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

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Serving Youth and Serving the State.

ONE day last week Sir William McPherson (Premier of Victoria), at a luncheon held at the Boy Scouts' birthday camp in the Domain, paid a deserved tribute to disinterested and worthy men. He said: "You men who are behind the Boy Scout movement are doing the State a great service. I am told that 42 nations have enrolled more than 2,000,000 Scouts, each imbued with ideals of service before self. You are backed up by the Rotarians, who are doing in the men's sphere a great amount of good for the community. As Premier of this State, representing its people, I thank you for what you have done."

The importance of the Boy Scout movement has been greatly emphasised in recent days. The International Jamboree at Arrowe Park, Birkenhead, England, in celebration of the twenty-first anniversary of the movement, attracted world attention. Fifty thousand Scouts were present representing almost every civilised country. The pageant of the world's youth thrilled the imagination of beholders.

The world has applauded the granting of special honors to the Chief Scout, Sir Robert Baden Powell. The King conferred a peerage upon him, and other nations have striven to do him honor. Not only is Lord Baden Powell one of the world's best known men, but he is undoubtedly one of the most influential and most popular. He exerts an influence of which the greatest potentate might well be proud. He has earned his great place by the service of others. He has spent himself for youth's sake, and has received a rich reward in their confidence and trust.

The chairman of the Victorian Executive of the Boy Scouts' Association said last week that the movement would do more towards world peace than any resolution of the Geneva Conference. We are not well enough informed to judge regarding the comparative merits of great world movements; but it may be allowed that in the Scout movement lie wonderful possibilities.

The closing scene at the recent world gathering in England will not soon be forgotten. The boys who are taught comradship and thoughts of peace, who mingle together in such a way as to appreciate the good in each other, and who form friendships one with another and then go back to their own lands, are likely to become centres radiating an influence for peace. A writer in the "British Weekly," referring to the Arrowe Park Jamboree, said: "Every one of these lads is a potential apostle of good will; when they return to their homes they will remember the friendships they formed in camp. It was natural that ministers representing the different nations should be present. It may be that these boys may succeed where their fathers have failed. If the day ever breaks when war shall be no more, no little of the credit will rest on the shoulders of the man who has taught the boys that it is possible to dwell together in fellowship. Strange that a professional soldier should have done more towards the peace of the world than any agency founded for that purpose. God works in mysterious ways, his instruments are always unexpected!"

Some have feared the cultivation of a militaristic spirit of the movement. The

Chief Scout himself has declared the contrary: "One idea dominates the movement, the idea, namely, that boyhood friendships in the Scouts will be carried on in after life, so that peace and good will among the nations will be fostered. The Scouts of to-day will be the business men of to-morrow. With the interchange of goods they will learn that they can't afford to fight."

Mr. E. Lee Neil, one of our leading Christian business men of Melbourne, is reported as saying that scouting, from a business man's point of view, made for the truly wholesome development of future manhood. Nothing finer could have been conceived than taking the young life and fashioning it in resourceful enterprise and service. The Prince of Wales has summed up his impressions of the movement in the following terms: "It means self-reliance and at the same time team work; playing the game for your own side and not for yourself. It also means thoughtfulness in making allowances for others. It is an ideal of loyalty and of service, and the one thing it hates is selfishness."

The Victorian Premier bids us hold in honor the men who in all places seek to help the boys as leaders and Scout masters. Often as we go about we see men—mostly young men, but some older—in charge of groups of eager boys, giving up their time to help the lads. Every time we see this we have a sense of elation and a feeling of admiration. It is well for us to recognize the vast amount of helpful work which is being done gladly and freely by large numbers of people who are investing their lives in the men and women of to-morrow. We have leaders in the Scout movement, amongst the Girl Guides, in Y.M.C.A. and Y.W.C.A. work, amongst the new boys, as well as the great host of Christian workers in Sunday School, Endeavor Societies and young people's clubs. Let us have them in honor and seek to encourage them. They are leaving the greatest of lessons, that life at its best and happiest is a life of service.

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Baptists and Disciples.

Our American brethren have an Association for the Promotion of Christian Unity. During the past year the association held conferences with groups of Baptist brethren. As a result a report was presented to the respective conventions. The report went first to the Northern Baptist Conference, which postponed action upon it. An "Identical Report" (as it was termed) was presented to our American Convention held at Seattle in August. The "Christian Evangelist" says that "the highest moment of the convention was when the report of the Baptist-Disciples Committee was made. It was adopted unanimously by rising vote."

Our readers will be interested in the full report thus presented to and approved by the convention. It is as follows:—

It is the conviction of these two committees meeting jointly that the Spirit of God is moving mightily to-day, leading our Protestant churches toward fuller understanding and co-operation; and that no two great communions present so favorable an opportunity for fellowship as do the Northern Baptist and Disciples of Christ. Alike in their faith, their forms of organisation, their practice of baptism, their missionary and educational work, and with the spirit of their people coming more and more into agreement, it is natural and inevitable that our churches should grow in good will and co-operation.

The historic principles of the two communions have been identical, and their conceptions of the nature and functions of the ordinances have gradually approximated one another until they are at the present time practically the same. It is our judgment that there are no differences in doctrine, polity or practice between the two communions sufficient to prevent full co-operation and unity of programme. We believe that such co-operation and unity between these two bodies is highly desirable, as well as possible, and is of the utmost importance to the progress of the kingdom of God. For the cultivation of understanding and closer fellowship we suggest the following practical methods of mutual counsel and of working together.

1. That the practice of fraternal messengers to State and general conventions be encouraged and continued, and that in each case the messenger give an interpretative address concerning the body to which he belongs, to be followed by an interpretative address about the other body.

2. We believe the time has come for practical co-operation and unity between the two bodies in Foreign Mission work. We suggest an early study on the part of our Foreign Mission agencies of conditions with a view to closer co-operation in evangelistic, educational and medical work, and with a view to the possibility of conducting work in some fields together.

3. Recognising the futility and wickedness of competition at home, we suggest that our Home Mission agencies confer with a view to the prevention of overlapping and waste, and of rivalry between these two bodies in both old and new fields.

4. We suggest the possibility of co-operation in the field of education, and that our boards of education take counsel together concerning the conditions and needs of our institutions of higher learning with a view to such co-operation as may be feasible.

5. We suggest the holding of joint conferences on evangelism, religious education, rural church, young people's work, and such other lines of work as may be of common interest to the leaders and workers of the two bodies.

6. We believe that joint meetings of ministerial associations from time to time, and the exchange of pulpits, are desirable. We suggest that in places where the number of ministers of either group is too small for regular organisation, the larger group invite the smaller to membership.

7. We note with appreciation the favorable interest which our religious press has taken in the matter of closer fellowship between these two bodies; and realising their unique opportunity we express the hope that their valuable co-operation may be continued.

8. We urge this movement upon our laymen, and suggest that the laymen's organisations of the two bodies, local and national, make this a major concern during the coming year. We hope there may be many joint meetings of laymen for the discussion of closer fellowship.

9. We recommend this cause to the women of our churches, and suggest the desirability of joint meetings of our women's organisations, local and general, for the promotion of understanding and co-operation.

10. Appreciating the contribution which youth is making to the life of the church, we suggest that the leaders of our young people's organisations do what they can to promote understanding and fellowship among the young people of the two bodies. We suggest that courses in church history in our young people's summer conferences include studies on the relation and similarity of the two bodies. Also that where possible, the young people's conferences be joint conferences, and that fraternal messengers from each body be sent to these conferences, and to the national assemblies of our young people.

11. We suggest that the commissions of the two bodies be authorised to continue the consideration of the matters relating to the closer co-operation and unity of programme with the view of co-ordination of the life and work of the two bodies more fully as time advances.

12. Beyond all these suggestions, and above all we have said in this report, we would have the people of our churches realise the prophetic significance of this movement. After a hundred years of estrangement and separation, these two communions, drawn together by a growing sense of kinship in a common heritage and common faith, are now beginning to take the first steps toward reunion. We believe the thing is of God. We suggest, therefore, that our people throughout the church make this a matter of earnest prayer before God, that, guided by his Spirit, his work may go forward according to his will.

A Temperance Reform.

Closing liquor bars on Christmas Day and Good Friday.

As our Victorian readers doubtless know, recently Hon. Wm. Tyner introduced a bill in the Legislative Council providing for the closing of liquor bars on Good Friday and Christmas Day. The second clause of the bill proposes to apply Sunday and Anzac Day conditions to hotels on these other two days. The debate on the question was adjourned till Wednesday, October 9.

We have no doubt that all of our readers and those attending our church services will be in hearty accord with Mr. Tyner's proposal. Any person with a religious feeling is pained at the misuse of these days, as an occasion of drunkenness. Decent citizens deplore the scenes which offend the eye. Even those who come far short of our views on prohibition may be glad to have this measure of reform. The "Herald"

of August 24 says that "inquiries among members of both Houses indicated that the bill will meet with a favorable reception." It also states, "old members recalled that the law required hotels to be closed on Christmas Day and Good Friday up to about 1885."

Leaders in reform would appreciate the sympathy and practical support of church members. There remains but little time to intervene in the matter, but every assistance would be of value. Our readers are requested to call the attention of congregations to the question and enlist their sympathy. The way to help would be for each one interested to write to the members of the Legislative Council who represent his or her district and urge him to vote for Mr. Tyner's bill.

Out of Focus.

G. Percy Pittman.

I was talking the other day with the general Secretary of the British and Foreign Bible Society of North India, when he happened to remark concerning certain folks in this country that in his opinion they had got things out of focus.

"Just as if you were taking a snapshot of a man, and he put his foot up in the air between his body and the camera. The picture would come out all hoist."

It set me thinking of quite a number of people, including myself, perhaps, who have managed to get some things out of focus in the field of religious experience.

Even an apostle could occasionally do this. Peter did it when he drew away from fellowship with uncircumcised brethren for fear of those Jews who came from James. James and his party got right into the foreground of Peter's picture just then, and the Lord Jesus was quite obscured.

The church at Corinth got things out of focus when Paul, Apollos and Cephas boomed large in the foreground, together with questions as to eating and drinking, celibacy, wearing veils, and so on. Paul swept them all into the background and brought Christ the Lord to the front of the picture with his magnificent, "I determined not to know anything among you save Jesus Christ and him crucified."

We may be literally scriptural in all our statements of truth, and yet quite unscriptural in the emphasis we place on certain of those truths. Paul writes in the Romans of the "proportion of faith," and while it is clear that he refers there to the prophets, who must not get things out of proportion in their particular sphere, still the principle holds good throughout.

Because some people go to an extreme, and make too much of certain things, we are tempted to run to the opposite extreme, and make too little of them, and vice-versa. Only a continual, prayerful study of the word, with an open mind, will enable us to see doctrines and practices in their true perspective.

Here in India, as in other parts of the world, there are certain people who are pushing with all their powers what is called the Pentecostal tongues movement, and unsettling the minds of Indian Christians of all communions. Some of them go so far as to say that those who cannot speak with tongues are not indwelt by the Holy Spirit.

Now apart from the question as to what the gift of tongues may be, and whether it can be had nowadays, we may safely say that these people have got things out of focus. We may be sure Paul would say so, in view of his statement that he would rather speak five words with his understanding than ten thousand words in an unknown tongue. In his view speaking with tongues

was not an important article of the Christian faith, and surely was not a matter upon which to divide the people of God.

