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Sidelights on a Remarkable Union Movement.

THE day on which we write is being celebrated in Presbyterian churches throughout Scotland as Union Sunday. The newspapers have reported the consummation on October 1 of the long-hoped-for union between the Established Church of Scotland and the United Free Church.

Churches of Christ cannot look without a feeling of thankfulness on the crumbling of denominational barriers and the widespread desire for union on the part of Christian people. We plead for a union based on a scriptural basis, and not all union movements were initiated or carried out with such a basis in mind. But yet it is an occasion for gratitude and hopefulness when we see separated brethren drawing together. Fortunately in Australia Presbyterian churches have been long united, and only a very few congregations and a small minority of members are outside the general Presbyterian fold. In the homeland, however, Presbyterians springing from the great Reformation movement were divided into many branches, some of the causes of division appearing to the on-looker so inadequate as to be grotesque. During the last hundred years a number of unions have taken place, the most consummated being the most remarkable of all.

Nineteenth century unions.

One of the early union movements amongst the Presbyterians of Scotland was in 1820, when the Burghers and the Anti-Burghers (two branches of what had broken off from the Established Church in 1733 and had been known as the Secession Church) joined forces. Many readers of this article will remember how Thomas Campbell had considerable trouble with the divisions among his Seceder brethren in America. With his great heart and tolerant spirit, Thomas Campbell invited his brethren of the various Presbyterian bodies to join together in celebrating the Lord's Supper; and for doing so he was reported

to the Presbytery and actually brought to trial for his action! Thomas Campbell must have been gladdened when he heard of the union movement of 1820; for in Ireland in 1804 and 1805, and again at Glasgow in 1809, he had pleaded for that very union of Seceders.

Before Thomas Campbell died there was a bigger union effected amongst the Presbyterians of Scotland. The Relief Church had been formed in 1752 when a Presbytery of three ministers was established for the "relief of Christians oppressed in their Christian privileges." "The secession was too narrow, the establishment too dead and oppressive, the Cameronians too extreme"; so a new body arose to suit the desires of those who wished "relief." In 1817 the Relief Church, and most of those who had been in the Secession Churches and had come together in 1820 into the United Secession Church, joined together and formed the United Presbyterian Church. In 1822 this U.P. church was strengthened by the alliance of the original Seceders.

The Disruption.

To understand the later history of Presbyterianism it is necessary to recall the great

Disruption of 1843. It grew out of a trouble of long standing. The Moderates in the church had acquiesced in Patronage, which was restored in Scotland under Queen Anne in 1712. By Act of Parliament, if a patron presented a candidate as minister for a vacant charge, the church had to ordain him, no matter what the views of the members were. The Evangelicals, who differed from the Moderates also on other points, were utterly opposed to them on this point, and strongly stood for the spiritual freedom of the church and its right to call its own ministers. Let the reader imagine one of our own churches being deprived of its right to vote for—or against—a preacher, and he will know how "the fire burned" in Scotland. The church passed a Veto Act in 1834 to check the evils of Patronage. It provided that if, when a patron presented a candidate, a majority of male members objected then the Presbytery should not ordain the candidate. But soon it was seen that this Veto Act of the church had not the sanction of the civil courts. In 1834 the congregation at Auchterarder vetoed the presence of the patron. The Assembly when appealed to supported the veto. But the civil court decided that the Assembly had no power to enact or administer the Veto Act, and it ordered the Presbytery of Auchterarder, under heavy penalties, to induct the candidate who had been presented by the Patron and who had been almost unanimously opposed by the congregation! Several other flagrant cases of the kind occurred.

No wonder that in 1842 the church drew up its famous Claim of Right, Declaration, and Protest. Briefly, this claimed spiritual independence and liberty for the church, and expressed willingness to sacrifice the benefits of Establishment for the sake of "the inalienable liberties of a church of Christ and the duty of allegiance to her Head and King."

This Claim of Right was rejected by the Government of the day as unreasonable. In

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1843 first the Commons and later the House of Lords rejected a petition to consider the situation in the Church of Scotland. So the Disruption was made inevitable. Lord Balfour of Burleigh in simple language tells what happened: "The General Assembly met on the 18th of May, 1843. According to custom, the retiring Moderator, when the members had assembled after the usual sermon in St. Giles' Church, opened the meeting with prayer; but instead of proceeding with the usual business, he read a forcible protest against the recent acts of the civil power as contrary to the terms of union between Church and State, bowed to the Lord High Commissioner, and left the place of meeting, followed by the bulk of the ministers and elders of the Evangelical party." 473 ministers gave up church, manse and living at the call of conscience. They faced suffering and poverty; but the people of Scotland stood by them. Thomas Chalmers was the great leader of the Disruption. His was a commanding figure. He established a Sustentation Fund, which was a phenomenal success. The work of the Free Church prospered exceedingly at home and abroad. Those who left the Established Church constituted a majority of the most zealous and active of its ministers and laymen.

Two great unions.

In 1876 the Free Church had been strengthened by the alliance of the Reformed Presbyterian Church (or Cameronians). But the last year of the nineteenth century witnessed a greater triumph for Scottish Presbyterianism. After some years of conferring, in May, 1900, the United Presbyterian Synod and the Assembly of the Free Church decided to hold a special meeting in the following autumn and then to unite and form the United Free Church. The U.P. church decision was unanimous; in the Free Church there was a majority of 20 to 1. It was a great victory for sense and religion. Principal Robert Rainy, who died while on a visit to Australia in 1902, was the great figure of the 1900 Union, and was appointed the first Moderator of the United Free Church. A few ministers and congregations of the Free Church, chiefly in remote places, held aloof from the Union, "believing" (as one Presbyterian historian says) "that the light of 1843 was the last illumination Heaven had to give Scotland!"

The Union consummated last week was that of this United Free Church (into which had been gathered numerous scattered bodies or descendants of dissenters who had separated from the establishment generations before) and the Established Church of Scotland (the Auld Kirk) from which Chalmers and his colleagues went out in 1843. The Church of Scotland (as the Established Church was called) made concessions which were allowed by Parliament—such concessions as would have made the Disruption impossible or unnecessary.

Sheriff Orr, K.C., in a comparatively recent article, pointed out that the rock on

which former attempts at union struck was this, that the Church of Scotland refused to treat as a question open for reconsideration her position in alliance with the State, and others refused to unite with her while she adhered to that position. But in recent years the Church of Scotland framed for itself what was virtually a new constitution embodied in a series of nine articles entitled, "Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual." Article IV, provided for the independence of the church and its courts in all that relates to doctrine, worship, government and discipline. Later Parliament was approached and gave a recognition of the church's claim. An Act passed in 1921 declared: "No limitation of the liberty, rights and powers in matters spiritual therein set forth shall be derived from any statute or law affecting the Church of Scotland in matters spiritual at present in force." The Declaratory Articles were adopted by the General Assembly, and so became the law and constitution of the church. "The sum of the whole matter," Sheriff Orr wrote, "is that a revolution has been brought about in the relations of Church and State. The Church of Scotland is now autonomous and free, and on that basis union will be accomplished."

On Tuesday, October 4, 2,000 members of the two Assemblies marched abreast in a procession to St. Giles' Cathedral for a great united service. The most impressive moment was when those present held up their right hands in token of assent to the reunion and when the two moderators grasped hands and said that they gave the right hand of fellowship as a pledge of a solemn covenant. The King's greeting was given by the Duke of York, who was present as High Commissioner of the Church of Scotland (a position due to that church's alliance with the State). The King expressed gratitude at the union and "confidence that our beloved Church of Scotland will be more abundantly blessed."

As is known a few Presbyterian leaders and some congregations were opposed to the union. It is said that 33 Free Church congregations, out of 1,441, voted against it. The dissentients evidently fear that the church's independence is not sufficiently safeguarded. We must honor their adherence to the dictates of conscience; for manifestly it is easier to go with the majority than to leave the associates of a life. We trust that there may be little bitterness and that time will show their fears to be groundless.

An example for others.

It is a natural way to prepare for a wider union first by the co-operation and then by the union of bodies already closely related to one another. Thus Methodist churches of various names and believers have drawn together and amalgamated. Presbyterians retain their common Presbyterianism and seek their minor differences. Free churches may yet come together, and when they do

they may confer with Anglicans with a more confident hope of getting a basis of union which will not involve the acceptance of the historic episcopate and apostolic succession.

There seems to be a lesson for the non-sectarian bodies in the things which have taken place. It is but a natural thing that bodies all agreeing in the divine authority of the Scriptures, in the deity of Christ, in the necessity of a believing and converted church membership, and in the practice of believers' baptism, should more easily unite than any of them could unite with a paedobaptist communion. Of course there are difficulties in the way—difficulties which may not be removed within our lifetime. But yet seeing that by whom we all call our Lord and Master has expressed his will regarding union so clearly, and seeing that we have more of a church in common, it cannot be too much to expect that serious efforts will yet be made first for a closer co-operation and later for an organic union. By this our Lord would be glorified, our witness greatly strengthened, and the force of our impact on the world for which Christ died immeasurably increased.

Preaching Jesus.

(Acts 2: 22-36.)

Stuart Stevens.

In the first gospel sermon at Pentecost Peter gave a model message for all who serve in the "ministry of the word." With such a theme, occasion, auspices, there is little wonder that the deliverance has become renowned. Would that all who profess to declare the "counsel of God" to sinners emulated him, for such a practice would not only amount to acceptance of the divine will, but no doubt would effect similar results.

1. The apostle began by naming the Person; he declared "Jesus of Nazareth." That is the humanity of Jesus.

2. He then said this man, Jesus of Nazareth, had been demonstrated as a Perfect Man in their midst:—"A man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know."

3. He then referred to the Death of the Person in terms full of meaning: "This Jesus delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay."

4. Further, he declared that this same Person was raised up from the dead: "Whom God raised up, having loosed the bonds of death; because it was not possible that he should be holden of it."

5. Again, he affirmed that this one who was raised up from the dead was exalted: "Therefore by the right hand of God exalted."

6. Finally, the apostle said that Christ had received a special fulfillment of the promise of the Father: "Having received of the Father the promise of the Holy Spirit."

Thus the apostle preached Christ at Pentecost. The stirring record of the Acts confirms the belief that this practice was uniform with the first messengers of the cross, concurrent with which is the calendar of the victory that followed.

The sermon is a model for all ages. It presents a full Christ, and the preaching that has not the full

Christ in his incarnation, death, resurrection and ascension as its centre can never produce a Pentecost.

"The world's great heart is aching, aching directly in the night.
And God alone can heal it, and God alone give light.
And the men to bear the message, and to preach the living Word
Are you and I, my brothers, and all others that have heard."

Missions in Travail and in Making.

W. Remfrey Hunt, F.R.G.S.

The panorama of the centuries affords no more sublime spectacle than does the religious, social, political and industrial renaissance that is "a going concern" on our great mission fields at the present moment. It is absorbing, compelling, impressive. Studied simply as an intellectual speculation, looked at in the light of a surmise for investigation, or analysed to discover its causes, it is full of arresting and potential meanings; and constitutes nothing less than a world revolution of paramount and far-reaching importance. It is the travail of an idea whose hour has come.

Missions grow by experience.

Missions like all other institutions grow by experience. Our own brotherhood evidences this. An advancing civilisation and a static church would be pathetic. Shifts in emphases harmonise with movement. Into the new vessels of enlightenment which have now displaced the waning systems of out-dated religions and philosophies the molten truth of the Christian system is being poured. While the scaffolding is being removed, it is not good sense to pass upon the building. The blue-prints, specifications and spirit-levels never deviate a point from the great commission.

Strategic movements.

Here is ground where sane and sound state-manship is needed. Only trained ambassadors can hold this portfolio. The student intelligentsia of the schools of Delhi, the literati in the tea gardens of Nippon, the keen and alert graduates of the new regime in China are awakened and are morally and religiously hungry. In its great reservoirs of population there are a thousand millions stamped with Asiatic concepts, and this, be it remembered, while their whole social, economic and ethical programme is being re-act. It tells

Commerce of ideas.

