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"Candle Prayers and Other Bad Ones."

SHOULD we presume to criticise public prayers? We can conceive of a spirited and by no means one-sided debate on this question. It is obvious that here, if anywhere, a merely censorious or critical spirit must be excluded. If when even the humblest or least gifted brother is leading our devotions we are on the watch for errors, then we are not in the true attitude of prayer and must miss much of the benefit of the exercise. Again, we have to remember that we all come short. We ask amiss, and we fail to voice with adequate expression either the longings or the deepest needs of the soul. It was an apostle who said that none of us knows how to pray aright and that it is because of this deficiency that the heavenly Helper, the Holy Spirit himself, comes to our assistance in prayer. In the sight of the infinitely wise God there probably is not much difference in crudeness or adequacy between the most polished of petitions and that of the least literate of God's children. This, however, is no reason for our neglecting either the matter or the manner of our prayers. Conscious of our imperfection, yet we must do the best we can. We have in the Scriptures instruction regarding acceptable prayer, and the precepts and examples recorded in God's holy Word should guide us in our individual practice and in our advice of others. When we do not indulge in a light, carping or censorious spirit, it can hardly be wrong to consider some desirable reforms or improvements in public prayers.

Candle prayers.

Our heading is borrowed from the title of a short article read by us over thirty years ago. The way it has lingered in our memory is an illustration of the influence and persistence of the lessons which come to us from the printed page, and encourages us to hope that some words now passed on may be impressed on the minds of our readers to their good.

The "candle prayers" of the article re-

ceived their name from an incident recorded by Thomas Spurgeon, son of the famous Charles Haddon Spurgeon. A parson, he said, was called to see a man supposedly sick unto death. The wife had gone to buy some candles. As the "clerk in holy orders" bade farewell to his dying parishioner, he said: "I would have prayed with you, my friend, but your wife is such a time fetching the candles, and I cannot wait." He could not pray; he could only read prayers. Not the severest condemnation of such a man or such a speech could possibly be objected to on the score that we must not criticise another man's attitude regarding prayer! The useless formality of a man whose petition depended on candles will be acknowledged by all.

Difficulty of public prayers.

It is not an easy thing to lead public devotions. In a sense he who thus prays has to have his mind on God and also on men. He must never forget the heavenly Father to whom petitions are addressed, but he has also to voice, not private requests, but such prayers as are presumably fitting for the congregation to offer.

One of the worst kinds of prayer is that in which the person praying has his mind too much on the audience. The familiar quip about "the finest prayer ever offered to an American audience" points to an extreme illustration of the evil practice. Once the writer was wonder-struck when

USE ME.

I am the Bible, I am God's Library.
To the weary pilgrim I am a strong staff,
To the one who sits in gloom, I am Glorious Light.
To those who stoop beneath heavy burdens, I am Sweet Rest.
To him who has lost his way, I am a safe Guide.
To the discouraged, I whisper a glad message of Hope.
To those who suffer in loneliness, I am a Friend.
Use Me.

—Selected.

an aged brother, ostensibly addressing God in prayer, paused long enough to say impressively when he had stressed a certain point, "Think of that, my friends! Query: to whom was he praying?"

Bad prayers include those couched in too elaborate or obviously polished or rephrased sentences manifestly constructed to impress with their literary finish. Such are as objectionable and out of place as the display of a finished and advertising eloquent in reading the Scriptures.

Making announcements in prayer.

The making of announcements in prayer is a foolish and bad practice into which many brethren fall. When a sickness or bereavement takes place suddenly, and the congregation is ignorant of it, the leader of prayer will say, "Thou knowest, Lord"—what he now desires by indirect intimation to make known to man. An amusing example of this misuse of prayer is given by Ezra in the "Methodist Recorder." "Dr. Black and another Glasgow minister, having a holiday in Cumberland, found there was a little Scottish kirk near, and one Sunday morning came to service rather late, and got into a remote corner of the little building. But the eagle eye of the minister spotted them, and in the intercessory prayer he so expressed himself as to make sure of some aid from them. For the good man's words were these: 'Lord, have mercy on thy ministering servants, who have popped in upon us so unexpectedly, one of whom will preach in the afternoon, and the other in the evening.' It was impossible to put the Scot, an exile in remote England, in the painful position of having made a mis-statement: wherefore they did preach." Let not our amusement blind us to the dreadful misuse of a sacred occasion and privilege.

Praying at length.

May we venture to say that even to-day many leaders of public devotion pray at too great length? Compared with some pray-

ers of a generation or two ago, it may seem that our usual petitions are very brief, but some leaders still err. Recently we re-read the story of how Thomas Campbell, the famous author of the "Declaration and Address," once, while leading family devotions, prayed at greater length than his rheumatic and somewhat irascible father approved of. Tired and pained by the long kneeling, no sooner had the old gentleman risen to his feet than he began, to the great scandal of all present, to belabor his son with his cane for keeping them so long upon their knees. We do not advocate such drastic treatment. We could hope that suggestion might suffice. In private prayer a man may keep on as long as he will. Our Lord and perfect Exemplar spent nights in private prayer. But in public petition we have to lead the thoughts of others. Probably some one who reads this might well cut down the length of his public prayers. An appropriate text for a leader in public prayer is Eccles. 5: 2, "God is in heaven, and thou upon earth: therefore let thy words be few." Or consider the brevity as well as the comprehensiveness of what is commonly called the Lord's Prayer. Consider, too, the prayer of the hand of disciples recorded in Acts 1—how brief and concise it is, so short that some brethren would hardly think they had got a start when it closes!

Ill-timed exhortations.

Exhortation in prayer is bad, sometimes very bad. Rebuking of people for their sins, sins of omission—such as absenting themselves from prayer meeting—or of commission, is not, but should be, unknown. Controversy in public petition is contemptible. The writer remembers still how a gentleman whom (as he thought) he had beaten, in argument renewed the controversy in a public prayer that the opponent be enlightened! It seemed then, and now, a sneaky as well as a useless thing to do.

Truth and sincerity.

If space permitted, the question of the truthfulness of our prayers might profitably be considered. That could include the sincerity of our utterances. It is at least awkward when a brother who willfully absents himself for a long time, and in one of his occasional visits is called on to pray, bursts out into the most profuse thanksgiving for the privilege of assembling ourselves together. It is nearly as bad when inappropriate use is made of the devout thoughts or aspirations of others, as when some flinty-hearted person declares, "Rivers of water run down mine eyes, because they keep not thy law."

On the matter of truthfulness, we wish that those who undertake to lead in public prayer or thanksgiving would use Scriptural ideas. Let the reader of this note carefully the giving of thanks for the bread and the wine for a few Sundays, and he will almost certainly hear some well-meaning brother thank God the Father for dy-

ing on the cross and shedding his blood for the sin of the world. It ever seems to us greatly derogatory to the feast that such unscriptural and untrue expressions should be heard.

"Vain repetition" was condemned by our Lord. Surely the admonition of Jesus covers some of the stock expressions which are repeated over and over. We all are apt to use conventional terms and to re-

peat in parrot fashion the phrases which have been handed down.

We have been dealing with extemporaneous prayer. Read prayers or liturgical forms do not appeal to us. But let us remember that, if liturgical prayers involve the danger of formalism, extemporaneous prayer has perils of its own. Let us all endeavor to avoid "candle prayers" and all other bad ones.

A Young Man's Problems.

No. 3.

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

"I am afraid, Mr. Freeman," said Jack Marshall, when next the trio were together, "that you will think all your good work with me has gone for nothing, after our discussion the other day."

"On the contrary, Jack," returned his friend, "I never felt more satisfied about you. You see, I never have any fear of the man who is willing to think a subject through. I know your problems—I have been through them—and I am confident that as a result of your experience you will find your feet on the rock. It's the chap who won't take the trouble to use his grey matter—especially when he is supposed to be absorbing knowledge, like some of your university men. When that type absorbs objections, and has no capacity for independent thought, of course, he's hopeless."

"Whether it is an indication of sense or stupidity, I certainly still have some questions seeking an answer," said Jack.

"The truth is, Mr. Freeman," said Fred Trentham, "that Jack gets into controversy with Rationalists now and then, and they rattle him a bit."

"Yes, that's the fact of the matter," said Jack. "I try to put up a defence, and I think I score sometimes, in spite of Fred's uncomplimentary opinion of me, but I am not sure enough in my own mind to be convincing."

"He gets in some pretty good work, all the same," said Fred. "I'm really proud of him."

"What are some of the troublesome questions?" asked their Bible Class leader.

"When we were discussing the First Cause the other day, the question of the cause of God was raised, and really, I didn't know what to do with it," said Jack.

"But there could not be a question of the cause of God—not a sensible question, at any rate," replied Mr. Freeman.

"Nevertheless, I find it difficult to meet when it comes this way: If the existence of the world implies a world-maker, does not the existence of God imply a God-maker?"

"It is a mere catch question, of course," said Fred.

"Yes, it is part of the stock-in-trade of the soap-box Rationalist, who has nothing constructive to offer, and whose mission is to destroy faith. Let us begin with an axiom—one of those simple statements of

fact which the human mind accepts as true by a sort of intuition. 'Every effect must have an adequate cause.' You accept that, don't you?"

"Yes," agreed Jack.

"The world has been brought into existence—it has not always existed as now."

"No, of course not."

"The world, then," continued Mr. Freeman, "having been brought into existence, must have had a Cause. A created thing implies a Creator."