Then there are those who honestly believe that Christians should keep the Saturday sabbath. These are actively engaged in India, as elsewhere, not in converting the heathen, but in drawing away converts from other missions. They teach the bewildered Indian Christians that their very salvation depends on their observance of the seventh day. Even if I thought they were right as to the sabbath, I would still say they have got things out of focus, and I feel sure Paul would say so, because he writes, "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord, and he that regardeth not the day, to the Lord he doth not regard it." He could not have written so if he had viewed the matter as seriously as the "Saturday Mission" (as the Indians call it) does.

Our High Church friends have got things badly out of focus, with their emphasis on the ministry and sacraments. Many thousands of converted heathens of all lands have imbibed their views. They refuse to commune with other Christians, and will not receive the sacrament at the hands of any minister except one of their own party. Whenever I think of them I remember the old story of the artist who painted a picture of Christ at the Last Supper. Every one who came to view it remarked on the exquisite drawing of the cup on the board. Thereupon the artist took a brush and obliterated it. It is hardly to be wondered at, in view of the superstitious veneration of the sacraments in certain quarters, that some folks like the Quakers and Salvationists have been driven to the other extreme.

Amongst missionaries themselves there is always a danger of getting things out of focus. We are apt to become absorbed in a department of work, an institution or organization, and all our energies are bent on making that a success, largely for the sake, perhaps, although we may not be aware of it, of the reflected glory that will come to ourselves with the success of the work. Any and every method and scheme is good if it exalts Christ and wins men to his service. But when it becomes an end in itself it is a positive hindrance.

I wonder, too, whether some of our beloved brethren in the home lands may not be in danger of getting things out of focus in the matter of the spread of the gospel in the world? In the home field, on the average, there is a church and minister for every 400 people, while among the heathen there is still only one missionary to 60,000 people. Further, the non-Christian population in

heathen lands is increasing far more rapidly than we can convert them, so that there is actually a greater need of missionaries today than when Livingstone and Carey first went out. The need grows, but the supply diminishes rather than increases.

The Church of Christ at Dhond, where Dr. Oldfield is laboring, is meeting in a small shed in which most Australians would be ashamed to keep a cow. I saw this poor little hole simply crammed with worshippers. Someone says, "They should build a chapel for themselves, as we do at home." Most of them are coming about a shilling a day at the most, and it would take twenty years for them to accumulate enough to put up the barest structure. Are they to wait till then?

A lungalow for single lady missionaries is an urgent necessity at Faramati, and the minimum cost for a lungalow nowadays in India is 6000. On account of lack of funds, the missionaries will probably have to skimp and scrape in order to put up an inadequate structure for much less than that amount.

In order to accommodate the worshippers the chapel at Faramati has had to be greatly enlarged. The other day the missionaries found that in spite of the liberal gifts of Indian Christians and missionaries, and friends at Brighton, Victoria, there was not enough money to complete the building, and the work will have to cease, and the opening ceremonies will be held with part of the building still without a roof, all for the want of a few pounds.

There are many fine villages in this district, so large that they would be called towns at home, where the missionaries have wished for years to have a preacher located, at the cost of about ten shillings per week, and evangelists could be secured if the funds were available, but for the want of this small sum whole towns have to go on in the darkness of idolatry, without one ray of gospel light. An occasional visit of a preacher to one of these places is of little value. What is needed is an Indian Christian family living in the place, setting an example of a Christlike life, and daily giving forth the word. Our hearts ache as we see these towns going on year after year, wearing hideous masks, steeped in superstition, "without God and without hope in the world," all for the want of a little money, while in the home-lands we hear of money being poured out for objects which in our eyes are as nothing compared with the need of non-Christian lands.

May the Lord lay upon the heart of every reader of these words the appalling need of these great countries, where Christ is still little more than a name. The need of workers, and money to support them, is past all words to describe. Let us put first things first, and meet the greatest need with the greatest effort.

I wouldn't have you, if God meant you to be a missionary, driven down into a king.—C. H. Spurgeon.

Religious Notes and News.

GIVING.

Statistics have recently been compiled showing the giving for Foreign Missions of all evangelical churches connected with the national co-operative missionary organisations. The total for all countries of the western world were, for 1925, \$56,809,185. For United States and Canada, \$32,116,972. The figures for the United States and Canada for 1925 were \$38,927,509, and for 1926 \$25,000,000. Great Britain gave in 1927 \$11,500,000.—"World Call."

AN IMPRESSIVE TRIBUTE.

Was ever a finer tribute paid to a man than this from the late Woodrow Wilson: "I remember once that I was in a very plain place. I was in a barber's shop, lying in a chair, and I was presently aware that a personality had entered the room. A man came quietly in upon the same errand that I had come on, and sat in the chair next to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man that was serving him. I purposely lingered in the room after he had left, and noted the singular effect his visit had upon the barbers in the shop. They talked in undertones. They did not know his name. They did not know who he had been there, but they knew that something had elevated their thought." The man was D. L. Moody.

MORAL QUACKERY.

Although the British Medical Association, meeting at Manchester, rejected a resolution by one of its members that the existing attention paid to certain aspects of psycho-analytical investigation, there is no doubt whatever that there is a good deal of dangerous quackery masquerading as psycho-analysis, says the London "Christian." The B.M.A. deplores extreme violence in the arrangement of unapproved methods of physical treatment, but, while evils arising from such sources are probably incalculable when compared with the lasting moral injury provoked by the morbid problings of certain practitioners who endeavor to trace all mental unrest to emotional perversions. In the view of some psycho-analysts, sin and sinners are explicable (and curable) by psychological investigation, and it is the current fashion to regard the study of the "unconscious mind" as a substitute for religious conversion. Benefits have probably accrued to a number of cases from the proper use of psycho-analytical methods by trained and scrupulous scientists, and it is not therefore to be expected that the B.M.A. should readily become a useful ally. But, for religious leaders, it has become imperative to keep track of psycho-analysis and its pretensions to deal with what are, fundamentally, spiritual problems.

THE GAMBLING CRAZE.

The time of our Victorian saturnalia draws near. Gambling is one of the greatest evils menacing the welfare of Australia. Recently in the London "Times" appeared a reasoned protest against the English people's lax attitude towards gambling. The suggestion was made that the enormous increase in gambling is not due to any genuine public demand, but is the direct result of "the vast commercial exploitation of the gambling fever," which "goes on unheeded and uncondemned."

"Some newspapers increase their sales by letting news and comments, certain business houses commend their goods by prize draws, companies are foaled to run such gambling concerns as grey-hound racing, and most of the men and women are lured into the gambling habit who otherwise would have no inclination. The enormous increase of gambling is the result of de-

liberate artificial stimulation for commercial ends, which is creating a kind of mass suggestion."

Amongst outstanding points stressed by "The Times" correspondents were the following: "Gambling breeds an unwholesome reliance on chance. The lad or girl bitten by the craze is apt to rely for success in life more on the luck that may be waiting for them round the next corner than on their own effort and enterprise."

"The gambling craze is the enemy of all education which aims at character and usefulness."

"The gambler cannot find satisfaction in his winnings except by forgetting the cost to those who lose, and in practice, habitual gambling hardens men and kills their more humane feelings as no other pursuit."

A BISHOP AND THE BISHOPS.

The Anglican church is not yet within sight of any course of action on the Prayer Book question such as is likely to bring peace and unity to a distracted community. The Standing Group, which favors the recently announced policy of the bishops, has issued a manifesto declaring that the bishops have not "authorised the Book rejected by the House of Commons," but have only "agreed upon a policy of administrative action"—a policy which, as is generally known, acquiesces in the use of the rejected Book. Although issued independently, the pastoral letter published a few days ago by the Bishop of Exeter serves admirably as an answer to the fine distinctions of the Westminster Group. The Bishop of Exeter (Lord William Cecil) cannot be claimed as a spokesman of evangelical leanings, nevertheless his position is taken on the Prayer Book problem is in some respects identical with that of evangelical churchmen. He writes:—

"I have the greatest difficulty in understanding how the course which is now suggested can be justified. It is not proposed to authorise the Book of 1928 directly and openly, and so it is clear that we are not changing the principle of Establishment. The 1928 Book is to remain illegal, but it is to be permitted as a measure of administration. To minds untrained in theological subtleties, to permit the use of a book as an administrative measure is to authorise its use. Therefore, I feel that the bishops' action will be most certainly misunderstood. The difficulty

becomes insuperable when we remember the words of our own promise, and that which is claimed from those under our spiritual charge. The House of Commons, representing the State, rightly or wrongly held that the Book of 1928 was not the same in essence as the 1662 Book and the church, therefore, remains sound. Our present task a hard one indeed—is to convince 'churchmen' that they must not permit the ordinary congregation. We can assure them that if the congregations really desire any changes, either in Prayer Book or service, the House of Commons will never resist."

It would be difficult to frame a statement of reasoned objection more comprehensive and at the same time succinct than this of Lord Cecil, and many will agree that he gets at the heart of the matter when he expresses the view that Parliament would not oppose any revision measure which had the certain assurance of co-ordination support—"The Christian."

WHY PEOPLE STARVE.

Recently Mr. T. E. Huth dealt with the question often flippantly raised as to why God lets people starve. Admitting that people do starve in almost all countries, including Australia, Mr. Huth turned the question to the objectors, "Why," said he, "why blame God?" And then followed objection more wholesome teaching: "In the Old Testament, God blames men for letting their fellows starve; and Christ has the utmost contempt for an immoral and unhelpful religion. Men believe it is ungodlike to let men starve. God believes it is inhuman. The practical thing is to co-operate with God and with men, so that in a world where there is enough for all, all may have enough." In the good Province of God the earth is perennially fruitful and yields sufficient sustenance for all the forms of life to be found upon its surface. Having so provided, God leaves it to man to devise the distribution so that each and all may be provided for. But man's methods frequently fail for all that he does and his selfish purposes play an ignominious part and prevent the supplies from being distributed so as to reach the needy everywhere. And, yet again, man's own imprudence or laziness or addiction to drink in too many cases, is the fruitful cause of starvation. "If a parent eats some grapes and the children are set on one." In the country where you see a man's fault or neglect reacts on things that he loses and hurt. Undoubtedly the cause of starvation where it occurs in Australia may be traced to human causes. And if our country were only wise and courageous enough to banish the drink, employment would be abundant and poverty and starvation would be things of rare occurrence.—"A.C. World."

How to Spoil Children.

A writer in the "Liverpool Post" (England) has something to say well worthy of serious consideration by parents and teachers.

"I was so glad to read Lord Hugh Cecil's protest against the present craze for self-expression," writes this correspondent. "The belief in the right of individuals to express themselves is not altogether new, and I brought my children up to do pretty much as they pleased. It pleased them to do badly, indeed, and I am a lonely woman now, and one who has had cause to blush. Of the headache I have endured I will not speak. But out of the wisdom I have learned by experience I often want to offer a word of warning to mothers who are going the way I went in the fond belief that they are being very modern and intelligent. There must be no repression, no discipline, lest the child's 'complexes' be injuriously affected."

"In the house of a friend and contemporary a grandson is being brought up—if one can call it bringing up that he is receiving. His father, an only son, was allowed to express himself to such an extent that he changed his schools sixteen times before he decided to abandon school

altogether at the age of fifteen. When he was ten years old, and his mother gently refused to allow him to have wine at dinner, he used to fling the bell and order it to be brought, his admiring parent withdrawing her objection who married of his "spirit." At thirty this son is unable to keep his father's mother's wish, is unable to keep his own, and the burden falls on the grandchild. That she has not learned her lesson is proved by the fact that every time anyone except where he mother and "Nannie" enters the room she has to be, the lusty boy of 31 years old screams at the top of his voice. "Such a strong character he has," observes grandmother complacently. "Why he objects to anything he is always letting."