Missions move. They irradiate in prayer. We have known its loneliness and its thrill since three decades in far inland Central China. It took us seven years to woo and win and guide an oriental scholar to Christ. But he built churches, trained evangelists, translated with me Dr. Garrison's "Amen

with God," and died seeing twelve churches, schools and libraries at work. All our great mission fields are in the fellowship of intercessory prayer. We could never live without it. As pioneers we still have to blaze the trail to strategic points of observation, to discover paths to alienated minds, to bridge racial chasms; and then, as with a finer sense, we diagnose the temper, and also sharing the truth in love; we educate an entrance into the Asiatic consciousness, and are able to get juster values on the commerce of spiritual and ethical ideals. It is the sacrificial trail of missions. Missions led Asia to school, and as its mind cleared, led it to God.

A titanic task.

It is a titanic task. It shares the most gallous criticisms, and it claims the highest praises. With the irreducible minimum of means it has accomplished the greatest common measure of achievement. Christianity has gone farthest in the line of becoming a world religion than has its most formidable rival in either the Buddhist or the Moslem world. The same challenge that the great commission threw down to the Roman, Celt, Greek, Teuton, Persian, Hebrew and Mohammedan; it repeats, to-day, to the greater and more advanced communities of Hindi, Chinese, Japanese; and to the

Malaysian and African millions, as also to the social and changing potentialities in the Latin Americas. Facts are compelling.

A new urge to missions.

We are in a new era. Crises are imminent and inevitable. To be callous of the facts of history is nothing less than a crime. Cartoonists in the Orient picture western civilisation, with its wealth and cold selfishness, as in carousal. Their captions in their evening papers sold in the bazaars of Cairo depict the Far East as awakened and in a serious mood. Their paraded banners are inscribed—"Civilisation and not Christianity." The rise of the common man in Asia is big with red signals of peril! It indicates that it is in the vast theatre of the Pacific basin that the horoscope of future history is being cast. It sounds to the sleeping church a trumpet reveille to meet a new dawn. These facts and forces should furnish a new and immediate urge to missions.

A serious challenge.

With the great Moslem world under Mustapha Kemal, and a liberated womanhood and educated life for the humanities of Islam, it is a new republic that gives it its programme. The Great Republic of China makes, indeed, a new and serious world problem. India moves ominously. Africa is turning from its idols to God. Here is the serious and disturbing thought. Meditate on it. All these continents are gravitating upwards towards Christian faith and its way of life. No treaties are based upon the litanies of the Egyptian books of the dead. No international pacts are built upon Confucian ethics. World courts could not meet under India's mysticism. They universally endorse the Golden Rule of Jesus Christ. The indexes are so clear that he who runs may read. This leads the mystic prophet and soul-inflamed reformer, Mahatma Gandhi, of India, to voice the conviction of its serious millions, when he speaks: "We have sensed the rite and euphony of your religion; it is not that we want; we desire an audience with Jesus Christ."

The one revival we need.

The sunset of heathenism is setting, then, in lurid light. Currents of the changing order, as noted in the native press, indicate all Asia astray with a new expectation. Great national movements and co-operative economic solidarity is making allies of the black and brown and yellow races. It surely is enough to kindle into flame the chambering embers of faith and hope and love, which, at this momentous crisis in the church, would withhold its giving and direct its stewardship. Oh, that God would do a new thing with our great and splendid brotherhood, and take it by some Gethsemane to its Olivet vision; then, and not till then, will our cold-storage wealth be broken into, and the kept back part of the price we have hurried in our so-called gilded securities be released—and given.



W. Remfrey Hunt, F.R.G.S.

Conversions in Apostolic Days.

Introductory.

H. G. Harward.

Example illustrates precept. And great teachers are generally gifted in the art of illustration. By this means serious subjects are simplified, and profound truths made plain.

In revealing the great New Testament doctrine of conversion, and its consequences, the Holy Spirit has profusely illustrated the theme in the message of the Acts.

The story in the Gospels closes with the giving of the "Great Commission": "Go ye into all the world, and preach the gospel to every creature." The Book of Acts opens with the redemption of this charge: "Ye shall be witnesses me both in Jerusalem, and in all Judea, and in Samaria, and into the uttermost parts of the earth." In this narrative, the first preaching is in Jerusalem, the ecclesiastical centre of the Jewish nation, while the closing message is delivered in Rome, the great centre of world power. Between these two points the Gospel was "preached to every creature under heaven."

If the purpose of a book can be judged by its contents, then it is clearly revealed that the purpose of the Acts of Apostles is to set forth apostolic obedience to the world-wide and age-lasting charge of the Son of God, and in so doing, to show how men were "turned from darkness to light, and from the power of Satan unto God." Take from this book all that has to do, directly or indirectly, with the conversion of men, and little of real value would remain. It is the great revival hand-book; the Holy Spirit's treatise on conversion.

But few preachers and evangelists of prominence and world fame have learned that simple fact. With them it is a rare thing to use the illustrations of this book in showing forth the mighty power of the risen Lord in the conquest of men. They speak as those who are unfamiliar with the plan of salvation as shown in this volume. Most of the prevailing confusion as to man's part in the plan of his life by the Lord would no longer exist if the teaching of the Book of Acts were accepted and taught.

The preachers

Addressed Different Audiences.

There were Jews with all their racial prejudice, governed by tradition, and scornful to acknowledge a Messiah of such humble origin and lowly department. There were Greeks with their dependence upon the philosophies of their day, and esteeming the story of the cross but foolishness. There were Romans with all their love of power and display. There were heathen steeped in the ignorance of idolatrous systems of worship. There were cultured and illiterate; rich and poor, men and women; bond and free. But the

Message was Ever the Same.

It was not self-obscured, but divinely revealed. They went forth knowing what they had to preach. "The Gospel" is the simple yet all-embracing term which makes known the content of their message. They set forth the facts which must be believed. Sin was declared to be a sad reality in human experience. Because of this Jesus is presented as the all-sufficient Saviour, and His sacrifice upon the cross as the means of atonement and reconciliation. They proclaimed the commands which were to be obeyed. Disobedience is the gulf that separates man from God. Surrender bridges the chasm and brings man into unity with the divine. Therefore man must know his part in the terms of submission. These were clearly made known by these early preachers. They revealed the promises to be enjoyed. Blessings which wealth could not purchase, nor kindly favor bestow, were offered to all who came to Jesus Christ as Lord,

The assurance of sins forgiven; the gift of the Holy Spirit; the life which is everlasting—these were the heritage of the redeemed.

Audiences were called to repentance—but there was no altar rail, nor minister's bench, or penitent form, before which seekers bowed in anguish as they sought salvation. Men confessed Jesus Christ as Lord, but there were no confessional boxes where listening priests heard the story of the penitent, and prescribed the penalty for wrongdoing, and the price of absolution. Emotions were stirred, but feeling was not the evidence of pardon. Conviction of sin was manifest, but in itself it did not save. Jesus saved—and on the conditions made by himself, and faithfully made known by those who were His ambassadors.

The Supreme Agent in these Conversions

was the Holy Spirit. The apostles were commanded to go. But they were also charged to tarry. They waited before they went. Unction must be upon the preachers before there can be urgency upon the hearers. The gospel was preached "with the Holy Spirit sent down from heaven." Its proclamation was "in demonstration of the Spirit and of power." The gospel came, not in word only, but also in power, and in the Holy Spirit." The utterance of the most eloquent; the zeal of the most enthusiastic; the knowledge of the most learned; the grace of the

most gifted—of themselves could not bring men to the acknowledgment of the Son of God, through the conviction of sin. Christ's only Vicar on earth, the Holy Spirit, alone could accomplish this. "The ministry of sin, righteousness and judgment, was his special work." This he accomplished through the instrumentality of the gospel, and the gifts of men, consecrated to His service.

And through this divine Agent, and through these human instruments,

Marvellous Transformations were wrought. Christ's claims were established. Conviction of sin followed. Wives were subdued in rejection. Jesus was acknowledged as Lord. Light banished darkness. Knowledge illumined ignorance, by displaced fear. Hope supplanted despair. All the glory of the Lord shone forth in the lives of the redeemed.

These conversions are old in their historic setting. They are quite modern in their application to present conditions and needs. Sin still abounds. Jesus is the only Saviour. The gospel abides as "the power of God unto salvation." The terms of surrender have not been changed. The same gracious promises are still offered to men. And as we keep company with those who labored in those far-away days, the Holy Spirit will make clear to us the message of these wonderful stories.

The more assurance of salvation, the more holiness, the more delight in it, and study of it as the only way to that end. And as later is most pleasant when we are made sure it will not be lost, nothing doth make the soul so nimble and active in obedience as this "roll of gladness," this assured hope of glory.—Alfred Leighton.

Forty Years Ago and Now.

Thos. Hagger.

Forty years ago to-day (Sept. 25) I was baptised upon confession of my faith in Christ as the Son of God by the late D. Macalister in the chapel at the corner of Douglas-parade and Johnston, North Williamstown, Vic. Six years later, when still quite young, I was sent out as an evangelist by the Victorian Home Missionary Committee, and for 34 years it has now been my joy to give my whole time to the preaching of the gospel, and to serve Christ and His assemblies in that way. During the whole of that time I have only missed preaching three Lord's days through sickness, for which I am devoutly thankful, as I am for any little help that I have been able to render to the kingdom of God.

Forty years ago there were about 3,000 members of Churches of Christ through Australia and New Zealand; to-day there are 45,000. Then we were not engaged in Foreign Missionary work; now we have successful work going on in India, China, and the New Hebrides. Then we have no training institution preparing men and women for the great work of the Gospel in all the classes; now we have the College of the Bible at Glen Iris in which the student body is generally about 50, and the newer College of the Bible at Dunedin, New Zealand. Truly the Lord has granted progress!

Have I noticed changes in the churches during my years of ministership? Yes, several of which are for the better, and I think some for the worse. Forty years ago there was controversy over such matters as the playing of an organ in church services; to-day that matter is not in dispute, for we are too busy trying to take Christ in our hands. Then there was not so much dependence on the subject of sanctification. To-day, and churches were considered strong when they had many in their membership aids and willing to preach the Word. This, in my judgment, is one of the changes which has not been for the better. In those days almost every

disciple was convinced that it was his duty to try to win others to the truth, and books were loaned, tracts and pamphlets were distributed, and conversations were entered into with a view of winning others to Christ and the life. It would be good if we could bring about a revival along this line. In those days there was much of the family feeling among the members, and in many of the churches members would bring their lunch and tea and stay the whole Lord's day at the meeting-house, and there is much to be said in favor of that.

As the years have flown by I fancy we have become sweeter towards our religious neighbors, and I hope towards one another. This is good, for it is very far from the mind of the Master to be indifferent in spirit, or to advance his truth in anything but a lovely way.

Yes, there were good things then, and there are now, but I believe the best is yet to be.

After these years of discipleship I am more than ever convinced of the value of the gospel as the power for the world's work; I am more than ever in love with what we call "our message" and am more and more impressed with the necessity of it. I feel that we need to preach the Word and advocate the other, more. But we need to do this more completely, reduce the teaching of our Master to daily practice. The Word shall "in peace of God, which passeth all understanding," keep our hearts and minds through Christ Jesus.

I enter the fifth decade of my discipleship with a desire to love God and my brethren more, to preach the grand old gospel better than I have ever preached it, to advocate a return to New Testament Christianity more earnestly, to live in all men with more consideration, and in such a way as to grow old gracefully, and to look forward with joy to the day break in mammoth's land.

South Australian Conference.

C. P. Hughes.

The forty-fifth Conference of the churches in South Australia has just concluded. Under the able leadership of the President, Bro. H. B. Tuck, the business was carried through expeditiously, and in a fine spirit.

President's Reception.

