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The Scriptural Doctrine of the Fatherhood of God.

NO words are more frequently employed in these days than the familiar phrases "Brotherhood of Man" and "Fatherhood of God." Christians generally would regard the Fatherhood of God as the most characteristic doctrine of the Christian faith. Christ who came to show us the Father, and who taught his disciples to pray to "our Father which art in heaven," has passed on a thought which was a response in the human heart. Nothing else can dignify, sweeten or make joyful life for a man as can the belief that the God who made heaven and earth is his Father who loves and cares for him individually. Who could be despondent or fearful who really believed that?

The letter of an inquirer asks us to deal again with the question. He writes:

"A great deal of stress is laid on the doctrine of the Fatherhood of God and the brotherhood of man in present-day preaching; which doctrine appears to be regarded as of world-wide application, i.e., as applying to all men, of every nationality, religious or irreligious, indiscriminately. From whence arises this doctrine, in view of the statements in John 8: 12, John 12: 12, Gal. 3: 28, 29? How can a man become what he already is? If he can become, by fulfilling certain conditions, what was he previously? A scriptural reply will be greatly appreciated."

While we have previously written of the different senses in which God is revealed to be Father, we may, in response to the inquiry, briefly deal once more with the great theme. Our correspondent has in mind one aspect of the question which many speakers and writers are ignoring, and he is right in calling attention to the weakness of believers. But the thought that God can be regarded as the Father of all is not necessarily contradict the statement that we are "sons of God, through faith in Christ Jesus."

To dwell exclusively on even such an important privilege as our adoption as sons would hinder our appreciation of other aspects of revelation. Dr. Scott Lidgett has declared that "for the space of a thousand years" in the history of the church, "from St. Augustine to Luther, the doctrine of

the Fatherhood of God fell entirely into the background." Much of current faith and practice in the church was quite opposed to it. Dr. Horton has bluntly said that "the great majority, even of Christians, did not believe that God was really the Father of all men." We do not think that Dr. Horton's strictures are quite defensible; for the denial of most Christians would be directed not against the universal Fatherhood so much as against the ascription of the special privileges of sonship which believers in Christ possess to those who have not believed on his name.

An examination of the Scriptures shows, what most Christians would gladly confess, that "the idea of the Fatherhood of God is presented . . . upon three planes," as follows:—

God the Father of all men.

In the Old Testament what is called the universal Fatherhood of God is clearly revealed. Not only does the opening chapter of the Bible declare that man was made in the image of God, who breathed into his nostrils the breath of life; but the last Old Testament book implies that all men whom God has created are his children. Malachi's questions: "Have we not all one Father?"

hath not one God created us" (2: 10) are for most readers decisive on this point.

In the New Testament it is plainly revealed that the Apostle Paul accepted the view that all men are "the offspring of God" (Acts 17: 28, 29). Our inquirer wonders if the word translated "offspring" implies Fatherhood, or if it should be translated differently. The Greek word "genos" means race, stock, family; offspring, even a single descendant, child, or (collectively) offspring or posterity; it is also used of a class or kind. It is used of Aquila (Acts 18: 21), Apollos (Acts 18: 24), Paul (Gal. 1: 14, Philip. 3: 5), of the kindred of the high priest (Acts 4: 6), and of Joseph (Acts 7: 13). There is no doubt of the translation in Acts 17.

The Jews, exulting in their privileges, sometimes forgot that God had interest in the Gentile nations or had any fatherly care for them. Jonah, "foreign missionary," furnishes a good illustration of their error. It is possible for Christians to repeat the mistake of the Jews.

God the Father of believers.

Our correspondent has in mind and wishes to emphasise the great truth that God is Father of Christians in a sense in which he is not said to be Father of unbelievers. The present situation seems to be that, while formerly Christians were apt to ignore the universal Fatherhood of God by virtue of creation, many have gone to the other extreme and ignore the necessity of the special sonship of believers. Jesus taught his disciples to pray, "Our Father." Our Lord denied that unbelieving Jews, though God's creation and in this sense his offspring, were the sons of God (John 8: 44). John, the very apostle of love, was not by his tender feeling led to ignore the special sonship which acceptors of Christ alone could enjoy. He writes: "As many as received him, to them gave he the right to become children of God, even to them that believe on his name which were born, not of blood, nor of the will of the flesh,

THE GLEAM.

If any day should bring the loss we dread
And add another to life's broken thread,
Ending some friendship, so that sorrow lies
Upon us like a frost and numb's both lies
And heart, what solace shall our souls bestow?
How dear the loss is, midst earth's shadowed
things!

Sweet is fondry, although too-sensuous brings,
Perchance, embittering of the wine and bread.

The good we've known is part of us for aye,
How poor were we, if never free to know
Delight in love, even for the briefest day
Permitted us, through fear of parting woe!
Content is not enough for souls to gain;
We grow in wisdom, kindness, love through
pain. —J.T.

nor of the will of man, but of God" (John 1: 12, 13). Similarly, the Apostle Paul wrote to Christians: "Ye are all sons of God, through faith, in Christ Jesus" (Gal. 3: 26). Again, he declared: "As many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 14, 15). Accordingly, we see that if Paul regards all men as the offspring of God, yet "this relation is clearly not the same as that which the apostle in his epistles ascribes to Christians."

It does not include the blessings of freedom, of the spirit of adoption, or of being heirs of God. Hence, if this universal relationship is to be called sonship, it must be clearly distinguished from that Christian sonship of which he speaks most frequently and most fully. These are wise words from Candlish, the observance of which is needed to-day. Some, alas, so emphasise the universal Fatherhood as to obscure the plain scriptural fact of the need of the adoption as sons before men partake of life and of the inheritance of the saints, and receive the abiding possession of the Holy Spirit. But this should not make us ignore the other aspect of revealed truth.

God the Father of Jesus Christ.

For completeness sake, though our inquirer neither asks nor has the least doubt regarding this, we note that God in a special sense is the Father of our Lord Jesus Christ. Jesus is the unique Son, "the only begotten Son" (John 3: 16). He said that all things had been delivered to him of his Father, and that "no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11: 27). Again, he declared: "No one cometh unto the Father but by me," and "He that hath seen me hath seen the Father" (John 14: 6, 9). No other on earth dared use such words of himself. Let us constantly emphasise the unique Sonship and Divine authority of the Lord Jesus. We cannot honor him too highly; for it is God's will "that all may honor the Son, even as they honor the Father" (John 5: 23).

The three planes of divine Fatherhood are all important. To neglect the first is to repeat the sin of the Jews; to ignore the second is to refuse to enter into the holy privileges offered unto us; to reject the third is to deny the central truth of Christianity.

We are unhappy in the universe because we cherish the notion that all things were made for man. We look for all things to be useful to us; not finding it, we conclude that the universe is in enmity with us. A man who sees other men only in the relation of use is a criminal and has to be treated as such; so the universe treats us if we see it only in a relation of use to ourselves. It punishes us as society punishes the criminal with the sense of its tyranny; it is to us a prison.—*J. Clutton-Brock.*

Trees and Wood.

Trivialities that Obscure the Great.

It is said that a working man and his wife were recently "doing" the Victoria and Albert Museum in London. They stopped in the Chinese porcelain section and gazed at a cabinet containing a priceless vase.

"Cost £15 to make," the man told his wife.

The attendant overheard the remark and asked the man: "What makes you say that? Are you a potter?"

"No," was the reply; "a cabinet maker."

I imagine all of us would have smiled rather sarcastically, perhaps pityingly, had we been the attendant. And it would not be difficult to multiply such incidents from life! There are always folk about who are deeply interested in trivialities when they stand before something really great. We all know fellows who are full of yesterday's football scores, and women who must discuss someone else's hat when they are in the house of God; and there is always the Yorkshire incident of the feminine voice which was betrayed by the pause in the music towards the end of the Hallelujah Chorus, and pierced the sudden silence with the words: "We fry ours 'I ard!"

These are very obvious cases. People of this kind, although there are plenty enough of them in the world, are really not normal; they are monstrosities of nature, with something lacking in their make-up, which is quite apparent and irritating to the average person. But it is not always so easy to see just when we are guilty of the same fault ourselves in rather more "delicate" ways! The valuable cases of life are not by a long way all catalogued and marked out for us, and it is not so very difficult to concentrate attention on the cabinet instead of drinking in the exquisite beauty of the pottery itself.