"If statistics were available I am sure it would be found that the child who is allowed to do exactly as it likes all the time never amounts to anything in later life," declares this correspondent. "A good deal of quite foolish writing about the Freudian kind is talked even by decent folk who would know better. Such words as 'repression' and 'discipline' seem to have slipped out of the English language."

The Game of Life.

A Sermon to Young Men.

A. E. Hingworth.

"Watch, stand firm in the faith, play the man, be strong. Let all you do be done in love."—1 Cor. 16: 12 (Dr. Moffatt's translation).

I sometimes go to witness one of the big football matches. This, I suppose, is an illustration of the force of habit. The fact that I can enjoy looking at the game is evidence that I am still young.

A Strenuous Life.

Football is a very strenuous game. Players need to be "Strong, stand firm, watch." All who play the game must expect hard knocks; that's in the game. It requires a number of good many qualities to be a first-class footballer. It is not a child's game.

Life, too, is a strenuous business. It is like a hard game of football. Ever since I was a boy, I discover that we have received many hard knocks. What we call the "ills of life" come to all of us. They can be met as resolutely as footballers face the bumps on the playing field.

Team Work.

Football is a great team game. Each individual player needs to be fit, alert, eager, determined. One man alone cannot win the game. It is a team game. Each player must play with and to his comrades. They rely upon one another. A team may have a few good outstanding players and think it is therefore good enough. It will soon discover it is no match at all for an evenly-balanced side. Hence we read of the efforts that club managers make to secure players for all parts of the field of equal calibre to balance the team.

My experience has taught me that life, too, is a great team game. We each have to play our own individual parts. In life, we are all dependent upon our fellowmen. No man lives for himself alone. The great objective of the eternal God is to make men realize this. He wants to "balance up the team." The field is the world, and, as the poet puts it, "all the men and women merely players"; they have their city and their comrades, and each one in his time "plays many parts." God expects us all to play our parts well and help our comrades.

The Building of Character.

Football is a great test of character. It is not a game for weaklings. It is for strong men. Some, in error, think that all a good footballer needs is brute force, leek, weight. But there are far more important things as well as physical that are more important even than strength of body—some players think that the statement in our text "play the man" means attack your opponents roughly. It is not that at all. It means "be manly." To be manly, the rules of the game must be observed. Here is ample room for the development and exercise of every manly virtue.

The decisive thing in life is character, but character, like a football team, has to be built up. When you see a well-managed team assembled on the field ready to play, you know that every member has been selected and placed in his position. He is sent on to that part of the field where he can be of greatest service to his side.

So, in the building up of character for the game of life, we must see to it that our physical powers, intellectual qualities, and moral principles are properly balanced, so that we may achieve the maximum amount of success.

The Team's Selection.

The selection of the team demands thoughtful attention. Each club has its list of trainees and reserves from which to select the team.

I set down to pick the moral qualities I would like for a manly character in the game of life.

I began to go through the list of possible virtues. I selected first

The Centre Men

and chose Truth and Righteousness with Faith as captain, right in the centre of the field. I selected Faith for captain because I know it is our duty to trust one another and rely upon our God and Saviour Jesus Christ. I read in the Holy Bible the statement that "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." I read also "This is the victory that overcometh the world, even our faith."

In the game of life Faith is well supported by two such reliable wings as Truth and Righteousness, for they both exalt individuals and nations and lead to success.

Then I thought I would pick

The Hozer

because I think he should be the vice-captain

THE PERFECT GUEST.

She answered by return of post

The invitation of her host.

She caught the train she said she would

And changed at stations as she should.

She brought an small and a lightning-bolt

And keys belonging to the locks.

Food rich and rare she did not beg,

But ate the boiled or scrambled egg.

When offered lukewarm tea, she drank it,

And did not crave an extra blanket.

Not extra pillow for her head.

She seemed to like the spare room bed.

She brought her own self-filling pen

And always went to bed at ten.

She left no little things behind

But stories new and gossip kind.

—Selected.

In a well-balanced team. I chose for this position Confidence as my man.

I know Faith and Confidence work well together in the game of life. They play into each other's hands. They are essential for the morale of the team. They get good team work.

Then I felt I must make sure of

My Backs.

I would need strong defenders. I chose three good men—Courage, and Determination, with Watchfulness full back in goal. These men would be responsible for the ultimate defence of the goal. They at any rate must "watch, stand fast in the faith, play the man, and be strong," for "courage moutheth with occasion."

My Half-backs.

I picked Work, and Patience, with Self-control in the pivot position. These half-back men have a lot of hard work to do. They must not allow themselves to become impatient in attack and leave their places, nor slack in defence and be out of position. They must be quick and ready to check the forward movements of the opposing side. They are the first line of defence. In the game of life, as each man is captain of his own team, and he alone is responsible for his selection, if I could get the care of any individual captain I would say it would be never effort for one single minute to let self-control stand down, and self-indulgence take his place." To do that means duty. The place of self-control is a most important one in the game of life. These six defenders make a strong defence against sin and selfishness.

My Half-forward Line.

To pick the players that would be effective in attack I chose three good sports—Temperance, and Purity, with Love in the central position. I know that many a match is lost because of the weakness of the forward line. I am sure that in the game of life temperance and purity are absolutely essential to true manhood and success.

We have got to be temperate in all things and keep ourselves pure if we are to do our part well. Love (or brotherly love) is the pivot of the team. This is the all-embracing bond. This player creates and maintains the spirit of loyalty, esprit-de-corps and good-will, and inspires the players to unselfish service. Love never fails. It is the greatest thing in the world and indispensable to a well-balanced character.

My Forwards.

I chose three bright, alert, quick, keen, little fellows—Promise, Expectation and Good-hope (in goal). These smart, snappy, active, hopeful boys would score the points for any side. They would be quick to seize the opportunities given to them by the half-forward line.

I know that in the game of life "we are saved by hope." "It is, too, the hope of reward that sweetens labor."

Then I chose for

Followers

Zeal and Enthusiasm, and sent them into the rack to inspire and help the placed men, to open or close up the game as directed by my captain. My team looked all right on paper. I thought it should do well in the game of life. I found I had at least made a wise choice for captain because Apostle Paul says, "We are justified by faith." Apostle Peter says we are to add to faith the Christian virtues. I made early to give my team a hearty send-off and "Cheerio."

The Trainer.

I sat down to ponder the game of life a little more, and I remembered that the team must be trained to play the game. I said to myself, "I want a good trainer; to whom shall I go?" After thinking awhile about the great character builders of the world, I could find none better than Jesus of Nazareth; so I chose him as my Trainer. Yes, I resolved to put myself and my associates under the Lord Jesus Christ and follow his instructions. These I found in the Book of Rules, the Bible, the word of God. This contains a list of ancient heroes and players who achieved great exploit through faith. The gospel message and epistles of the New Testament give us the rules of the game for our times. I resolved to exercise myself with godliness and holiness. I felt my character team would need regular exercise and a training-ground where I could regularly meet my Trainer and my comrades. I found that he has promised to be always present with his church. This he had made the pillar and stay of truth, and said the gates of hell would not prevail against it.

He has provided in the church means of grace and ordinances, prayer, praise, worship, communion, fellowship, service, exhortation, discipline. So I entered the church to develop these virtues and train with his disciples for the game of life.

I discovered that he had more than one team at work, so that there were opportunities for all to "play the man" in a variety of ways—on A, B, and C teams by the score. I felt that he could make me fit for a place somewhere in the good fight after faith. I am satisfied. "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day." I am confident, for "he is a winner," and I, all fellow-Christian comrades will share the glory.

Young men, will you become one of my team mates? Will you make me fit to play the man in the game of life? Will you play yourselves under the leadership and training of Jesus Christ? This is a challenge to you!

The Home Circle.

Conducted by J. C. F. PITTMAN.

ON THE WATERS.

"He layeth the beams of his chambers on the waters."—Psa. 104: 3.

I cannot build on this! My will is weak,
My heart is tossed about, my thoughts have
change;

A firm and deep foundation I would seek,
For round me surge great waters, dark and
strange.

Oh, for a habitation for my soul!

Oh, for sweet peace, within strong sheltering
walls!

Then I could learn to hear the billows roll,
Knowing my dwelling safe, what'er befalls.

Except the Lord, the mighty Maker, build,
My strength is spent for nought and all is
vain;

Life's ocean is with hidden whirlpools filled,
That wreck all effort, o'er and o'er again.

But on all waters he can lay his beams,
And soon the edifice a temple seems,

Lit by the lamp of love, and reared for me;
Where he will not disdain my guest to be,
And from whose windows I his heaven may see.

—M.B.

"WHEN THE GOIN' IS ROUGH."

A well-known writer relates the following story about some gipsies whom he met one stormy winter day.

"They were tramping ankle deep in mud and water, their hair plastered over their faces, the water streaming from their clothes. One woman carried on her back, wrapped in a shawl, a baby of perhaps three months, while one of the men had a three-year-old girl mounted on his shoulders. When I asked the man whether he had carried the three-year-old all day, he nodded gravely.

"Are ye no thod, non?" was the question that rose in my lips. He grinned, and here the woman joined in. "The awls carries her when the goin' is rough," she said; "she has nae sae guld on her feet as the other wemen."

Was there not a picture of the Good Shepherd in this scene? On our journey through life our heavenly Father is always ready to help us "when the goin' is rough."

A DOUBLE CRUXIFIXION.

(Gal. 6: 11.)

Oh, the mighty spiritual discipline of this fixing and unfixing experience! It means the revision of the old man, and the making of a new man; the transmuting of the character of the first Adam into that of the second Adam; the rising of the habits and desires of the old carnal nature, until a complete annihilation consummates the battle. Oh, for this double cruxifixion, the world crucified unto us, and we unto the world! In this to be accomplished by unaided man? Never. We have the divine Father to face the world with; the divine Son to face the devil with; and the divine Spirit to face the flesh with! We are not straitened in the Godhead, but in ourselves!—Sydney Black.

A CURIOUS DEVICE.

A wealthy, and some thought, eccentric gentleman hired fifteen boys of the neighborhood for a week, paying them fair wages. Before them was placed an excellent selection of Scripture passages and their work was to copy these, each making about twelve copies in a day. When the week was ended, the man made a bonfire of the great mass of paper used, but all the fires of temptation and vice could not burn out of those boys' minds the truths that the week's work had fixed for life. The gentleman said

that it was the best investment of his life, and doubtless he was right.—Selected.

THE FOOTPATH TO PEACE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—Henry van Dyke.

THE EVANGELISTS' "BUMPS."

Gipsy Smith relates the following story: "During a revival in Kansas City, as I was cutting out one of the sermons, I went into a little room behind the rostrum, where I usually put on my coat and waited for a while to cool before going outside. An old preacher followed me into the room. He was a venerable man, and his hair was white. He stood behind my chair, and with his hands upon my head, he went forward in silence, thinking he was going to bless me. But, instead of blessing me, he was feeling my head. 'What are you doing?' I asked. And he replied, 'I am feeling for the secret of your success.' 'Well, brother,' I said, 'you are too high. The secret of my success lies in my heart.' 'It is God's love in the heart that is the secret of your success,' he follows possess.

A PLAIN STRAIGHT-FORWARD TETOTALLER.

The Rt. Hon. Walter Runciman, M.P., was a speaker at the annual meeting of the Kent Band of Hope Union. He said he had the honor of addressing them as "a plain straight-forward teetotaller." He gave it as his opinion that total abstinence is worth while industrially, both from the employers' and the workers' points of view. The Hon. gentleman has large shipping interests, and is a member of a firm which has a large number of cargo steamers. The firm was founded by his father, and from the earliest days his father had never allowed a drop of liquor aboard any one of his boats. The result had been that they had always been able to insure their ships at Lloyds at the lowest premiums the market could produce. They had one of the lowest in the loss of ships, and they put it down very largely to the fact that none of their captains, officers, or engineers could get liquor on board.—Selected.