The president received all the brethren, and extended a cordial welcome to the State to Dr. G. E. Moore, M.A., and Mr. Reg. Emms, Dr. Moore responded. New preachers to the State were also welcomed in the persons of J. E. Allan, T. Turner, J. Turner, and E. G. McCallum, M.A., B.D., Bro. J. E. Allan responded. Greetings were received from the men of the suburban groups represented by Bro. T. P. Richardson and W. Jarrow. The address of the president was upon the subject, "Fidelity to Principle." He urged a greater loyalty to the Bible and New Testament Christianity.

Conference Sermon.

This was preached in the Adelaide Town Hall under the Presidency of Mr. H. M. Tuck. The greatest choir, and men's quartette party, with Miss Moore as soloist, provided the musical portion of the programme. The address of Dr. Moore was "The True Imperialism."

Pentecost Session.

This proved a distinct success. Addresses were delivered by Bro. Hugh Gray, Jas. Gordon and Bro. Raymond on the following subjects respectively: "The Spirit of Pentecost"; "The Challenge of Pentecost"; "The Celebration of Pentecost, 1929, Outlined." A discussion followed.

The College of the Bible was worthily represented by Mr. L. C. McCallum, M.A., B.D. He spoke concerning the needs, the aims and the worth of the College, also mentioning the coming conference. At the Old Boys' Reunion of the College, a larger number gathered than has ever met in South Australia before. New men were welcomed to the State by the president of the Old Boys, Bro. C. P. Hughes. The newly-elected president is Bro. A. Brooke.

The honorary guest of the Conference was our Bro. Dr. Moore. By his addresses throughout at some of the largest gatherings, he delighted and helped the South Australian people.

The preachers' session was led by Bro. Hugh Gray, who welcomed the speaker, Dr. Moore, and the men from the country churches. Bro. Moore and E. Cornelius responded. Bro. Moore's subject was "Things that Remain." An interesting discussion followed.

Executive and Home Mission Report.

The membership now is 8,152. Additions for the year have been: baptisms, 483; letter, 325; restored, 49; baptized believers, 41; total, 853. Losses have been: revision of roll, 403; death, 66; letter, 311; total, 780. The financial receipts amount to £3,788 15 6, the payments £4,114 13 9. The annual offering amounted to £1,209 15 4. There is now a debt of \$77 17 3. The total value of brotherhood property in this State is approximately £12,941. The seating accommodation of the churches is 21,099. The total amount raised for all purposes through the past year was £21,674.

The following recommendation was carried:—"That it be a recommendation to the Federal Committee in this State to request the Federal Executive in Queensland to bring forward, at the next Federal Conference, the proposal to take an annual offering of the churches of the Commonwealth for Federal evangelism."

Bro. A. Brooke has taken over the editorial work of "The Challenge," and Bro. Hugh Gray is in charge of the business side of the paper, which has a monthly circulation of 1,400 copies. Budget report.—Sales for the year have amounted to £254 2s. The balance of the loan has been

paid (£50). The Home Mission Committee has received for salary and rent £65. The year's profit was £165 17 1.

Bro. H. B. Taylor and B. Raymond are president and secretary of the Pentecost Campaign Committee. Bible Institutes and missions have been held in several churches. Special meetings are being arranged for the Pentecost period, 1930.

The following motion was carried:—"We respectfully urge that the incoming H.M. Committee give consideration to the appointment of a State evangelist, to be located with one of our suburban churches, the evangelist to be released from that church at such times as missions are requested. During his absence the carrying on of the local church work to be in the hands of the H.M. Committee. As far as possible the salary of the missionary to be met by the thank-offering of the church with whom the mission is being conducted."

I WONDER!

I wonder, oh, I wonder,
How much of good there'd be
If all the good that's hidden now
Were out where folks could see!
And wouldn't there be less that's mean,
And more of charity?
I wonder, oh, I wonder,
If folks would kinder be
If all the pain and grief and awe
Were out where they could see!
And wouldn't there be less of hate,
And more of sympathy?

I wonder, oh, I wonder,
If other folks I see
Are glad to help and serene
As what they seem to be!
Or do they use their acts to screen
Their inner selves from me?
I wonder, oh, I wonder,
If you will not agree
That folks are not so weak and bad
As what they seem to be!
Is there not good deep in their hearts,
Besides the good we see?

—E. C. Hald in American "Christian Standard."

A motion was adopted to give representation to the country churches on the Home Mission Committee. Our representative came from the churches north, south and west of Adelaide.

It was also decided to appoint a special committee to review the Constitution of the Union. At the afternoon Home Mission session the following preachers spoke representing their fields:—W. Garland, Wallaroo; E. H. Randall, Pt. Pirie; W. G. Gram, Gawler; G. Rootes, Saint Morris; and W. G. Graham, Fullarton. The churches at Wudinna and Victor Harbour were received into the Union.

The Home Mission session was a worthy conclusion to the Home Mission work of the year. The outgoing president received the present of a Bible from Bro. H. B. Taylor, whom he introduced as the incoming president. Two addresses were delivered, one by Mr. F. Hollans, who spoke concerning his illustrative work with the motor van. Bro. Moore addressed the rally on the subject, "A Distinctly Christian World." Maylands choir rendered music.

Foreign Missions.

The State Missions for Foreign Missions showed a total income of £2,562 19 7. During the Foreign Mission session a questionnaire was completed, which proved both helpful and interesting. The following questions were dealt with:—What was his or her urban work, dealt with? What are some of the best proved a benefit? What are some of the

difficulties in our work among the Chinese in Australia? What is the cost of maintaining our work in Shanghai each year, and has it proved a wise investment? What are the native Christians in the New Hebrides doing to bring their own people to Christ? What are the most urgent problems confronting our Federal Board? Have there been any findings so far where a mission church has been responsible for extending the cause in adjoining towns, and villages, and maintaining the same?

Bro. W. L. Ewers, State President for the year, was in the chair for the evening rally. Bro. H. Manning was introduced as incoming president. He made the present of a Bible to the outgoing president. Addresses were delivered by J. E. Allan on the subject, "Hands Across the Sea," and by Mr. Reg. Emms on "Our Indian Field." Unley choir rendered anthems.

Bible School and Y.P. Department.

The committee is acting as the Federal Committee. The schools at Belri, Winkle, American Bible School, Brook, and Victor Harbour have been admitted to the Union.

The number of schools at present is 62; scholars, 6,646; teachers and officers, 935; scholars joined the church, 223; scholars in the church, 1,512.

The finances show £18 in the general fund. The following amounts have been donated to the respective work: Blood Hospital, £47; Forward Movement, £11 10s.; Our God, £20 7s.; Adelaide Children's Hospital, £11 10s.; Mortality Children's Home, £10 10s.; Convalescent Home, Semaphore, £3 3s.; Missions Home, £3 4s.

Help has been given to the schools at American River, Crystal Brook, and Victor Harbour, in the way of equipment; and a kindler room erected at Flinders Park.

There were 340 entrants for the annual Scripture examinations. Compendiums were distributed in the year in social, exhortatory and instrumental items. There were 350 entries.

The efficacy shield was won again this year by the Maylands school.

During the day Bro. J. Whitford and J. Turner spoke on the subjects, "The Church's Obligation to Youth" and "Youth's Obligation to the Church." Conference decided to ask the incoming committee to take into consideration the organising of the Y.P. departments other than the Bible Schools and Christian Endeavours.

The Town Hall was crowded out for the rally at night. The Scripture examination prizes were presented. Items were delivered by the schools at Flinders Park and Croydon. Six prizes were rendered by the schools' combined choir. A very fine address was delivered by Mr. L. C. McCallum, M.A., B.D., on the subject, "Youth and the Church." Mr. W. Holder was the outgoing president, and Mr. Reg. Raymond the incoming president.

Christian Endeavor Society.

There are 31 Y.P. Societies, 10 intermediates and 29 Juniors, making a total in all societies of 2,209 Endeavorers. The increase for the year was 221. 125 joined the church. The churches raised £28 for Home Missions, £175 10s. for London Missions, and £25 for other purposes, a total in all of £560. New societies were formed at Herby Beach and Torrensville.

The annual rally was held in the Town Hall this year, with an Evensong choir. Meetings were received from many lands, and delivered by Junior Endeavorers dressed to represent the countries. Mr. H. Gray introduced the incoming president, Mr. Reg. Lamphire. Items given by the Croydon and Unley Endeavorers represented the work being done in Home and Foreign Mission fields. Bro. J. E. Allan delivered an address upon "The C.E. Challenge to Youth."

The church and S.S. Building Extension Fund direct income for the year was £168 19 5. Receipts totalled £2,962 1 2, payments being £2,521 1 1. Scraps were taken up by giving the same during 1929. The total liabilities of the fund at present are £8,555 7 2.

The Training Committee continues its work. (Continued on page 654.)

The Home Circle.

Conducted by J. C. F. PITTMAN.

GOD IS GOOD.

'Tis written in the starry sky,
In sun and moon that shine on high;
In earth and sea, on hill and plain;
In cloud and sunshine, storm and rain;
All nature with united voice
Invites all people to rejoice,
For God is good; yea, God is good.
In his over-ruling providence,
Mysterious to human sense,
In rolling seasons, gentle spring,
In autumn's joys and harvesting,
In creatures nurtured by his hand,
The young are taught to understand
'That God is good; yea, God is good.
But in the Bible's clearer light
His goodness shines supremely bright;
Therein we read the wondrous plan
That opened heaven to guilty man.
Oh may this thought our spirits fill
With strong desire to do his will,
For God is good; yea, God is good.

—J.P.

LESSON OF THE WEATHER-VANE.

Spurgeon was on a visit to his friend, Mr. G. H. Dean, of Sittlingbourne, who showed him a new weather-vane he had just had placed on some new stables. Nothing the words "God is love" in this somewhat novel position, Spurgeon remarked to his friend: "What is the meaning of this? Surely not that God's love is as fickle and changing as your new vane?" "Oh, no," said Mr. Dean, "it means that whichever way the wind blows, God's love is always the same." The reply filled the great preacher with delight, and he told the story again and again with all its wondrous action and power. —W. J. Meyers in "British Weekly."

WEDDING ADVICE.

A Lancashire vicar wrote the following, which he suggested as a model of a one-minute sermon at the close of the marriage service in place of the long exhortation:—

"I will say a few words by way of an address now that you have just taken a very important step in life."

"First, be careful about your income; save something for a rainy day, and you will respect yourselves and be respected. A man's wealth depends not on the extent of his riches, but on the fitness of his wants. Centre your chief happiness in your own friends."

"Second, take no second wife from the other. Tell all your boys and they will be dumbled. Tell all your troubles, great and small, and they will be solved. This is one of the chief benefits of matrimony."

"Third, be careful as to your religious duties; worship God in private and in his house of prayer. Make God's service your delight, your wants shall be his care."

HAD TEMPER.

It is astonishing how much had temper is displayed by otherwise shrewd and likeable people. It is particularly unfortunate to find such people in the churches. Millions of people have died, not so much for the love of truth, as for denominational creeds and theological futilities. A newspaper editor said that a certain religious conference he attended was marked by more bitterness than he had ever known in any political convention. His statement may not be strictly true, but the fact that such a statement can be made at all indicates that there is much material for bitterness in religious circles generally. No doubt there are as much bitterness and had

temper in organisations outside the church, but one has a right to expect that Christian people will be courteous, fair-minded and tolerant. When one reads the reported utterances of some religious leaders, one wonders if they have ever read the soft answer that turns away wrath.

Many people try to excuse themselves by giving their had temper euphemistic names. They call it "frankness." They declare that they have no use for compromise, but prefer to "call a spade a spade." They boast about their spirit and think it indelible strength of character.

Let there be no mistake about it, a had-tempered Christian will do more harm than good even when he thinks he is defending the faith. People are not likely to esteem very highly any man who can not control his temper, no matter what he professes to be and how many Scriptural quotations he uses. —"Forward."

CRITICISM.

It is the critic, and not the creation, that needs fixing.

Love never turns its microscope on our faults. The man who can criticise his own work can improve.

It is inappreciable of a truly good action, who knows not the pleasure of contemplating the good actions of others.

