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Declaring the Whole Counsel of God.

AN apostle of Jesus Christ found great comfort in the thought that, whether men accepted or rejected his message, he at least had done his duty and declared unto them "the whole counsel of God." To have this knowledge and satisfaction is within the reach and should be the aim of every preacher. Yet it is very easy to come short of the divine will. The divergent teachings of a divided Christendom show either that some are neglecting essential teaching or that others are adding to the Lord's requirements. Seeing that systems live by the truth which they contain rather than by the error mingled with truth, it is well for us at times to consider the position of even the newest and strangest of sects, in case their unlearned witness to a neglected truth.

Once a truth is ours, how plain it seems! We wonder that anybody could miss or believe it. We are apt to overlook the fact that there was a time when we were ignorant, and that it was not easy for us to be won over to the position we now occupy.

Readers of "The Australian Christian" are familiar with the demand to preach a simple gospel. They believe every word of it to be the word of our Lord and his apostles. They desire to give the Saviour's promises and instructions to seekers of salvation in the plain terms proclaimed by the original preachers.

As we read the Gospels and the Acts of Apostles the instructions seem so plain and simple that we wonder if a wayward man, though a fool, could err there.

Yet what do we find? That the most essential teaching in many a pulpit would be left out, in Bible words, of the full counsel to an inquirer who should want to know what are frequently spoken of as the "terms of salvation."

In our recent reading we found an excellent illustration of how easy it is for a preacher to miss an outstanding and elementary truth. One of the great religious journals of England, a paper rightly prized

for its evangelical views and its defence of the inspired Word, contained the first of a series of articles on the "Acquaintances of an Apostle," intended to give character studies of men and women who were in close contact with the Apostle Paul. The first article naturally dealt with "Ananias, the Lord's Messenger," the man sent by Jesus Christ to the penitent Saul in order that he might receive his sight and be filled with the Holy Spirit. Some very beautiful thoughts are expressed by the writer. He addresses lessons after the manner of the skilful preacher and exhorter. With most of what is written we are in cordial agreement, but an amazing omission is made. It might have seemed incredible that any writer could omit from such an article the instructions contained in Acts 22: 10; but this writer, so far as his article indicates, might never have read the verse. He could declare that "the entire body of information that the New Testament gives us of Ananias, is contained in about a dozen verses (Acts 9: 10-18; 22: 12-16). Hence, it is not a difficult matter to retain in the memory the complete record of this early disciple of Damascus." He could write that "in the performance of his divinely

appointed duty we see the man's qualifications for the task set. For, we may be assured, the Lord did not select this man without reason. Among all the believers in Damascus, this was the one man to whom God could give so important a commission." He could remark "how intently Saul must have listened while Ananias instructed him in the things of Christ!" But there was one thing which he apparently could not do, and that was to give the words of the Lord's messenger to a penitent believer, "Why tarriest thou? arise, and be baptised, and wash away thy sins, calling on his name." Saul had asked the Lord Jesus, "What shall I do, Lord?" and had been told to go into Damascus and "it shall be told thee what thou must do." And yet this vital instruction can be omitted by a Christian writer dealing with the Lord's messenger! It is a sad commentary upon human weakness.

Many other instances of the kind occur. There are preachers who can quote half the commission and practically never the whole. There are evangelists who have never given to inquirers the answer which the Holy Spirit gave through Peter on the occasion of the first Gospel sermon. There are marked New Testaments prepared by those under bondage to a theory of salvation by faith alone which ignore numbers of the plainest passages dealing with the necessity of obedient faith.

We need not discuss the reasons of the omissions. It may simply be ignorance, or lack of interest, or the exclusion of truth by a prepossessed theory, or bias. It matters little; for one reason or another some of the plainest teaching of God's word is put on one side.

There is a great work before a people who will give the full round of New Testament teaching to inquiring souls. There is much need for the definite proclamation of the old-time Gospel. Up to a certain point, the religious world receives good witness. In great numbers of pulpits, Christ is uplifted before men as Son of

A CHILD'S THOUGHT OF GOD.

"They say that God lives very high;
But if you look above the skies,
You cannot see our God. And why?
"And if you dig down in the mines,
You never see him in the gold,
Though, from him all that's glory shines.
"God is so good, he wears a fold
Of heaven and earth across his face—
Like seeds sown for love, untold.
"But still I feel that his embrace
Slides down by shells through all things made,
Through sight, and sound of every place.
"As if my tender mother laid
On my wet lids, her kisses' pressure,
On my shut lids, her kisses' pressure,
Half-waking me at night, and said,
"Who kissed you through the dark, dear
greatest?"

—Mrs. Brown.

God and only Saviour. The example of his life as well as the effects of his atoning death are powerfully set forth. The need of appropriation by faith is stressed. For all the beauty and truth of this witness we can thank God. But more is required. From comparatively few pulpits comes the full scriptural answer to the inquirer who desires to know what he should do in order to have the assurance of salvation.

There is constant need of such witness as we can give. We are apt to think that all men know the teaching of the Commission or the instruction of the Book of Acts. It is not so. To many that teaching is the newest and freshest thing they can hear. It does not follow that, because a thing is plain to us, therefore it is known to all. We must take the full message of the Gospel to all for whom Christ died.

Passing of a Great Preacher.

The "British Weekly" for October 18 contains many tributes to the worth and work of Dr. George H. Morrison, of Wellington-st. church, Glasgow, who passed away a few days previously. We have frequently reprinted short articles from Dr. Morrison's pen, and these have always been enjoyed by our readers.

The editor of the "British Weekly" says that "no figure comparable to that of George H. Morrison has been removed from the religious life of Scotland since the death of his near neighbor Dr. James Denney, and the next figure of such eminence looking backwards would be that of Dr. Alexander Whyte."

Perhaps the most striking tribute to the memory of this great man which we have read is contained in the opening sentence of the appreciatory article by Lady Frances Balfour, I.L.D.: "The first thing I thought when I read my morning paper was that I must write to 'The British Weekly' about the death of everybody's spiritual friend, Dr. Morrison." What a beautiful ideal for a preacher to have before him, that he might so live and use the opportunities of his great position that he might become known as "everybody's spiritual friend."

During his quarter of a century at Wellington-st., Dr. Morrison won the love and esteem of his congregation and the community. Dr. Harry Miller, the Moderator of the United Free Church Assembly, writes: "I remember well standing beside him at the semi-jubilee of his ministry in Wellington, and realising the great tide of affection that flowed round him. It was not to be wondered at, for he had given himself without reserve to his pastoral and pulpit work there, and the reward was sure. He was a great preacher, a great pastor, a great teacher and friend."

Dr. Morrison was a great preacher. He worked hard, harder than the apparent ease and simplicity of his writings revealed. Dr. James Black says that "his sermons, by

A closing reflection is desirable. Do we ourselves omit anything which should be included? We do not wish to leave the impression that when a preacher deals with a little round of texts in Acts he has fully discharged his responsibility. We may do the very thing we disallow in others. We can omit great and scriptural themes while preaching on Acts 2. Do we ignore the atoning death of our Lord, the personality and work of the Holy Spirit, the implications of faith and repentance, the coming again of the Lord Jesus, or any other great Scriptural doctrine? If so, we cannot point the finger of scorn at another. Let us resolve that we shall declare the whole counsel of God to men. Let us not allow ourselves any pet truths, but have reverence for all the Father's commands.

their flow and ease, gave the erroneous impression that they were quickly and slightly done; but Morrison himself has told me that in younger days he gladly spent hours on a phrase. Indeed, he once assured me, with a smile, that he wrote to music!"

Dr. Donald Fraser writes: "When volumes of his own sermons followed one another in delightful succession he seems never again to dive into the depths of theology, but always to skim lightly over the surface. Yet I for one cannot help feeling that the lightness and lucidity of his treatment were only possible to one who was well aware of the profundities, and who had read and pondered deeply. Without this his wonderful ministry in Glasgow, extending over twenty-five years and never waning in freshness and power, would have been impossible."

An amazing amount of work was done by Dr. Morrison—always on time and without apparent hurry. Dr. Hutton says that "he always appeared to have time for the Master's work." Some men with comparatively little to do are fustily busy without time to help others. They might profit by a consideration of Dr. Hutton's tribute.

Some very remarkable testimonies are given to Dr. Morrison's pastoral work. In last issue Mr. Thos. Hagger pleaded for better pastoral work, and suggested that we should do more to hold the people. We generally get that for which we are able to pay the price. Perhaps a consideration of Dr. Morrison's work would help us. To quote Dr. Hutton again: "The quality of his preaching the whole world knows. But what the whole world may not know is the amazing, almost incredible, fidelity of his life as pastor to that great flock. The tales of it would sound legendary did we not know them to be literally true. Every birthday in that immense congregation he knew, so that little children, young people, boys and girls

far from home at school, had a post-card with some personal and understanding message once a year. No sick person in home or in hospital missed a daily message."

After speaking of Dr. Morrison's methods, Dr. Donald Fraser adds: "It was this amazing methodism that saved him from ever being unprepared and made his pastoral work so efficient. Even the servant girls of his flock were not forgotten, and a post-card from their minister revealed how interested he was in their movements. A young lady who was just about to make her debut was taken suddenly ill. When Dr. Morrison visited her he saw her anxiety to be well when the great social event for her was to take place, and he asked her casually what color of dress she was to wear. On the morning of her great day, after she had recovered, she received from her minister a lovely bouquet of roses to wear in her dress, and the color exactly harmonised with the color of her dress. Such little acts of careful memory made him the adored and ideal pastor of a great congregation."

Dr. Morrison had solved the problem of a successful ministry. He loved the people and gave himself to the work. He prepared himself and his sermons. We close with a word from Dr. James Black: "His best memorial is that, up to his last day, after twenty-five years in one church, his services were crowded to the door. I do not know of any one now living who has had such a full and happy ministry as he. But first and last he deserved it."

"Lest We Forget."