After all, the trouble really resolves itself into one of want of proportion in life. It is so distressingly simple to get things all out of proportion—even to lose sight of what matters most. When we are born into this world we are landed in the middle of some gigantic and amazingly involved conundrums without having the least command over them or the slightest say whether we wish to be mixed up with them at all or not. The man who sings that he is the master of his fate and the captain of his soul cuts a wonderfully heroic figure—if he sings it well—makes us feel extremely thrilled for the moment; but actually he is singing nonsense, because he is planked down into the very middle of things right at the very commencement of his "fate," and he knew not a thing about it, nor had he the slightest power to do anything with it!

And, as we grow up, we find life to be a very complex business in which it is as simple as anything else can be to get all tied up into knots, lose all our bearings, and

drift about like a ship without a rudder, as an Irishman may have said.

There are any number of maxims which we are taught early in life which are only half-truths. We all know the one which says that, "If a thing is worth doing at all, it is worth doing well." That, undoubtedly, is very true—sometimes. For all of us there must be plenty of things we shall never do well, and yet, for our own sake, we shall be missing a great deal if we never attempt them at all; and, in any case, who knows what we can do till we try? And so it is equally true to say with Mr. Chesterton that "if a thing is worth doing at all, it is worth doing badly"—but not, of course, for people who really can do it well.

When we think about things it soon becomes plain to us that there is very little in life that is so obvious and straightforward as some folk would have us believe. Consequently it is all the more important that we should try to keep in mind always the things which are the biggest in the final values of life, and not to go wandering off after something which is going to turn out eventually to be of little worth.

To live always with a sense of true proportions is a difficult enough task, which requires thought constantly, courage often, and perseverance all the time. Only one Man has ever done it; then is there not all the more satisfaction in having a shot?—*Kolert W. Kershaw in "The Christian Advocate."*

He who wishes to fulfil his mission must be a man of one idea, that is, of one great overmastering purpose, overshadowing all his aims and guiding and controlling his entire life.—*Ratz.*

HASTE NOT, HEST NOT.

Without haste! without rest!
Hind the motto to thy breast!
Hear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom;
Hear it onward to the tomb.

Haste not! let no thoughtless deed
Mar for e'er the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not! years can ne'er atone
For one reckless action done.

Hest not!—life is sweeping by;
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time—
Glorious 'tis to live for aye
When these forms have passed away.

Haste not, rest not! calmly wait;
Meekly hear the storms of fate;
Duly be thy polar guide—
Be the right, whatever be!—
Haste not, rest not! conflicts cease,
God shall crown thy work at last.

—From the German of Goethe

A Young Man's Problems.

No. 2.

T. H. Scambler, B.A., Dip. Ed.

"Listen to this, Jack," said Fred Trentham as his friend came into his room a few days later. "Here's something that will do you good."

"You are always trying to give me some improving sentiment, Fred," said Jack. "What is it this time?"

"But this is entertaining," replied Fred. "It's an essay by William James on 'A Certain Blindness in Human Beings,' and this is what struck me: 'Take our dogs and ourselves, connected as we are by a tie more intimate than most ties in this world; and yet, outside of that tie of friendly fondness, how insensible, each of us, to all that makes life significant to the other!—we to the rapture of bones under hedges, or smells of trees and lamp-posts, they to the delights of literature and art. As you sit reading the most moving romance you ever fell upon, what sort of a judge is your fox-terrier of your behaviour?' With all his good will towards you—"

"You ought to explain your purpose before you begin," interrupted Jack. "I'm the dog, and you are the literary paragon, I suppose."

Fred laughingly closed the book. It was the habit of these two young men to meet two or three times a week, as a regular means of recreation. They had grown up together from childhood, and had shared each other's aspirations and experiences in a remarkable way. They teased one another, and fought each other strenuously on moot questions that arose, but they understood each other perfectly, and were as David and Jonathan.

"Wrong that time, old man," said Fred. "As a matter of fact, I've been reading some Rationalistic literature, and what strikes me is the utter incapacity to appreciate a religious point of view."

"Now you are going to preach to me again," said Jack. "I'm ready, but I may not listen as docilely as I do to our parson."

"I couldn't preach, Jack. But I know you are serious about some of these things. You have changed in some ways. But so have I. I don't see how any one could live in these days of research and criticism without going through some radical changes. But yet I feel that the most sincere faith can go hand in hand with the best knowledge of the day."

"Of course I can see that," returned Jack. "I kept at the argument the other day, like any stubborn fool would, but I am not the convinced unbeliever in the miscellaneous I may have seemed."

"There is a danger though: I have felt it myself since I have been at the university," said Fred.

"Danger of what?"

"Of getting the idea that modern science is making faith impossible."

"That isn't it time that ideas which are smothered by higher learning should be

thrown into the limbo of forgotten things?" said Jack.

"Now that shows that your law studies only teach you casuistry," retorted Fred. "But I wanted to tell you," he said more seriously again, "what it was that helped me to get that thing right in my own mind. It was a little bit of Chas. Darwin's autobiography. He described the way he lost his taste for poetry, which as a young man he delighted in. His mind, he said, seemed to have become a machine for grinding out collections of facts, and if he had his life to live again, he would make it a point to read some poetry and listen to some music every day."

THE LOITERER.

He argued that to idle was a duty.

In a world that God had made so good—
Else why was every by-way bright with beauty
And why the thrushes chanting in the wood?

He saw no reason why a man should hurry
And thus miss life somewhere along the way;
He saw no need for all the haste and hurry—
For dusk brings soon enough the end of day.

At that, he said he had no weighty reason
Why others, wiser, should not pass him by:
He must wait to sample every season
And ponder riddles of the earth and sky.

He heard the thunder of the world reeling
But liked the peace it left, for he, alas,
Knew never where the path he took was
leading.
God made his feet to loiter through the
grass!

—Arthur Wallace Peach.

"And what is the bearing of that?" asked Jack.

"Just this, that an intense application to any one line of thought tends to close up the avenues in other directions," answered Fred. "I took the trouble to work it out for myself, at a time when you didn't seem to be much interested, and so I didn't speak to you about it. It is one of the few secrets I have kept from you," he added.

"It looks as if everybody ought to be able to get it though, if the thing is true," said Jack, after a pause.

"And yet you know well enough that you can't understand anything, or appreciate anything, that you have no aptitude for," persisted Fred. "You remember that chap we took to hear 'Elijah'? He had no music in him, and he was bored to death. Can you remember how disgusted you were with him?"

"Yes, I remember," said Jack, laughing at the recollection.

"You see you must have a musical taste

to appreciate music. You must have a literary sense to appreciate literature. I asked a question on the subject in our Bible Class—were you there that day?—and Mr. Freeman referred to that passage somewhere in Corinthians, where Paul says that the natural man—meaning by that the man who is not spiritual in any way—cannot receive the things of the Spirit of God, that they even seem like nonsense to him sometimes, because they are spiritually discerned. Mr. Freeman used the illustration about music that day. He said good music is only musically discerned, and scientific things are scientifically discerned, and in the same way God's truth is only spiritually discerned."

"He's great, isn't he?" said Jack, dropping the subject, and referring to their Bible Class teacher.

"He certainly is," said Fred. "And he is another pretty good example of the thing we are talking about, don't you think?"

"I'm afraid I don't see what you mean," replied Jack.

"Well, there are not many men who have such large business interests as he has who have time to give to teaching a Bible Class, and helping fellows like you and me with our problems. He hasn't let his business smother up his soul, as Darwin let his scientific researches bury his aesthetic nature. He has kept in touch with spiritual things, and that's why he is the man he is. There's nothing miraculous about that."

"I guess you are right there," agreed Jack.

"I have tried to get the viewpoint of some of our Rationalist friends," Fred went on. "We have one or two in the university you know. And I am sure they are quite genuine in their attitude. They certainly think we are lost to all reason and sense. But the truth is they have shut themselves off from the best, as well as the most reasonable experiences of life, by a close application to the material side, and a refusal to look towards the spiritual."