A BURNING TOPIC.

She had very red hair. A rude youth entered the motor-bus in which she was seated, glanced at her once or twice, uttered, and then edged away to a far corner.

"Excuse me, miss," he said, "but I mustn't get too close to you or I might get burnt, you know."

"She was a bright girl and quite equal to the occasion."

"Don't worry," she replied, "you're much too green to burn."

A HOLLOW RING.

Homewife: "But, my good man, your story has such a hollow ring."

Tramp: "Yes, ma'am, that's what comes from speaking on an empty stomach."

The Family Altar.

J.C.F.F.

Monday.

Seek ye out of the book of the Lord and rest: no one of them shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.—Isa. 31: 16.

"This was said of God's judgments on the nations that oppress and persecute his people: 'Heaven and earth shall pass away, but my words shall not pass away.'"

Reading—Isaiah 31.

Tuesday.

Now therefore, O Lord our God, save us (in) thy hand, that all the kingdom of the earth may know that thou art the Lord, and thou only.—Isa. 37: 20.

The destruction of Sennacherib's great army in one night, by the righteous judgment of God, should for ever teach the nations of the earth that they cannot injure God's people with impunity, even when they are unconsciously permitted to do so, when used as a rod of correction.

Reading—Isaiah 37: 21-38.

Wednesday.

Then said Hezekiah to Isaiah, God is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.—Isa. 39: 8.

The King was wise enough to see the righteousness of God's punishments on his rebellious people, and pious enough to be thankful for the promised mercies of himself. It is not often that we can see mercy in the midst of judgments, but it is there for all that if only we have eyes to see.

Reading—Isaiah 39.

Thursday.

Fear thou not; for I am the God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. 41: 10.

These gracious words could not possibly apply to Israel in a state of rebellion and disobedience. It would be contrary to all that we know of God's righteous government. This is doubtless the key to the numerous promises held out to Israel as a people.

Reading—Isaiah 41: 1-20.

Friday.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, for not; for I have redeemed thee, I have called thee by thy name; thou art mine.—Isa. 43: 1.

This, like that considered yesterday, could only apply to those who, in humble penitence, accepted the truth as here presented, but that did that as a nation Israel was rejected, but that did not prevent individuals in any number turning to the Lord.

Reading—Isaiah 43: 1-21.

Saturday.

Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.—Isa. 45: 22.

This world-wide evangelical cry is unsurpassed even in the New Testament. There is professed truth in the statement that none can save but God, who is willing to save to the uttermost all who "look unto him." The *look* means steadfast faith producing unlimited obedience.

Reading—Isa. 45: 1-25.

Sunday.

O that thou hadst hearkened to my voice in a commandment! Then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. 48: 18.

The most precious thought in this verse is that God delights in rewarding those who obey him by increasing their peace and righteousness.

Reading—Isaiah 48.

Prayer Meeting Topic.

October 9.

THE RIGHTS OF OXEN AND WOMEN. (Luke 13: 16-17.)

W. Waterman.

One horrid sight, often met in Huellchlosh, China, is that of an afflicted woman lumbering along at some pace through the slime of the streets, like an animal on all fours—on toes and hands.

The Worshipper.

It was, probably, such as this, whom Jesus saw as he was "teaching in one of the synagogues on the sabbath"; for he saw "a woman which had a spirit of fulfurnity eighteen years, and was bowed together, and could in no wise lift her up."

He need itself invited the Lord; so he healed her—in five steps. (a) "Jesus saw her," "He doubtless read in her coming to the house of God in spite of such physical disability, the evidence that she was a fit subject for his pitying help." (b) "He called her to him." (c) He healed her, saying, "Woman, already thou hast been loosed from this weakness." What tidings for a captive bound by Satan eighteen years! (d) "He laid his hands on her"; doubtless to stimulate her to act on her faith. And (e) he lifted her. "He laid his hands on her; and immediately she was made straight, and glorified God." "Make straight in me, too, O Lord, all that is crooked and out of order!"

The Ruler of the Synagogue.

"And the ruler of the synagogue answered with indignation, because that Jesus healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them they must come and be healed, and not on the sabbath day." This rabbi could see in the mercy nothing but an irregularity. Therefore, "he spake to the audience—at Jesus."

Are we akin to this bigot? (a) Do we oppose good done or attempted, because it is not done in our way? (b) Do we look at what we consider a violation of good order, without seeing its good? (c) Are we really moved by envy or self-evident, though (d) we put on an appearance of regard for the word of God? (e) Do we, like this ruler, regard "pure religion and undefiled" as something very different from doing good? Nevertheless, God is worshipped not by our orthodoxy alone, but by others' deeds as well.

The Lord of the Sabbath.

"The Lord then answered him, and said, Ye hypocrites, doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, by these eighteen years, be loosed from this bond on the sabbath day?" Christ thus tried and condemned the rabbi for bigotry and hypocrisy, "at the tribunal (a) of reason, (b) of conscience, (c) of feeling, and (d) of God's purpose."

(a) Of reason. Think, said Jesus, of the values you are opposing: An ox or an ass to a woman, a daughter of Abraham; a chain to Satan; water to healing; a few hours to eighteen years; and, again, your ruling water to my touch. How ridiculous! (b) Of conscience: "Ye hypocrites! do not each of you on the sabbath" something worse, as a regular practice, solely for your own interests, as a regular practice, solely for your own interests? (c) Of feeling. "This woman, whom Satan hath bound, is there not a needs-be that she should be loosed?"—yes, to-day, and no, later? (d) And of the purposes: for she is "a daughter of Abraham," a child of promise, a special object of God's grace, even among mankind. Every reason, to sum up, is against you! "And when he had said these things, all his adversaries were ashamed: and all the people rejoiced."

"It is not this the fact or the fact or the sabbath that I have chosen . . . to let the oppressed go free?"

Our Young People.

Conducted by W.M. GALE.

WHAT'S DOING.

Parkdale (Vic.) held a teachers' conference at which teachers were present also from Cheltenham, Mr. Mansfield, B.A., of Brighton, gave an address on "Practical Hints on Teaching in the Bible School on Psychological Lines." It is probable the outcome of this meeting will be a regular teacher training session.

A fine work is being done in conducting religious instruction in State Schools. Mr. L. Larsen, Shepparton (Vic.), preacher, conducts classes in four schools each week. Two of these schools are country ones, where he is the only preacher giving instruction. In this way he reaches about 220 young people each week.

Following upon the visit of the Victorian Bible School Department's "team" to Castlemaine, several new schemes have been adopted, and are "working." Preacher reports spirit is fine and school keen. An amount has been voted for a teachers' library. A school card index is to be introduced.

THE WORLD'S GREATEST HILL SCHOOL. STATESMAN SAYS:—

(Marion Lawrence, who died five years ago whilst on a strenuous speaking trip, said many fine things, some of which are here set out.)

A prompt and orderly teacher makes prompt and orderly pupils.

As a bird wanders from her nest, so is he that is absent from the class without a reason.

To teach a Bible and teach it clear is like climbing a nail, well driven.

He who loathes his sun after the first rays is like the foolish teacher who waltzes till Saturday night to prepare his lesson.

There is a gospel of the hand. We can all preach it without a theological training.

It isn't any sacrifice to do the thing you like to do.

No man is orthodox who has lost his passion to win this world to Christ.

Live the life that will stand the light. Harvest does not come after harvest time.

VICTORIAN CAMP CONFERENCE REVISION.

Over forty students and staff of the Ballarat and Geelong camp conferences held a reunion in the Lygon-st. school hall on Sept. 25. The student coming the greatest distance was Miss Grace Potts, of Castlemaine. Mr. Geo. Hughes, of Wedderburn, the physical director of the conferences, attended at the invitation of the students. The evening was presided over by "Dad," Mr. Harold J. Patterson. The church with the greatest number present was Cheltenham, headed by Mr. D. Wakeley. Judging by the happy spirit of the reunion, it was evident the "campers" had an enjoyable time at Ballarat and Geelong. The secretary of the "students," Miss E. L. Martin, was largely responsible for the success of the evening.



Junior Christian Endeavor Society, Nelson, New Zealand.

CASTLEMAINE CELEBRATES YOUTH WEEK.

In an attempt to develop and give prominence to the young people of the Castlemaine (Vic.) church, Mr. Howard Earle launched a very successful "Youth Week," in connection with the church and the auxiliaries from Sept. 15 to 22. In the morning service the young men took their part, attending to all the duties; at night the young women formed the choir and rendered duets. The young women's club held a concert in the Mechanics' Institute on Tuesday. Several requests have been received that the programme be repeated. On Thursday, the C.E. Society invited the church to its meeting, and afterwards entertained all with supper and a social hall-hour.

IF WE KNEW.

"Could we but draw back the curtain
That surrounds each other's lives;
See the naked heart and spirit,
Know what spurs the action gives—
Often we would find it better,
Finer than we thought we would;
We would love each other better
If we only understood."

VICTORIAN HILL SCHOOLS. ANNUAL EXAMINATION, 1929.—LIST OF PRIZE WINNERS.

Division 1 (age, 8 years).—First prize, Donald John Scudlifer, Chatterbox, 100; Joyce Lillian Gilmore, Surrey Hills, 100. Second prize, Desmond Rodgers-Wilson, Brighton, 99; Helen Leahy McEann, Gardiner, 99. Third prize, Colin Bruce Cartmell, Gardiner, 99. Fourth prize, Donald O'Neil, Fairfield, 97.

Division 2 (age, 10-10 years).—First prize, Iris Isobel Hancock, North Richmond, 98. Second prize, Doreen Frola Miller, Borlaim, 97. Third prize, Valda Bainsford, Gardiner, 95. Fourth prize, Marjorie Linn Wilder, Ballarat (Dawson-st.), 94.

Division 3 (age, 11-12 years).—First prize, Joan May Dovey, Balwyn, 96. Second prize, Patricia Smith, Melbourne (Swanton-st.), 95. Third prize, Dorothy E. Abernethy, Iandoo, 94. Fourth prize, Evelyn Marjorie Sampson, Moreland, 90.

Division 4 (age, 13-14 years).—First prize, Mary Long, Borlaim, 100. Second prize, Bibba Jenkin Glenferrie, 99. Third prize, Miss Winifred Davey, Box Hill, 95. Fourth prize, Harold Bagg, Balwyn, 95.

Division 5 (age, 15-16 years).—First prize, Alfred R. Gladman, Ballarat (Dawson-st.), 97. Second prize, Gwendoline Bowe, Gardiner, 96. Third prize, Alma Isobel Johnstone, Brunswick, 95. Fourth prize, Agnes Lang, Borlaim, 95.

Division 6 (ages 17, 18 and 19 years).—First prize, Freida Bessie Thompson, Gardiner, 100. Second prize, Richard Williams, Kaniva, 98. Third prize, Eileen Allen, Surrey Hills, 97. Fourth prize, Murray Wynne Morris, Ballarat (Dawson-st.), 95.

Division 7 (age, 20 years and over).—First prize, Gladys Harriet Toolburn, Brunswick, 92.

Division 8 (teachers under 21 years).—First prize, William Henry Long, Borlaim, 94. Second prize, Constance Davis, Cheltenham, 93. Third prize, Ruth Hilda Verco Thomas, Balwyn, 90.

Division 9 (teachers over 21 years of age).—First prize, Elsie Goudie, Kyneton, 99. Second prize, Clara Isobel Grouse, Camberwell, 99. Third prize, Edna Luke, Moorabbin, 98.