On October 16, 1555, Latimer was burned with Ridley, opposite to Balliol College, exclaiming to his companion: "Ile of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England, as I trust shall never be put out."

Thank God, it burns! a steady flame it gives, the sacred oil, the blood of saints, it lives. The smell thereof ascends unto the Throne. And this is England's incense, this alone.

We want no man to swing a censor here. No chanting priests we ask to interfere. No altar lights need we to guide us here. Our Priest sits in the heavens, and in in Rome. Once came to England's ears, from Alpine slopes, The laugh of murderers, and the curse of popes. And souls of fugitives: I know not why Such echoes linger in our Northern sky.

They seem to sound again, those cries of death. When martyrs, in their throats, gasped out their breath.

And Ridley's groans are coming through the air, Whilst ghostly throngs are murmuring "preparat'."

See! see! these wolves that feed on souls, Are camouflaged with chasubles and stoles; A covering these; one day will be revealed Those fangs on which our fathers' blood congealed. State shepherds of State sheep, who chose their hour

To don that cursed garb, and seize more power, Of Jesu's blood to form a merchandise, To make, then, reserve it, at a price.

Remember ye, that noble army slain, Resisting unto blood; mylie again Your Antichrist will shout "Hecce est"; if so Then England shouts, and England's shout is "NO!"

—W. T. Ogle, in "The Churchman's Magazine."

A Young Man's Problems.

No. 4.

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

"I must confess, Mr. Freeman," said Jack Marshall, as they lingered one Sunday afternoon when the class was over, "that you have turned my thoughts into a somewhat new channel."

"I hope the current will flow full and strong in the new course," responded Mr. Freeman.

"Time will tell," replied Jack. "There are still some impediments in the way, and I will tell you about them. But it has been a strange experience to me to find that faith is a fundamental principle of scientific thought, and that men may be led through science to God."

"I am especially glad to hear you say that, Jack," said his class leader. "I knew, of course, that your mind was tending towards agnosticism, and I was a little afraid that you might pay undue deference to the intellectual fashions of the chaps you associate with in your work."

"Fashions?" said Fred, with mock seriousness, as he surveyed the faultless attire of his friend, "You wouldn't suggest that fashion ever influenced Jack in any way?"

"I am afraid Jack is second only to you in that respect, Fred," said Mr. Freeman laughingly. "But seriously, we are altogether too much disposed to be influenced by the traditional assumptions of the people we mix with."

"But that's the very thing religious people do," Jack said. "That's my objection to so much that passes for orthodox religion. You are expected to accept traditional religious beliefs."

"No doubt that is true, more or less, human nature being what it is," replied Mr. Freeman. "But altogether too many people who reject traditional religious teaching with contempt, naively accept, without any serious questioning, the traditional modes of scepticism. Really there are no more pitiable people, intellectually, for they affect such superior airs. There's a gratuitous attitude of mind, which passes for scientific thinking among a certain smart set of unbelievers, and some people are afraid to stand against it, or even to question it, lest they should be thought to be antiquated."

Jack was silent, and it was evident that Mr. Freeman's diagnosis of the situation was a home thrust.

"You have refused to be influenced by religious authority," continued Mr. Freeman presently. "You are right there—you may exercise your right to think your way through these problems. But I suggest that you do allow yourself to be seared by another kind of authority that is neither religious nor scientific, though it masquerades under the guise of science."

"I see the force of that," admitted Jack. "Now let me try to put the case from

the scientific objector's standpoint. I heard an evangelist the other day quote Paley's argument about the watch. Now every thinker in the world knows that evolutionary science has made this ancient argument untenable."

"Paley's argument was that just as a watch implied a watchmaker, so a man implied a manmaker," said Mr. Freeman. "He, of course, was not an evolutionist, but accepted the doctrine of special creation, and his argument was expressed in terms that would not be used by an evolutionist. You are assuming, Jack, that the evolutionary hypothesis is true, and for the sake of argument we shall discuss the question on that assumption. If you will think for a moment you will see that the illustration of the watch in no way depends on the doctrine of special creation."

"MAKE OTHERS FREE."

If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?
Is true freedom but to break
Fetters for your own dear sake,
And with leathern hearts, forget
That we owe mankind a debt?
Not true freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.

—J. Russell Lowell.

"I don't see that," interjected Fred. "If man was not made by special act of God, but evolved through long ages, the manmaker is disposed of."

"Let us think about that watch a little more closely," replied Mr. Freeman. "At first, you may be sure, the making of a watch was a very long and tiresome business, requiring a great deal of individual attention on the part of the watchmaker. But nowadays watches are not made that way. They are made in bulk, so to speak, the various parts being turned out quickly by machinery. But does that do away with an intelligent designer—a watchmaker?"

"Oh no, I don't suppose so," said Fred.

"Does it make any difference to the argument whether the watch was made by hand or by machinery, and whether it took a day to make or forty years?"

"Not the least," admitted Fred.

"Well now, Fred, let us think about you. These eyes of yours—what are they for?"

"To see with, apparently," replied Fred.

"And these legs—what are they for?"

"Locomotion," was the laconic response.

"To see with, and to walk with," said Mr. Freeman.

"These marks of design

require to have a cause assigned to them, and so far as the cause is concerned, do you honestly think it makes any difference whether mankind was made suddenly six thousand years ago, or was evolved gradually in the course of millions of ages?"

"Well, you know," said Jack, "Fred has been stating one of my greatest difficulties, and I really thought that that argument was bankrupt even in the circles of Christian scholarship."

"So far from that being the case," Mr. Freeman answered, "modern thinkers are tending more and more to think of design—teleology is the word used—as having a distinct place in evolution."

"What thinkers have you in mind, Mr. Freeman, when you say there is a modern tendency to find design in nature?"

"Do you remember H. A. Glass, who took his master's degree at the university some time ago?" asked Mr. Freeman in return. "I read his thesis, and he had canvassed a wide range of modern thinkers, and showed that teleology is more and more being recognised as a factor in biological evolution. You yourselves will know such works as 'Creative Evolution' by Bergson, and 'Realm of Ends' by James Ward, and others."

"So the watch argument stands?" queried Jack.

"It certainly stands," asserted Mr. Freeman. "Of course your Rationalist friends will affect to laugh you to scorn, if you say so, on the grounds that evolution has made the time and the method of man's appearing on the planet quite different from what Paley thought they were when he used the argument. But you need to remember the essential thing in the illustration—that the watch had a designer, and that questions of time and method do not enter into the question of design at all."

"We should have seen that, without having to be told," Fred said humbly.

"I quite see the force of Mr. Freeman's warning about following intellectual fashions," acknowledged Jack. "Could you take up the subject of design more fully in our class some day?" he asked, addressing his class leader again.

"I shall be glad to do so," Mr. Freeman replied. "Meanwhile let me show you a book I have been reading," he continued, stooping to take a book from his case. "It is by a world-famed scientist, J. Arthur Thomson. The title will indicate something of its purpose—'The Bible of Nature.' Here is one of his statements. It has to do with watches too. They say that in a tiny organism no larger than a minute band on a dainty watch there is a molecular intricacy which might be represented by an Atlantic liner packed with such watches." It is one of his many statements showing the rapidly increasing wonder of the universe as science reveals it, which, in his judgment, leads us more and more to a knowledge of the Eternal. He discusses that aspect at length, and quotes approvingly from Walt Whitman—'A mouse is miracle enough to stagger sextillions of infidels.'"

Religious Notes and News.

HOMES OF A NATION MENACED BY GAMBLING.

Some of the public news distributors carry the statement that Hungarian wives, whose homes are menaced by their husbands' passion for cards, have formed a benevolent protective society whose aim is to extirpate the national vice, gambling.

Huge sums change hands nightly in strictly-guarded luxurious clubs of the capital, where legal gambling flourishes. Count Karolyi, it is rumored, lost a quarter million dollars one night playing poker on a train between Budapest and Vienna. In the last few weeks four prominent manufacturers cut their throats after a night when Lady Luck looked the other way.

Gambling and liquor have been twin scourges of social life. They are the blemish of civilisation. The one the United States has wrecked, the other is still fighting for its life, but the presidential election will put the nation on a liquor ground that will enable it to kill the vintage evil completely. Then will the home have rest from two of its worst enemies. "Christian Evangelist."

LIBRARY OF BOOKS BY DISCIPLES.

At the commencement of Culver-Stockton College last May, announcement was made that the Ministerial Association would endow the collection of literature of the Disciples of Christ in the college library. The collection, first to be endowed, will be named The Henry Barton Robinson Collection of the Literature of the Disciples of Christ, in honour of Dr. Robinson, who has been dean of the School of Religion for nearly twenty years.

The collection, which numbers approximately 600 volumes, consists of books written by the Disciples of Christ, and books written about them, together with bound files of early church periodicals, arranged on the shelves by a special classification made by the Librarian, Claude E. Spencer.

It is the purpose of the Ministerial Association, working with the Librarian, to make this one of the most comprehensive collections of Disciples of Christ literature in existence. This seems entirely fitting since Culver-Stockton College, which was founded in 1853, was the first college of the Disciples of Christ west of the Mississippi and one of the oldest in the United States.

OCTOGENARIAN CLUB FOR PREACHERS.

In the "Christian Evangelist" of October 25, G. A. Hoffman has an interesting article on the "Octogenarian Club of Missouri." We call a few paragraphs:

"The Octogenarian Club of Missouri was constituted in the latter part of 1896 by Frank W. Allen, of Columbia, Mo. Its object is to bring into fellowship the aged ministers of the Christian church of Missouri by correspondence or otherwise. All over the age of 78 are eligible to membership. It is desirous to aid in overcoming the enforced isolation of loneliness of these veterans of the Cross, and its member is expected to write at least two letters annually to the secretary of the club; one in June and the other in December, and he, in time, to circulate these letters among the members of the club. These letters are to be finally returned to the secretary for future reference. The only cost is a few postage stamps per member. At the first of the year the oldest member of the club is designated as president for that year. His only duty is to appoint a secretary when there is a vacancy.

