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CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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Bible Words and Bible Meanings.

THE plea has often been made that we treat the Bible as fairly as we would an ordinary book. The suggestion seems reasonable! But for some readers to act on it would mean a considerable change in their practice or doctrine or both. For instance, letters we receive from friends are rarely dealt with in the manner in which we treat the apostolic epistles. The former we read through at one sitting; the latter, rarely so. We generally refrain from isolating a phrase from the context in a friend's communication, but it is common so to separate Bible phrases from their context as to obscure or distort the writer's meaning. Every fairly minded man, again, tries to consider the scope of a friend's communication, the people with whom it deals, and the manifest design of the writer; nor will he attach to the phrases employed a meaning out of harmony with the intention of the author. One might reasonably think that if any difference were made between our treatment of the Scriptures and that given to purely human productions, the difference would merely be that we were more careful to give the Bible proper treatment, to be sure we had got its great Author's meaning, and that we would be scrupulously careful neither to obscure nor to distort the purpose for which any passage was written.

As, it is not the case that the Scriptures always receive fair, to say nothing of preferential, treatment. Any serious-minded reader of contemporary religious literature who is also a lover of the Word of God must frequently be pained at the way in which the Scriptures are mis-handled.

Confessing Christ.

Sometimes there is an acceptance of the words of the Bible while there is a total disregard of the biblical meaning of the words. This happens not only with subordinate texts but also with the most important passages and fundamental doctrines of Scripture. There are preachers, and churches and sects, who acknowledge in words the

divinity of the Lord Jesus. They call him Son of God as well as Lord and Master. But his sonship is declared to be no different in kind from the sonship which Christians enjoy; and as to his divinity, why, we can all become partakers of the divine nature through faith! This is the most serious of the all too numerous cases of misusing Scripture by applying phrases in an unscriptural sense. We call the acknowledgment of Jesus as the Christ and Son of God "the good confession." It needs to be borne in mind that he who uses the scriptural words but empties them of their biblical content does not make the scriptural confession.

Another illustration of the evil we have in mind is found in the doctrine of the atonement. Many a speaker and writer uses some of the great Pauline phrases describing the work of the Redeemer and yet manifestly empties them of the Pauline meaning. That this is so in some cases is seen in the refusal to accept the teaching of the great passage in Romans 3 in which Paul tells us how God was shown both to be just and justifier. We are not presuming

to have fathomed the full meaning of the atonement, and still less are we suggesting that any human theory of the manner in which Christ's death saves us can be laid upon the consciences of others; but we certainly declare that he who is not prepared to accept the apostles' teaching should cease to use the apostles' words.

"Another gospel"?

Some little time ago a correspondent of the "Christian" called attention to this evil, and said that it seemed as if we had today a situation similar to that of which Paul wrote to the Galatian churches. Men were preaching "another Gospel." "I have recently made a tour of suburban places of worship, in the Protestant communion," says the writer, "and the conditions are precisely as St. Paul found them in Galatia. In one, the preacher took as his text: 'I am come that they might have life, and that they might have it more abundantly' (the words of our Saviour); and to my amazement, instead of expounding the words in the only possible way they could be Scripturally expounded, he launched out into a panegyric upon the young life of our age, all seeking a more full life of freedom; and even where this quest led to tragedy, yet it was the human soul yearning for that abundant life here signified."

It is not probable that the preacher referred to meant to slight the Saviour or do any violence to the Master's teaching. Rather, this was an extreme case of what is unfortunately fairly common, viz., the tacking on of verses of Scripture to ideas quite foreign to the speaker's or writer's purpose. The preacher could have delivered "a panegyric upon the young life of our age" without taking any text at all, and it would be a hundred times better to dispense with a text than to distort the Word of God. In less reprehensible ways, yet with distressing frequency, we find texts attached to sermons which do not begin either to elucidate or illustrate their meaning. It is a sorry business.

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We quote the "Christian's" correspondent again: "Another took as his theme the New Birth—'Ye must be born anew,' but like his brother minister ignored the obvious meaning of Christ's words to Nicodemus, and diverted them into a channel of pure materialism. 'We speak to-day of the New Woman, and rightly so. When I look upon our young maidens and virile youth, I see the New Birth of humanity in all its healthy vigor of body and mind.' And much more to the same effect could I pen, as the type of 'gospel' now preached from many pulpits."

This is an admirable illustration of the common evil we are combating. Once more, the preacher may never have intended to suggest that he was giving an exposition of our Lord's words; but the very association of John 3: 3-5 with the "new woman" is as mischievous as it is incongruous.

Our Lord's words to Nicodemus are often misunderstood and misinterpreted. The great mass of Christian expositors rightfully see in the "water" of John 3: 5 a reference to Christian baptism; and yet frequently that is wholly ignored. But we are dealing now not with misinterpretations but with an even more serious thing. One may misunderstand and be comparatively blameless; one cannot indulge in the wantonness of misapplication of which we now write and not be culpable.

What the Bible is to Me.

Nadhu Sundar Singh.

The Bible is *the* Book of books, because it is the Book of God. It is my Guide and Light, and food for my soul. Experience has shown and proved the fact that there is no other book in the world beside this which can meet the spiritual needs of men.

It is now about a quarter of a century since this precious Book introduced me to its Author, and all this time I have found my Saviour to be exactly the same as recorded in this Book. He has been to me all that we read concerning him there. Language difficulties and textual criticism have not hidden its truths nor hindered in the least its life-giving influence in my heart because of these words—"They are spirit and they are life."

In reading the Bible I have found such untold and eternal wealth of riches, of which I never thought nor dreamt before; and now in passing on its message to others and sharing it with them, its blessing to me and to them continually increases.

People can see the book and its readers, but its wonderful unseen power and force of attraction are only known by those who read it sincerely and prayerfully. Just as the magnet and needle can be seen, but the magnetic force which draws the needle to itself is hidden and unseen and is not visible by telescope or microscope, so the unseen power of this Word of God draws sinners like me to the Saviour. Further, just as the power of attraction in the magnet does

The risen life.

We close with an example of misuse which is exceedingly common. How many sermons has the reader of this heard on "The Risen Life"?—or, whether or not that title was used, sermons avowedly based on Paul's words to the Colossian Christians: "If ye then be risen with Christ, seek the things that are above," etc.? How many of these sermons altogether ignored how Paul comes to speak of the risen life? The previous chapter gives the explanation. Paul had spoken of the Christian's having "died with Christ" and having been "buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Surely it is neither satisfactory nor fair to attempt to expound Col. 3: 1 without a reference to the plain teaching of Col. 2: 12. Yet this and many other similarly extraordinary things are done to-day.

It would be well if all those who teach, preach, or write on biblical themes, were first to study the text sufficiently to arrive at its meaning, and then were to refrain from any distortion or misapplication. Our use should harmonise with the writer's meaning. If we would allow our homiletics to harmonise with our exegesis, a great advance would be made.

many more like me will receive eternal life from the living Saviour by reading this precious Book. Amen.—"The Bible in the World."

Is It True?

Thos. Hagger.

A veteran in the faith said to the writer a few days ago that very rarely do we hear addresses or sermons in our churches to-day on "first principles," and that, in consequence, many of our young members have no special convictions. He contrasted this with the old days when people united with the Churches of Christ out of conviction, and stayed in the fellowship of such out of conviction also.

The writer knows of the tendency for men, as they grow older, to think that the best is in the past, but all the same the remark made me think.

Is it true that very rarely we have addresses on "first principles"? If so, who or what is to blame? Is it faulty training? Is it a want of conviction on the part of the preacher? Is it that he fancies that everybody knows these things? Is it that he has "outgrown" (?) the old message, and is experimenting with a new one? Whatever the cause, if the indictment be true, it is a serious weakness.

If it be true, perhaps this will account for the number of people once associated with those congregations of believers generally known as churches of Christ who are found in denominational churches wearing denominational names and supporting the clergy system and sometimes such gross departure from the truth of Christ as infant sprinkling.

While there are other things to preach, first principles should not be neglected. There is something wrong when a preacher does not mix with sermons on Christian living and the social application of the gospel, discussions of such themes as "Sin," "The Messiahship of Jesus," "Redemption," "Reconciliation," "The Facts of the Gospel," "Faith," "Repentance," "Confession," "Baptism," "The Church," "The Ministry of the Spirit," "Christian Unity," "The Return to New Testament Christianity," etc.

It would be well if those of us who preach would pause for a brief but searching examination of the preaching we do, and with prayer to God, determine that in the future we will deliver a message true to the Lord, and one that covers the whole range of revealed truth and its application to modern life and conditions.

And it would be well if other brethren would encourage those who preach to neglect not the distinctive message that God has given us to deliver to the world in our day.

It is only the plea we ought to make and the message we ought to deliver that justifies our existence as a people.

When You Are Sixty.

By Old Buffer.

I have had to use the second person because, as far as I am concerned, sixty does not apply. But if God is good it will apply to me some day. And the day is coming in no time.

However, let's not talk about that. Some men like to acquaint folk with their birthdays—when they have been doing this or that thirty or forty years; when they are fifty, or sixty, or seventy, and so forth. They are welcome to the innocent satisfaction they get. There is no harm in it. But we might as well do our job without the fuss. There are various ways of being a baby. Sir William Robertson Nicoll, the famous editor of "The British Weekly," showed a stronger attitude when, at 64, having had greetings from his married daughter, he replied, "Thanks for the birthday things, but birthdays are for little grandsons and not for me. . . . Well, it has been a long row to hoe, and I am thankful so much of it is done."

But whether or not you talk, you think. And where men think and where they feel are adjacent territories. Some of our anniversaries stir deep waters in our souls. When you become sixty is such a time.

What do you expect to do at sixty? Slow up and get ready for the shelf? Plenty of men think that then their work will be about done, and will be holding forth ease-loving hands for the pension on which for years past they have fixed their eyes. Far too many have no such pension-padded prospect of security and envy those who have.

But surely life offers something better than this at sixty. There is nothing alluring in stagnation. Unemployment is tragic under any circumstances, but disgraceful when a matter of choice. Being sixty is no excuse for shutting up the shop. A man of sixty needs to get out of his head anything like that. Let him know that sixty is the time to get busy. An efficiency expert of more than ordinary wisdom said recently, "Plan to do your best work after you are sixty years old." That's the stuff to give them! It is a great idea. Let it lay hold of your mind and heart, and it will lift the yoke of self-pity from a morbid spirit at the prospect of approaching age.

A young Christian man delivering a speech at his college a while ago declared the notion that this is a young man's age as "unaccountable fiction." And he is right. Lots of curious half-truths are abroad today with reference to young people. We have been seriously informed that there is in progress a "revolt of youth." But what revolt is there now, this Old Buffer wants to know, that has not been before? The revolt of youth has for generations been written into our language by many of our popular proverbs. Every year since time began has had its crop of youth-sown wild oats. If you read the book of Proverbs you

can see the revolt of youth "sticking out a mile." Greek and Roman literature has purple patches of elderly lamentation over the waywardness of the ancient lads of the village. If the young folk to-day are as bad as those of my day, they are a pretty graceless lot. "This modern revolt of youth is a cooked-up 'revolt.' Else it is a new way of talking about an old business.