Division 10 (all previous prize takers in Division 9).—First prize, Leslie Edwin Stevens, Gardiner, 95.

Foreign Missions.

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

REG. ENNISS AND OUR INDIAN MISSION.

At the South Australian Conference just closed Bro. Reg. Enniss gave an address on his visit to India. It was a masterly effort. I wish it could be heard by every one of our members in Australia. It would inspire us to greater efforts to evangelize the district assigned to us in India. The following are a few notes on Bro. Enniss's message:—

1. I was impressed with the dire need of the people of India, with their poverty. Dwellers in the slums of our great cities are affluent and live in mansions compared with the conditions in India. Seventy-five per cent. of all village dwellers have insufficient food for the real needs of their bodies. It is estimated that forty millions in India go hungry to bed every night. One half of the men of India, if their entire possessions were sold, would not be worth five pounds per head. Their physical sufferings are heartrending. Vice and ignorance take their toll of the people. Their condition can be described in the words of Isaiah: "From the sole of the foot even unto the head there is no soundness. In it and wounds and bruises and open sores: they have not been closed, neither bound up, neither mollified with ointment, neither utter degradation is appealing. Huddled together in dirty villages without water supply, roads or sanitation, their moral condition beggars description. A friend wrote a lady missionary in India asking, "Do you like it?" The missionary replied, "How could any decent, cultured woman like the fifth heaven of our land? No, I do not like it, but I like to think I am doing something for Jesus Christ in helping some of my own unfortunate fellow human beings."

2. The growth of our own mission work is truly remarkable. In less than a quarter of a century the property has been developed with schools, factories, residences, church buildings, a hospital, orphanages, and all the necessary equipment for good work. Many hundreds of men, women and children are under our supervision daily, and large numbers have been won for Christ. Boys and girls are being trained in the principles of right living.

3. The people of India have a craving for God and for Christ. There are no religious Hindus. Such as it is their religion is a definite part of everyday life. They are never too busy to talk or hear about religion. They are seekers after truth, and have a natural longing for God. Their pilgrimages to sacred shrines, to which they go by hundreds of thousands, pointing their way along the dusty roads, bear evidence of their longing after God. "Oh, that I knew where I might find him," seems to be written across the crowds as they wand their way in search of the only god they know. But India is in love with Christ. She may never adopt our church practices or prescribe to all our orthodox, doctrinal views, but the Message of Grace makes his appeal to the heart of the Indian. He is hungry to know more and more of Christ.

4. Medical missions are a tremendous value in India. Even a useful knowledge of hygienic principles and common household remedies is of great value. Every missionary should seek to prepare himself especially for the bodies of the people. From this the missionaries came for telling of the Great Physician. The hospital at Dhond is destined to play a large part in the development of our Indian work.

5. There are tremendous opportunities and big responsibilities in what may be termed "our India." We are not responsible for the whole of India, but have a responsibility for a definite portion of it. Unlike many of our missionary societies, we have not taken an undue amount of territory. Our area is compact, and easily worked from the five stations already planted. In an area of approximately fifty by forty miles

there is a population of half a million. Few of these will ever go outside our own territory. No other missionary society will ever bring to them the gospel. Their only hope of hearing the message of Christ is through the small band of workers we are maintaining in India.

Conclusion. The opportunities, responsibilities and great need of the people should appeal strongly to all who claim to love Christ and to observe the golden rule. Stanley Jones recently said, "If we are not interested in missionary work, it is from one of two causes. Either we have not exposed ourselves to the needs of the human kind, or there is not sufficient Christianity in us to respond."

PHOTOGRAPHS FROM SHANGHAI.

We have recently received two very beautiful photographs from Shanghai. One shows a gathering of representatives of our four churches in Shanghai at their annual conference. The second is a photograph of our Kwan Ming Road Shanghai school boys and girls, at their farewell meeting to our honorary missionaries, Mr. and Mrs. W. M. Cameron. These photographs measure 5 1/2 ins. x 8 ins. They are magnificent specimens of photographic art. The first picture, reduced to 3 1/2 ins. x 1 1/2 ins., appeared in the South Australian "Chronicle" of June 27, and has been very much admired by all who saw it. These two pictures are wonderful illustrations of the success of the work in Shanghai, and are worthy of a place in every school and church building in Australia. The Victorian F.M. Committee have asked to be supplied with 150 copies for use in that State. We are now obtaining prices for the production of copies of these pictures, and will make a further announcement to all interested.

A CORRECTION.

Bro. A. M. Bell, W.A. Foreign Mission Secretary, asks us to insert a correction concerning the authorship of the Children's Day Exercise. This was compiled by Bro. J. K. Robinson, but on the printed sheets his father, Bro. J. W. B. Robinson, a member of the W.A. Committee, receives the credit. Bro. Bell writes: "Our Committee would like you to publish in your 'Christian' that Bro. Keith has put a great deal of thought into it, and we believe has produced a programme that will be acceptable and adaptable to any small or large." The Committee is desirous of keeping up the standard of Foreign Mission affairs, and charged our young brother with the task which we believe he has very fully fulfilled. As he is known in many places in Australia, the favor of your publishing these facts would allow superintendents to give the credit, if they so desired, on the day of reproduction."

ANOTHER VICTORY FOR THE BIBLE.

The latest monthly report from Helton, amongst the hill-trails of the Nuba Mountains, chronicles the following incident: "A change, indicative of the changing conditions in this region, took place at the local Police Office during the month when the Bible, instead of the Koran, was used for the taking of an oath. Some of the school boys had to take an oath with regard to a case of theft. The Nuba chief who brought the charge wanted the oath taken on his fetish objects, the Mamur (the local Sudanese official) was going to use the Koran, but on representations being made by the mission the Bible was substituted. May it indicate a widespread change from paganism to Islam, Christianity amongst many of these people." "The Light Bearer," August, 1923.

COMING EVENTS.

OCTOBER 6 & 9.—Malvern-Gaulfield SS Anniversary. 11, Mr. A. Baker, 3, 30th Mile Preston; 7, Mr. Anderson, Wed. 9th, smaller programme arranged. Sunday visitors invited to stay to tea.

OCTOBER 6 and 10.—Hampton SS Anniversary. Sunday, special services; Thursday, concert and distribution of prizes.

OCTOBER 6, 13 and 16.—Lygon-st. Bible School Anniversary. Sunday, Oct. 6, 3 pm, Bro. Jas. E. Thomas; 7 pm, Bro. A. G. Saunders. Sunday, Oct. 13, 3 pm, Bro. Dr. W. A. Kemp; 7 pm, Cantata, "Mary of Bethany," by school, under leadership Mr. W. Davidson. Oct. 16, 6 pm, Children's Tea; 8 pm, Grand Annual Concert and Distribution of Prizes. All friends and especially past members will be heartily welcome.

OCTOBER 6, 13 and 16.—Carnegie Church of Christ Bible School Anniversary. Sunday, Oct. 6, 3 pm, Special. Miss Kookaburra; 7 pm, Bro. J. H. Booth, (Miss) James; Sunday, Oct. 13, 3 pm, Bro. J. C. F. Pittman, (Miss) B. G. Shipley. Special singing by scholars. Song leader, Bro. A. G. Harvey. Wednesday, Oct. 16, 7.45 pm, Children's Demonstration and Prize Distribution. You are cordially invited to these services. Please reserve the dates.

OCTOBER 10 and 11.—Northcote Sale of Wax and Gifts, School Hall, to be opened by Mrs. Baker, of North Fitzroy. Come all, and bring your friends.

OCTOBER 11 and 12.—East Row Balmain Fair, to be opened by Mr. Lyall on Friday, at 3 pm. All welcome.

OCTOBER 12.—Will Fielding's Theatrical, Glebe-ferrie School Hall, Oxley-road, Saturday, Oct. 12 at 8 pm. Assisting artists: Irene Wenzel, W. Cadzow, J. Moy Ling. Admission, 1/-; children, 6d.

OCTOBER 13.—Come out into the sunshine, October 13. Sunshine Bible School Anniversary, at the Masonic Hall (Sunshine), 11 pm, Wm. Hazel Mauder; 7, Mr. Robinsons. Tea provided for visitors. All welcome.

OCTOBER 13.—"Back to Boort." Past and present members invited to "Every-number-prize Sunday" services, Oct. 13, at 11, 2.30, 7.30, 8.15. It is also the opening day of the mission. Mr. J. H. Hurron, of Bendigo, will be the missionary, commencing the following night. Plan to visit on some time during the mission. We need your presence and your prayers.

OCTOBER 13 and 16.—Bayswater Church and Sunyat School Anniversary. Special speakers on Sunday at 11, 3 and 7. Wednesday, 10th, concert and Distribution of Prizes. All welcome.

OCTOBER 18 and 19.—Glenferrie Ladies Aid Society's Sale of Work. Afternoon, 31, evening, 32, Glenferrie School Hall. Mrs. G. Mitchell, Women's Conference President, will open the sale on Friday, 18th, at 3 pm. Admission Free. Come.

OCTOBER 19 (Saturday).—Footscray Church of Christ School Hall. Sale of gifts, commencing at 2.30 pm. Visitors invited. All welcome.

OCTOBER 19.—Newmarket (Finlay-st.) Sale of Work and Gifts. Mrs. G. Mitchell, Women's Conference President, will open the sale on Saturday, 19th, 3 pm. Come all, and bring your friends.

OCTOBER 21 (Monday) to OCTOBER 27 (Friday).—"Enrichment of Life" meetings, nights at 8, at Camberwell Church of Christ, Riversdale-road. Speakers: 21st, Mr. J. G. Abercrombie; 22nd, Mr. B. G. Mitchell; 23rd, Mr. A. G. Saunders; 24th, Dr. D. S. McCulloch; 25th, Mr. J. G. Thomas. To be followed by Church Anniversary on Sunday, Oct. 27. Speakers: 11, Mr. G. A. Asst. Director, C.M.I.; 7, Mr. J. J. Mitchell. Special singing. Old and new friends cordially invited to all services.

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Here and There.

October 6, Annual Offering for the College of the Bible.

Bro. and Sister A. C. Rankine have returned from U.S.A. and are now back in South Australia.

We note that Bro. J. H. Waterman, preacher of South Melbourne church, won the gold medal for oratory at Queen's College, V.S., this year.

The mission at North Sydney, N.S.W., continues with much success. The following news came by telegraph on Tuesday afternoon:—"Hull packed Sunday night Waverley mission; great music, powerful preaching; 71 confessions to date.—Horsely."

The half-yearly meeting of the Southern District Officers' Fraternal, S.A., will be held at Strathbush on Wednesday, Oct. 16. Bro. C. E. Verco, of Mt. Comely, will introduce the subject, "Problems of Country Churches." A welcome is extended to all interested.

The list of prize winners in the recent Victorian Bible Schools' Department examination appears on the Young People's Page. Of the 336 who sat for the examination, 21 secured prizes; 267, merit certificates; 206, certificates; 128 gained a pass. Details have been sent out to the schools. The department would appreciate any correction in spelling of names for the preparation of the certificates.

Australia rejoices at the timely and bountiful rains reported last week-end over the wheat-growing areas. It did more than refresh the soil, it dispelled the anxiety over the prospect of a poor harvest following a year of acute industrial depression. Many others than farmers will want to express thanks to the Father of mercies for his loving provision for our temporal needs, and will welcome the opportunity afforded in the College offering.