It is easy to look down on others; to look down on oneself is the difficulty.

If you are in the right, you may as well keep your temper; if you are in the wrong, you can't afford to lose it.

Keep your temper—nobody else wants it. There never was, there never will be, a man who is always praised, or a man who is always blamed.

No many people are deaf to counsel, but open to rebuff.

It is a much shallower and more ignoble occupation to detect faults than to discover beauties. —Carlyle.

HOME.

"There's a friendly roof above it,
And the chimney smoke curls
Up into the blue sky."

In grey and silver whirls.

There's a broad porch around it;

There's a door that's open wide,

Where one goes into safety

Whatever may befall."

SMALL BEGINNINGS.

We speak of the mustard seed, and its growth into that which is mighty, as an illustration of God's kingdom. But we must not forget that Satan also knows the value of small beginnings. The evil thought that will presently grow into deed, the sinner of unbelief dropped where it will choke out faith in some young heart, the habit that seems unimportant, but will by-and-by become a chain too strong to break—all these we have need to watch. The tiny seed of good is not the only seed to be reckoned with. —Selected.

NO SUCH MAIL.

A critic was discussing John Singer Sargent, the artist, with Chauncey Depew, and remarked: "They say he painted a rebuke on a ceiling once, and it was so natural that the maid wore herself out trying to brush it off."
"What you say about the naturalness of the rebuke may be perfectly true," retorted Depew, "but there never was any such maid. For sure"

The Family Altar.

—J.C.F.P.—

Monday.

Who is among you that feareth the Lord, that observeth the voice of his command, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. —Isa. 50: 10.

The truth taught here is that if we firmly hold of the hand of God in the hour of darkness and perplexity, he will surely lead us into the light.

Reading.—Isa. 50: 4-51: 11.

Tuesday.

How beautiful upon the mountains are the feet of him that in costly good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation! —Isa. 62: 7.

To proclaim peace is for more Jesus than to proclaim victory, and to proclaim the peace of God in the gospel of Christ is infinitely better and greater than to bear the message of peace from the wars of nations.

Reading.—Isa. 62: 9-53: 12.

Wednesday.

Wherefore do ye say, and money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. —Isa. 55: 2.

If any man thought what he supposed to be bread, and found that, while it had all the appearance of bread, it was nothing but a worthless substitute, would he go in to that shop and buy more? So everyone who finds out the emptiness and worthlessness of worldliness turns away from it unsatisfied. But it is the gospel—the bread of life—alone that can lead him to do this. Reading.—Isaiah 55.

Thursday.

Then shall thy light break forth as the morning, and thine health shall spring forth as green bay-leaves; and thy righteousness shall go before thee; thy glory of the Lord shall be thy reward. —Isa. 58: 8.

These rich blessings are promised to the servants of God who do the things named in the two previous verses. No outward show of religion, even if it involve self-abstinence and torture, will avail anything. Abounding holiness flows from the truly godly soul.

Reading.—Isaiah 58.

Friday.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee as everlasting light, and thy God thy glory. —Isa. 60: 19.

Beautiful figures abound in the Scriptures showing the excellence of spiritual blessings over material ones. All are given to lead us to set our affections upon things that are above, and not on things that are earthly.

Reading.—Isaiah 60.

Saturday.

For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as lightning, and the salvation thereof as a lamp that burneth. —Isa. 62: 1.

This is clearly stated regarding the great day of Pentecost, and the gospel under the great commission.

Reading.—Isaiah 61.

Sunday.

In all their affliction he was afflicted, and the angel of his presence saved them; in his love he and in his pity he redeemed them; and he carried them, and carried them all the days of old. —Isa. 63: 9.

No language could be more beautiful to express the sympathy of God for his people, and no greater contrast could be imagined than that, and the ingratitude and rebellion of Israel come. Reading.—Isaiah 63.

Prayer Meeting Topic.

October 16.

A SALUTARY QUESTION.

(Luke 13: 22-35.)

W. Waterman.

"He went on his way, teaching through cities and villages, making his journey towards Jerusalem."

A Man Asked a Question.

"Then said one unto him, Lord, are there few that are being saved?" This question may have been suggested by teachings immediately preceding of the small beginnings of the kingdom. It was a live question in those days. By far the majority of Jews believed that all Israel were marked out for the life to come. These expected, too, that the Gentiles were to be put to shame at the sight of the Jews in bliss.

The Lord Answered the Question.

"Jesus did not reply directly to the question or the questioner." He spoke to all his hearers in earnest exhortation and solemn warning: "The question is not whether the saved be few or many, but whether saved be in their number!" "Strive to enter in at the strait gate," and it means, literally, "keep on striving" or "straining every nerve to enter." The gate itself was "a narrow, low-browed wicket, to enter which a man must squeeze."

There was reason for such strong words: "For many will seek to enter in, and shall not be able, once the master of the house has got up and closed the door." The danger of your being shut out of the kingdom of God is frightfully real. Many, alas, will "seek" or "want" to enter, but not having kept on striving, they will not "have strength" to do so. Do you compare yourselves with the number of the saved? then I warn you with the number of the lost!

Perhaps you are late; you will be without recourse. "You may stand outside and knock at the door, crying, 'Lord, open for us,' but he will answer you, 'I do not know where you come from.'" You must be strangers, or you would have come in before. "You will then proceed to say, 'But we ate and drank in your presence, and you taught in our streets?'" "You were one of ourselves; we cannot perish." Said to say, even to have known the master of the house after the flesh, will not admit you to glory. "I tell you," he will say, "I do not recognize you. I do not know where you come from: be gone you outsiders!" And "therein" "in your place of banishment" "will be the weeping and the gnashing of teeth" due to you, "to see Abraham, Isaac, Jacob, and all the prophets inside the kingdom of God and yourselves put outside."

An sinner, too, will be the sinner, that, to accomplish the number of God's elect, the whole world, Gentile as well as Jewish, must be canvassed. "Yes, people will come from east and west and north and south to their places at the feast within the Realm of God." Among Jew and Gentile "there are some who will be transferred to the other class," thoroughly to separate true Jew from true Gentile. "Even Jews may gnash their teeth to see Gentiles in bliss." "Some are last who will be first, and some are first who will be last."

For ourselves, then, brethren, whatever be the number of the saved, that which concerns us most is that we immediately should secure our own places among them. And this we cannot do with a vague wish; no, even, by our place in God's church. Nay, rather, "God will render to every one according to his works; eternal life to those who, by patiently doing good, aim at glory; but anger and wrath to those who are willed to the Jew first, and to the Gentile as well."

TOPIC FOR OCTOBER 23—SABBATH TABLE TALK.—Luke 11: 1-24.

Our Young People.

Conducted by W.M. GALE.

IT MEANS SO MUCH TO ME.

It means so much to me, that when he came They called him "Jesus!" 'Tis a suppling name That takes a saving hold on one like me. Who lifts new-visioned eyes that now would see

What false lights flare in presence of the true. What does it mean to you?

It means so much to me, in crisis hours, When right seems huffed by opposing powers, To hear his strong voice call, "Be of good cheer, For I have overcome the world of fear. Here's refuge in my Word—my Word is true!" What does it mean to you?

—William Norris Burr.

A PERSONAL TEST FOR SUPERINTENDENTS.

You Can Test Your Efficiency With the Measuring-Stick in This Article.

Other folks test the Bible School superintendent, and sometimes try him. Why shouldn't he test himself? To do this he can put himself in the third person, as it were, and let the "I" size up his "him." He should back off a few feet for the first critical quizical book. Then let "I" walk around him in half a dozen sauntering, semicircular circles. Not a bad idea for "I" to climb a tree (nothing unusual for a Bible School superintendent to be up a tree), and



look down on "him." The best results will follow the immediate application of definite, penetrating questions which "I" puts to "him."

1. Am I Studious?

The day and the hour that a Bible School superintendent closes his mind to new ideas, that very moment the clock strikes his doom. A negro deacon had often heard his pastor pray: "O Lord, give me power! I want more power!" Finally one day he said: "Pastor, it's not more power you need; it's more ideas!"

The busy man (or woman) makes the best Bible School superintendent. It's the busy man who must organize his time. The Bible School superintendent who expects to be true to his sacred privilege will set aside time each week, if possible, to study best books and how many there are) and magazines prepared for him.

2. Am I an Achiever?

Have I simply provided at the Sunday sessions of the school, or have I undertaken things for the school that mean progress and definite achievement? Are there new plans, customs, methods that need to be put away and in their place newer, better things brought in?

3. Am I Persevering in the Things I Do

Undertake?

Or am I first-rate starter and a third-rate continuer? Do I flare up with a big idea, and then fizzle out in a few weeks?

4. Am I Efficient?

Do I really deliver the goods? Is the school itself more efficient than it was a year or more ago, when I was elected as its chief officer? Am I conscientiously striving to make good every week in the year?

5. Am I Resourceful?

Am I constantly laying up Bible School "treasures" upon which to draw for new programmes

of procedure? Is my school-idea saving account being increased faithfully, fully? Am I looking out for new and available teachers or other official helpers? The resourceful superintendent never lets his flour-barrel get down to mere scraps at the bottom. The resourceful superintendent keeps a loose leaf or some other kind of commonplace book into which he is constantly pouring fresh thoughts gathered from books, journals, study courses, convention talks and conversations with other Bible School leaders. Such a book, wisely filled and wisely used, will work wonders in Bible School improvements.

6. Am I Indigenously-Minded?

And I hear some superintendent, catching his breath, reply, "Indigenously: what in the world is that?" In a lot of things, and I may be indigenously and not know it. And I may need a doctor. We come to the rescue quickly. By an indigenously superintendent we mean one who knows accurately the nature and needs of his own school, and who determines his policies and plans by what are the school's own conditions.

Every indigenously-minded Bible School superintendent will not attempt to force upon his school "foreign ideas" known to be ideals for local needs. He will seek to grow such Bible School ideas as suit the native social and financial conditions of his own school. W. Edward Rafferty.

"THE BOY OUTSIDE THE CLASS."

Experience teaches that "outside the class" is the place where the teacher gains the closest contact with the average boy. Amos H. Wells says: "A teacher's work is well-nigh a failure, if it is confined to the pithy hour of the Sunday School."

Generally the advice given is, "Form a club." Is not this advice overdone? It there is at present a club for boys in connection with your Bible School—join up with it, as a helper, if you are not already a member. Theoretically every teacher of boys should be a member of the boys' club to which his scholars belong; some clubs will not permit this, but in so far as they object we think they are wrong.

Here is another idea—organize the class itself. Give it a "boys' name," "The Ever-Ready's," "The Orthodoxy-industrious," "The Amos H. Wells," etc. Take them for an afternoon hike; visit the fire-station; have a puzzle night at your home; entertain another class and provide the programme.

The writer mentioned above suggests that a secret language (paraphrases) given to those interested be employed by the boys in writing to one another. A teacher should, if possible, encourage correspondence with members of his class. By such means, boy and teacher are brought to the place where the best hours spent in class can be made to mean very much. A life spent this way has wonderful compensations for all the time, trouble and expense involved. —W.G.

KEEPING HIS PROMISE.

They filled up the bowl with rich wine,
And the wine as it sparkled was red;
But the young man, unwilling to drink,
Declined with a shake of his head.

Then pressed they the bowl to his lips,
And glibbed him for being afraid,
"Just see if you can't be a man,
For now you'd as well as a maid."

Then he said, as he rose to a height
Suggesting a tall northern pine,
"I remember my father's last words,
And the promise I made about wine!"

Foreign Missions.

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

THE LIVES OF OUR MISSIONARIES.

Our missionaries are instant, "in season and out of season," in working for the people to whom they minister. They preach the gospel, heal the sick, comfort the sorrowing, educate the ignorant, feed the hungry, clothe the naked, care for the children, and in many other ways give the people a vision of Christ, but it is the Christian lives that they live that is the great dynamic of their work in India. The following verses illustrate what our missionaries are to the people on the mission fields—

SEEKING IS BELIEVING.