Moreover, young men have always been found at the head of things intellectual, leading in great affairs. Above all others Jesus was a young man. Alexander, in some ways "Great," drank himself dead in the early thirties. Napoleon was winning formidable battles at twenty-eight. Chesterton, when less than twenty, stuffed out his brilliant light with his own hand. Shelley

"TRUE success is never an end in itself. A man may call a million dollars a success, and sit down to ease with it. But a great artist, a great organiser, a great engineer, a great missionary, a great hero, find in success only a step toward more effort and achievement."

was drowned at twenty-eight. William Pitt, Prime Minister of Great Britain in his early twenties, breathed his last January 23, 1806. If we had no youngsters in commanding places our age would be at variance with all previous periods and utterly decadent.

All this may be conceded without cancelling our claim for life's sixth decade as normally its climax in labor and achievement. Pitt, the "boy Prime Minister," was extraordinarily exceptional. America selects no immature men as presidents. They are rarely men lacking in years, but are ripe men mellowed with long experience. An old man proved to be the great commander to bring the upheaval of 1914-1918 to its sudden triumphant end. Time contributes to personality elements which no native brilliancy and no university study have the power to add. Youth is not often in control of important banks. It does not often appear in the judgment seat. In preaching the same rule will hold. Here again there are brilliant young men. And here again the years add strength to talent. The tested man holds the premier place.

If any man on earth must plan to do his greatest work at sixty, it is a preacher. He will probably not do it the way he had expected. That is because he has grown. The church is full of men who gave up too soon. Look up the Jubilee History issued in 1907.

Note the faces of men still with us and in harness, and ponder on the difference. In nearly every instance they are *better* looking now than then! It is indeed a fact. That difference tells a story—has a meaning. Time has transformed callow youth to mellow age. Browning was right—

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand,

Who shows his whole I planned,

Youth shows but half; trust God: see all, nor be afraid!"

Be done with your morbid regret, your drivelling laments of failure. Let us grow. If some of us do not do great things when we are sixty, we shall do no great things at all. For Jesus' sake, in God's strength, conscious of time's shortening hour, plan and toil to render to God and your fellows a tremendous and triumphant decade of service and achievement as life's splendid and enduring crown—when you are sixty.

Palestine Troubles.

"The Australian Christian World" contains the following statement regarding the causes of the recent troubles in the Holy Land:—

"Much as we may regret the troubles that have occurred in Palestine, there is no room for surprise at that happening. The population of that country consists of a strange admixture of races and of religions, with the Arabs predominating. These are of the Moslem faith, and are imbued with no small share of the fanaticism and intolerance characteristic of that faith. The other portions of the population consist of Jews and a small percentage of Christians. Both of these are regarded with suspicion and aversion by the Moslems. But even the Christians are divided between themselves, and consist of Latins, Greeks, Armenians, Copts, and a few Protestants. The recent attempt to found a Zionist colony in Palestine has naturally aroused the hostility of the Arabs, who occupy most of the country, and who regard the attempt to set up an additional Jewish population and to make Palestine 'the home of the Jewish nation' as one ultimately intended to supplant them. In our judgment the effort is a mistake. Palestine is a small country, and for a considerable part of it stony, barren and unlivable. It cannot possibly support a large population, and any attempt to settle a considerable number of new and additional people in it is bound to create difficulty. We believe that Great Britain, holding as she does the Mandate, has tried to hold the balance between the rival faiths and antagonistic peoples. But a collision was bound to come, and come it did with dramatic and tragic results. An enquiry is now to be held, and possibly an arrangement will be arrived at that will soften the asperities and promote a more peaceful settlement."

Religious Notes and News.

THE JEWS IN PALESTINE.

Mr. G. E. Ardill, Hon. Secretary of the All Nations Missionary Union of N.S.W., has received a radiogram from S. B. Rohdell, F.R.G.S., superintendent of the Mount Carmel Bible School and representative of the British Mission to the Jews in Haifa, Palestine, which reads:—

"Terrible catastrophe has befallen the land and the people. Please pray and send relief."

The British Mission to the Jews, which is one of the most active organisations in Palestine, having recently extended its operations to Mesopotamia, has been doing a large work amongst the returning remnant of the people; indeed Mr. Rohdell is an outstanding figure in the life of the people in Palestine, and it is stated that help sent to him through the All Nations Missionary Union will be well placed.

THE SECOND MARRIAGE CEREMONY.

In view of the vexation often caused by R.C. second marriages of persons previously married by Protestant ministers, the following from the London Times is of interest:—

In an independent petition for the dissolution of marriage it was stated that the marriage took place at St. Stephen's Church, South Kensington, on October 15, 1918. On January 25, 1921, the parties went through a second ceremony of marriage at St. Paul's Church, Knightsbridge.

His Lordship granted the petitioner a decree nisi.

Counsel asked that a reference should be made, in the order embodying the decree, to the second ceremony of marriage. It would make things right so far as the register was concerned.

Mr. Justice Bill: If these people go through a second ceremony it's their own lookout. It could not be a marriage, because they had already been married. The marriage I now dissolve is the legal marriage of October, 1918. I can only dissolve marriages. I cannot dissolve anything else. If people choose to go through little ceremonies I shall not assist them.

On a further plea by counsel, his Lordship said: No, if you want the second ceremony got rid of you must ask for a declaration of nullity. I am not going to help people who do this sort of thing.

TO PROMOTE UNITY.

"My brothers and I have long been engaged in commerce with many of the republics of Latin America," said Mr. Simon Gengenblich last month as he handed over one million dollars for the promotion of better relations between the United States and those countries, "and we know that there are no longer any important barriers of economic isolation separating us. But a similar commerce with the things of the mind, of spiritual values, is yet to be developed. The one million dollars is to be added to the three million dollars already given, and known as the John Simon Gengenblich Memorial Foundation, to supply that need. Most of the money will be used in creating fellowships that will be granted for independent research and for training in the various professions, including engineering and teaching.

BRITISH AND FOREIGN BIBLE SOCIETY.

Sunday last was celebrated as Bible Sunday in Victoria. Offerings were made in many churches for the work of the British and Foreign Bible Society.

This year is of special interest in connection with the Bible Society, for in March last it celebrated the 125th anniversary of its foundation. Its history has been marked by steady progress in the annual output of Bibles, especially in recent years. Last year was its record year for circulation for it distributed the number of 41,399,749 copies, which brought the total

circulation over the period of 125 years to more than 397,000,000 volumes.

The Bible Society has now been responsible for the publication or translation of 618 versions, each in a different form of speech, and each comprising at least one complete book of Scripture.

During the last twenty-five years the advance has been enormous. Out of the total of 618, no fewer than 210 versions have been published in this period—that is to say, some part of the Bible has been printed in a fresh language about every five weeks.

The Bible Society undertakes to print and publish foreign versions absolutely without cost to the Missionary Society immediately concerned, and even goes further and lends them without any charge, at the farthest division station, where the volumes of Scripture are sold at under cost price. In executing this task, last year the Society incurred a loss of 12½ in every £1. It can be seen, therefore, that the Bible Society is standing behind all the churches, and is the indispensable ally of the missionary societies.

In addition to its interdenominational character the Society employs 1,000 colporteurs, mostly natives of the countries in which they labor. These men are often the pioneers of the missionaries, and can reach places to which the missionary cannot go.

Never in their history have the Scriptures been read so widely as to-day, and the Bible may still be regarded among all books as "the best seller."

If it Had Not Been for That Little Church.

A great many men have said that. The little church stands at the corner of the main street, or out on a stretch of bussome road where hawks and rabbits are its regular little recognition from the great. Those who are attached to central and pretentious churches wonder how in the world anyone can be bothered with the little church. Everyone knows too much of everyone else in the little church. What if they do? We have heard of folks as lonely as men in the Sahara in the big churches, and as unrecognized as flies on the window pane in pretentious churches.

There is a great deal to say for the little church. There is often great courage shown in its pulpit, and sometimes (tell it not in Gath) much scholarship, and occasionally saintship, too. There is no little church in the whole world which has not been to at least some folk the "house of God and the gate of heaven." There are men mighty in the fields of science and commerce and government, who look fondly back in their quiet moments to the little church to which they went with their people. They remember with tears that day of all days when Christ came near to them and spoke to them. It happened in that lonely little church with the square windows and with the squat porch past which the motors race.

You can always tell a practising Catholic by the lifted hat and the gentle genuflection as he passes one of his churches. We feel like that ourselves to all churches, and the plainer and the grander the church the stronger the impulse. We are speaking like this because of a thing said the other day by a pioneer in the north. He was a Cornish Methodist by blood. These Cornish Methodists are interesting people. Wesley preached on Land's End, and his brother wrote the hymn, "On a narrow neck of land, 'twixt two unbounded seas I stand" on that very

GREAT COMEDIAN'S OPINION OF DRY LAW.

An interesting and valuable side-light upon the question of dry law in U.S.A., is thrown by the recently expressed opinion of Will Rogers. Rogers is also a clever lecturer, and a "blair" for incisive and humorous adornings, with a "stick" in the public mind. He has not hesitated to jibe against Prohibition (as he himself confesses), but in a letter to the press in May last, he enjoys a joke at the expense of those humorless liquor optimists who are as Rogers puts it "digging their graves three years before they are buried" by planning a big loss in the Presidential and Congressional Elections of 1922.

Incidentally, Will Rogers calls attention to a fact of supreme importance, namely, that America is controlled by the country vote, not by the massed population of her big cities and—yes Rogers—the "country" is dry! In this dilemma we hear a re-statement of Dr. Frank Crane's opinion that "in nine-tenths of the United States the law (prohibition) is well observed." Our readers will enjoy Will Rogers' letter to the editor of the "San Francisco Chronicle," May 1, 1920.

"See in Washington dispatches that the Democrats are planning to take the wet side and make a direct issue of prohibition in '22.

"Why a man should dig his grave three years before he is buried is almost unexplainable. I spent three years in forty-eight States and seven kidding and joking on both sides of prohibition, and if you think this country is wet, you got a big ugly angle on a nation that is respected of the only folks.

"It's the only law we ever had where the small town and country know they hold the trump card. You can't change it without their permission. And you won't get it. They are just laughing at you.

"Yours, Will Rogers."

spot. The influence of their visit never died. Was it not Birrell who met some Cornish miners and, leaving struck by their restraint in speech (the absence of the lilt), asked the way. A hat was lifted, and a firm voice said: "A man came from God, named John Wesley."

In 1862 a man named Trounson came to New Zealand from Cornwall, and went up country to the Hokianga district. They pitched their tent in a great karri forest, and erected as their tent building a little church with hand-made timber. When the house of God was built they felt free to forsake their tents and build their habitations. That makes to our thinking a wonder of a picture. Religion was no luxury to these men, but life's first necessity. Christ to them was the "table oil," but the very breath of their life.

Miracles, unrecorded by the ubiquitous press, happened in that poor little church. One happened plainly in the soul of the man of whom we speak, James Trounson. He lived to be very rich. He gave to his church in a large way, and he gave a great tract of karri forest to the nation. He was evidently a man of great restraint in speech, for he simply said: "I would not have been so rich if I had not been for that little church that was built in the bush." That makes to our thinking a wonder of a picture. The little slits and all the fleecish sheep of the little church is the Valley of Achor, the door of heaven, to many a one who battles with these things. Principal J. J. Worth in "Australian Baptists."