"You think they are losing something, Fred?"

"Losing something! Why, it's pathetic. It's more tragic than the case of those who shut themselves off from the higher intellectual pursuits, and find all their interests on the animal level."

"I can certainly appreciate that, Fred," said Jack. "But I am still worried about certain facts that don't seem to me to fit in with the requirements of the spiritual life. I have some more problems I want to talk over with you and Mr. Freeman."

"He will be glad, I'm sure," said Fred. "He seems to have tackled the whole problem, and he certainly doesn't seem to be afraid of the facts. When I was battling with this problem, he gave me a great quotation from Henry Drummond. It may help you too: 'There is a sense of sight in the religious nature. Neglect this, leave it undeveloped, and you never miss it. You simply see nothing. But develop it, and you see God.'"

Religious Notes and News.

CARE OF ABORIGINES.

At the meetings of the Victorian Baptist Assembly, Mr. Gordon Sprigg complained that the Victorian Council of Churches, before whom he had brought the case of the Lake Tyers' aborigines, had given scant encouragement to his appeal for consideration, and had dismissed the question of their management in one sentence in its annual report. Mr. Sprigg said he felt that the time had come when the Baptist Union should take courage and deal with what was a matter of national importance.

"Public revenue to the extent of more than £7,600 is expended on the care of aborigines in this State, and the greater part of this sum is spent on Lake Tyers. What do we get in return for this outlay? We largely get a lot of discontented aborigines, who are controlled by a lot of middle-headed politicians, who, in their turn, are dominated by officials in the Chief Secretary's department," Mr. Sprigg affirmed.

After discussion, the assembly, by a substantial majority, carried a resolution urging the Council of Churches to "give the spiritual oversight of Lake Tyers' aboriginal station a definite place in its programme, and not, as at present the case, be content with an annual visit to the station. Failing the ability of the council to actually share in the spiritual activities, it is suggested that it consider its relationship to the work at Lake Tyers generally."—"Australian Baptist."

AN INQUIRY CALLED FOR.

Considerable disquiet has been aroused by the report that seventeen aborigines were killed by police who were in pursuit of the murderer or murderers of a white man in Alice Springs. Two aborigines who were arrested and charged with the murder were acquitted by a jury at Darwin. An inquiry will be made. Mr. McGregor, a Methodist missionary, who has returned to Darwin from Alice Springs, is reported to have said that no useful rain had fallen there for more than three years, and practically all the native game had died. "The one thought of the aborigine was food. "At Barrow Creek," he added, "I was literally chased by the blacks begging food. This does not excuse the murders, but explains it. My objection is not to constitutional justice, but to the shooting of seventeen men and women by the police. No circumstances can justify the shooting of such a number, and was ever a battle fought in which seventeen were hit and all died? So many settlers prefer a dead black to a live one that we must ask ourselves what did really happen. Commonwealth tells us that one cannot call on a black to stand in the name of the King, as English to them is only noise. I do earnestly ask for an inquiry into the stewardship of the police in this affair and into our land settlement system, which makes such tragedies inevitable. The day is coming when the isolated settler must either see his cattle killed around him, be murdered himself for remuneration, or perhaps his conscience with the murder of natives. To combat these evils a vigorous policy is necessary. Natives must be removed from white influence on reserves under missionary control. A plan which would solve the problem would be a blessing to Australia."

The problem may be a difficult one, but Australian people should deal kindly and liberally with the original inhabitants of the continent. Christians should see that the claims of justice and honour are met.

HARMFUL PUBLICATIONS.

The South Australian Parliament has set a worthy example to other States. It has passed into law a bill prohibiting the publication of full reports of matrimonial court cases and legal

proceedings involving immorality, and making illegal the sale or possession for sale of any newspaper containing such a report, whether printed within the State or not.

For a first offence a fine up to £250 may be imposed, and for a second offence a fine up to £300 or a sentence of six months' imprisonment, or both.

The South Australian Parliament adopted the Ministry's view that in a section of the press undue prominence had been given to matrimonial cases, and that there was a class of newspaper which lived and unfortunately thrived upon such news. There was, the Ministry asserted, not only the interests of the public and the parties to the cases to be considered. Frequently children and remoter relations were made to bear suffering. In addition to the desire to protect innocent persons the South Australian Ministry acted with the object of preventing the sale of unrefusable newspapers. The Ministry took the case of the evil law on the publication of long accounts of cases involving lewdness or immorality, and that the remedy lay first in restricting the space which might be devoted to such subjects, and, secondly, in prohibiting the sale of newspapers which failed to comply with the restriction.

It was claimed that the measure had been so framed as not to interfere with reputable publications and to safeguard the interests of the legal and medical professions, while preserving the interests of the public and the particular individuals concerned. Certainly the measure, except in one or two minor respects, received general support in Parliament.

S. G. INMAN'S TRAVELS.

Samuel Guy Inman, secretary of the Committee on Co-operation in Latin America, has recently returned from an interesting world journey (says the "World Call"). Following his attendance at the International Missionary Conference at Jerusalem, Mr. Inman travelled, native fashion, through the desert and the ancient cities of Baghdad, Babylon, Nineveh, Mosul and Aleppo, through Constantinople and the Balkans up to Geneva. In that city he lectured at the International Student Hostel, the World's Committee of the Y.M.C.A., the International Centre of the Society of Friends and conferred with the officers of the new Bureau of Social Studies of the Stockholm Conference. His new book, "Problems in Pan-Americanism," has recently been issued by Doubleday, Doran.

PERSECUTION IN SPAIN.

Believers in Spain, even in these days, suffer much for their faith in Christ. Mr. P. J. Buford, of the Spanish Gospel Mission, writes: "In Santa Cruz, persecution is worse than ever; a master builder, of whom I have spoken before, and his sons, have never before had work, but since their conversion things have been getting increasingly difficult. In one week alone he lost four contracts, simply because of his principles, and he and his son are now road-mending at a wage of 2 1/2 a day: they are both, however, very bright, and have no thought of turning back. The son has quite a gift for speaking. During Easter week we had no one to send to Santa Elena, so asked him to go, and we were told that splendid meetings were held; this meant losing one day's work, but he refused to be remunerated. A blacksmith also, in this town has lost nearly all his customers for the same reason, and is having a trying time."—London "Christian."

ETHICS AND RELIGION.

To make mental distinction between ethics and religion, a social gospel and a gospel for the individual, is to invite disaster into one's life (writes P. B. Hall in "The Christian Evangelist"). Pure religion declares

itself in helpfulness to one's fellow men as well as in holy devotion to God. Sociology is valueless without sincere devotion to God. The "Federal Council Bulletin" remarks: "Leaders in Christian social service are often criticised as if they introduced only a humanitarian ethic. Surely they have a humanitarian ethic, but—and this is the point often overlooked—it is inseparable from their faith in God. God is out-reaching love for all men. To have true communion with that kind of God must mean to share His purpose of love for mankind. It makes one so to identify himself with all classes of society as to say with a real humanitarian leader, 'While there is a lower class, I am in it; while there is a criminal element, I am in it; while there is a soul in prison, I am not free.'"

The Promises of God.

Geo. O. Tease.

The promises of God! How good they are; how satisfying, assuring, strengthening! How many and how precious! Like the blossoms that gladden nature in the springtime, they beautify the divine landscape of his word, diffusing its fragrance of the knowledge of God through its pages. Every promise in his word is a pledge of God's faithfulness to act on behalf of his trusting children.

Take the ninety-first psalm. Its every verse is a promise of surpassing richness. There is

The Promise of Safety.

"There shall no evil befall thee" (v. 10). This does not imply that his children shall be rarely shielded from earthly troubles, for in this very psalm the child of God is said to know something about pestilence, plague, and sorrow. But it gives the assurance that in experiences with evil he will be sheltered by the Father, so that no real calamity can befall his soul. He might lose his possessions, but God will care for him. Sickness might lay a loved one low, but the Great Physician will be at his side with comfort and peace. Then there is the

Promise of Peace.

"Thou shalt not be afraid" (v. 5). This peace is never found in mere religious duties; it comes only to the soul dwelling in the secret place. "Perfect love casteth out fear," and gives the believer the peace which takes no worried thought for the morrow; the peace which can, with perfect equanimity, see heavy clouds of trouble rolling up the sky.