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

The eye is a better pupil and more willing than
the ear;

Five rounds is confusing, but example's always
clear.

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

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

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

The letters you deliver may be very wise and
true,
But I'd rather get my lesson by observing what
you do.

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

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

When a weaker brother stumbles, and a strong man
stands behind
Just to see if he can help him, then the wish
grows strong in me
To become as big and thoughtful as I know that
friend to be.

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

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

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

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

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

For right living speaks a language which to
everyone is clear.

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

I'd rather see a sermon than hear one any day,
—"Joyful Findings."

PHILIP LEWIS, A CONVERTED JEW.

We have a brother, a member of the Queensland, N.A., Church of Christ, who is doing a remarkable work evangelizing in the outposts of Australia. This year he has travelled 2,991 miles, 258 on foot. He holds meetings in the open air, in public buildings, visits Sunday Schools, Aborigine missions, hospitals, day schools, and the homes of the people. The last report of this year's work, furnished by Bro. W. C. Brooker, shows that he has distributed 1,866 tracts, 1,456 Sunday School tickets, 119 portions of Scripture, and 15 New Testaments. Many have been led to the Saviour, including eight aborigines. The total distance Bro. Lewis has travelled to date is 197,592 miles, 63,279 on foot. Any further information concerning Bro. Lewis can be obtained from Bro. W. Brooker, "Loebel," Disent-place, Alberton, S.A.

DIODON CHAPEL FUND.

There is a great need in connection with our Diodon hospital for a small fund to accommodate those who wish to attend regular services. All they now have is a verandah, and more attend than can be accommodated. Dr. Oldfield asks that we help him to secure the necessary building, estimated to cost £50. One amount will likely be received shortly towards this work, and a brother in Victoria has agreed to pay interest on the amount until all is received if the Board will proceed with the work. This offer has been accepted. We shall be glad to receive any help towards this. Send money to Gen. T. Walden, Culy, South Australia.

VIC. F.M. ACKNOWLEDGMENTS TO OCT. 5, 1920.

For Orphans—Aesc. Vale Kindergarten, 47; Fairfield Bible School, 46; Ballarat Mission Band, 46; North Carlton Bible School, 46; Bendigo Bible School, 42; "Little Chimney's Friend," 46; Castle-maine School, 43; Emerald Kindergarten, 46; Emerald School (Bro. Reg. Bolduan's home church), 41-10; Geelong Church, 45-11; Carnegie Mission Band, 43; Prahran Girls' Glee, 41-10; Essendon School, 46; Collingwood Sisters, 43-7; Brighton Church, 41; Camberwell Mission Band, 43-2-4; Box Hill Kindergarten, 41-10; Drummond Ladies' Aid, 11-6; Conference Promise, Miss P. McKay, 41; Mrs. S. E. P. Payne, 10-4; D. E. Pittman, 41; Mrs. Collins, 41; Mrs. Hayward, 10-4; H. G. Butler, 10-4; A. Withers, 41; Miss M. Menzies, 10-4; B. Back, 3-9; Mrs. G. Swan, 41; Miss B. W. Lee, 10-4; Individuals (Isolated), etc.; E. G. Martin, 42-2; Leonard Martin, 42; R. Kemp, 42-10-7; G. J. Woodwood, 5-2; E. and E. Evans, 41; Miss E. Brewster, 6-8; Mr. and Mrs. L. Grogan, 44; F. W. Boucher, 45-1; Edwin Eastlake, 41; Mrs. E. A. Whiting, 10-4; H. and Mrs. Perkins, 41-5-3; J. and Mrs. Anderson, 10-4; "A Brother," 490; Miss S. Baycroft, 10-4; Anna, Wauba, 2-4; Anna, Traralgon, 5-4; W. E. Davies, 10-4; F. Gellhorn, 41-7; E. McLaughlin, 10-4; M. Mason, 41-2-4; Anna, Colaba, 7-1; A. G. Gorka, 41; Anna, Elaine, 7-1; 10-4; John Kingston, 40; Estelle John Paul, 40; T. Graham, 41; Anna, Dayleford, 5-8; L. L. Chandler, 42-6-6; Anna, 425 (included in another offering); H. Hodak, 41-10-4; Anna, Golden, 41; J. E. Dixon, 42; W. J. Bottom, 40-6-7; A. G. Hux, 42; Mrs. J. and Mrs. McLaughlin, 45; A. Matheson, 41-1-2; Mrs. E. Hyland, 41; G. and E. J. Mott, 40; D. Hood, 41-6-7; Henderson P.P.P., 45; South Melbourne P.P.P., 45; Footscray Y.P.A.C., 10-4; Sundries—Drummond School (C.D.), 42-11-1; Bayswater Y.P.A.C., 5-4; "A Few Friends," 41-13-7; Geelong Y.P.A.C., 45-4; Demarest Bible School, 41; Mission Band, 412-6-7; for St. John's, 45; Mrs. Land J.C.E., 11-4; Swan Hill School, 8-9; Women's Mission Bands, 417-48-6; Fairfield School, for Baramat, 41; Castlemaine Y.P.A.C., 41, J.C.E., 7-6; Ballarat East School, etc., 41-9-1; Gohrig J.C.E., 42; Hayswater, 7-4; Brighton Joy Society, 425; Moorland J.C.E., 42-4; Prekest, Ballarat, 42; Women, People, 45-4; Brim Triangle Club, 15-4; "Well Wishes," 41; Doncaster M.B., and T.G., 41-5-4; Glenferrie School, 47-6-10; Additional for Annual Offering and Dup. Envs.—St. William, 12-17-4; Gardner, 16-15-6; Mildura, 41-8-9; Parkdale, 41-6-7; Golden Square, 14-2; Meredith, 42; Malvern, 41-14-6; Geelong, 46-6-6; Box Hill, 41-9-11; Ivanhoe, 45-3-3; Werribee, 41-11-4; Glenburnie, 13-8; North Melbourne, 41. Note—Some churches have not yet sent in their annual offerings money. The committee would appreciate receiving such amounts without more delay, noting it is more than three months since the offering day. A. G. Saunders.

COMING EVENTS.

OCTOBER 13.—Come out into the sunshine, October 13. Sunshine Bible School Anniversary. In the Masonic Hall, 11 am. Mr. and Mrs. Ludbrook, 3; Little "Miss Kookaburra" (Miss Hazel Mando), 7; Mr. Robbins. Tea provided for visitors. All welcome.

OCTOBER 13.—"Back to Boort." Past and present members invited to "Every-member-meeting Sunday" services, Oct. 13, at 11, 2, 7, 10. It is also the opening day of the mshun. A. E. Hurren, of Bendigo, will be the missioner, commencing the following night. Plan to visit at some time during the mission. We need your presence and your prayers.

OCTOBER 14 and 15.—The best yet, Cheltenham Bible School Anniversary, Sunday and Wednesday, Oct. 13 and 16. Brethren everywhere invited.

OCTOBER 17 and 16.—Lygon-street Bible School Anniversary (Second Sunday), Oct. 17, 3 pm. Bro. W. A. Kemp, 7 pm. Special Service of Songs, Prayers, and Testimony, "Mary of Bethany." Message by Bro. A. G. Saunders, Oct. 16, 6 pm. Annual Scholars' Tea, 8 pm. Great Annual Concert and Distribution of Prizes. Former members and all friends will be heartily welcome.

OCTOBER 18 and 19.—Glenferrie Ladies' Aid Society's Sale of Wools. Afternoons, 3; evening, 7-9. Oakeside 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 3 pm. Visitors invited. All welcome.

OCTOBER 19.—Seamark (Finlay-street), 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 500 friends.

OCTOBER 20 and 22.—Brighton Bible School Anniversary. Sunday, Oct. 20, 3 pm. Bro. J. E. Webb, 7 pm. Bro. J. E. Footscray, Tuesday, 2nd. General and Distribution of Prizes. Everybody welcome.

OCTOBER 20 and 21.—Surrey Hills Church of Christ Bible School Anniversary, Sunday, Oct. 20, 3 pm. Miss Elsie Preston; 7 pm. Mr. B. J. Cambridge. Scholars' Demonstration, Wednesday, 2nd. Special singing.

OCTOBER 21 (Monday) to OCTOBER 25 (Friday).—"Enrichment of Life" meetings, nightly at 8, at Camberwell Church of Christ, Riverside rd. Speakers—21st, Mr. J. H. Abercrombie; 22nd, Mr. B. Gellie; 23rd, Mr. A. G. Saunders; 24th, Dr. D. S. McGill; 25th, Mr. J. E. Thomas. To be followed by Church Anniversary on Sunday, Oct. 25. Speakers—11, Mr. Jack (Asst. Director of C.E.M.); 7, Mr. J. J. Mallock. Special singing. Old and new friends cordially invited to all services.

NOVEMBER 3.—Melbourne (Swanston-st.) Sunday, Nov. 3. Home-coming Sunday. Special services. Morning (11), afternoon (2), and evening (7). Former members and friends are cordially invited.

ST. KILDA BIBLE SCHOOL ANNIVERSARY SERVICES.

October 20, 1920.
11 am, Bro. L. Gellie.
3 pm, Bro. L. Brooker.
7 pm, Bro. A. W. Grundy (Preacher).
Bright singing by the scholars.
All welcome.
Conductor, Bro. Harvay.
50th Anniversary of St. Kilda Church will be celebrated on Oct. 27.
Speakers—

Oct. 27, 11 am, Bro. J. E. Webb.
3 pm, Bro. F. Pittman.
7 pm, Bro. A. W. Grundy.

A hearty welcome to all former members.
VICTOR HARBOR, S.A.
"Sunbyside" offers good accommodation for visitors. Mrs. Fullston. Phone, 188.

Here and There.

The monthly meeting of the Victorian General Brethren will be held on Wednesday next, Oct. 17, at Swanston-st. church, from 10.30 a.m. till 4 p.m. A good attendance is requested. All sisters welcome.

"Joyful Tidings" reports that recent visitors at Twynholm, London, included the following Australians: Mr. and Mrs. James Sharp, Dr. and Mrs. Clifford Sharp and two daughters, and Mr. and Mrs. J. T. Mahony and family.

Bro. W. Gale desires to intimate that those who wish to help the St. Arnaud sisters (whose goods were destroyed in fire) should send parcels to Mrs. Baldwin, Navarino-st., St. Arnaud, as early as possible. The date of the sale of work is Oct. 31.

The following telegram from North Sydney was delivered to us on Tuesday afternoon:—"Vawter mission, hall again packed Sunday night; sound teaching by Mr. Vawter appreciated by all; splendid interest still in evidence; 85 confessions to date." "Horsely."

Bro. Jay E. Thomas, preacher of Balwyn church, has been elected President of the Victorian C.E. Union for the ensuing twelve months. Previously Bro. Thomas has been president of the Australasian Union as well as of the State Unions of Victoria and South Australia.

"If America goes wet again I will go out of business," writes Mr. Henry Ford, the million-dollar motor-car manufacturer, in an article in the "Pictorial Review" illustrated by Reade. "I would not be interested in putting cars in the hands of a generation soggy with drink. Drink and petrol do not mix."

A mission is in progress at Kingaroy, Qld. The following telegram came to hand on Monday morning:—"Richmond-Morris mission Kingaroy enthusiastic and supported. Sunday School commenced yesterday; nine received right hand fellowship; ten crowded, scores outside, at night; twenty-five decisions—Christians."

Excellent attendances have filled the tent each night of the mission at Grote-st., Adelaide. The singing under Bro. Gard is a distinct feature. Mrs. Crowe contributed songs each evening. On Sunday night a little girl stepped out for Christ. Two young men (first-fruits of the mission) were welcomed to fellowship on Sunday morning.

Dr. Moore addressed the church at Unley, S.A., on Sept. 15. Bro. H. B. Taylor has entered upon his third year of ministry with the church. A presentation was made to Miss Van Jones by the Dorcas and Foreign Mission Bands. She was their secretary, and is leaving for mission work at the Aborigines' Children's Home at Quorn (S.A.).