The tent mission conducted by the church at Grosseto, Adelaide, commenced favorably last Lord's day. A heartening song service was led by Bro. Gard and his choir of sixty voices, supported by Miss Magarey at the piano and an orchestra of five instruments. The tent was crowded, and a large number were unable to gain entrance. At the close of Bro. Williams' address on "Bells of Gold" a young man and a lad came out for Christ. The prospects of the mission are very bright. The prayers of the brethren are earnestly desired. Mrs. Cronin is greatly adding to the appeal by her beautiful solos.

The visit of the British Prime Minister, Mr. Ramsay MacDonald, to America, where he will be the guest of President Hoover, is full of interest and importance. This is the first occasion on which such a visit has been paid. The King's message to Mr. MacDonald, with its expressed hope of a good issue, adds to the interest. Any thing which will draw these two closely together, the two most English-speaking nations is a thing to be thankful for. Not only does there seem to be a reasonable expectation of such a result, but strong hopes are raised for a considerable reduction in armaments and for a greater feeling of security regarding world peace.

At Gables Vale, N.S.W., on Sept. 21, a successful S.W. anniversary began with a tea meeting. Bro. Pund was the speaker on morning and afternoon of Sept. 22. Bro. Clydesdale preached at night. The choir sang special pieces under the leadership of Bro. A. V. Stinson. On Sept. 24 an excellent programme was given by the young people to an overflowing house. The sisters' singing circle greatly improved the appearance of the chapel with new carpet and curtains on platform, and P.B.P. club donated two palm stands. Mrs. W. H. Womster was found at home seized with a stroke. Her condition is very low. On Sept. 23 Bro. J. Crawford exhorted, and Bro. E. Christopherson spoke on "Lessons on the Crossbill."

The all-day conference at Lygon-st., Vic., on Show Day, Sept. 26, was counted a distinct success. A report appears elsewhere in this issue.

Bro. Paternoster was away recently from Enmore, N.S.W., visiting the churches in the north. Services continue good, 210 breaking bread on Sunday. During the absence of Bro. Steer in Melbourne and Adelaide, Dr. Verco acted as superintendent of Bible School. Two scholars, Miss W. Falener and David Verco (160 per cent.), gained first prizes in recent S.W. examinations, while two others, Merle McDonnell and Bena Pearce, received special prizes. About 20 children received baptism, certificates and passes. Bro. P. E. Thomas addressed the church on Sunday morning. Bro. Paternoster being at Melbourne, Bro. Buckingham, of W.A., was a visitor at night. F.M. offering closed at over £222.

At Lake-st., Perth, on Sept. 19, the centenary tea and annual business meeting were held. Reports showed that steady progress had been made in every department. In the Bible School 79 new members had been enrolled, and 14 members had joined the church. The men's class had benefited by a reorganisation which allows every member to take a more active part. The Dorcas, Glass and Loyal Daughters had a successful year. During the year an Intermediate Elder-year society was formed. Each of the three C.E. societies has done well, the total membership being 50. The boys' club had a very successful year as witnessed by the seven confessions received. The club recently commenced a younger group of boys under the leadership of older boys. The Phi Beta Pi had done much work. 26 new members have been added to the church, the total membership being 260. The average attendances at morning and gospel services had been 157 and 163. The church unanimously invited Bro. Schell to continue his engagement for a further period of at least two years. On Sept. 22 a surprise service was held in which a number of the younger men and singers took part. The building has been almost filled the last two Sunday evenings.

HINRICHSSEN-MORRIS MISSION AT GYMPLE, Q.

After two years of prayerful waiting, Bro. Hinrichsen pitched his tent in Gympie and commenced his mission. Not on one Sunday, but six weeks was there a meeting that could be called small. Night after night the people came in increasing numbers, until at last the tent was not nearly large enough to hold all who desired to hear the word. On the second night the spirit of decision entered, and from that point scarcely a night passed without a decision for Christ. By the second week the mission had become the chief topic of conversation all over the town. To hear Bro. Hinrichsen's sermon on "Christian Unity" for which the church hired the Olympia Theatre, fully a thousand people were present. It was a wonderful meeting, and ten confessed Christ. While this meeting was in progress some one set fire to the tent. Fortunately the tent was quite close to the fire station, and the flames were soon extinguished, but damage to the extent of at least £50 was done.

The mission closed on Sept. 2. On that night 11 came forward, bringing the total of decisions up to 170. In response to the appeal for a thank offering £255 was subscribed in a few moments.

The mission was responsible for the Matting of two new Bible Schools, and for increasing the roll of the existing schools. It is safe to say that the mission has brought nearly 200 new scholars within the influence of the Bible Schools. This leaves the church with increased

opportunities of service. The disciples at Veteran have received a great uplift from the mission, the cause they having been augmented by 16 additions by faith and baptism. For this a special word is due to Bro. B. Anderson, who ran his big motor truck in to the mission for the benefit of residents in his district who had no other means of getting in to the buildings. Our brother is superintendent of the New Veteran Bible School.

Bro. Hinrichsen quickly won his way with the people of Gympie. It is the unanimous opinion of the town-people that this was the greatest mission that Gympie has ever had, and it has been seen and felt that the mission had results that cannot be measured by the actual number of decisions.

Reference must also be made to the work of Bro. V. Morris as song leader. Bro. Morris is gifted with an especially fine voice of unusual range and power, and his zeal and consecrated enthusiasm gave him to be heard at his best in mission services.

One of the outstanding results has been the number of families that have been called in the faith. On six successive nights decisions were made that linked up as many families, and during the entire course of the mission many of the decisions brought Christian unity into the homes.

The church has been greatly strengthened by the mission. Up to the date of writing 150 have received the right hand of fellowship with the local church. There are others yet to come, and several who were visitors to Gympie will link up elsewhere.—S. Vanham.

COLLEGE OF THE BIBLE.

Thankfully received during September:—

Victoria.—Miss L. LaPage, 41; Miss M., Andrews, 5-7; Mrs. C. E. MacDonald, 46; Miss H. J. Lowen, 5-7; C. A. Lemke, 41; Amy M. Henley, 41; Church Extension Committee, 45; Mr. and Mrs. J. J. Black, 12 1/2-1-1/2.
Western Australia.—A. F. Leffler, 5-7; H. Wright, 11 1/2-1/2; Perth Church, Bal. 1923 A.D., 1-1/2.
Queensland.—Mrs. J. H. Young, 21; J. W. Clothier, 41; Mrs. J. Brown, 3-7; H. Brown, 2-6.
N.S.W.—Mr. C. Craigie, Hon. Treas.
Fred. T. Saunders, Sec. & Org.

ADDRESSES.

E. V. Harris (secretary) Paddington church, N.S.W.;—"Biblekey," 12 Vindict-st., Waverley.
T. E. Paton (secretary) Maylands church, W.A.;—View-st., Maylands.

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A Shot at the Bottle.

JOE J. FRANKLYN.

The story is told of the Quaker who found a thief in his house, and taking a gun from its place on the table on wall, he quietly said: "Friend, thou hadst better get out of the way, for I intend to fire this gun right where thee stands."

With the same consideration we warn certain good people, that they had better take the bottle off their table, for we intend to aim a Bible truth right where the bottle stands. It is in the wrong place. It has no more business to be there at all than the thief had to be in the honest Quaker's house.

We are not surprised to find the bottle of alcoholic poison on the counter of the liquor bar whose keeper is "licensed" to sell death by measure. But we are surprised to find it on the table or sideboard of the one who professes to be guided by the teachings of God's word. That bottle stands right in the way of the following inspired utterance of Paul, the great apostle: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth." This text must either go out of the Christian's Bible, or the bottle off the Christian's table. The text will not move, and the bottle must. This passage quoted teaches the lofty and beautiful principle that abstinence from things that are necessarily hurtful to others is a Christian expediency that has the grip of moral duty.

It would be easy to prove unanswerably that alcoholic beverages are injurious to those who use them. The famous athlete, Tom Sayers, was once asked by one of his admirers, "Well, Tom, I suppose that when you are drinking you usually play of beefsteaks and London porter, and pork ale?" The boxer replied that let all Australians hear it: "In my time I have drunk more than was good for me, but when I have business to do, there's nothing like water and the dumbbells." After retiring from "business" he took to drink, and died a fool. Cold water made him a saint; alcohol laid him in his grave. As a matter of personal health and long life, it is good not to drink wine; as an example to others, total abstinence is a Christian virtue. In this view of the question, is it too much to ask of every professed Christian that he will abstain from everything that can intoxicate?

It is the old-fashioned total abstinence that we are pleading for. We ask it, as Paul did, for the sake of those who "stumble." Oh! those stumblers! those stumblers! the wrecks that angels have wept over—we dare not speak of them, it would touch many of us too tenderly. It would open tombs whose charitable green turf hides, out of sight what many a survivor would love to have forgotten. For the sake of the frail tempted ones who cannot say "No!" for the sake of the oncoming generation touch not the hottest devil under whose shining scales damnation hides its abiding. Would that every pulpit and every platform would thunder forth the old warning cry: "Look not on the wine when it is red, when it giveth its color in the cup; for of the last it hath like a serpent, and stings like an adder."

At the last of the last, but oh! who can tell when that "last" shall ever end? When will the victim's last gasp be heard? When will the last horror seize upon his wretched soul? Christians awake! and push the bottle off God's earth.

A NASTY CHRISTIAN HABIT.

"Then came there to the wars a number of knights; and those that were there already had them with great joy, and did say unto them: 'Right glad are we to see ye, O friends; and so we pray, to lend their necks at yonder giant's nose, which reach above the hill-still like a ivy down!'"

And the knights did right valiant work until the pestilence did fall upon them. And the pestilence did take them thuswise: Whenever a manour, or a worthy, or a knight charys proposed, they did lie upon their backs and kick.

And when it was inquired of them why they did this, they explained that their rule in life was to withdraw entirely from all service until all others did what they thought should be done. So was the battell of the Lord dighted with heavy warriors lying with their tumbeys in the air. And the dragons sang with joy, and the shining walls of the eternal city went up, but not nearly so quickly as they would have done had all the Christian gent's played the game.—M. in "Christian World" (London).

CANBERRA NOTES.

So far the following amounts have been received in response to the Canberra Day Appeal, viz.:

Victoria.—Benalla, 11/1/-; Castlemaine, £1 5/-; Glenferrie, £11 4/-; Newmarket, 13/6; Bayswater, 15/6; Essendon, 10/-; Lillimur, 11/9/6; Few Members at Warragul, 8/-; Middle Park, 4/-.

Queensland.—Wynnum South, 17/6; Wombon Creek and Sixteen Mile, £3; S. and G. Colvin, 25.

Western Australia.—Bayswater, 11.

South Australia.—Victor Harbor, 10/6; Milang, 12; Wampongy, 12/12/-; Strathalbyn, £1 1/-; Port Pirie, £1 5/-.

Tasmania.—E. B. V. Hale, 5/-.

New South Wales.—Mr. and Mrs. J. Wilson, 11; Burwood, 12 8/6; Marricksville, 12/17/7.

Total, 141/6/7.

The offering has been taken by a large number of other churches, and the committee would be glad for the money to be sent on promptly.

The committee is of the opinion that in view of the pressing need for a building in Canberra at the earliest possible moment, the smallness of the response to the Canberra Day Appeal, and the financial condition of the Commonwealth, the erection of the school hall first instead of the church building would be wise. The consent of the Federal Capital Commission for this is being sought.

There are now 40 members at Canberra, and much ground is being lost because we have no building in which to carry on our work.

The writer has resigned as secretary and treasurer of the Canberra committee. Bro. H. G. Harward, "Elington," Weetalbah-rd., Northbridge, Sydney, succeeds him.—Thos. Hagger.

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BRANCHES THROUGHOUT VICTORIA.

Victorian Mid-year Conference.