A list of fifteen members is printed. Of these, Mr. Hoffman writes: Here are these fifteen ministers of the gospel from 75 to 86 years of age born in seven different States and one in a foreign country drawn together in a delightful

fellowship by the teaching of the one faith and one Lord, born so widely apart and trained under very different surroundings yet the power of the gospel harmonised and adjusted their lives each to the other in the united service of our Master.

Seventeen years is the average time that men give to the Christian ministry. The average time given by these men is more than three times seventeen. You will please excuse the writer as his name is among the above, but let him say that these great lives can certainly quote in a good conscience the valedictory of the apostle Paul to Timothy.

The writer's glad and inspiring closing paragraph reads: Write as about your well-being, your faith, health and hope. We wish to make your letters of great value to our young ministry. Let them see how life looks to you now. Here we stand at an average age above 82. Will our experience, the present joys of our lives, our hopes in the future and the knowledge we have gained of our Lord encourage young ministers who have given their hearts to the labors of our Master? The joy of service is before them; the crown awaits us.

LONDON'S LORD MAYOR.

Sir Kynaston Studd, London's new Lord Mayor, has in turn won fame and respect as a Cambridge cricketer; he was captain of the greatest Gentile eleven in cricket history—as a religious

worker who collaborated with D. L. Moody in his great evangelistic campaign in England, in the eighties, and as a friend and inspirer of young men of the London Polytechnic. When Sir Wilfred Grenfell, of Labrador fame, then a medical student in London Hospital, came under the influence of Moody in his White-chapel mission, it was Kynaston Studd who "dealt with" him in the inquiry room.

Sir Kynaston, who is seventy, is a brother of C. T. Studd, even more famous as a cricketer, who, influenced by D. L. Moody when an undergraduate at Cambridge, has devoted his whole life to missionary work in China, and Africa, and is still ploughing a lone furrow in the heart of Africa.

THE SOULS OF BLACK AND WHITE.

The souls of black and white were made By the selfsame God of the selfsame shade, God made both pure and he left one white; God laughed over the other, and wrapped it in night.

Said he, "I've a flower, and none can unfold it; I've a breath of great mystery, nothing can hold it."

Spirit so illusive the wind cannot sway it, A force of such might and truth cannot slay it."

But so that he might conceal his glow He wrapped it in darkness, that men might not know.

Oh, the wonderful souls of both black and white Were made by one God, of one sod, on one night.

—Aquah Laluzah in "Atlantic Monthly."

College of the Bible.

HONOURS LIST, THIRD TERM, 1928.

The following students, having secured at least 80 per cent of marks at the third terminal examinations held in November, have passed with honor. For a pass a grade of 60 per cent, is required.

New Testament.—H. J. Manning, 90; Miss E. Leeson, 88 and W. T. Atkin (equal), 88; Miss L. M. Foreman, I. J. Chivell and T. W. Slaters (equal), 85; W. W. Saunders, 84; J. H. C. Christensen, and J. J. English (equal), 82; A. B. Lloyd, 80, 10 others passed.

Old Testament.—R. J. Manning, 89; Miss E. Leeson, W. T. Atkin and J. J. English (equal), 86; T. W. Slaters, 81; W. W. Saunders, 83; T. Bamford, 81; I. J. Chivell, 80, 20 others passed.

Church History I.—Miss E. Leeson, 89; J. J. English, 88; J. J. Chivell and R. J. Manning (equal), 85; W. T. Atkin, A. B. Lloyd and E. J. Miles (equal), 80, 6 others passed.

Christian Doctrine.—R. J. Manning, 85; Miss E. Leeson and J. J. English (equal), 82; E. J. Miles, 81; W. T. Atkin and I. J. Chivell (equal), 80, 7 others passed.

Church History II.—E. L. Williams, 90; E. H. H. Beaumont and F. G. T. Turner (equal), 89; W. E. Jackel and J. O. Methven (equal), 88; V. C. Stafford, 85; R. L. Arnold, 81; G. M. Mathieson, 80, 2 others passed.

Homiletic I. and Practical Church Work.—J. H. C. Christensen, A. W. Grouty, and T. W. Slaters (equal), 84; S. Neighbour, 83; K. A. Jones, 82; L. A. Trezise and V. G. Whelan (equal), 81; Miss E. Leeson and W. W. Saunders (equal), 80, 6 others passed.

Homiletic II.—W. T. Atkin, 89; J. J. English and R. J. Manning (equal), 86; I. J. Chivell, 84; W. D. Hendry and E. J. Miles (equal), 83; T. Bamford and R. L. Williams (equal), 81, 6 others passed.

Homiletic III.—R. L. Arnold, 87; V. C. Stafford, 85; E. L. Williams, 84; F. G. Turner, 83, 1 others passed.

Comparative Religion.—Miss E. Leeson, 95; W. T. Atkin, 93; W. W. Saunders, 92; T. W. Slaters, 91; J. H. C. Christensen, 89; R. A.

Jones and H. J. Manning (equal), 88; Miss L. M. Foreman, 87; S. Neighbour, 86; J. C. Thomson, 84; I. J. Chivell, 83; J. J. English, 80, 17 others passed.

Apologetics.—E. L. Williams, 97; H. L. Arnold and F. G. T. Turner (equal), 92; L. R. H. Beaumont and V. C. Stafford (equal), 86; J. O. Methven, 81; H. A. Banks and G. M. Mathieson (equal), 81, 2 others passed.

Hermeticities and Evagels.—E. L. Williams, 95; J. O. Methven, 89; V. C. Stafford, 86; R. L. Arnold, 85; G. M. Mathieson, 84; L. R. H. Beaumont, 83; F. G. T. Turner, 80, 3 others passed.

Logic.—E. L. Williams, 97; J. O. Methven, 90; F. G. T. Turner, 85; R. L. Arnold, 83; V. C. Stafford, 82, 3 others passed.

Psychology.—E. L. Williams, 89; F. G. T. Turner, 84; Miss L. M. Foreman, 80, 5 others passed.

New Testament (Greek).—W. S. Bartlett, 90; W. W. Saunders, 88; J. H. C. Christensen, 83; L. A. Trezise, 80, 11 others passed.

Exegetical I.—L. A. Trezise, 90; A. W. Grouty, 89; W. W. Saunders, 87; W. S. Bartlett, 86; A. Jones, 84; S. Neighbour, 82; S. C. Jenner, 80, 8 others passed.

Exegetical II.—A. B. Lloyd, 86; R. J. Manning and R. L. Williams (equal), 81; J. J. English, 80; W. T. Atkin and G. H. Newell (equal), 80, 7 others passed.

Ancient History.—W. W. Saunders, 97; T. W. Slaters, 96; J. H. C. Christensen, 84; S. Neighbour, 83; J. C. Thomson, 82; L. A. Trezise, 81, 5 others passed.

Exegetical (Intermediate).—5 passed.

English (Intermediate).—4 passed.

Geography (Intermediate).—E. J. Waters, 85; A. B. Lassing, 80, 4 others passed.

History and Civics (Intermediate).—A. B. Lassing, 89; E. J. Waters, 87, 4 others passed.

French (Intermediate).—1 passed.

French (Leaving).—1 passed.

Geometries (Leaving).—E. J. Waters, 88; J. C. Thomson, 85; V. G. Buelcher, 81; A. B. Lassing, 80, 3 others passed.

Algebra (Intermediate).—E. J. Waters, 80, 4 others passed.

—A. H. Main.

Scenes and Voices from the Upper Room.

A RAINBOW PROMISE.

A. W. Connor.

"I will not drink henceforth of this fruit of the vine, until that day I drink it new with you in my Father's Kingdom."—Matt. 26: 29.

It is worthy of note that what is here called "my Father's Kingdom" is designated by Mark as Luke the "kingdom of God"—"I will the Kingdom of God be come" (cf. Mark 11: 25 and Luke 22: 16-18). The latter Scripture also adds saying that extends beyond the drinking of the fruit of the vine, and records Jesus as declaring, concerning the Passover, "I will not eat more of that until it be fulfilled in the Kingdom of God."

Probably it is with the former saying in mind that Paul in giving to us his teaching concerning the Lord's Supper, received from the Lord, declares that "as often as we eat of this bread and drink of this cup we proclaim the Lord's death until he comes." What can faith desire beyond that "till he comes"? Much. But surely this, that there, and then, we shall realise the radiant promise, "I will drink it new with you in my Father's Kingdom."

It is dwell on this promise for the Lord's table. The thoughts of the disciples were sombre of death—his death—of separation and loss. "I will drink no more of the fruit of the vine." For them that meant the loss of a gaze, the quenching of the light of a beautiful friendship, and the breaking up of an intimate fellowship that had grown very sweet, and which they fondly hoped would remain undimmed. No wonder they were under the cloud. But Jesus added a word that gilded the horizon with a rainbow of light, "I will drink it new with you in my Father's Kingdom."

What infinite consolation must have been in that word, even if only partially apprehended. The loss was only temporary, and in order to an infinite and abiding gain. That much at least was clear.

There, in the Father's Kingdom, the old intimate fellowship, expressed in eating and drinking with him, would be resumed, yet resumed under conditions that would certainly mean a deeper and more tender intimacy. "I will drink it new with you," and that word "new" refers not to the wine but to the manner of the fellowship in that glad day, and takes the saying from the realm of the prosaic and literal. To keep to this mystical word of our Saviour in the remembrance of the frequency with which the old Testament and Christ himself had used the familiar image of a glad feast, a banquet in the house of food, to depict both the joys of the present salvation in Christ and its consummation in heaven.

"Blessed is he that shall eat bread in the Kingdom of heaven." Recall the narrative of the "great feast." Compare the story of the marriage of the king's son and the picture of the marriage supper of the Lamb. Listen to Christ's "I will come in to him and will sup with him and he with me." The Passover with all its sacred memories would be fulfilled in the Kingdom of God. The Christian memorial that would fulfil its function, and at a better level, crowned with nobler provision, he, their fellowship resume with them the interrupted fellowship that the supper—the last on earth of worshiping precious as it is, after all, but a glimpse and a preparation for the heavenly feast. It looks forward.