"I can see where you are leading me," said Jack. "You will say that God is self-existent, and was not created therefore, and hence does not need any Cause to account for him. But—but—how do you know that about God?"

"Let us make haste slowly," rejoined Mr. Freeman. "Were you ever much impressed with the idea of the ancients that the world rested on the back of an elephant, and the elephant on the back of a tortoise; and the tortoise on nothing?"

"That was an interesting venture of very early thought," said Jack.

"You would not find it acceptable now? But why not?"

"Because it is a conception of things that belongs to the dawn of thought, and was born in ignorance," said Jack.

"Would it help any if this ancient idea had been extended somewhat—if they had gone on to say that the tortoise stood on a rhinoceros, and the rhinoceros on a huge serpent, and so on down the line for a hundred places?"

"If the series finally stood on nothing, of course, it would not help at all," said Jack.

"And yet I read a statement only the other day," continued Mr. Freeman, "in which a well-known Rationalist asserted that the idea of an endless chain of causes and effects is the only reasonable explanation of our universe. It looks as if the modern unbelieving mind is very close to that ancient venture of thought, does it not?"

There was silence for awhile. Jack Marshall was evidently in deep thought on the issue that had been raised.

"Do you know why you could not be satisfied with such an explanation?" Mr. Freeman went on. "Your mind, and you are like all men in this, is not satisfied with

the idea of an endless chain of causation. It is another law of thought that the mind, in tracing the series of causes by which the present state of affairs came into existence, seeks a resting place. Somewhere the mind unconsciously insists, there is an Ultimate, the First Cause of all that is. There must be at least one permanent, uncaused Cause, eternal, necessary, from which all else proceeds."

"But you can't know anything about that First Cause," objected Jack.

"That is beside the question for the moment. I want you to see that the thinking mind must postulate such a First Cause. You may not call it God. Here is the agnostic who speaks of the 'infinite and eternal energy from which all things proceed.'"

Herbert Spencer, you remember, talked about 'Persistent Force' as the prime cause of the universe. Every thinking mind seeks some ultimate cause. I call that cause God."

"But, after all, that doesn't give you much of an idea of God," Jack persisted. "That ultimate may be blind impersonal force."

"Well, we have made some progress if you are clear that there necessarily must be a First Cause. The idea of a First Cause, however, is but little of all that I would say about the reality of God."

"What other evidence would you present?"

"It means something to me that mankind, wherever you find him, believes in God. Religion is a universal thing," said Mr. Freeman.

"Still, you would not find the ideas of men at large very acceptable as expressions of your faith, would you?" asked Jack.

"Certainly not; but the fact that human beings always have believed and still do believe in God, or gods, is one of tremendous significance," was the reply.

"Yet there are many people who do not believe in God," Jack said.

"Individuals, yes," agreed Mr. Freeman. "There are also many men who are devoid of reason, and are abnormal in other ways. Atheism is certainly not natural to man. It is artificial and abnormal."

"You regard that universal idea a proof of God, then?"

"I would call it evidence. You cannot rightly turn away from this abiding and universal instinct of the human heart."

"There are many superstitions that are almost universal. What is the difference?" asked Jack, bringing forward in turn the various objections he had himself heard from others.

"The universal belief in God is not at all like superstition," said Mr. Freeman. "Superstition is dissipated by the advance of civilisation and knowledge. Religion continues to thrive. It is like the instinct for beauty, which develops, though it may change its expression."

"Belief in God, then, is not a reasoned thing, but an instinct, an intuition," suggested Jack.

"It is instinctive, no doubt," replied Mr.

Freeman. "But that statement is open to objection. Belief in God, or perhaps I should say, for the sake of avoiding theological terms, the idea of a First Cause, is one of those necessary truths which the human mind cannot but accept. For instance, we say that things which are equal to the same thing are equal to one another. You don't come to that conclusion by any process of reasoning. It is a necessary truth, which the mind accepts at once."

"Yet I have heard people deny it," said Jack quizzically.

"No doubt. But have you ever tried to track those minds down to the implications which necessarily follow from such denials? It is a cheap kind of mind that makes objections, but leads to no constructive results."

"You must see your rationalistic friends again and force the issues here," said Fred.

"I certainly shall," said Jack cordially. "You have greatly helped me, Mr. Freeman. But I shall bring some more questions yet."

"I hope you will. And meanwhile, don't be afraid to think things through. Challenge everything, even if it seems to raise doubts. The faith that comes as the result of such a process is a wonderful advance on what you had before. 'Dick' Sheppard, the Impatient Parson, you know, said, 'It has come to be believed by many people that it is wrong to doubt, whereas all who have won a living and creative faith in God are bound to go through the Valley of Perplexity.'"

THE PASTOR'S PLEA.

Pray for me friends!
If you would see the work of God revive;
And for yourselves,

That all of us may to his glory live.
Pray for me friends!
That power from God may bless the preached

Word,
And for yourselves,
That you may know the Presence of your Lord.

Pray for me friends!
That self may fade, and Christ alone be seen;
And for yourselves,

That self may die, and Christ within you reign.
Pray for me friends!
That I may live a life of holiest love;

And for yourselves,
That you to all, the love of Christ may prove.

Pray for me friends!
That precious souls through me to Christ may come;

And for yourselves,
That you may lead some helpless wanderers home.

Pray for me friends!
That I may be a mighty man of prayer;
And for yourselves,

That you with me this glorious work may share.
Pray for me friends!
That I may live among you as God's man;

And for yourselves,
That you may each fulfil his perfect plan.

Pray for me friends!
That I may help my people's loads to share.
And for yourselves,

That you may help by all prevailing prayers.
Yes, let us pray!
As never before that God himself may show

To all around
His Spirit's Power: that all his love may know.

—H. S. Joyce.

A Plea for Pastoral Work.

THOMAS HAZGER.

Those Christians who have been banded together in congregations called Churches of Christ have been an intensely evangelistic people, and as such have been remarkably successful. Such success has been due to the message they preach, to the correctness of the instruction given to enquiring sinners, and to the passion for souls which has taken possession of them.

But have they been equally strong on pastoral work? A few years ago a member of another communion said to the writer: "You can win people better than we do, but we can keep those we win better than you." Is that true so far as we are concerned? Judging by the continual reports of losses by discipline and revision of roll, it appears to be.

Would it not be well for us to try to cultivate more of the shepherd's art, and look after the flock better than we do?

Perhaps our young preachers could be taught that, while it is good to take confessions and help people through the baptismal waters, it is just as good to instruct those already won, and help them on to higher heights of spiritual attainment. And perhaps the churches will learn to estimate a preacher's success not only by the number of accessions by faith and baptism, but also by the number retained in membership.

Preachers and others are often heard complaining about the bad state the church rolls are in, and wholesale revision of roll is sometimes indulged in on the plea that the roll must be cleaned up. Of course it must, but it cannot be done in this way. Often rolls so treated are as bad as they were before. It can only be done by careful and persistent pastoral work. It may take longer this way, but it will be done more thoroughly. Serious mistakes will thus be avoided, and good members will be retained. It is true that pastoral work often means drudgery, but how good it is to keep within the fold those in whose winning somebody has expended tears, and prayers, and efforts.

It would be good if we could get a conscience on this matter as we have on evangelism. It would be good if we could become thorough in looking after the membership, and in seeking those who may have strayed. It is good to remove names from the church roll when people have gone back into the world; it is better to go after them and bring them back when they have strayed; it is best to prevent them, by teaching and shepherding, from straying.

May the Lord make us pastors as well as evangelists.

As you grow ready for it, somewhere or other, you will find what is needful for you, in a book, or a friend, or best of all, in your own thoughts—the eternal thoughts speaking in your thoughts.—George Macdonald.

Religious Notes and News.

DR. F. W. BOREHAM.

One of the outstanding features of Dr. Boreham's tour seems to have been his work among the students of the United States. At the great Universities of Virginia, Illinois, and Minnesota, he addressed thousands of graduates, and was accorded an enthusiastic welcome. These services are said to have been most helpful and impressive. Dr. Boreham also addressed the professors and students of McMaster University, Toronto. —*Australian Baptist.*

FREE CHURCH MOVEMENTS IN ENGLAND.

A meeting of the Warwickshire Congregational Union at Sutton Goldfield, after an address by Mr. Leyton Richards, of Carrs-lane, Birmingham, on "Church Union in Canada and at Home," decided to send a resolution to Dr. Sidney Terry, secretary of the Congregational Union, as follows:—"That the Congregational Union of England and Wales be asked to meet representatives of the Presbyterian Church of England with a view to exploring the possibilities of the union of the Congregationalists and Presbyterians."

One of the great secular dailies writes as follows:—

"Free Churches in England and Wales number roughly 2,000,000, and this does not take account of those more or less loosely affiliated. No fewer than fifteen organised churches contribute to the total. Yet with such efficient machinery as is possessed today by the Wesleyan Methodists, and the English Presbyterians, the central organisations that are supposed to represent Free Church life and opinion do not, apparently, secure the confidence and support of their constituency."

"Those associated with the National Free Church Council and with the Federal Council of the Evangelical Free Churches admit comparative failure. One is democratic without being representative, and the other does not possess adequate machinery for reaching a popular appeal."

"During the past few days private conferences have discussed the situation, and a committee has been formed in order to explore the whole position. At present many Free Churchmen recognise the disadvantages under which they are working, particularly in matters affecting co-operation with the Anglican church."