In verse 13 we have

The Promise of Victory.

"Thou shalt tread upon the lion and asher: the young lion and the dragon shall thou trample under feet." What a sublime picture of the believer's complete triumph over sin! The victory is gained by reason of the merits of the risen Lord. It is reserved to the believer's life, only as he "dwelleth in the secret place of the most high," thus abiding "under the shadow of the Almighty."

Gathered around the Lord's table the promises of safety, peace and victory seem to hang upon his words, "There am I in the midst." Like exquisite blossoms upon a smiling laugh, here, under the very shadow of his sacrifice, we learn to say, "He is my refuge, and my fortress; my God; in him will I trust."

"There is an unseen Hand that guides,

And out of our wavering will decides
With pressure firm and strong;
It checks us when from right we stray,
And turns us from the downward way.
The heavenward path along—
O blessed Hand! still lead and guide;
Within this power we would abide,
Nor seek again to roam."

The Home Circle.

Conducted by J. C. F. PITTMAN

UNITY IN CHRIST.

On that dark night, before he died,
In earnest prayer the Saviour cried,
Let my followers all be one,
That men may learn to trust thy Son.
And shall not we his longing share?
And humbly heed that earnest prayer?

When dark contentions had begun
To rend the church of God's dear Son,
Inspired apostles plead and warned,
And o'er the party spirit mourned.
And shall not we our utmost strive
That all at peace in Christ may live?

There are no warring sects above;
There, all is harmony and love.
To dwell in that celestial sphere
We must begin our heaven here.
Then let the Spirit's unity
The glory of God's people be.

—J.P.

THE INFLUENCE OF THE BIBLE IN LITERATURE.

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, pulsate on the beautiful garments of its treasured speech, breathing of frankness and mirth. Above the head and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us softly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-bye, we shall meet again"; and, comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light. The mordant wit of Voltaire, the bold and melancholy charm of Romaine, have not availed to drive or draw the world away from the Bible; and the effect of all assaults has been to leave it more widely read, better understood, and more intelligently admired than ever before.—"The Century."

RATHS AND MEN.

I picked up a newspaper one day, and there I read about "a plant that catches rats." At the University of Pennsylvania there was shown to the students a nepenthes plant in the act of catch-

ing a rat, and photographs have been published of the incident. A characteristic feature of the nepenthes plant is the pitcher-like structure suspended from each leaf, containing a fluid as innocent, to all appearance, as pure water. It is really a stupefying liquid, which numbs the senses of the rat, or mouse, seeking to assuage its thirst. Having stupefied the intruder, the plant then prevents its escape by closing the entrance to the pitcher.

In the lid of this curious receptacle are two spikes, in appearance exactly like the fangs of a rattlesnake raised to strike. These spikes close with deadly effect on the rat which has inserted its head in the pitcher, and even if it does not succumb to the effect of the drug it has lapped, it is unable to withdraw its head from the trap by reason of the spikes which have penetrated its neck. In time the prisoner is drawn into the interior of the pitcher, certain digestive juices come into play, and the creature is slowly absorbed, and goes to nourish the plant at whose inviting cup the victim came innocently to drink.

Now for my comparison! The public-house is the nepenthes plant. It catches men and, alas! women too! How? By means of certain fluids—"gentle porter," "splendid stout," "fine ales," "celebrated cream gin." They look very innocent in appearance, but they are, in fact, "stupefying liquids" which "numb the senses" of those who indulge in them.

Truly "the best side of the public-house is the outside"! Sir Frederick Treves, the eminent surgeon, once said, "Alcohol is distinctly a poison." The late Sir William Broadbent, a famous physician, said, "One of the worst places for spreading consumption is the public-house, apart altogether from the fact that alcohol itself predisposes towards the disease."—Selected.

A NOBLE RESOLVE.

I would be ashamed to tell mother," was a little boy's reply to his comrades, who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel mean if I couldn't tell mother."

"It's a pity you weren't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I have made up my mind never, as long as I live, to do anything that I would be ashamed to tell my mother."

Noble resolve and one which will make almost any life true and useful. Let it be a rule of every boy and girl to do nothing which they would be ashamed to tell their mother.—Selected.

COUNT YOUR BLESSINGS.

The workmates of a newly-converted man did all they could to make him swear but failed. Then one day they stole his dinner. On discovering his loss the good fellow looked around and quietly remarked, "They've stolen my dinner; but, praise God, I've got my appetite!"

NOT TO BE TOLD.

An Irishwoman was charged with assaulting a neighbor, and pleaded "Not Guilty." The Prosecutor leant forward, shook his finger at her, and said, harshly:

"I will save you guilty, as we shall do, will you tell the Court why you committed this assault?"

"I will not," shouted the defendant boldly. "I had my own reasons."

The Family Altar.

J. C. F. F.

Monday.

Blessed is he that readeth, and they that hear the words of this prophecy; and keep these things which are written therein; for the time is at hand.—Rev. 1: 3.

We do well to note that the blessing is not to those who understand, but to those that read and keep. Let all the prophecies they are obedient to fulfill. But we should heed and guard them.

Reading—Revelation 1.

Tuesday.

He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Rev. 2: 7.

This is a clear reference to Gen. 2: 9 (read also Gen. 3: 22). Man was saved from everlasting life as a sinner, that he might gain it as a saint in Christ.

Reading—Rev. 2: 1-11.

Wednesday.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone.—Rev. 2: 17.

The words "to him that overcometh" occur at the close of the addresses to all the seven churches; and although the letters are all addressed in churches, the "overcometh" promises are all made to individual Christians. Church reform means individual reform.

Reading—Rev. 2: 12-29.

Thursday.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3: 20.

These words are addressed to individual church members, who had turned Christ out of their hearts by their worldliness. But he does not desert them, but stands and knocks at the door closed against him, with promise of sweet fellowship, and an immortal crown, to him who will open the door of his heart and again let him in.

Reading—Revelation 3.

Friday.

Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.—Rev. 4: 11.

The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. 19: 1.

"All things praise thee, Lord, most high, Heaven and earth and sea and sky; All were for thy glory made, That thy greatness thus displayed Should all worship bring to thee; All things praise thee—Lord may we!"

Reading—Revelation 4.

Saturday.

And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nations.—Rev. 5: 9.

"Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb our hearts rejoice
For he was slain for us."

Reading—Revelation 5.

Sunday.

And I saw and behold a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer.—Rev. 6: 2.

The truth is so sure, and final victory that the Conqueror is crowned before the holy war is begun.

Reading—Revelation 6.

Prayer Meeting Topic.

December 1.

OBEYING THE VISION.

(Acts 26: 14-23.)

W. Waterman.

"Wherefore, O King Agrippa, I did not become disobedient to the heavenly vision."

What Called for Obedience?

Two considerations in this vision called for obedience: the overpowering Kingliness of Jesus, and his comprehensive commission. I have read of a king who, in a time of grave national danger from without, subdued a mutinous division of his own forces by entering its camp and suddenly over-awing leaders and men by the majesty of his bearing. This is much what Jesus did: "Saul, Saul, why persecutest thou me?"

I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness: in my service. Such was the supernatural reality of the person of the persecuted Jesus, that Paul submitted without argument, although he had been Jesus' bitterest foe. But see the incidental evidences of this envisioned majesty, of this mighty leadership: once Paul made the slightest acceptance, even in rising to his feet, thus Jesus forgot to chide—forgot even Paul's past, and appointed him without reference to it; he took his new servant's obedience for granted, and gave him no choice of duties, but confiscated his whole person, life, powers, and love. The hallmark of true leadership is that the leader doubts not his own power to command, nor his servant's will to obey.

The Obedience Called For.