The place where this promise was uttered takes it essentially a promise for God's glory as they assemble to "break bread" in memory of their Lord. Commemoration leads to communion, and communion should lead to glorification to the Lord. He drinks it "new" with us; we thus obey his last request, and

in the hour of communion we may behold his face. If we do not see his face, faith at least touches the hem of his garment, and virtue passes from him to us that leads, strengthens and restores. It is the hour of high fellowship. Aye! But it is more. Because he died it is a feast of healing. Here we again touch the cleansing tide that flows from the self-giving of Christ.

"Here do we lay aside each earthly load, Here taste afresh the joy of sin's forgiven."

But precious as the supper is, it is but the forerunner of the "Lamb's great bridal feast of bliss and love." What will the crown and consummation be? "I will drink it new with you" surely means that we will find at that day all the dear and precious things which we have found in him here, only they will be purified, enriched, ennobled and perfected: The follow-



A GRADELY PRAYER.

(These lines, ascribed to Teddy Ashton, are taken from a copy hanging on the wall of a Lancashire Inn.)

"Give us, Lord, a bit o' sun,
A bit o' work, and a bit o' fun;
Give us aw in th' struggle and splutter
Eaur dally bread and a bit o' butter;
Give us health, eaur keep to make
An' a bit to spare for poor folks' sake;
Give us sense, for we're some of us duffers,
An' a heart to feel for aw that suffers;
Give us, too, a bit of a song,
An' a tale, and a book to help us along;
An' give us our share o' sorrow's lesson,
That we may prove heav'n g'ifts a blessing;
Give us, Lord, a chance to be
Eaur gradeley best for carrels and others
Till aw men larn to live as brothers."

—Saint Martin's Review.



ship will be renewed, but it will be deeper and more intimate. No longer shall we "touch the hem of his garment," but "we shall see his face," and seeing we shall be like him.

He drinks it "new" with us, as compared with that "last supper" as we "break bread." No shadow of disappointment or seeming failure hangs over our feast. The cross is our glory, not our shame. Death has been vanquished. He lives, and lives to grant repentance unto life. But when the kingdom of God shall come, and we, too, either by the "high road" of glorious transformation, or the "low road" of a death out in "my blood"; what will that be like his, pass into his presence, what will that mean? What a radiant rainbow promise this is!

If on the front of our communion table we inscribe "Do this in memory of me"; if over the elements we utter helpfully his own words, "This is my blood"; "This cup is the new covenant in my blood"; we would do well also to have over the table a rainbow of light, and radiance within it this heartening promise, "I will drink it new with you in my Father's Kingdom." So the weekly feast, precious and comforting and strengthening, as it is, is only for the interim—to inspire, to quicken, to comfort.

"Till in the Father's Kingdom
The heavenly feast is spread,
And we behold his beauty
Whose blood for us was shed."

SIAM KING WANTS RELIGIOUS REVIVAL.

The news has reached this country from Bangkok that King Prajadhipok of Siam has sponsored a movement to improve religious education throughout his domains, says "The Christian Evangelist." He has offered an annual prize for the best short treatise on the subject. The nature of the treatise must be moral teaching, based upon the principles of Buddhism, but must not extol Buddhism at the expense of other religions.

The revival of Buddhism will do Siam no good. The scarring of his king is but part of a great turning toward religion as the solution of his problems. It helps to prove the idea that this is a great home for missionary work. The world waits the coming of Christ. It will always be disappointed in all other religions.

What a pity that most of the mission boards are weighted down with debt. Yet there is abundant money in possession of church members to lift all indebtedness and send an adequate supply of missionaries into every land. World fields are white to harvest. We should pray the Lord of the harvest to send forth more reapers. Missionary work is not "done for," as we recently heard a man say, it is getting ready to begin in a larger way. This is the hour for the ardent missionary.

THE MISSION AT ASCOT VALE, VIC.

Some few months ago, at a business meeting of the church, a proposal was made to form a tent mission, and the enthusiasm then engendered has continued till the present moment. Preparation was carefully and prayerfully made. Three prayer meetings each week were held for some considerable time beforehand, and on the day of the commencement a 7.30 a.m. prayer service was attended by 58 good Christian people.

The Home Mission tent had been secured, and the missionaries, Bro. J. E. Welch, preacher of the church at Moreland, and Bro. Irwin Barber, choir-leader of the church at Northcote, entered upon their work on the evening of Sunday, Oct. 21. The messages were delivered with power, and Bro. Welch's answers to questions were a pronounced feature of the service. Bro. Barber proved himself a most capable evangelistic song-leader, and in the two men we certainly had a strong team. The baptising was done in the chapel in St. Leonard's-rd., and a pleasing feature was that on such occasions practically the whole of the tent congregation came to witness the ordinance. In all it made confession during Bro. Welch's preaching. His final appeal was on Thursday, Nov. 22, but the writer used the tent on the Friday and Sunday evenings following, when two more made decision. Of this number 37 have already been baptised, and it is anticipated that about 45 will enter the active membership of the church at Ascot Vale.

A thanksgiving service was held on Monday evening, Nov. 26, when presentations were made to those who had so kindly given their services during the campaign. The church had previously received toward the mission a sum of nearly £60, and with a thank offering of £27 in cash and promises, this will pay all expenses. The church is greatly encouraged, and is expecting that the time of blessing is not yet ended. The thanks of the church are tendered to all who in any way helped to make the mission a success. H. J. Patterson.

CHAITLESS.

I never saw a moor,
And I never saw the sea,
Yet I know how the heather looks,
And what a wave must be.

I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.

—Emily Dickinson.



The Home Circle.

Conducted by J. C. F. PITTMAN

HOW CAN I TELL HER?

How can I tell her?

By her cellar,
By cleanly sheets and whitened walls,
I can guess her
By her dresser,
By the back staircase and halls.

And with pleasure

Take her measure.

By the way she keeps her brooms;
Or the peeping
At the keeping
Of her back and unseen rooms.

By her kitchen's air of neatness
And its general completeness,
Where in cleanliness and neatness
The rose of order blooms.

—Selected.

THE SPOT ON THE GLASS.

A man was washing a large plate glass in a show window. There was one sanded spot on the glass which defied all his efforts to cleanse it. After long and hard rubbing at it with soap and water, the spot still remained, and then he discovered that the spot was on the inside of the glass. There are many people who are trying to cleanse their lives from stains by washing the outside. They cut off evil habits and cultivate the moralities, so that their conduct and character shall appear white. Still they find spots and flaws which they cannot remove. The trouble is within. Their hearts are not clean and God desires truth in the inward parts.—J. H. Miller.

LIGHTS.

When night falls many lights shine forth to pierce the gloom. What different stories these lights tell!

There is the steadfast light that shines all night in the sick room. Other windows are dark and the healthy sleep on, but a yellow radiance is seen in one. It is the light in the chamber of suffering.

Those that cannot sleep for sorrow, weariness, or a gnawing conscience—these banish the darkness with the midnight light. Such are they that long for the coming of the dawn.

There are the lights that beam from the windows of Vanity Fair—shining through the night and mocking the cool new day when it comes. These are the sinister illuminations made by those who wait for night before they reveal; in the daytime they are languid and idle.

There are the lights lit by the students who delve in the mines of knowledge, spurning sleep away in the fierce desire to acquire wisdom. Let such be temperate in their pursuit, or they also may burn away their precious health. Erasmus was purling for thirty years, and would often say, "Oh, fool that I was to destroy my sight in an inordinate desire to learn wisdom. I knew not the wisdom of moderation."

The miser lights his lamp, and it shines while the world lies asleep. He counts his wealth, checks his debtors' accounts, and exults anew in his possessions. Let him beware, for in a moment Death may come even as a Thief in the Night, and steal away a possession that he cannot receive back again—his life.

Many lights, shining forth in the darkness! Many lights, too, seen only vaguely in this our human existence. The clear light of the faithful declared to beam forth "more and more unto the perfect day." The sinister light of the evil-doer, a gleaming will-o'-the-wisp to lure to the morass of failure and sorrow. Strong

lights, clear lights, baleful lights, and feeble lights, destined to be quenched in remorse and misery.

What lights do you show? It's a question which, if faithfully asked, should provoke serious thought.—Robert Power.

A HINDU'S FAITH.

At a missionary meeting in London, a story was told of a Hindu who, when miles away from any mission-station, had some pages of a Bible put into his hands. He read the words of life carefully, and became converted to God.

Then he wanted to be baptised; but there was neither missionary nor church near his village, and for a long time he was in trouble. At last, however, he decided that he would baptise himself; and so, going down to a river and looking towards heaven, the faithful Hindu said: "I baptise myself in the name of the Father, and of the Son, and of the Holy Ghost." At the mention of each name in the Trinity he plunged into the water and came out again, and then returned to his home, amid the jeers of his fellow-countrymen, but feeling happy in the knowledge that he had obeyed the divine command.

Some time after he had a complete New Testament given to him, and, reading therein about the Lord's Supper, he came to the conclusion that he ought to remember the Lord's death every week. He had never been to a Christian church; but, taking a handful of rice, he put it into his mouth, and said:

"This I do in remembrance of Christ."

Then, drinking a little water, he continued: "I drink this because Christ died for me." This Hindu was ignorant of the way of God until he read those few pages of the Bible, and then, putting his trust in the Saviour, the faithful Christian, as far as he had light, sought to walk as Christ commanded.

A WONDERFUL ACHIEVEMENT.