WANTED, A LEAGUE OF CHURCHES.

One after another voices are raised pleading from different points of view for increased cohesion and co-operation of Christian forces. A veteran English missionary, over fifty years of age, Dr. James Sibree, addressing a popular appeal, "During the past few days private conferences have discussed the situation, and a committee has been formed in order to explore the whole position. At present many Free Churchmen recognise the disadvantages under which they are working, particularly in matters affecting co-operation with the Anglican church."

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"The testimony of almost every Army chaplain is that these soldiers feel little attraction to the churches, as they are now divided, but they welcome the Christ whose representatives are the churches are." It is to be hoped that the example set by the United Church of Canada may well be realised at no distant date, the United Methodist Church of Britain, will be followed by other churches. But when organic union is difficult or undesirable, co-operation and federation may be immediately practicable. Why

should not the Federal Council of the Churches of Christ in America and the similar organisations across the Atlantic join hands? (In England steps are being taken by the amalgamation of the National Free Church Council and the Federal Council.) "The best cent for the United States of Europe," Dean Inge once said, "would be the discovery of a common Christian life, deeper than the wranglings of the churches."

AUSTRALIAN ISLAND MISSION.

We are glad to again call attention to the splendid work accomplished by the Aborigines Island Mission, as recorded at the annual meeting held recently at Sydney (see "The Australian Baptist"). The mission has celebrated its 23rd anniversary, and the missionaries had come from north, south, and west to attend the gathering. There were no fewer than thirty-nine of these devoted men and women on the staff. That the interest of the public was aroused was evidenced by the crowded halling, and the fact that between the afternoon and evening meetings over four hundred people sat down to tea. The stations and out-stations now number 107, and 95 new members were received into the fellowship of the church during the year. Four new stations have been added to the staff, and one missionary has resigned, with a view to entering another sphere of Christian activity. The reports revealed that the sacrificial burdens of the missionaries were cheerfully borne, and modestly described. It was easy to read between the lines as the reports were given, and to sense that the half was not told. Mr. Harris, of Palm Island, told a fine story of the splendid work in that place. Evangelism amongst the aborigines is not an easy thing, but to these workers it palpitates with the glory of the Lord. Surely these fragrant souls will bear the "Well done" of the Master.

MEDICAL MISSIONS ALL OVER THE WORLD.

"The Christian Endeavor World" has collected statistics of medical missions, which are of interest to all Christians. Incidentally one would like to know how many hospitals and physicians there are besides those enumerated by the "World" which gives the following figures:—

India has in round numbers a population of three hundred and thirty millions. Here we find under missionary control one hundred and eighty-three hospitals, three hundred and seventy-six dispensaries, one hundred and twenty-two men and one hundred and fifty-nine women physicians.

China has a population of more than four hundred millions, but only has twenty-two medical missions, three hundred and twenty-eight dispensaries, two hundred and sixty-seven men and ninety-three women medical missionaries.

For Korea's sixteen millions we have twenty-nine hospitals, thirty-one dispensaries, thirty-one men and five women medical missionaries.

The Philippine Islands, with a population of one million, have ten hospitals and eighteen dispensaries under missionary conduct, with fourteen men and two women physicians.

Sum, with about the same population as the Philippines, has ten hospitals, twenty dispensaries, thirteen medical missionaries, all men, no women.

Persia's population is nine millions, five hundred thousand. For this number of people she has ten hospitals, seventeen dispensaries, thirteen men and six women medical missionaries.

Arabic has a population of one million five hundred and fifty-six thousand one hundred and sixty-five. Here are four hospitals, eight dispensaries, four men and four women medical missionaries.

Turkey and Syria show about twenty millions population. Here are thirty-five hospitals, fifty

dispensaries, forty-eight men and ten women physicians.

For Egypt's twelve and one-half millions we have ten hospitals, sixteen dispensaries, twelve men and two women physicians.

Africa—a continent, not a country, confronts us with its one hundred and thirty-six millions. For these the hospitals number eighty-five, the dispensaries two hundred and twenty-eight, the men physicians one hundred and six, the women physicians fifteen.

THE UNBENDING OF THE BOW.

There is a well-known story which tradition has preserved concerning the Apostle John. Here is the form in which it has been told by Alexander White:—

"John, the venerable apostle, had just finished the fourteenth chapter of his great Gospel, and felt himself unable to recollect and write out any more that night. And coming into a setting sun he began to amuse himself with a tame partridge that the Bœtian convert had caught and made a present of to his old master. The partridge had been waiting till the pen and the parchment were ready, and now was on John's hand, and now on his shoulder, and now circling round his sportful head, till you would have thought that its owner was the idlest and foolishlest old man in all Ephesus. A huntsman, who greatly respected his old pastor, was passing home from the hills, and was sore distressed to see such a saint as John was trifling away his short time with a stupid bird, and he could not keep from stopping his horse and saying so to the old evangelist. 'What is that you carry in your hand?' asked John of the huntsman with great meekness. 'It is my bow with which I shoot wild game up in the mountains, and you are the only one who do you let it hang so loose?' 'You cannot surely shoot anything with your bow in that condition!' 'No,' answered the amused huntsman, 'but if I always kept my bow strung it would not rebound and send home my arrow when I needed it.' 'I trusting my bow in the street that I may be shot about with it, and I am up among my quarry.' 'Good!' said the evangelist, 'and I have learned a lesson from you huntsmen that I may the better finish my Gospel to-morrow. I am putting everything out of my mind to-night that I may to-morrow the better recollect and set down a prayer I heard offered up by my Master, now more than fifty years ago.'"

"WOULD JESUS SPEAK TO ME?"

She was sitting on the front porch, this little woman, so old and bent and grey.

She looked so frail and wasted and sad that I found it in my heart to pause and speak a little word.

I found her eager to tell the story of her poor, broken life. The boy she had had met a tragic death, long ago; the two children—a son and daughter of brightest promise—who were sleeping, side by side, in far-away graves; the long, long years of toll that followed; and now she lonely waiting as she drank the last bitter dregs of the cup of life. "All this she told with a pathos that I shall not soon forget."

"But surely," I said, "you can not be so very lonely, sitting here and watching the people pass by?"

"Ah!" she answered, as she wiped away a tear, "that is why I am so lonely—they pass by! No one speaks, or smiles, or waves a hand, or makes any gesture, or gives me any kind of greeting! It is as though I were not here at all! Oh, do you as though Jesus would speak to me, should he come this way, or would he also just pass by?"

And I found no little joy in reading some verses from the New Testament that are told in languages where the blessed Christ is to comfort and cheer the soul of the one hundred of earth.

As I left her, sitting there, a timid smile played on her tear-moistened face—as though a light door of hope had been opened!—E. G. Baird in American "Christian Standard."

The Home Circle.

Conducted by J. C. F. PITTMAN

SEEING IS BELIEVING.

I'd rather see a sermon than hear one any day,
I'd rather one would walk with me than merely
tell the way.

The eye is a better pupil and more willing than
the ear;
Fine counsel is confusing, but example's always
clear.

The best of all the preachers are the ones who
live their creeds,
For to see good put into action is what everybody
needs.

I soon can learn to do it, if you'll let me see it
done,

I can watch your hands in action, but your tongue
too fast may run.

The lectures you deliver may be very wise and
true,

But I'd rather get my lesson by observing what
you do.

I may not understand the high advice you give,
But there's no misunderstanding how you act
and how you live.

When I see a deed of kindness, I am eager to
be like it.

When a weaker brother stumbles, and a strong
man stays behind

Just to see if he can help him, then the wish
grows strong in me

To become as big and thoughtful as I know
that friend to be.

All travellers can witness that the best of guides
to-day

Is not the one who tells them, but the one who
shows the way.

One good man teaches many; men believe what
they behold;

One deed of kindness noticed is worth forty that
are told.

Who stands with men of honor, learns to hold
his honor dear.

For right living speaks a language which to
every one is clear.

Though an able speaker charms me with his
eloquence, I say,

I'd rather see a sermon than hear one any day.

—Selected.

CHAPTER AND VERSE.

The daughter of a minister visited in a small town in northern Ohio. There was in the place no congregation of the religious body with which she was affiliated. She attended the Christian church and Bible School.

In their study of the Scriptures, in the Bible School, the question of infant baptism came up. She defended sprinkling as best she could. But when chapter and verse were given to show that a burial in water was what Christ and the apostles taught, it was overwhelming. She was so wrought up over it as to go home at once, and ask her father to show her the chapter and verse that said sprinkling was valid baptism. Her father said, "Now, daughter, you are just excited over this matter; your baptism is all right, and don't think anything more about it." "Yes, but, papa," said the daughter, "I want the chapter and verse, so I can show those people that I have Scriptural authority for my baptism just the same as they have." "Now, my daughter," said her father, "I have just told you your baptism is all right, and that ought to be sufficient. Take this book and read it, and don't worry any more." The daughter said, "Yes, but if my baptism is all right, there will be a chapter and verse stating that it is." The father replied, "Well, since you insist, I will have to tell you the truth about the matter. There is not a passage in the Bible stating that sprinkling is baptism. It is just an old and

well-established custom, and I am willing to risk my salvation on it." "Well, I'm not willing to risk my salvation on any custom," said the daughter; "I'm going back to obey my Saviour in baptism."

