the Emareers a study clock, and from the officers of the church money to pay for travelling expenses to Federal Conference for himself and Sister Paternoster. The Doreas class handed to the treasurer of the "unseen fund" £23, which represented proceeds of sales of their own individual work.

Hurstville.—Oct. 11 was the twenty-first anniversary of church planting. This morning the church was the largest for many years. Bro. H. Blackburn gave a fine exhortation. Bro. Cyril Flood, the newly-appointed evangelist, and his father and mother, sister and brother, who are taking up residence in Hurstville, were welcomed by letter of transfer. A young brother, who had recently been converted, was also welcomed. At afternoon service seating accommodation was taxed to its utmost. Teachers and scholars excelled in the various items. Great praise is due to Bro. H. C. Lay as conductor. Bro. Thos. Hagger's addresses to the church, and at the gospel service will be long remembered.

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OBITUARY.

COWARD.—On Sept. 21, at his residence, Young-st., Annerley, Brisbane, there passed away to his reward a brother beloved in the person of John Coward, son, at the age of 68 years. Our brother was baptised by Bro. Hindle in Kirby, Lancashire, England, at the age of fourteen years. Migrating to Charters Towers, Queensland, in early manhood, he one evening, at the close of a Methodist meeting, came in contact with a kindred spirit in the person of John Smyth, from Taralga, Vic., and this led to the Lord's table being set up in the home of the latter. Later they moved to a hark humpy in York-st., where now stands the present meeting-house. The church which commenced at Jerusalem was the consistent and persistent theme of our brother, and he often repeated, "Let no man glory in man." Bro. Coward has in recent years resided in Brisbane, personal testimony being his delight, though he never refused any service in which he thought our Lord Jesus Christ would be honored. Bro. Hassard, of Ann-st., conducted services at the home and graveside, assisted by Bro. G. Green, of Bundamba, and Bro. John Swan, of Hedcliffe. The large funeral cortege and gathering at Hillmink cemetery was a manifestation of deep regret and esteem. We thank our heavenly Father that his holy Spirit can mould mortal man, through his Word, to realise that there is a home beyond the grave.—J.C.

TRIPLETT.—Under very sad circumstances Bro. Edgar Triplett was recently called to be with Jesus. He was baptised at Brim, Vic., about thirty years ago by the late Bro. G. H. Browne, and had fellowship with the church in that place, and later at Rochester. For almost two years now he has been in membership with the church at Oakleigh, and has rendered willing service in every way possible. Bro. Triplett will be missed both by the church and a large circle of friends. To his widow and family we extend our sincere sympathy.—S. H. Mudge.

Content to leave with God above
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