Jesus said, "I have appeared to thee to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I shall appear unto thee"; that is, a minister and a witness of a constantly unfolding, a progressive revelation. In effect, Jesus warned Paul that as yet he was under secular orders. This strange commission meant, first, that Jesus annulled not only his commission but to his King,—"The Lord, therefore, did not fear that any later light or command would be unwelcome. Another lesson is—that Jesus claimed not only what Paul then was, but also all he could ever become. He expected Paul to grow up to deepen in obedience, in conservatism, in sensitivity, in illumination; in consequence Paul could never have taken in an enlarging revelation. Now, if Christ accepts us as eager boys and girls, what right have we to feel that we can outgrow his service? Is he big enough for us only while we are young? or poor? or unlearned? or inefficient in his service? A further lesson is that the Lord's judgment will demand of us not what we professed or said or did, but what we have made of ourselves—our capacity and size.

There is always a hazard in obedience to

The Hazard of Obedience.

Christ the Lord warned Paul that the temper of "the people and the Gentiles, to whom I send thee" will be such that there will sometimes be need of a divine "delivering" or "rescuing." Here is a warning that the appeal of the gospel is always a warning to serve, if we are not prepared increasingly to accept, if we are not prepared to give, we will be unhappy. These tribulations, we see later, made Paul's appreciation of his work—its dangers, its benefits, its appeals—much more spiritual in time. At time of his martyrdom his appreciation of Christ's "delivering" was that—"The Lord will deliver me, in whatsoever way."—"everlasting kingdom."

In conclusion, notice that Paul's reward was to save men of all nations to "forgiveness of sins and an inheritance among them that are sanctified by faith in me." This does not refer to the kingdom of glory but to the church.

Our Young People.

Conducted by Leslie C. McCullum, M.A.

OUR GREAT TO-MORROW.

We dream of the great to-morrow,
And forget the great to-day.

We dream of the great to-morrow,
With its triumphs swift and gay.

Let us dream of the great to-morrow,
But it's made in just one way.

For every great to-morrow
Is built on a great to-day.

—May Caroline Davies.

THE WORKERS' LIBRARY.

If the best work is to be done in the Bible School, it is necessary for the workers to take advantage of every available assistance in the way of books that have been written for their benefit.

Perhaps in no line of work in the commercial, professional or educational fields is so little thought given to the matter of adequate preparation as is given among the vast majority of Bible School workers. Almost every young person, in choosing a calling, gives serious consideration to the matter. Once having decided upon his life's work he proceeds to qualify himself in the best possible way. In our day when competition is so keen and ruthless an adequate preparation is necessary to success.

Surely, then, when it comes to the important work of teaching the word of God, or of conducting a school in which it is taught, most careful attention should be given to knowledge, capability and character, but in so many cases we are simply compelled to use those who are willing, or who can be persuaded to undertake the work.

It is not always convenient or possible for workers in the Bible School to secure special training, but all who are sincerely interested to set aside a little time for the purpose may avail themselves of the many excellent books that have been written by experts. Every phase of the subject of religious education has been covered.

You will find that your problems mainly fall under five headings. These are attendance, organisation, equipment, management, and teaching. There are books on each of these phases of the work, and books on a number of subdivisions. The subject of attendance is touched upon in most general Sunday School works. Under organisation are books on the selection of officers and teachers, and the working out of a systematic programme. A very useful little book dealing with this side of the work is that by Prof. Walter S. Athearn, "Ten Lessons on the Organisation of the Modern Sunday School."

Under equipment are books on handiwork, for the various departments of the school, "The New Standard Teacher Training Course" (books which are stocked by the Austral Printing and Publishing Co.) have units dealing with different phases of the work. To those who are particularly interested in the psychological side of the work there is the book called "The A B C of work that is done." This book is written especially for Bible School teachers, and presents the subject in a most interesting way. Obviously the greatest difficulty is not the scarcity of reading material, but the problem is of securing such material, nor the possibility of getting the right books into the hands of those who need them most.

We hope to see the day when the specially-trained teacher will be found in every Bible School. Until that time comes, however, the leadership in our Bible Schools must be in the hands of those who have not had the opportunities for special training in the work, hence the importance of self-training cannot be over-

emphasised. The reading of good books is one means by which self-training may be secured, and the workers' library can and should be used extensively in helping to improve and strengthen the plans and progress of our Bible Schools.

Has not the time come for the church to interest herself more keenly in the work of the Bible School teachers? Is it fair that the teacher should be expected to serve in the school week by week and also to provide out of his own pocket money to provide books that will help him in the work that he is doing for Christ, the children, and the church? A few pounds spent in providing the workers of the Bible School with some of the latest books on Bible School work would, we feel sure, prove a splendid investment for the church. The Bible School is the greatest evangelistic field which the church possesses, therefore she should help to every possible way those who are teaching the word of God to our boys and girls. There is no need to have a large library all at once. A few good books would be sufficient for a beginning, and others could be added as opportunities permitted. Many of our teachers who cannot afford to buy books for themselves would appreciate the help that would be given by the provision of a workers' library.

BIBLE SCHOOL WORK IN EGYPT.

The work of the World's Sunday School Association in Moslem lands has, since its inception in 1915, been guided by standards representing the leading British and American Societies in Egypt and Algeria.

The evangelic churches of Egypt have under consideration the formation of a Sunday School Union for Egypt and the Sudan. During the past year Mr. S. M. S. Dewar, met more than four hundred teachers in conferences and gave fifty addresses. An aim for the coming year has been chosen, "Where there are two teachers or more, there must be a class for them." Such training classes now number 120.

But the most praiseworthy part of the work has been that conducted among the children on the streets. Four thousand picture cards with a message on the back, expressed in simple Arabic, have been used every Lord's day in reaching these boys and girls. In one town a friendly Moslem school teacher allowed the Christian workers to come on Sunday mornings with the lesson card and to explain to the children the gospel passage. Moslem opposition developed, however, and the lessons are now given in a separate house.

BOYTIME.

Boytime's the right time

For all seeds to be sown;

A long maturing-time allows

A richer harvest gain.

Boytime's the spring-time,

When seeds take root and grow—

The crop so much depends upon

The kind of seed you sow.

Boytime's the now-time,

To sow along the way

The seeds of "I'll start life aright!"

While yet it's early day,

Boytime's the best time,

The right o'clock of man,

To seek to sow a character—

The noblest that you can.

Boytime's the one time

Of life—you'll find it so—

When every seed of every kind

Is almost sure to spring.

Boytime's the wise time

To winnow out the rest,

And only sow the seeds that bear

The harvest God likes best.

Foreign Missions.

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

BARAMATI BIBLE-WOMEN.

Miss Blake reports the Bible-women, Gitabai, Jankhali and Kamalabai, continue to do faithful work. "I am exceedingly pleased to see how they have managed to get into the homes of so many people. I think Gitabai deserves a lot of credit. She certainly knows the method of approach to these women. She has no set plan, but deals with each case according to circumstances. We do not keep a record of the number of hearers, because it is almost impossible to do so. People are coming and going all the time. Our audienccs, as a rule, shift about like a kaleidoscope."

DHOND CHRISTIAN BROTHERHOOD.

Dr. Oldfield has started a Mutual Improvement Society among the Indians, which is called the "Dhond Christian Brotherhood." Its membership is not limited to our own brethren, but open to all young men of Dhond. They are responding well, and about twenty-five members have joined. The meetings are held in the Dhond chapel, where there is a library, a cricket club, etc. A good spiritual tone is maintained at the meetings, and Dr. Oldfield is very hopeful that much good will result.

EXPERIENCE OF DR. OLDFIELD.

Dr. Oldfield had to make some long journeys to see patients. Some of these are over roads that a motor car cannot travel. He says: "The other day I went over six miles to see a case in one of the villages. I had to travel in a bullock-cart as the roads are so bad that no other vehicle could travel on them. I took over a couple of hours each way. It was a serious case of typhoid fever, and the patient was the son of the head man of the village. It was impossible to get him into our dispensary, and so I had to order treatment, and trust the folk to carry it out. I gave them two days' medicine, and although at first they were anxious that I should come out every day to see the patient, they did not come again for eight days. One of the relatives came and said that the patient appeared so much better after the two days' treatment that they thought further treatment was unnecessary. They stopped the treatment, and, of course, now the man is bad again. Treating such patients takes both patience and ingenuity, but it is good to find that the people come to us Christians in their dire need."

NEWS FROM INDIA.