She went back, was buried with her Saviour in baptism, and arose to stand on the solid rock of obedience, and thus went on her way rejoicing. —Hugh Wast.

HAS WORRYING EVER HELPED YOU?

In all your life, did you ever gain anything, ever get the slightest benefit, from worrying over any situation? Did it ever help you to hear your burden better or to make it lighter? What have all the years of worrying in the past done for you? You know that worrying has done nothing but sap your vitality, lower your courage, weaken your initiative, handicap your executive ability, and distress and confuse your mind, thus unfitting you for clear thinking and decisive acting. It has probably cut off years of your possible life. It has deepened the furrows in your face, whitened your hair, put a drag on your steps, and taken the spontaneity and buoyancy out of your life. It has made you a poorer husband, a poorer father, a poorer friend, a less agreeable and less effective partner and comrade, whether in business or social life. It has crippled your efforts and your business. Multitudes of days have been pretty nearly ruined by worry and anxiety. The fear of disaster, of misfortune, of possible failure, has been your worst enemy. You have harbored it, welcomed it, encouraged it by dwelling upon it, listening to its doubts and dire predictions. Multitudes of people who have harbored it have been ruined by it. It has filled our poorhouses, our insane asylums, our hospitals. Fear is the great human curse.—Orison Sweet Marden.

SOMEBODY.

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody said it through the year,
Brightening the world with Christian cheer.

Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing his cheque on schedule day.

Was that somebody you?

Somebody let the year slip by
Needless of payments piling high.
Somebody said: "No more delay;
Quickly I'll settle that debt to-day."

Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value or worth;
Somebody's soul grew shrivelled and small;
Falling, he grieved the Lord of all.

Was that somebody you?

—"Church Management."

A VICIOUS TRAFFIC.

The liquor traffic is a cancer on society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated; not a root must be left behind. Until this is done all classes must continue in danger of becoming victims of strong drink.—Abraham Lincoln.

NO INK.

Author's Wife (excitedly): "Oh, John! Baby's just swallowed the ink! Whatever shall we do?"
Author (adventurously): "Write with a pencil, I suppose."

The Family Altar.

J. C. F. P.

Monday.

Hurt not the earth, neither the sea, nor the trees, (ill we have sealed the servants of God in their foreheads).—Rev. 7: 3.

Whatever of mystery there may be in these words, one thing stands out clearly, and that one thing is the thing that really matters; which is that God takes special care of those who serve him.

Reading—Rev. 7: 1-8.

Tuesday.

The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.—Rev. 7: 17.

The Lamb "slain before the foundation of the world" will be "the Lamb as it was slain" in glory for ever. Redemption is the greatest fact of the Bible. Through it God will wipe away (out) all our tears. "There will be no more crying."

Reading—Rev. 7: 9-17.

Wednesday.

The smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—Rev. 8: 4.

No "strange" incense was allowed in the tabernacle; only that which God himself had prescribed. It figured the prayers of the saints of God; which are most precious in his sight.

Reading—Rev. 8: 1-7.

Thursday.

Woe, woe, woe, to the inhabitants of the earth.—Rev. 8: 13.

All the while the world rejects Christ it will live under the curse of heaven. No reforms will save it, apart from him, from impending doom. To talk of reforms, without Christ as their source and centre, is so much wasted breath.

Reading—Rev. 8: 8-13.

Friday.

And in those days shall men seek death, and shall not find it.—Rev. 9: 6.

There are those who seek death to escape the troubles of life, but they forget the judgment that follows. The ungodly are saved from death because God is "slow to wrath," and "would have all men to be saved eternally."

Reading—Rev. 9: 1-12.

Saturday.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands.—Rev. 9: 20.

It is the goodness of God that leads men to repentance; his judgments terrify but do not win the human heart to himself. His justice requires punishment; but his goodness finds a way of salvation.

Reading—Rev. 9: 13-21.

Sunday.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.—Rev. 10: 11.

Only the presence of God could have foreseen how accurately this prophecy should be fulfilled. Not by John in person, but his wonderful writings have done all this. His name could have been more unlikely in his lonely isolation in the Isle of Patmos.

Reading—Revelation 10.

Prayer Meeting Topic.

December 11.

I BELIEVE GOD.

(Acts 27: 21-26.)

W. Waterman.

"They used helps, undergirding the ship . . . they lowered the dunt, and so were driven . . . they began to throw the freight overboard . . . they cast out the tackling of the ship . . . and when neither sun nor stars shone for many days, and no small tempest lay on us, all hope that we should now be saved was taken away. . . . Then Paul stood forth in the midst and said, ' . . . Sirs, he of good courage, for

I believe God."

There is a time when all human skill must fail to save life or to regenerate the race, and it is at precisely this time that religion takes command. When the captain and crew of this vessel gave up all hope, then Paul took command—and not to play the amateur sailor, but to preach the interest and the power of God: "I believe God." This was a short creed, but a pregnant one. He risks everything upon it. He preaches it as their hope in their present trouble.

Paul's faith in his creed was practical, however "I believe God, that it shall be even as I have spoken to me." It was his faith, steady and experience: "There stood by me this night an angel of the God whose I am, and whom I serve." Thus in believing God.

He Acknowledged His Messengers.

"We are saved by the outward, not by the inward—that is, by something beyond ourselves, not something within ourselves. We are instructed by others, trained by others, and corrected by others." Paul, the greatest apostle, knew his place; he was willing to be told by a fellow messenger. Furthermore, he realised that his light was not his own invention, but God's revelation.

Paul Trained to God's Set Purposes:

for the angel said, "Fear not, Paul; for thou must stand before Caesar." One of our Christian privileges is to know that God's purposes cannot fail. If, then, we are doing a work that others cannot do, we may count ourselves immortal till our work is done. In the face of bitter conflict, our Master will face steadfastly to go up in Jerusalem; for he knew that while "his hour was not yet come," man could not take his life.

But in answer to his prayers for his fellows in danger, Paul received from the angel a token of God's answer: "God hath granted thee as a favor all them that shall with thee." And, in spite of appearances,

He Accredited God's Grant.

"That is the philosophy of society; the whole world's company was saved for Paul's sake. . . . For the child's sake, the praying sinner's sake, the old mother's sake, the preacher's sake, the thinkers hold together, and we shall yet touch land. But intercession will not ultimately avail. Without the co-operation of those we pray for: "Except these abide in the ship, ye cannot be saved." (21.) God will give the barren tree another year to bear. If it will; but if not, down it must be cut. Paul realised this, and therefore exercised a close oversight over what God had granted him.

Paul showed his faith in God most in that

He Accredited to God's Methods.

"Howbeit, we must be cast upon a certain island." A Christian's faith must be a faith of doubtless choice. We embrace our Father's work, but we do not choose its methods. We must be prepared in his work to throw overboard everything external to our souls. Even the ship must go. Later, as in Paul's case and his Master's before him, we must be content to lose even our lives.

TOPIC FOR DECEMBER 18.—THE BROKEN THINGS OF LIFE.—Acts 27: 41.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

These Middle Park P.H. Beta Pi girls were snapped at their picnic at South Morang. They certainly appear to have enjoyed themselves. All the girls take a keen interest in church work, and many of them are teachers in the Sunday School. They recently organised the raising of £5 for the purpose of cleaning and tuning the church piano. Considering that the present club has been in existence just two years, it is to be congratulated on its growth.

BIBLE SCHOOL RECORDS.

The work of the Bible School is vitally related to the progress of the church. The Bible School seeks to teach the word of God, to win souls to Christ, and to train them in Christian service. In order to carry out this work efficiently, the Bible School must be carefully organised and properly directed. One necessary phase of Bible School work is that of keeping careful records of the school's activity.

1. The Need of Records.

Careful records should be kept because they are required by many. If the superintendent is to keep his eye on the progress of the school it will be necessary for him to have within his reach exact records of the work. Again, the preacher of the church will want to make use of the information that the Bible School has to supply. He will want to interest himself in the homes from which the scholars come, and so the school must see to it that a careful record is kept of all the addresses of the scholars. Then the State Conference and other organisations will want to use the data supplied by the Bible School. So from many points of view records are necessary.

2. The Records Required.

The keeping of the records will rest with the general secretary of the school. If the school is a large one, with several departments, then he should have in each department an assistant secretary who will gather the information from his department and pass it on to the general secretary, who will complete the report for the whole school.

The secretary will keep a record of all business transactions, statistics, and the minutes of executive meetings, and so on. One of his first duties should be to keep an accurate record of the name, age, address, and attendance of every child in the school. The first reason for finding who is absent should be to find out the cause of non-attendance so that every effort may be used to win back the pupil, and to remove the cause of irregular attendance. If every move the cause of irregular attendance if every officer and teacher in the school will carry his scholars upon his heart so that concern is felt when any are absent. It will not be long before



P.H.P. Club, Middle Park, Vic.

the school has a system that will hold every scholar to the school—a system dominated by the ideal of the Good Shepherd and the ninety and nine.

Records to be complete should supply information regarding each pupil which will enable the school, through its various departments, to keep in touch with the scholar all the time. The secretary's work is frequently more restrictive than constructive, but it is none the less essential. The Commonwealth Government has the power to fine those firms who do not keep adequate records. Every school for its own good, and for the sake of the kingdom of God, should seek to compile records that are accurate and helpful.