The sick need one to make them whole, the wandered one to guide them, the blind one to lead them, the thirsty the living fountain who of them that partake shall thirst no more, the dead are in need of life, the sheep of the shepherd, and the children of the teacher. Let the world and mankind needs Jesus.—Clement of Alexandria.

Pentecost.

The Nineteen Hundredth Anniversary.

Ethelbert Davis.

Not since the days when the pluckers of the Reformation movement held up the banner with the compelling device, "Back to Christ," and called upon God's people to get back to the law and the testimony, has there come to the church such a challenge as that which comes to us in the celebration of the nineteen hundredth anniversary of the descent of the Holy Spirit, and the birthday of the Christian church. Not in this generation, at any rate, has anything caught the imagination so broadly or aroused the interest of our churches to such a degree as the possibilities presented in an aggressive programme culminating at Pentecost, 1930.

When we say "Reformation at Pentecost, 1930" it should mean the reformation only of our preparation for the take-off into greater aggressiveness and consolidation. Disastrous indeed must our celebration of Pentecost be if, after it all, we are left floundering in the backwash, in the paralyzing throes of a deadly reaction. If we would repeat in any measure that first Pentecost, the greatest love and loyalty to Christ, the greatest ingathering of souls, the greatest growth of the church, and the greatest spiritual vitality will come only if the souls gathered in before should only be the fruits, the pledge of the greater harvest to follow.

How may we fittingly celebrate the occasion? Are there those things which could make the celebrations memorable, and the results enduring? Can we set ideals which are not the outcome of "promotional psychology," so much money raised, so many institutions, and so many institutions established, so many organisations formed, and so many names added to the church roll—ideals which are more foundational, and more central, and indicative of spiritual life? This institutional, while necessary, is over-much with us. Lack of organisation and constructive and creatural, stands the soul-life of the individual and his loyalty to Christ and his eternal will; the power-life of the church and her loyalty to her spiritual mission.

Personal consecration.

Putting first things first, there should be personal consecration and devotion to Christ. Of all people, we are most in danger of falling to false times and seasons as an appeal for consecration. We are a particularly practical people, but this very thing has caused us to neglect the spiritual and the mystical. In our reaction against the observance of "holy days," we have swung to that point where we lose both the psychological and spiritual stimulus to the conscience which specific occasions undoubtedly are. It calls to sanctification at Sinai, and at the Jordan, but any meaning and aim, purpose at all, it was that God took advantage of the occasion to call the people to personal consecration in view of what was before them. The New Testament parallel is the ten days' waiting before Pentecost. The Spirit could come into only clean vessels. The ten days waited the disciples of self and brought them into that condition of heart, and soul, and mind, in which the Spirit of God could possess and control them. We need to recast our thinking, and not measure consecration in terms of money, good works, or church attendance, which may or may not denote sanctification. Personal consecration in the first instance knows nothing of outward expression. It is a quickening and then a deepening of our own spiritual experience. Later it expresses itself in all its contacts, relationships and duties.

As a people, we have come to that place in our organised life and in our mission where we need most of all to experience a closer walk with God; where we need a greater consciousness of Christ's nearness, and an assurance of his love; where our consecration to him is made in

so vague and unmeaning way; and where in very truth we share his blessed companionship. The greatest need is a vivid realisation of Christ's presence, which comes only when the personal surrender to him is complete.

A New Vision of Christ.

At that first Pentecost the disciples saw a new vision of Christ. They had seen him in the flesh; they then saw him in power and glory. Pentecost would mean more to us if only we may get a new vision of Christ in his church and the saving power of his gospel. There are unexplored continents of love, and grace, and joy in him for us yet to discover. There are profounder truths in him for us yet to learn. There are in him limitless resources of redemptive power for human uplifting which have never yet been tapped. If we could receive a vision, a revelation of all there is in Christ, the church today would be transformed by the discovery; a new note would be heard in her preaching, a new enthusiasm would actuate all her ministries.

A new vision of Christ will call us back to a new emphasis upon the authority of Christ in the church. The church is his by purchased right. He loved it and gave himself for it. He has never delegated authority over the church to any one in heaven or in earth. In the church individuals and councils have duties and privileges, but no authority. It is not true in any sense of the word that the church is a democracy. The church is an absolute monarchy. Christ is the head; the divine autocrat. Against his word and will there is no appeal.

A vision of Christ would call us back to that gospel which begins and ends in "Christ, and him crucified." Of the making of gospels there is but one. Only one gospel, that one tested in the laboratory of God, has been classed as the gospel which is the power of God unto salvation to every one that believeth. In former centuries that gospel broke through the hide-bound conservatism of Judaism, and opened Jewish hearts to Christ. It cut its way through the adamantine walls of Grecian culture and art and wisdom, till "many of the Greeks also believed on him." It penetrated Roman voluptuousness and dethroned sin and Caesar, and set Christ to reign on the throne of purified hearts and cleansed lives. No other gospel was ever given to the church, and no greater mission was ever entrusted to men than the preaching of that gospel. "It," says Quayle, "God or man has a milder business than preaching, that business has never been set down in the list of the church's activities."

A Daring Experiment in Evangelism.

We may worthily celebrate Pentecost by venturing upon a daring experiment in evangelism. Since the Reformation we have often faced too sharp a division between a ministry that is educational and a ministry that is evangelistic; that we make too marked a distinction between a morning service for the edifying of saints, and an evening service for evangelising the sinners. Evangelism is both preaching and witness and teaching to edify saints. Yet a church may teach and preach and not be engaged in evangelism. Evangelism is more a motive than a means; more a passion than a preaching. A church cannot be evangelistic until it has a passion for souls, and it may be stirred by the cross and listened to the sabbling of a mighty heart than man's, breaking with grief over the sin, shame and ruin of the dying millions sinking into eternal despair. No church, no preacher, can or will become evangelistic until caught in the grip of a restless love for the salvation of men. The preacher has gone as far as to say, "No body ought ever to go into

a pulpit who can think and talk about sin and salvation and the cross of Christ, which is for all true men the symbol of hope and service, without profound emotion and passion."

As our work has extended and established around us a multiplicity of interests, dare we, while maintaining these, stake our all upon an adventure of intensive and extensive evangelism? It would indeed be a daring experiment and a new experience in evangelistic enterprise to list the entire church in soul-winning, and then depending little on human expedients, organisation, men, or methods, face the masses of men with the "bare Galilean message," and with prayer, persuasion, patience, sacrifice and sympathy lead them to the cross. All our increase of knowledge, all our philosophies have not eradicated the elemental passions. Human beings are still compounded of laughter and tears, sunshine and shadow. We have the same human heart to reach that beat in humanity in Christ's day, and the same gospel to reach the same human heart. Sin is still sin. Man is still a prodigal from his Father's home. Christ is still the Saviour. The gospel is still God's power unto salvation. And evangelism is still the only means by which the prodigal wayward from his sin to Christ and back to his Father's home.

A New Emphasis Upon the Plea.

The occasion is not only opportune but also calls for a solemn re-affirmation of our belief in the principles of the plea which characterises us as a separate people, and for the rededication of our lives to its lofty ideals, and a determination to press toward their consummation. The fact that the whole relations world is heading toward union, and is thinking in the terms of a united church, does not alter the fact that the Churches of Christ have a great and undecoded message both for the church and the world. Those of us who are students of the Scriptures are of the persuasion that the world is being led by us more and more convinced that we have hardly begun to appreciate the greatness of our distinctive message and mission. The passing of a century has not diminished the need for such a plea, neither is there any diminution of its vitality. Its elements are only taking shape.

"The rudiments of empire here

Are plastic yet and warm;

The chaos of a mighty world

Is rounding into form."

This is how we feel as we survey its achievements recorded on the pages of history, and as we view the prospects of the future.

While it is not true that we have departed from the "old paths," it is true that we have reached a period in our history when we need a new emphasis upon the plea for the sake of our own members, and for the sake of the world and our own races. Another generation has arisen which has not heard as did our fathers. It is not true of us, as was said of the pioneers: "They knew the book, and preached its messages so plainly that intelligent heavers could locate a restorationist preacher wherever and whenever they heard him."

It is not best to talk, wild dreaming, or a phrasing of rhetoric, to say that a new emphasis upon the plea for the unity of God's people on the basis of the New Testament; for the exaltation and centralisation of Christ; for the absolute authority of the Scriptures; for the Spirit-filled life of the early church, would result in a Pentecostal revival in our work for the kingdom.

In re-emphasising the essential features of the plea we need to abandon the idea that we must retain the old phrases and the old methods of it. We face a new age and must adjust ourselves to it, while maintaining in their native integrity the eternal principles.

"Each new age must its new thought in words tell,
And the great primary heart-beatons in new music swell,
And in grander theologies must higher truth be shown."

But unchanged in all changes God's heart and our own."

The Home Circle.

Conducted by J. C. F. PITTMAN.

WE THANK THEE.

For the things of every day that
We forget are come from Thee,
For the countless compasses
That we have and feel and see,
Our heads we bow.

For the friends we hold the dearest,
For the love upon us shed,
For the bounty and the blessing
Thine ever-flowing hand doth spread,
We thank thee now.

For the seedtime and the harvest,
For the sunshine and the shower,
For the grass and trees and bird-song,
For the lifting of each flower
From barren soil;

For the warmth of friendly home-life,
For the low-sung evening hymn,
For the quiet hush of prayer-time
Ere the lamps of night glow dim—
We thank thee, God!

—Bath Incho.

GOD BEHIND THE DOOR.

Lewis Hind tells the story of a lecture he attended by a noted professor. The audience was composed of London children, and the address was illustrated by lantern slides. The lecturer patiently explained all the details about elementary plant life, and went on unhesitatingly until he came to describe the protoplasm and energy that gives life. "Because he was addressing children, he lingered on this part of his lecture, and it was because he had not realised the quick intuition of the child brain, untrammelled and unspoiled, that he lost the thread of his exposition, and ended in confusion. He told them that scientific men knew all about protoplasm, that it had been analysed, and that Professor Baxter had called it "the physical basis of life." "But we do not know what gives to protoplasm its vital energy, its power of living and growing. We know no more; the door is shut to us. Behind the door whence impulse comes, all is mystery, unfathomable mystery." Then a child's voice broke in: "Please, sir, does God live behind the door?" Selected.

HIS PATIENCE.

At his earnest entreaties a child was lifted to the seat of a marker, to drive the horses across the cornfield. He was told to drive toward a certain stake at the end of the field. He turned the horses to the right and then to the left in his earnest efforts to keep the line. When he reached the stake he looked back and saw the crooked marks he had made he burst into tears, crying: "I tried to make them straight, but see how crooked they are." Helping him down, the father kissed the sorry face and said: "Never mind, my boy, it is all straight between you and me." With infinite patience our Father watches every earnest endeavor, and though we have traced some crooked lines as we pressed toward the mark, between ourselves and him it is straight.—Selected.

THE COMPANY WE KEEP.

A Persian moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it:

"O clay, whence hast thou thy perfume?"

And the clay said:
"I was mixed with a piece of common clay, but they hid me for a time in company with a rose, and I drank in its fragrance and have now become scented clay."

I will know the company thou keepst by the

fragrance thou hast. If thou hast lain in beds of spices thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—Charles H. Spurgeon.

A VOICE FROM THE DEAD.