Our seven carpentry students of Baramati children's home have been hard at work during the month. They have done some work on the doctor's house, and have made 11 chairs, 1 blackboard, 1 desk, and 2 pairs of windows and frames.

Two more boys have been added to our boys' home. They are the sons of a widow from Poona. They are in very poor circumstances. They were admitted at the request of a Poona missionary who takes some of our girls for training. They are given over to the mission entirely. Their names are: Pradhar, Daniel Ramble, aged 11; Kamalakar Daniel Kanbur, aged 9. The sick boy, Ala Vazare, of whom Bro. Hughes wrote recently, and who was sick in the boys' home, is now convalescing, and the old father is working in the garden weeding and carrying grass.

The Indian school inspector visited our Baramati school recently. He has given a good report, but we hope he will follow with a substantial grant. The number of scholars is high, the average high, the work completed sufficient and well done, especially in the higher standards. Bro. Hughes says that the best re-

ports are of the classes taught by teachers from our own boys. The Scout work was also highly commended, and this is managed and taught entirely by Govind Thorat, fourth standard teacher, Sumnath Dhawale, fifth standard teacher, and Yeshwant Divekar, second standard teacher. Our records show that these boys are all orphans boys. Two have married girls from the girls' home, and the third is likely to do so.

At the suggestion of the two first-mentioned teachers, who are in charge also of the junior Sunday School as volunteer work, we have started a competition amongst the classes. They have prepared two banners for the purpose, and we hope to promote and maintain a good interest by this means.

Will our readers read the preceding two paragraphs over again? No more encouraging report has been received by the Federal Secretary. To be able to chronicle that three of the most successful of our teachers in the Baramati school have been reared and trained in our boys' home, and two have married Christian girls from our girls' home, and another one contemplates following this good example, means that we have three Christian homes established as the fruit of our boys' and girls' homes, and our schools, both Sunday and week-day, have a third of their teaching staff reared and trained in our own homes. It is not at all a wild prophecy to say that this means, in a little while, we shall find our complete co-workers' staff carrying on our mission work in India. This is the goal to which we have bent our efforts since the beginning of the work. It is a matter of great thankfulness to God that such encouraging results of the work have been realised.

The total income of the Baramati church last year was £65 17 2; expenditure, £52 6 6. They closed with a balance of £13 10 8. G. B. Delle is the treasurer.

Bro. Escott has built a baptistry at Shrigonda without any cost to the mission. Previously they had to walk about two miles to the stream, often in intense heat, and the water of the stream was not always sanitary.

Bro. Escott has inaugurated a quarterly meeting of the workers of Diksal and outstations, for mutual fellowship and encouragement. It is something like our Australian "retreats." They have addresses and Bible teaching by different members. This gives a splendid opportunity for the close contact of the missionary with the co-workers.

Bro. Escott has been much cheered recently by many of the heathen asking for baptism, among them one high-caste Marathi of Diksal. Three others will be baptised in the new baptistry.

Bro. Escott says: "I have been overwhelmed with the number of letters from many of the brotherhood in Australia, revealing a wonderful bond of unity and sympathy, for which I am deeply grateful."

Exceptional rains have fallen this year on our Australian mission station district, giving plenty of a good harvest, and adding considerably to the water in the wells.

Miss Cameron has started a new industry in connection with the Shrigonda children's home. She has purchased some goats and fowls. The goats will supply the milk for the babies, and the fowls will, we hope, provide eggs and some employment to some of the orphan girls.

Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

J. E. ALLAN, Sec., 51 Wattle-st., Box 104

(Phone: Box 104) 492

MARRIAGE.

GIUFFETHS—GRISP (Silver Wedding).—On Nov. 25, 1903, at Todd-st., Dandenong, by A. B. Maston, Edward, third son of the late Mr. and Mrs. J. Griffiths, of Luen, to Mabel Home, youngest daughter of Mr. and the late Mrs. H. W. Crisp, of Todd-st., Dandenong. Present address, H. Frederick-st., Caulfield, S.E.B.

DEATH.

JENKINSON.—On Oct. 28, James Jenkinson, of Stawell, the dearly beloved husband of Sarah Jenkinson. A patient sufferer at rest. Gone to be with Jesus up above the skies. Sharing heaven's glory with the angels on high. We tried so hard to keep him, but God in heaven knew best.

Loved by all who knew him, the dearest and the best.

It's not for us to say the day, the hour, the place, the year;

We can but place our lives within our Saviour's care.

—Inserted by his loving wife, Sarah Jenkinson.

IN MEMORIAM.

HARDING—in loving memory of Wilfred, loved husband of Ruby, and dear daddy of Dennis and Kenzie, passed away Nov. 25, 1927. "Love cannot lose his own." —Inserted by his loving wife, Ruby.

McCONNELL.—In fond and loving remembrance of our dear father and husband, Robert McConnell, who passed away at Warrnambool on November 23, 1923.

"Though for a time is borne away

The form we dearly love,

Yet through our grief there runs the thought, We'll meet again above."

—Inserted by his loving wife and family.

McBRISON.—In loving memory of James B. McBrison, who was called to higher service Nov. 22, 1927.

"Asleep in Jesus! O how sweet

To be for such a slumber meet.

With holy confidence to sing

That death has lost its venom'd sting."

—Inserted by his loving wife and family, Ballarat.

McBRISON.—In fond and loving memory of our dear brother (John James Duys), who passed away at his home, 508 Troop-st., Ballarat, on Nov. 22, 1927.

We loved thee well, but Jesus loved thee best. Good-night.

—Inserted by his affectionate sister and brother, Mrs. Bovell (Mary), of E. Fremantle, W.A., and Joseph H., of Horsham, Vic.

TO LET.

Part house; widow's own home; breakfast room, bedroom, bath furnished; share kitchen; all conveniences; large steep out; workshop; owner absent all day; cheap to suitable person. Ring C 633.

FOR SALE.

Organ, 6 stops, suitable for missions or small hall. Wilcox and White. Phone, F 8288. Organ, Doherty, 9 stops, good order and tone. £12; fullest examination invited. D. Wakeley, opposite chapel, Cheltenham, Vic.

FOR SALE OR TO LET.

Cheltenham, new villa, 5 rooms, all conveniences, handy station and seaside, workshop, garage, garden, good position, £200, no deposit. 20/- weekly pays rent and purchase money, or £12 weekly, long lease if desired. Church member preferred. Williams, Melbourne, Cheltenham, Vic.

CHILDREN'S HOME

Hollays or permanent. Ideally situated among hills. Children's health and happiness first consideration. Terms, etc., Sister Waverley (late Melbourne City Mission), "Hollays," Epwary.

Mrs. F. W. Burnham on Russia.

Those privileged to hear Dr. Burnham's address on Russia will not soon forget his summary of the situation. The Adelaide "Register" published an interview with Mrs. Burnham, and gave the following statement of her impressions:—

Agriculture as Usual.

Mrs. Burnham regarded Russia after revolution with unprejudiced and observant gaze, and it seemed to her outwardly very much like any other agricultural country, except that the ways of doing things were backward. "Except of course in the Government experimental agricultural station in the Caucasus, which is managed by an American, and where they are teaching the people how to run dairies and put up their fruit so that they can have it in winter time, and how to conserve the moisture in the soil so that they don't have to be dependent on charity in famine time. We wanted to see whether the training college for the United Russian Free Evangelical ministry could be linked up with this agricultural school, because there is no pay for the ministry, and there is nothing for the students to do when they have passed through college.

Russian Women.

"We went unannounced through Russia, so that we were able to see things just as they were at ordinary times. The Bolshevik officials were quite civil. We had an interpreter with us all the time, and we got into touch with the workers who were on their way to a Government convalescent home some place in the mountains. The women we talked to were all of the working class, and were bright and interested in everything, including politics. They think the Government is just wonderful.

"Everywhere we found the young people, the young people of our church included, very keen on the new order. You see, the change came about in their life time, and they remember what Russia was like before. They are getting an education now, and they know that to try and obtain knowledge used to be an offence that might be punished by imprisonment or Siberia. They remember when it was a crime to teach, and it is easy to understand the attitude towards the church in a country where church and State were one, and they both stood in the red square of execution, with a pistol to bless the dead every time a man was killed for such things. Some of the cruel methods of the old days were retained when the change was made, because the people had been used to them and knew no better. The form of Government has been much modified since, and probably will be more modified still as it goes on; and in the meantime the world watches the experiment with a good deal of suspicion.