The achievements of the human mind in the field of scientific discovery are well calculated to vindicate and sustain its claims to have had a very high origin. The discovery of the planet Neptune is alone enough to warrant such claims. It was observed that there was a trembling disturbance in the movement of Uranus, and the keen and discriminating intellect of man undertook the task of accounting for the fact. The conclusion reached was that there must be a planet revolving beyond the orbit of Uranus, which, by its attractive power, caused the disturbance. The next thing was to locate and discover the disturber, and accurate calculations having been made as to its locality at a given time, two great telescopes, one in England and the other in France, were turned upon that spot in the heavens, and, behold! there was Neptune at the immense distance from the observers of about two billions eight hundred millions of miles! Professor Morris has well and truly said that "this fact stands alone in the annals of science, and constitutes a triumph of the human mind that more than equals its divine paternity and immortal destiny."—Selected.

NEVER MISSES.

A certain dear old lady always made it her business to visit the poor patients in the hospital.

On one occasion she was sitting up in bed, and after a little preliminary talk she said to him very sympathetically:—"I suppose your wife must miss you a good deal."

"No, ma'am," came the prompt reply; "she's got a wonderful aim for a woman."

The Family Altar.

J. C. F. F.

Monday.

And I will give power unto my two witnesses, and they shall prophesy.—Rev. 11: 3.

We may not be able to say who these two witnesses are, but they are God's servants; and though he permits them to be slain, he raises them again to life, and takes them to heaven. So God works always for the ultimate good of his own.

Reading.—Rev. 11: 1-10.

Tuesday.

The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.—Rev. 11: 15.

However mysterious God's working may be to us, we need have no fear but that they will end in his everlasting glory and the good of his people.

Reading.—Rev. 11: 11-19.

Wednesday.

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.—Rev. 12: 7.

The mighty conflict between the great spiritual forces is sure to end in the everlasting triumph of good over evil.

Reading.—Rev. 12: 1-9.

Thursday.

And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto death.—Rev. 12: 11.

The gospel will ever be the power of God to salvation, and the overthrow of evil in the end of time; and its witnesses overcome, though they may lay down their lives in doing so.

Reading.—Rev. 12: 10-17.

Friday.

And it was given unto him to make war with the saints, and to overcome them. And power was given him over all kindreds and tongues and nations.—Rev. 13: 7.

This power is given to the great antichrist; it is not his by right. It is God's retributive judgment on all who refuse to have their names written in the book of life.

Reading.—Rev. 13: 1-9.

Saturday.

He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.—Rev. 13: 10.

The patience and faith of the saints is seen in their spirit of non-retaliation. They desist from war, choosing rather to follow their Master, who, when he was reviled, reviled not again; when he suffered he threatened not. These words may be compared with Matt. 26: 52. "They that take the sword shall perish with the sword."

Reading.—Rev. 13: 10-18.

Sunday.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.—Rev. 14: 6.

The messenger flew; he had the message of salvation for mankind who were dying without it. What a rebuke to the church of today, with its dilatoriness and sluggishness in her work of diffusing the joyful tidings of salvation!

Reading.—Rev. 14: 1-8.

Foreign Missions.

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

A VENTURE OF FAITH.

The Foreign Missionary Board has received several urgent messages from the Indian Field Council asking that a married couple should be sent out as soon as possible to Baramati. Our Baramati station is much understaffed and the furlough of Bro. Watson has to be extended on account of urgent private business. Bro. Coventry takes his furlough next year, and this will leave the work of the station dependent wholly upon Bro. and Sister Hughes.

The Field Council has agreed on various economies to supply the expenses of this new couple out of the ordinary budget. Our position financially is not promising, but we feel sure that the brotherhood will respond to this urgent need by additional offerings. To ease the situation two South Australian brethren are providing the outfit allowance and the passage money of Miss Foreman.

From the missionary candidates who are available for service, the Board has selected Bro. Hgg, Holdnan and Miss Dorothy Wanganan. They expect to be married early in the new year, and leave for India some time in January or February. Bro. Holdnan and Sister Wanganan were very highly recommended as missionary candidates, and we feel sure will be a valuable addition to our group of missionaries in India. We are sure that the prayers of the brotherhood will be with this talented young couple who are giving their lives to the work of God in India.

MISSIONARY CANDIDATES.

At a recent meeting of the Board, Miss M. Payne of the Gawler church, S.A., was accepted, subject to the endorsement of the States' Committee, as a missionary candidate. She has passed the necessary medical examination, and is very highly recommended by Bro. Dean, the preacher at Gawler, and her referees.

One of the encouragements that the F.M. Board and the States' Committee have in connection with our missionary work is the response of our young people for service.

SUCCESSFUL ANNIVERSARY AT BARAMATI.

The work in the settlement and the district goes on as usual. Now that the rains are practically over there will be a lot of building of houses on the free colony by those who have been placed on probation or license.

The preachers have had a busy month and have said 151 portions of Scriptures as they have preached in the market-place.

The great events of the month were the church anniversary services, when all the workers from Indapur and other outstations came in for the week-end. Some of the workers also came over from Shirigonda, Dhond and Dabhal to join with us in our rejoicing. Mr. Banharisba Madak, of Ahmednagar, was the invited speaker, and all enjoyed his very helpful addresses. We liked it so much that we kept him on Monday morning for a social workers' session, when problems in church and evangelistic work were discussed with great profit to us all.

On the Sunday our special offering for the chapel building fund was taken in and some Rs. 122 were received. We greatly desire to begin building operations next June.

Interesting Service at Sausar.

Another event of importance took place the following Saturday, the 26th, when we held a wedding here at Sausar on the newly property there. There were some holes in the carpet found in front of the house which the heavy rain had filled with water which had become a breeding-place for mosquitoes and other vermin. We decided to give the residents a practical lesson in hygiene. About a dozen of us went out, some in the motor and some in a bul-

lock cart. Our doctor and preachers and teachers were in the party, all joining the missionaries, set to work with picks and mattocks, and from 2 p.m. till 6 we worked until the worst of the holes were filled up and the vermin destroyed. The villagers looked on and wondered. After a good meal of curry and rice the young men of the party who had brought their musical instruments gathered in the village-chowki, and we put up the curtain for the lantern and began an illustrated bhajan or service of song. The bhajan is quite different from the kirtan. The bhajan usually consists of songs which are first sung and then explained in brief by the leader. We used the songs to illustrate pictures depicting the trial, death and resurrection of Christ. The village officers had sent around notice of our coming, and some 100 or more people gathered in the open space and in the chowki to hear and see. The service lasted over an hour, and just as we were finishing about 100 people arrived from a hamlet some distance out, so that almost all of the pictures were again sung some of the songs again. It was late ere we were through, but as we were on the main road it did not take the car long to travel the ten miles home. Those in the bullock dray did not get home until after two in the morning. This was all voluntary work, as it was Saturday, which is always at least a half-holiday for teachers, and all day for preachers. The preacher living at Sausar was greatly encouraged by our visit, and says that the effect will not soon be lost. They can't forget seeing the doctor and others lighting vermin with pick and mattock.

A Profitable Visit to Indapur.

Last week-end again we made a trip out. This time we took five of the bhajan party to Indapur on a monthly visit there, and stayed over Saturday night. En route we came to a weekly bazaar at Nimhiguda, 2½ miles out, and stopped for an hour and preached to the crowds. The drums and organ were a great attraction. Bro. Emnis' gift is being well used in the service of the King. In the evening at Indapur, we showed pictures of the life of Christ and the Prodigal Son to an audience of over two hundred who had gathered in the school building downstairs. The bhajan party accompanied with hymns appropriate and Tersinghro explained. It was 10.20 ere we were through.

Next day being Sunday we arranged services for the day. At 8 a.m. the Sunday School met in the school hall, and the two preachers and one teacher stationed at Indapur each held a class. After school was over we set up the Lord's table and most of the children stayed through the service. The back benches were occupied by a few interested Mohammedans who live nearby. There were seven resident members, including a former member at Baramati who is now a village kolkarni or clerk in a village near Indapur. Thus with those of us who were visitors, thirteen partook of the emblems. Tersinghro preached a good sermon on friendship.

In the early afternoon we went into the Indapur bazaar, it being weekly bazaar day, and preached in a couple of places to the crowds. The organ and drums again attracted the crowds. Our young men sing well, and it is appreciated by the Indian audiences, and a good number of gospel portions were sold, and thus the sacred word was cast upon the water. We pray for its effect upon the lives of these people.

It is almost a hundred years since the gospel was first preached in Indapur by the Scotch P.F.C. missionaries, the scene of the untiring efforts of so many men, Dr. Narayan Shesh-danti responded to the gospel are scattered and no Christians are left in the town to witness for Christ. Our workers are the only Chris-

tians there except the man referred to above. There is not a place in the whole of our field where we are more welcome, and we would like to see a great effort made there. Perhaps a Pentecost objective would be in order.

We returned home by dark after a busy day. We ask your continued prayers for this big district, and the settlement at our doors.

Yours sincerely,
H. B. Coventry.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Secy, 51 Watt-st., Box 1011,
Phone: Box 111 452.

DEATH.

CUMING.—On November 15, at his mother's residence, 37 Duckers-st., Yarraville, Hugh Montgomery (late R.A.N. 1913 to 1919), the dearly loved youngest son of Mary Ann and the late George Cuming, aged 10 years. Loved by all.

IN MEMORIAM.

BAGLEY.—In loving memory of my dear husband, who passed away on Dec. 1, 1923, my fond father of Edin, Sylvia, Bill and Shirley.
"No, not close behind the grass,
Not close walled within the tomb;
Rather in our Father's mansion
Waiting in another room."

Entered by his loving wife and family.
WALKER.—In loving memory of my dearly loved husband, James Walker, who passed to a higher life December 2, 1916, at Rows-st., North Fitzroy.

God has him in his keeping.
We have him in our thoughts.

WANTED.

Employment desired by two missionary students, one month (January), fruit picking, etc. Would take services.—M.B.L. 4 Williams-st., Windsor.

COMING EVENT.