Bishop Welldon once related this incident at a Y.M.C.A. meeting in London: "You may have read that story which appeared in a popular magazine, of a country squire given at times to the habit of drink. He was privileged to win the affection of, and then marry, a fair and beautiful girl. She married him in the hope of reclaiming him, but not long after marriage she died. Not long before her death the squire made her speak into that wonderful instrument the phonograph, one word—'Remember'; and ever afterwards when the temptation came upon him to drink, he would shut himself up in his room and take out the phonograph and listen in the silence to her voice like an echo from the grave, saying, 'Remember.' Young men still find an immense help in choosing as a friend one to whom they can look up, and whose very words will be a check to evil."

A COMPOSITOR'S MISTAKE.

C. H. Spurgeon told of a compositor who, having to set up the text concerning Daniel the prophet, recording that "an excellent spirit was in him," misread the written word "spirit" for "spine," thus making the sentence read, "an excellent spine was in him." This, commented Spurgeon, was "by no means a mischievous mistake, when it described one so fearless in following the Lord his God. Could more of such 'spines' be inserted into certain brethren it would be well; but backbone would render them unmanageable and lead them into the wars."

THE HISTORY OF ONE GOOD BOY.

An old Puritan, more than two centuries ago, wrote a little book called "The History of Fred." Let us trace its effects. It fell into the hands of Richard Baxter and led him to Christ, and Baxter wrote "A Call to the Unconverted." The "Call to the Unconverted" was heard and was answered by Philip Doddridge, who went and strengthened his brethren by writing the "Rise and Progress of Religion in the Soul." The "Rise and Progress of Religion in the Soul" stirred the heart of William Wilberforce, who in turn wrote the "Practical View of Christianity," which brought blessings to Leigh Richmond and Thomas Chalmers. Leigh Richmond wrote the "Duties of a Daughter," which was the means of the conversion of large numbers; while Thomas Chalmers became one of the greatest preachers of the century, and won, by his fervid oratory and impassioned appeal, thousands to God. He was the main support of the great Free Church movement in Scotland, and to him more than to anyone else is Free Presbyterianism indebted for the Sustentation Fund, by which that great church keeps a well-trained ministry ready to go forth. What the world owes to the Free Churches of Scotland only the great day can declare. See, then, the harvest that has sprung from one almost unknown and forgotten book!

NEVER SATISFIED.

Servant: "You'll have to give me more wages, ma'am."

Mrs. Daly: "Why, Sarah, you were perfectly satisfied with your wages when I engaged you, and I'm sure you have plenty to eat and drink."

Servant: "That's just it, ma'am. I've gettin' that and my cloth's wearin' ill out, an' I have to spend all my wages on new ones."

The Family Altar.

—J.E.P.P.

Monday.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.—Prov. 31: 29.

Favor is deceitful when it is mere flattery, and beauty is vain, not in itself, for all nature proclaims that God loves the beautiful, but in cause in women it is to soon fade. But a beautiful character never loses its charms.
Reading—Proverbs 31.

Tuesday.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?—Eccles. 3: 21.

With all the discoveries of science it is as true today as when these words were written, that no human being can explain a spirit, a soul or a life. For the going upward or downward at death could only have been known to the writer by divine revelation. But the difference makes a vast distinction between man and the lower animals.
Reading—Ecclesiastes 3.

Wednesday.

Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of fools.—Eccles. 5: 1.

God's temple was holy; but though now we worship not in temples made with hands, yet wherever God's people meet to worship, it is "holy ground" because he has promised to be "in their midst." He that has a hearing ear shall have an understanding heart.
Reading—Ecclesiastes 6.

Thursday.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—Eccles. 7: 29.

Solomon believed the story of man's creation in Genesis. If we are as old as he, we will do so too. Man's evil inventions by thousands proclaim this ancient truth. There are many ways from God, but only one way back to him.
Reading—Ecclesiastes 7.

Friday.

Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Eccles. 9: 10.

The longest life is short. It is the only thing we have in which to prepare for eternity. Therefore all things we should attend to in this life that will last for ever. They are the only things that really matter. Such is the testimony of the Bible throughout.
Reading—Ecclesiastes 9.

Saturday.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccles. 12: 13.

Yes; this is absolutely true; but there is no comfort in it, for the reason that "all have sinned, and come short of the glory of God," and hence "the law which was ordained to us I find to be unto death." Our only hope is in Christ; for "it is appointed unto man once to die, but after this the judgment," and who once offered to bear the sins of the world, and them that look for him shall appear the second time without sin unto salvation."
Reading—Eccles. 11: 7-12: 13.

Sunday.

As the lily among thorns, so is my love among the daughters.—Song of Solomon 2: 2.

This is beauty enhanced by contrast. And it is that is human she is alone beautiful in her eyes.
Reading—Song of Solomon 2.

Prayer Meeting Topic.

September 18.

SPIRITUAL REJOICING.

(Luke 10: 17-21.)

W. Waterman.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

A Successful Mission.

The success of their mission pleased the seventy missionaries. What most elated them was that "even the devils" were subject to them through Christ's name. This pleased them chiefly, because it was spectacular. Their mission pleased also their Master. "The joy of the disciples becomes afterwards that of Jesus; and then it bursts forth from his heart exalted and purified." He, accordingly, rejoices not in their miracles, but in their triumph in preaching the gospel.

Jesus indicated what in the gospel and their preaching of it would bring. First, the gospel preached triumphed over Satan: "I beheld Satan as lightning fall from heaven" while you were expelling the subordinates, I saw the master fall. Secondly, it bestowed the privileges of citizenship in his kingdom: "Blessed rejoice because your names are written in heaven." Thirdly, the gospel was independent of human vision: "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And last, it was the long looked for consummation of centuries of types, shadows and symbols: "Blessed are the eyes which see the things that ye see for I tell you, that many prophets and kings have desired to see and to hear, the things which ye see and hear."

Miracles and the Gospel.

Like the seventy, many in these days put signs and wonders before the saving gospel. Let us, therefore, consider the relation of miracles to the gospel.

The term "miracle" comprehends not only the miracles wrought by Jesus, but also the spiritual gifts bestowed to the original Christian believers. "These latter" issued in the perfect qualification of apostles with "the word of wisdom"; prophets with "the word of knowledge"; evangelists with "tongues and miracles"; pastors with the immediate possession of all the requisites of feeding the flock; and teachers with the means necessary to instructing the novices in all the Christian doctrine." That is, these gifts were the means by which the Holy Spirit entrenched the knowledge of the gospel deep in the church, and in the world. Miracles performed outside in the world plainly were meant, from first to last, to confirm the apostles' message, by showing the presence with them of God, whom they claimed to represent. "The Spirit would not have empowered his witnesses to have wrought such miracles if their mere testimony without them was sufficient" "to render the rejecter damnably criminal," and "to afford the clearest ground of certainty and joy to all that had received those testimonies." Let us well remember, then, that "the nature of these gifts, however splendid, was evidently only adapted, and their use merely designed, to illustrate and confirm that doctrine, which in its primary and essential results, when received and understood, purges, purifies, elevates and enlarges the mind of the recipient." Hence the Holy One prayed, "Sanctify them," not by miracles and wonders, but through "thy truth." Miracles are, therefore, very subordinate.

Let us, then, not be wonder seekers. Miraculous gifts were only "until we all the early church should come to the unity of the faith and of the knowledge of the Son of God," but now that the church has the gospel fully revealed and confirmed, we need no longer "speak with tongues" or "lay hands on sick" with miraculous power. The gospel is a building finished; who want the obscuring scaffolding removed?

TOPIC FOR SEPT. 25.—THE MAD SHEPHERD.
—John 10.

Our Young People.

Conducted by W.M. GALE.

JUST TAKE HIM AT HIS BEST.

When your brother man you measure,
Take him at his best;
Something in him you can treasure,
Overlook the rest.
Though some trait of his or fetter
May not suit you to the letter,
Trust him, it will make him better;
Take him at his best.

—Nixon Waterman.

THE BIBLE SCHOOL SECRETARY.

A. J. Fisher.

The position of Secretary is one of the most important. While many young men are capable of ably carrying out the duties, yet it is too important a task to give to anyone just for the sake of "keeping him in the school." The highest possible qualifications are needed, for the Secretary will influence for good or bad every department of the school.

His Qualifications.

The ideal Secretary will be a good business man, willing in spirit, systematic in methods, and thorough in attending to every detail. He will be efficient, able to think and act quickly. He will, however, be unobtrusive, and certainly not so irreverent as to do any work during the devotional period of the School. During the Session he will work quietly and calmly. While an experienced worker is an asset, this is not essential, but a concerted spirit is. This will be manifest in the Secretary's regularity, punctuality, optimism and faithful enthusiasm. Courteous and patient at all times, he will be friendly and impartial, and above all, will set an example of reverence and consistency. It may be objected that such a Secretary is not to be found. Granted. But let us measure our selves according to such an ideal, and if by so doing we cultivate even one qualification which is lacking, it will be a distinct gain.

The Secretary's Duties.

The duties are so varied that they should be departmentalised. In a small School one Secretary could handle the various duties, but in a large School there should be a General Secretary with assistants appointed to sections outlined as follows:

The Corresponding Secretary will keep a record of all correspondence, both outward and inward. He will attend promptly to all such matters and systematically keep a record of his correspondence.

The Recording Secretary will compile the statistics. The records of the School will be in his hand, including the minutes of business meetings and the weekly summary of attendance, etc. The Class Registers will be entrusted to him, and he will plan the annual promotions. A Record of Scholars will be kept, distinct from the Roll, being preferably a card catalogue, giving full information re each scholar on a separate card. From this he will compile the Birthday List, reporting same to the Superintendent for weekly greetings.

The Roll Secretary will classify all scholars, enrolling new ones as soon as they come, then handing the particulars to the Recording Secretary. He will supervise sick and absence visitation, and will notify other Schools of removals into their district.

The Literary Secretary will order all Lesson Books, Scholars' Supplies, Record Cards, etc. He will supervise the distribution of Hyman books and the activities of the Library.

The Secretary and the Department.

The Secretary is the direct link between the School and the Department. If he is alert, the

School will be in touch with all activities of the Department. If he is indifferent, then the Department fails to function and the School loses. There should be sympathetic co-operation between the Secretary and the Department. This will include the forwarding of Conference Statistics in ample time, the attention to examination details, and the concise answering of all departmental correspondence.

This may all create a high standard, but if we seek efficiency in secular business, should we not also aim high in spiritual service? Any Secretary who honestly attempts to reach a higher standard will find that as he makes this attempt his work will improve, his knowledge will increase, his efficiency will advance and he will have greater joy in serving the children, the School and the Lord.

CRICKET COMPETITION.

Already eight Bible Schools in Melbourne and suburbs have decided to enter cricket teams in the Bible School competition. Would other schools and boys' clubs, who intend entering a team in this under 17 competition, notify Frank N. Lee, 175 St. Georges-nd, Thornbury, immediately?

ANOTHER BIBLE SCHOOL CLASS COMPETITION.

A competition which has proved a tonic to the Bible School at Drummondra, Vic., is in progress. The following points are awarded each week:—Four for full class attendance, two for each new scholar, four for the class with the greatest number of new scholars, four for each class that is in its place at starting time. If a scholar or teacher is late three four points are lost. The points are shown on a map which covers the missionary journeys of Paul. Points are allotted for each stage of the Journey. For example, Antioch to Seleucia would win four points, Seleucia to Salamis four points, and so on. As the points are gained the whole school travels in imagination over the journey. There is also a big chart which shows clearly the total number of points of each class as the competition advances.