3. Compiling the Records.

Primarily, the secretary is responsible for the compiling of the records. Nevertheless, in this work the teacher also has a part. The teacher must hold himself responsible for securing the correct data from every individual in his class. He must take every precaution to see that his roll-book is carefully checked week by week; nothing should be left to memory.

One of the greatest values of adequate records in the hands of a wise administrative officer is the opportunity which it gives of making constructive comparisons between those who think that a certain thing can not be done, and those who have already done it in some other school.

In a relay race the flag is passed from one hand to another. If the flag is dropped the race is lost. Our Bible School work is a "relay." The child is passed from teacher to teacher, from department to department. What, then, you, does the great Secretor note when we drop that which he has entrusted to our care? The Bible School lays on its scholars two big jobs—to teach and to hold. To hold we must stop withdrawals, and to do that we must study the causes for absence and seek to remove them. This we cannot hope to do unless we have at hand those records that will help us to trace the attendance of every scholar in our school.

CHRISTIAN EDUCATION.

The aim of education is to enrich and develop the independent personality of the pupil. This can be done by giving him the best we know, the best ways of doing things, and by helping him to think for himself.

Everywhere the impact of industrialism is breaking up old traditions and working changes in family and community life. Rising tides of nationalism and the assumption by Governments of increasing control of schools and colleges are leading to a more complete secularisation of education. Materialism, awed or unconscious, is getting a new hold upon human life; and even militant atheism lifts its head. These problems are world wide. They can be met only by a more effective Christian religious education. Not only must we plan for the establishment of Sunday Schools in mission lands, but we must take counsel together so that the Sunday School everywhere may be made a really effective educational institution, that through it and other agencies, the gospel of Jesus Christ may become an integral part and a vital motive of all education.—Dr. L. A. Weigle.

Some getting is losing, you understand.

Some hoarding is far from saving; What you hold in your hand may slip from your hand;

There is something better than having;

We are richer for what we give;

And only by giving we live.

—Lucy Latcom.

Foreign Missions.

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

THINGS NEEDED IN INDIA.

Miss Blake asks that instead of sending so much soap, it would be better to send more of Bales' Salve. "Soap is very heavy, and is easy to procure in India. We can buy, very cheaply, highly scented and highly colored soap for the children's Christmas parcel. When we live so far inland, and railway freight amounts up so high, we ought to cut down heavy things as much as possible. Soap is a very heavy article in the boxes.

"We are getting a tremendous lot of face washers. A few for the hospital occasionally might be of use. The Indian face washer is the one he was born with. It is also his tooth brush, i.e., his hand. He requires no other. The face washers come out here by the hundreds."

Miss Vera Blake has received a large parcel of Bales' Salve from the manufacturers in Adelaide. It has been found of wonderful help in her treatment of sores and slight wounds. She reports there has been a real epidemic of abscesses about recently, and this ointment has been a great help. "We had an old lady here with a dreadful foot. She had cut it on a glass bottle in the river-bed. She was treated with Bales' Salve until we ran out of it, and the doctor put on another dressing, but she requested him to put the same medicine on as before, as it was better than the new kind."

MEDICAL WORK AT BARAMATI.

Dr. Kolhatkar had a very busy month in October. He did the number of operations the largest and the amount of fees is the greatest he has taken since he came to Baramati. We have a fearful lot of sickness nowadays.

Dr. Kolhatkar has had new patients 293, re-treatments 857, Scriptures sold 125, receipts \$6. Medical fees received £13/17.

VISITORS TO HARLA.

Miss Mary Thompson reports the arrival at Harla from Adelaide of Mr. and Mrs. Black and Miss Sadie Black, Misses Sadie and Malsie Thompson from Victoria. This made, with Miss Mary Thompson, six Australians on the mission station. The first time in the history of the mission that six Australians were present at the one time. Needless to say they had a very happy experience. The invitations that poured in to them from the residents were too numerous to accept them all.

After leaving Harla the party, except Miss Mary, visited our Australian Mission Station, where they were hospitably entertained. The party then took ship for Australia. Mr. and Mrs. Black and Miss Sadie arrived in Adelaide on Saturday last, and Misses Sadie and Malsie Thompson continued on the ship to Melbourne.

DEATH OF TWO ORPHANS.

Two of our Shrigonda orphans died last month—Lilla Kudam, a little girl aged 11 years, (she had had trouble), and Prasad Ponglikar, who has been weak from the time he was re-clothed into our home about a year ago. Miss Blake gives the history of Prasad as far as the home is concerned: "Prasad was found in a field on Dec. 21, 1927, in the evening, about half-a-mile from Pimpri station (our railway station). He was taken to the magistrate, who sent him to us. As it was Christmas time, we looked about for a suitable name, and decided on 'Prasad' (Favor). Surely God's favor was shown to the poor we two or three weeks' old little when a passing farmer heard his cry, and searching among the tall jewel crop found the wee babe, and so eventually led to his being sent to us."

Lilla Kudam was supported by Norwood (S.A.) Bible School, and Prasad by Mr. and Mrs. Ewan Jeffrey, of Vanuise, New South Wales.

JOTTINGS FROM INDIA.

For the quarter ending Sept. 30, 1928, Dr. Oldfield had 770 new patients and 768 re-treatments. Fees paid at dispensary amounted to £25/18/-, and fees received for visits to homes £20/7/-.

There are seven evangelists, working in the Shrigonda-Dilsad district. At the dispensary during the quarter they had 265 new patients and 48 re-treatments. Fees received at the dispensary £18/10/-, fees received from visits £5/12/-. In the same district there are five day schools with an enrolment of 111 scholars and 7 teachers, and 1 Bible School with 240 scholars and 7 teachers.

In our children's home at Shrigonda there are 75 orphans, and 17 children supported by the Government.

The Baramati and out-stations report for quarter ending Sept. 30, shows 6 evangelists and 2 Bible-women employed. 20 villages were visited, many of them daily and some weekly. They sold 513 Scriptures. They have 1 day schools with 293 scholars and 14 teachers. In the dispensary they have 1 doctor, 1 nurse, a compounder and a Bible-woman. They had 922 new patients, 1,820 re-treatments. They have a child welfare centre, where 1,312 patients were treated. The fees received amounted to £11/3/-, and a medical grant from the settlement fund of £6/15/-. In the children's home there are 61 boys.

In the settlement department there are 655 men, women and children.

The Baramati church has a membership of 91, with 69 children and adherents. During the three months the church made a contribution of £10/15/- for general purposes, £10/6/- to the building fund, and £11/7/- for the Mission day offering. The church also supports one preacher at Borl. They have six Bible Schools, 369 scholars, and 27 teachers. There are 60 Intermediate and Junior Endeavor members.

Bro. Andrew A. Hughes has gone to the American Church of Christ Missionary Conference to be held at Jubbulpore. Coming home he intends visiting three places where agricultural, industrial, and boarding work is carried on, with a view of gaining experience in methods of work. He will be gone altogether eight days.

Our orphan boys are being taught practical evangelistic work. In connection with the village Sunday School work each of the four leaders takes six of the orphan boys with him. The boys do the singing and distribute the tracts, etc., and in this way are becoming familiar with Sunday School work in the open air.

Bro. Coventry has had some fine meetings at Sansar recently. A full report of his visit will appear later.

In the industrial department of our mission at Baramati the boys have refitted one house, made two chairs, one desk, one table, and one large chest, besides other work. A class in blacksmithing has been started. The receipts from the work made by the boys during October amounted to £17/5/1.

CHILDREN'S DAY.

We shall be glad to hear reports concerning the Children's Day Offering. So far very few have come to hand. Schools that have not taken up the offering are urged to arrange for it to be taken before the end of the year.

DEATH.

BRAMMER.—On Nov. 20, at the Children's Hospital, Melbourne, Mrs. Russell, beloved infant son of Mr. and Mrs. J. G. Brammer, 12 Deakin-st., Yarraville, aged 16 months. Our darling at rest.

IN MEMORIAM.

BROWNHIGG.—In loving memory of my dear father, who died on Nov. 24, 1915, at Abbotshurst. We hope to meet again, dear dad, Where partings are no more; And that the one we loved so dear Like his only gone before. —Inserted by his loving daughter, Nellie Warry, and grandchildren.

HARPER.—In loving memory of my daughter and our sister, Minnie, who went home on Nov. 25, 1925.

At home with Christ, Oh, state of perfect bliss! What thought can e'er the mournful heart like this? Our cherished loved one who in faith has died Is safe at home with Christ and satisfied. "At Rest." —Inserted by her loved ones.

FOR SALE.

Organ, Doherty, 9 stops, good order and tone, £12; fullest examination invited. D. Wakeley, opposite chapel, Cheltenham, Vic.

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Holidays or permanent. Ideally situated among hills. Children's health and happiness first consideration. Terms, etc., Sister Walle (late Melbourne City Mission), "Hazelvale," Upwey.

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Christmas Fortnight. Small Cottage or Two Bedrooms (accommodate 6), use of dining room and kitchen. 3 The Avenue, Surrey Hills.

COMING EVENTS.

DECEMBER 8.—An American Tea in aid of Blackburn Church Building Fund will be held at the home of Mrs. Charles Gill, "Norway," near corner of Springfield and Middleburgh-rid., Blackburn, on Saturday, Dec. 8, at 3 p.m. To be opened by Mrs. Reg. Clark. A cordial welcome to all.

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Here and There.

We learn that Bro. D. B. Hill, of Victoria Park, W.A., has accepted an invitation to labor with the Claremont church, W.A.