The first contribution for the College Annual offering received by the secretary came from the Sydney Chinese church. The Chinese brethren maintain a keen interest in, and locally support, every brotherhood enterprise. Bro. Saunders will be grateful if church treasurers will remit after next Lord's day all money received for the offering. Later contributions may be the subject of supplemental remittances, which will be included in church totals in due course.

A fine spiritual rally arranged by the Geelong (Vic.) Council of Churches was held at St. George's Presbyterian Church last Thursday, when approximately 500 people, representing many churches, packed the building. Mr. H. Clifton, with other local ministers, assisted at the service. The speaker was Mr. W. D. Jackson, of Ballarat, of the English Church. Mr. W. S. Sampson, Geelong's popular community singing leader, was in charge of the combined choir, and some fine items were rendered. This meeting will be the forerunner of many others, as the Council of Churches is gratified at the wonderful response and success of the rally.

We are informed that Bro. James Sharp of Brighton, Vic., and party have been touring Scotland and England, and leave this week for their starting for the Continent. Dr. Cliff Sharp and his wife are expected home about Nov. 12. The others are staying till after new year, and hope to pay a visit to our Indian mission field.

At Saint Morris, S.A., on morning of Oct. 6, Bro. J. E. Allan, of Mayland, gave an uplifting message. Miss Katie Asprey, recently baptised, was welcomed into fellowship. In the evening the first service of the tent mission was well attended, and at the close of Bro. P. R. Baker's address a senior girl from the school confessed Christ.

Hartwell, Vic., reports well-attended meetings. At the annual meeting last week Bro. C. J. Robinson was re-elected as evangelist for a further term of twelve months. Bro. Rudy Carroll, Tyler, Hancock, Hillbriek, Jones and Cantwell were appointed deacons. Splendid progress reports were received from the church auxiliaries. There were 33 additions for the year, 27 by letter, 26 by faith and baptism, 11 being from Bible School. The Bible School is increasing so rapidly that the building is becoming too small.

Excellent attendances are maintained at Preston, Vic. Bro. Fisher spoke on Sunday morning, Bro. Illingworth, from Northcote, was the speaker on morning of Sept. 29. The evening meetings are fine, Bro. Fisher's messages being impressive. A lady made the good confession on Sept. 29. The Bible School is doing well, and included an "efficiency" campaign on Oct. 6. A successful social was held on October 5 under the auspices of the cricket club. All other auxiliaries report good work. At the quarterly business meeting of the church on Oct. 3, satisfaction was expressed at the healthy state of affairs.

In the course of a recent address at the P.S.A. gathering at Wesley Church, Melbourne, Bro. Samson Manger spoke on "Our Economic Morality." He referred to the vast amount of money we are spending in what he called luxuries. He said that in the five years previous to 1928 we imported into Australia luxuries of no less a value than £296,135,000, besides which we spent in gambling no less than £24,000,000, and on drink £179,500,000, a total in five years of £620,000,115. Horse racing costs Australia £21,000,000 yearly, bets and caskets £7,042,000, betting £20,000,000 yearly—a total of £38,042,000. He reminded his audience that we only have a population of six and a half millions. Well might Mr. Alfred Davis call this a "crack" process." He went on to say that he had counted 45 rave meetings in one day's issue of a Melbourne newspaper. How can Australia do all this money's worth of waste, when determined to do moral, economic and social life of the community? Mr. Manger made an earnest plea that these startling statistics should be pondered by the citizens of the Commonwealth. The only way out of our present trouble is the introduction of a moral social order, based upon the principles taught by Jesus.

After four years of happy and successful service at Mile End, S.A., W. L. Ewers was farewell on Sept. 29 and Oct. 1. Bro. Ewers has been a valuable worker not only at Mile End, but he has served all the State departments, and carried on all the churches in South Australia by his Christly ministry. He has conducted missions and Bible institutions in many parts of the State. Last year he was president of our Foreign Missionary Committee. On the Sunday morning final arrangements were made to hear his A. G. school meeting of the four divisions of the church was held at 3.30 p.m. to listen to his farewell words to the children. At

night the large building was well filled, and all listened intently to his manly appeal. On Oct. 1 another large audience came to the farewell meeting and social. Bro. W. Morrow, M.L.C., presided, and was supported by representative speakers. All testified to the helpful ministry of Bro. Ewers. Several mentioned Mrs. Ewers' part in the work of her husband by her gracious Christly life. A wall of notes was given to Bro. Ewers from the church, and the sisters made a presentation to Bro. Ewers. The choir, quartette and soloists rendered appreciated help in anthems and songs. During Bro. Ewers' ministry at Mile End over 2,000 have been added to the church. Bro. Ewers and family will be greatly missed by the South Australian churches. They left South Australia on Thursday by the "Maamoa," and spent a few hours in Melbourne on their way to Hamilton, N.S.W., where Bro. Ewers expects to begin his work next Lord's day.

ADDRESSES.

J. Moran (secretary) Glenelg church, S.A.—2 Nile-st., Glenelg.
G. W. Doley (secretary) Hindmarsh church, S.A.—22 West Thurlston-rd., West Thurlston.

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Businesses for Sale.—Small grocery and pastry-cook's businesses for sale; good connections.

Secretary, Will H. Clay, 19 Elizabeth-st., Melbourne.

IN MEMORIAM.

ORAM.—In loving memory of my dear wife, who received the home-call at Gawler, S.A., Oct. 10, 1928. "Until the day dawn, and the shadows five away."

—W. G. Oram.

ORAM.—In loving memory of our dear sister in Christ, Mrs. W. G. Oram, who fell asleep in Jesus, Oct. 1928.

"Sleep on beloved, sleep, and take thy rest,

Lay down thy head upon the Saviour's breast.

We loved thee well, but Jesus loved thee best.

Good-night! Good-night!"

—Inserted by the officers of the Church of Christ, Gawler, S.A.

ORGAN.—In loving memory of our dear son, Lieut. Stanley Organ, killed in action in France, Oct. 9, 1917; also our dear daughter Ethel, passed away at Cheltenham, July 15, 1919. Too dearly loved to be forgotten.

—Inserted by loving parents, brothers and sisters.

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Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

A. G. SAUNDERS, 122 McDermott Street, Mt. Carlton, N.E. Phone, Bwh. 141.

SOUTH AUSTRALIAN CONFERENCE.

(Continued from page 619.)

The lecturers are Bro. J. Walsgrave and H. B. Taylor. The Adelaide Bible College Board helped the committee financially to the extent of £10.

Devotional services were led and appropriate messages given by Bro. L. A. Bowes, J. Turner, T. G. Mason, P. H. Baker, A. E. Talbot, Ross Graham.

Resolutions.

The resolutions in a brief form were as follows:—

1. The Conference recorded its sincere regret at the departure from the State of Bro. and Sister Ewers. It expressed deepest appreciation of their valuable ministry while in the State, and commended them to the brethren of New South Wales.

2. The Conference rejoices in the testimony being borne to Jesus Christ by the church of the brotherhood. It calls, however, the whole membership to a more complete separation to our Lord from worldliness, especially urging the young people to refrain from the questionable amusement of dancing. It approves them of the sister attempts being made to revivify the dance-room with the wine-cup and other evils.

3. The Conference views with deep concern the increasing tendency among the churches associated with it to depart from the Scriptural principles of Christian stewardship; and that it expresses its unqualified disapproval of fairs, bazaars, and all similar purposes of raising money for church purposes.

4. The Conference reaffirms its determination to secure Saturday Eve/ock closing of liquor bars.

5. A resolution of thanks and commendation was passed by the committee controlling the Adelaide community prayer. The movement was commended to the churches.

6. Conference expressed its best thanks to Bro. H. M. Tuck for his services during the past year, and for his work in presiding over the sessions of Conference.

7. Fraternal greetings were sent to the missionaries laboring in distant lands, and to the S.A. students in the College of the Bible.

8. That opportunity be given next Conference for a qualified member of the training class to give a brief address at one of the sessions.

New Officers and Committees.

Conference Officers.

President, H. B. Taylor.
Vice-President, J. E. Yelland.
Past-President, H. M. Tuck.
Secretary, H. J. Horsell.
Treasurer, P. P. Langlois.
Asst. Secretary, W. Diller.

Home Mission Committee.—P. H. Baker, M. Jacobs, Ross Manning, W. Morrow, R. E. Mossop, G. D. Wright, W. G. Graham, J. Harkness.

Foreign Mission Committee.—J. E. Allan, H. G. Hatden, A. Brooker, W. G. Graham, W. A. Russell, E. A. Byles, H. Langphire.

Church and S.S. Building Extension Committee.—H. J. Horsell, S. P. Wai, G. D. Waight.
Prohibition and Social Problems Committee.—Mrs. Bond, E. H. Crooks, J. E. M. Glover, Jas. Gordon, Ross Graham, J. Willschne, J. Myers.

Representatives to S.A. Alliance.—Jas. Gordon, Ross Graham, J. Willschne.

Bible Schools and Y.P. Committee.—T. Edwards, C. P. Hughes, E. A. Byles, W. Watson, J. Willschne.

C.E. Committee.—T. Edwards, B. W. Knight, H. B. Langphire.

Training Committee.—A. Brooker, H. B. Taylor, H. Raymond, J. Willschne.

Nominating Committee.—H. J. Horsell, H. B. Taylor, G. T. Wadden, J. Willschne, W. Diller.
Representatives to Council of Churches.—T. Edwards, H. Gray, G. T. Wadden, J. Willschne.

Provincial Children's Home Committee.—T. M. Glover, Mrs. W. Lyle, E. W. Pratt.

S.A. Sisters' Conference.

The twenty-fourth annual conference was held in Grote-st. chapel on Friday, Sept. 30. The devotional service, led by Mrs. H. B. Messent, was an inspiration to all present. Mrs. Garfield Booter (president) presided over the business sessions. Greetings were received from near and far.

Mrs. Bond, hon. treasurer, presented the financial statement showing the state of the various funds as follows: Home Missions, Receipts £193/7/4, including balance of £106/18/0 from last year; Paid H.M. treasurer, £108; balance in hand, 485/7/0.

Foreign Missions.—Receipts, £158/9/5, including balance of £73/11/3 from last year. Paid F.M. treasurer, £51; balance in hand, 454/9/5.

General Fund.—Receipts, £20/3/4; expenditure, £14/7/7; balance in hand, £5/5/9.

General Conference Luncheon Fund.—Receipts (including surplus of £88/1/- from Federal Conference Luncheon), £19/8/1. Expenditure of £12/7/4 included donations of £10 to Invermay, £10 to Home Mission van, and £5 each to Home and Foreign Missions Committees; balance in hand £5/16/1/-.

Temperance Fund has a balance of £3/8/5, 19/6 having been expended.

There was a good response to roll-call, about 290 being present.

Reports of the various committees showed good work accomplished during the year, and were presented by superintendents as follows:—

Prayer Meeting, Mrs. F. Harding; Home Mission, Mrs. Ross Graham; Foreign Mission, Miss. B. Tonkin; Hospital Visitation, Mrs. P. Thomas; Dorcas, Mrs. Gant; Temperance, Mrs. Help; Literature, Mrs. Pascoe; Obituary, Miss Thompson.

The auxiliary during the year collected £100 for Home Missions and £81 for Foreign Missions.

The election of officers resulted as follows:—

President, Mrs. W. Green; vice-president, Mrs. James Gordon; past-president, Mrs. Garfield Booter; secretary, Mrs. A. L. Beady; asst. secretary, Mrs. G. Mager; treasurer, Mrs. H. Bond; Home Mission Superintendent, Mrs. Ross Graham; Foreign Mission Superintendent, Mrs. Garfield Booter; hospital visitation supt., Miss E. West; obituary supt., Miss Garland; prayer meeting, Mrs. Harding and Mrs. Mosely; joint supt.; temperance supt., Mrs. Help; Dorcas supt., Mrs. Gant; literature supt., Mrs. House; catering supt., Mrs. Bond. Mesdames House and Downes, pianists; Mrs. W. Lyle, delegate to Protestant Home committee.