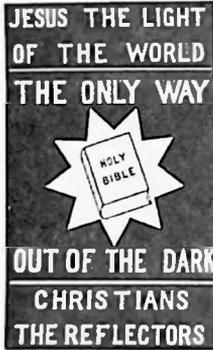


Teachers and Scholars of Bible School, Hawthorne, Qld.

A "tournament" is in progress, in which enthusiastic interest is shown. Tenders have been called for extension of the chapel to give increased facilities for kindergarten work.

Foreign Missions.

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



"JESUS, THE LIGHT OF THE WORLD."

It is suggested that the above diagram be prepared on a blackboard or similar material to illustrate the dialogue in the Children's Day exercise. Strips of black are pinned over the wording, and at first all appears dark. The strips are removed as the dialogue proceeds, revealing the message that the way out of the dark is through Jesus and the Bible, and through Christians as reflectors of the love of God.

1929 F.M. DAY OFFERING.

You have doubtless read the F.M.D. offering given in Aug. 23 issue. There are some interesting comments that can be made upon the amounts contributed this year. In the first place it has been a very hard year, financially, for Australia, and on the whole we ought to be very thankful for what the churches have been able to do. In New South Wales three churches contributed over a hundred pounds: Emure 125, Chatswood 1162/3/1, and City Temple, Sydney, 1133/1/4. Victoria Gardiner 1202/17/11, and Swanston 921/5/3. Western Australia Perth 1165/7/11, South Australia Poley 123/13/4, Mundulla 1163/6/3, Grotesol 1128/3/8, and Bordertown 1116/1/3.

Note.—In the comments on South Australia's contributions, given last week, these were for the whole year, taken from the Conference report, and included other amounts than the Foreign Mission Day offering.

Our Chinese churches contributed 124,884. Victoria headed the list with 111,557; Western Australia, 47; South Australia, 45,15; and New South Wales, 7,7.

The two smaller States report small increases—Queensland 35,17,7, and Tasmania 116/10/3. The other States report decreases.

BUNGALOW FOR SINGLE LADIES.

As notified in a previous issue, Miss Ann Simmons, of Sydney, left 1487 to be used in some general Foreign Missionary work. The New South Wales F.M. Committee suggested that it should be used to provide a bungalow for single lady missionaries. A plan has been received from the Indian Board of Management of a building to cost 4100. This will provide two bedrooms 11 ft. x 12 ft., with a bathroom each

and a dining-room 12 ft. x 11 ft., a sitting-room 11 ft. x 10 ft., a kitchen and small storeroom. Out-houses are still needed, which will cost 150, but the Board has agreed to the building at once of the ladies' bungalow. It is to be named the "Ann Simmons' Home."

F.M. INTEREST PRESUPPOSES BREADTH OF SOUL.

Anyone can love his own family, but it takes a high-souled man to love all men. He who has that which the world needs is debtor to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when he summoned his followers to missionary activity and zeal. The question whether the heathen really need Christ may be answered by the counter question: Do we need him? and the intensity of our desire to tell them of Christ will be in exact proportion to the intensity of our own sense of need.

FOREIGN MISSION PROGRESS IN INDIA.

There is no doubt that Christianity is slowly but surely making progress. The most recent statistics show that Buddhist religion increased in the last decade 32.9%, Mohammedanism 9.7%, Hindus, decreased 0.2%, while Protestant native Christians increased 18%. Another encouraging sign is the interest that most enlightened members of the Hindu community have. They have organized a Mission to the Distressed Classes. Note that it is called "A Mission." That this movement is very largely due to the stimulus of the Christian mission is not only apparent in its name, but frequently admitted in the public letters of appeal which started the movement. One writer says: "If the untouchables are not to be all gathered into the Christian fold, it is high time that Hindus should bestir themselves and save them." This note was struck again and again in the letters, though often it is followed by a lighter note. "If foreigners have done so much for our degraded fellow-countrymen, we shall be disgraced before all the world if we continue to do nothing."

HEATHENISM AND EDUCATION.

The following table, compiled from the Government statistics for Bengal, shows how much the Christians of the five principal tribes mentioned are ahead of the non-Christians in the matter of education:

Tribes.	Males able to Read and Write, Christians.	Non-Christians.
Lepcha	111 per 1000	21 per 1000
Garo	115 " "	3 " "
Munda	68 " "	7 " "
Orain	41 " "	3 " "
Santal	226 " "	3 " "

It is said that of every twelve who receive the B.A. degree from the Madras University, one is a Christian, and that one now over 1,000 Indian Christian graduates in South India alone. Many of these are of outcaste descent.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Stb. Carlton, N.A. Phone, Bisk. 111.

IN MEMORIAM.

BICKFORD.—In loving memory of Edrie, beloved husband of Lucy and father of Edith (Mrs. Koller), Alice (Mrs. McGregor), Albert and Edrie, who was called home on Sept. 13, 1928.

Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast. We loved thee well, but Jesus loved thee best— Good-night, good-night, good-night.

COLE.—In loving memory of our dear father, Edward, who fell asleep in Jesus on Sept. 20, 1929, at Mt. Whitestone, Grantham, Qld.

"When the weary earth we love
Entered on their rest above,
Seems the earth so poor and vast
All our life-time overcast?
Hush! be every murmur dumb,
It is only 'till he come."

—Inserted by his loving daughter, sun-in-law and grandchildren, S. and J. Chappell.

COLLINS.—In loving memory of Francis William P. Collins, loved husband of Mary, who entered the higher life on September 16, 1928, late deacon of the Bundigo Church of Christ. Though for a time is borne away
The form we dearly love,
Yet through our grief there runs the thought,
We'll meet again above.

Sadly missed and longed for.
—Inserted by his loving wife, Mary Collins.

DENN.—In loving memory of Francis Gregory, dearly loved husband of Eleanor Ica Dunn, died at Parkville, Vic., Sept. 13, 1914.

NIGHTINGALE.—In loving memory of our son Ian Nightingale, who passed away on Sept. 11, 1928.

"Thy will, not mine, be done."
—Inserted by his loving parents, Haswain, Western Australia.

COMING EVENTS.

SEPTEMBER 15, 17 and 19—First Bible School Anniversary, Rockhampton, Qld. Sunday, Sept. 15, three services. Tuesday, special service. Speaker, Mr. S. Vanham. Thursday, Children's Demonstration. Intense interest being shown both inside and outside the church. Please pay for this, the anniversary of our entering into this great northern city of sin, sorrow and shame.

SEPTEMBER 16, Students' Annual Concert will be held in Lygon-st. chapel on Monday, September 16, at 8 o'clock. Friends of the College of the Bible are asked to reserve the date.

SEPTEMBER 20, Carnegie, Annual Sale of Work, Memorial Hall, Friday, Sept. 20, afternoon and evening. To be opened at 2 p.m. by Mrs. T. H. Scamler, Vice-President of Sisters' Conference. Usual stalls. Glad to see you.

SEPTEMBER 26—Mid-Year Conference, Step Day, Lygon-st. Chapel. Country visitors especially invited. See list of speakers on page 501.

SEPTEMBER 28, Saturday afternoon and evening (Show Weeks, Church of South Yarra. Sale of Work and Entertainment 3 p.m. Plenty of goods; amusing competitions. Proceeds new building fund. Country friends welcome.

OCTOBER 12—Will Fielding's Biblical, Gnostic, ferrie School Hall, Osley-rd., Sandhurst, Oct. 12 at 8 p.m. Assisting artists: Mrs. Wonnart, W. Gadow, J. Moy Ling. Admission 1/6; children, 6d.

TO LET.

A widow, alone, would like to let two furnished rooms or unfurnished, suitable for a widow and daughter, every convenience. Apply 1 Horwood-st., CHITON Hill.

Furnished Rooms, near train, train and Methodist church. Mrs. Halliday, 10 Bond-st., S. Brunswick.

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Here and There.

The following telegram from North Sydney, N.S.W., reached us on Tuesday: "Waverley mission first night over four hundred present; four confessions; all enthusiastic—Horsey."

The monthly meeting of the Victorian Christian Endeavor Council will be held on Tuesday, Sept. 17, at 8 p.m., at Lygon-st. chapel, Mr. Wm. Clay will speak on "Social Service."

In this issue appears the closing article of the series on Pentecost contributed by Bro. E. Davis. A number of readers have expressed appreciation of the articles, and doubtless many others have been helped.

Our next issue will be a special Education Number. It will contain numerous articles and photographs concerning the College of the Bible, the annual offering for which will be taken up in the churches on October 6.

The Victorian Sisters' General Bazaar Class will hold the usual monthly meeting on Wednesday next, Sept. 18, at Swanston-st. lecture hall, from 10.30 till 1 p.m. A good attendance is requested. All sisters are welcome.

Mission boxes for India will be despatched from Melbourne in October. The last day for receipt of Victorian goods will be Monday, Oct. 7. Everything should be at the Austral Office, 525, 530 Elizabeth-st., Melbourne, on or before that date.

A final reminder is given to members in Melbourne and suburbs that their presence is desired at Lygon-st. chapel on Monday evening next, when the Students' Annual Concert will be given. All friends of the College are invited to come and spend an enjoyable evening.

The tent mission at Fitzroy, Vic., was due to close last night. Meetings have been well attended. There was one decision last week. On Sunday evening 123 were present, and Bro. Hall gave a good address, a young lady confessed Christ. This makes a total of 12 decisions.

Our South Australian Conference will be held at Adelaide from Sept. 19 to 25, with Bro. H. M. Tuck as president. Dr. G. E. Moore, of Melbourne, is to be one of the chief speakers. Bro. Bog. Emms, another welcome visitor, is planned to speak at the F.M. meeting.

Meetings of the mission at Malvern-Caulfield, Vic., continue to be well attended. There have been four more confessions, making a total of five to date, all young men. Bro. Hobbins' address are greatly appreciated, and the members are enjoying a season of great blessing. An "old people's night" on Monday created much interest.

There are various ways of spending a public holiday, and many of them quite good. Our Victorian Christian Men's Association thinks that it knows of one of the best ways. An all-day conference is planned for Lygon-st. chapel on Thursday, Sept. 20 (Show Day). There are to be three sessions, beginning at 10.30, 2.30, and 6.30 p.m. All are invited—both sisters and brethren—and cordially invited. An outline programme appears on page 521 of this issue. It is hoped that large attendances will add to the enjoyment of the gatherings.

At North Sydney, N.S.W., on Sept. 5, a welcome was extended to the Waverley mission party. The officers and preachers of other nearby churches, the conference President, Bro. Paternoster, Bro. Tom. Hagger, and local members numbering over 110, sat down to a splendid tea. Bro. Larcombe presided, and greetings with promises of help were given by visitors. On Sunday last Bro. Waverley addressed the church. The training service of the mission in the Neil Pitts Hall was very well attended, and four confessions were made. The party has been warmly welcomed, and prospects are very bright.

The secretary of the Victorian Christian Men's Association, Bro. J. L. Ward, urges that, wherever possible, requests for platform supplies be made at least a week in advance, to enable arrangements to be made and to give speakers a quiet time for preparation. There is need for increased transport facilities, and any who are willing to help once a month by using their cars for this purpose are requested to communicate with Bro. Ward, G. McPherson-ave., Carnegie, S.E.9. Phone, V2012.