Christmastide draws near, when special thought is given to the needy. Our Victorian readers are asked to note the Christmas appeal made by the Department of Social Service. See page 766.

An unusually large number of men have finished their College course this year. Of these two or three are still open to engagement. They can be cordially recommended to any church requiring the services of a preacher.

Mr. and Mrs. J. W. Manning were in Melbourne for the weekend, passing through from Rockhampton, Q., on their way to Lutahoga, S.A. Bro. Manning gives a glowing account of the Birchless-Stewart mission in Rockhampton. On Tuesday morning the following telegram reached us from Western Australia:—"Wonderful meetings marked close Bro. Hunt's ministry throughout the Sunday. One nine one broke bread. Three hundred gospel services. Five confessions—beamed."

New work has been undertaken by the N.S.W. Home Missionary Committee at Grafton, Balabarra, Five Dick and Allurey. This can be done in a host of other places. Men are available. Will the members make the necessary money available?

Next Lord's day, December 2, is the day of the Home Missionary offering in several States. It would be well if every member had a part in cancelling the home fund. Home Missions lie at the basis of our work. The need is very great. Let us all do what we can.

On Tuesday we received the following telegram from Queensland:—"Wonderful services Rockhampton. Further confessions. Two hundred five broke bread Sunday. Six hundred present night. Chapel officially opened Monday, Bro. Young present.—Wendorf."

Members of the Victorian Women's Mission societies are reminded of the "forward movement" successfully carried out, and some hands will exceed promises. Country hands are invited to join with metropolitan in making it possible to reach a definite goal.

The Victorian Women's Executive will meet on December 7, at 2.30 prompt. Mrs. Hingwood will lead devotions. The speaker will be Miss Jones, Matron Eye and Ear Hospital. During the afternoon gifts of cheer will be received for distribution amongst the inmates of the hospitals. All sisters are cordially invited to attend and to help cheer others at this season.

Amongst the accepted candidates for admission to the College of the Bible in 1928 is Bro. Alfred Dow, a Kanaka brother from Queensland, who is desirous of working amongst his countrymen in the New Hebrides. Bro. Dow is at present residing in Pialla, Q. He is there witnessing for Christ, and has started to hold meetings every Friday night in a private house kindly lent for the purpose. Bro. Dow has the highest recommendations for Christian character and devotion.

The closing session of the College of the Bible was held at Glen Iris on Friday morning last. The presence of some visitors was appreciated.

Amongst short and informal addresses were given. Thus a very happy year of service and fellowship was brought to a close. During the service, the sports' champion, Mr. E. L. Williams, was presented with a gold medal. Mr. Williams has been champion for four years in succession. In each year of his College course he has stood at the head of his class and has earned a scholarship. Mr. W. E. Jackel, who for three years has been runner-up, was presented with the faculty prize. For securing first place in tennis, Mr. H. L. Arnold received a gold medal.

A circular sent out by H. A. Long, chairman of the commissioners for the Bi-centennial Memorial 1928, states that a little more than a million dollars have been raised, leaving seven hundred and eighty thousand yet to be secured. The evangelist further says that in order that all may internationalize this historical movement, the international convention at Columbus will open Oct. 21, 1928 to be observed as Washington Church Victory Sunday in all the churches. It would observe this quite generally, and that the amount needed would be realized. A great international convention in Washington is being planned for 1930.

At Maylands, S.A., on Sunday, Nov. 18, farewell addresses were delivered by Bro. F. Gallin, 775 partook of Lord's supper during the day. At morning service the building was full, chairs being placed down the aisles. The Junior Endeavorers sang hymns to bid adieu to their beloved friend and helper. Four young people from the Bible School were received into membership. At the Bible School the attendance was 715. At the close of lessons Bro. Gallin spoke a few words of farewell. In the evening the building was crowded, about 400 being in attendance. All seating accommodation, including many chairs, was fully occupied. At the close of the address two of the senior Bible School scholars confessed Christ, whilst two others were baptized. On Nov. 19 a farewell public meeting and social were tendered to Bro. and Sister Gallin and their family at the church.

Many of our readers are familiar with the little books of poetry issued by Faircliff Thornton. Her clear and deeply spiritual verses have helped Christians all might consider a new book, entitled "Heart Cheer for All the Year." In an introductory note Mr. C. Irving Benson fittingly describes the little volume as "a series of sermons in verse," and speaks of them as follows: "These sermons in verse are spiritually nutritious, full of human sympathy, human understanding, and the optimism of faith. The poetry is not brilliant, but it breaks the bread of life. One is better for having read this book, and not a few of its inspiring thoughts lend wings to the mind." Our copy has reached us from Mr. Wm. Tass, Town Hall Book Arcade, 558 George-st., Sydney, from whom the book may be obtained. The Austral Co. would also be glad to fill orders; price, 1/6; posted, 1/7.

On Sept. 16, Bro. Medbury, of Troy, Moines, U.S.A., was in his pulpit after an eight weeks' absence in France, Wales, Scotland, and England, where he was sent by the brotherhood in America to attend the convention of English Brethren as a fraternal delegate. At both services Bro. Medbury gave very interesting accounts of the fine work he received, and told much of interest about the work of the English churches. He reported that in some ways it is carried out differently from methods in America. At the always in London, Bro. Medbury gave another very interesting talk about the trip, telling of some of the things that he and Mrs. Medbury saw and heard that were of unique interest, especially the Englishman's love of tea and the fact of the Englishman who is a tea drinker he himself drank tea although not a tea drinker he himself drank it every day. On Sunday last many sermons dealt with times a day. On Sunday last many sermons dealt with John Bunyan and his great book. One of our hearers said that when John Bunyan lay in bed, his wife and children suffering from dizziness, he would not in all his dreams much privation, he would not be honored by coming see how his name would be honored by coming

generations. He has a place now among England's noblest sons. His ability, the soundness of his doctrine, and his saintliness are recognized by all sections of the Christian church. His "Pilgrim's Progress" has a circulation second only to the Bible. It has been translated into 111 languages and dialects. Several denunciations here have had special celebrations of his bicentenary, some of them of a spectacular kind. It would be well if through all written and said about the Immortal Dramaturge we could be stimulated to imitate him as a pilgrim. His road lay through Vanity Fair, but he kept his garments unsullied, and pressed on to the Celestial City. Some more "sober worldliness" would emphasize the witness of modern Christianity.

The twenty-second annual demonstration of the College of the Bible, held in Lygon-st., chapel, Carlton, on Nov. 22, was a great success. (Mr. R. Isall) presided over a large gathering. The Principal distributed diplomas and certificates. Certificate F.M. Gaurer; Miss L. M. Foreman, Vic.; Diplomas: Mr. H. L. Arnold, S.A.; Mr. B. A. Banks, Vic.; Mr. L. B. Beaumont, S.Z.; Mr. W. E. Jackel, Vic.; Mr. G. M. Matheson, N.Z.; Mr. J. D. Methven, Tas.; Mr. V. G. Stafford, W.A.; Mr. F. G. T. Durrant, S.A.; Mr. E. L. Williams, Vic. This first occasion on which a Tasmanian student has qualified for the College diploma. Responses were made by Miss Foreman and Mr. Banks. Three excellent short addresses were delivered by Messrs. E. L. Williams, V. G. Stafford, and H. L. Arnold, their respective themes being: "Knowing God," "Facing the Centuries" and "The Life Worth While." Students' choruses were rendered, Mr. Beaumont read a Scripture lesson. Treble gave a recital ("The Soul of the Violator"). Mr. Williams rendered a solo, and Mr. L. A. Paterson a flute solo. Altogether the programme was greatly enjoyed. A collection for the piano fund amounted to £10/15/.

ROBERTTOWN AND KANBA DISTRICT CONFERENCE.

The conference, held at Roberttown on Sunday, Nov. 18, and Thursday, Nov. 22, proved to be a time of great spiritual enrichment.

Attendance was excellent. There was a large representation from Naracoorte on Sunday, and members from the churches in the Kanba district were present in great numbers on Thursday. At Sunday morning service 110 partook of the Lord's Supper. All the other meetings were also well attended, 275 being present on Thursday.

Reports showed that Naracoorte church had sustained the loss of Sister Mrs. Gould, and the Roberttown church of Bro. Bibles and Sister Mrs. Merritt. Reports from the evangelists and secretaries showed that progress had been made, and optimism was expressed regarding the coming year.

The musical side of the conference was very helpful. Bro. C. S. Wylie officiated at the organ on each occasion. A choir he efficiently trained, composed of members from the three churches in the Roberttown district, rendered anthems at most of the meetings. On several occasions Miss Butler, from Ilorham, sang a solo and Mr. A. Williams, from Kanba, rendered a solo on Thursday evening. All were greatly appreciated.

The addresses were inspirational. These were given by Bro. Benn (Naracoorte), Bro. Methven (Kanba), and Bro. Gray (North Adelaide). Bro. Gray was the special conference speaker. The conference expressed appreciation of his visit and his uplifting messages.

During the conference the Bible School scholars confessed Christ. Each of these has been baptized.

Meals were provided at Roberttown Show Grounds, arrangements being in the hands of the Roberttown and Manilla sisters, who did their work well.—F. Corbins.

The De-bunking of John Bunyan.

The Tercentenary of John Bunyan, the author of the immortal "Pilgrim's Progress," has attracted much attention. Most people are prepared to concede the greatness of Bunyan.