"While we were in Russia, we went to see Lenin's grave in his water tank. I would not have wished to go, because I don't care for such things, but our hosts had arranged it. He did not look at all as he is pictured—just a rather mild-looking little man lying as if asleep, in his workman's uniform."

Emigrant Russians.

I asked Mrs. Burnham about the position of women in Russia. "They have votes," she said, "or at least, the working women have. Only the workers have the franchise, you remember not ministers or teachers, or professional people. I got much of my information from the secretary of the Free Evangelical president. She was quite a young woman, an orphan who had been educated under the Bolshevik regime. There are some women in high official positions. Lenin's widow is the assistant to the Commissioner of Education.

"Another outstanding woman we met was the widow of one of Tolstoy's younger sons. She was a highly educated woman and very interesting. Her son had been educated in an agricultural college in America, as an American visiting Russia took an interest in him. She was

obviously poor, but then everybody in Russia is poor now. Madame Tolstoy did not talk politics. I think they feel that the revolution was largely the result of the Tolstoy risings. She took us to see the Tolstoy Museum, which is just a couple of rooms, with his works and portraits. From what Madame told us Tolstoy must have been quite childish in his old age. One night, you know, after a quarrel with his wife, he walked straight out of the house to the station. There was no train, so he sat all night in the waiting room, and as a result he caught a chill and died of it. At the museum, they have a reproduction of this little station waiting room, where he spent that fatal night."

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

The monthly meeting was held on Friday, Nov. 2. Mrs. Clark (president) occupied the chair. Devotions were conducted by Mrs. Pratt.

"The Meaning and Significance of Home Missions" was the subject of a very interesting address given by Mr. W. Gale. Mrs. McGee and Mrs. Murray gave their impressions of the Federal Conference held in South Australia.

Home Mission Committee visited Ivanhoe and North Williamstown, the usual programme being given. Members of committee acted as ushers at the recent H.M. rally. Much interest is shown in these meetings.

General Dorcas had a busy day on Oct. 19. 78 garments were finished and packed for Indian box. 31 parcels have been sent to Social Service Department, and some to superintendent of hospitals. 31 families have been relieved. There is a great demand for boys' clothing. If any one could help us with these, they will be gratefully received; send to depot, Burnley.

Interest in Mission Band work has been well maintained. There has been a good response for the mission boxes. Many members are making a birthday gift to the work.

Members from Gardner church and Social Service Department have visited the Benevolent Home at Cheltenham during September and October. The old folk are greatly cheered by these visits. Gifts of cheer distributed to each inmate.

Isolated sisters have again been remembered; 35 letters sent, 3 replies received.

Hospital Visitation Committee have paid 35 visits to the various institutions. The many comforts distributed to patients include 47 lbs. jam, and gifts from General Dorcas. Books and papers are read and letters written.

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OBITUARY.

BROWN.—Bro. Ron. Brown passed away in the early morning of Oct. 28. He was a member of the Maryborough (Vic.) church, having been baptised by Bro. Young at the conclusion of the Hirschsen-Brooker mission in 1922. The church has lost a faithful member. Even while not enjoying good health, Bro. Brown attended the meetings regularly. He was an officer of the church, and for some time served in the school as assistant superintendent. A wife and two daughters are left to sorrow, but "not as those who have no hope."

BUTTERFIELD.—On Wednesday, Oct. 24, Sister Mrs. Butterfield, of Princess-st., Kew, Vic., entered into rest. Mrs. Butterfield became a member of the Glenferrie church when the late J. A. Palmer ministered here, and this has allowed her to be near her church home. When health permitted she was zealous and active in Christian service. For a number of years Sister Butterfield has rarely been able to meet with the church because of ill-health. During the last year she has been called upon to endure intense suffering—a suffering that was borne with patience and Christian fortitude. We commend the bereaved husband and family to the sustaining grace of the God of all comfort.—F.H.S.

MELROD.—On Saturday, Oct. 20, after a short illness, Bro. D. G. Melrod fell asleep in Jesus at Port Pirie, S.A., at the age of 57. Bro. Melrod was for many years a faithful member of the church, and for some time a deacon. His great aim was to live a life above reproach, and to have his family of three daughters and a son in the same. In the home, by example and precept, our brother wielded great influence for good. The large number of people present at the service in the house, and later at the funeral service, was evidence of the high respect in which our brother was held.—E.H.H.

PARKER.—On Oct. 1, at Adelaide General Hospital, Alban Stewart Parker, youngest son of Mrs. Parker, of Strathalbyn, was called to higher service. Born at Strathalbyn over 29 years ago, our brother lived most of his life here. He came into the church during the ministry of Bro. Marshman in September, 1919. Although he had experienced ill-health for the greater part of his life, he bore wonderful testimony for his Lord, and was active in many departments of work. Those who knew him must love him best. Depest sympathy is extended to his loved one. His remains were laid to rest in the cemetery at Strathalbyn.

(Continued on page 751.)

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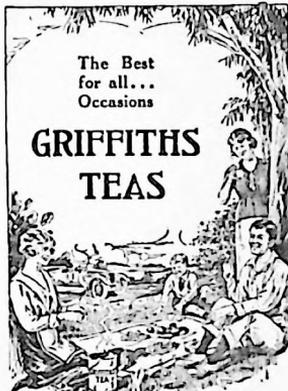
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News of the Churches.

Tasmania.

Sulphur Creek.—Meetings continue as usual. School is practising for anniversary. Children's Day service was given by the scholars on Sunday, 4th.

Queensland.

Kingaroy.—Bro. C. S. Trudgian conducted both services on Nov. 11. After a convincing address on "The Judgment," three adults made the good confession.

Maryborough.—On Nov. 11 Bro. A. N. Hinrichsen's subject was "The Big Four." He dealt with the history of the restoration movement. The church has looked one of the big tent missions, and plans to open up district work.

Gympie.—In the absence of the evangelist, services during last month were conducted by Bro. C. Barrett. Attendance has been good and prospects are bright. Bro. E. Trudgian preached on Nov. 11. Brethren who attended Federal Conference have returned filled with enthusiasm.

Ma Ma Creek.—Interest is growing in all departments. The chapel was again crowded on morning of Nov. 11, there being over eighty communicants. Two young women who had previously confessed Christ were baptised. Bro. Hamann has commenced services at Flagstone Creek. There were forty present at the first meeting, and one confession. Prospects seem bright.

Wyman.—A large number of friends attended the "Shower Tea" given by Bro. and Sister Machin in honor of the preaching and evangelist J. K. Martin to Miss Pederson, of Gippsland. All auxiliaries expressed their good wishes. Bro. Martin suitably responded. On Nov. 2 Bro. and Sister Martin returned from Federal Conference and were welcomed home at Sister Bartington's residence. On Nov. 5 Sister Bartington was the recipient of a useful present from the women's guild. The work was carried on by speakers from Amnerley and local brethren during the preacher's absence. The B.S. rally resulted in a win for the "prems," who were entertained by the "reds" at a picnic in Batcliff's paddock, Lindon.

Western Australia.

Nartham.—With extreme regret the church received the resignation of Bro. F. E. Buckingham as evangelist. During Bro. Buckingham's term of office the cause has made great progress, and to-day Nartham is one of the strongest of our W.A. churches.

Inglewood.—On two Sunday evenings held the Phil Betas and the Kappa Clubs have held installation services. After the Kappa service a young man from the club made the good confession. Bro. Hutson has completed two years of service, and is having a well-earned holiday.

Subiaco.—On November 10 the church celebrated its thirtieth anniversary. Special services were held and a time of rich blessing experienced. Bro. Carter addressed both services, which were well attended. At night a man confessed Christ, and a young woman rededicated her life to the Master. A total of 290 met and broke bread at morning and after services.

Bassendean.—The church had a good message from Bro. Waldfield, from Myramids on morning of Nov. 11. Children's day was successfully celebrated at the school, interesting items and an offering of £2/15/- being the features. At night Bro. Nightingale gave a splendid address on "The Glory of Jesus." C.E. work is bright. The Kappas and Phil Betas are active, as is the ladies' guild.