At Fairfield, Vic., meetings of the special "evangelistic campaign," under the leadership of Bro. Shipway, have been well attended. The gospel has been faithfully preached, and during the week two young ladies confessed Christ. Last Sunday the evening meeting was crowded. 15 nurses from Fairfield Hospital were present in uniform. At the close of Bro. Shipway's address on "The Mystery Man," five Bible School scholars and a young lady made the good confession, making eight confessions to date.

The members of President Hoover's cabinet are all churchmen. Their religious affiliations are: Henry L. Stimson, Secretary of State—Presbyterian; Andrew W. Mellon, Secretary of the Treasury—Presbyterian; James W. Good, Secretary of War—Presbyterian; William D. Mitchell, Attorney-General—Presbyterian; Walter F. Brown, Postmaster-General—Congregationalist; Charles Francis Adams, Secretary of the Navy—Unitarian; Ray Lyman Wilbur, secretary of the Interior—Congregationalist; Arthur M. Hyde, Secretary of Agriculture—Methodist; Robert P. Lamont, Secretary of Commerce—Presbyterian; James J. Davis, Secretary of Labor—Baptist.—"The World Call" (U.S.A.).

At the quarterly business meeting of Northern District, N.S.W., held on August 28, a letter was received from Bro. Buckingham asking to be released from the position of evangelist toward the end of the year. Appreciative references were made to the work of Bro. and Sister Buckingham during their four and a half years at Northern. The church reluctantly agreed to Bro. Buckingham's request and the following resolution was unanimously carried: "That we place upon record our high appreciation of the services of Bro. and Sister Buckingham during their ministry with the church." There were five meetings on Sept. 1. After Bro. Buckingham's address on "Sleep in a Dangerous Place," a married lady decided for Christ. Appreciated solos were rendered by Bro. J. Edwards and Mrs. Griffiths.

Dr. and Mrs. Walter M. White, of Memphis, Tennessee, U.S.A., represent our American churches at the British Annual Meeting last month. "Joyful Tidings" for August tells of their visit to Tynaholm. "Dr. White," says the reporter, "was visibly moved as he rose to pass on the greetings with which he was charged. His directness, simplicity, and sincerity won all hearts." In the following Sunday it was an exceptional pleasure to all to hear him speak to the young people, as well as to the adults, in the morning, and to have both Mrs. White and him addressing the various sections of the Sunday School. In the evening Dr. White delivered a most interesting and powerful gospel message to an audience of more than 500. We were reluctant to let these visitors leave us on the following morning except that we knew others would share the good things of speech and contact of which they have such a store."

It is particularly amazing to what lengths some people will go to make a point, but of small value. We are aided by an American national journal (name withheld as advertising) that a distinguished member of the staff has travelled through 21 states and over 15,000 miles by motor bus in rural districts in order to procure for the rural

church. The remedy has been found. No, it's not radio, nor better attendance, nor a co-operating spirit, nor a desire to seek the Lord and obey him, nor even better preachers. It is, in plain terms, what are called "canned" sermons. That is, sermons prepared by "experts" and intended to be read or recited by the minister in the place of his own labored efforts. This is based on the idea that the number of persons qualified to preach is so small as to follow the number registered as active preachers. While there is some measure of truth in this, and whilst many sermons may perhaps truthfully be described as "cold" (or perhaps "hot"), and while others may be imperfect, even in the estimation of their makers, it seems obvious that a first-class sermon would be started in any church where the pastor was, at least admittedly, preaching "canned stuff." Surely the daring journalist has heard of the dangers of the "can." If someone occasionally even now steps into an original sermon but few are hit; but whole communities (or communities) poisoned by canned goods!—"The Canadian Diocesan."

Excellent Sunday evening meetings have been experienced for some months at York, N.S., and the addresses of Bro. Lampshire have been intensely interesting. A fair number of non-members attend. On one evening nine confessions were taken, and on Sept. 1 a family (father, mother, and three children) took their stand for Christ. On Tuesday, Sept. 3, eleven were immersed before a congregation of about 30, and two more confessions were received. After another powerful address by the evangelist on Sunday night in York, Bro. Lampshire's Bible School confessed Christ, making a total of 29 during the past 13 weeks, 20 of whom have been baptised. The choir gives valuable help. On Sept. 7 one of the foundation members, Sister Mrs. W. W. Wainwright, celebrated the 77th birthday, and the Dorcas Society of which she is an active member visited her to express congratulations and good wishes.

The three weeks' tent mission conducted by Bro. A. J. Ingham at Redcliffe, W.A., concluded on August 28. The final total of 11 is most satisfactory for such a field. The youngest of those added was fifteen years of age, and the eldest just over sixty. Redcliffe is a scattered district, there being only 65 houses within a mile of the site of the tent. About one quarter of these are homes of racehorse owners or trainers, and others are connected with racing. Many of the residents are Roman Catholics. When the mission began there were only two young women in the district who were members. One of these, Sister White, of Subiaco church, had gathered a little Sunday School together, and had been the means of the Subiaco gospel team commencing services at the Redcliffe tent about ten weeks prior to the mission. The support of brethren from Perth and suburbs was a great encouragement. The Subiaco gospel team helped nobly, and supplied most of the musical talent. Mrs. Ingham assisted frequently with gospel solos, and Mrs. Drummond and Bro. W. Haves were faithful at the piano. Bro. Larson gave assistance in visiting and other work. The first communion service was held on Aug. 18. Bro. H. W. Ewers presided, and five were welcomed to fellowship. On Aug. 25 there were three more welcomed. Bro. E. W. Haves, of Victoria Park church, will give half a day per week to pastoral work in the district, the others kindly releasing him for this work. Meetings have been arranged to continue at Redcliffe, Red and Sunday morning and evening, with B.E. School in the afternoon.

LYGON-ST. CHURCH OF CHRIST.

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Southern California.

A. C. Rankine.

The Annual Convention of the Southern California Churches was held at Long Beach from July 15 to 22. The fine building in connection with the church there lent itself to accommodate the audiences that assembled, especially at the evening meetings. The presence of Bro. Charles Mulhary, of University church, Los Angeles, was a great help. He was secured as the chief speaker, and every day gave special addresses. He carries his age well, and is a forceful speaker although he preaches from his manuscript before him.

To my mind the convention lacked enthusiasm, and the spirit of evangelism seemed lacking. The report of the California Christian College showed a deficit of 60,000 dollars. A plea was made for a large endowment fund. Bro. C. C. Chapman presided. He has been a good friend to the college, and has put a lot of money into it. The college is now eight years old, and last year they had a list of 516 students with a faculty of 25 teachers. The property of the college is said to be worth 750,000 dollars.

Some good addresses were delivered by other brethren during the course of the convention. In connection with the Christian Citizenship Session, the Mayor of Los Angeles, Bro. Porter, presided. Bro. Gifford Gordon gave a vigorous address on "America and World Leadership." A very pathetic item was given in connection with the session of the "California Christian Home for the Aged." The matron, Mrs. Rogers, introduced a number of the guests of the Home, who were on the platform. Then an old brother sitting next to his aged wife sang a song of the days long ago. He accompanied himself on the banjo. It was a most touching item, and drew tears from many eyes.

The "Christian Standard" and "The Publishing House of St. Louis," with the "United Christian Missionary Society" had good displays of literature present. There was no discussion on the reports of the convention. In my humble opinion, this is a weakness. There were brethren in the audience of wide experience who would have been glad to have contributed worthwhile but could not. I think that is why some leading brethren take so little interest in the Annual Convention.

At the beginning of July an all-day conference was held at the church in Anaheim, about

25 miles out of Los Angeles. There was a splendid attendance throughout the day. Bro. Andrew Meldrum was present, and Bro. Harold Knott and myself were the speakers at the evening session.

The new notation, Annie Temple McPherson is still to the fore. Despite all that was said against her, she still has the largest audiences of any preacher in Los Angeles. A number of people have lost confidence in her, and refuse to go near Angelus Temple any more. "Annie" yesterday signed a contract with a representative of a shipping firm by which she has chartered a steamship to take about 750 persons on a pilgrimage to the Holy Land next Easter. The contract is for five hundred thousand dollars. She is going to baptise the already baptized pilgrims in the River Jordan. "Annie" is nothing if she is not spectacular. The people are being dimmed for money on all occasions. She recently conducted a revival in Detroit and hired the Shrine Auditorium for fifteen nights and for which she paid fifteen thousand dollars. I wonder how the Lord looks upon such lavish expenditure when the missionary treasury is empty!

It is 1,240 miles from here to Seattle, where the "International Convention" of our brotherhood takes place, from Aug. 7-15. We are about to make our way there by motor car with a friend, Bro. L. E. Stephens. Thence our faces will be turned towards home.

Los Angeles, July 29, 1923.

Obituary.

PETERS.—A very old member in the person of Sister Mrs. Julia Anna Peters passed away at Cheltenham, Vic., on July 22. Sister Peters was born in Cornwall, England, on May 3, 1812. With her then husband, Mr. Bowman, she came to New Zealand. After some time of residence in the North Island, she lived in Timaru in the South, where she married a Mr. Mark Peters. Later she, her husband and family, resided in New South Wales, and afterwards in Victoria. Sister Peters joined the church at Lygon-st., Carlton, about 1830. She transferred to the

church at Brunswick in August, 1830. Our Sister was a very loyal disciple. The burial took place in the Fawkner cemetery on July 24, when Bro. J. C. Ferdinand Pittman officiated. A service was previously held at the home of Bro. Marsh, at Camp Rd., Campbellfield. Sister Peters had turned 87 years of age, and had been the mother of four sons and two daughters. Her husband, two sons and one daughter survive her.—W. Thompson.

A DAY AT A TIME.

"So teach us to number our days that we may apply our hearts unto wisdom."—Ps. 90: 12.

- A day at a time our Master gives
- Our mission on earth to fulfil;
- Moment by moment the soul receives
- The power to do his will.
- A day at a time to sow the seed
- Which shall bloom in eternity;
- Moment by moment our souls to feed
- With the manna from on high.
- A day at a time to bear the cross,
- And daily to self deny;
- Moment by moment to count all loss,
- And a daily death to die.
- A day at a time our crown to gain;
- Not a week, nor a month, nor year;
- Moment by moment to bear each pain,
- And to do our duty here.
- A day at a time to conquer sin,
- And all hell's hosts defy;
- Moment by moment to victory win
- In strength God doth supply.
- A day at a time, and in one of these days
- He will call us home on high,
- Where our days shall be stablished up in grace,
- And our years in eternity.

—Evelle Thornton,
from "Southern Cross, or World Unseen."

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The Late B. W. Huntsman.

Bro. A. T. Goy, preacher of the Church of Christ at Lyons, Ohio, U.S.A., writes under date July 29 as follows:—

It will be of very great interest to the Australian brethren to know how Bro. B. W. Huntsman was ministered to in his last days. In February of this year, after his operation at Youngstown, Ohio, he came to Adrian, Michigan, where he was formerly pastor on two occasions, and Mrs. Frank Harvey, of 510 State St., in unanimous fashion, opened to him her splendid home, giving our brother all of its comforts and joys in an atmosphere that was thoroughly Christian. One known affectionately as "Auntie" Burton, relative of Mrs. Harvey, and also Miss Geraldine Tripp, to whom Bro. Huntsman was engaged, lived in this same home. A capable, kind-hearted, Christian nurse was secured also, and in this delightful setting, tenderly, devotedly, with extreme kindness our brother was cared for.