His famous allegory occupies a place in literature next to the Bible itself. Every Christian would be repaid abundantly if this year he reread the writings of the thinker of Elstow. Bunyan is a great religious force as well as one of the world's literary treasures.

The editor of the "British Weekly," Dr. John A. Hutton, has a most interesting article on "The De-bunking of John Bunyan." It is a reply to the adverse judgment of Mr. Alfred Noyes as expressed in "The Bookman." It has become fashionable to criticise and belittle the great men of bygone days. Dr. Hutton shows that Bunyan's reputation is too well established to be seriously injured by Mr. Noyes' statement that he is not nice. Bernard Shaw, Robert Louis Stevenson, G. K. Chesterton and Professor J. W. Mackail are effectively quoted in opposition to Mr. Noyes. Dr. Hutton makes the point that there is an over-faithfulness, niceness, daintiness, which is not healthy.

We quote some paragraphs from Dr. Hutton's striking article:—

"Any mood is absolute so long as it lasts; and the disposition to malign the great figures of our race will probably have to run its course. One may take Mr. Alfred Noyes on Bunyan as a symptom that we have reached the crisis. It only needs someone such as Mr. Noyes again, so long as he has a temperature! To deal similarly with Dante, selecting certain cantos in the Inferno; or with the Bible, opening it anywhere. There are passages, indeed, in the Gospels themselves which one could bring oneself to read in such a way as to make them quite as offensive to Mr. Noyes as the extracts which he gives from Bunyan. If one cares to push his nose into the earlier historical books of the Old Testament, or even to brood over certain tremendous things in the Pastoral Epistles, or in Revelation, if he is a very nice and dainty person, he will be shocked as Mr. Alfred Noyes claim that the writings of John Bunyan shock him.

"But the fact is, on Mr. Noyes' method, it could be shown that the great drama of Almighty God which the Universal Life is, should provoke in sensitive souls the same disdain and moral contempt. Mr. Alfred Noyes, from a book of whose pages an eager young person in America once read to me, and as she read there was that about her which reminded me of Bunyan's 'Two women of Bedford sitting in the sun talking of the things of God'—has in many a passage hidden us all up our eyes to the glory of this world which is our home. There is probably nothing in him which has quite the glow of

"Oh, world as God has made it, all is beauty!" but he has in his own way played upon those notes. And yet he must know that there are many things in 'this world as God has made it' which are not nice. And so one might proceed. "It is all very sad. And, on this whole aspect of the matter, I can but repeat the sigh of gratitude which escaped a professor under whom I sat, who was dealing with this very kind of daintiness, and who invited us to join with him in a perpetual song of thanksgiving 'that the Bible had been translated into English before we had all become so nice!'"

"It would be a fruitful line of inquiry to try to account for the 'well-made lunch,' this passion to tear the gilt from the ginger-bread which is so rampant. One would like to think that it signifies a higher morality amongst ourselves which is offended by that earlier and lower taste. If, on the other hand, it is mere daintiness, it is nothing. Nay, it is evil; for in that case it is a mark of decadence and of a shrinking of life-force."

"The natural explanation would be that men like Bunyan advocate, on the whole, certain in-

evorable moral principles, and confront man with such a moral demand, that to escape like our own may be very glad of any evidence that he himself was 'no better than he ought to be!'"

"But it is a subject which ought to be dealt with scientifically—this widespread anxiety on the part of writers in our day to tarnish the names of our influential dead."

"In the early 'nineties that saw a school of eager, and in some cases, as the event showed, perverse, youths who indulged themselves in a somewhat similar vilipendation against the Mount Everests and Mount Blancs on the map of the human soul. That man of genius, John Nichol, Professor of Literature in Glasgow University, having dealt with them patiently, conducted his discussion of such critics with a few words, words for ever memorable to me. 'Such men,' quoth he, 'will be remembered when Shakespeare and Milton and Dante are forgotten—but not till then!'"

CHRISTMAS APPEAL.

The Victorian Department of Social Service faces the obligation of meeting the demands of scores of needy brethren and sisters over the Christmas and New Year periods, and earnestly solicits the co-operation of the more fortunate members of the churches. Two hundred pounds would not be too much to distribute.

Good honest men with wives and families have suffered hardships for many months through unemployment, and the immediate prospects for such are not hopeful. Single men may obtain employment in the harvest field, but the wages are too low for married men. Widows, and women even for the most part, look to us to help them. Some afflicted ones amongst our members must not be overlooked.

The operations of the department are confined, almost exclusively, to those directly and indirectly connected with our churches. It is claimed that an applicant for relief so connected has never been refused. The department is the guarantor to the brotherhood that no member is entirely destitute. Churches and individuals are invited to send contributions marked "Christmas Appeal" to the secretary, or to the Editor of the "Australian Christian."

Schools and societies are invited to send toys, books, etc., for the children to the secretary, who will be glad to receive early intimation of the intention, that arrangements might be made for distribution.

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OBITUARY.

GREENWOOD.—On Oct. 27, 1928, Bro. Harold V. Greenwood fell asleep in Jesus at the age of 28 years. Bro. Greenwood confessed Christ during the preaching of Bro. Cook at North Melbourne twenty-two years ago, and has been constantly in service ever since. His activities were many and varied, and included S.S. teacher, superintendent, deacon, all offices of K.S.P., and secretary of Endeavour. He was a most devoted and conscientious worker for the extension of the Kingdom. His methodical and careful way, and his kindly sympathy, won him many friends. Upon his removal to Regent he associated with the Baptist church, though still keeping his identity as a Christian only. He was in close consultation with Preston church, and was planning to render great assistance in the opening of a new Bible School. To his sorrowing wife and three young children we express our Christian sympathy. His remains were laid to rest at Fawkner on Oct. 29, the Baptist minister and the writer conducting the funeral—A. J. Fisher.

JENKINSON.—On Oct. 27 Bro. James Jenkinson passed away. Our brother was born at Ballarat, Vic., 68 years ago on Aug. 31. He was baptised on Feb. 16, 1902. Our brother was always present at the services of the church and the Bible School, and was always willing to take his part. He set an example of consistency to those who knew him. His end came peacefully after a short illness of three days. Bro. Jenkinson leaves a widow, who mourns not as those having no hope, but believes the words of Paul, "Death is swallowed up in victory." Our brother's remains were laid to rest in Stawell cemetery on Monday, Oct. 28.—S.N.

LATYER. On Lord's day morning, Oct. 28, our esteemed Bro. A. J. Latyer fell asleep in Jesus after a lingering illness of three years, which was borne with Christian love and fortitude. He had reached his seventy-fifth year. At the age of fifteen he was baptised into Christ at Ballarat, Vic., and through all his life he never left his first love. His life was an inspiration and challenge to those who follow after. Our brother's body was laid to rest in East Geelong cemetery on Oct. 29.

It is a happy thing for us that this is really all we have to concern ourselves about—what is to do next. No man can do the second thing.—George Macdonald.

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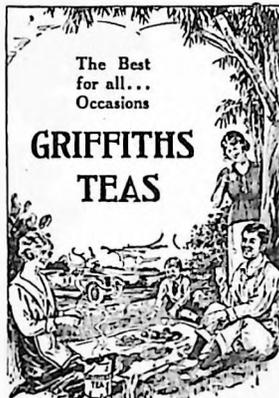
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News of the Churches.

Tasmania.

Hobart.—There was a large attendance at a special service on evening of Nov. 1, when many members of the Loyal Orange Lodge were present. On Nov. 18, after an address by Bro. Johnston on "God's Armistice," a married lady made the good confession. Sister Battersby, of Adelaide, sang a solo very acceptably. On Nov. 21 Sister Cooper, who united with the Hobart church the first year of its existence, passed away after being confined to her bed for three years. She has always been a most devoted and respected member of the church.

Western Australia.

Bassendean.—Bro. Nightingale spoke to fair attendances on Nov. 8. Bro. Jacques took Midland Junction services. Sunday School interest keeps up, and C.E. work is reviving. The ladies' guild has sent a good number of rugs to India for the missionaries.

Sulzaco.—On Nov. 15 the church held a social evening to celebrate its thirtieth anniversary. A time of rich fellowship was spent. On Nov. 18 Bro. F. T. Carter addressed both meetings; subjects, "Jesus and You," and "Temples and Tramps." Great interest is being manifested by visitors.

Bunbury.—Increasing attendances at every meeting are reported. On Oct. 28 the gospel service was given by the young men, Bro. Thomson preaching. A boy and girl from the Bible School confessed Christ. On Nov. 1 a lady and a returned soldier decided for the Master. Prayer meetings are well attended. On Nov. 13 several members attended the N.W. Conference at Collie. Bro. Thomson gave an address at the conference.

Perth.—Meetings on Nov. 18 were very helpful. In the morning Bro. S. H. Rodier gave much inspiration by his message. At the evening service Bro. Lueraff gave the address, and an elderly woman accepted Christ. Warm welcome has been extended to delegates returned from Federal Conference. Bro. and Sister Schwab are now back. Miss Unis Mann niece of Mrs. Schwab, is in W.A. for an extended holiday.