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OF VICTORIA

A bright and helpful devotional service, led by Miss Norman, opened the afternoon session. The attendance was good, about 500 being present. Songs were rendered by Mrs. G. E. Moore, Vic, and Miss Mabel Derbyshire, and a duet by Madams Graham and Gordon. Mrs. W. Green welcomed the visitors, and Mrs. G. E. Moore responded.

Reports of sisters' work in country were introduced by the secretary, Mrs. A. L. Read, showing splendid interest and progress. Mrs. Garfield Hodges gave the president's address, talking for her subject, "Inimitable Influence." Mr. L. C. McCallum of Balaklava, also gave a splendid address on "The Woman God Needs."

Resolutions were passed in respect to the closing of liquor bars on Saturday afternoons, and for the support of Bands of Hope and Instruction in temperance, also for the more rigid censorship of cinema pictures, and respecting the prevalence of smoking by women and girls.

The past president, Mrs. Graham, on behalf of the Sisters' Auxiliaries, presented the retiring president, Mrs. Hodges, with a copy of the Bible, suitably inscribed. Miss Brodes then introduced to the sisters the incoming president, Mrs. W. Green. The evening session opened with a bright and happy song service led by Mr. Philip Wood. Mrs. Garfield Hodges presided, accompanied by the president, Mrs. W. Green. Songs were rendered by Miss Norma Fullston, L.L.C.M., and Mr. A. Mangan. Miss Elsie Allan, L.L.C.M., recited Psalm 16.

A splendid address was given by Dr. G. E. Moore, of Victoria, his topic being "The Bramble King." There was a good attendance.

Mrs. C. P. Hughes moved a vote of thanks to all who had helped make the conference so great a success. E. Evelyn Read, Secy, Sisters' Auxiliary, S.A.

INDIAN C.E. UNION.

The latest report of the India Christian Endeavor Union shows that there are approximately 2500 societies and 60,000 members. The union publishes a monthly magazine called "India Christian Endeavor." Each year the India union publishes a year book which contains much valuable information about Christian Endeavor in general, also daily Bible readings, and considerable help on the weekly prayer meeting topics. The Christian Endeavor societies in India do a great deal of work outside of the regular prayer meetings, such as keeping the streets of their town clean, providing medicine for the sick, sending out young people to preach in the villages, taking food to invalids, helping in the support of poor students and sending money to flooded areas.

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Brethren throughout Australia who contemplate attending the Convention should write at once to William Gale, Victorian Home Mission Office, F. & G. Building, 145 Collins-st., Melbourne, Vic., C.I.

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News of the Churches.

Tasmania.

Sulphur Creek.—The Bible School is preparing for anniversary. Bro. A. Nixon has been received into fellowship. He was baptised at Launceston by Bro. F. Collins.

Hobart (Collin-st.).—Bible School anniversary was held on Sept. 22. Evangelist J. K. Martin, of Geveeston, gave the exhortation on "The Compulsion of Love." Mr. Trevor Morris spoke in the afternoon on "The Parable of the Sower." Mr. Martin preached at night on "Hills." The singing of the children, under the conductorship of Bro. J. C. D. Green, Bible School superintendent, was of a very high order. On Oct. 2 the anniversary was continued with tea at 6 p.m., and at 8 p.m. a fine programme was given by the scholars.

Western Australia.

Northam.—There were splendid gatherings all day on Sept. 22. Bro. E. Nixon exhorted. After Bro. Buckingham's joyful message, two young men (one from the Bible School) decided for Christ. The Kappa club is progressing. Recently it held a debate on the relation of baptism to salvation.

Bassendean.—On Sept. 22 Bro. Jefferies, from Fremantle, gave an inspiring talk of breaking of bread. In the evening Bro. Nicholls preached. On Sept. 29 he spoke at both services. The Bible School is practising for anniversary. The tent is to remain at Mulland for a while. Bro. Larsen staying to preach and visit until arrangements for a building which is available are made.

Bunbury.—During Bro. Thomson's absence on holiday Bro. Hicks, Mougard and Gales also filled the platform. On Sept. 19 a married lady and her daughter were baptised; they were received into fellowship on 22nd. B.S.P. and girls' songs circle are active. Bro. Chessell does good work in the boys' M.M.M. club. On Sept. 26 Bro. Thomson gave a lantern lecture on the College of the Bible.

Fremantle.—On Sept. 12 the church officers entertained some 57 male members at a banquet prepared by the sisters in the Memorial Hall. Talks on Pentecost objectives were given by Bro. Grede, Brindick, Taylor, Jefferies, Thomson and F. Hildy. Bro. D. W. Stirling presided. On Sept. 22 a brother was received into fellowship. He confessed Christ at Midland Junction mission. On Sept. 20 the Phi Beta I held a display of Foreign Mission work, showing quilts, garments, harnesses, etc., made by the girls. Addresses of appreciation were given by Sister Schwab and Bro. Platt. £4.10. was handed to the church officers, as a further contribution (making £17 to date) towards the 25th anniversary. Phi Beta I forwards the fund from Sister Mrs. Kirman has returned from a trip to England.

Queensland.

New Veteran.—On Sept. 29 Bro. C. S. Tridjan preached on "And God Said" to a fair attendance.

Brisbane.—A sister from Bundaberg was received by letter on Sept. 22. Two young ladies confessed Christ at gospel service on Sept. 29. A recent social evening given by the Endeavourers was enjoyed by the young people.

Maryborough.—Bro. and Sister E. Arnold, whose marriage had been in Tasmania on Sept. 23, were welcomed at a large social arranged by the sisters and held on Sept. 24. Bro. A. Price presided. There were splendid attendances on Sept. 29. The eldest daughter of Mrs. Payne, sen., died in Melbourne a few days ago.

Albion.—Meetings have been improving. A Sunday School has recently been baptised. The square club ladies had a fine Saturday afternoon singing recently. The J.C.E. held a flower Sunday on Sept. 29. A sister has presented the church with a gas heater for the baptistry. Mr. Trevor Hermann has been married to Miss Olive Frame.

Gympie.—Good meeting on Sept. 29; 130 broke bread for the day. Bro. Vanham spoke at both services. Midweek meetings are well attended. A ladies' guild has been formed with Sister Jones as president, and Miss Olive Tridjan as secretary. Young men's training class under Bro. Vanham is now functioning. Bible School is doing well.

Rockhampton.—On Sept. 23 the members of the church and Sunday School workers entertained the scholars at tea. It was a happy and fitting climax to the anniversary. Excellent meetings on Sept. 29; one lady confessed Christ. On Sept. 26 North Rockhampton Methodist Endeavourers visited our society, and had an enjoyable meeting with over 100 present. The Sunday School has two new teachers and several new scholars. Bro. E. E. Cranston has been elected superintendent, and Bro. E. Cook secretary. All departments are in good heart.

Victoria.

Drummond.—The church enjoyed the messages of Bro. Dow, from the College. Anniversary practice is in full swing. College offering to date, £11.6.

Drummondra.—Two young women decided for Christ at the gospel meeting on Oct. 6. The sisters' mission hand has excelled in this year's collection for the foreign fields.

Melbourne (Swanson-st.).—Enjoyable meetings were held last Lord's day, and excellent sermons from Bro. Moore. Children's talk and hymn at morning service are appreciated. Offering for College was taken.

Geelong.—Delightful meetings last Lord's day. The morning topic was "After His Ascension, What?" Bro. Clipstone has commenced a series of talks on "The Church," and on Sunday evening spoke on "The Church: What is it?"

St. Albans.—Bro. Wateaman's morning topic was "Seeking for Fame"; and on Sunday was on the Prodigal Son. Two young ladies made the good confession. If being the Kappa's parade night, four front seats were filled.

Wangaratta.—Five meetings on Sunday. Bible School attendance a record. After a fine gospel message from Bro. Arnold a young girl confessed Christ. The Bible School picnic last Saturday at Lacey Park was a splendid success.

Caulfield (Bambra-rd.).—Meetings have been well attended. Appreciated morning and evening addresses have been received from Bro. W. Clay during the last month. The church is looking forward to the coming of Bro. Youens.

Bruswick.—The sisters are working for a sale. On Oct. 5, at the mutual improvement, Bro. Eric Scott gave a lecture on Post Office work. On Oct. 6 Bro. Pittman exhortated. At night he preached on "The Leper Healed." College offering, £11.4 to date.

Prahran.—September was marked by good meetings. The "Week at the Wells of Salvation" with visiting preacher presenting the message on John 4 was a time of rich blessing. Meetings on Sept. 22 and 29, when Bro. Connor preached, were well attended.

Cheltenham.—On Sunday morning Bro. Les, Baker, from the College, spoke to a large congregation on "Bringing Men to Jesus." At the school preparations were made for the anniversary. The evening service was crickets' parade; baptisms and one confession.

Castlemaine.—The ladies' fair on Oct. 4 was successful. On Oct. 6 sympathetic reference was made to the passing of Bro. G. Hoagarth, sen. It is hoped that Sister Hoagarth, who is prostrate after the long strain of nursing her husband, will soon be restored to health. Sympathy is tendered to Sister Hall, whose baby has again had to enter hospital for treatment. Bro. Earle continues to preach earnestly.

South Yarra.—At the tea-meeting held last Saturday to celebrate the seventeenth anniversary of the J.C.E. over 40 scholars and about eight parents attended. On Sunday evening the anniversary was continued, when Bro. Ladlow spoke on the way to make life's race successful. St. Kilda.—Splendid meetings the first two Lord's days, the finish of Bro. A. W. Gregory's first twelve months with the church. Bro. McLeod, from Canterbury, was the morning speaker on Sunday. At night Bro. Grundy gave an interesting message. The Bible School has received four new scholars.

Pyramid Hill.—On Sept. 26 Pyramid and Bost churches met at Darham Oct. 6 for the annual picnic, and a happy time was spent by about 150 people. On Oct. 6 Bro. Frank Funston, of Bendigo, was the speaker for the day, and his messages were much enjoyed. Bro. Swalling and family have been removed from the district.

Genferrie.—The Bible School held their annual demonstration on 2nd inst., when an excellent programme was presented. On Sunday Bro. T. H. Scamler conducted three special services; in the evening there were two confessions. The ladies' guild provided meals for the anniversary. The meetings were most successful and well attended.

Parkdale.—Bro. Gale spoke at the three services last Sunday; there were splendid attendances. The Young Worshipers' League celebrated its anniversary, and held a birthday social on Monday evening. Sunday evening's service was held in the Winter Garden Theatre, and was the first of four special Sunday evening services to be held there.

St. Arnaud.—Sunday meetings are still held in the Mechanics' Institute. On Oct. 6 Bro. Judd gave inspiring addresses. The previous Sunday Bro. Hurren rendered an enjoyable message in song. An interesting debate in connection with the young people's mutual improvement society was held on Oct. 3. The topic was "Is Prohibition beneficial to a Nation?"

North Richmond.—The mutual improvement society held anniversary services on Oct. 6. The young men led all services. Dr. Kemp addressed the church. In the Bible School a quartette was rendered by members of the mutual. Bro. Newman held the gospel service. The choir sang rendered anthems. Bro. Sparks' address on "Faith" was listened to with interest.

Balwyn.—At morning services for two weeks Ralph Gellie and T. H. Scamler have been the speakers, exchanging with Bro. Thomas. Thomas was one confession on Sept. 29. The church has had a welcome visit from Mr. and Mrs. H. G. Carter, of Perth, former members. Austin Hart presided on Oct. 6, and with Messrs. Carter, Hart and Nelson sang in a quartette at night.

Warracknabeal.—There were good attendances morning and evening on Sept. 22. A Bible School scholar confessed Christ, and was baptised. Large congregations were present on 29th also. In the evening a young lady from Minip was baptised. Bro. Andrews spoke on church officers. The ladies' guild handed to the church officers a cheque for £15, which was greatly appreciated. On Sept. 29, meetings are well attended. On Sept. 15 Bro. Scarle spoke morning and evening. Bible School is practising for the anniversary. Bro. Scarle conducting the singing. On Sept. 22 Bro. Scarle gave an afternoon address, and also preached an appreciated sermon at night. Bro. Hoovey, who has been so seriously ill, is now recovering slowly but as well as can be expected.