It was with great satisfaction, which words cannot express at all, that Bro. L. Gordon, Bro. Cliff Sharp and family, Bro. and Sister Kingsbury, and Bro. Keith Price and the writer, Australians resident or visiting in U.S.A., saw these circumstances, and hearts were touched to the very depths as we witnessed this wonderful love which was lavished upon him without stint.

The sympathy of these folk on this side went out toward those on the other side of the earth, and they did in right royal fashion that which his own flesh and blood craved to do, but could not on account of distance.

This scene demonstrated what Christian love is capable of, so that there came readily to mind time and time again that picture of those choice few who, with rare devotion, in the home and elsewhere, rendered a shining service to our beloved Saviour in his days just before the cross.

Surrounded then with love our Bro. Huntsman passed on to glory. I pen these words at his request so that all may know that though far away from the "Sunny South Land," yet the sunshine of Christ beamed about him, and he did not hear his cross alone. The appointments at the funeral were wonderfully complete, the floral tributes (including one from Bro. H. Lyall) were many and unusually beautiful. Representatives from his former pastorates were there, the State Society of Ohio was adequately represented, local ministers were present, Bro. Keith Price, of Ballarat, Vic., came a great distance to be there, and fortunately Bro. Horace Kingsbury and his wife, from far-off Kentucky, had come on vacation into the neighborhood, and you will all know that their participation in the service, Bro. Horace publicly, Sister Kingsbury privately, was so fitting and so choice that it seemed providential to have them share with me the sacred privilege of saying the last farewell to one who was our fellow-countryman and fellow-servant of Jesus Christ.

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Afternoon, 2.20 to 5.—President, L. Gule (Vice-Pres. C.M.A.). Speakers: B. T. Pittman, "Philly for the Pica"; A. W. Connor, "Ministry of the Holy Spirit"; J. E. Webb, "Triumph of the Tempted."

Evening, 7.20 to 9.20.—President, J. McG. Crombie (Pres. C.M.A.). Speakers: A. B. Man, "The Essentials of Unity—No Minimum"; H. Gubbie, "Discipline and Devotion"; J. E. Dumas, "The Triumphant Church."

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News of the Churches.

Tasmania.

Sulphur Creek. Meetings have been held regularly. Another member has been transferred to Launceston, also two more scholars have removed. Services have been in the hands of Bro. Dillrose, Taylor, Price and Warburton.

Western Australia.

North Perth. A young sister, converted at the recent mission at Hedcliffe, was received into fellowship on Sept. 1. The gospel service was conducted by teachers of the Bible School. Bro. Robinson spoke at both services.

Inglewood. At the morning service on Sept. 1 Bro. Hutson spoke on "Life's Aims" and in the evening on "Playing the Fool." Bro. and Sister Geo. Banks, of Kalgoorlie, met with the church. A special meeting was held on Aug. 28 to meet Sister Caldwell, returning missionary to India.

Catalpa. On Aug. 20 a public meeting was held to hear the experiences of Nurse Caldwell on the foreign field. On Aug. 31 the ladies' aid conducted a jumble sale in the Women's Service Guild Hall, which proved a financial success.

On Sunday, Sept. 1, Bro. Hunt commenced a tent mission at Midland Junction, and the local platform was taken in the morning by Bro. B. Ewers and by Bro. Hill in the evening. Interesting and educational addresses were given.

Perth. Auxiliary life has a marked tendency towards expressing itself in service. The Senior Endeavor continues its helpful communication with shut-in folk of the district. Small groups of boys with an older leader took charge of the gospel services at Armadale and Claremont on Sunday evenings, Aug. 25 and Sept. 1. Special services are being conducted each Sunday evening leading up to the thirty-fifth anniversary. Bro. Povey and Stevens have returned to work after their stay in Java. The young men have again rallied round Bro. Povey as leader.

Sulphure. During August all meetings were well attended, with powerful messages by Bro. Carter. The midweek prayer and Bible study meetings have been well attended. All departments are in a healthy condition, the medical department having rendered the cantata "Faith Triumphant" in a full house on two occasions. The R.S.P. club held a successful concert in the Town Hall. During the month three were added to the church, two by faith and baptism, and one by restoration. The men's gospel team continues to render helpful services to the smaller churches. It also conducted a week of evangelistic meetings in the home church.

Maylands. Meetings have been well attended, and four have been received by letter. A well-attended and enjoyable social evening was held to welcome Bro. and Sister Peacock and Sister Masters back into the church, and to bid farewell to Mrs. Smith and Miss White, who leave before their departure to the East; also to honor several members who for fifty years have labored in the church. On Aug. 25 Bro. Jacques delivered an appreciated morning message, and also spoke at the Bible Class. Bro. E. C. Peacock conducted the gospel service in the absence of Bro. Walcott. Bro. and Mrs. Harvey, on Aug. 27, the women's guild held a concert in aid of church work.

Queensland.

Bonmah. At a short mission conducted by Bro. Franklin, at Silverdale, two made the good confession. The meetings were well attended. Bro. Franklin has accepted another twelve-month's engagement with the church at Bonmah. Morning services are well attended. At the half-yearly meeting it was decided to remodel the church building. A fund was opened for that purpose and so far promised. Bro. C. Muller, Mr. Allard, Ismael Allen,

Marjborough, Bro. E. Arnold gave two fine addresses on Sept. 1. His splendid message, "What is being done for the world," and attendances are encouraging. A sister, baptised some weeks ago, was welcomed by the church.

Rockhampton. Bro. Manning is training scholars for the anniversary. Sister Barlow, of Brighton, Vic., is an interested visitor. On Aug. 31 meetings were a little thinner through sickness. At the gospel service a lady and a lad five years of age came forward. All auxiliaries are working well, and a fine spirit of prayer and unity exists.

Zillmere. Anniversary services were held on Aug. 25. Bro. Bottery, of Brisbane, spoke in the morning. Bro. W. A. C. Wandorf (Conference President) spoke most aptly in the afternoon to a nice gathering. The children sang very heartily, and a happy time was spent. Bro. Willis conducted the gospel service with difficulty, as he was suffering from influenza. On Sept. 1 Bro. Willis exhorted on "What will you do with Jesus?"

St. Anthonys. We regret to report the death at Allora on Aug. 20 of our aged Bro. Hinson, who was a foundation member of the church at Ma Ma Creek, and well known to Toowoomba brethren. Much sickness is prevalent amongst members. Sisters Chalmers, Dalgleish and Gowan being in hospital. The Bible School is making splendid progress, numbers rising quickly each Sunday. Fifteen scholars from the local schools passed the examination, one from Harlowton gaining a first place with 100 per cent, and one from Central a second. The sisters have forwarded their love of gifts to Brisbane for dispatch to missionaries overseas. Amongst other things it contained three beautiful quilts made by Sister Johnston from patches worked by children of the Bible School.

Victoria.

Carnegie. "Life's Greatest Moments" and "The Triumph of Grace," the topics used by Bro. A. Fitzgerald, of Fairfield, for the services on Sunday, were dealt with masterfully. A solo at the gospel service was given by Miss E. Deeley.

Wangaratta. Splendid meetings are held. Large attendances at both services last Lord's day. Bro. Arnold preaching. Sister Mrs. A. N. Birliehouse was present, and sang a solo at the gospel service. A Junior Christian Endeavor has been formed.

Melbourne (Swanston-st.). Enjoyable meetings last Lord's day. Bro. E. E. E. specially referred to Bible Sunday both morning and evening. A children's talk at the morning service on the value of the Bible was impressive and appreciated.

Emerald East. Two young men were received into the church on Sept. 8. They came forward on Aug. 25 and were baptised on Sept. 1 in Emerald. The preacher, Bro. Street, is doing a good work. A Sunday School was commenced on Sunday.

St. Kilda. On Sept. 3 about 30 members visited the mission at Fitzroy. Meetings on Sept. 8 were well attended. Bro. A. W. Grandy exhorted, and giving a gospel message on "The Pleasure of Christianity." A brother has donated five dozen new Sankey's hymn-books.

Prabran. There were very fine meetings on Sunday, introductory to a special "week at the wills of salvation" with visiting preachers. Last week the P.H.P. club arranged a happy social evening. It provided a good evening and 300-odd people were present.

Cheltenham. The second week of the mission began with great meetings and fine addresses on the Bible by Bro. D. Wadley in the morning, and Bro. A. J. Fisher at night, when there was a packed audience, and two confessed Christ. Leader of song service, Bro. J. Nicholls.

Ararat. The mission conducted by Bro. Gair, ended on Sept. 1. There were good meetings, and one young man took his stand for Christ. The church has had an uplift. A visit from Mrs. Seambler was enjoyed. He took part at two evening meetings.

Parkdale. Good attendances at all meetings. The church is sorry to lose one of its foundation members, Mr. Gullock, who last month was ill. On Sept. 5 a farewell social was held and Bro. Gullock was presented with a hall of notes as a token of love and esteem.

Dromana. Bro. Fowler conducted all services on Aug. 25, his addresses being much enjoyed. The church was glad to welcome Sister Stanford, from Sydney, on Sept. 1. The sympathy of the church goes out to Bro. Newton in his bereavement.

Clonferrie. On Sunday Bro. H. T. Pitman spoke in the morning, and at night Bro. Seambler continued the study of the book of Ecclesiastes, taking as his topic, "If this low earth were all." A young man was received into membership on the last. An illustrated lecture was given by the McHourney City Mission.

Footscray. There was a fine morning attendance on the usual response, and a number from her childhood is the new Lady Mayors of Footscray, Mrs. Hamen, who was present, Bro. Stewart welcoming her. At the evening service a young lad from the Bible School was baptised, having confessed Christ on Aug. 25.

Emerald. Fine meetings were enjoyed on Sunday especially in the evening. Bro. Seambler once confessed Christ. The two previous converts have united with the church at Emerald East. Bro. Street is conducting a Saturday evening class which some twenty young people attend. Prospects are exceedingly bright.

Kaniva. The girls' mission band and Mrs. E. E. E. were preparing for a presentation and display of girls and work. Miss L. Brown, of the College of the Bible, delighted everyone with her messages in song at gospel meetings during her stay at Kaniva. All auxiliaries are in good heart and enjoying splendid attendances.

Hampton. The ladies of the mission band had a social afternoon on Sept. 1 to celebrate their third anniversary. On Sunday morning Bro. D. third anniversary.

Ballarat (Peel-st.). Good attendances are maintained. A sale of work for benevolent purposes resulted in a total of £32. Sister Mrs. Mitchell, after weeks of patient suffering, passed away on Aug. 25. Bro. Mathieson conducted a memorial service on Sunday evening, Sept. 1. Last Lord's day evening he took for his message "The Living Word" after which a baptismal service was held.

South Melbourne. Meetings on Sunday were very well attended. In the morning visiting Bro. Brimmond delivered a splendid address. A large congregation at the gospel service enjoyed a convincing address by Bro. Emiss in favor of prohibition. The service was preceded by a session of song. The girls of the sunshine club held a successful church parade.