DECEMBER 16.—Malvern-Gaithfield Church. The Tenth Anniversary of the opening of this building. Morning, Mr. L. C. McCallum; evening, Mr. A. Anderson. Special bright afternoon service. Elocutionists, Miss Elsie Proston; violinist, Mr. Roy Arnel; quartette, The Stonnington Male Quartette Party; soloist, Mr. Wolf; speaker, Mr. T. Seaman. All odd tickets invited. Luncheon and tea provided.

SWANSTON ST. CHURCH OF CHRIST.

Geo. E. Moore, M.A., D.D., Minister.

CHRISTMAS SERVICE, SUNDAY, DEC. 16.

Selections from Handel's "Messiah"

— and —

Barnaby's "First Christmas."

Soloists: Miss Bessie Martin, Soprano; Mrs. P. L. Mitchell, contralto; Mr. E. Middlin, tenor; Mr. T. Thompson, bass.
Pianist, Mr. J. Harold Barrett. Organist, Mr. L. Mitchell. Conductor, Mr. Ernest Tippett.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Employment.—Domestic, middle-aged women for country homes, and boys are wanted.

Unemployment.—A young brother, with the A.F.L. and secretarial degree, desires employment in the clerical line; other clerks, typists and handymen wanted. The odd job would be sincerely appreciated.

Christmas Relief.—Employment or means urgently wanted. Subscribe through the "Christmas Appeal."

A Prince George Cart in fairly good condition, and harness almost for the asking. Invalid chair available.

Secretary—Will H. Clay, 19 Elizabeth-st., Melbourne, G.I.

Here and There.

Halvay, Vic., had fine meetings on Sunday, Dec. 2. Jas. E. Thomas spoke morning and evening. Three baptisms at night. H.M. offering fund yet complete. (L.)

On Monday last our Victorian Preachers' Association had a pleasant outing at Healesville. Twenty-seven men motored out to the hills. After lunch a happy time of fellowship was spent.

We learn that Bro. C. G. Orford has resigned his position as evangelist of the church in Waaka, N.S.W. We understand that the very hot weather has affected Mrs. Orford's health, so that a change is necessary.

On Monday the following telegram reached us from Queensland:—"Hilrichsen-Stewart offering much blessing Rockhampton, Mt. Morgan district; eighteen further confessions during week; total, 220."—Kennedy.

Bro. J. C. F. Pittman is now itinerating in South Australia, partly in the interests of the correspondence courses of study conducted by him. Correspondents are asked to note that matter sent to his usual address ("Brentwood," Wilkes-st., Hampton, Vic.) will find him.

For the fourth time during the past two years the Sunshine Committee of the Christian Endeavorers has forwarded groceries to the Victorian Social Service Dept. to the value of about £10. Miss O. Sear is the energetic superintendent. This help is very much appreciated.

Bro. Horace Kingsbury has entered upon his fourth year with the church at Hopkingsville, Kentucky, U.S.A. In October Bro. Kingsbury conducted a fortnight's meetings with the church at Glasgow, Ky., and his services were much appreciated. Mrs. Kingsbury and family are well and happy with the Hopkingsville folk.

Bro. H. Watson, our missionary from India, is remaining in Australia on extended furlough, and is open to engagement as preacher with a church near Ballarat. His address is 21 Clive-st., Upper Hawthorn, Vic. During the absence of Bro. Manning at Rockhampton, Qld. Bro. Watson preached for the church at Balaklava, S.A.

At York, S.A. two men were received into membership on Dec. 2 by faith and baptism as a result of the recent tent mission. Bro. and Sister W. Simons (foundation members) celebrated their golden wedding on Dec. 1, and happy reunion was enjoyed by relatives and friends. They are much esteemed, and have the best wishes of all the members of the church.

Much interest attaches to the Industrial Peace Conference to open this week. Christian people are asked to pray that the divine blessing and guidance will be granted. Nothing would more conduce to the welfare of our country than would the removal of class warfare, distrust and suspicion. We may express our heartiest good wishes and our prayers for any effort which seeks to promote goodwill.

The illness of His Majesty the King has given rise to much anxiety. His loyal subjects all desire to see him in every part of the Empire, trust that he will be spared to his people for many years. In the churches fervent prayers are being offered for his recovery. We may profitably remember that to pray for the King and those in authority is both a Christian privilege and a duty enjoined upon us in Holy Scripture.

We learn that Bro. J. E. Allan, after a very happy and most successful term of five years' labor with the church at Box Hill, Vic., has accepted an engagement to labor with the church at Maylands, S.A. in succession to Bro. F. Collins, who has gone to Launceston, Tas. Bro. Allan is due to begin his new work in February next. For a considerable number of years Bro. Allan has rendered excellent service as secretary of our Victorian Foreign Missions Committee. It will be much missed in the State.

Carnegie, Vic., had good meetings on Sunday. After J. E. Shipway's gospel address four adults confessed Christ.

Mission meetings at Adelaide, N.S.W., are going well, with large attendances and stirring addresses. Four confessed Christ to date—B.S. girls who were immersed on Nov. 29 and received into fellowship on Dec. 2. Sunday was the anniversary of the opening of the chapel—some old members renewed acquaintance. There were good meetings morning, afternoon and night.

Meetings at Waaga, N.S.W., are good. B.S. anniversary and demonstration were highly successful. Bro. Midgley conducted the singing, and Bro. Orford spoke on "The Gospel in a Nutshell" and "The Need of the Church." The Bible School picnic has been held. The ladies' bazaar held a very successful sale of work. An S.S. Society at Waaga, where there has been a severe epidemic of influenza and measles in the town and many church members have been ill.

There were two largely attended meetings at Gardiner, Vic., on Sunday last. Four were received by letter of transfer in the morning. The Home Mission offering amounted to a little over £52. At night, after an address by Bro. Gebble on "A United Church, or No World Conquest," there were two confessions. Some interstate visitors were present. Miss Mabie Thompson received a cordial welcome home after her visit to England, the Continent and India. The S.S. Society at Gardiner (composed of church members) entertained members of Burnley and South Richmond Sunday Schools, a very happy time being spent at Mordiallo.

The "Morning Bulletin" of Rockhampton, Q., in its issue of Nov. 27 had a long and appreciative notice of the Hilrichsen-Stewart mission held in the city. The report was given by The Mayor, who presided at a meeting on Nov. 26, when a record congregation of almost 700 people was present, congratulated Messrs. Hilrichsen and Stewart at their wonderful work since coming to Rockhampton and promised the members of the church that while he occupied the position of Mayor he would be ready to give them any assistance in his power. The new church, said the Mayor, was an acquisition to the city and a credit to the builders.

On Monday evening last, at Swanston-st. Lecture Hall, members of the Training Class held a happy social evening, to mark the conclusion of the year's work, and to express appreciation of the teachers, Bro. H. J. Patterson, M.A.; R. T. Pittman, B.A., Dip.Ed.; and A. G. Saunders, B.A. Musical and edificationary items were rendered by various members of the class. A. H. Main delivered an address. Bro. Delaney, who presided, voiced the students' appreciation of the work of the lecturers and presented each with a book as a token of esteem. The three brethren suitably responded. A bountiful supper added to the enjoyment of the evening.

At the church annual business meeting at Canby Vale, N.S.W., on Nov. 21, there were reports from all departments and fractions. The officers of the church are: Sec., P. Field; H. G. Burtling; S.S. supt., A. V. Stimson; deacons, E. Christophersen, F. Stimson, A. V. Stimson, A. Mavin, P. Field, T. Burling, V. Read; elders, Bro. Sainty, W. H. Wooster, J. B. Meyer. On Nov. 25 five converts from the Haager mission were baptized and received into fellowship. Bro. and Sister G. G. G. Clydesdale visited and Bro. Palgrave preached the gospel. On Dec. 2 Bro. C. Hilrichsen exhorted. Bro. Clydesdale's gospel message on "The Parting of the Ways" was a fine effort.

The three weeks' mission held in the chapel at Box Hill, Vic., closed on Sunday last, and at the conclusion of Bro. A. G. Saunders' address

entitled "God and Me," six made the good confession, bringing the total to twenty-one. Great interest has been maintained throughout. Bro. Saunders gave stirring messages, and was ably assisted by Bro. E. Hammond, song-leader, Sister E. Ward, organist, and the choir. At a record meeting for the Lord's Supper, Bro. Allan welcomed into fellowship 12 of the converts from the mission, together with four others by letter of transfer. Bro. J. E. Allan has accepted a call from the Maylands church, S.A. His resignation was received with deep regret, for he has endeavored himself to the members by his five years' faithful service to the church.

At Maylands, S.A., on Nov. 19 a public farewell was tendered to Bro. and Sister Collins and family. Bro. A. L. Read, secy. of the church, occupied the chair. The following brethren spoke words of farewell: H. B. Taylor, vice-pres. State Conference; Hon. W. Murray, M.L.C., Chairman Federal Foreign Missions; R. Baymond, vice-president Preachers' Fraternal; W. L. Ewers, President State Foreign Mission Committee; W. Heller, President Bible Schools and Young People's Department; Bro. A. Hudd, on behalf of the church and its auxiliaries, spoke in recognition of the valued services rendered. Bro. F. P. Langlois spoke on behalf of the church officers, and made presentations from church members and auxiliaries as follows: Bro. Collins, gold watch and scroll of notes; Mrs. Collins, handsome plated tray; also suitable gifts to Effreda and Sydney Collins. Bro. G. T. Wadden, who will supply the pulpit in the evenings until a new preacher comes, spoke. Bro. Collins suitably responded. The choir rendered anthems. Refreshments were provided. On Nov. 25 Bro. Wadden spoke morning and evening to fair audiences. Two were welcomed into fellowship. In the evening service three Bible School scholars were baptized. Sickness is prevalent amongst members and Bible School scholars.