Shepparton.—Meetings for September were well above the average. On the 22nd the exhortation of Bro. Funston, of Bendigo, was much appreciated. Bible School anniversary services on Sept. 29 were a great success. Bro. Clifton formed school at Shepparton. Bro. Campbell, of A. G. G. Saunders retained for the past the services. Bro. Saunders combined with his messengers and his fellowship, and that of Bro. and Sister Lyall was greatly enjoyed. The singing of the scholars was much enjoyed. The singing of the scholars was much enjoyed by Bro. Larsen was fine. Tea was provided for the school on Monday, and later the scholars entertained a fine gathering. Bro. Saunders distributed the prizes.

Carlton (Lygon-st.).—Well-attended anniversary celebrations began on Oct. 6. Bro. Saunders spoke morning and evening, and Bro. J. E. Thomas in the afternoon. Mrs. Adelaide Barry, recently baptised, was received into membership, and a senior scholar, Miss Zoe Key, made the good confession. Under Bro. W. Davidson and Miss Pittman, the scholars sang beautiful and appropriate pieces. The church experienced a happy day.

Northcote.—The church recently conducted a series of special meetings for the deepening of the spiritual life, followed by the annual re-union service. At morning service Bro. Chipperfield (at one time speaker and preacher) presided. A social week-night was organized, at which happy reminiscences were exchanged, Bro. Abernethie and Chipperfield being the principal visiting speakers. All meetings were well attended.

Melburn.—There were good meetings on Sept. 29. Bro. Neville spoke at the evening, when one young man confessed Christ. Bible School anniversary was held on Oct. 6. Bro. Cameron, of Red Cliffs, spoke morning and evening, and Bro. Neville in the afternoon. Special singing was rendered by the scholars. A girl from Bible School made the good confession. On Monday the distribution of prizes took place, and special items were rendered by the scholars.

Malvern-Caulfield.—The Sunday School celebrated its anniversary on Oct. 6. In the morning Bro. Baker, of Middle Park, gave a helpful address on "Grace." The school excelled in the singing under the leadership of Bro. George Mitchell. In the afternoon Miss Elsie Preston talked on "Service Stations," and delighted with illustrations and educational items. At night a crowded house listened to the singing by the school. Bro. Anderson's address was on "The Man of His Word."

Hampden.—On Oct. 3 an interesting programme was presented by students of the College of the Bible. Anniversary services commenced on Sunday. The morning speaker was Bro. Gray, College offering, 1929. In the afternoon Bro. J. E. Thomas presided with his address on "The Tongue." At night Bro. K. Jones spoke first to the children and then to older people. Special singing by the school was greatly enjoyed. Instrumentalists assisted. The leader of song was Bro. J. Y. Buckley.

Geelong.—On Sept. 29 the Y.P.S.C.E. enjoyed stirring messages from Mr. Lark and two outgoing missionaries of China Inland Mission. Eight members of the society received diplomas for C.E. work in an examination on training class lectures arranged by the combined Southern Unions. Bro. F. Saunders' address on Sept. 29 was much appreciated. Splendid audiences gathered on Sunday nights. Bro. Forbes is giving a series of addresses on Bunyan's "Pilgrim's Progress." Sunday morning's worship meeting was the largest for many months.

Colleenwood.—Services on Sept. 29 were well attended. After Bro. McNeilly's gospel address two young girls confessed Christ. Wednesday night meetings show wonderful advancement. During the last six weeks the book of Hebrews has been studied. Last Sunday's meetings were splendid. Bro. Holt, Burnie, gave an inspiring address on "Christ the Head Corner Stone." Bro. Sperrin gave an interesting talk to the Bible School on Westminster Abbey. Bro. McNeilly gave a fine gospel address, and members of the Phi Beta Pi assisted in the service. Two more Bible School girls decided for Christ.

Gardiner.—The Bible School anniversary services were continued on Oct. 6, when three fine meetings were held. In the morning five were received into fellowship. College offering amounted to £34 12 6. The Bible School had a happy session in the afternoon, when the school programme was rendered and prizes were distributed. Bro. A. G. Chipperfield, leader of song, was presented with a set of brushes as a token of his help in numerous anniversaries. On Oct. 6 Bible spoke morning and evening. On Oct. 2 a special of the students of the College conducted the prayer meeting most capably, the service being greatly appreciated.

Lake Hawthorn.—On Sept. 29 the school held its anniversary. Teachers and scholars from Milfrina were conveyed to the lake in motor-trucks. Many visitors were present from other churches, singing by the scholars, under the leadership of Bro. Hamden, was greatly enjoyed.

Morland.—At the communion service on Oct. 5, 210 were present. One young man was received into fellowship. Bro. Webb was the speaker. The Bible School had an attendance of 293. At the close of Bro. Webb's copy of the day, "Pilgrims Crossing the River," two girls from the Bible School and one young man decided for Christ. After the gospel service a brief testimony and thanksgiving service was held. During the last fortnight weeks 27, mostly adults, have decided for Christ. An offering for benevolent purposes amounted to £117.

South Australia.

Bordertown.—The annual social afternoon was given by the women's mission band on Oct. 4, visitors inspecting a fine collection of articles to be sent to F.M. fields. In the absence of Bro. Cornelius at Conference Bro. E. E. and E. P. V. A. Jones were the speakers for the day, and a suitable site has been chosen for the tent for the evangelistic festival.

Kadina.—On Sept. 29 Bro. F. Cornelius of Bordertown, gave a message to the J.C.E., an exhortation to the church, and preached the gospel. On Oct. 6 an anthem from the choir and a violin solo by Bro. H. Raymond were enjoyed. Bro. V. A. Jones was the speaker for the day, and a suitable site has been chosen for the tent for the evangelistic festival.

Nailsworth.—Conference returns showed that the church had an increase of 57 for the year, the largest in the State. Membership is reported at 208, and 4500 has been contributed for all purposes. On Oct. 2, a Bible School teacher, Miss L. Morrill, was married to Mr. R. Roberts, of Balaklava. The Y.P.S.C.E. has added four new members. An inspiring message was given on Oct. 6 by Bro. Raymond, on "The Marriage of the Lamb."

Brenley Beach.—In September the church celebrated its eighth anniversary. Services were well attended, and Bro. R. H. Langshire, of York, and Bro. G. D. Wright, of Mansfield, gave splendid messages. Six were received into membership by letter from Milk End. On Sept. 11 Bro. W. C. Brooker, of Queenstown, addressed the largest week-night gathering held for many years. The choir rendered valuable assistance at all meetings. On Sept. 22 Bro. A. E. Talbot, of Berri, spoke in the morning.

Queenstown.—On October 2, diamond jubilee celebrations were commenced with a young people's night. Each department of young people was given an opportunity to speak, and one lady from every class in the Bible School gave an item. In one case the class gave a dialogue. At the morning service on Oct. 6 Bro. J. H. M. Hawke spoke on "Confessions," and congratulated the church on its constancy and progress. The evening service was held in Port Adelaide Town Hall. The choir rendered three beautiful anthems. Bro. Brooker's subject was, "A Vital Question with a Definite Answer." Nine members who were connected with the church at Queenstown at its commencement are still spared for service.

Prospect.—On Sept. 15 members of the K.S.P. football club took part in the service. Mr. G. T. Walden preached a powerful sermon, and the male quartette party rendered two items. On Sept. 17 the club invited all the men of the church to a successful banquet. Mr. F. Massey church to a successful banquet. Mr. F. Massey church to a successful banquet. The address on "The Church" by Mr. H. Raymond (Nailsworth) spoke on the Bible School and auxiliaries, and Mr. A. Consins on the club. Musical and educational items were enjoyed. On Sept. 22 Bro. Hamden, from Berri, spoke in the church. Bro. Hamden, from Wallaroo, preached at night. On Sept. 29 Bro. Train conducted the evening service in the absence of Bro. Russell at Hinders Park.

New South Wales.

Gilgandra. Bro. Wallace Jack announced his work on Sept. 29, preaching his opening sermon at Ballalaban in the afternoon, and at Gilgandra in the evening.

Wagga.—Interest in all meetings is well maintained. The annual business meeting of the church was held on Sept. 26. The following officers were elected: Bro. Brown, Quarterly; Howard, Bible Study; G. Brown, Work secretary. The work in general is satisfactory. The Bible School is practising for the anniversary. Sept. 29 Bro. Methven spoke at both services.

Broken Hill.—On Sept. 29 Bro. John Crater gave a good exhortation. New scholars have been received into the school. Bro. E. G. Warren preached at night to a splendid congregation. A married woman made the good confession. On Sept. 24 two sisters were baptised. A. Thurgood has been added to school staff. On Sept. 29 Bro. A. Clark exhorted. In the evening, after Bro. E. G. Warren's gospel address, a married woman made the good confession.

Ballawong.—On Sept. 22 Bro. E. G. Warren exhorted. Bro. Lark, Warren is helping in the school. Bro. Lark gave an enjoyable message at night. On Sept. 29 Bro. E. G. Warren was morning speaker. Mrs. Gourley was received into fellowship by faith and obedience. The brethren erected a new back fence on the property. The building is now looking well, much work having been done voluntarily. Bro. John Crater was preacher on 29th.

Canley Vale.—On Oct. 1 the passing away of Bro. W. H. Woodier, at the age of 85 years, removed another of the pioneers of the church. The church sympathises with the bereaved, especially Bro. A. Woodier, his wife having to go under a serious operation on the day of his father's funeral. On Oct. 6 Bro. C. E. Hinchinson gave an instructive exhortation. Bro. J. Clydevale preached at night, there being two confessions.

Harvey.—A Junior Endeavor was formed on Sept. 29 with Mr. Stitt as superintendent, Miss E. Tewksbury assistant, and Helen Partridge president. Bro. Stitt's gospel message was "We have Found the Christ." Mutual improvement and social club were formed on Sept. 26, when an open 3rd met, with a social evening. The junior and senior clubs will meet on alternate Thursdays. Bro. Stitt is commencing a series of six addresses based on "Questions Frequently Asked."

Grafton.—Services have been mainly composed of members since mission Hill last Sunday, when many strangers were present. Aggressive evangelism is now in progress. Many good members have left for Sydney. Bro. and Sister P. Greenhall were welcomed home on Sept. 26, when the church presented them with a cake to mark the occasion of their marriage. Bible School is very healthy; 57 regular scholars present last Sunday. School is practising for anniversary. Loyalty club (men) and girls' club are prospering. Ladies' aid society is working hard to help church funds.

Lismore.—Good meetings have been held, including a successful building fund fair on 24th. Preparation for school anniversary has begun. There were good services this month at Ballalaban and Byron Bay, when Bro. Neville paid his regular visit, assisted by Bro. G. S. Snow's motor car. Mr. H. Larkin addressed Lismore men's brotherhood on "Civilisation." On Sept. 29 a young man was immersed. Another young man and two young women accepted Christ at the same service. Bro. Neville preaching. Sympathy is tendered to the bereaved at the passing of our aged Bro. Geo. Vardy, aged 93 years.

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Obituary.

MURTON.—The church at Middle Park, Vic., has sustained a loss in the passing away of Sister Mrs. Murton at the age of seventy-two years. Sister Murton was born in London. In 1881 she became the wife of the late Robert Murton. She became a member of the church at Lygon-st., and later transferred to North Fitzroy. After nineteen years of faithful service at North Fitzroy, she removed to Melville Park district and linked up with the local church. During the last few years of her life, our sister was afflicted with Blindness. In her blindness she dearly loved to have read to her the word of God. On Aug. 27 she passed peacefully into the presence of God. Two daughters and two sons survive her.—A.B.

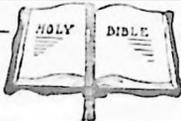
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