Since the inaugural meeting of the Christian Men's Association, many good plans have been carried into effect, and much excellent work has been done. A notable instance was the mid-year conference held on Show Day, Sept. 26, in Logan-st. chapel. This conference was arranged by the C.M.A. in conjunction with the Victorian Conference Committee. Careful preparations were made in good time, and while it was felt that the conference was an experiment as far as numbers were concerned, there was no doubt as to the programme.

Three sessions were planned, for morning, afternoon and evening. At each session there were three speeches, and variety was secured by the arrangement that of the three addresses the first should be doctrinal, the second devotional, and the third inspirational. There was no business, but discussion of the subjects (especially the doctrinal) was encouraged. At the morning session, presided over by A. G. Saunders, President of the Victorian Conference, the speakers were A. E. Hingsworth, T. H. Scambler and S. H. Mudge, their subjects being "Authority in Religion," "Jesus and His Father," and "The Triumphant Word." In the afternoon, L. Gole, Vice-president of the C.M.A., presided. H. T. Pittman spoke on "Difficulties for the Pious," A. W. Connor took the theme, "Ministry of the Holy Spirit," and J. E. Welch spoke to the subject, "Triumph of the Tempted." J. McGregor Abercrombie, president of the C.M.A., took the chair at the evening session, and addresses were given by A. B. Main, H. Geddie and J. E. Thomas, on the subjects "The Essentials of Christian Unity—the Minimum," "Reverence and Devotion," and "The Triumphant Church." Musical items were rendered at each session. Congregational singing was led by A. B. Stanford and H. B. Robbins. Miss M. E. Pittman presided at the organ.

Considering the fact that the meetings were held on a public holiday, the attendances were good. Sisters were invited as well as brethren. The pleasing feature was the presence of a number of brethren and sisters from the country. Much hard work was undertaken cheerfully by the secretary of the C.M.A., Bro. Ward, and some of the sisters gave their services at meal times.

The opinion seemed general that the "innovation" of this mid-year conference was fully justified.

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By A. B. Main, M.A.

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News of the Churches.

Tasmania.

Dover.—The church has held an enjoyable gospel festival, J. K. Martin, evangelist for the Geveaston and Dover churches, being the preacher. There were five confessions and four were baptised. Great numbers came each night. Meetings began on Sept. 8 and closed on Sept. 20. Bro. Martin visited most homes in the district. The church sewing class is completing its work after its third winter. Some 150 garments have been made and sent during the last few months to needy cases. Old and young are helpers. One lady just on 80 years has made coverings for two patch-work quilts.

Western Australia.

Kalgoorlie.—On Sept. 22, in the morning, Bro. Garland gave a fine address to the young men. On Sept. 26 the church held its half-yearly business meeting, when much important business was transacted. The church received with regret the resignation of Bro. F. D. Pollard as envelope secretary.

Victoria Park.—On Sept. 15 Bro. Dean spoke at both services. There was a good morning meeting, and 115 were present at night, when four were baptised and three others confessed Christ. On Sept. 22 Bro. M. Hill, from Lakeside, spoke in the morning on "The Mother of Jesus." Bro. Dean preached at night, when a large number gathered, and three were baptised and one confessed the Saviour.

Coltville.—On Sept. 15 Bro. Larsen exhorted. One of the Midland Junction converts was received. On Sept. 17 a combined meeting of the K.S.P. and P.H.P. clubs was held, and a donation towards the front wall was handed to the church treasurer. On Sept. 22 Bro. Clarke, a recently converted Roman Catholic, addressed the church. In the evening the Subiaco gospel team conducted the service. All auxiliaries are progressing.

Queensland.

New Veteran.—Bro. C. S. Tranklin preached on Sept. 22, good number present. 22 broke bread. Services are now held weekly. Bible School is keeping on. Scholars and teachers are preparing for sale of girls to build a vestry.

Maryborough.—Bro. A. Price spoke at night on Sept. 22. His subject was "What is Life?" The sisters' guild attracts large attendances, and useful work is being accomplished. Bro. E. Snow exhorted on morning of Sept. 22. His subject being "The Miracle of Day."

Zillmore.—On Sept. 15 both meetings were well attended. Bro. Barker, of Albion, exhorted, and Bro. Butler, of Sandgate Baptist church, preached at night. On Sept. 22 Bro. O. Potter, of Hawthorne, gave the morning address, and Bro. Willis conducted the gospel service.

Wynnum.—From Sept. 1 to 8 special meetings were held, and addresses delivered by visiting speakers in connection with Youth Week. The young folk held an enjoyable picnic on Sept. 7 in Buttrick's paddock. 19 scholars passed in the recent Scripture examination. The Bible School has suffered a great loss through the removal of a number of scholars to another district.

Hawthorne.—A fortnight's mission ended with two confessions. Bro. Hinrichsen and the church are spiritually uplifted. On Sept. 21 a successful fee was held. It was opened by Sister Wendorf (Women's Conference President). The proceeds are for the extension of the Kindergarten room. Sister Berry, president, and the other ladies of the guild are doing good work. Great help is being rendered by Bro. Young and other members of Amerley church. Another old member, Bro. Throckley, was laid to rest. He will be sadly missed.

Ilford.—Meetings are well maintained. On Sept. 22 Bro. Willis exhorted, and Bro. Bruce conducted a very fine gospel service.

Gympie.—Bro. Vanham spoke at well-attended services on Sept. 22. 135 broke bread. 43 scholars were present at Monkland Bible School.

Mc Ma Creek.—Interest is growing in all branches of the work. 30 broke bread on Sept. 15, and there was also a splendid meeting on 22nd. Bro. Hamann spoke at both services. The Sunday School has started a red and blue rally in connection with the shield competition. The C.E. Society is making splendid progress. Bro. Hamann reports good meetings at Flagstone Creek.

Toowoomba.—The men of the church have formed a men's association to fit them for greater service. There were two restorations on Sept. 22. The Bible School is making splendid progress. 11 new scholars having been added since aeroplane rally commenced. The chapel was crowded at the wedding of Miss Ieryl Burge to Bro. E. A. Arnold. This being the third wedding in the chapel, the officers presented Bro. and Sister Arnold with a Bible containing the autographs of the evangelist and officers.

Berkhampton.—The first Bible School anniversary services were a delight to the whole church as well as a distinct surprise to all who listened. Over 200 attended the children's demonstration. On Sept. 22 the anniversary services were held. There were good meetings, and 130 broke bread. At night one young lady, a married man, and an elderly lady made the good confession. Much sickness prevails. Mrs. Manning led a very profitable night at the literary society on Emoh Arden. Another good service was held at Strick Hill this week.

Bundaberg.—The guild is busy preparing for the year-end. Over 200 attended the men's social on Sept. 10, over 40 being received for the men's staff. Miss G. Rolston, from Berkhampton, has been welcomed into membership. The church sympathises with Sister Lomax and Sister Horton in their sad bereavements. On August 24 Mr. Hunter was baptised; on Sept. 15 Bro. Peterson made the confession; and Mr. Herb. Dregdon was baptised. On Sept. 8 a young lady made the confession, and on Sept. 15 there was another baptismal service. All departments continue to do well.

South Australia.

Queenstown.—On Sept. 22 Bro. S. Matthews exhorted the church. Bro. A. Goin preached the gospel, as Bro. Brooker was suffering from a sore throat.

Bindraby.—Splendid services were conducted on Sept. 29. Bro. Allen Branks' subjects were "Continuing Steadfastly" and "The Cost of Discipleship." To the young worshippers' league he spoke on "The Wingless Fairy."

Wallaroo.—Annual business meetings of church and Bible School showed both to be in a sound position. Bro. Padrick gave stirring addresses while Bro. Garland was at Conference. The church has asked Bro. Garland to stay another two years.

Dulwich.—Interest is maintained splendidly. Meetings are large and helpful. Bro. Rankine gave a fine message on the morning of Sept. 29. In the evening a young woman was baptised. Great interest is manifested in town club activities. All departments are working well and harmoniously.

MLE End.—Two girls from the Sunday School were received into the church on Lord's day. Bro. Ewers gave farewell addresses. There was a large gathering in the evening. The church regrets the departure of Bro. Ewers and family. Bro. G. W. Walker has accepted an invitation to fill the vacancy until the new preacher is appointed.

Croydon.—Services on Sunday were well attended. Bro. Graham was the speaker, in the evening a choir of Bible School scholars led the praise of the church choir. At the Bible School there was an attendance of about 200. Six scholars confessed Christ.

Cottonville.—On Sept. 22 Bro. J. Warren's exhortation was on "The Upper and Nether Springs." Bro. S. E. Riches preached and gave a children's talk. On Sept. 29 Bro. C. P. Hughes spoke at both services. Average attendance was 100. The church and junior C.E. societies were successful in the competition for a year's work.

Norwood.—Meetings are well attended, and good interest is taken by the members in the work. On Sept. 22 Bro. P. R. Baker spoke in the morning. In the evening Dr. G. E. Moon, from Melbourne, preached, and Mrs. Moore gave a message in song. On Sept. 29 Bro. Theo. Edwards spoke in the morning. Bro. Baker was at Glenelg. On Sept. 17 the Blind School visited the church and rendered a concert; proceeds went to the funds of the institution.

Milang.—Sunday School anniversary services were held on Sept. 15. Bro. Ross Graham, from Croydon, was the speaker, and all enjoyed his addresses. The meetings were all well attended. The singing by the scholars was good. Mrs. Joan Verge, from Strathalbyn, assisted with the violin. On Monday evening the prizes were distributed, and Bro. Graham gave an address on "The Wreck of the Gold Ships." At the picnic on Tuesday all had a happy time.

Semaphore.—On Sept. 29 was Bible School anniversary day. In the morning Bro. Beiler spoke on "The Mastership of Jesus." In the afternoon the service of song "Shining Bob" (compiled by the preacher), was splendidly rendered by the school. At night Bro. Beiler spoke on "Building a Bridge." The singing was excellent. Bro. Stewart conducting, Miss Ivy Hray and the orchestra providing the music. Teachers and scholars were greatly encouraged by the splendid meeting.

Forestville.—On Sept. 22 an memorial service was held, when reference was made to the home-act of Sister Lake. The church regrets that Bro. Rasmussen has tendered his resignation as preacher after one year and eight months faithful service. Sister Hlasovska is undertaking a serious operation during the week-end, and prayers are requested for her speedy recovery. On Sept. 28 the pupils of Sister Carol Ritchie, A.L.C.M., rendered a fine concert programme; proceeds went to building fund.

Victoria.

Cheltenham.—On Sundays there were gatherings and good addresses by Bro. D. Wakeley. Two confessions at night.

Wangaratta.—Good meetings on Sunday. Bro. Arnold spoke at both services. After the gospel address two were baptised.

Vanhoe.—There were splendid meetings on Sunday. Bro. Chivell speaking. In response to the gospel invitation a young lady accepted Christ.

Parkeale.—Good meetings last Sunday. Bro. Stephenson spoke at both services. A young girl from the Sunday School confessed her Saviour.

Moreland.—Six were received into fellowship on Sept. 29. Dr. Ray Kilbuck addressed the church. Bro. Webb was the speaker at a well-attended gospel meeting. One lady confessed Christ.

East Doncaster.—Mr. Hentry and Mr. Baker of the College, were the speakers on Sept. 29, the Saturday evening 40 members of Doncaster triangle club visited the church, and an enjoyable social evening was spent.

Carriage.—On Sept. 29, excellent addresses were given by Bro. Shipway, from Phillip 3:11, 12, 13, slogan for the mission, and "Listening to the Wrong Man." All efforts are concentrating on the Bible School anniversary.