Bro. C. H. Hunt concluded his ministry with the church at Indigo, V.I., on Nov. 25. Exciting meetings marked the occasion. Bro. J. D. Brake presided. The chapel was crowded at night, and Bro. Hunt spoke on "The Parting Prayer of Jesus" (John 17). Three men and two sisters confessed their faith, and these were baptized on Tuesday evening prior to a farewell banquet tendered Bro. and Sister Hunt and family by the church. Universal regret has been expressed at the departure of our brother from the Goldfields. He has filled a big place in the life of the community. Several farewell functions were held in his honor. On Nov. 13 an open-air gathering was held in Victoria Park, under the auspices of the Band of Hope. Sister Ellis, on behalf of the movement, made presentations to Bro. and Sister Hunt. On Nov. 19 the Eastern Goldfields C.E. Union held a valedictory rally, and various C.E. Union officers spoke of Bro. Hunt's splendid contribution to the C.E. movement. On Nov. 20 the Y.L.O. farewelled Bro. and Sister Hunt in the home of Sister Sanson, and the president, Sister Etheridge, spoke feelingly and made presentations on behalf of the young ladies of the club. The sisters of the mission land held a special afternoon in honor of Sister Hunt, who had been their president. The vice-president, Sister Hodges, spoke at length and read notes of the departing guest, and Sister Bro. secretary handed Sister Hunt a beautifully inscribed gold wristlet watch. Bro. J. Mahony presided at the church farewell, and was supported in his remarks by Mr. Pearson (Ministers' Fraternal), Mr. Law Davis (I. & F.H. Society), Mr. T. Graham (O.C.), Mr. J. Bryson, and V. Beaton (Y.O.F.), People's Dept., Mr. C. J. Garland (church and Prohibition League), Mr. Bennett, Mrs. Etheridge and Mrs. Polkinghorne also spoke, representing various lodges. Bro. Hunt responded after being presented with a wallet of notes on behalf of his many well-wishers.

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Gifford Gordon's Appeal to Parents.

There is no abler and no more eloquent advocate of the 18th Amendment than Gifford Gordon, says a recent number of the American "Christian Evangelist." He is fair and reasonable in the discussion of the subject and decidedly does not depend upon his imagination for his facts. In a recent address on "Prohibition and the Young People," he gave out some information that knocks to pieces the charge that prohibition has driven young people to drink. At the same time Mr. Gordon makes a stirring appeal to parents. We quote the following:—

"We do not deny the existence of drinking among students in American colleges and universities. We admit the charge. But there are three things in this connection that I, for one, refuse to admit:—

1. That the trouble is anything like as serious as the scandal-mongers would have us believe.
2. That the trouble is anything like as bad as it would be if we had the old-time saloon or even a modified form of it.
3. That prohibition is responsible for the trouble when we consider that the problem is much more acute in countries where no prohibition law has been adopted.

"The Boston Post" put it this way some time ago:

"The Post" has put itself on record in favor of modification. But we will say this: If there are no better arguments than the one which represents the boys and girls of America as guzzlers and tipplers and dancing along the road to perdition because they can't get beer and wine, our faith in modification is sally shaken."

"And well it might be. I am sure that the attitude of this influential daily newspaper toward such gossip will be the attitude of every intelligent and far-minded citizen of the United States.

Terhune vs. Wright.

"In the June edition of the 'American Magazine,' there are two interesting articles written on the subject of the young people. One by Albert Payson Terhune on 'They Are Hell Bent!' The other by Harold Bell Wright called 'They Are Not.' Both these articles are provocative of serious thought. I do not doubt a single illustration used by Mr. Terhune. I do not doubt that he could have multiplied them many times, but when he leaves the impression that his illustrations are applicable to the young people of the United States in general, I am on hand with a vigorous protest. I feel it would be a good thing for Mr. Terhune to attend a World Convention of Christian Endeavorers. Let him stand before thousands of these young people, and realise that they represent millions of the very opposite kind of young people described in his article. The idea that Harold Bell Wright has in mind when in his article he says:—

"For every case cited to prove the worthlessness of these rebellious youngsters, I will cite five cases to justify my contention that this new generation is at heart essentially sound. Never in the history of our educational institutions have we had so many young men and women working their way through college or universities, attending night schools, enrolling in university extension work, or taking correspondence courses, in order to fit themselves for the time when they will be called to stand their watch at the wheel."

"Yes, and these are the young people who will be ready to answer when they are called to their watch at the wheel. These young people are not thinking in terms of the club-house, cabaret, or hip flask. Their thoughts are of a higher

order. In these preparatory days they are planning for the building of a better United States of America. I have always had a great faith in the future of this mighty Republic, and since my close association with the young people here, my faith has increased a thousand fold. To principals of high schools and presidents of colleges, I have put this one question: 'Are you at all pessimistic for the future of the United States because of the young people of the to-day?' The answer has been: 'In all my experience, which extends anywhere from twenty to forty years, I have never handled finer young people than those committed to me at this present time!'

"Then you are not in sympathy with the severe criticism of the young people of to-day? 'Most certainly not,' comes the emphatic reply.

Remember Four Things.

"For the sake of emphasis I repeat four things which I have already discussed:—

1. That there are not nearly so many young people drinking liquor to-day as there were in the old legalised days.
2. That prohibition is mainly responsible for the great decrease in the use of beverage alcohol among young people.
3. That the alcoholic problem among young people is more acute in countries where there is no sign of prohibition.
4. That in spite of the hip flask user, the social bug, and the night owl, America has never produced a finer type or a higher grade boy or girl than she is producing now.

An Appeal to Parents.

"Parents of America, have faith in your young people. Let them know that you have such faith in them, and that knowledge I am sure will be to them a high and holy inspiration to reach out, measure up and make good. Please do not take part with the conspirators against prohibition in hurling the most iniquitous slander that has ever been thrown into the faces of hundreds of thousands of the very best type of young manhood and womanhood that this or any other country has ever produced."

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OBITUARY.

BLACKBURN.—Bro. and Sister H. Blackburn and family, formerly of Broken Hill, N.S.W., mourn the loss of their son and brother Reg., who was accidentally killed by a motor car on Saturday, Nov. 21. Reg. confessed his faith in Jesus on Nov. 11, and was baptised on the 18th. He was eagerly anticipating his welcome into the fellowship of the church, and his first communion on the 25th. We rejoice that this communion call found him ready for the presence of the Lord. Though only 13 years of age, he loved the Saviour and was eager to serve Him. He was a good lad in the home and at school. His loved parents hoped for great things for him in the service of Christ. Many a mild eternal society the unfolding of his life will take place. The church at North Sydney will be warlike-hearted in its sympathy with those who have been bereaved. The Lord is comforting them.—H. G. Harward.

DORRANS.—Sister Miss Lily Dorrans was called from this life on Nov. 21. Our late sister was immersed at Grote-st., Adelaide, by the late H. D. Smith. For many years she was a well beloved and much valued worker in Grote-st. church. In August, 1927, she took membership with the church at Naffsworth, where she endeared herself to all. She was a great sufferer for several months, and bore her illness with patience. To her, indeed, to depart and be with Christ, was far better. Her body was laid to rest in the Hindmarsh cemetery, Bro. A. G. Rankine and the writer officiated. To her sisters, Mrs. Bandall, Miss H. Dorrans, and her brother, the church extends deepest sympathy.—R. Raymond.

EMMERSON.—After an illness of over four years, Bro. George Henry Joseph Emerson, of the Balwyn church, Vic., was called to higher service on Nov. 7, aged 59 years. He had been unable to get about for some years, but prior to this he was a most active member whose light and cheerful disposition made for him many friends. He was with the church at Balwyn almost at its foundation, and formerly had been with the church at Surrey Hills and Footscray. He was a man of simple faith, and the church was his greatest joy. It was his delight to be at the house of God. During his long illness many were helped as they visited him. He was twice married. His first wife died many years ago. To his wife who re-

(Continued on page 786.)

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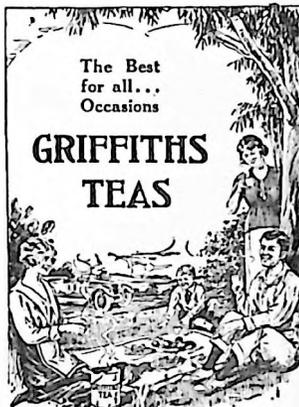
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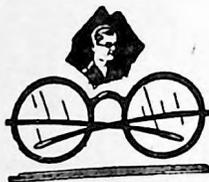


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News of the Churches.

Queensland.

Mt. Walker.—A record gospel service was held on Nov. 18. Bro. W. J. Campbell delivered an impressive address. Three made the good confession, a young man, and two girls of the senior grade of the Bible School. On Nov. 26 the candidates were immersed.

Zillmere.—On Nov. 18 Bro. Paradine, of Brisbane, exhorted the church, and at night gave a splendid gospel address on "Reconciliation." On Nov. 25 Bro. Itamex exhorted the church, and Bro. Willis gave the gospel message. The children's Day exercise was given by the school on Nov. 28.

Toowoomba.—Bro. Vanham, on his way to Gympie after Federal Conference, delivered the gospel address. Bro. W. Skerman motored him to Kingaroy, where he conducted a baptismal service. Bro. Vanham's subject at a meeting held at Harlaxton was "Obedience." A tea meeting and concert, organised by the sisters' mission band, was very successful.

Maryborough.—Bro. Heg, Price, a splendid Bible School worker, has left for a position in the country. The young people presented him with two valuable books. Mrs. Saunders, son, who has been on a long visit to her daughter, Mrs. A. Price, left for the south. Members met Bro. and Sister Manning on their way south from Rockhampton. All are rejoicing over the success of the effort in that city.

Fernvale.—Bro. H. Berlin, from Haiglea, exhorted the church on Nov. 25. Sister Mrs. Alan Macdonald has taken up her new abode in Murgon. A pleasant function took place in the home of Bro. and Sister Adolph Peper to do honor to them on the occasion of their silver wedding. They received a number of nice presents. Bro. Campbell held a memorial service on Nov. 18 to our Bro. Albert Kieckhuf, who was accidentally killed. He was laid to rest in Fernvale cemetery.