Perth.—In spite of absence of many prominent members at Federal Conference, the work has maintained a healthy condition. The visit, fellowship and teaching of Dr. and Mrs. Burnham were greatly appreciated on morning of

Nov. 4. Another boy from the boys' club acknowledged Christ the same Sunday evening. On Nov. 8 prayer meeting was conducted by Bro. Luerati. Attendance was very good. It being the occasion of the baptism of six boys from the school and boys' club, the service took the form of a younger people's night. On Nov. 10 the boys' club members went into the bush with two motor busses and brought back to a family in distress sufficient firewood for about six months' supply. Armistice Day was appropriately recognised on Sunday, Nov. 11.

South Australia.

Wangpony.—The church anniversary was held on Nov. 4 and 7, and was a success. Bro. Cornelius was chief speaker at all meetings. Bro. D. R. Milne was chairman on 7th. Mundalla singers took charge of the singing on the Sunday, and Borderdown folk on the Wednesday evening. The building was filled.

Mill End.—Bro. H. P. Manning gave an address on "The Crown of Life" last Sunday morning. In the evening Bro. W. L. Everts gave an interesting talk on "The Fords of the Jordan." Good attendances. The Y.P.S.C.E. visited Minda Home last Sunday evening. The Junior Endeavor Society won the banner in the competition for the past year.

Grote-ot.—On Nov. 11 a lantern lecture was given on the work of the mission to lepers. Mr. Eddy and Mr. Blackwell spoke, and the lecture proved helpful, interesting, and instructive. On Nov. 18 Bro. J. Wiltshire addressed the morning meeting on "Brotherly Solitude; or Anxiety for Others." Four were welcomed into fellowship. At the gospel meeting Bro. Allan Gray gave an appealing message on "The Ideal Friend."

Wallaroo.—At Bible School anniversary on Nov. 4 Bro. L. A. Bowes, from Kadina, spoke in the morning. In the afternoon and evening Bro. F. T. Saunders, of Melbourne, gave the addresses. Both preachers were much enjoyed. Bro. Garland ably led the children, assisted by an orchestra. It was the most successful anniversary held for years, the chapel being well filled at each service. The children sang wonderfully.

Nalworth.—On Conference Sunday Bro. W. Waterman, of Tasmania, addressed the church, and Bro. In A. Paterson, of Sydney, gave the gospel address. The building was crowded. Large attendances at anniversary services. The speakers at the Bible conference following the morning anniversary were Bro. Gray, Edwards, Marting, Rankine. The scriptures were recited by Jean Mathews, one of the Sunday School scholars. Sisters Mrs. Mathews, L.A.B., and Mrs. Perriam rendered solos.

Williamstown.—On Oct. 28 the Bible School held anniversary services. There was a good morning attendance, and both afternoon and evening the church was full, many having to sit in vestry. Bro. Warren spoke at the three services, his discourses being much enjoyed. In the afternoon prizes were distributed. On Oct. 29 the usual tea, public meeting and supper were held, there being large attendances. The singing under the leadership of Miss Pappin was much enjoyed.

Bladnoch.—On Nov. 18 Bible School anniversary services were continued. In the morning Bro. Allen Broome spoke on "Our Bible School." Bro. Will Beiler in the afternoon gave an object talk entitled, "Little Foxes." In the evening Bro. J. Wiltshire's subject was, "What shall be Done for the Child?" The scholars rendered special singing at all services under the leadership of Mr. H. Tompkins. On Wednesday, Nov. 11, a Bible School demonstration was given; about 60 scholars took part.

Senahore.—Ten new members were elected at the Hand of Hope this month. F. T. Saunders gave a stirring message on behalf of the

College of the Bible on Nov. 11. Bro. Baker preached at night on "Lost We Forget." The field a splendid debate on Monday night. On Nov. 18 there were good services, Bro. Baker speaking in the morning on "The Note of Joy," and at night on "Whose Side are You this?" There were 141 scholars at school.

Gawler.—During Mr. Oram's absence, services have been efficiently rendered by Mr. Whitton on Oct. 28, and J. T. Train, of Stirling East, on Nov. 4, and on Nov. 11, church anniversary, Mr. J. Warren, preacher for Kersbrook and Willmington churches, gave interesting addresses. Special singing, conducted by Bro. W. Dealy, with Sister C. Atyon organist, was rendered, with Sister C. Nietsche pleased with a solo. The church joyed the fellowship of Mrs. Grace, of Oakleigh, also of brethren from Balaklava and Semaphore.

Dulwich.—On Nov. 11 the Bible School anniversary was held. Bro. G. T. Walden gave an interesting talk in the afternoon. At night, after Bro. Rankine's address, a scholar made the good confession. On Wednesday, 14th, the dialogue, "Diond," was splendidly given to a large attendance, and an offering taken towards Diond hospital amounted to about £6. Miss Caldwell gave valued help in the dialogue. The year's work has been abundantly blessed, several scholars accepting Christ. At the close of the evening's proceedings the prizes were presented.

Victoria.

Wangaratta.—Good meetings continue. Bro. Arnold faithfully preaching the gospel.

Gardenvale.—Good meetings on Nov. 18. Bro. H. Banks' gospel address on "The Prodigal Son" was much appreciated. In the afternoon a lady who recently confessed her faith in Christ was baptised.

Sunshine.—Meetings are well attended, and good interest is maintained. Seven new Bible School scholars in the past fortnight. On Nov. 18 Bro. Thompson exhorted, and Bro. Waters gave the gospel address.

Gardiner.—On Nov. 18 Bro. Arland was morning speaker, while Bro. H. Gobbie preached at night. One lady confessed Christ, and she, with two girls from the Sunday School, was baptised at evening service.

Hampton.—Speakers on Sunday were T. H. Scambler and K. Jones. In the afternoon the united Sunday School temperance demonstration was held in the local picture theatre. B. Enkiss spoke to the large assembly.

St. Kilda.—Bro. Grundy spoke at both meetings last Sunday. The clubs assisted in the evening. Bro. Grundy is leaving for a holiday in New Zealand on Nov. 27. There has been one recent addition to the Bible School. On Nov. 18 there were good meetings. In the morning one young lady was received into fellowship. At night Bro. Kings delivered an address on "A Study in Answers." One young man made the good confession.

Warragul.—On Tuesday, Nov. 13, the Sunday School anniversary was held. The children met for tea at 6:30 p.m. after which there was a social, during the evening an address. On Sunday morning Bro. E. J. Waters, sen. gave a very helpful address.

Pyramid Hill.—On Nov. 18 Bro. W. Hart exhorted the church very acceptably on "Following Jesus." At night Bro. A. Lacey spoke on "The Stewardship of Life." It has been decided to hold the Bible school for young adults Bible Class at 10 a.m. during the summer months.

East Keew.—A fine gospel service was held last Sunday. Remarkable interest is manifested by a large number of visitors in the special confessions addresses given by Bro. Youens. The meeting has continued throughout, and the meeting last Sunday concluded with a national service.

Yarrowonga.—On Nov. 18 Bro. Pratt exhorted on "Following After." Meetings are well attended, though many members are leaving. Y.P.S. rally is causing much interest. Attendance improved, and new members are being enrolled.

OBITUARY.

(Continued from page 751.)

rest in the presence of a large gathering of friends.—I.D.

ROSE.—The church at Ormond, Vic., has suffered a heavy loss in the passing of Bro. Daniel Rose. Our brother fell peacefully asleep in Jesus on Wednesday, Oct. 10. Born in Scotland in 1858, he came to Victoria in 1883. He was married in 1883, and lived in Ballarat till 1892. After that he lived nine miles east of Sea Lake, and was one of the early pioneers of the Mallee. Ten years ago he moved to Oakleigh East, and early in 1921 was hospitalised at Oakleigh by Bro. D. Wakelley. Bro. Rose was always a devoted worker for his Master. He was loved by young and old, and was a great example of Christian living. While he enjoyed his health, he acted as song-leader at the Ormond church. The members of the church extend their sincere sympathy to the bereaved widow and family.—S.H.B.

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