Emerald East.—One young man was received into the church on Sept. 29. He was baptised by Bro. G. W. Walker. Bro. and Sister Hain and Jackel have moved to the district, and will take membership with the church.

Geelong.—There were splendid meetings on Sunday. L.S. broke bread. At night Bro. Gilling's address was entitled, "Almost a Christian." Bro. Treasakis, who has been laid aside for many months, has been transferred to Austin Hospital.

Emerald.—There were two funerals on Sept. 22, and one confession and two marriages on the 23rd. Meetings are large, and prospects are bright. Bro. Russ Manning has been engaged by the two Emerald churches to labor from about the end of the year.

East Kew.—On Sunday morning Bro Dawson abridged Bro. Marshall and Sister Haywood were received into fellowship. At the close of Bro. Young's gospel message a young lady made the good confession. The K.S.P. held an enjoyable social for their stall at the fair.

Glenferrie.—Sunday School anniversary services were commenced on Sunday. Bro. Thomas addressed the church. Bro. Young spoke to the school in the afternoon, and Bro. Scamiller preached at night to a crowded meeting. The singing of the Bible School was conducted by Bro. Walters.

Box Hill.—Splendid meetings on Sept. 29. Bro. Grundy, of St. Kilda, spoke in the morning and Bro. Goodwin at night. On Sept. 18 a kitchen social was given to A. Langley and V. Copeland on the eve of their marriage. Many useful presents were given by Phi Beta, K.S.P., Bible School, and church.

Oakleigh.—On Sept. 29 church anniversary services were held morning and evening. Bro. Mudge spoke at both services. The choir rendered two anthems in the evening service. The offering for the day amounted to 465. We regret to report the death of Sister Mrs. Perkin, who passed away on Sept. 22.

South Melbourne.—Splendid attendances last Lord's day. In the morning, supporting the appeal for a College of the Bible, Bro. Walters sang a hymn of the work done by the student. The evening topic was on "Speaking a Good Word for God." A visiting sister rendered an enjoyable message in song.

Yarravong.—Last Lord's day there was a splendid attendance at worship. Bro. Pratt gave a helpful exhortation on "When Jesus Calls." Splendid attendances at both Bible Schools, and a well-attended gospel meeting at night. Bro. Pratt's subject being "Dishonoring Christ." Mid-week prayer service is well attended.

South Yarra.—Meetings on Sunday, especially in the evening, were good, both addressed by Bro. Ladbrook, Bro. E. H. Lewis, from Colac, presided at the table. Mrs. A. G. Saunders spoke at the G.E. meeting on the physiological effects of alcohol. The "fair" was amongst the most successful yet held, over 100 being already in land.

Carlton (Lygon-st.).—Meetings on Sept. 29 were well attended. Bro. F. T. Saunders being the speaker morning and evening. Miss A. Regis sang a splendid solo. A special effort organized the young ladies to assist the general fund raising. 25. Practice for Bible School anniversary is proceeding satisfactorily under the leadership of Mr. W. Davidson.

St. Kilda.—On Sept. 29 meetings were well attended. In the morning Bro. F. J. Goodwin, from Box Hill, gave a fine message. Bro. W. Grundy preached the gospel. A collection was taken for social service work. The Bible School, now practising for anniversary, has received six new scholars. The J.C.E. visited the Greenwood Boys' Home on Saturday, and had an enjoyable time.

Mildura.—Attendances are keeping up well, gospel services being particularly encouraging. The church has concluded a self-denial appeal lasting for three months. The aim was £100. The total amount received to date is £74. Mildura and Lake Hawthorn Bible Schools held a happy picnic on the river-bank. On Sept. 29 Mildura Bible School conducted with the Lake school in their anniversary. Bro. Alex. Cameron's message to the children was greatly enjoyed. About 100 were present. Thanks are extended to Bro. Maxwell and Leng for the use of their motor trucks.

Surrey Hills.—Bro. I. T. Pittman gave a splendid exhortation on Sept. 22, and the gospel was preached by Bro. J. Plummer. Last Sunday Bro. Courtledge conducted the service. Attention was made to the loss sustained by Bro. Gillmore, the secretary, in the death of his mother; also to the bereavement of Mrs. H. Murray through the passing of her aunt. The sympathy of the church was extended. There were very fine attendances.

Middle Park.—On Sept. 22 Bro. T. Smith, of Gardiner, gave a helpful address in the morning. At night Bro. Baker spoke on "The Man of Sorrows." Sister A. Murray, of Malvern, rendered a beautiful solo. Sept. 29 was "observance" Sunday. The church roll was called. In the evening Bro. Ball gave a stirring address on "God's Guarantee." A young lady made the good confession. Mrs. Grubb, from Williamstown, was the soloist.

Castlemaine.—Youth activities have been the center of the day during "youth week." The girls' club gave a successful concert in aid of the tennis club. The Endeavourers held their social evening, and on Sunday, Sept. 22, youth again led the services splendidly. On Sept. 29 Bro. Earle reported on the half-yearly conference held in Melbourne, and in the evening preached to an increased congregation. Bro. G. Hogarth, scars, has passed away after a long illness.

Brunswick.—Bren. W. Jenkin and W. Thompson are delegates to the local branch of Victorian Prohibition League. On Sept. 28 a kitchen social and social were accorded to Sister Mrs. Edna Walker, Purser of Phi Beta Pi, and a teacher in the Bible School. Bro. John Pearce is an inmate of the Old Men's Home, Royal Park. On Sept. 29 Bro. Fitzgerald, of Fairfield, addressed the church on "Life's Greatest Moments." Bro. Pittman's gospel theme was "The Church."

Footscray.—Bible School anniversary services were held on Sept. 29. In the morning Bro. A. G. Saunders was present; attendance was over 100. In the afternoon Bro. L. Brooker delighted the scholars with his illustrated talk. Special singing led by Bro. Gonsalus, and a fine orchestra made the anniversary a great success. Evening singing service. During the day Misses Gwen Thurgood, Myriam Jackson, and Kathy Greig sang solos, the school taking choruses.

North Bletchmond.—The work is resuming usual activities after the mission. The half-yearly business meeting of the church was held on Sept. 19. The work was shown by reports to be in a fair condition. New deacons elected were Bro. H. Johnston, J. Freeman and G. Argo in place of Bro. H. Watkins, W. Hill, A. Trezise resigned. A. J. Anderson was elected by the school. The girls' club was a great success. The Bible School is progressing steadily, and harmonious, and keen interest is displayed.

Colburg.—The church has had good meetings. Appreciated addresses have been given by Bro. A. J. Anderson, Bro. G. East, and Bro. E. Emmis. On Sunday, Sept. 22, the P.B.P. took a leading part in the gospel service, and a splendid address to the League of Young Worshipers was given by Miss M. Rosevear. The officers of the club were installed for the ensuing year. Bro. J. A. Anderson was recently re-elected to Colburg City Council by a substantial majority. Bro. J. Prager's talk to the juniors was greatly enjoyed. All departments are doing good work.

Gardiner.—On Sept. 19 Bro. A. G. Saunders (Conference P.B.P.) delivered a most appreciated message. The prayer service on Sept. 25 was capably conducted by members of the Endeavor Society, whose efforts were greatly appreciated. On Sunday last Sunday School anniversary services were held, with good meetings in morning and evening. The superintendent of afternoon and evening. The superintendent of afternoon and evening. The superintendent of afternoon and evening.

Bro. E. B. King presided in the morning and addressed the children, while Bro. Gobbie spoke to the church. Bro. A. Anderson was the afternoon speaker, and Dr. W. A. Kemp preached to the ladies. The singing of the school was led by the leaders. A. G. Chipperfield, added entertainment to afternoon and evening services. Altogether, it was a most successful day. The attendance was very large. Two were received into fellowship at morning service.

Doncaster.—On Sunday evening, Sept. 22, the service was conducted by the Bible Class, presiding, readers being all being young people. Bro. Hargreaves spoke to a large congregation. On Monday evening the Bible Class held its second annual banquet, the friends club and a few older church members being invited, 100 persons sat down to tea provided by the mothers. This was followed by a musical drama and games. Good meetings last Sunday. Bro. Hargreaves spoke in the evening to the young people on "The World's Challenge to Youth."

New South Wales.

Hankow.—A fine spirit prevails, and all meetings are well attended. On Sept. 29 the service was conducted by Bro. Westwood; subject, "God's First Garden."

Taree.—On Sept. 22 Bro. V. C. Stafford spoke at both services. Good attendance at morning worship. The Bible School has commenced an increase campaign with good interest, six new scholars being added the first day of the rally.

Barnaby.—Bro. J. C. Smith returned after holidays. He spoke at both services on Sept. 22. Bible School is practising for anniversary. The challenge of Taree for "new scholar" competition was accepted; two enrolled for commencement.

North Sydney.—The mission continues to draw large audiences. On Sunday last the hall was again filled, over 400 being present. Bro. Vawter spoke on "The Wonder of a Name," and 13 decisions were received, making a total of 74 to date. Bro. Vawter's labors are being freely used, and thoughtful answers are appreciated.

Auburn.—On Sept. 29 there were good meetings throughout the day. Bro. T. Hagger exhorted, and Bro. Arrowsmith delivered the gospel message. One who confessed Christ on 22nd was baptised. Bro. Vawter has been called to call on Bro. Spratt, of Inverell, which he has accepted. He is expected to commence his labors early in November.

Rockdale.—On Sept. 22, "Young Men's Sunday," inspiring services were held. The services apart from the addresses which were delivered by Bro. Aclorn, were conducted by the young men. Everything passed off admirably. The evening congregation taxed the capacity of the building. A fine address was given by one of the young men. The meeting was favored with a quartette party from Emmore. Bro. Partridge was present after illness.

Chatswood.—On Sept. 22 two young men, baptised on 15th, were received into fellowship. Bro. Morris gave an appreciated message on "Worship." Bro. Vawter's evening address was "A Nation Born in a Day." Sister Myra Lambert was soloist. Great interest is shown in the gospel meetings. On Sept. 19 the sisters held a combined meeting of the Dorcas class and missionary societies. A great success. The services were held by the sisters were displayed. A solo was rendered by Sister Myra Lambert, and a duet by Misses Hunter and Hall. On morning of Sept. 29 Bro. Whelan exhorted. The gospel messages are full of rich spiritual uplift. The theme for 29th was "After Death What Happens?" Vocalists were Miss D. Willings and Mr. M. Purkiss. Two confessed Christ.

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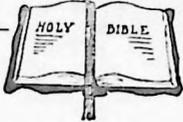
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Obituary.

HAYERLAND. Mrs. Mary Hayerland, a much-loved member of the church in North Adelaide, S.A., suddenly fell asleep in Jesus on July 28, 1929, aged 76 years. Sister Hayerland was baptised on July 6, 1850, during the ministry of Jesse Galbraith, and for 29 years was a devoted follower of Christ. She served the church cheerfully and unobtrusively in many ways, and was beloved of all. Her life abounded in good works. A large number of sorrowing friends assembled at the grave-side, Hugh Gray conducting the service. H.G.

LAKE. On Sunday, August 25, Sister Julia Mary Lake was called home. Our sister had been in fellowship at Forestville, S.A., since the early days of the church, having been received by letter from Goodwood Baptist church. For nine years she had been a great sufferer, and the past two years had found her almost helpless through a severe stroke. Despite this handicap Sister Lake was a regular attendant at the Lord's table. Her patience and fortitude were evidence of the gracious work of the Holy Spirit in her heart. The influence of her life will long be felt. Her husband having predeceased her by fifteen years, our sister leaves a family of four sons and five daughters, to whom the church extends Christian sympathy. H. G. Basmussen.



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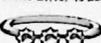
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