St. Albans. A successful church reunion social was held on Sept. 1. Bro. J. C. F. Pittman, of the Brunswick, and Beaumont, of Coleridge, were speakers. On Sunday, Sept. 8, attendances were good. Bro. Webb speaking morning and evening. At the gospel service he made a special reference to the lives of the late Bro. Edmunds and Sister Tatcliffe. One had confessed Christ. Two were baptised during the week.

Red Cliffs. Sept. 8, large gathering at the Lord's table. Bro. A. Carnegie gave a large hortation on "The Church in Its Infancy" to a number of scholars at Bible School. Bro. Ivan Cameron has been appointed secretary of the school. A nice number of strangers were at the evening service. Bro. Cameron took for his message "Men with Iron in their Blood." A lady made the good confession.

St. Ann's—Sunday, Sept. 8, was "every member present" day, and the meetings were well attended. In the morning Bro. C. Jackel gave a fine address on "Christian Stewardship." His subject in the evening was "Why of the Church?" Sister Miss Goddard's solo was enjoyed.

North Richmond—Attendances at the mission have been fair. The messages of Bro. Teare are full of inspiration. Sister churches have been well represented. Hambarra, Fairfield and Fox Hill especially. The fast-named helping with a quartette. Bro. Teare's address of the church on Sept. 8. A deacons' service was held in the Bible School. At night Bro. Teare's address was entitled, "Was Peter Head of the Church?"

Bet Bet—During the last few weeks helpful addresses have been given by Bro. Macmoughlan, B. Beard, E. Living and F. Stevens. On Sept. 8 an "every member present" Sunday was held, when many past members met at the Lord's table. Bro. Withers spoke in the morning, and Bro. Sewer for the gospel service. The sisters are waiting for a boy to go to foreign fields. A collection for social service is taken up the first Sunday of every month.

Blackburn—Bro. Hendy, after his vacation, related to the church some of his experiences at the students' conference at Healesville. This address was one of the most strengthening orations delivered here. Bro. Jenner, from North Melbourne, spoke on Sept. 8. A visit from Bro. Summers, the College secretary, resulted in some substantial donations to College funds. A pleasant evening was spent on Sept. 7 at a social in aid of the sale of work.

Brunswick—A collection for Social Service Department at gospel meeting on Sept. 7, collected \$12.91. At the mutual improvement meeting on Sept. 7, Bro. Pittman delivered the second part of his travel lecture. At worship on Sept. 8 Bro. McNeilly exhorted on "The Pure in Heart." At night "Bible Sunday" was observed. Special hymns were sung. Bro. Pittman spoke on "The Word of God—the Bible." An enclosure has been erected at the side of the chapel to house school and church equipment.

Stawell—On Aug. 18 Bro. Drake spoke in the morning. At gospel service Bro. Brown opened the mission with a greatly enjoyed sermon entitled "The Journey Through the Desert." The mission, which finished on Aug. 25, stirring addresses were delivered by Bro. Brown before appreciative gatherings. Four young girls were baptised during the mission, and two confessions were received. Bro. and Sister Brown, from Footscray, S.A., were visitors. On Aug. 25 Bro. A. R. Main was the morning speaker. An appealing address was given by Bro. Brown at the gospel service, which was one of the largest meetings held.

South Yarra—On Sunday the church was glad to welcome Bro. Ludbrook back after his kind and helpful visit. He addressed both meetings, which were again good. Bro. Greyer, of Phabun, presided at the table. A collection was taken up in the evening for the B. & F. Bible Society, after a good address on "Freedom." Bro. Ludbrook has accepted of the superintendency of the Bible School, which has an increased attendance with two more new scholars. The J.C.E. had a fairly good meeting, which was addressed by D. A. Lewis. The superintendent has established a half-week branch in her own home, which is a real boon to the chapel, and is doing very well.

Gardiner—On Sept. 8 a well-attended church social was held at which Bro. Reg. Ennis outlined a plan, which was enthusiastically adopted, for raising £200 for church purposes. Over £110 was promised at the meeting. A presentation was made by Bro. Gellie on behalf of the church to Miss Duff, who was constrained to relinquish the position of church organist after several years' faithful and efficient service. On Saturday evening the young people held a happy social gathering. On morning of Sept. 8 Bro. Johnson, of Unley, S.A., was the speaker, when Bro. Gellie presided. At night on "The Wonderful Book." An offering for the B. & F. Bible Society amounted to £52 16 6. Eight new members were received by letters of transfer.

Ormond—Average attendance at Bible School for August, 115. K.S.P. club held a social in aid of sale of work. Sept. 1, fair meetings. Sept. 8, nice meetings. At the close of a fine address by Bro. Gellie on "The Bible, the Unfettered Messenger," a lad from the Ormond "Sack School" for Christ. An offering was taken for St. Ann's free appeal.

Hendigo—On Aug. 8 Sister Gladys Benant, who has been a fine worker in Bible School, choir and mutual improvement society, was tendered a kiltchen by the church and applying her marriage to Bro. S. J. Lowe (of North Sydney) took place on the following Saturday. Bro. Hurren officiating. Church annual business meeting was held on Aug. 28, good reports being presented from all departments. The retiring officers, Bro. A. E. Stradler, secretary, D. A. Kenley (dean), E. Duns, J. Ellis, F. J. Finston, A. D. Pettigrove and H. Sims, were re-elected. Bible Sunday was observed on Sept. 8. Bro. Hurren giving appropriate messages, and an offering being taken at the gospel service for British and Foreign Bible Society. Since last report Bro. and Sister D'Arango have been welcomed from the church at Stawell. Bro. Finston and Hurren gave the addresses at morning and afternoon services respectively on the occasion of the 25th Anniversary of Golden Square Bible School on Aug. 18.

Surrey Hills—On Aug. 25 Bro. Combridge gave an excellent address on "Thanksgiving," and on Sept. 1 on "Idols." On Wednesday, Sept. 4, a social evening was tendered to Bro. and Sister Combridge on their entering a third year of service with the church. On behalf of the men of the church Bro. Walter Lawson presented Mr. Combridge with a cheque for the purchase of books, and the president of the ladies' guild, on behalf of the sisters, presented Mr. Combridge with a similar handing as a token of love and appreciation. Reference was made to the cordial relationship existing between preacher and people. The special appeal to members to liquidate building fund eventually met with a splendid response, the amount £212 being over-subscribed within the week. The Phi Betas held their annual social on Aug. 27. A very pleasant evening was spent, over fifty being present. Last Sunday Bro. Robinson, from Hartwell, spoke at the communion service on "Christ and the Scriptures." The young people assisted at the gospel service conducted by Bro. Combridge.

South Australia.

Queenstown—On Sept. 8 Bro. Brooker presided and welcomed the new officers elected at the annual business of the church held on Sept. 5. He also spoke on the duties of officers. In the evening Bro. Brooker's subject was "Some Significant Facts."

Forrest—A Bible Institute held from Sept. 1 to 10 by Bro. H. Gray, from South Adelaide, as leader, was enjoyed by those attending to hear more of "The Restoration Movement." The sympathy of the church is extended to relatives of Sister Mrs. Lake, who was called home on Aug. 25. Special evening services are being conducted during September.

Honley—While Bro. Manning has been at Perth conducting a mission, the church has been helped by inspiring morning messages from Bro. Pearce, G. Clark and W. J. Horsell. Good services have been held by Bro. Stan Biles. The church is grateful to them for their assistance. Attendances have kept up well, and everything in connection with the work is bright.

Dulwich—A brief mission with Bro. P. R. Hall closed on Aug. 29. There were five confessions. Four new members have linked up with Dulwich, and one with Norwood. The support of Norwood, Maylands and Saint Morris churches was appreciated. A very good offering was collected on Sept. 1 and 8. The Bible School, after a good meeting, including one first prize, in the Scripture examinations. The young people's club held a happy social on Sept. 9. In response to the appeal for the aborigines in Central Australia, the C.E. organised the collecting of 52 lbs. of oranges and lemons, and 32 lbs. of dried fruits.

Nailsworth—The work is progressing, with great spiritual uplift as the result of the work of Bro. Raymond, the preacher. Four Sunday School scholars were very successful in the examinations. Both C.E. societies are doing good work. On present of J.C.E. last Sunday, a large quantity of dried fruit, oranges and lemons were sent to the Y.M.C.A. for the Finkle River mission from each society.

Unley—Four have been received by letter from Gawler and Norwood, and two by faith and obedience. Spring services were conducted on Sept. 1 by Bro. H. B. Taylor. On Sept. 8 several visitors were received over £12 for the annual offering by the ladies of the church for Foreign Missions. £11 was collected in response to the Federal appeal for Invermay church, Tasmania. The inmates of the Royal Institution for the Blind recently gave an interesting concert.

Kadina—On Aug. 27 our aged Sister Mrs. Hussack was called to higher service at the age of 81 years. Christian sympathy is extended to Bro. A. H. Hussack and members of the family. Sept. 1, good meetings; attendances well maintained. Sept. 1, the first of a series of special prayer meetings in preparation for the next mission was held. Bro. A. Brooke, of Hindmarsh, will conduct the mission, which will commence in November. On Sept. 8 several visitors were present. The meetings of Bro. Bows are helpful and appreciated.

Fullarton—The church rejoices that Bro. W. G. Graham has accepted the invitation to labor for another three years from Nov. 1. The Bible School is launching a competition, an actor race round Australia. There were four in the school on Sunday. A choir has been formed under leadership of Mrs. Leslie Mathews L.A.B. The tennis club is making preparations for opening the new courts. The church has forewilled Sister Derbyshire, to whom a gift of a purse containing money was made, after two grand daughters, Mabel and Ruth Derbyshire, who were workers as Bible School teacher and J.C.E. sept, and Bible School organist respectively. Presentations of gold C.E. badges and books were made. A presentation was made to Bro. and Sister Derbyshire of stationery, cutlery and attendance of services as conductor and helper at the homes. The church has been helped by the addresses of Bro. Graham and C. H. Warren. The men's class continues usefully. The church gave £10 for I.M. offering. Thank-offering to repay loan from Young People's Department resulted in about £25.

New South Wales.

Murnong—On Sept. 8 there were good meetings morning and evening. Bro. Jones, of North Auburn, extended a most helpful and delightful address, two girls from the Bible School making the good confession. On Sept. 1 a young lad confessed Christ. He and three others who had previously made the confession were baptised and were received into fellowship on 10th inst.

Canley Vale—On Sept. 1 Bro. C. E. Hinrichsen exhorted on "Spring." Bro. J. Clydesdale spoke on "Honesty." There was one confession. On Sept. 8 two were baptised and received into fellowship. Sister Mrs. Jeffries, who was operated on three weeks ago, had fellowship again. There were splendid meetings; 53 broke bread. Bro. Westwood spoke in the morning, and Bro. W. Boys at night. Choir is busy practising for anniversary.

Chatswood—Owing to weather and prevalent sickness meetings have suffered somewhat. On Aug. 25 a lad from the Bible School confessed Christ; he was baptised on Sept. 1. Bro. Whelan's message on "The Saviour of the Lost" was listened to with much interest. On Sept. 8, Fraternal spoke in the morning. At night a great meeting was held. Bro. Whelan giving a convincing address on "Idols of God." Two young men decided for Christ. Bro. Brod. Hayward rendered a solo, and Mrs. Hayward and her favored with a duet. At the school, at the recent church examination; 46 passed (nearly all getting honors), and 11 secured prizes.

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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria, Australia.**