Ipwich.—An Ipwich church anniversary tea meeting was held on Nov. 21, when a large number of members and friends gathered. At a subsequent meeting in the chapel, church people were present from Roswood, Bonnah and Brisbane. Bro. H. D. Priestley presided. In addition to that of the chairman, addresses were given by Bro. Franklyn (Bonnah), W. J. Campbell (Roswood), W. Paradine (Brisbane), and the church secretary (Bro. C. Bission). A pleasing musical programme was submitted by church members and visiting artists. Bro. Priestley was the speaker at both services on the Sunday. At night his appealing address on "Wandered Jews" was listened to by a gathering which packed the building. Members of Stillstone Apollo club sang two sacred pieces, and a solo was sung by Bro. V. Morris.

Western Australia.

Subiaco. Services maintain their high standard. Outside interest is becoming more evident each week. The services on Nov. 25 were highly well attended, and a number of new disciples was experienced. On Saturday afternoon the clerical members of the church were honored to Zamea, where a very enjoyable time was spent.

Maylands.—Bro. Wakefield has been conducting special meetings for the deepening of spiritual life. On Nov. 21 a group rally of Maylands, Inghewood and Bassendean churches was held at Maylands, when Bro. Chas. Schwab gave a fine address on "Pentecost Objectives." Sister Bold, Rhoades has entered Perth Hospital to undergo an operation.

Bassendean.—On Nov. 22 Bassendean combined with Maylands and Inghewood churches in a "Pentecost" gathering. Bro. Schwab was the speaker. He also spoke to Endeavourers on Nov. 25 on the occasion of a happy visit from L.A.S. society. These addresses were much

enjoyed, as was that of Bro. Keith Robinson on Sunday morning, Nov. 21. At the evening service Bro. Nightingale spoke to a large and interested congregation. Work in general is bright.

North Perth.—Meetings maintain a good average. On Nov. 11 a splendid evening gathering in a beautiful service, witnessed the installation of Phi Beta Pi officers. A successful concert was held on Nov. 15 by the P.B.P. club in aid of the Children's Protection Society. On Nov. 22 the Kappa Sigma B.C. club held its installation of officers, the club conducting an inspiring service. Mid-week services are gratifying in numbers and spirit. A young men's instruction class, now six months old, is responsible for the vast improvement among its members in the performance of public duties in the various church services. Three names have been added to the list of brethren who preside at the Lord's table. Studies in the life of Christ are being taken by the class. The Bible School anniversary was a success, the chapel being crowded at each service. Among the Bible School objectives for Pentecost, 1928, is a new kindergarten hall. The ladies' aid continues to do good work.

South Australia.

Queenstown.—On Dec. 2, W. Heller exhorted the church. At the evening service Bro. Brooker's subject was "A Safe Proposition." On Nov. 28 a meeting was held between the members of Queenstown and Cheltenham churches.

Long Plains.—Interest and attendance at all services are maintained. Visits from Bro. E. T. Saunders in the interest of the College of the Bible, and Bro. M. Toole, conference President, were enjoyed, and their addresses appreciated.

Hindmarsh.—Mr. John Cain, of the B. & F. Bible Society, spoke to the church on Dec. 2 on the society's work. At the young people's service at night, Bro. Allen Brooke spoke on "My Task." The members of the choir, Sunday School teachers and other students, spent a pleasant picnic at Long Gully on Dec. 1.

Aldehyde Valley.—Anniversary services of the church were held. Sunday services were conducted by E. J. Paternoster. A tea meeting on the Monday was well attended; Ira Paternoster was the speaker. On Nov. 1 there were two confessions, and on Nov. 11 one. The work is much improved. E. J. Paternoster is the preacher.

North Adelaide.—During Bro. Gray's absence at Burdertown conference, services on Nov. 18 were taken by Bro. Arnold Brown and Bro. New. The Bible School anniversary was celebrated on Nov. 25 by special children's services. A large number of prizes were given for school work, and six special prizes to scholars for memorising Mark 16.

Gawler.—The annual business meeting of the church was held on Nov. 29. Bro. W. Dealy is now secretary of the church, and Bro. F. Bushridge superintendent of Bible School. Arrangements were made for Bro. Gram to continue with the church for another term. The church recorded its thanks to the retiring secretary, and promised support to secretary and preacher.

Stirling East.—Meetings have improved, especially those in the evening. Two who confessed on Nov. 1 have been baptised and received into fellowship. On Nov. 18, S.S. anniversary services were given by Bro. E. Paternoster speaking and evening. Monday distribution of prizes and items by the kinders and adult school. Bro. Train and Paternoster gave addresses.

St. Morris.—The addresses of Bro. B. Harkness and F. Fisher, during Bro. Rootes' absence on holidays, were much appreciated. For November there was an average of 171 scholars present in the Bible School. At gospel service on Dec. 2 the boys' club attended in a body, and

the lesson was read by their leader, Bro. Ross Hooking, who is doing an excellent work among the boys. There were over 100 present.

Grote-ast.—On Nov. 25 Bro. W. Green exhorted, and Bro. E. H. Manning preached in the evening. The choir sang, "Seek Ye the Lord's," and Miss Maribel Moore rendered a solo in very unusual manner. On morning of Dec. 2 Bro. Green from Brooklyn Park, was the speaker, and Bro. W. L. Ewers, from Mt. End, preached at night. Owing to sickness Bro. Millsdare has been unable to visit the church, but he hopes to conduct services on Dec. 9.

Semaphore.—Attendances were fair on Dec. 2, J.C.H. anniversary day. Bro. W. C. Brooker gave an interesting address in the morning. Bro. Beller gave an illustrated talk at night on "What's in the Heart?" The Endeavor choir sang excellently under the leadership of Miss Ivy Harty. There were 148 scholars in the Bible School. Mrs. Heller is making steady progress after her serious operation. She will be in hospital for several weeks yet. Miss Gosh was welcomed back after her prolonged holiday in N.S.W.

Unley.—An address by Bro. F. T. Saunders in the interests of the College of the Bible was appreciated. The K.S.P. boys' club annual demonstration in the Unley City Hall was a great credit to their leaders. An enjoyable Endeavor picnic was held at the beach on Dec. 1. Sister Elsie Mann has been received by letter from Strathalbyn. P. A. Messent, after long and faithful service, has resigned as choir leader, and Phil Wood has been appointed. The services have been well maintained, with good addresses by Bro. H. R. Taylor.

Mundulla.—All departments are encouraging. On Nov. 20 Bro. Hugh Gray gave a helpful address to a congregation which filled the chapel. On Sunday morning, Nov. 25, there was a total attendance of 85. Bro. Cornelius spoke on "The Character that Counts," and extended a welcome to one recently immersed. Sunday morning Bible School is well attended. Recently on two occasions there were 25 in Bible Class, which is a very satisfactory progress. The Christian Endeavor is making good progress. Often over 100 have been present each of the members, as planned, taking part in the programme.

Fullarton.—All branches of the work are maintaining their position. The church is glad that its preacher, Bro. Graham, is now free to concentrate on the big work waiting to be done. His addresses on Nov. 23 were inspiring. The average number breaking bread is about 100. Recently the church was asked to increase its offering by 20%, and the response is pleasing. Good brown linoleum has been placed by the giver on the porch floor, and two sisters each gave a silver communion plate, which completes the service on the porch. Bro. I.H.S. had an every-school-ment service. Bro. Graham is taking his annual vacation.

Itaklavin.—There were good attendances on Nov. 4, with fine addresses by Bro. Watson. After the gospel address a young lady from the Bible Class made the good confession, and with one who previously confessed was baptised on Nov. 11 and welcomed into fellowship on the 11th. At the gospel service on that date pleasing messages of song were rendered by the choir, Sisters Mrs. Louey, of Mile End, and Bro. A. Doherty, of Mounta. Bro. Watson preached farewell messages on Nov. 18 to large attendances. Bro. I.H.S. well social was given to him on Nov. 20. Bro. H. J. Horsell exhorted the church on Nov. 25 and preached at night. Good attendance and interest. Bro. H. W. Manning expected to take up the work again last Sunday.

Victoria.

Beaugh.—Meetings are well attended. The church has entered its third year. On Nov. 24, Port Fairy.—Bro. A. W. Lloyd's ministry with the church concluded on Lord's day. The Bible with a special Children's Day service, a record one. School scholars' offering was a record one. Bro. R. J. Sandells commenced his labors with the brethren as successor to Bro. Lloyd on Dec. 2.

OBITUARY.

(Continued from page 783.)

mains, and who has been an heroic and faithful minister to her husband in all the long years of suffering, the church extends its sincere sympathy. The memory of this faithful man of God will long remain with all who knew him. His body was laid away in the Box Hill cemetery on Nov. 9. Mr. Houk, of Balwyn Baptist church, assisted the writer at the house and graveside. A well-attended memorial service was held on Nov. 11. We register in the hope of the glad reunion in that home where we shall never part.—Jas. E. Thomas.

GOODWIN. On Sunday morning, Nov. 25, Sister Mrs. Mary Goodwin, wife of the late Bro. William Goodwin, fell asleep peacefully in Jesus. Sister Goodwin had reached the age of almost 93 years. She was baptised when a young woman in the late Samuel Judah in Lake Alexandria, at Point Sturt, S.A. Later she removed to the Kaniva district, where her husband became a member of the church, and for many years both continued as faithful servants of the Lord. Four children, all of whom are still living, bear faithful testimony to her consistent life. Since the decease of Bro. Goodwin about ten years ago, our sister has resided with her daughter, Mrs. Shurman, of Carnegie. For the last three years she was a complete invalid, and in a very beautiful Christian way was tenderly nursed and cared for by her daughter. She will be greatly missed from the home. It could be well said of our sister that she fought a good fight, finished the course, and kept the faith, and could with confidence look forward to the crown. Her dear ones we commend to the comfort of our blessed Lord.—J. E. Shipway.



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