Kalgoorlie.—The Loyal Orange Lodge paid the church an official visit in the evening of Nov. 1. Bro. Dubson exhorted on the 11th, and in the evening Bro. Hunt delivered an inspiring address to a large congregation. Bro. J. Pascoe's solo was appreciated. On Nov. 18 Bro. F. D. Pollard gave a splendid message to the church. Bro. Schwab, on his return from Federal Conference, preached to a crowded chapel. A solo by Sister Pollard was excellently rendered. 170 broke bread during the day.

Fremantle.—Excellent meetings were enjoyed during the absence of Bro. and Sister Stirling at Conference, the church being particularly indebted to Mr. R. Powell (C.J.M.) for able and generous assistance. Dr. Burnham visited the church and spoke on "E.M. work," and gave an illuminating talk on "Prohibition," when entertained by Mrs. Burnham and sister removed to Northam. The Sunday School has adopted a very comprehensive programme of advance towards Pentecost, 1930. Church aim for H.M. offering on Dec. 2 is £50. The church is sorry to lose Bro. and Sister Goodhill and family (gone to Sandal-Wood-Block, farming), and Bro. and Sister Howe and sister removed to Northam). Farewell socials were held in their honor and presentations of a Bible and hymn-book respectively from the church were made. The Bible Class also visited the home of Bro. Fichius, and made him a presentation of a gold-mounted and engraved fountain-pen as a mark of appreciation for services rendered. Great gatherings on Sundays, Nov. 18, welcoming back the evangelist and his wife.

Queensland.

Roma.—Bro. E. Beeve and Finger, from Annerley, are in Roma for a time. On Nov. 11 Bro. Beeve exhorted very acceptably. The gospel service was conducted by Bro. Cooke. The Children's Day service was held during the afternoon, when there was a splendid attendance. Bro. L. B. Pittman gave an address on "Climbing." The total amount collected being £2 10/6. The Bible School is seeking more scholars, and two local brethren have donated a trophy each for boys and girls getting the most scholars during the next three months.

Ipwich.—On evening of Nov. 11, "Bring Your Friend" Sunday, a big meeting was conducted by Bro. H. D. Priestley. On Nov. 8 the C.E. Society held a social. On Nov. 12 the Kappas held their first corroboree on the bank of Berry's lagoon. Nov. 18 was Sunday School anniversary. The conductor of the big children's choir was Mr. T. S. Westwood. The scholars took part in the morning, but the children's services were held specially afternoon and night, when they were assisted by a string orchestra. Mr. J. C. Farquhar, of Silksstone Baptist church, spoke in the afternoon. At night 28 were prepared. Bro. H. E. Ferguson was the speaker. Bro. Priestley, who was to have conducted the services, was unable to attend owing to illness. Bro. Jack Martin, of Wynnum, spoke in the morning. The singing was delightful, and the services most successful.

Victoria.

Wonthaggi.—Meetings have been resumed after a lapse of some time. A nice meeting was held on Sunday. Members in the district will be heartily welcomed.

Yarravonga.—Meetings are good. On Nov. 25 Bro. Pratt gave a helpful exhortation on "Jesus is Everlasting." A very fine gospel meeting was held at night.

Gardiner.—On Nov. 25 Bro. B. Gebbie spoke to good audiences both morning and evening. Visitors included Mr. and Mrs. Murray, Mr. D. B. Hill, and Mr. Richard Yerton, all of Sydney.

Hampton.—The church was addressed by Bro. K. Jones, and "Pentecost" aims were adopted. At night Bro. B. T. Pittman was the preacher, and Miss D. Pittman soloist. The aged mother of Sister Mrs. Shean is very seriously ill.

Warragul.—There are good attendances at Bible School. Three new scholars have joined. On Sunday morning Bro. Wigney gave a good address on "Quiet Seasons of the Soul." At the combined church service in the theatre Bro. Wigney was the speaker.

Wangaratta.—Last Lord's day was the first anniversary of the church. Good attendances at Bible School. Three new scholars have joined. On Sunday morning Bro. Wigney gave a good address on "Quiet Seasons of the Soul." At the combined church service in the theatre Bro. Wigney was the speaker.

Cheltenham.—On Sunday morning Bro. B. W. Manning gave a thrilling story of the mission at Hochampton, Qld. A good attendance at the evening service in all branches. Bro. Arnold, having completed his College course, will shortly reside in the town.

Balwyn. A. E. Illingworth gave a message at the morning service on Sunday. Dr. W. A. Kemp presided. Jas. E. Thomas spoke at the evening service in all branches. Bro. Knapp, from Nelson, N.Z., and Mr. and Mrs. Menzies, of Enmore, N.S.W., were among the visitors. There were good meetings all day.

Collingwood. Meetings are fairly well attended. Bro. J. Bird continues his addresses on "The Second Coming of Christ." His message on Sunday night was, "The Great Tribulation." The sale of work held on Friday and Saturday

proved successful. Approximately £67 was raised, making the total for 1928 for Carlisle £139 10/6. Bro. A. G. Saunders and J. E. Allan spoke to good meetings on Nov. 26. The church has been cheered by the success of the special mission at Box Hill, at which Bro. Saunders is assisting. Bro. Verec, and Bro. and Sister Pascoe, of N.S.W., were present. A fine anthem was rendered by the choir, Bro. C. Haines taking the solo.

Morland.—Bro. Webb is back after the successful mission at Avon Vale. At the morning service he spoke on Home Missions. There was a fine meeting at night. After the address on "In the Hands of the Potter," a girl and three men made the good confession. A successful married ladies' concert was given on Saturday night.

Box Hill.—Two weeks of the mission have been held with splendid results. There were 12 confessions to Sunday night, when Bro. A. G. Saunders gave an inspiring message on "Who and What We Are." The chapel was packed, and two young men made the good confession. The third and final week of the mission was entered with gladdened hearts.

Thorbury.—The eighth annual sale of work and gifts organized by the ladies of the church was opened by Mrs. F. Lee, treasurer of Women's Conference, on Nov. 23. All previous efforts were eclipsed, £180 being received. With £35 paid during the year in alterations to the building, the total contribution of the ladies was £215 for the twelve months.

Footscray. Bro. F. T. Saunders gave a fine address last Sunday morning. At the Bible School the superintendent, Bro. Tomkins, referred to the services of Bro. Cecil Thomson, who is taking up preaching work at Red Hill. At the evening meeting Bro. Thomson preached, and afterwards representatives of various departments expressed regret at his going and good wishes for his future.

Melbourne (Swanston-st.).—Good meetings were held last Lord's day. At morning service Bro. J. W. Baker gave a very fine address. Bro. and Sister Fred Collins, of Melbourne, Maglaid's, S.A. Launceston, Tas., were present, and Bro. Collins took part. Bro. N. Morris, of City Temple, Sydney, was present at evening meeting, when an excellent attendance listened to a good sermon from Bro. Moore.

Middle Park.—Anniversary services were continued on Nov. 18. Mr. Hawk was the afternoon speaker, and Bro. Anderson addressed a crowded house in the evening, when the scholars sang exceptionally well. The Bible School concert was held on Nov. 21, when a great crowd enjoyed items by the scholars. Meetings were well attended on Nov. 25. Bro. Baker speaking at both services.

Castlemaine.—Bro. Collins gave his lantern lecture on "Home Missions," which was greatly appreciated. Bro. Macfie and Willie Hoy visited on Nov. 18. Bro. Macfie inspired with his telling message on "Show us the Father." The Sunday School picnic was held at Kyneton on Nov. 21. The ladies' "rose fair" was a success. Nov. 21. It is expected to elapse at 10.30 a.m. Bro. and Sister Fisher, of the word, and is interesting himself in all movements to uplift.

North Essendon.—Bro. Williams preached his farewell sermon on Nov. 18. At the conclusion of the service a revised Bible in story form was given to the preacher as a token of esteem. Bro. Lloyd, from the College, will be the preacher from Dec. 2. The Bible School picnic was held at Albion Beach. A successful sale of work was held on Nov. 17, opened by Mr. G. Mathieson. Bro. H. Thompson was being under a serious operation at the Alfred Hospital. He is now home, and regaining strength.

Preston.—Good attendances at both morning and evening services have been maintained, and interest is very good. Bro. Fisher continues to preach and work faithfully and well. Since last report three have been received into membership by baptism and transfer. On Nov. 11, in name of Sister Day was celebrated in a fitting manner. Bro. Dr. Hirschelien, Moore, and Thomas delivered addresses at week-night meetings. A

QUEENSLAND NOTES BY THE CONFERENCE PRESIDENT.

After the delightful experience of Federal Conference, we are back in Queensland, happy to find that the brethren everywhere are delighted at the prospect of Federal Conference coming to Queensland, and are busy planning how to make it a great success. We believe the churches will respond magnificently.

Bro. W. J. Campbell has just completed a most successful ten days' mission at Rosevale (one of the churches in the West Moreton circuit), resulting in fourteen decisions. The baptismal service, when all were baptised, was described as "the most wonderful ever held in the district."

Bro. J. J. Franklin has made a good start at Bough, and prospects are bright. Bough is one of our strong country churches.

Ma Ma Creek reports seasons of refreshing, under the leadership of Bro. Hamann.

Bro. Norman Hinrichsen is happy in his work at Maryborough.

Most encouraging reports come to hand from Bundaberg, where Bro. A. Hinrichsen is in charge. With so many new men in the field, and the wonderful success of the mission at Buckingham, we feel greatly encouraged. The writer would be glad to hear from any brethren who may be contemplating a visit to Queensland during Easter Conference, 1929. Chas. Young.

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